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Prepos.	I.	II.	III	IV.	Tot.inAp.	Total in Homer.
ἐπί	7	7	11	11	36	207 (Il. 104, Od. 103)
ἐκ	3	5	11	12	31	208 (Il. 107, Od. 101)
ἀνά	7	6	7	8	28	71 (Il. 35, Od. 36)
ἀπό	5	1	5	10	21	115 (Il. 74, Od. 41)
κατά	5	5	4	5	19	210 (Il. 109, Od. 101)
ἐν	12	1	1	3	17	126 (Il. 72, Od. 54)
διά	0	5	2	4	11	19 (Il. 10, Od. 9.)
περί	3	1	3	2	9	68 (Il. 34, Od. 34)
ἀμφί	1	1	1	4	7	67 (Il. 30, Od. 37)
σύν	1	2	1	3	7	37 (Il. 19, Od. 18)
παρά	0	0	2	3	5	55 (Il. 21, Od. 34)
μετά	1	1	2	0	4	20 (Il. 12, Od. 8)
εἰς	1	0	0	2	3	26 (Il. 14, Od. 12)
ὑπέρ	0	0	0	2	2	0
πρός	1	0	0	0	1	36 (Il. 19, Od. 17)
διέκ	0	0	0	1	1	0
παρέκ	0	1	0	0	1	1 (ψ 16)
ὑπέκ	1	0	0	0	1	3 (γ 175, ι 149, κ 129)
ὑπεκπρό	0	0	0	1	1	0
πρό	0	0	0	0	0	8 (Il. 6 Od. 2)
ὑπό	0	0	0	0	0	82 (Il. 49, Od. 33)
Total	48	36	50	71	205	1359 (Il. 715, Od. 644)

The use of the prepositions in Apollonius Rhodius, ...

Michael Matthias F. Oswald

THE USE OF THE PREPOSITIONS IN APOLLONIUS RHODIUS

COMPARED WITH THEIR USE
IN HOMER

DISSERTATION



SUBMITTED TO THE FACULTY OF PHILOSOPHY
OF THE CATHOLIC UNIVERSITY OF AMERICA
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

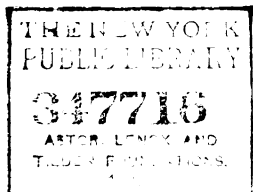
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NOTRE DAME UNIVERSITY PRESS

NOTRE DAME, INDIANA

1904



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TO
DR. GEORGE M. BOLLING,
MY ESTEEMED PROFESSOR
OF
GREEK, SANSKRIT AND COMPARATIVE PHILOLOGY,
THIS WORK
IS CORDIALLY AND RESPECTFULLY
DEDICATED.

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PREFACE.

The study of Apollonius Rhodius offers many points of special interest to the classic student, on account of the almost endless variety of epic usages reflected from the Homeric poems. How far Apollonius succeeded in imitating Homer has been shown (1) *for the forms* by Rzach; (2) *for the vocabulary* by Merkel, (*Prolegomena*), by Schmidt, (*De Apollonii Rhodii Elocutione*, Muenster, 1853), and by Seaton, (*Journal of Philology*, XIX., 1890); (3) *for the syntax of the cases* by Cholevius and Linsenbarth; (4) *for the figures, syntax and vocabulary* by Goodwin; (5) *for the participle* by Bolling.

The aim of the present work is to compare Apollonius with Homer in prepositional usages. The prepositions make a good, though rugged, field for comparison, because the standard taken by Apollonius had to be not only *negative*, by avoiding post-Homeric uses, but also *positive*, by adopting forms and uses which had never crossed the boundaries of epic poetry and were, for that reason, artificial. For many valuable suggestions in the work I wish to acknowledge my indebtedness to Dr. Bolling. To Dr. Miller of the Johns Hopkins University I am grateful for the final examination of the manuscript.

INTRODUCTION.

The classification of the parts of speech, generally accepted by grammarians, is convenient but not accurate. When examined in the light of comparative linguistic science, the division is found to be in a large measure arbitrary. The cardinal difficulty lies in the fact that words are grouped together and differentiated either according to *form*, or according to *function*; but the differences of form and function do not always go parallel. Hence a division according to one does not fit the other. In the development of a language the original meaning of a word often fades and the word may even pass from one part of speech to another. This process of change is well recognized as one of the most interesting phenomena in the history of language. Cf. Paul, *Principien der Sprachgeschichte*, p. 312; also B. L. Gildersleeve, *A. J. P.*, XXIII., p. 14.

As regards the form of the prepositions, some undoubtedly originated in noun-cases; e. g. ἀμφί, ἀντί, and περί are locatives, ὑπέρ is probably also a locative without the suffix. The form with suffix is seen in Sanskrit upári, Greek ὑπείρ, if = *ὑπέρι. Other prepositions show adverbial suffixes. Here belong most of the pseudo-prepositions. Others, as διά, παρά, σύν, cannot be classified. Cf. Curtius, *Erläuterungen*, ch. 17; Brugmann, *Griechische Grammatik*, p. 430; Vogrinz, *Gram. des hom. Dialektes*, p. 88.

Also in regard to function, the prepositions are

perhaps the most unsettled part of speech, shifting from one function to another and finally laying claim to several functions at the same time. Thus the improper prepositions are used as simple independent adverbs and in case-construction; while the prepositions proper share three distinct functions, i. e. they may be used: (a) as simple adverbs, (b) in composition or tmesis with verbs, or (c) in case-regimen. The name "pre-position" (*πρό-θεσις*, *prae-positio*) has come chiefly from the second usage, and partly also from the last, because the normal position in post-Homeric Greek was preposition + case. The Alexandrian grammarians looked upon the post-position in Homer (case + preposition) as a deviation from the ordinary usage; though there are strong reasons for believing that in Indo-European the prepositions in the construction with cases were *post-positive*. Cf. Delbrück, *Vergl. Syn.* Vol. I., Sec., 275; Vol. III., Sec. 44.

Tyler, *The Prepositions in the Homeric Poems*, *Am. Phil. Ass.*, Vol. V., p. 7, says that "of all the parts of speech the preposition has been the most unfortunate in its nomenclature, being the only part of speech whose name expresses nothing of its nature or office, but merely its position with reference to the verb of which it is the prefix, or the noun which it precedes; and that position, usual indeed, but by no means universal, still less essential or founded in the nature of things. If it must be named from an accidental circumstance instead of an essential characteristic, its position is so generally a *pre-position* as

perhaps to justify the name on the principle of logicians: '*a potiori nomen fit.*' "

For a correct understanding of the so-called prepositions, nothing is more important than the generally admitted fact that they belong ultimately to the same category of words as the adverbs. Cf. Krüger-Pökel, P. II., 68 1-2; Kühner-Gerth, Sec. 443; Brugmann, Gr. Gr.³ p. 430; Vogrinz, Gram. d. Hom. Dial. p. 206; Monro, Hom. Gram., Sec. 175; Schoemann, Die Lehre von den Redeteilen, p. 138. Strong, The History of Language, p. 361; says: "Prepositions were once adverbs, serving to denote more closely the direction of the verbal action; as to go *in*, to carry *off*, to throw *up*, to fall *down*. They then became displaced, i. e. detached from the verb, and came to belong to the noun, furthering the disappearance of its case-endings and assuming their office."

In much the same way is the course of the development of the different functions of the prepositions mapped out by Delbrück, Synt. Forsch., Vol. V., p. 126; Vergl. Synt., Vol. I., p. 664; Vogrinz, Berl. Phil. Wochenschr., 1885, Sp. 225-230. Compare also Monro, Hom. Gram., Sec. 178; Kühner-Gerth, Sec. 428, 4-5.

The strongest proof that the prepositions were originally adverbs, is to be found in the Homeric language, where we have the actual transition-period from adverbs to prepositions and where consequently we find cases of these words in which it is hard to decide whether their adverbial or prepositional nature predominates.

Accordingly, after disposing of the improper pre-

positions (Chap. I.), we proceed to take up the prepositions: (a) as simple adverbs (Chap. II.) and (b) in tmesis with the verb (Chap. III.). Then, discussing briefly the reasons why prepositions are rarer in poetry than in prose and pointing out: (a) the examples in Apollonius of the simple cases and (b) the examples with the suffixes *in-θεν* and *-δε* to denote the local relations *whence*, *where* and *whither*, which in prose would usually be expressed by a preposition with its case (Chap. IV.), — we pass on to the prepositions in case construction (Chap. V.), and conclude with the prepositions in adverbial phrases (Chap. VI.).

It will be noticed at a glance that chapters I., II., III., and IV., belong almost exclusively to the domain of poetry (chiefly epic), while in chapters V. and VI. the poetic element appears at once in the large bulk of the examples of prepositions to denote local relations and also in such metaphoric usages as are distinctively poetic.

Some uses, which are found in Homer, do not occur in the *Argonautica*. The reason for this is not always easy to find. The Homeric examples are generally few in number, and at first sight it would seem to be the easiest explanation to assume that the absence of these constructions in Apollonius is purely accidental, the bulk of his work being only one-fifth of that of Homer. This may sometimes have been the case; but, on the other hand, in accordance with the tendency of imitative authors to overdo rare constructions, we might expect to find in Apollonius a large increase of just such constructions as are repre-

sented in Homer by only a few examples. The only restrictions to this tendency in the case of Apollonius seem to have been two principles diametrically opposed to each other. (1) When the Homeric construction is one that, like *μετά* with the genitive, or *πρός* with the dative, or even *παρά* with the accusative of the person, afterwards became the ordinary prose construction, Apollonius avoided it, because at his time it was felt to be prosaic. (2) On the other hand, a construction like *ἀνά* with the genitive or dative, that never obtained a solid foothold even in later poetry, was possibly felt to be too archaic and too strange, and was for that reason avoided by Apollonius. Similarly he avoids forms like *εἰνί* for *ἐν* as too poetic, and *ἐγγύς*, *ἄνευ*, etc., as too prosaic.

Little work having been done in the department of the Homeric prepositions "by the statistical harrow" (A. J. P., XXIII., p. 25), Ebeling's *Lexicon Homericum* and Gehring's *Index Homericus* had to supply this deficiency. Of valuable assistance for the Homeric statistics was Haggett's contribution to the "Studies in Honor of Basil L. Gildersleeve." Also the chapters on the prepositions in the Homeric grammars of Monro and Vogrinz have afforded a convenient outline for the principal Homeric usages. Sobolewski (for Aristophanes) and Lutz (for the Orators) have been most frequently consulted to establish the Attic prose-usage. For the later prose Polybius has sometimes been cited through the dissertation of Krebs. Finally, the explanation for some deviations from Homer I sought in the "Epic Cycle" and in Tragedy; also in Herodotus, because to the

later Greek writers "Ionic" and "poetic" were synonymous terms.

It is to be expected that in the classification of the prepositions with all their epic peculiarities, some doubtful cases will come up, which can hardly be put in any fixed category. Here belong especially: (a) examples in which the preposition might be taken as a simple adverb, or with the verb (tmesis), or with the noun (case-construction); and (b) examples of prepositions in case-regimen, but standing on the boundary line of two different meanings, as causal and instrumental. As regards the settling of some of these puzzling examples, the words of Goethe hold good: "Es irrt der Mensch, so lang er strebt."

CHAPTER I.

THE IMPROPER OR PSEUDO- PREPOSITIONS.

The improper prepositions, mostly adverbs of place, hold an important position in poetry. Like the proper prepositions, they govern cases, and are especially frequent with the genitive. The only essential distinction between an improper and a proper preposition is that the former never entered into composition with verbs as the latter did

A large portion of the pseudo-prepositions or case-adverbs belongs to the epic language exclusively. Some are loose compounds (*παράθετα* rather than *σύνθετα*), formed from a preposition and an adverb; e. g. *ἀντι-πέρηθεν*, *ἀπ-άνευθεν*, *ἀπο-νόσφιν*, *δι-αμπερές*, *ἐκ-τοθεν*, *ἐξ-ἔτι*, *ἐπι-σχεδόν*, *ἐσ-άχρι*, *ἐφ-ύπερθεν*, *καθ-ύπερθε*, *κατ-αντιχύ*, *κατ-εν-αντίον*, *κατ-ύπισθε*, *μετ ὑπισθε*, etc. Cf. Vogrinz, *Gram. d. hom. Dial.*, p. 230; *Monro, Hom. Gram.*, Sec. 228.

In the treatment of the improper prepositions, no better method could be followed than that pointed out by T. Mommsen in his "Beiträge zu der Lehre von den Griech. Präpositionen"; *Excurs III.*, *Casus-Adverbia*, pp. 764-766; viz. to discuss from a comparative point of view the questions (a) of frequency, (b) of position and (c) of case-government. Stylistic peculiarities occur in almost every writer. Apollonius has especially many, which will be pointed out in their respective places.

FREQUENCY.

As regards the frequency of the improper prepositions compared with that of the prepositions proper, Mommsen says "dass die Dichter überhaupt sie weit häufiger und weit mannigfaltiger haben als die Prosaiker. Im Durchschnitt ist das Verhältniss der C. A. zu den Präpositionen in der Poesie höchstens wie 1:6 (Sophocles, Apol. Rhod.), mindestens wie 1:13 (Pindar, Lyrici Min.), das mittlere Verhältniss ist 1:8 (Homer, Hesiod, Iambogr.), oder 1:9 (Euripides). . . . In der Attischen Prosa ist das Durchschnittsverhältniss 1:18, in der ältern (Thucyd.) ein geringeres 1:22 (24); die Ionische Prosa hat einen stärkern Verbrauch von C. A. (1:12), desgleichen Antiphon; Xenophon und Platon (1:10), (9), gehen am weitesten, nähern sich also der Poesie."

Homer has 1112 examples of improper prepositions in case-construction; Apollonius has 275. This gives for Apollonius one improper preposition per 21.2 lines; for Homer one per 24.9 lines, and shows, as does Mommsen's calculation, a slight gain in Apollonius. The adverbs which Apollonius construes with cases more frequently than Homer are chiefly : *ἀνευθεν* (Apol. 7, Hom. 9), *ἐκῆτι* (Apol. 16, Hom. 3), *ἐκτοθι* (Apol. 12, Hom. 2), and *ἐξέτι* (Apol. 4, Hom. 2). On the other hand Apollonius shows a marked decrease in *ἀντα* (Apol. 1, Hom. 23), and *πρόσθε(ν)* (Apol. 1, Hom. 35).

POSITION.

According to Mommsen, the *pre-positives* hold in

Homer a relation to the *post-positives* as eight to six. In Apollonius I find 142 prepositives and 97 post-positives, showing that Apollonius (3:2) uses the prepositives in a slightly larger proportion than Homer (8:6).—Homer has 70 cases of *inter-posita*; Apollonius has 36, which is a large increase over Homer, in proportion to his work.

It is surprising that in the use of pre-positives and post-positives Apollonius leans more toward the prose usage (4:1), whereas the common tendency in poetry was for the post-positives to increase. Thus in Pindar, Aeschylus and Sophocles the prepositives balance with the post-positives, but in Euripides the post-positives increase considerably.

WITH CASES.

From the following comparison of the statistics of Homer and Apollonius it is evident that the use with the genitive increases in Apollonius, while the use with the dative, and especially with the accusative decreases in accordance with the general tendency of the language.

Homer:—Gen 750, Dat. 250, Acc. 112.

Apollonius:—Gen. 235, Dat. 35, Acc. 5.

Apollonius has altogether 82 improper prepositions: 69 with the genitive, 6 with the dative, one (*περιξ*) with the acusative; 5 with the genitive and dative, one (*εἰσω*) with the genitive and accusative.

For the greater part, Apollonius imitated the Homeric usage. He differs from Homer chiefly in the large number of case-adverbs (13 c. gen., 3 c. dat., 1 c. acc.), which do not occur in Homer at all;

also in using words as case-adverbs (12 c. gen., 4 c. dat.), which in Homer are used only in an absolute sense. With *εἶσω* Apollonius has reversed the Homeric order. Homer uses it 3 times with the genitive and 49 times with the accusative; but Apollonius has it 7 times with the genitive and only twice with the accusative.

A. WITH THE GENITIVE.

a) APOLLONIUS AGREES WITH HOMER.

**Άγχι*:—I. 25 σκοπιῆς Πιμπληίδος ἄγχι; similar examples are: I. 67, 553; II. 94; III. 219; IV. 209. For Homer compare: Θ 117, I 43, K 161, O 362; β 417, etc.

**Άγχόδι*:—I. 37 ὄρεος Φυλληίου ἀγχόδι; also II. 1047; IV. 484. Cf. Ξ 412, Ψ 762; ν 103. Homer never uses the word in an absolute sense, which is found in Apollonius: IV. 330, 336, etc.

**Άνευθεν*:—I. 855 Ἡρακλῆος ἀνευθεν; also III. 641, 781, 987, 1030; IV. 744, 1008.—Cf. E 185, Φ 78, X 88; η 192, π 239, etc. The prose form *ἀνευ* is not found in Apollonius, though it occurs nine times with the genitive in Homer: P 407, Ψ 387, etc.

**Άντα*:—III. 44 ἄντα θυράων. Cf. B 626, T 69, 73, 75; α 334, etc.

**Άντία*:—I. 790 ἀντία δεσποίνης; IV. 1710

Ἰππουρίδος ἀντία νήσου. Cf. Φ 481, Υ 80, 88, 113, 118; etc. In Homer ἀντία is always construed with a case; in Apollonius it occurs also in an absolute sense, as in I. 799, III. 287.

Ἀπάνευθε(ν):—I. 863 ἀπάνευθε γυναικῶν; also II. 874, 1210; III. 114, 333; IV. 371. Cf. A 48, 549, Ξ 30, etc.

Ἀπονόσφι:—III. 9 Διὸς δ' αὐτοῖο καὶ ἄλλων ἀθανάτων ἀπονόσφι θεῶν. Cf. A 541; ε 113, etc.

Ἄσσον:—IV. 780 ἄσσον ἐοῖο. Cf. X 4; ρ 303.

Ἄτερ:—I. 397 ἡρώων ἄτερ ἄλλων; II. 55 πάλου ἄτερ, 1009 καμάτων ἄτερ. Cf. A 498, Δ 376, E 473, 753; I 604, O 292, Φ 50, etc.

Ἄχρις:—III. 874 λευκῆς ἐπιγουνίδος ἄχρις, 1382 ἄχρις κώλων. Cf. σ 370, where Homer uses ἄχρι in a temporal sense. The form ἄχρι is not used by Apollonius. In two passages Apollonius uses ἄχρις to emphasize a preposition (like Latin “usque ad”); III. 762 ὑπὸ νείατον ἰνίον ἄχρις, and IV. 1401 ἄχρις ἐπ' ἄκνηστιν.

Διαμπερές:—II. 319 τάων . . διαμπερές; IV. 1251 διαμπερές . . πετράων. Cf. M 429, Υ 362, etc.

Ἐγγύδι:—I. 633 ἐγγύδι νήσου; also III. 926; IV. 1072, 1442. Cf. Z 317, I 76; ν. 156, ω 358. The prose form ἐγγύς, which occurs forty-six times in Homer, is not used by Apollonius.

Εἵνεκα:—I. 666 τοῦ . . . εἵνεκα; II. 180

εἵνεκα *μαντοσύνης*; also II. 261; III. 721; IV. 191, 398, 648, 807, 1097. Cf. A 174, Γ 100, 128, Z 328, 356, Ξ 89, T 58, X 236, Ψ 608, Ω 501; δ 145, etc. Of the variants, *ἐνεκεν* occurs once with the genitive in Apollonius: IV. 364 *σῶν ἐνεκεν καμάτων*, with which compare for Homer ρ 288, 310. The form *εἵνεκεν*, which is not Homeric, is found four times with the genitive in the Argonautica: II. 216 *αὐτῆς εἵνεκεν Ἡρῆς*; similarly II. 1133; IV. 1032, 1714. Here may be mentioned also *οὖνεκα*, which is used only absolutely in Homer, but in Apollonius it governs the genitive three times: I. 1325 = III. 356 *οἷό περ οὖνεκ'*, III. 370 *τῶν γάρ σφε μετέλθεμεν οὖνεκ' ἐώλπει*. In these passages *οὖνεκα* is equivalent in meaning to *εἵνεκα*. The absolute sense "because" is seen in I. 615; III. 246, 334, 470, 626, 1124; IV. 791. Cf. γ 53, 61, etc. The prose form *ἐνεκα*, which occurs twenty-six times in Homer with the genitive, is found only once in Apollonius (IV. 1521), and only in the absolute sense "because."

Ἐκὰς:—I. 84 *ἐκὰς Κόλχων*; similarly II. 134, 858; III. 207; IV. 131, 566, 1649. For Homeric parallels compare E 791, I 246, N 263; γ 260, δ 99, etc.

Ἐκάτερθεν: — II. 678=IV 1660 παρειάων
ἐκάτερθεν. Cf. Γ 340, Ψ 813.

Ἐκheti:— 1) Of gods, “by the aid of:” I.
116 Διωνύσοιο ἔκheti. Cf. ο 319, τ 86, υ 42. This
is the only use in Homer. Apollonius uses it also:

2) Of persons: I. 902 Πελίαο ἔκheti; likewise
I. 334; II. 253, 297, 526, 757; III. 621, 1059; IV.
1085, 1197.

3) Of things, “for the sake of,” as equivalent
to εἵνεκα: I. 773 φιλότῆτος ἔκheti; II. 1156=III.
266 πτεάνων Ἀδάμειτος ἔκheti; IV. 390 ἔκheti
γε συνδεσιάνων, 1016 ἔκheti μαργουσύνης. Cf.
Pind. N. 8, 81; Aesch. Choe. 701; Soph. Phil.
669; Eurip. Med. 1235. In Homer ἰότητι (dat.
of ἰότης) is used of gods and mortals; cf. Σ 396,
Τ 9; η 214, λ 384, σ 234; also Apollonius III.
542, IV. 1030. In Aeschylus, Pro. 557, it is
used of the occasion, as ἰότατι γάμων “on the
occasion of the marriage.”

Ἐκτοθεν:—I. 1037 ἀδευκέος ἔκτοθεν ἄτης;
III. 1200 πάτου ἔκτοθεν. Cf. α 132; also
Aesch. Pers. 871, Sept. 629. In IV. 520 Apol-
lonius has the adverbial prepositional phrase ἐκ
τόθεν (not ἔκτοθεν as Brunck, Wellauer and
Lehrs would have it.)

Ἐκτοδι:—I. 243. γαίης Παναχαΐδος ἔκτοδι
βάλλει; I. 659 = I. 793, IV. 47, 1180 ἔκτοδι
πύργων. Other examples are: I. 833, 1291;

III. 373, 1198; IV. 1296, 1546, 1755. For Homer compare O 391, X 439,—the only two passages in which he uses the word. Apollonius has it in an absolute sense in III. 255.

Ἐκτός:—II. 1174 ἐκτὸς ἀνηρεφέος πέλε νηοῦ; III. 472 δήμου τε καὶ ἄστεος ἐκτὸς ἐβησαν Similarly IV. 211, 1655. Cf. I 67, Υ 49, δ 678, etc.

Ἐκτοσδε:—I. 634 πυλέων ἐκτοσδε; II. 894 πετράων ἐκτοσδε. Cf. I 552; ψ 148, etc.

Ἐνδοθεν:—I. 929 Ῥοιτειάδος ἐνδοθεν ἀκτῆς. Cf. Z 247, Ω 161; δ 74.

Ἐνδοδι:—I. 936 Προποντίδος ἐνδοδι; similar examples are: II. 346, 1265; IV. 333, 508, 1374, 1383. Cf. Σ 287; h. Cer. 355.

Ἐνδον:—I. 906 Πελασγίδος ἐνδον Ἰωλκοῦ. Cf. Υ 13, Ψ 200, etc.

Ἐνερδε(ν):—II. 846 ἄκρης τυτθὸν ἐνερδ' Ἀχερουσίδος; III. 1158 κλιντῆρος ἐνερθεν; IV. 535 πολλὸν ἐνερθεν οὐδεις. Cf. Θ 16, Λ 252.

The form νέρδε(ν), which in Homer is twice construed with the genitive (Ξ 204, λ 302), is used thus by Apollonius only in connection with a preposition, as I. 155 νέρδε κατὰ χθονός, 745 νέρδεν ὑπὲρ μαζοῖο.

Ἐντός:—I. 782 πυλέων τε καὶ ἄστεος ἐντός. Cf. M 374, 380, etc.

Ἐντοσδε(ν):—II. 761 μεγάρων ἐντοσδε; III.

754 *στηδέων έντοσθεν*; also IV. 1066, 1133, 1778. For Homer compare Δ 454; α 380, β 145, etc.

Ἐξέτι:— II. 784 = IV. 250, 430 *ἐξέτι κείνου* (temp.); IV. 789 *ἐξέτι νηπυτίης*. Cf. I. 106; S 245.

In I. 976 *ἔτι* is best taken with *νέον* in the sense of “recently,”—*ἐξ* alone governing *πατρός*. Another possibility would be to change *νέον* to the genitive *νέου* governed by *ἐξ-έτι*. Cf. Kuehner-Gerth, p. 540 A.

Ἐξοχα:—I. 859 *ἐξοχα δ' ἄλλων ἀθανάτων*. Cf. Ξ 257, Ω 113, 134.

Ἰδύς: — I. 1032 *ἰδὺς ἐοίο*; II. 254 *τοῦ δ' ἰδύς*. Cf. E 849, Θ 322, M 106, 254, Π 584, P 340, Ω 471; ο 511, etc.

Καδύπερδε: — III. 581 *λασίης καδύπερδε κολώνης*; IV. 1377 *καδύπερδε θαλάσσης*. Cf. γ 170, S 279, etc.

Καταντικρύ:—II. 626 *ἐφιεμένοιο καταντικρὺ (κατ' ἀντικρὺ?) Πελίαο*. Cf. κ 559=λ 64,—the only example in Homer.

Κατόπισδε:—II. 273 *τάων δ' αὖ κατόπισδε*. Cf. λ 6= μ 148.

Λάδρη: — II. 125 *λάδρη ἐυρρίνων τε κυνῶν αὐτῶν τε νομήων*. Cf. E 269; ρ 43; h. Cer. 240.

Μεσηγύ:—IV. 1573 *μεσηγὺ | ρηγμίνων*. Cf. Θ 259, 560, I 549, Λ 448, 570, N 568, Π 396; χ

93, 442, 459, etc. Apollonius reversed the Homeric usage of this word. Homer construed it with the genitive twenty times; Apollonius only once. Homer uses it in an absolute sense five times (Λ 573, Ο 316, Υ 371, Ψ 521; η 195); Apollonius has it eighteen times (I. 85; II. 51, 270, 337, 1239; III. 307, 441, 665, 723, 929; IV. 525, 600, 880, 1231, 1360 μεσσηγύς;— III. 1316; IV. 579, 582 μεσσηγύ).

Μέσφα:—IV. 337 μέσφα Σαλαγγῶνος ποταμοῦ καὶ Νέστιδος αἰῆς. Cf. Θ 508 (the only example of μέσφα in Homer). The phrase μέσφα αὔτις “until” occurs twice in Apollonius: II. 1230, 1261.

Μετόπισθε:—I. 1064 πόσιος μετόπισθε. Cf. I 504; ι 529.

Νειόθεν:—I. 1197 δαπέδοιο . . . τινάξας | νειόθεν. Cf. Liddell and Scott s. v. The word occurs only once in Homer: K 10 νειόθεν ἐκ κραδίας, for which Apollonius has two close parallels: I. 385 νειόθεν ἐξ ἔδρης and I. 1313 νειόθεν ἐκ λαγόνων. Apollonius has the word also in the absolute sense in I. 1288; II. 205; III. 383, 1302, 1357; IV. 142.

Νειόδι:—I. 63 ἐδύσετο νειόδι γαίης, 255 νειόδι γαίης κεῖτο; III. 62 νειόδι δεσμῶν:—The word occurs only once in Homer Φ 317 νειόδι λίμνης. Apollonius uses it absolutely in I. 990,

1098, 1326; II. 355; III. 164, 706; IV. 1613.

Νόσφι(ν):—I. 197 νόσφιν γ' Ἡρακλῆος, 322 πόλῃος νόσφι. Similarly I. 1207, 1294; II. 275; III. 577; IV. 10, 346, 352, 406, 819. Cf. A 349; α 20, 185, π 383, ω 212, 308, etc.

Ὀπιθε(ν):—IV. 329 ὀπιθεν ποταμοῖο. Cf. P 468 ὀπιθε δίφροιο.

Πάροιθε(ν):—II. 52 δῆκε πάροιθε ποδῶν, 909 ἀντροιο πάροιθεν; IV. 245 πάροιθ' Ἄλντος ποταμοῖο. Cf. A 360; δ 625, etc. Absolutely: (1) πάροιθεν I. 208, 529; II. 89, 582, 654, 889; III. 694; Cf. Δ 185, η 125, etc. (2) τὸ πάροιθεν “before” I. 254, 284, 630, 816; II. 1061; III. 324, 473, 526, 894; IV. 862, 882; cf. α 322, β 312, σ 275.

Πάρος:—II. 101 τοῦ δὲ πάρος; III. 22= 422, 1062 ποδῶν πάρος. Cf. Θ 254.

Προπάροιθε(ν):—I. 215 Ἴλισσοῦ προπάροιθε. Other examples are II. 68, 529, 862; III. 254, 317; IV. 1475. For Homer compare Δ 348, Π 218, O 66; δ 355, etc. In Apollonius προπάροιθεν is always post-positive; in Homer it stands also before the case, as in N 205; α 117, etc.

Πρόσθε(ν):—IV. 264 πρόσθε σεληναίης. This is the only example of πρόσθεν with the genitive in Apollonius. In Homer, however, we find thirty-five examples; cf. M 145, N 385, T 13; χ 4, etc.

Τῆλε:—III. 1334 τῆλε δ' εἶοιο. Cf. A 817, Π 539, X 291; β 333, etc. With preposition: I. 1278 τῆλε δ' ἀπ' ἀκτῆς; IV. 1472 τῆλε δι' ἱπείροιο. Cf. A 358, Π 117; ε 315, etc. The adverbial phrase τῆλε παρέξ occurs twice in Apollonius: II. 272; III. 1233.

Τηλόθεν:—II. 506 τηλόθεν Αἰμονίης. Cf. Pind. N. 2, 18; Soph. Aj. 204; Eurip. H. F. 1112. In Homer always with a preposition, as: A 270, B 849, 857, 877, Σ 208, etc. With ε 283 τηλόθεν ἐκ Σολύμων ὀρέων compare for Apollonius II. 402 Ἀμαραντῶν τηλόθεν ἐξ ὀρέων. In III. 879 the genitive depends on the verb.

Τηλόδι:—II. 588 τηλόδι . . . πετράων. In II. 795 τηλόδι ναιετάοντος ἐνόσφισαν Ἡρακλῆος, the genitive is absolute, and so is τηλόδι. For Homeric examples of τηλόδι c. gen. compare A 30, Π 461, Σ 99, Ω 86, 541; β 365.

In IV. 1206 it is doubtful whether we are to write ἀπο τηλόδι (Brunck, Becker, Merkel) or ἀποτηλόδι (Wellauer, Seaton). The same holds good for IV. 726, 1186. The form ἀποτηλόδι is not Homeric; but Apollonius may have used it as a variant for ἀποτηλοῦ (ι 117).

Χάριν:—I. 851 Ἠφαίστοιο χάριν πολυμήτιος. Cf. O 744, which is also the only example in Homer.

b) APOLLONIUS HAS CASE-CONSTRUCTION, WHERE HOMER HAS ONLY THE ABSOLUTE SENSE.

*Ανδιχα: — I. 908 ἀνδιχα τοῖο ἀνακτος; II. 929 ἀνδιχα δ' αὖ χύτλων.

Absol.: II. 577; III. 23; IV. 31. Cf. II 412, 578, Σ 511, Υ 387. X 120.

*Από-προδι: — III. 313 μάλα πολλὸν ἀπό-προδι Κολχίδος αἴης, 372 ὀφθαλμῶν μοι ἀπόπρο-δι, 1064 ἀπόπροδι πολλὸν ἐοῖο.

Absol.: I. 602; IV. 287, 553, 1633. Cf. δ 757, 811, ε 80, ι 18, 35, etc.

Κατεναντίον:—II. 360 κατεναντίον ἄρκτου. This is the only instance of the word in Apollonius; Homer has it likewise only once Φ 567, and in the absolute sense.

Πρόσω:—IV. 1266 χέρσου πολλὸν πρόσω. Cf. Soph. Aj. 204.—Absol.: Λ 572, M 274, etc.

*Υπερδεν: — I. 534, 573, 622 ὑπερδ' ἄλός, 1088 ὑπερδεν νηίου, 1096 ὑπερδεν σεῖο; III. 1222 νιφόεντος ὑπερδεν Κανκάσου; IV. 956 αἰγλήεντος ὑπερδεν οὐρανοῦ, 1139 τοῖο δ' ὑπερδεν.—Cf. Aesch. Sept. 228, Ag. 232.—Absol.: II. 322, 734, 1035, 1067; III. 205, 883, 1259; IV. 571. Cf. ε 184, ξ 393, 476, υ 2, etc.

*Υψόδεν:—II. 808 ὑψόδεν ἄκρης; IV. 168 ὑψόδεν . . . ὑπωροφίου θαλάμοιο. Cf. Pind. Ol. III. 12.—Absol.: I. 1203; III. 542; IV. 1374. Cf. M 383; β 147, etc.

Ὑπόδι: — II. 571 ὑπόδι δ' ὄχθης, 1081 ὑπόδι νηός; IV. 846 περαίης ὑπόδι γαίης, 924 πυριδαλπέος ὑπόδι πέτρης.—Absol.: I. 590; II. 354, 935; IV. 46, 1285, 1422, 1680, 1707. Cf. K 16, P 676, T 376.

Note: Homer, on the other hand, has sometimes case-construction, where Apollonius has only the absolute sense; e. g. ἄγχοῦ (Ω 709; ζ 5); ἀμφίς (c. gen. B 384, Θ 444; c. dat. E 723; c. acc. Ξ 274; ζ 266); ἀντικρύ (E 130, 819; κ 559). Similarly ἀντίον, ἐξόπιθεν, νέρθεν, ὀπίσω (ὀπίσσω), προτέρω, τηλοῦ, ὑπένερθεν.

c) APOLLONIUS HAS CASE-ADVERBS, NOT FOUND IN HOMER.

Ἀντιπέρηθεν: — II. 1032 ἀντιπέρηθεν νήσου; III. 1270 ἄστεος ἀντιπέρηθεν.—Absol.: I. 613, 977; II. 1177; IV. 470.—Ἀντιπέρην is used only absolutely in Apollonius. The passages cited by Linsenbarth for case-construction are examples of the absolute use. In II. 177 the dative (not the genitive) depends on the verb, and in I. 722 and IV. 68 the genitive is adnominal.

Ἀποκριδόν;—II. 15 ἀποκριδόν . . . ὀμίλου. Cf. Liddell and Scott s. γ.

Ἀπωθεν:—IV. 323 ἀπωθεν . . . Ἀγγοῦ-

ρου ὄρεος, 952 ἄπωθεν πετράων. Cf. Eurip. Iph. T. 108.

The absolute sense occurs ten times in Apollonius: I. 583; II. 48, 86, 433, 983; III. 1136, 1190; IV. 443, 1170, 1569.

Ἐκποθεν:—III. 262 ἔκποθεν ἄτης, 1288 ἔκποθεν ἀφράστοιο κενδυῶνος χθονίου.

Ἐναμοιβαδής: — I. 380 τῶν δ' ἐναμοιβαδὶς αἰτοὶ ἐνέσταθεν ἀμφοτέρωθεν. A similar example is IV. 199 ἀμοιβαδὶς ἀνέρος ἀνὴρ ἐζόμενος, although here we may have a blending of two constructions. Cf. Solon 12 (4), l. 43 σπεύδει δ' ἄλλοθεν ἄλλος; but Theocr. I. 34 πὰρ δέ οἱ ἄνδρες | καλὸν ἐδειράζοντες ἀμοιβαδὶς ἄλλοθεν ἄλλος | νεικείουσ' ἐπέεσσι.

Ἐνωπαδής:—IV. 1505 ὑποτρέσαντος ἐνωπαδής.—Absol.: IV. 354, 718, 1413.

Ἐσάχρι:—I. 604 ἐσάχρι Μυρίνης.

Κατεναντία: — II. 1118 κατεναντία νήσου. Cf. Dion. P. 114.

Μεσσόδι:—II. 172 μεσσόδι νηός. Here μεσσόδι is a poetic variant for μεταξύ.— Absol.: I. 1278.

Μετόπιν:—IV. 1762 μετόπιν . . . Εὐφήμοιο.

Παροιτέρω: — II. 427 τῶνδε παροιτέρω. Absol.: II. 686.

Περίαλλα:—II. 217 περίαλλα θεῶν. Absol.: III. 529; Hom. h. XIX. 46.

Προτέρωσε: — I. 1241 ἰὼν προτέρωσε κελεύ-
δου; II. 394 νήσου δὲ προτέρωσε καὶ ἡπείροιο πε-
ραΐης φέρβονται Φίλυρες.—Absol.: I. 306, 391,
592, 964, 1014; II. 369, 554, 621; III. 1287;
IV. 498, 1375, 1608. Cf. Hom. h. 32, 10.

B. WITH THE DATIVE.

As T. Mommsen (p. 186) observes, there are two characteristic differences between the Alexandrian poets and the early bards; (1) the decrease of *μετά* with the dative (and to some extent also of *ἄμα*) and (2) the increase of synonymous adverbs, as *μία*, *ἄμμιγα* and the like with the dative.

a) APOLLONIUS AGREES WITH HOMER.

°*Ἀμα*:—1) temporal: I. 607 ἄμ' ἡελίοιο βο-
λαῖς. Similar examples are: I 1362; II. 945,
1123; III. 1171. Cf. I 682, Σ 136, 210, etc.

2) sociative: I. 257 κριῶ ἄμ'. Similar
examples are: I. 656, 637; II. 210, 419; III.
256, 880, 915, 1242; IV. 363.—Cf. K 196, etc.

3) concomitant: I. 425 ἄμ' εὐχολῇ;
III. 632 ἄμα κλαγγῇ; IV. 1599 ἄμα δ' εὐχολῇ-
σιν. Cf. S 161; Hom. h. 24, 15.

°*Ομοῦ*:—II. 121 ὁμοῦ δέ οἱ ἐσσεύοντο Αἰακί-
δαι, 788 ὁμοῦ Μυσοῖσιν. Other examples are:

II. 841, 891, 964; IV. 1329. Cf. E 867, O 118, etc.

Ἐγγύθεν:—II. 137 σφισιν ἐγγύθεν. Cf. P 554, Σ 133.

b) APOLLONIUS HAS CASE-CONSTRUCTION, WHERE HOMER HAS ONLY THE ABSOLUTE SENSE.

Ἄντην: — III. 100 ἄντην | ἀλλήλαις.— Absol.: III. 1009, 1065. Cf. Ω 223; ε 77, etc.

c) APOLLONIUS HAS CASE-ADVERBS, NOT FOUND IN HOMER.

Ἄμμιγα:—I. 573=II. 985 ἄμμιγα παύροις; III. 1404 ἄμμιγα Κόλχοις. Cf. Herod. VI. 58, 16 σύμμιγα γυναιξί.—Absol.: IV. 626, 1194.

Μίγα:—IV. 1343 μίγα δηλυτέρησιν. Cf. Pind. Pyth. IV. 113. Similarly μίγδα in Homer Θ 437.

C. WITH THE ACCUSATIVE.

Πέριξ (not Homeric):—II. 204 γαῖαν δὲ πέριξ, 573 νῆα . . . πέριξ; III. 1213 πέριξ δέ μιν ἐστεφάνωντο. Cf. Aesch. Pers. 368; Eurip. H. F. 243. In Herodotus the word governs the accusative frequently, and the genitive twice: I. 179; II. 91. The absolute sense is found in Apollonius in I. 1097; III. 1290; IV. 272, 281 1518, with which compare Aesch. Pers. 418; Soph. Ant. 1301; Eurip. Andr. 266.

D. WITH THE GENITIVE AND DATIVE.

Of the five adverbs that govern the genitive and the dative in Apollonius, only *σχεδόν* has both cases in Homer. *Πέλας* governs only the genitive in Homer. *Ἐπισχερώ* and *ἐφύπερθεν* are used only absolutely in Homer; while *ἐπισχεδόν* is not a Homeric word.

Σχεδόν:—1) With the genitive: I. 402 ἀλός· *σχεδόν*, 408 βωμοῦ *σχεδόν*, 1243 Πηγέων *σχεδόν*. Similarly II. 1099, 1193, 1255; III. 1072; IV. 469, 506, 1123, 1311, 1742. Cf. Υ 263; δ 439, ε 288, etc.

2) With the dative: I. 671 τῇ καὶ παρδενικαὶ πίσυρες *σχεδόν* ἐδριώωντο. Cf. β 284, ι 22.

Πέλας:—1) With the genitive: III. 1073 νήσου πέλας; IV. 1343 ὄρμοιο πέλας. Cf. ο 257 Τηλεμάχου πέλας (the only example of *πέλας* c. gen. in Homer). Likewise, the word is found only once in the absolute sense in Homer (κ 516); whereas Apollonius has it more often; cf. I. 737; II. 187, 984; III. 59, 1235; IV. 718.

2) With the dative: II. 1049 πέλας ἡμῖν. Cf. Pind. Ol. VII. 34, N. XI. 4; Aesch. Supp. 208.

Ἐπισχερώ:—1) With the genitive: IV. 451 ἐπισχερώ . . . ἀοιδῆς.

2) With the dative: I. 528 ἐπισχερὸν ἄλλήλοισιν. Absol.: III. 170, 1268. Cf. A 668, Σ 68, Ψ 125.

Ἐφύπερθε(ν):—1) With the genitive: II. 395 Φιλύρων δ' ἐφύπερθεν; III. 217 ἐφύπερθε δόμοιο; IV. 1706 δοιάων δὲ μιῆς ἐφύπερθεν.

2) With the dative: III. 833 ἀμβροσίῳ δ' ἐφύπερθε καρήατι βάλλε καλύπτρην.—Absol.: IV. 176. Cf. Ω 645: δ 298, etc.

Ἐπισχεδόν:—1) With the genitive: II. 1286 ἐπισχεδόν . . . νεισομένων; IV. 946 ἡμαθόεντος ἐπισχεδόν αἰγιαλοῖο. Cf. h. Ap. 3 ἐπισχεδόν ἐρχομένοιο.

2) With the dative: II. 606 ἐπισχεδόν ἀλλήλησιν:—Absol.: II. 492; IV. 1108, 1185, 1348.

E. WITH THE GENITIVE AND ACCUSATIVE.

Εἶσω:—1) With the genitive: I. 372 εἶσω ἄλός; II. 136 εἶσω Βεβρυκίης, 579 εἶσω πετράων; III. 311 ἐσπερίης εἶσω χθονός. The variant ἔσω c. gen. occurs three times: I. 357=390 ἔσω ἄλός; II. 73 ἔσω τοίχοιο. Cf. Z 284=X 425; η 135; S 290;—Aesch. Sept. 232, 539, Ag. 1022; Soph. O. T. 1515, Tr. 902, El. 39; Eurip. Med. 89, 100, 135, etc.

2) With the accusative: III. 1018 φρένας εἶσω; IV. 308 κόλπον ἔσω πόντοιο. Cf. A 71, Γ 322, Z 10, Σ 441, Ω 155, 184, 199; λ 579, etc.—Absol.: II. 95, 736; III. 48, 651; IV. 710. Cf. H 270, δ 775, etc.

CHAPTER II.

PREPOSITIONS USED AS INDEPENDENT ADVERBS.

The adverbial use of the prepositions belongs chiefly to the epic language. It is less frequent in lyric and dramatic poetry, as also in Ionic prose. In Attic prose only *πρὸς δέ* and *καὶ πρὸς* have survived. Cf. Krüger-Pökel, P. II., Sec. 68,2; Kühner-Gerth, Sec. 443.

According to the general opinion this was the original use of prepositions, though Delbrück (Grundr., 275) thinks that the *ad*-verbial use came from the *pre*-verbial, which would make tmesis older.

In Apollonius there is, as might be expected, a considerable increase in the adverbial use of prepositions. He has 124 examples, while Homer has 317 in all. In proportion to the bulk of his work Apollonius used the prepositions as adverbs nearly twice as often as Homer. He has on the average one in 47 lines, while Homer has one only in 89.1 lines (Il. 83, Od. 98.4). As a rule when the preposition is used adverbially, it is placed at the head of a sentence or clause; consequently, a particle usually follows it to give it the tone of an independent adverb. Out of the 124 examples in Apollonius 95 occur at the beginning, and only 29 are found in the middle of a sentence or clause; 104 are followed by a particle (*δέ*-75, *γάρ*-12, *τέ*-11, *καί*-3, *δὲ*-2, *μέν*-1), and

only 20 are without a particle. The prepositions not used at the head of the sentence or clause, nor accompanied by a particle, are chiefly the double prepositions *παρέξ*, *διαπρό*, *ἐπιπρό* and *προπρό*; also *ἐπι* and *περί* in a few phrases. Attention may be drawn to the frequent occurrence of the adverbial prepositions in the fifth foot.

Apollonius differs from Homer in a number of details. Notably is this the case with *μετά*, *πρό* and *σύν*, which he employs more frequently as independent adverbs; vice versa, *διαπρό* and *παρά* are more frequent in Homer. *Ἀνά*, *ἀποπρό* and *ὕπ* are not used adverbially in the Argonautica as in the Odyssey or in the Iliad. *Ἐπιπρό*, which Apollonius uses eleven times and only adverbially, is not a Homeric word. Also *προπρό* is un-Homeric.

TABLE SHOWING THE FREQUENCY OF THE ADVERBIAL USE OF PREPOSITIONS IN APOLLONIUS, AS COMPARED WITH THEIR FREQUENCY IN HOMER.

PREPOS.	I.	II.	III	IV.	Tot.inAp.	Total in Homer.
<i>περί</i>	7	8	2	6	23	80 (Il. 43, Od. 37)
<i>ἀμφί</i>	4	2	8	6	20	64 (Il. 41, Od. 23)
<i>ἐν</i>	5	1	3	6	15	59 (Il. 27, Od. 32)
<i>μετά</i>	1	2	3	8	14	6 (Il. 4, Od. 2)
<i>σύν</i>	4	0	4	2	10	3 (K 224, Ψ 879, ω 387)
<i>ἐπιπρό</i>	3	3	1	4	11	0
<i>πρό</i>	1	1	3	2	7	10 (Il. 7, Od. 3)
<i>ἐπί</i>	0	2	3	2	7	21 (Il. 17, Od. 4)
<i>παρέκ</i>	0	1	4	0	5	8 (Il. 2, Od. 6)
<i>πρός</i>	0	1	2	1	4	12 (Il. 7, Od. 5)
<i>παρά</i>	0	1	1	0	2	17 (Il. 11, Od. 6)
<i>προπρό</i>	0	0	1	1	2	0
<i>διαπρό</i>	0	0	0	1	1	18 (Il. 16, Od. 2)
<i>περιπρό</i>	0	1	0	0	1	2 (Λ 180=Π 699)
<i>περί τ ἀμφί τε</i>	0	1	0	1	2	2 (ἀμφίπερί—Φ 10, Ψ 191)
<i>ἀνά</i>	0	0	0	0	0	2 (Σ 562, ω 343)
<i>ἀποπρό</i>	0	0	0	0	0	2 (Π 669, 679)
<i>ὕπ</i>	0	0	0	0	0	9 (Il. 7, Od. 2.)
Total	25	24	35	40	= 124	315 (Il. 192, Od. 123.)

— Ἀμφί —

- I. 238 ἀμφὶ δὲ λαῶν | πληθὺς σπερχομένων ἀμν-
 δις δέεν.
- I. 880 ἀμφὶ δὲ λειμῶν|ἐρσήεις γάννυται. Cf. ζ 292.
 IV. 1299 ἀμφὶ δὲ λειμῶν | ἐρσήεις βρέμεται.
 Similarly περί in II 569.
- I. 1123 ἀμφὶ δὲ φύλλοις | στεψάμενοι δρυϊνοισι
 δυηπολὶς ἐμέλοντο.
- I. 1154 ἀμφὶ γὰρ αἰθὴρ | νήνεμος ἐστόρεσεν δί-
 νας. Cf. κ 94.
- II. 921 ἀμφὶ δὲ καλὴ | τετράραλος φοίνικι λόφῳ
 ἐπελάμπετο πῆληξ. Cf. O 608 ἀμφὶ δὲ
 πῆληξ | σμερδαλέον κροτάφοισι τινάσσετο
 μαρναμένοιο. X 134 ἀμφὶ δὲ χαλκὸς ἐλάμπετο.
- II. 1207 ἀμφὶ δὲ Κόλχων | ἔθνεα ναιετάουσιν.
 Cf. II 234, X 408.
- III. 166 ἀμφὶ δὲ πόντος. Cf. M 460.
- III. 424 βουλὴν δ' ἀμφὶ πολὺν στρώφα χρόνον.
- III. 810 ἀμφὶ δὲ πᾶσαι | θυμηδεῖς βιότοιο μελη-
 δόνες ἰνδάλλοντο.
- III. 882 ἀμφὶ δὲ θῆρες | κνυζηθμῷ σαίνουσιν
 ὑποτρομέοντες ἰοῦσαν.
- III. 884 ἀμφὶ δὲ λαοὶ | εἶχον. Cf. Ω 83; λ 136.
- III. 1247 ἀμφὶ δ' ἑταῖροι | πείρησαν τευχέων.
- III. 1346 ἀμφὶ δ' ἑταῖροι | θάρσυνον μῦδοισιν.
 Cf. K 151, O 9; ι 544.
- III. 1351 ἀμφὶ δὲ πολλὸς | ἄφρός. Cf. Ω 163.
- IV. 129 ἀμφὶ δὲ μακραι | ῥιόνες ποταμοῖο.

- IV. 311 ἀμφὶ δὲ δοιαί | σχίζονται προχοαί.
 IV. 601 ἀμφὶ δὲ κοῦραι | Ἑλιάδες. Cf. Δ 328.
 IV. 941 ἀμφὶ δὲ κῦμα. Cf. A 481; β 427, ε 411.
 IV. 1396 ἀμφὶ δὲ νύμφαι | Ἑσπερίδες ποίπννον.

— Διαπρό —

- IV. 313 τῇ δὲ διαπρό | Ἀψυρτος Κόλχοι τε θο-
 ώτερον ὠρμήθησαν. Cf. Υ 276, Φ 164, etc.

— ἐν —

In point of frequency of the prepositions in the adverbial use, ἐν holds the third highest place in Apollonius as well as in Homer. Also in Ionic prose ἐν is often used adverbially. Lundberg (p. 5) cites twenty-five examples from Herodotus. For most of the examples from Apollonius are found close parallels in Homer.

- I. 752 ἐν δὲ δύνω δίφροι πεπονήατο δηριόωντες.
 Cf. E 740-741, Σ 490, 573, 587; η 129, etc.
 I. 759 ἐν καὶ Ἀπόλλων Φοῖβος διστεύων ἐτέτυ-
 κτο. Cf. Σ 483.
 I. 939 ἐν δὲ οἱ ἀκταὶ | ἀμφίδυμοι. Cf. τ 173, 175,
 etc.
 I. 948 ἐν δ' ἥρως Αἰνῆιος υἱὸς ἄνασσεν. Cf. Soph.
 O. T, 27, 182.
 I. 1262 ἐν δὲ κελαινὸν ὑπὸ σπλάγχνοις ζέεν αἷμα.

With this compare the following examples, in which the dative is ethical: III. 1042 ἐν δὲ

οἱ ἀλκῇ | ἔσσετ'; IV. 169 ἐν δέ οἱ ἦτορ χαίρει;
IV. 1064 ἐν δέ οἱ ἦτορ . . . εἴλετο; IV. 1541
ἐν δέ οἱ ὅσσε . . . λάμπεται; IV. 16 ἐν δέ οἱ ὅσ-
σε πλῆτο πυρός. Cf. T 16, 366; ζ 131.

II. 1266 ἐν δέ καὶ αὐτὸν | ἰστὸν ἄφαρ χαμάσαν-
το παρακλιδόν.

III. 1090 ἐν δ' αὐτῇ Ἰαωλκός, ἐμὴ πόλις, ἐν δέ
καὶ ἄλλαι πολλαὶ ναιετάουσιν (are situated).
For this use of αὐτῇ compare: I. 23, 109,
349; III. 269; also Z 451, S 441, etc. The
emendation to αὐτῇ (Brunck, Wellauer,
Lehrs and Seaton) is unnecessary, espec-
ially since the reading of LG is αὐτῇ

IV. 655, 656 ἐν δέ σόλοι καὶ τρύχεια Δέσκελα
κείνων, | ἐν δέ λιμὴν Ἀργῶος ἐπωνυμίην πε-
φάτισται. Cf. II 551; ι 136.

— Ἐπί —

The preposition ἐπί when adverbial is used
a) in a local sense, "near", "by", "above" or
"over"; b) in a temporal sense, "next", "after",
"thereupon". This second usage is not Homeric.

a) Of place:—II. 370 ἐπὶ δὲ στόμα Θερμῶ-
δοντος . . . μύρεται; II. 1072 ἐπὶ δὲ λόφοι ἐσ-
σεύοντο; III. 1207 ἐπὶ δ' ἄρνειοῦ τάμε λαιμόν.
Cf. A 462=γ 459 ἐπὶ δ' αἴθοπα οἶνον λείβε; also
Λ 639, 640; Σ 612, etc.

b) Of succession in time:—III. 726 τοῖον δ'

ἐπὶ μῦθον ἔειπεν, which occurs with slight variation in III. 779, IV. 1095, 1594. Cf. Herod. IV. 59, VIII. 93. In Homer A 25, 379, etc., ἐπὶ is to be construed with the verb.

— Ἐπιπρό —

This double preposition does not occur in Homer. In Apollonius it is used only in the absolute sense, “forwards”. Only in three places is it followed by a particle. I. 30, 983, 1156; II. 133 (δέ), 904, 1247 (γάρ); III. 1337; IV. 141, 296 (γάρ), 593, 1388.

— Μετά —

a) In the local sense “beyond”, “next to”: II. 374 μετά τε σμυγερώτατοι ἀνδρῶν | τρηχέην Χάλυβες καὶ ἀτειρέα γαῖαν ἔχουσιν. Cf. Ψ 133; φ 231; also Herod. I. 142, 145.

II. 396 μετά δ' αὖ περιώσια φῦλα Βεχείρων.

b) In the temporal sense “thereupon”, “after”. This use, like the temporal adverbial ἐπὶ is not Homeric; cf. T. Mommsen, p. 42. It occurs frequently in Herodotus; cf. Lundberg p. 7.

I. 708 μετά δ' εἰς ἐὼν ὥρτο νέεσθαι. Cf. Herod.

I. 11, 19, 22, 26, 30, etc.

III. 969 μετά δ' αὖτις ὑπὸ ῥιπῆς ἀνέμοιο | κινῶμεναι ὁμάδησαν ἀπείριτον.

III. 1146 μετά δ' αὖτε διέτμαγον.

IV. 24 μετά δ' ἤγε παλίσσυτος ἀθρόα κόλπων |

φάρμακα πάντ' ἄμυδις κατεχεύατο φωρια-
μοιο.

IV. 80 μετὰ δὲ Φρόντις τε καὶ Ἄργος, | υἷε δύνω
Φρίζον, χαμάδις θόρον.

IV. 877 μετὰ δ' οὔτι παλίσσυτος ἔκετ' ὀπίσσω.

IV. 1219 μετὰ δ' αὐτε δυνώδεκα δῶκεν ἔπεσθαι |
Μηδείῃ δμῳάς.

IV. 1257 μετὰ δ' αὐτὸς . | . Ἀγκαῖος . . ἀγό-
ρευσεν.

IV. 1423 μετὰ δ' ἔρνεα τηλεθάοντα | . . ἤέζοντο.

IV. 1588 μετὰ δ' οὔτις ἐσέδρακεν.

IV. 1688 μετὰ δ' οὔγε νέον . | . ἱρόν . . ἰδρύσαντο.

c) In the concomitant sense “together with”:

III. 115 μετὰ καὶ Γαννυμήδεα [εὔρε]. Cf. B 446,
477, O 67 (La Roche).

— Παρά —

II. 841 παρὰ δ' ἄσπετα μῆλα | . . . ταφήια λαι-
μοτόμησαν. Cf. A 611, B 279, etc.

III. 1285 παρὰ δ' ὀβριμον ἔγχος ἔπηξεν | ὀρδὸν
ἐπ' οὐριάχῳ. Cf. Γ 135, K 153.

— Παρέξ —

1) “Away”: II. 272=III. 1233 τῆλε παρέξ “far
away”.

2) “Besides”: III. 195 οὐ δ' ἔσκε παρέξ ὅτις ἄλλο
κελεύοι. Cf. δ 348.

III. 237 δαιδαλέῃ δ' αἰδουσα παρέξ ἐκάτερθε
τέτυκτο.

III. 1050 καὶ δέ τοι ἄλλο παρὲξ ὑποδήσομ' ὀν-
ειαρ. Cf. ξ 168.

— Περὶ —

Of all the prepositions *περί* is most frequently used as an adverb in Apollonius as well as in Homer. In this use it means either “on all sides”, “around” (Lat. *undique*) or “exceedingly”.

a) Of the place, “on all sides”, Lat. *undique*:

I. 1036 πάντῃ δὲ περὶ μέγα πέπταται ἔρκος. Cf.

E 194 ἀμφὶ δὲ πέπλοι | πέπτανται.

II. 301 τόφρα δ' ἀριστῆες πινόεν περὶ δέρμα γέ-
ροντος | πάντῃ φοιβήσαντες.

II. 569 πάντῃ δὲ περὶ μέγας ἔβρεμεν αἰδῆρ. Cf.

I. 880; IV. 1299.

II. 665 περὶ δ' ἄσπετος ἰδρὼς | εἴβεται ἐκ λαγόνων.

II. 1107 σκοτόεις δὲ περὶ ζόφος ἠρήρειστο.

III. 1247 περὶ δὲ ξίφος.

IV. 1310 περὶ δ' ὀξύταται δέρον αὐγαὶ | ἡελίου
Λιβύην.

IV. 1708 μαρμαρέην δ' ἀπέλαμψε βιὸς περὶ
πάντοθεν αἴγλην. Cf. ρ 439.

b) Of the degree, “exceedingly”, as equivalent to *περισσῶς*. Cf. Delbrueck, Grundr. p. 703. Ancient as well as modern scholars are not agreed how to accent this *περι*. Beck and La Roche write *περί*, while Wolf and Ameis

prefer *πέρι* in Homer. For Apollonius, Brunck, Wellauer and Lehrs use *περί*; but Merkel has the form without anastrophe.

I. 101 *ὃς περὶ πάντας Ἐρεχθεΐδας ἐκέκαστο.*

I. 138 *ὃς περὶ πάντας ἐκαίνυτο ναυτιλίῃσιν.*

I. 670 *περὶ δὲ μενέαιν' ἀγορεῦσαι.* Cf. Π 186.

I. 771 *περὶ γὰρ μενέαινευ ἔπεσθαι | τὴν ὁδόν.*

I. 1333 *περὶ γὰρ μ' ἄχος ἦκεν ἐνισπεῖν.* Cf.
μ 279.

II. 20 *περὶ δ' αὖ Πολυδεύκεα τύψεν ὁμοκλή.* Cf.
β 88.

II. 53 *περὶ δ' οἷγ' ἔσαν ἐσκληῶτες.* Cf. Σ 549,
Φ 105.

II. 241 *περὶ δ' αὖτε δύνω νῆας βορέας.*

III. 1354 *φρίξεν δὲ περὶ στιβαροῖς σακέεσσιν |
δοῦρασί τ' ἀμφιγύοις κορύδεσσί τε λαμπομέν-
ησιν | ἄρῃος τέμενος.* Cf. h. Cer. 472.

IV. 181 *περὶ γὰρ δίεν.* Cf. E 566=P 666, I 433,
Λ 557; X 96.

IV. 1029=1381 *ὧ περὶ δὴ μέγα φέρτατοι.*

— Περὶ τ' ἀμφί τε —

This double preposition, which is the equivalent for the Homeric *ἀμφιπερί*, occurs three times in Apollonius. In III. 633 it is used in case-construction, as it is also in P 760, the only example of *περὶ τ' ἀμφί τε* in Homer. In the other two passages, Apollonius uses it in the absolute sense.

II. 1211 τοῖός μιν ὄφιν περί τ' ἀμφί τε ἔρυνται.
Cf. h. Cer. 276.

IV. 158 περί τ' ἀμφί τε νήριτος ὁδμή | φαρμάκου
ὑπνον ἔβαλλε.

— Περιπρό —

The only example in Apollonius is II. 869
περιπρό γάρ εὔ ἐκέκαστο | ἰδύνειν, an imitation
of the only example in Homer [Λ 180]=Π 699
περιπρό γάρ ἔγχεϊ δῦεν.

— Πρό —

In Apollonius the adverbial πρό is used
only in the temporal sense; in Homer it is tem-
poral (Α 70; α 37) and local (Π 188). The
examples from the Argonautica are:

I. 1246 πρό γάρ αὐτοὶ ἐνὶ σταδμοῖσι νομῆες ἔλσαν.

II. 1045 πρό γάρ ἀγκύλα τείνατο τόξα.

III. 385 πρό γάρ αὐτὸς ἀμείψατο μελιχίοισιν.

III. 1173 [πέμπον] πρό μὲν αὐτὸν ἀρηίφιλον Τε-
λαμῶνα.

III. 1197 πρό γάρ τ' ἀλέγυνεν ἕκαστα.

IV. 84 πρό γάρ τ' ἀναφανδὰ τέτυκται πάντα
μάλ'.

IV. 558 πρό τε μυρία πημανθέντας.

— Προπρό —

This preposition is not found in Homer.
Apollonius has it three times, once in case con-
struction and twice in the absolute sense.

- III. 1012 προπρὸ δ' ἀφειδήσασα θυώδεος ἔξελε μί-
τρης | φάρμακον.
IV. 1233 μέχρ' ἴκοντο | προπρὸ μάλ' ἐνδοδι
Σύρτιν.

— Πρὸς —

Πρὸς is the only preposition which occurs adverbially in good Attic prose. Cf. Kuehner-Gerth, Sec. 443, 2. For this reason it is not surprising to find only four examples in Apollonius, viz.:

- II. 222 οὐ γὰρ μούνον . . . πρὸς δ' ἔτι. This example is interesting and especially noteworthy. It has no parallel in Homer, and it is evidently a poetic variant for the ordinary prose expression: οὐ μόνον, ἀλλὰ καὶ (Lat. non solum, sed etiam).
III. 232 πρὸς δὲ καὶ αὐτόγονον στιβαροῦ ἀδάμαν-
τος ἄροτρον | ἤλασεν. Cf. E 307 K 108
(ποτί), N 678, Π 86, X 59; ε 255, etc.
III. 1045 πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπα-
λαγμένον ἔστω | καὶ ξίφος.
IV. 527 πρὸς δ' αὐτοὶ ἐμηχανόωντο κέλευδον.

— Σύν —

Although Vogrinz, Monro and Haggett do not admit the adverbial use of σύν in Homer, it seems from the context that in ω 378 σύν is an adverb; also in K 224 (cf. Kuehner-Gerth, Sec.

443) and in Ψ 879.—At any rate, this use obtains in Apollonius, who has it sometimes in phrases where Homer would use ἄμα (adv).

I. 74 σὺν καὶ τρίτος ἦεν Ὀιλεύς. Cf. Eurip. Iph.

A. 268; H. F. 785.

I. 202 σὺν δὲ Παλαιμόνιος Λέρνου πάϊς Ὀλενίοιο.

I. 998=IV. 253 σὺν δὲ καὶ ὄλλοι. Cf. ω 387.

III. 518 σὺν δὲ καὶ Οἰνείδης. *

III. 1174 σὺν δὲ καὶ Αἰδαλίδην.

More noteworthy are:—

I. 156 σὺν δὲ Περικλύμενος Νηλῆϊος ὥρτο νέεσθαι.

III. 707 σὺν δὲ κάρη κόλποις περιχάββαλεν,
which Lehrs translates by “unaque caput
sinui injecit.”

IV. 1164 σὺν δὲ τις αἰεὶ | πικρὴ παρμέμβλωκεν
εὐφροσύνησιν ἀνίη.

Very curious is III. 700 σὺν τε δρή-
στειρα πέλεσθαι. I prefer with Wellauer to take
σὺν as a simple adverb here, though tmesis
with the verb (σὺν . . . πέλεσθαι) is pos-
sible. The scholiast thought even of tmesis
with the noun (σὺν . δρήστειρα=ἡ σύνεργος),
for which compare the chapter on the preposi-
tions in adverbial phrases.

Note:—Here may also be mentioned the five examples from Apollonius in which the preposition is equivalent to a compound verb, i. e. the idea of the verb is so subordinate to the preposition that the verb is dropped altogether. This use is more common in Homer than in Apollonius.

* *Ἀνα* = *ἀνάσστηθι* IV. 1322. Cf. Z 331, I 247, Σ 178; σ 13.

* *Ἀν* = *ἀνέστη* I. 494. Cf. Σ 115.

Πάρα = *πάρεστι* IV. 1260, 1272, 1553. Cf. A 174, E 603, etc. Homer has also *ἐν* = *ἐνεστι*, δ 603, 846, ι 126, λ 267, σ 355, etc.

* *Ἐπ* = *ἐπεστι* ξ 92, π 315; N 104; and *μέτα* = *μέτεστι* φ 93.

CHAPTER III.

PREPOSITIONS USED IN THE SO-CALLED TMESIS.

NATURE OF TMESIS.

Closely connected with the independent adverbial use of prepositions is the use of the so-called tmesis. The one overlaps the other so much that the two are not always to be distinguished by any fixed line. The difference is, that in the case of tmesis the preposition is not so much an independent adverb; but it is rather felt to constitute with the verb a unit, although it still has an independent position in the sentence. "The clearest cases of tmesis," as Monro (p. 164) says, "are those in which the compound verb is necessary for the construction of the other words in the sentence; e. g. οὕς ποτ' ἀπ' Αἰνείαν ἐλόμην, or ὅπῃ δ' ἔσχετο μισθόν 'promised hire.'"

In the Homeric language there can hardly be any question of tmesis in the strict sense, i. e. a splitting of a compound verb, so that other words come between the preposition and the verb. The apparent cases of tmesis are, for the greater part, not the result of division, but the maintenance of an earlier usage in which the preposition as an independent word received an independent position in the sentence, when as yet the fusion of both in the compound had not taken place. (See Kühner-Gerth, p. 530).

The Greek grammarians used the term *τμήσεις*, because they took as their norm the later established usage and looked on the independent position of the preposition in the Homeric language as the result of the actual splitting of the compound verb.

The difficulty of classifying the various usages of the prepositions is generally recognized; but it is most embarrassing, when there are three possibilities of construing the preposition:—(1) as an independent adverb, (2) in tmesis with the verb, or (3) with a case. No crucial test can be fixed for determining these puzzling cases. After all sifting and shifting and combining of results, the difficulty remains a matter of personal opinion. An attempt to lay down some *objective* principle by which to determine the different usages would fail of its purpose. The words of Goethe could well be applied here: “Es irrt der Mensch, so lang er strebt.” Hence the treatment of those doubtful cases is largely *subjective*. This accounts for the differences in the statistics. Thus, T. Mommsen gives as the total of *σύν* with the dative in Homer the figure 181 (Il. 107 Od. 74); but Haggott has 188 (Il. 113, Od. 75). Vogrinz has for *περί* 69 cases with the genitive, 84 with the dative and 62 with the accusative, against which numbers Haggott has 79 examples with the genitive, 85 with the dative, and 72 with the accusative.

T. Mommsen (p. 42) thinks that in a case like ο 400 *μετά γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ*, it is just as correct to connect *μετά* with *ἄλγεσι* as with *τέρπεται*.—Delbrück, Grundr. p. 653 ff. cites 28 cases from Homer in which with equal right and with no change

in meaning either case construction or tmesis may be admitted. Compare also as a good instance of the equivalence Aesch. Pro. 20. ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι | προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, but line 56 πασσάλευε πρὸς πέτραις.

Hoffmann (Progr., Lüneberg, 1857-1858) attempted to formulate rules by which to decide whether tmesis or case-construction is to be preferred. His rules may be stated briefly as follows :

I. The preposition, when separated from the case by the caesura of the verse, is to be construed with the verb. As examples are cited :

A 53 ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο.

B 782 χωομένῳ, ὅτε δ' ἄμφι Τυφώϊ γαῖαν ἱμάσση.

O 607 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τῷ δὲ οἱ ὄσσε. . .

II. The preposition is to be construed with the verb when an important word, with an objective emphasis of its own, stands between the preposition and its case ; e. g. O 266 ἄμφι δὲ χαῖται | ὦμοις αἰσσονται. Note :— An attributive genitive has no objective emphasis of its own ; hence in θ 378 ἀνὰ governs γεφύρας ; in A 44 κατ' belongs to καρήνων, etc.

III. The preposition should be taken with the verb, when the verb stands between the preposition and the supposed case ; e. g. β 3 περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ.

IV. The preposition should be taken with the verb when the preposition stands after the verb, but not immediately before the case ; e. g. δ 198 βαλέειν τ' ἀπὸ δάκρυ παρειῶν ; θ 149 σκέδασον δ' ἀπὸ κήδεα θυμοῦ.

These rules are too arbitrary to be of any great value and to be strictly applied in each case. Some-

times they are positively objectionable, as may be seen when they are put to the test. The first rule is evidently based on the principle that the preposition when standing immediately before its case is a proclitic and so constitutes with the following noun, as it were, a single word. In consequence, if case-construction be assumed, there cannot be a caesura at this point. The application of this rule, however, is often restricted by the fact that another caesura or diaeresis can be found to satisfy the requirements of the verse. Thus all the examples cited in support of the rule may be scanned with the Bucolic Diaeresis. In the first it must be done because *ἀνὰ στρατόν* (A 10, 53, 384; A 209, 436; K 66. 82, 141, etc.) has become a fixed phrase like the Sanskrit *prāti váram* (according to wish), *ánu dyún* (throughout the days). Cf. Delbrück, *Grundr.* p. 653.

As regards Apollonius this rule is of no practical importance. In three examples the masculine caesura falls between the case and the preposition *ἐνι* (I 94, IV. 986, 1667). But as the post-positive preposition has a strong accent of its own, this is in itself less objectionable. Besides in all these lines there is a Bucolic Diaeresis which satisfies the metre and so renders unnecessary the change from *ἐνι*, which is the reading of the MSS., to *ἐν* which has been made by Gerhard, *Lect. Apoll.* ch. 8, *De Caesura* p. 129.

The second rule is followed by Ameis; Cf. his note to β 80, while T. Mommsen (p. 41), takes the opposite view. Kühner-Gerth (p. 533) admits the rule with some exceptions (A 831, θ 115, ι 535, λ 155.) For exceptions in Apollonius see IV., 1062, 1734.

In like manner the third and fourth rules are not absolute, though they are perhaps less objectionable than the first and the second. The general tendency is to allow tmesis the preference whenever this can be done ; because originally the case did not depend directly on the preposition, but on the verb + the preposition. Cf. Kühner-Gerth, Sec. 428, 4-5.

PURPOSE OF TMESIS.

“The *êthos* of tmesis,” says Haggett, “as well as that of the adverbial use is seen from the fact that it belongs predominantly to the higher spheres of poetry. It lays stress on the preposition by giving it an independent place in the sentence.” In epic poetry tmesis is used almost unconsciously and unintentionally. Its effect is simply to give emphasis or vividness. In tragic and lyric poetry, on the contrary, it is a figure of speech and an ornament of style. In epic it belongs to the idiom ; in lyric and tragic poetry to the poet. Thus we find that while, on the whole, tmesis is rarer in tragic and lyric poetry, individual differences exist between the great poets. Aeschylus has 15 cases of tmesis, chiefly in lyric passages and for the sake of emphasis. Sophocles has 20 examples, principally in dialogue and for the purpose of vividness. Euripides uses it 82 times. With him it is to emphasize, to make more plastic and, above all, to adorn. Pindar has 33 cases, used for all purposes. Aristophanes limits its use to parody in the chorus. Herodotus uses it quite often, because his history has the character of an Epos. Attic prose writers have, with the exception of a few curious cases,

avoided tmesis. Cf. Pierson, Rh. Mus. 1857, and Kühner-Gerth, Sec. 345

Apollonius has 205 examples of tmesis; Homer has 1359, showing that Apollonius has approximated the norm of epic poetry.

It may be noticed that tmesis is sometimes convenient for metrical purposes, when the compound verb could otherwise not be used on account of too many short syllables in succession; as in *A* 98 ἀπὸ πατρὶ φίλῳ δόμεναι

POSITION.

The preposition in tmesis usually precedes the verb. Only rarely it follows. This anastrophic tmesis occurs in tragedy only in a few doubtful cases Cf. Schumacher, De Praepositionum cum tribus casibus conjunctarum usu Euripideo, p. 68. When the preposition *precedes* the verb, important words may intervene and the preposition and the verb may stand in different lines. When the preposition *follows* the verb, important words may intervene, but the verb and the preposition are always in the same line, and rarely separated by the caesura. The following lists show the facts for Apollonius.

A. PREPOSITION BEFORE THE VERB.

(198 IN ALL.)

1) With words like δέ, γάρ, τέ, μέν, δ' ἄρ intervening:

I. 110, 321, 348, 385, 400, 485, 673, 730, 735, 1018, 1026, 1155, 1170; II. 28, 58, 184, 202, 274, 493, 904, 926, 1043; III. 1, 112, 311, 631, 649, 670, 1166; IV. 329, 393, 594, 1275, 1330, 1348, 1401, 1627, 1669, 1701, 1744, 1759. Total 41.

2) With more important words intervening :

a) Preposition and verb in the same line :

I. 218, 262, 280, 344, 349, 364, 399, 434, 526, 541, 566, 596, 639, 697, 747, 755, 763, 850, 1059, 1144, 1197, 1198, 1268, 1284³, 1356; II. 14, 94, 183, 191, 201, 355, 456, 534, 563, 581, 608, 693, 742, 894, 926, 933, 1071, 1128, 1192, 1219, 1279; III. 157, 205, 231, 261, 269, 280, 291, 295, 371, 378, 424, 486, 511, 591, 648, 650, 746, 750, 791, 821, 868, 888, 889, 929, 946, 958, 961, 1067, 1189, 1209, 1230, 1359; IV. 83, 208, 225, 298, 367, 392, 409, 461, 478, 484, 493, 547, 599, 609, 640, 683, 867, 892, 1016, 1038, 1063, 1076, 1104, 1134, 1146, 1171, 1199, 1265, 1270, 1281, 1292, 1301, 1325, 1350, 1392, 1436, 1533, 1534, 1550, 1577, 1654, 1709, 1744, 1777. Total 123.

b) Preposition and verb in different lines :

I. 381, 392, 396, 1028, 1079, 1110, 1205, 1231; II. 91, 530, 701, 930; III. 154, 516, 725, 873, 1203, 1235; IV. 603, 645, 747, 983, 1031, 1123, 1181, 1415, 1669, 1675, 1677. Total 29.

B. PREPOSITION AFTER THE VERB.

(12 IN ALL.)

1) No word intervening :

III. 831, 1135, 1192; IV. 307, 600. Total 5.

2) Particles intervening :

I. 979, 1195; II. 682; IV. 750, 1312. Total 5.

3) More important words intervening :

III. 46, 1017. Total 2.

Tmesis is less frequent in Apollonius than in Homer. Apollonius has one example per 28.4 lines; Homer, on the other hand, has one per 20.4 lines on the average (Il. 21.9, Od 18.8). The more important differences in the numerical relations of the individual prepositions are the following: In Homer the preposition used most frequently in tmesis is *κατά* (210); in Apollonius it is *ἐπί* (36). *Ἀνά* gains and *κατά* loses in Apollonius; similarly *διὰ* and *εἰς*. Apollonius has *ὕπερ* twice in tmesis; Homer never. *Πρός* occurs only once in tmesis in Apollonius; but Homer has 36 examples of this use. *Πρό* and *ὕπό* Apollonius does not employ in tmesis; though Homer has *πρό* eight times and *ὕπό* eighty-two times in tmesis.

Other differences in usage will be noted in the more detailed account of each preposition in tmesis. According to the divergence, the following subdivisions are made, wherever required:

- 1) Apollonius and Homer both have tmesis.
- 2) Apollonius has tmesis; Homer has only the compound verb.
- 3) Apollonius has tmesis; the compound verb is post-Homeric.
- 4) Apollonius has tmesis; the compound verb is not quotable.

TABLE SHOWING THE FREQUENCY OF EACH PREPOSITION
IN APOLLONIUS, COMPARED WITH THEIR
FREQUENCY IN HOMER.

Prepos.	I.	II.	III	IV.	Tot.inAp.	Total in Homer.
ἐπί	7	7	11	11	36	207 (Il. 104, Od. 103)
ἐκ	3	5	11	12	31	208 (Il. 107, Od. 101)
ἀνά	7	6	7	8	28	71 (Il. 35, Od. 36)
ἀπό	5	1	5	10	21	115 (Il. 74, Od. 41)
κατά	5	5	4	5	19	210 (Il. 109, Od. 101)
ἐν	12	1	1	3	17	126 (Il. 72, Od. 54)
διά	0	5	2	4	11	19 (Il. 10, Od. 9.)
περί	3	1	3	2	9	68 (Il. 34, Od. 34)
ἀμφί	1	1	1	4	7	67 (Il. 30, Od. 37)
σύν	1	2	1	3	7	37 (Il. 19, Od. 18)
παρά	0	0	2	3	5	55 (Il. 21, Od. 34)
μετά	1	1	2	0	4	20 (Il. 12, Od. 8)
εἰς	1	0	0	2	3	26 (Il. 14, Od. 12)
ὑπέρ	0	0	0	2	2	0
πρός	1	0	0	0	1	36 (Il. 19, Od. 17)
διέκ	0	0	0	1	1	0
παρέκ	0	1	0	0	1	1 (ψ 16)
ὑπέκ	1	0	0	0	1	3 (γ 175, ι 149, κ 129)
ὑπεκπρό	0	0	0	1	1	0
πρό	0	0	0	0	0	8 (Il. 6 Od. 2)
ὑπό	0	0	0	0	0	82 (Il. 49, Od. 33)
Total	48	36	50	71	205	1359 (Il. 715, Od. 644).

This table, as also those in the other chapters, shows the prepositions not alphabetically, but according to their decrease in frequency in Apollonius. In the more detailed account, however, the alphabetical order is observed.

—ἀμφί—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἄμφι-βάλλω: I. 262 μήτηρ δ' ἀμφ' αἰτὸν
βεβολημένη. Tmesis is here suggested by
ἀμφι-πεσοῦσα in line 270. Compare also ω
347 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε, and Ψ 97
ἀμφιβαλόντε ἀλλήλους; also Eurip. Bacch. 1364
τί μ' ἀμφιβάλλεις χερσίν; A clearer example
of tmesis is seen in IV. 747 ἀμφὶ δὲ πέπλον |
ὀφθαλμοῖσι βαλοῦσα. Cf. Σ 204; x 365, 451, etc.

Ἄμφι-έννυμι: III. 1203 ἀμφὶ δὲ φᾶρος |
ἔσσατο; IV. 1436 ἀμφὶ δὲ δέρμα πελωρίου ἔστο
λέοντος. Cf. T 293; x 542, ξ 529.

Ἄμφι-τίδημι: II. 1071 ἀμφὶ δὲ χαλκείας
κόρυδας κεφαλῇσιν ἔθεντο. Cf. K 261; ν 431.

Ἄμφι-χέω: IV. 645 ἀμφὶ γὰρ αἰνὴν | ἥερα
χεῦε δεά. Cf. η 14, θ 278, 296.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY
THE COMPOUND.

Ἄμφι-δινέομαι: IV. 1533 τρὶς δ' ἀμφὶ σὺν
ἔντεσι δινηθέντες. Similarly is περί in tmesis
in I. 1059. Cf. X. 165; (where, however, La
Roche construes πέρι with πόλιν), Ψ 562, etc.
Aesch. Pers. 457.

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἀν-αιρέω: I. 1205 ἀνὰ τόξα καὶ ἰοῦς |
δέρμα δ' ἐλών; III. 157 ἀνὰ δ' ἀγκύλον εἴλετο
τόξον. Cf. Λ 32.

Ἀν-ίστημι: II. 493 ἀνὰ δ' ἴστατ' Ἰήσων, | ἄν
δὲ Βορήιοι νῆες. Cf. Ψ 886, etc.

Ἀνα-βαίνω: I. 1110 ἄν δὲ καὶ αὐτοὶ | βαῖνον;
III. 1235 ἄν δὲ καὶ αὐτός | βήσατο. Cf. P. 541;
γ 481, 492.

Ἀν-έχομαι: I. 673 ἀνὰ δ' ἔσχεδε δειρήν.
Cf. ρ 291.

Ἀνα-λύω: III. 821 πυκνὰ δ' ἀνὰ κληίδας
ἔων λύεσκε θυράων. Cf. ι 178, 562, λ 636.

Ἀν-όρνυμι: I. 349 ἀνὰ δ' αὐτὸς ἀρήιος ὄρνυτ'
Ἰήσων; IV. 1350 ἀνὰ δ' ὑμέας ὄρσαι. Cf. Ψ
812; Σ 3.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY
THE COMPOUND.

Ἀν-αείρω: I. 1268 καὶ ἀνὰ πλατὺν αὐχέν'
ἀείρων | ἴησιν μύκημα; II. 14 πρὶν χεῖρεσσιν
ἐμῇσιν ἕας ἀνὰ χεῖρας ἀεῖραι; III. 873 ἄν δὲ
χιτῶνας | λεπταλέους . . . ἄειρον; IV. 1550
γαίης δ' ἀνὰ βῶλον ἀείρας | ξείνι' ἀριστήεσσι
προΐσχετο.—For the compound compare III.
72, IV. 94, 1497; also H 130, X 399, Φ 508,
Ψ 614, 882; μ 402, etc.

Ἄν-έρχομαι: IV. 1627 ἥμος δ' ἥελιος μὲν ἔδν, ἀνὰ δ' ἤλυθει ἀστὴρ | αὖλιος.

Ἄνα-καίω: II. 701 εὐαγέως ἱερῷ ἀνὰ διπλόα μηρία βωμῷ | καίον.—For the compound compare η 13, ι 251, etc.

Ἄνα-σπάω: II. 926 οἱ δ' ἀνὰ μὲν κραιπνῶς λαῖφος σπάσαν. Cf. N. 574 and A 480.

Ἄνα-τίθημι “dedicate”: II. 930 ἄν δὲ καὶ Ὀρφεὺς | θῆκε λύρην.

Ἄνα-φαίνομαι: IV. 1709 τοῖσι δὲ τις Σποράδων βαιὴ ἀνὰ τόφρ' ἐφαάνθη | νῆσος. Cf. A 62, 174; x 29. In II. 1043 Apollonius has ἐκ in tmesis with the same verb.

C) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἄν-έζομαι: I. 1170 ἀνὰ δ' ἔζετο σιγῇ | παπταίνων; IV. 1330 παπτήνας ἀν' ἄρ' ἔζετ' ἐπὶ χθονός.

Ἄν-ειπεῖν “announce”: IV. 1199 ὄγ' ὥς τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔειπεν. Cf. Pind. P. I. 61, X. 9.

Ἄνα-καλύπτω: IV. 1348 ἄν δ' ἐκάλυψαν | πέπλον. Cf. Eurip. Iph. Aul. 1146.

Ἄνα-κινέω: III. 929 τάων τις μεσσηγὺς ἀνὰ πτερὰ κινήσασα. Cf. Soph. Tr. 1259.

Ἄν-οχλίζω: IV. 1675 ἄν δὲ βαρείας | ὀχλίζων λάϊγγας. For the actual compound in Apollonius compare I. 1167; III. 1297.

Ἄνα-τανύω: I. 344 ὁ δ' αὐτόθεν, ἔνθα πέρ
ἦστο, | δεξιτερὴν ἀνὰ χεῖρα τανύσσατο.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT
QUOTABLE.

Ἄνα-νωμάω: III. 1230 ἄν δὲ πολύρρινον
νώμα σάχος, ἄν δὲ καὶ ἔγχος. That tmesis is
intended, is seen from such examples as are
given at the end of this chapter, viz.: I. 1284;
II. 493; III. 516; III. 1230.

—ἀπό—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἄφ-αιρέω: IV. 1038 αὐτὰρ ἐμοὶ ἀπὸ δὴ
βαρὺς εἴλετο δαίμων | ἀγλαιας; IV. 1312 ἔλον
δ' ἀπο χερσὶ καρῆατος . . . πέπλον. Cf. Γ 294;
K 458 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῆφιν
ἔλοντο.

Ἄπο-βάλλω: I. 979 βάλεν δ' ἀπο δείματα
θυμοῦ. Cf. Σ 149 σκέδασον δ' ἀπο κήδεα θυμοῦ;
also B 183, Φ 51; Aesch. Ag. 165.

Ἄπο-δύω: I. 1195 ἔδν δ' ἀπο δέρμα λέοντος.
Cf. B 261.

Ἄπο-κεδάννυμι: III. 1359 ἄψ ἀπὸ χειμερίας
νεφέλας ἐκέδασαν ἄηται. Homer has the
form ἀπο-σκεδάννυμι in tmesis in Σ 149, μ 385.

Ἄπο-κόπτω: IV. 208 πρυμναῖα νεὼς ἀπὸ
πέισματ' ἔκοψεν; IV. 1270 τούνεκ' ἐγὼ πᾶσαν
μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι. Cf. Λ 146;
κ 127.

Ἐπο-λείπω: I. 399 τοῖς μέσσην οἴοισιν ἀπὸ κληίδα λίποντο (for them alone they reserved the middle bench); III. 1067 ἀπ' ὀφθαλμοῦς λίπεν αἰδώς; III. 1135 λιποῦσ' ἀπο πατρίδα γαῖαν; IV. 750 λείπον δ' ἀπο δώματα Κίρκης. Cf. I 437 (La Roche); Soph. Ph. 1158, 1177.

Ἐπο-λύω: II. 456 πολέων δ' ἀπὸ πῆματ' ἔλυσεν (the genitive is adnominal; cf. III. 1343). Cf. Σ 345, Ψ41; γ 392, μ 420.

Ἐπο-πέμπω: IV. 683 ἡ δ' ὅτε δὴ νυχίων ἀπὸ δαίματα πέμψεν ὀνείρων. Cf. β 133 ἀπὸ μητέρα πέμψω.

Ἐπο-τέμνω: III. 378 ἀπὸ γλώσσας τε ταμών; IV. 983 ἀπὸ πατρός | μήδεα νηλειῶς ἔταμε Κρόνος. Cf. Γ 292; Soph. Ph. 1207.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἐπο-τίνω: IV. 1325 ἀπὸ . . . τίνετ' ἀμοιβήν. Cf. Γ 286. etc.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἐπο-χομίζω: IV. 1104 ἔῳ ἀπὸ πατρὶ κομίσσαι ἰδύνω.

Ἐπο-λωφάω: IV. 1415 ἀπὸ διψαν | .. λωφήσομεν.

Ἐπο-νηέω: I. 364 ἀπὸ δ' εἶματ' . . νηήσαντο. Cf. Eurip. Ion 875.

Ἐπο-στράπτω: III. 1017 στράπτειν Ἐρως ἡδεῖαν ἀπὸ φλόγα.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

'Απο-μεδίημι: I. 280 ἀπὸ ψυχὴν μεδέμεν.

—διά—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Δια-κεάζω: IV. 392 διὰ τ' ἔμπεδα πάντα κεάσσαι; IV. 1265 διὰ δὴ πάλαι ἦδε κεάσθη νηῦς. Cf. ο 322.

Δια-κοσμέω: III. 46 κόσμει χρυσεῖη διὰ κερκίδι. Cf. B 655; ι 157.

Δια-τέμνω: II. 355 'Αχέρων αὐτὴν διὰ νειόδι τέμνων | ἄκρην. Cf. P 522, Σ 618.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Δια-εἶδομαι: II. 581 ἔνθα καὶ ἔνθα διὰ πλατὺς εἶδετο Πόντος. For the compound compare I. 546; IV. 1358; also Θ535, N 277.

Δια-κεδάννυμι: II. 1128 ἄελλαι νηὸς . . . διὰ δούρατα πάντ' ἐκέδασσαν; II. 1192 κείνην γε κακὸν διὰ κῦμ' ἐκέδασσεν.

Δια-σεύω: III. 670 διὰ δ' ἔσσυτο δαμβήσασα.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Δια-περάω: II. 608 διὰ νηὶ περήσῃ; IV. 461 ἣν οὐδὲ δι' αἰζήνοι περώσιν.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Δια-τανύω: IV. 599 διὰ πτερὰ κοῦφα τανύσας.

— διέκ? —

This double preposition never occurs in tmesis in Homer. Apollonius has one doubtful example, which, however, as it seems, is to be attributed to editors; viz.: IV. 409 ὅτε μή με διέξ εἰῶσι νέεσθαι. The reading of LG is διεξίωσι, which is the same palæographically as διέξ εἰῶσι.

— ἐκ —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐξ-αιρέω: I. 396 ἐκ δ' ἄρα μέσσην | ἦρεον;
II. 184 ἐκ δ' ἔλετ' ὀφθαλμῶν γλυκερόν φάος.
Cf. A 369, Δ 116, Λ 381; ζ 140, etc.

Ἐκ-βαίνω: I. 1018 ἐκ δ' ἄρ ἔβησαν. Cf.
A 437, 438, 439, Γ 113; Δ 456, etc.

Ἐκ-βάλλω: II. 926 ἐκ δὲ βαλόντες | πείσ-
ματ'. Cf. A 436, Λ 109.

Ἐκ-γελάω: I. 485 ἐκ δ' ἐγέλασεν ἄδην
Ἀφαρήιος Ἴδας. Cf. Z 471.

Ἐξ-ερέομαι: III. 1166 ἐκ τ' ἐρέοντο. Cf.
A 204, 233; B 257; κ 63, 109.

Ἐξ-ειμι "exibo": III. 112 ἐκ δ' ἴσαν ἄμφω.
Cf. ψ 370, ω 501.

Ἐξ-έρχομαι: II. 202 ἐκ δ' ἐλθὼν μεγάροιο.
Cf. K 140; γ 406, δ 121, 403, 740, ο 395, π 165,
343, etc.

Likewise are we to construe in the following examples ἐκ with κίω, though that verb does nowhere occur in the actual composition, and for this reason, it seems, ἐκ-κίω has been kept out of the dictionaries. The rule of Haggett "to classify as adverbial only those instances in which the preposition does not in Homer enter into composition with the verb and so cannot be said to be separated from it by tmesis," must not be followed too scrupulously. Haggett himself did not do so, since with Vogrinz and Monro he denies the existence of the independent adverbial use of ἐκ in Homer. Hence he must have taken ἐκ with κίεν in ω 492. This applies also to ἐξ-άγνυμι, ἐξ-αἰσσω, ἐξ-αλέομαι, ἐκ-καλύπτω, ἐκ-ρέω, and ἐξ-ωδέω, which are never found in Homer as actual compounds, though tmesis has to be assumed in the case of each one. Cf. Γ 367, E 161, N 655, Φ 119; x 559, λ 64, etc.

Ἐκ-κίω: III. 269 ἐκ δ' αὐτῇ Εἰδυῖα δάμαρ κίεν Αἰήταο. Cf. ω 492 ἐκ δ' νίδος Δολίου κίεν, where tmesis is confirmed by the preceding ἐξ-ελθὼν. The other two examples in Apollonius are III. 650 ἐκ δὲ πάλιν κίεν ἔνδοθεν and

III. 868 ἐκ δὲ δύραζε κιοῦσα: Cf. Σ 29 ἐκ δὲ δύραζε ἔδραμον.

Ἑκ-λανθάνω: III. 280 ἐκ δ' ὄγε καρπαλίμοισι λαθὼν ποσὶν οὐδὸν ἄμειψεν. Cf. η 220.

Ἑκ-πίπτω: III. 961 ἐκ δ' ἄρα οἱ κραδίη στήθέων πέσεν. Cf. η 283; also K 94.—IV. 1016 ὧς ἐμοὶ ἐκ πυκινὰ ἐπεσον θρήνες.

Ἑκ-ρέω: IV. 1677 ἐκ δέ οἱ ἰχὼρ | . . . ῥέεν Cf. N 655, Φ 119; γ 455, ι 290.

Ἑκ-φαίνω: II. 1043 ἐκ δ' ἐφάανθη | ἄλλος ἐπὶ προτέρῳ πεποτημένος. Cf. II 299.

Ἑκ-χέω: II. 904 ἐκ δ' ἔχσαν πίσυνοι ἀνέμῳ λίνα. Cf. Δ 525, Φ 180.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἑξ-ικνέομαι: III. 311 ἐκ δ' ἰκόμεσθα | ἀκτὴν ἠπείρου Τυρσηνίδος.

Ἑξ-ονομαίνω: IV. 1744 ἔκ τ' ὀνόμηνεν Αἰσονίδῃ. Homer has ἑξ-ονομάζω in tmesis. Cf. A 361, Γ 398, etc.

Ἑκ-περάω: IV. 329 ἐκ δ' ἐπέρησαν | δοιάς Ἀρτεμίδος Βρυγηίδας ἀγχόδι νήσους. Cf. η 35, Σ 561.

Ἑκ-πτύω: IV. 478 τρὶς δ' ἐξ ἄγος ἔπτυσ' ὀδόντων. Cf. ε 322.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἐξ-ανα-πνέω: III. 231 ἐκ δὲ πυρὸς δεινὸν σέλας ἀμπνείεσκον; cf. III. 1291; IV. 472. For the tmesis within the double preposition compare Kuehner-Blass, Vol. II. p. 321.

Ἐκ-βοάω: III. 631 ἐκ δ' ἐβόησαν | χωόμενοι. Cf. Xen. Cyr. 6, 10.

Ἐκ-χείρω: IV. 1031 καὶ ἐκ θέρους οὔλοον ἀνδρῶν | χείρετε γηγενέων. Homer has ἀπο-χείρω in tmesis; cf. K 456, N 546; also Eurip. Hec. 910.

Ἐκ-λάμπω: III. 371 ἐκ δέ οἱ ὄμματ' ἔλαμψεν.

Ἐκ-λείπω: IV. 1401 ἐκ δὲ λιπόντων | ὁῖστῶν; IV. 1759 ἐκ δὲ λιπόντας | Σπάρτην. Cf. Eurip. Andr. 1040.

Ἐκ-προ-χέω: IV. 603 ἐκ δὲ φαεινὰς | ἡλέκτρον λιβάδας βλεφάρων προχέουσιν ἔραζε.

Ἐκ-ρύομαι: IV. 83 ἐκ με, φίλοι, ῥύσασθε. Cf. Eurip. Bacch. 258.

Ἐκ-φράζω: IV. 1123 ἐκ δ' ἄρα πᾶσαν | πέφραδεν ἀγγελίην. Cf. Aesch. Pr. 950.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Ἐκ-προ-ῥάλλω: IV. 1669 ἐκ δ' αἰδηλα | δείκῃλα προῖαλλεν.

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἑμ-βαίνω: I. 381 ἐν δ' ἄρα Τιφύς βήσαδ'.
Cf. Ψ 481.

Ἑμ-βάλλω: I. 392 ἐν δέ οἱ ἰστόν | .. ἐβάλλοντο.
Cf. Ψ 352; β 330, ξ 268.

Ἑν-ελαύνω: I. 526 ἐν γάρ οἱ δόρυ Δεῖον
ἐλήλατο. Cf. Υ 259.

Ἑν-εμι: I. 730 ἐν μὲν ἔσαν Κύκλωπες.
Similar examples are I. 735, 747, 763. Cf. Σ
419; ν 438; also h. Ap. 395.

Ἑν-ίημι: II. 274 ἐν γὰρ ἔηκεν | Ζεὺς μένος
ἀκάματόν σφιν; III. 958 μήλοισι δ' ἐν ἄσπετον
ἔηκεν οἰζύν. Cf. Ξ 182, Π 291, Ψ 177, etc.

Ἑμ-πίπτω: I. 566 ἐν δέ λιγὺς πέσεν οὖρος.
The other examples in Apollonius are I. 1028,
1284; IV. 393. Cf. Δ 134, Θ 485, Λ 297,
Π 276, Φ 9.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE
COMPOUND.

Ἑν-ερείδω: I. 1198 ἐν δέ πλατὺν ὦμον ἔρεισεν.
Cf. ι 383.

Ἑμ-πίπλημι: I. 697 ἐν δ' ἀγορὴ πλῆτο θρόου.
Cf. Herod. II. 87.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS
POST-HOMERIC.

Ἑγ-καλύπτω: IV. 1292 ἐν δέ κάρη πέπλοισι
καλυψάμενοι. Cf. Arist. Ran. 911; Pl. 714.

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐπ-αινέω: I. 348 ἐπὶ δ' ἦνεον, ὥς ἐκέλευεν |
'Ηρακλέης; III. 946 ἐπὶ δὲ σχεδὸν ἦνεον ἄμφω.
Cf. Γ 461; μ 294=352.

Ἐπι-βάλλω: III. 1189 εἰ καὶ περ ἐπὶ ζυγὰ
βουσι βάλοιτο; III. 1192 νύξ δ' ἵπποισιν ἔβαλλεν
ἐπὶ ζυγὰ; IV. 1146 ἴσχε δ' ἐκάστην|αἰδῶς ἰεμένην
περ ὅμως ἐπὶ χεῖρα βαλέσθαι; IV. 1744 τῶν ἄρ
ἐπὶ μνηστὶν κραδίη βάλεν (Merkel). Cf. Ω 272;
δ 440, ξ 520, τ 58, υ 4.

Ἐπ-ελαύνω: I 755 ἐπὶ Μυρτίλος ἤλασεν
ἵππους. Cf. Η 223.

Ἐπ-έρχομαι: IV. 493 ἐπὶ δέ σφισιν ἤλυθε
κούρη|φραζομένοις. Cf. Δ 221; δ 429, η 283, λ 152.

Ἐπ-ιάλλω: II. 183 τῷ καὶ οἱ γῆρας μὲν ἐπὶ
δηναιὸν ἱάλλεν [Ζεύς]. Cf. ι 288, ο 474.

Ἐπ-όρνυμι: I. 850 Κύπρις γὰρ ἐπὶ γλυκὺν
ἡμερον ὥρσεν; III. 516 ἐπὶ δὲ τρίτος Ἴδας | ὥρτο
μέγα φρονέων, ἐπὶ δ' υἷε Τυνδαρέοιο. Cf. Ψ 759,
689; γ 176, μ 313.

Ἐπι-πέλομαι: IV. 1654 ὁππότε μὴ οἱ ἐπ'
ἀκάματος πέλοι αἰών. Cf. ο 408.

Ἐπι-τίθημι: II: 534 καὶ ἐφ' ἱερὰ θέντες; II.
693 ἐπὶ μηρία θήσομεν αἰγῶν. Other examples
are IV. 609, 1301, 1534. Cf. Β 29, Α 41,
Σ 317, Ψ 18.

Ἐπι-χέω: II. 191 ἐπὶ μυδαλέην ὁδμήν χέον;
similarly III. 205, 1209. Cf. Θ 158, Ο 589;
γ 289, μ 14.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY
THE COMPOUND.

Ἐπ-αίρω: III. 591 ὀδνείοις ἐπὶ χεῖρα ἐήν
κτεάτεσσιν αἶρειν.

Ἐπί-κειμαι: IV. 1392 ἐπὶ ξηρῇ γὰρ ἔκειτο |
διψα. For the compound compare III. 430; also
Z 458.

Ἐπι-όσσομαι: II. 28 ἐπὶ δ' ὄσσεται οἶόθεν
οἶος ἄνδρα. Cf. P 381.

Ἐπι-πείδομαι: III. 511 θυμὸς ἐῖ ἐπὶ πάγχυ
πέποιθεν | ἡνορέη.

Ἐπι-ρρώνυμι: I. 385 ἐπὶ δ' ἐρρώσαντο πόδεσσιν.

Ἐπι-τρέπω: I. 400 ἐπὶ δ' ἔτρεπον αἰνήσαντες |
Τίφυν ἐυστείρης οἴηια νηὸς ἔρυσθαι.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS
POST-HOMERIC.

Ἐφ-αίρέω: II. 1319 πολέεσσι δ' ἐπὶ χλός
εἶλε παρειάς. Cf. χ 42 πάντας ὑπὸ χλωρὸν
δέος εἶλεν.

Ἐπ-αιώρέω: I. 639 τοῖόν σφιν ἐπὶ δέος ἦωρεῖτο.

Ἐπι-βράχω: IV. 640 δεινὸν γὰρ ἐπὶ μέγας
ἔβραχεν αἰδήρ.

Ἐπι-κλύζω: I. 541 ἐπὶ δὲ ῥόδια κλύζοντο;
II. 682 κλύζεν δ' ἐπι κύματα χέρσῳ; cf. I. 257.

Ἐπι-λαμβάνω: III. 750 ἀλλὰ μάλ' οὐ
Μήδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος; IV. 1063
οἷη μιν ἐπὶ σμυγερὴ λάβεν αἶσα.

Ἐπι-πρίω: IV. 1669 λευγαλέον δ' ἐπὶ οἱ
πρίεν χόλον.

Ἐπι-φαιδρύνω: III. 831 ἀλοιφῇ | νεκταρέη
φαιδρύνετ' ἐπὶ χροά; cf. IV. 661.

— εἰς —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐισ-νοέω: I. 321 ἐς δ' ἐνόησαν. Cf. M 335.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS
POST-HOMERIC.

Ἐισ-βάλλω: IV. 594 ἐς δ' ἔβαλον μύχατον
ρόον Ἠριδανοῖο, with which compare I. 928.
IV. 1577 εἰς ἅλὸς οἶδμα βάλητε; cf. IV. 637,
824, etc. In case-construction the phrase would
mean “to cast into the sea”, “to throw over-
board” rather than “to put out to sea”; cf. A 314.

— κατὰ —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Καθ-αίρέω: III. 725 καὶ δέ μιν ἀχλὺς | εἶλεν.
Cf. ι 372 καὶ δέ μιν ὕπνος ἦρει; also λ 426, ο
496; Ω 268.

Κατα-βαίνω: III. 888 κατ' αὐτόδι βήσατ'
ἀπήνης. Cf. N 737, O 384.

Κατα-βάλλω: III. 154 καὶ δέ φαεινῶ |

βάλε κόλπῳ. Cf. B 414, 692, Γ 356, E 305, Ψ 125; ι 482, 539, κ 172, etc.

Κατ-έχω: II. 742 σιγῇ δ' οὔποτε τήν γε κατὰ βλοσυρήν ἔχει ἄκρην. Cf. B 560, 699; ι 6, λ 497.

Κατα-καλύπτω: I. 434 καὶ δ' ἄμυδις τά γε πάντα καλύψαντες πύκα δημῷ; II. 894 κατ' αὐτόδι δ' ἄμμε καλύψει|ἀκλειῶς κακὸς οἶτος. Cf. A 460, B 423, Z 464, P 594, Π 325; γ 457, etc.

Κατα-λείπω: I. 1144 θῆρες δ' εἰλουὺς τε κατὰ ξυλόχους τε λιπόντες | οὐρῇσιν σαίνοντες ἐπήλυδον; IV. 298 κατ' αὐτόδι παῖδα λιπόντες. Cf. P 535, Φ 201, Ω 470; κ 209, σ 269, φ 90, etc.

Κατα-ρέω: IV. 1701 κατὰ δ' ἔρρεεν ἄσχα-λόωντι|δάκρυα. Cf. A 810, Π 109.

Κατα-χέω: IV. 367 κατὰ δ' οὐλοὸν αἰσχος ἔχευα|δηλυτέραις. Cf. Π 123; η 286, λ 433, etc.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Κατ-ερύκω: I. 1079 τοὺς δὲ κατ' αὖδι | ναυτίλλεσθαι ἔρυκον; II. 530 ἀριστῆες δὲ κατ' αὖδι|μίμνοι ἐρυκόμενοι. Cf. II. 287, also Z 192; α 315, etc.

Κατ-ερύω: II. 933 καὶ δ' ἄρα λαῖφος ἐρυσσά-μενοι τανύοντο | ἐς πόδας ἀμφοτέρους. Cf. ε 261, ϑ 151, etc.

Κατ-ευνάζω: I. 1155 κατὰ δ' εὐνάσε πόντον.

Κατα-κλάω: IV. 1076 ἥδε δὲ κούρη|αἰνοπαδῆς κατὰ μοι νόον ἔκλασεν ἀντιώσα.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS
POST-HOMERIC.

Κατα-κλύζω: IV. 1281 [ὄμβρος] ὅστε βοῶν
κατὰ μυρία ἐκλυσεν ἔργα. Cf. Archil. 8, 4.

Κατα-μῖμνω: III. 648 κατ' αὐτόδι μῖμνεν.
Cf. Ψ 163 παρ' αὐδι μένον.

Κατα-νάομαι: I. 1356 δὴ γάρ ῥα κατ' αὐτόδι
νάσσατο παίδας. Cf. II. 522.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT
QUOTABLE.

Κατα-πελεμίζω: II. 91 καὶ δὲ βαρεῖαν | χεῖρ'
ἐπὶ οἱ πελέμειξεν. Cf. the scholiast, and Liddell
and Scott s. v.

— μετὰ —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Μετ-εἶπον: II. 1279 αὐτίκα δ' Ἀγκαῖος τοῖον
μετὰ μῦθον ἔειπεν; cf. III. 522 αὐτίκα δ' Ἄργος |
τοῖον ἔπος μετέειπεν ἐλδομένοισιν ἀέθλου.

Μετα-τρέπω: III. 261 μετὰ δ' ὑμέας ἔτραπεν
αἶσα. III. 649 μετὰ δ' ἐτράπετ' αὐτὶς ὀπίσσω |
στρεφθεῖς. Cf. A 199.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY
THE COMPOUND.

Μετ-έρχομαι: I. 110 μετὰ δ' ἤλυθεν ἐλδο-
μένοισιν. For the compound compare I. 710;
III. 348, 697; also Φ 422; α 229, etc.

— παρά —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Παρα-βάλλω: IV. 484 Κολχίδος ἀγχόδι νηὸς
ἔην παρά νῆα βάλλοντο | ἥρωες; IV. 892 δτις
παρὰ πείσμα βάλοιτο. Cf. E 369, Θ 504, N 35.

Παρ-ίστημι: III. 1 Εἰ δ' ἄγε νῦν, Ἑρατώ,
παρά δ' ἴστασο. Cf. E 809.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS
POST-HOMERIC.

Παρα-μετρέω: IV. 1777 ἀλλὰ ἔκχηλοι | γαῖαν
Κεκροπίην παρά τ' Αὔλῖδα μετρήσαντες. Cf. I.
595, 1116; II. 939, etc.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT
QUOTABLE.

Παρ-όρνυμι: III. 486 τεὴν παρὰ μητέρα
μύδοις ὄρνυδι λισσόμενος. Cf. Liddell and
Scott s. v.

— παρέκ —

Παρεκ-αμείβω: II. 94 ὁ δ' ἄγχ' αὐτοῖο παρέκ
γόνυ γουνὸς ἀμείβων; cf. I. 581 Πηλιάδας δὲ
παρεξήμειβον ἐρίπνας. The compound does not
occur in Homer; but II. 94 is a close imitation
of Λ 547.

— περί —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Περί- ειμι: II. 58 ὅσσον ἐγὼ ῥινούς τε βοῶν
περί τ' εἰμὶ ταμέσδαι. Cf. Θ 27 τόσσον ἐγὼ
περί τ' εἰμ' ἀνδρώπων.

Περι-καλύπτω: I. 218 λυγαίοις ἐδάμασσε
περὶ νιφέεσσι καλύψας; III. 746 καὶ τινα παίδων |
μητέρα τεθνεώτων ἄδινόν περὶ κῶμ' ἐκάλυπτεν.
Cf. K 201, Ξ 359, Π 735, Ω 20; σ 201.

Περι-χέω: III. 291 ὥς δὲ γυνὴ μαλερῷ περὶ
κάρφεα χεύατο δαλῶ. Cf. B 19; Δ 282, ν 189.

**b) APOLLONIUS HAS TMESIS; THE COMPOUND IS
POST-HOMERIC.**

Περι-βοάω: III. 791 τηλοῦ δὲ πόλις περὶ
πᾶσα βοήσῃ | πότμον ἐμόν. Cf. T 362 γέλασσε δὲ
πᾶσα περὶ χθών.

Περι-δαίω: IV. 867 ἡ μὲν γὰρ βροτέας αἰεὶ
περὶ σάρκας ἔδαιεν. Cf. ἀμφι-δαίω in M 35.

Περι-δεύω: IV. 1134 μέλιτι ξηρόν περὶ χεῖλος
ἔδευσεν.

Περι-δινεύω: I. 1059 τρίς περὶ χαλκείοις σὺν
τεύχεσι δινηθέντες.

Περι-λαμβάνω: I. 1197 περὶ στύπος ἔλλαβε.

— πρὸς —

Προσ-βάλλω: I. 1231 πρὸς γὰρ οἱ διχόμενης
ἀπ' αἰθέρος αὐγάζουσα | βάλλε σεληναίη. Cf. H
421; τ 433.

— σὺν —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Συν-ελαύνω: I. 1026 σὺν δ' ἔλασαν μελίας
τε καὶ ἀσπίδας ἀλλήλοισιν. Cf. σ 98.

Συγ-χέω: Π. 563 σὺν δέ σφιν χύτο θυμός.
Cf. Ω 358 σὺν δὲ γέροντι νόος χύτο.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Συν-αντάω: IV. 1181 σὺν δ' ἄνδρες ἀγροῖωται|
ἦντεον. Cf. IV. 1484.

Συν-έργω: Π. 201 ῥινοὶ δὲ σὺν ὅστέα μοῦνον
ἔεργον.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Συμ-πορσύνω: IV. 547 σὺν γάρ οἱ ἄναξ
πόρσυνε κέλευδον.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Συν-αμαδύνω: III. 295 τὸ δ' [πῦρ] ἀδέσφατον
ἐξ ὀλίγοιο δαλοῦ ἀνεγρόμενον σὺν κάρφεα πάντ'
ἀμαδύνει.

Συν-εννέπω: IV. 1275 σὺν δ' ἔννεπον
ἀσχαλόωντι.

— ὑπέρ —

Ὑπερ-βάλλω: IV. 307 βαλὼν ὑπερ αὐχένα
γαίης; IV. 600 οὐ δέ τις ὕδωρ . . | οἰωνὸς δύναται
βαλέειν ὑπερ. Cf. λ 597.

— ὑπέκ —

Ὑπεκ-βάλλω: I. 596 μέλλον ὑπέκ ποταμοῖο
βαλεῖν Ἀμύροιο ῥέεδρα, which the scholiast

explains by παραμειψαι. The compound ὑπεκβάλλω is not found in Homer, but compare Θ 369 οἶκ' ἄν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.

— ὑπεκπρό —

IV. 225 ὑπεκπρό δὲ πόντον ἔταμνε νηῦς; cf. ὑπεκπροθέουσαι in IV. 935. The word ὑπεκπροτάμνω is a “ἄπαξ λεγόμενον.”

SUMMARY.

I. NUMBER OF EXAMPLES OF TMESIS IN APOLLONIUS.

a) Apollonius agrees with Homer	110
b) Apollonius has tmesis where Homer has only the compound.....	39
c) Apollonius has tmesis in compounds that are post-Homeric.....	46
c) Apollonius has tmesis in new compounds.....	10
Total,	205

II. NUMBER OF VERBS USED IN TMESIS BY APOLLONIUS.

a) Apollonius and Homer both have tmesis.....	68
b) Apollonius has tmesis; Homer has only the compound..	33
c) Apollonius has tmesis; the compound is post-Homeric..	40
d) Apollonius has tmesis; the compound is not quotable...	9
Total,	150

Examples in which the preposition is repeated in a second clause: I. 1284 ἐν δὲ σφιν κρατερὸν νεῖκος πέσεν, ἐν δὲ κολῶς | ἄσπετος; II. 493 ἀνὰ δ' ἴστατ' Ἰήσων, | ἄν δὲ Βορήϊοι υἴες; III. 1230 ἄν δὲ πολύρρινον νώμα σάκος, ἄν δὲ καὶ ἔγχος; III. 516 ἐπὶ δὲ τρίτος Ἴδας | ὦρτο, μέγα φρονέων, ἐπὶ δ' υἴε Τυνδαρείοιο. For similar examples in Homer compare Δ 447, Σ 419, Ψ 887-888. Cf. also Kühner-Gerth, Sec. 445, 2 a. 1.

CHAPTER IV.

WHY PREPOSITIONS IN CONSTRUCTION WITH CASES ARE RARER IN POETRY THAN IN PROSE.

The frequency of the prepositions in case-construction varies considerably in all the departments of the literature. In poetry, as a rule, the prepositions are rarer than in prose. In valuing this fact, however, from a stylistic point of view, we must bear in mind that in poetry the prepositions are more plastic and weigh, if not number, more than in prose. Cf. Gildersleeve, A. J. P., XXIII., 16. Vogrinz, Berl. Phil. Woch. for 1885, sp. 225-230, says: "Betrachtet man theoretisch das Werden des Präpositions-ausdruckes, so kann man gemäss den geläuterten Vorstellungen die wir heutzutage von sprachlicher Entwicklung haben, annehmen, dass, unbeschadet der vollen formalen und Bedeutungskraft des Kasus, dasselbe Verhältniss, welches durch den Kasus allein ausgedrückt wurde, in der Präposition resp. in dem adverbialen Zusatze entschiedener zum Ausdruck gebracht wurde. Bei dieser Fülle und diesem sozusagen pleonastischen Ausdruck konnte es aber nicht bleiben. Der weitere Gang war der, dass die Präposition deutlicher ins Bewusstsein der Sprechenden trat als die Endung der Kasus."

There are several reasons for this difference in frequency. First of all, the case-adverbs, which are so numerous in epic poetry, often take the place of

the prepositions. Moreover place-relations that would in prose be expressed by preposition and case, can be denoted: a) by a simple case: the locative genitive, the ablative genitive, the locative dative and the accusative of the goal; b) by the suffixes *-θεν*, *-θι*, and *-δε*. Therefore, before taking up Apollonius' use of the prepositions with cases, it is well to compare his use of these last two constructions with the Homeric use.

A. SIMPLE CASES TO EXPRESS LOCAL RELATIONS.

1) LOCAL GENITIVE.

Setting aside adverbial forms such as *αὐτοῦ*, *ἀγχοῦ*, *τηλιῦ*, *ὀψοῦ*, which though originating in this construction do not have the same stylistic effect, we find according to Linsenbarth, *De Apollonii Rhodii Casuum Syntaxi Comparato Usu Homérico*, few examples in Apollonius as compared with Homer. Of the subdivisions made by Monro (Sec. 149), neither the first nor the second are represented in Apollonius. Examples after verbs of motion are.

- I. 687 *[βόες] γειοτόμον νειοῖο διειρύσσουσιν ἄροτρον*. Cf. K 353 *ἐλκόμεναι νειοῖο βαδείης πηκτὸν ἄροτρον*; also B 785, 801, Γ 14, Δ 244, E 222, 597, etc.
- III. 1055 *αἱ κεν ὀρινομένους πολέας νειοῖο δοκεύσης*. Cf. P 748 *πεδίοιο διαπρύσιον τετυχηκώς*; also P 372.

Without Homeric parallels are:

- I. 546 *ἀτραπὸς ὧς χλοεροῖο διειδομένη πεδίοιο*. Cf. Call. Del. 141 *διειδομένη ἐν ὕδατι νῆσος*.

III. 953 *στηδέων ἐάγη κέαρ* "her heart broke within her breast."

The *quasi-partitive* genitive, like *ποῦ γῆς* (Lat. *ubi terrarum*) occurs in the following passages:

II. 1139 *ὀππόδι γαίης*; similarly IV. 532 *δπη χθονός*. Cf. Eurip. Her. 19, 46.

III. 770 *ἔνθα κακῶν*. Cf. Soph. Aj. 659; Eurip. Tro. 680.

IV. 1476 *Ἑρακλῆα | ... ἀπειρεσίης τηλοῦ χθονός*
εἶσατο Λυγχεὺς | τῶς ἰδέειν. Cf. Arist. Nub.
138 *τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν*.

Under the partitive genitive may also be put III. 876 *Ἀμνισοῖο λοεσσαμένη ποταμοῖο*, and III. 1203 *λοέσσατο ποταμοῖο | τέρεν δέμας*. Cf. E 6, Z 508, O 265; β 261, etc.

2) ABLATIVAL GENITIVE.

The ablative genitive is used in prose chiefly with verbs of separation and of deprivation. In addition to these verbs, it occurs in poetry frequently with verbs of motion. This latter use had to be reinforced by prepositions in prose.—Goodell, *The Genitive in Sophocles*, A. Ph. As., XV., has collected from Sophocles 456 examples of the ablative genitive without prepositions (17. 1 % lyric), 616 with

prepositions (14 % lyric) and 96 with adverbs (18.5 % lyric). Apollonius, through the influence of the tragic poets, has extended the use of the ablative genitive. Under the following three divisions I have mainly rearranged the results of Linsenbarth so as to bring the agreement and the difference between Apollonius and Homer into greater prominence. Besides presenting the *παλαιὰ καινῶς*, I have added some new examples.

a) WITH VERBS USED ALSO BY HOMER WITH THE
ABLATIVE GENITIVE.

α) With simple verbs:—*δέυεσθαι* I. 732; II. 976; IV. 491. Cf. B 128, Γ 294, N 310, etc.—*εἶναι* II. 523, 992; III. 358; IV. 990, 1387. Cf. Z 211; α 215, δ 206, etc. In I. 230 Apollonius uses *ἀπό*; Homer has *ἐκ* in A 63, B 197; α 33, 40.—*εἰκαθεῖν* I. 105. Cf. *εἵκειν* in Δ 509, E 348; π 42, σ 10.—*ἔχεσθαι* I. 334; II. 1204; III. 1267; IV. 1054. Cf. B 98, Γ 84, N 360, etc.—*λήγειν* III. 1300; IV. 667. Cf. A 210, 319; Hes. Th. 48.—*λείπεσθαι* I. 315. Cf. Ψ 523. 529.—*λύειν* I. 903; III. 62. Cf. ε 397, ν 321, π 364.—*παύειν* IV. 712, 773, 777. Cf. B 595; φ 228, ρ 8.—*πάυεσθαι* III. 418. Cf. A 467, B 430, H 319.—*χάζεσθαι* III. 1050. Cf. Λ 504, M 172, 262, etc.—*ὠδεῖσθαι* II. 1056. Cf. M 420.

β) With compound verbs:—*ἀναδύσθαι* I. 1228. Cf. A 359; ε 337.—*ἀναπνεῖν* II. 609, 739. Cf. A 382, O 235, T 227.—*ἀποέργειν* I. 865. Cf. Ω 238.—*ἀπολήγειν* I. 1325. Cf. H 263, A 255, Φ 577, etc.—*ἀπολύειν* II. 456; III. 1343. Cf. X 50; φ 46.—*ἀπομοργνύναι* II. 86. Cf. E 416.—*ἀποπλάζειν* I. 1220; II. 776, 959. Cf. μ 285, ο 382.—*ἀποτίθесθαι* I. 129. Cf. φ 119.—*ἀποτμήγειν* IV. 1118. Cf. K 364, X 456.—*ἀφορμᾶσθαι* I. 190; II. 317; IV. 1020. Cf. B 794. —*διατρίβесθαι* II. 885. Cf. β 404.—*ἐκγίγνесθαι* I. 56, 157, 208, 223, 952, 975; III. 364; IV. 260. Cf. E 637, T 199, 418, etc.—*ἐκπτύειν* IV. 478. Cf. ε 322.—*ἐκσαοῦν* II. 1186. Cf. δ 501.—*ἐκσεύесθαι* IV. 40. Cf. H 1; ι 373, μ 366.—*ἐκφαίνесθαι* I. 1310. Cf. μ 441.—*ἐξάγειν* IV. 749. Cf. E 35, 352, A 487.—*ἐξαιρεῖσθαι* II. 184; III. 279, 843, 1012. Cf. Θ 323, T 137, Ω 754.—*ἐξάλλесθαι* II. 268; IV. 464. Cf. E 142, P 342, Ψ 399.—*ἐξαποβαίνειν* III. 199, 326. Cf. μ 306.—*ἐξάπτειν* III. 207. Cf. Ω 51; χ 466.—*ἐξελαύνειν* I. 987; IV. 1136, 1758. Cf. E 324, K 499, etc.—*ἐξέρχесθαι* II. 202. Cf. K 140, X 237; υ 371, etc.—*ἐξιέναι* I. 446. Cf. α 374, β 139.—*καταβαίνειν* III. 888. Cf. E 109, Ω 329.—*κατέρχесθαι* IV. 329, 1682. Cf. Υ 125.—*καταχεῖν* IV. 25, 34. Cf. Ψ 282.—*μεδιέναι* III. 274, 476. Cf. Δ 234, 240, etc.—*μεταλλήγειν* I. 1271. Cf. I 157, 261, 299.—*ὑπολύесθαι* III. 996. Cf. A 401.

b) WITH VERBS NOT USED IN HOMER WITH THE SIMPLE
ABLATIVAL GENITIVE.

α) With simple verbs:—*ἀτίζειν* I. 615.—*ἐλαύναι* III. 597. Cf. Soph. O. T. 97; Eurip. Med. 70.—*ἐρητύειν* I. 296; II. 331; III. 561. Cf. Eurip. Phoen. 1260.—*λωφᾶν* II. 650; III. 783. Cf. Aesch. Pr. 376, 654; Soph. Aj. 61.—*ρύεσθαι* II. 218; III. 905; IV. 1071, 1701. Cf. Eurip. Alc. 77.—*σαοῦν* III. 1126. Cf. Soph. Ant. 1162, Phil. 919; Eurip. Or. 779.—*φέρειν* I. 1183.

β) With compound verbs:—*ἀνέχειν* I. 673. Cf. Soph. O. T. 174.—*ἀνακηκίειν* III. 227; IV. 598.—*ἀναδρώσκειν* III. 956.—*ἀνιέναι* I. 1304; IV. 1696. Cf. Soph. O. T. 264; Eur. Med. 456.—*ἀναχάζεσθαι* IV. 1239.—*ἀπόρνυσθαι* I. 800.—*ἀφικάνειν* I. 177.—*διακρίνειν* III. 1128.—*ἐκμολεῖν* I. 845.—*ἐξανιέναι* IV. 293. Cf. Eurip. Bacch. 762, H. F. 625.

Homer, on the other hand, has the simple ablatival genitive after *ἀφύσσειν* (ψ 305) and *καταλωφᾶν* (ι 460). Apollonius uses a preposition with these verbs (III. 616, 1347). Expressions like *βλάπτουσι κελεύδου* (α 195) or *ἔδησε κελεύδου* (δ 380) are not found in Apollonius.

c) WITH VERBS NOT FOUND IN HOMER.

ἀντισπᾶν II. 600.—ἀπαμείρεσθαι III. 784.
—ἀποκατατίδεςθαι III. 816.—ἀποκίδνασθαι IV.
133.—ἀπολείχειν IV. 478.—ἀπονοσφίζειν IV.
36.—διειλύεσθαι IV. 35.—ἐκβλύειν IV. 1415.—
ἐκπρομολεῖν IV. 1537, 1585.—ἐκρύεσθαι IV. 83.
Cf. Eurip. Bacch. 258.—ἐξανατέλλειν IV. 1421.
—ἐξανιέναι II. 461; III. 69, 756; IV. 318, 560,
757.—ἐξόρνυσθαι I. 306.—κατακτεατίζεισθαι
III. 136.—καταπροχεῖν III. 1117.—μεταχάζεσ-
θαι III. 436.—νοσφίζειν (active not Homeric)
III. 795.—ὑποτέλλεσθαι II. 83.

SUMMARY OF THE ABLATIVAL GENITIVE.

a) WITH VERBS ALSO USED BY HOMER WITH THE ABL. GEN.

α) Simple verbs—10; No. of ex. 24.

β) Compound verbs—30; No. of ex. 52.

b) WITH VERBS NOT USED BY HOMER WITH THE ABL. GEN.

α) Simple verbs—7; No. of ex. 13.

β) Compound verbs—10; No. of ex. 12.

c) WITH VERBS NOT FOUND IN HOMER.

Only compounds, except νοσφίζειν; in all 18; No. of ex. 24.

Total of verbs 75; of ex. 125.

3) LOCATIVE DATIVE.

The dative of place without a preposition is frequent in the epic; in lyric and tragic poetry the prepositional use begins to predominate; in prose, with the exception of a few locatives of proper names, as Ἀθήνησι

Δεκελειᾷσι, Ἐλευσῖνι, Θήβησι, Μαραθῶνι, Πυδοῖ, the prepositions ἐν, ἐπί, παρά, πρὸς are used. Cf. Monro, Sec. 145; Main, Locative Expressions in the Attic Orators.

According to Linsenbarth, the locative dative is not so common in Apollonius as in Homer. However the Homeric usages are well represented.

a) WITH PROPER NAMES OF COUNTRIES, ISLANDS AND CITIES.

Ἀλόπη I. 51.—Πύλῳ I. 157.—Πυδοῖ I. 413.—Ἀργεῖ I. 1317.—Κέῳ II. 528.

b) OF THE GREAT DIVISIONS OF THE WORLD AND OTHER LOCALITIES.

αἰθέρι II. 363, III. 1001.—οὐρανῳ IV. 261 (Δ 443).—πόντῳ II. 1127 —οὔρεσι I. 26, 1150.—νήσῳ IV. 1208.—δήμῳ IV. 539.—δόμῳ III. 44, 250.—δόμοις I. 304, 447; II. 655.—μέσσω I. 531.—μυχῶ III. 659.—ἔσχατιῇ I. 213.

The following local datives, found in the Argonautica, do not occur in Homer without a preposition:

ἧερι IV. 943.—αἶῃ IV. 534.—ρηγμῖνι II. 534.—ἄκταις I. 588, IV. 245, 854.—ὑδασι II. 1218; IV. 1242.—προχοῇσι IV. 271.—μυξοδήσιν ἁλός IV. 919.—ἰλϋῖ II. 821.—εἰαμενῇσιν III. 1201.—δονάχεσσιν III. 6.—βαδείῃ ὕλῃ II. 699.—βαδείαις ἀρούραις I. 686.—φυταλιῇ III. 1399.

—κλήϊσιν III. 1268.—θαλάμῳ IV. 28.—εἰν ᾧ IV. 791.—κρητῆρσι I. 1185.

C) OF THE PARTS OF THE BODY OR OF THE SOUL.

νόῳ III. 902; IV. 735.—δυσμῶ I. 817; II. 1222; III. 451, 786; IV. 1746.—φρεσίν I. 508.—χεροῖν III. 1236.—ὥμῳ IV. 179.—ὥμοισι III. 45.

The datives after ἀνάσσειν (I. 49, 507; IV. 305, 763), κοιρανεῖν (I. 34; II. 1000; III. 406) and μεταπρέπειν (I. 100; II. 786; III. 246, 335) may also be regarded as local. This would make in all 63 examples of the locative dative in Apollonius.

4) THE ACCUSATIVE OF THE GOAL.

The accusative to denote the “terminus ad quem” is common with ἰκνέομαι, ἴκω and ἰκάνω but comparatively rare with verbs like ἄγω, εἶμι, ἔρχομαι, ἡγέομαι and νέομαι. Cf. Monro, Sec. 140, 4. The examples in Apollonius are the following (105 in all):

a) With simple verbs of motion:—ἄγειν I. 1316. Cf. H 363, etc.—βαίνειν IV. 1212. Cf. γ 162, etc.—δύνειν I. 195, 263, 627, 635, 832, 1025; II. 298, 923; III. 1255; IV. 206, 722, 861, 1178, 1616. Cf. Γ 339, etc.—δύεσθαι III. 1190; IV. 863, 1543. Cf. Ψ 739, etc.—ἰέναι IV. 739. Cf. α 176, etc.—ἰκάνειν I. 318, 785; II. 1280; III. 387. Cf. Z 370, etc.—

ἵκειν (ἰκέσθαι) I. 608, 709, 874, 1031, 1244, 1333, 1402; II. 350, 551, 730, 1068, 1143, 1263; III. 213, 1108, 1121; IV. 33, 243, 378, 505, 659, 767, 773, 819, 966, 992, 1232, 1234, 1394, 1417, 1514, 1568, 1676. Cf. Z 225, etc.—νίσσεσθαι IV. 257. This last example is without a parallel in Homer.

b) With compound verbs of motion:—ἀφικάνειν IV. 847. Cf. ξ 159, etc.—ἀφικνεῖσθαι I. 1177; II. 768. Cf. Α 618, etc.—εἰσαφικάνειν IV. 540, 612, 731, 775, 1759. Cf. Ξ 230, etc.—εἰσαφικνεῖσθαι IV. 302, 643, 1213. Cf. X 17, etc.—εἰσέρχεσθαι III. 39. Cf. X 22.—ἐξικνεῖσθαι III. 312; IV. 1472. Cf. Θ 439, etc.—ἐπιπλάζεσθαι III. 1065. Cf. Σ 14.—ἐποίχεσθαι I. 644; II. 455; IV. 370, 1317. Cf. Α 50, etc.—μετακιάδειν I. 1221; III. 489, 801; IV. 305, 531, 779. Cf. α 22.—μετέρχεσθαι III. 348, 438, 547; IV. 837. Cf. Z 280, etc.—προσβάλλεσθαι IV. 1044. Cf. Ε 879.—ὑποδύειν II. 433; IV. 1376. Cf. δ 435, etc.

With the following five compounds Apollonius has the accusative of the goal without a preposition, where Homer uses one:—ἀνέρχεσθαι II. 1145. Cf. κ 97.—εἰσβαίνειν II. 535; IV. 1588. C. M 59.—εἰσελᾶν II. 674, 1267, 1285; IV. 633. Cf. ν 113.—ἐξελαύνειν I. 987—ἐφιζάνειν I. 667.—Also with three verbs not found in Homer:—ὑπιέναι III. 1076. Cf. Arist.

Vesp. 465.—*ὑπερέγγεσθαι* II. 986.—*εἰσαποβαίνειν* I. 846; IV. 625, 648, 1779.

B. SUFFIXES -θεν, (-θι) AND -δε TO EXPRESS LOCAL RELATIONS.

Excepting *μεσσόθι* (I. 1278, II. 172), Homeric forms like *Ἰλιόθι*, *οὐρανόθι*, *ῥῶθι*, *Δήρηθι*, etc., are not found in Apollonius. Likewise, the old case-suffix *φιν*, which is comparatively frequent in Homer, occurs only four times in Apollonius (always with a preposition); viz. I. 566=IV. 1661; II. 494; IV. 80, with which compare *γ* 353, *ε* 59, *μ* 414, *ν* 74, *ο* 283, 552, etc. Of the suffixes -θεν and -δε, only the forms from nominal stems are given.

1) FORMS IN -θεν (51 IN ALL).

a) PROPER NAMES OF CITIES AND COUNTRIES.

Ἀραιθυρέηθεν I. 115; *Ἀργόθεν* I. 118; *Ἀρήνηθεν* I. 152; *Ἀρχαδίηθεν* I. 161; *Ἐφύρηθεν* IV. 1210; *Κεκροπίηθεν* I. 94, 214; *Κνωσσόθεν* IV. 434; *Λυκίηθεν* II. 676; *Πιερίηθεν* I. 31 (Hes. Op. 1, h. Merc. 85); *Σπάρτηθεν* I. 148. Cf. B 671, Z 291; E 105; β 327, δ 10, etc.

Διόθεν occurs twice in Apollonius: II. 463; IV. 270. Cf. O 489, etc.

b) APPELLATIVES.

1. Of place:—*ἀγέληθεν* I. 356, 406; *ἀγορῇθεν* I. 877 (B 264. μ 439); *ἄγρῃθεν* II. 940; *ἀγρόθεν* I. 1172 (ν 268, ο 428); *δημόθεν* I. 7 (τ 197);

εὐνῆθεν II. 197 (υ 124); ζεύγληθεν III. 1318; λίμνηθεν IV. 1577; οὐρανόθεν I. 547, 1280; II. 287, 518; III. 1195, 1376; IV. 639, 1285, 1695, (A 195, 208, Θ 558, etc.); πάτρηθεν II. 543 (Pind. N. VII. 103); πεδόθεν I. 1199; III. 1315 (υ 295); ποίμνηθεν II. 493; πρυμνόθεν IV. 909, 1684 (Aesch. Sept. 71, 1056); ῥίζηθεν III. 1400; χερσόθεν IV. 1262; μεσσοόθεν I. 1168, and ὁμόθεν I. 91, which the scholiast paraphrases by ἀπὸ τοῦ αὐτοῦ τόπου.

2. Of time:—ῥῶθεν I. 594, 1053; II. 729; IV. 497, 855, 1222. Cf. α 372, γ 153, 366, δ 214, η 189, etc.

3. Of the agent:—δεόθεν II. 261; III. 1004; IV. 413. Cf. π 477; also Eurip. Med. 1270; Herod. VI. 14.

In three examples the form is strengthened by a preposition: ἀπ' Αἰγίνηθεν IV. 1775 (Ω 492); ἐκ Διόθεν II. 995; ἐκ πρύμνηθεν II. 588 (O 716; also Aesch. Sept. 191).

2) FORMS IN -δε (45 IN ALL).

a) WITH PROPER NAMES.

1. Of place:—Αἰάνδε III. 306; Αἰμονίηνδε IV. 1032; Ἀρκαδίηνδε II. 1054; Πυθώδε I. 209; II. 186 (λ 581).

2. Of the person:—Ἀλκίνοόνδε IV. 1198 (Ω 338).

b) WITH APPELLATIVES.

1. Of place:—ἀγορήνδε I. 328 (A 54, B 207); ἄλαδε IV. 135, 546, 1608 (A 308; β 389, etc.); ἡπειρόνδε II. 736, 978; IV. 1363 (x 423, σ 84); ἡμέτερόνδε 'to our house' I. 704 (S 39, ο 513; ω 267); θάλαμόνδε III. 9, 249, 450, 671 (φ 8, χ 109, 161); κρήνηνδε I. 1258 (υ 159); λευκανίηνδε II. 192; μυχόνδε IV. 1543; νηόνδε III. 939; IV. 50; νῆσόνδε II. 1115; οἰκόνδε III. 1138 (α 17, 317, 360, 424, etc.); Οὔλυμπόνδε II. 605; III. 1357; IV. 779 (A 221, 394, 425, etc.); πεδίονδε III. 1344 (Λ 492, Υ 148, Φ 3); πάτρηνδε IV. 190; πέλαγόςδε IV. 1231, 1268; πόλινδε III. 1153 (E 224; α 189); πόλεμόνδ' II. 921 (B 443, 589, 872, etc.); πόντονδε II. 329, 415, 542, 686, 1104; IV. 198, 1748 (ι 495, κ 48); ποταμόνδε II. 1274 (Φ 13, 120, etc.); χέρσονδ' III. 199 (h. Ap. 28).

2. Of the person:—αὐτοκασιγνήτηνδε III. 647.

In IV. 1766, the word is reinforced by a preposition; viz. μετὰ νῆάδ'. Cf. κ 351.

CHAPTER V.

PREPOSITIONS IN CASE-CONSTRUCTION.

"Passing from the cases to the prepositions we enter," as Dr. Gildersleeve remarks, "upon a field which has been worked in spots until the ground is pulverized with the statistical harrow, while in parts it lies absolutely fallow." Cf. A. J. P. XXIII., p. 25.

The Argonautica of Apollonius is still virgin-soil* as regards the treatment of the prepositions.

* At least this was the case when the present work was undertaken. While it was in progress there appeared a thesis by A. S. Haggett, "*A Comparison of Apollonius Rhodius with Homer in Prepositional Usage*" published by the John Murphy Co., Baltimore, 1902; but, owing to the fact that Haggett's thesis was mentioned neither in Bursian's Jahresbericht, nor in the Bibliographical Record of the American Philological Association, nor among the notices of Recent Publications in the American Journal of Philology,—the ordinary sources of bibliographical information about such a work—it escaped my notice until after my work was completed and presented to the Faculty of the University.—Owing to my fuller treatment of the other uses of the prepositions the present chapter is the only one which might have been affected by Haggett's thesis, had it come to my notice sooner. Before going to press I made a special revision of this chapter and compared my results with those of Haggett; but with the exception of a few examples, I did not see any reason for changing my treatment of the subject. Hence, where I differ from Haggett, the differences are all intentional. Haggett does not distinguish between prepositional phrases as ἐπὶ δὴν and ἐπὶ χρόνον; ἐπὶ πολλόν and ἐπὶ πόντον; ἐς αἰεὶ and ἐς ἔνδιον; ἀπὸ τηλοῦ and ἀπὸ γαίης; etc. His tables show the total of all the prepositions in Apollonius to be 2047; whereas I have 2110, which in itself makes already a serious difference of 63 examples.

Before taking up each preposition separately, three general questions of great stylistic and syntactic importance should be discussed.

FREQUENCY IN GENERAL.

The aggregate frequency of prepositions varies according to time, subject and writer,— being less in poetry than in prose, less in the drama than in epic or lyric poetry, less in the orators than in the philosophers. Cf. T. Mommsen, *Beitr. z. d. Lehre, v. d. Griech. Pröp.*, p. 14 seq.

Haggett, in his summary of the prepositions in Homer, gives as a total of the prepositions in case-construction the figure 8198 (*Il.* 4746, *Od.* 3452). Accordingly Homer has an average of one preposition in every 3.4 lines, that for the *Iliad* (3.3) being slightly higher than that for the *Odyssey* (3.5). T. Mommsen has an average of one preposition for 3.14 lines in the *Iliad* and one for 3.95 lines in the *Odyssey*. As there is no objective rule to decide the doubtful cases of *tnesis* or of the adverbial use, it is impossible to say that either set of these figures is absolutely correct and the other wrong. The difference, however, is immaterial, as in such questions only the large masses count. — Apollonius has 1743 examples of prepositions in case-construction, making an average of one preposition in 3.3 lines, and so he remains faithful in this respect to the laws of his department.

In connection with the aggregate frequency, it is important to notice that the distribution of the prepositions is far from being uniform, as the following passages from Apollonius will show.

a) PREPOSITIONS RARE.		b) PREPOSITIONS NUMEROUS.	
I.	139— 150; 1 prep.	I.	536— 539; 5 prep.
	709— 720; 0 "		617— 626; 8 "
	1215—1230; 0 "		740— 746; 6 "
II.	539— 548; 0 "	II.	102— 113; 8 "
	1195—1206; 1 "		1166—1175; 8 "
III.	74— 89; 1 "	III.	210— 218; 6 "
	144— 153; 0 "		675— 685; 7 "
	651— 666; 1 "		739— 745; 7 "
	765— 776; 0 "		1277—1284; 5 "
IV.	662— 669; 0 "	IV.	625— 634; 9 "
	823— 839; 1 "		964— 977; 9 "
	1235—1250; 1 "		1765—1775; 8 "
Total:—Lines—157; prep. 6.		Lines—113; prep.—86.	

FREQUENCY WITH EACH CASE.

As T. Mommsen has shown, the numerical relation of prepositions with cases is a criterion of style, period and department. In the older and poetic language the *dative* preponderates; in the later language (especially in prose) the *accusative* is most frequent; while the *genitive* ranks first in the rhetorico-philosophic elements in prose and poetry. The relation in the dramatists, as given by Mommsen, is the following :

	GENITIVE	DATIVE	ACCUSATIVE
Aeschylus	5	5	4
Sophocles	3	2	2
Euripides	4	4	5
Aristophanes	3	2	3

Prose from the earliest period showed a tendency for an increase in the accusative. The result of this tendency may be seen in Polybius for whom Krebs pp. 6-9 gives an average of 2.2 gen.; 1 dat.; 4.5 acc.

For Homer Haggett gives the following statistics :

Iliad	{	Tot. No. of occ. with the gen.:	1160=24.46 per cent.
		“ “ “ “ “ “ dat.:	1979=41.70 “ “
		“ “ “ “ “ “ acc.:	1607=33.84 “ “
Odyssey	{	Tot. No. of occ. with the gen.:	663=19.21 per cent.
		“ “ “ “ “ “ dat.:	1470=42.58 “ “
		“ “ “ “ “ “ acc.:	1319=38.21 “ “

It is easily seen from this that in the Odyssey the genitive decreases in proportion as the accusative increases, foreshadowing the later prose usage.—Apollonius followed the more poetic usage of the Iliad, with a slight reactionary decrease of the accusative.

Argo- nautica	{	Tot. No. of occ. with the gen.:	456=26.16 per cent.
		“ “ “ “ “ “ dat.:	740=42.45 “ “
		“ “ “ “ “ “ acc.:	547=31.39 “ “

As Haggett says, “we naturally expect the preponderance of the dative in epic poetry because of the great number of concrete locative situations afforded by the subject matter. Hence *ἐν* and *ἐπί* are the favorite prepositions.”

TABLES SHOWING THE FREQUENCY OF THE PREPOSITIONS WITH CASES.

a) PREPOSITIONS WITH ONE CASE:

		Genitive.							
		<i>ἀντί</i>	<i>ἀπό</i>	<i>ἐκ</i>	<i>πρό</i>	<i>πρόπαρ</i>	<i>προπρό</i>	<i>ὑποπρό</i>	<i>ὑπέκ</i>
		3 10	69 372	163 690	2 34	2 0	1 0	1 0	13 15

PREPOSITIONS WITH ONE CASE: (Continued)

		Dative		Accusative	
		<i>ἐν</i>	<i>σύν</i>	<i>εἰς</i>	<i>περί τ' ἀμφί τε</i>
		298 1893	65 188	165 823	1 1

b) PREPOSITIONS WITH TWO CASES: GENITIVE AND ACCUSATIVE:

	διὰ		διέκ		κατά		παρέκ		ὑπέρ	
	gen.	acc.	gen.	acc.	gen.	acc.	gen.	acc.	gen.	acc.
Apol.	36	29	11	10	24	64	5	6	29	15
Hom.	97	77	12	0	68	586	2	8	49	31

c) PREPOSITIONS WITH THREE CASES:

	ἀμφί			ἀνά			ἐπί		
	gen.	dat.	acc.	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	11	32	26	0	0	55	47	180	65
Hom.	2	88	135	0	9	143	164	544	413

PREPOSITIONS WITH THREE CASES: (continued)

	μετά			παρά			πρὸς		
	gen.	dat.	acc.	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	0	36	47	4	18	18	19	31	10
Hom.	5	215	164	67	219	133	79	85	72

PREPOSITIONS WITH THREE CASES: (CONTINUED)

	πρός			ὑπό		
	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	3	0	10	13	81	25
Hom.	27	21	279	126	187	62

Apart from quantitative differences, which will be discussed later, it is to be noticed that the Homeric use of ἀνά with the dative is not found in Apollonius. Also μετά with the genitive and πρὸς with the dative are avoided by Apollonius because of the frequent employment of these constructions in prose. Cf. Lutz, p. 62, 99 ; Krebs, p. 6.

TABLE SHOWING THE AGGREGATE FREQUENCY AND THE RELATIVE PERCENTAGE OF THE PREPOSITIONS IN CASE-CONSTRUCTION IN APOLLONIUS AND IN HOMER.

Prepos.	I.	II.	III.	IV.	Tot.inAp.	Total in Homer.
ἐν	63	68	72	95	298=.170	1893 (Il. 989, Od. 904)=.231
ἐπὶ	72	66	60	94	292=.167	1121 (Il. 642, Od. 479)=.136
εἰς	37	32	43	53	165=.094	823 (Il. 374, Od. 449)=.100
ἐκ	34	42	41	46	163=.093	690 (Il. 406, Od. 284)=.084
ὑπὸ	26	30	31	32	119=.068	375 (Il. 266, Od. 109)=.045
κατά	20	11	26	31	88=.050	654 (Il. 383, Od. 271)=.079
μετά	16	18	23	26	83=.047	384 (Il. 233, Od. 151)=.046
ἀπὸ	19	9	17	24	69=.039	372 (Il. 273, Od. 99)=.045
ἀμφί	17	15	15	22	69=.039	225 (Il. 158, Od. 67)=.027
σύν	17	12	18	18	65=.037	188 (Il. 113, Od. 75)=.022
διά	12	14	13	26	65=.037	174 (Il. 118, Od. 56)=.021
περί	10	12	18	20	60=.034	236 (Il. 157, Od. 79)=.028
ἀνά	14	13	8	20	55=.031	152 (Il. 90, Od. 62)=.018
ὑπέρ	8	13	7	16	44=.025	80 (Il. 53, Od. 27)=.009
παρά	9	14	7	10	40=.022	419 (Il. 264, Od. 155)=.051
πρός	2	4	3	4	13=.007	327 (Il. 168, Od. 159)=.039
ἀντί	0	2	0	1	3=.002	10 (Il. 7, Od. 3)=.0012
πρό	1	1	0	0	2=.001	34 (Il. 28, Od. 6)=.0041
διέκ	3	8	4	6	21=.012	12 (Il. 1, Od. 11)=.0014
ὑπέκ	4	1	4	4	13=.007	15 (Il. 13, Od. 2)=.0018
παρέκ	3	5	1	2	11=.006	10 (Il. 6, Od. 4)=.0012
πρόπαρ	1	0	0	1	2=.001	0) Homer has ἀποπρό once,
προπρό	0	0	1	0	1=.0006	0) and διαπρό three times
ὑποπρό	0	0	0	1	1=.0006	0) which are not found in Ap.
(περί τ' ἀμφί τε	0	0	1	0	1=.0006	1 (P 760).
Total	388	390	413	552	1743	8198 (Il. 4746, Od. 3452).

The tendency in quantitative differences between Apollonius and Homer is evident. The prepositions which in Apollonius show an increase are chiefly poetic. They are: ἀμφί, διά, σύν, ὑπέρ, ὑπό, and the double prepositions διέκ, παρέκ and ὑπέκ. Those that go down are prosaic; viz.: κατά, παρά and notably πρό and πρὸς.

The quantitative differences between Apollonius and Homer in the use of the individual prepositions in case-construction are still further shown in the following table, giving for each preposition the proximate number of lines in which, at an average, it occurs once.

NUMBER OF LINES IN WHICH PREPOSITION OCCURS ONCE.

PREPOSITION.	IN APOLLONIUS.	IN HOMER.
ἐν	19.5	14.7
ἐπὶ	20.	24.8
εἰς	35.3	33.7
ἐκ	35.7	40.3
ὑπὸ	49.	74.
κατά	66.3	42.5
μετά	70.3	72.4
ἀπὸ	84.5	74.7
ἀμφί	84.5	123.5
σύν	89.7	147.8
διά	89.7	159.8
περί	97.2	117.8
ἀνά	106.	182.9
ὑπέρ	132.6	347.5
παρά	146.	66.3
πρός	448.	85.
ἀντί	1945.	2780.
πρό	2917.	818.
διέκ	278.	2317.
ὑπέκ	448.	1853.
παρέκ	530.	2780.
πρόπαρ	2917.	0
προπρό	5835.	0
ὑπο πρό	5835.	0
περί τ' ἀμφί τε	5835.	27803.
ἀποπρό	0	27803.
διαπρό	0	9268.

POSITION.

In the Indo-European parent-language the prepositions seem to have been pre-positive as well as post-positive. In the Vedas both positions are found. In classical Sanskrit the *post*-position almost entirely superseded the *pre*-position,—*á* and *purá* being the only prepositions that stand before the case. In the old Persian, on the contrary, the *pre*-position prevails. Cf. Delbrück, *Vergl. Syn.*, III., 43-44.

In Greek poetry the post-position is still frequent. In Homer it is idiomatic and serves often as a metrical convenience. In the tragic and lyric writers it is an artificial imitation of the older poetry and is used chiefly for poetic effect.—In Attic prose only *περί* is used thus, being either a phraseological survival, or being influenced by *ἐνεκα*, whose meaning it shares. Cf. Brugmann, *Griech. Gram.*⁸, 433.

According to Haggett, Homer has 645 examples of the post-position (Il. 386, Od. 259), which amounts to 7.85% of the whole number of prepositions. Of these examples 255 are cases of pure anastrophe, while in 390 instances the preposition is put between the noun and a qualifying adjective or dependent genitive. Apollonius has 192 cases of post-position, i. e. 8.94% of his whole number of prepositions in case-construction. In 111 examples the preposition stands immediately after the noun; in 29 a particle is inserted and in 5 (I. 9; II. 820; III. 738; IV. 492; 1355) more important words intervene. Apollonius has 47 examples of interposition between noun and adjective. The examples in which the preposition is placed between the adjective and

the noun, of which Apollonius has 215, and for which interposition Homer also shows a marked fondness, do not belong here.

The ratio of post-position in Homer after the different cases is: gen. 22.2%, dat. 45.4%, acc. 32.3%. Apollonius has 57 examples with the genitive, 108 with the dative, and only 27 with the accusative, giving the following ratio: gen. 29.3%, dat. 56.5%, acc. 14.1%.

TABLE SHOWING THE FREQUENCY OF EACH PREPOSITION IN POST-POSITION AND THE PERCENTAGE OF ITS TOTAL IN APOLLONIUS AND IN HOMER.

APOLLONIUS.	HOMER.
ἐν.....68=22.9 per cent	138 (Il. 71, Od. 67)=7.3 per cent
ἐπί.....33=11.3 " "	142 (Il. 108, Od. 34)=12.6 " "
ὑπὸ...13=10.9 " "	63 (Il. 45, Od. 18)=16.8 " "
ὑπέρ...13=29.5 " "	10 (Il. 6, Od. 4)=12.5 " "
ἀπὸ...12=17.9 " "	44 (Il. 28, Od. 16)=11.8 " "
περί...12=20. " "	20 (Il. 11, Od. 9)=8.5 " "
ἐκ.....10= 6.2 " "	38 (Il. 20, Od. 18)=5.5 " "
ἀμφί... 8=12.1 " "	16 (Il. 9, Od. 7)=8.1 " "
ἐς..... 7= 4.3 " "	48 (Il. 20, Od. 28)=5.8 " "
μετά... 6= 7.2 " "	19 (Il. 11, Od. 8)=4.9 " "
ἀνά... 2= 3.6 " "	14 (Il. 8, Od. 6)=9.2 " "
διὰ.... 2= 3.1 " "	15 (Il. 10, Od. 5)=8.6 " "
παρά... 2= 5.2 " "	21 (Il. 13, Od. 8)=4.9 " "
κατά... 1= 1.1 " "	34 (Il. 10, Od. 24)=5.2 " "
παρέκ 1= .9 " "	0 (cf. ὑπέκ X 146)=6.6 " "
σύν.... 1= 1.5 " "	8 (Il. 2 Od. 6)=4.2 " "
ἀντί... 0	5 (Il.)=50. " "
πρό.... 0	4 (Il.)=1.2 " "
διαπρό 0	2 (Il.)=66.6 " "
πρός... 0	3 (Il. 2, Od. 1)=.91 " "
Total, 191	645 (Il. 386, Od. 259)

This table shows that while ἀμφί, ἀπὸ, ἐν, περί and ὑπέρ gain in Apollonius, ὑπό, ἀνά, διὰ, κατά and σύν lose.

By far the most frequent place of the preposition is *before* the case. Of the whole number of prepositions

(1743), Apollonius has 1551 before the case; 1125 are examples without any insertion whatever between the preposition and the noun; in 87 instances the preposition is separated from its case by particles (μέν, δέ, τέ, γάρ) or by enclitics (μοί, μέ, etc.); in 215 passages the preposition is placed after a qualifying adjective but before the noun. Homer has 600 examples of this inter-position. Apollonius separated the preposition from its case by an attributive genitive or by some other important word (usually a verb) in 102 instances. Here, however, the separation of the preposition from its noun is not so noticeable because generally an adjective, in the same case as the noun precedes the preposition; cf. I. 549; II. 90, 406, 550, 824, 1038; III. 683, 880, 918, 1353, etc. Only rarely is the order of words: preposition, independent words of importance, case; cf. I. 830, 1315; II. 1115; IV. 1642, 1734. For the rhetorical inter-position of the object in oaths or entreaties (like Latin *per te deos oro*) compare III. 984 πρὸς σ' αὐτῆς Ἐχάτης μειλίσσομαι ἢ δὲ τοκῆων | καὶ Διός; IV. 385 ἐκ δέ σε πάτρης | αὐτίχ' ἐμαί σ' ἐλάσειαν Ἑρινύες.

When several nouns in the same construction are governed by a preposition, that preposition may be used only with one, as: I. 222, 308, 329, 701, 1056, 1178; II. 188, 402, 637, 666, 1021, 1086; III. 41, 198, 560, 578, 701, 744, 757, 881, 984, 1147, 1381, 1393; IV. 44, 172, 272, 550, 631, 730, 787, 793, 974, 1192; or it may be repeated with each, as: I. 536-537, 818-809; II. 333-334, 365-366, 826-827, 998; IV. 331-332, 364-365, 681. Similar examples in Homer are of frequent occurrence.

I. PREPOSITIONS WITH ONE CASE

A. WITH THE GENITIVE.

— ἀντί —

The preposition ἀντί (Sanskrit *ānti*, Latin *ante*) is an old locative case, “in the presence of”, “opposite”. These primary meanings are found in the Inscriptions, e. g. ἀντὶ μαιτύρων “in the presence of the witnesses” (Law of Gortyn). Cf. Delbrueck, Vergl. Syn., Vol. I. Sec. 290. In the literature this construction disappears, except for the example cited by Joost, Xen. Ana. IV. 7, 6 ἀνδ' ὧν ἐστηκότες.— In epic poetry the adverbs ἀντίον, ἐναντίον, ἄντα, ἐσάντα, ἀντιβίην, and in prose ἐναντίον have replaced ἀντί in its local sense, while ἀντί itself assumes the metaphoric meanings “instead of”, “in place of”, “in return for”, “in exchange for”, etc.

The examples in Apollonius mean “instead of” and fall within the line of Homeric usage: II. 448 ἀντὶ δὲ τοῦ θάνατόν μοι ἄφαρ θεὸς ἐγγυαλίζαι; II. 851 οἱ δ' ἀντὶ θεουδέος Αἰολίδαο | Ἴδμονος εἰσέτι νῦν Ἀγαμήστορα κυδαίνουσιν; IV. 30 ἀντ' ἐμέθεν ταναὸν πλόκον εἶμι χιποῦσα. Cf. v 307, etc.

In the Homeric poems ἀπό (Sanskrit *āpa*, Latin *ab*) is chiefly used with the ablative genitive to denote “away from”, “at a distance.” It never is equivalent to ὑπό with passive verbs (cf. Kuehner-Gerth, Sec. 430), nor does it express time with the exception of Θ 54 ἀπὸ δ’ αὐτοῦ [δείπνου] δωρήσονται; cf. La Roche *ibid.*—The range of metaphoric uses also is not so large as in the post-Homeric literature.

In Apollonius the temporal use and the use with passive verbs are wanting; while the examples used in a metaphoric sense remain within the lines of Homeric usage.

1. IN A LOCAL SENSE.

a) *With verbs of motion.*

(α) From a place:—’Αγείρω: III. 356 ἀφ’ Ἑλλάδος ὄλλοι ἄγεσθαι. Cf. P 222.

’Αἰσσω: I. 989 ἀπ’ οὐρεος αἰῶσαι τε; II. 1261 ἀπ’ οὐρεος αἰῶσσονται. Cf. N 65; κ 99.

’Αναχάζομαι: III. 1037 ἀψ ἀπὸ πυρκαϊῆς ἀναχάζεο, Cf. II 819, Ψ 158.

’Ανέρχομαι: IV. 1775 ἀπ’ Αἰγίνηθεν ἀνερχομένοισιν. Cf. Ω 492, ι 38.

Βαίνω: IV. 114 ἀπὸ νηὸς ἔβησαν; IV. 885 βαῖνον...ἀπὸ χθονός. Cf. K 336, P 112, Φ 529.

Βάλλω: IV. 901 ἀπὸ νηὸς . . . πείσματ' . . .
βαλέσθαι. Cf. Π 793, X. 468.

Εἶμι: III. 534 ἀπὸ μεγάροιο . . . ἰόντες; IV.
1581 ἀγκῶνος . . . ἀπὸ προύχοντος ἰοῦσιν. Cf.
ι 38, τ 175 etc.

Θρώσκω: IV. 768 Ἴρις ἀπ' Οὐλύμπιοιο Δοροῦσα.
Cf. A 532; ψ 32.

Ἰημι: III. 587 ἀπ' οὐρανοῦ ἄγγελον ἤκεν;
IV. 80 πόδας ἤκεν ἀπ' ἰκριόφιν. Cf. M 205; Σ 189.

Ἰκνέομαι: II. 1143 ἀφ' Ἑλλάδος . . ἰκέσθαι.
Cf. Γ 233 Δ 306.

Κίω: I. 77 ἀπ' Εὐβοίης Κάνδος κίε. IV. 752
ἀπὸ μεγάροιο κιόντας. Cf. P 113; π 156.

Ὀρνυμαι III. 48 ἀπὸ Δρόνου ὠρτο; III. 439
ἀπὸ Δρόνου ὠρνυτ' Ἰήσων. Cf. E. 13, A 645,
Π 635, Ω 515.

Ὀρούω: IV. 1243 ἀπὸ νηὸς ὄρουσαν. Cf.
N 505, Π 615.

Ῥέω: III. 760 δάκρυ δ' ἀπ' ὀφθαλμῶν . . .
ῤέεν; III. 1352 ἀφρὸς ἀπὸ στόματος χαμάδις ῤέε;
IV. 1529 ἀπὸ χροὸς ἔρρεε λάχνη. Cf. A 249,
Ξ 170, Ψ 385.

Τίδημι: IV. 1390 ἀπὸ στιβαρῶν Δέσαν ὤμων.
Cf. ξ 276, φ 118, etc.

Φέρω: I. 535 γαίης ἀπο πατρίδος ὁμματ'
ἐνεικεν. Cf. B 838, M. 96; κ 48.

Φορέομαι: I. 1278 τῆλε δ' ἀπ' ἀκτῆς . . .
φορέοντο. Cf. P 301, Σ 256.

Χέω: I. 1067 ἀπὸ βλεφάρων ὄσα δάκρυα χεῦαν. Cf. Ψ 385, δ 114.

Homer has no close parallels for I. 125 ἀπ' Ἀρκαδίας . . . ἀμείψας τὴν ὁδόν; I. 1107 ἀπὸ σταδμῶν ἐλάσαντες. Homer has ἐκ in Π 87, 293.—II. 1216 ἀπὸ κρατὸς στάξαι φόνον; III. 375 ὁμαρτήσαντες ἀφ' Ἑλλάδος; IV. 1647 ἀπὸ χέρσου | νῆα . . . ἀνακρούεσκον. This last verb is post-Homeric.

(β) From persons:—I. 821 ἀψ ἀνερχομένους Θρηγκῶν ἀπο. Cf. Λ 556. III. 965 πᾶσαι ἀπὸ σφείων ἐλίασθεν.

b) With verbs of separation.

Ἀεῖρω: III. 1366 γαίης ἀπο; similarly III. 1395. Cf. Υ 325; Σ 375.

Αἰνυμαι: IV. 162 ἀπὸ δρυὸς αἰνυτο κῶας. Cf. Λ 580, Ν 550, Φ 490, etc.

Ἀρπάζω: II. 188 στόματος χειρῶν τ' ἀπο . . . ῥηπαζον. Cf. Ν. 527.

Εἵργω: IV. 1206 λιμένων γαίης τ' ἀπο τηλόδι νῆας ἐέργειν.

Λύω: II. 538 γαίης τ' ἀπο διπλόα πείσματ' ἔλυσαν; II. 1042 ἀπὸ σφετέρου κολεοῖο λυσάμενος τελαμῶνα. Cf. Ξ 214, Ρ 318; ν 77.

Ῥήγνυμι: IV. 1636 ἀπὸ στιβαροῦ σκοπέλοιο | ῥηγνύμενος πέτρας. Cf. Π 587.

Σείω: IV. 1365 σεισάμενος γυνίω ἀπο . . . ἄλμην. Cf. Ν 135; h. Merc. 20.

᾽Ωδεω: IV. 104 ἀπὸ χθονὸς ἔωσαν νῆα. Cf. E 19, 835, A 143, 320, T 489.

Under this category belong two examples in which the genitive denotes a part from the whole I. 691 κτερέων ἀπο μοῖραν ἔλουσας; II. 454 φορέοντες ἑῆς ἀπὸ μοῖραν ἔδωδῆς. Cf. Σ 327; ε 40, ν 138.

The separation is figurative in I. 815 ἀπὸ μητρὸς | λῶβην . . . παῖδες ἄμυνον. Cf. N 440; β 59, ρ 538.—III. 1014 ἀπὸ στηδέων ἀρύσασα ψυχὴν. Cf. Hes. Op. 550 ἀρυσσάμενος ποταμῶν ἀπο. A similar example in Homer is A 598. Other examples in Apollonius are: IV. 109, 926, 1303. With IV. 926 compare χ 316.

c) *To denote the direction from which light and sound proceed.*

I. 437 λαμπόμενον Δυέων ἀπο; I. 1231 ἀπ' αἰθέρος αὐγάζουσα; III. 1016 ἀπὸ ξανδοῖο καρήατος . . . στράπτειν Ἔρωσ φλόγα (figur.); IV. 1144 ἀπὸ χρυσέων Δυσάνων ἀμαρύσσετο φέγγος. Cf. M 70, N 243, Σ 214; τ 63, ψ 43; also h. Merc. 278, etc. Similarly is IV. 724 ἀπ' οὐδοῦ ὅσσε βαλοῦσαν, i. e. looking from the threshold.

d) *To denote the extent from a position.*

I. 945 ἡερέδονται . . . ἀπὸ στιβαρῶν ὤμων; cf. B 448.—IV. 1400 ἀπὸ κρατὸς δὲ κελαινὴν ἄχρῃς ἐπ' ἀκνηστὶν κείτ' ἄπνοος. Cf. Θ 16, 213; ζ 294.

e) *To denote position away from, apart from.*

I. 60 οἶος ἀπ' ἄλλων . . . ἀριστήων. In this example, as also in III. 907=912 ἐτάρων ἀπομοῦνον, the prepositional phrase is redundant. For examples without the preposition compare I. 1240; IV. 910. Cf. Vogrinz, Gram. d. hom. Dial., p. 210. A better example of position is I. 937 τυτθὸν ἀπὸ Φρυγίης πολυληϊοῦ ἡπείροιο | εἰς ἄλλα κεκλιμένη [νησος]. Cf. h. Ap. 24. Here belong II. 253 ἀπὸ θυμοῦ and II. 865 ἀπ' ἐλπίδος where in place of a local position we have a mental attitude. Cf. A 562; similarly K 324; λ 344. Soph. El. 1127.

2. IN A METAPHORIC SENSE.

a) *To denote the origin or descent.*

I. 231=II. 359 ἀφ' αἵματος εὐχετόωντο ἔμμεναι; III. 920 ἀφ' αἵματος ἐβλάστησαν. Cf. ζ 18, τ 163 (Ameis); h. Cer. 213.

b) *To denote the source.*

Here belongs one example of the person after whom something is named: I. 625. Σικίνου ἀπο; cf. h. Ap. 396; Herod. VII. 74. Also one example after a verb of hearing a thing *from some one*: I. 766 ἐλπόμενος . . . τιν' ἀπὸ σφείων ἐσακοῦσαι βάξιν; cf. ζ 12, μ 187. Another example of the source is IV. 1186 θυέων δ' ἀπο τηλόδι κήκιε λιγνύς.

Closely allied in meaning with ἀπό is ἐκ. Of the two prepositions ἐκ has the larger variety of usages, most of which coincide in poetry and in prose. Chiefly poetic and Ionic is ἐκ as a substitute for ὑπό to denote the agent. For examples of this use in Herodotus, compare Lundberg, p. 13.—Poetic is also the use of ἐκ as equivalent to παρά with the person in the singular. As ἐκ and ἀπό are often used synonymously, we find occasionally ἐκ in Apollonius, where Homer has ἀπό and vice-versa. On the whole, the correspondence in the two authors is remarkably close. The form ἐκ is used before a consonant and ἐξ before a vowel. The different uses may be classified as follows:

I. LOCAL.

a) *Of motion from a place.*

(α) From countries, cities and other geographical divisions, such as mountains, seas, rivers, etc.:—II. 611 ἐξ Αἰδαο σώεσθαι. II. 1096 ἐξ Αἰῆς ἐνέοντο; similarly II. 424; III. 1060.—II. 1167 Ἑλλάδος ἐξ αὐτῆς νέομ'. I. 69 ἐξ Ὀπότεντος ὤρσεν. Cf. A 269, B 557, 863, E 645, Z 529, H. 363, 467, I 253, 439, Λ 625, N 793, P 350; β 326, δ 633, ο 42, etc.—I. 207 ἐκ δ'

ἄρα Φωκῶν κίεν Ἴφιτος. Cf. B 852, K 356, 537; ε 282.—Π. 390 ἐξ ἁλὸς εἰσιν; similarly IV. 779, 992, 1363.—IV. 885 ἐκ δὲ βυδοῖο εὐναίας εἶλκον. IV. 628 γαίης ἐκ μυχάτης...ἀπορνύμενος. I. 385 στυφέλιξαν...νειόθεν ἐξ ἔδρης. II. 1086 ἐφέηκε χάλαζαν ἐκ νεφέων; similarly III. 1266.—I. 553 ἐξ ὑπάτου ὄρεος κίεν; similarly I. 1100; II. 978.—IV. 380 ἐκ δέ σε πάτρης . . . ἐλάσειαν Ἐρινύες. III. 213 ἐκ πεδίοιο...ἴκοντο; similarly III. 473, 1364.—I. 1281 ἥως | ἐκ περάτης ἀνιοῦσα; II. 165 ἥελιός . . . | ἐκ περάτων ἀνιών. I. 894 λαὸν ἀγείραις | ἄλλων ἐκ πολίων; III. 1236 ἐκ δὲ πόλῃος ἤλασεν. IV. 1267 ἐκ πόντοιο...ἐκόμισσεν. I. 1160 [αὐραὶ] αἰ νέον ἐκ ποταμῶν ὑπὸ δείελον ἡερέθονται. III. 569 ἐπὶ χθονὸς ἐκ ποταμοῖο... πείσματ' ἀνάφομεν. IV. 198 πόντονδ' ἵμεν ἐκ ποταμοῖο. II. 914 πολυδαρσέος ἐκ πελέμοιο | ἀψ ἀνιών. I. 986 ἐκ δ' ἄρα τοίγε | νῆα Χυτοῦ λιμένος προτέρου ἐξήλασαν ὄρμου. For Homer compare Γ 49, Θ 505, Ι 330, 544, Ν 17, Η 392, 408, Ρ 743, Σ 207, Φ 35, 274, Ω 663; ε 422, 446, 469, η 25, ι 41, κ 72, ο 175, π 18, etc. For the repetition of the preposition after the compound verb in I. 986 compare B 690, Ζ 42, Η 337, 436, Ψ 394; δ 37, Σ 106, χ 376, etc.—Examples of smaller localities are I. 1148 [ὑδωρ] ἀνέβραχε διψάδος . . . ἐκ κορυφῆς. IV. 1135 φέρειν ἐκ πυρός. I. 1109 λυσάμενοι Ἱερῆς

ἐκ πείσματα πέτρης. II. 166 λυσάμενοι νεάτης
ἐκ πείσματα δάφνης. II. 827 ἐκ δονάκων ἀνεπ-
άλμενος. IV. 924 ἀπέπτυνεν αἰδομένη φλόξ |
ἄκρων ἐκ σκοπέλων. II. 356 ἐκ μεγάλης προχοᾶς
ἴησι φάραγος. IV. 632 ἐκ δ' ἄρα τοιοῦτο | λίμνας
εἰσέλασαν. Quasi-local are II. 303 τὰ τ' [μῆλα]
ἐξ Ἀμύκοιο λεηλασίης ἐκόμισσαν, and II. 224 ἐκ
ποδεν ἀφράστοιο καταῖσσουναι ὀλέθρου. Cf. N
28, Υ 137, Φ 243; ζ 128, ρ 210, τ 445, υ 21, etc.

(β) From buildings, parts of buildings,
ships and the like:—I. 306 δόμων ἐξ ὥρτο νέεσθαι;
similarly I. 1212; II. 816; IV. 708.—III. 249
ἐκ θαλάμου θαλαμόνδε . . . μετιοῦσαν; similarly
III. 671, 739.—II. 468 τοῦ δ' ἐκ μεγάροιο κιόντος;
similarly III. 285, 442; IV. 743, 876, 1119,
1220.—I. 804 ἐκ δὲ μελάθρων | . . . ἀπεσσεύοντο
γυναϊκας. I. 640 ἐκ νηὸς ἀριστῆες προέηκαν |
Αἰθαλίδην; similarly III. 316, 1199; IV. 659.—
I. 307 ἐκ νηοῖο . . . εἰσιν. IV. 673 ἥντε μῆλα | ἐκ
σταδμῶν . . . εἰσιν. I. 976 τὴν μὲν νέον ἐξ ἔτι
πατρός | . . . ἀνήγαγεν “whom he led even
recently from her father’s.” For Homer com-
pare Γ 142, Ζ 377, Θ 507, Λ 227, Χ 472; α 441,
β 5, γ 441, δ 300, 310, η 339, θ 257, ι 548, κ 51,
ν 116, ο 19, ρ 455, σ 198, τ 60, etc.

(γ) From parts of the body:—IV. 1308
δτ' ἐκ πατρός κεφαλῆς θόρε [Ἀθήνη]. II. 666
ιδρώς | εἴβεται ἐκ λαγόνων τε καὶ αὐχένος. IV.

704 μαζοὶ | πλήμυρον λοχίης ἐκ νηδύος. II. 50
στηδέων ἐξ αἶμα κεδάσσαι; similarly II. 207; III.
289; IV. 901.—III. 1303 φλόγα φυσιόωντες | ἐκ
στομάτων. Homeric examples are: Γ 221, Δ
109, 140, Ε 110, 582, 657, Κ 10, 15, Λ 398, Ν
529, etc.; also h. Ap. 131.

(δ) In such phrases as “rising from the
couch”, “drawing the sword from the scabbard”,
“drinking out of a cup”. I. 1105 ὠρνυτο δ'
ἐξ εὐνῆς; similarly II. 431, 1239; IV. 871, 1110.
III. 1380 ἐκ κολεοῖο φέρειν ξίφος; similarly IV.
207, 1054.—III. 1035 λείβων ἐκ δέπας. Cf. A
534, Ξ 336, Υ 62, Χ 190; β 2, δ 730, ε 1, χ 23,
ψ 349, etc.;—A 194, Μ 190;—I 469.

(ε) Here belong two examples of ἐκ with
the person in the singular. This use corre-
sponds to εἰς with the person in the singular.
A typical example is II. 277 ὅτ' ἐς Φινῆα καὶ
ἐκ Φινῆος ἴοιεν. In III. 721 ἐκ κείνοιο [Ἰήσονος]
δ' ἰκάνει | Ἄργος, the preposition might also
denote the agent. A Homeric example seems
to be Φ 217.

b) Of implied motion.

II. 700 ἐκ δέ νυ πάντων | ...μηρία... | καίον.
II. 1171 ἐκ νηὸς δῶκέ σφισιν εἴματα δῦναι.
With a verbal noun IV. 255 πλόον... | ἐξ Αἴης
ἔσσεσθαι. Of the direction from which a
sound comes: III. 1212 αἶουσα | κευδμῶν ἐξ

ὑπάτων. Also of a native place: III. 704 εἶην
ἐξ Ἀίδεω . . . Ἑρινύς. IV. 1149 αἰ δ' ἔσαν ἐκ
πεδίων ἀλσηίδες. For examples from Homer
compare: B 625, Φ 154; α 417, ο 267, π 247,
ρ 455, etc.

c) *Of the position from which the operation takes place.*

I. 801 πέρδεσκον ἐπαύλους | ἐκ νηῶν. Cf.
Σ 210 and La Roche ibid. I. 1115 ἐκ δ' ἐτέρης...
[φαίνεται], i. e. "on the other side appeared."
I. 1361 ἀκτὴν ἐκ κόλποιο . . . ἐσιδέσθαι. Cf. Δ
275; δ 524.—II. 402 Ἀμαραντῶν | τηλόθεν ἐξ
ὀρέων πεδίοιο τε Κιρκαίοιο | Φᾶσις . . . εἰς ἄλα
βάλλει. Cf. ε 283.—II. 1107 οὐ δέ πη ἄστρα...
φαίνεται' ἰδέσθαι | ἐκ νεφέων. Cf. E 864, Λ 62.

d) *Of the direction with verbs of looking.*

III. 745 ἔδρακον ἐκ νηῶν. IV. 568 ἐκ
πόντοιο... | δερκόμενοι Κέρκυραν. IV. 898 εὐόρμου
δεδοκημέναι ἐκ περιωπῆς. Cf. Λ 337, Ξ 154;
also T 375, Ω 715, etc.

e) *Of the extent or measurement from a point.*

I. 222 κράατος ἐξ ὑτάτοιο καὶ αὐχένος . . |
δονέοντο... ἔθειραι. I. 743 ἐκ... ὤμου |... ξυνοχὴ
κεχάλαστο. I. 1310—1313 τοῖσιν δὲ Γλαῦκος...
ἄλως ἐξεφαάνθη |... | ὕψι δὲ λαχνῆέν τε κάρη
καὶ στήθε' αἶρας | νειόθεν ἐκ λαγόνων. II. 736
ἐκ δ' αὐτῆς [ἄκρης] . . . κατακέχλιται ἠπειρόνδε.
III. 1271 ὅσον τ' ἐκ βαλβίδος... νύσσα | γίγνεται;
cf. Θ 16 ὅσον οὐρανός ἐστ' ἀπὸ γαίης. IV. 180

[χρύσειον ἄωτον] λαιῶ ἐπειμμένος ὤμῳ | αὐχένος
ἐξ ὑπάτοιο ποδηνεκής. IV. 1346 ἐζωσμέναι ἐξ
ὑπάτοιο | αὐχένος. IV. 1608 δέμας δέ οἱ ἐξ
ὑπάτοιο | κράατος ... ἔστ' ἐπὶ νηδὺν | ... μακάρεσσι
... ἔϊκτο. Cf. Ξ 177, Π 640, Σ 353, X 397, etc.

2. TEMPORAL.

I. 861 ἀμβολίῃ δ' εἰς ἡμαρ αἰεὶ ἐξ ἡματος ἦεν |
ναυτιλίας III. 1340 ἐξ ἡοῦς. IV. 1772 εἰς ἔτος
ἐξ ἔτεος.—II. 911 ἐξ οὔ. III. 302 ἐκ δὲ τοῦ.
IV. 431 ἐξ ἔτι κείνου, | ἐξ οὔ. A 6, 493, Θ 295,
I 106, Ξ 86; α 188, β 27, 90, δ 245, etc.

3. METAPHORIC.

a) Of a preference or discrimination.

I. 620 οἷν δ' ἐκ πασέων γεραροῦ περιφείσατο
πατρός | Ὑψιπύλεια. II. 1150 τὸν μὲν [χρίον]...
ἔρρεξεν... | Φυξίῳ ἐκ πάντων... Δί. I. 1352 ῥύσι'
ὄπασσαν... ἀρίστους | νίεας ἐκ δήμοιο. Cf. Δ 96,
O 680, Σ 431, etc.

b) Of the source or origin.

(α) When the source is a person:—I. 283
τὸ γὰρ οἶον ἔην ἔτι λοιπὸν ἐέλωρ | ἐκ σέθεν. I.
1071 ἐκ Διὸς ἡμαρ ἐπήλυθεν; similarly II. 196
δέσφατον ἐκ Διὸς ἦεν; II. 527 ἐκ Διὸς οὔραι; II.
995 ἐκ Διόθεν πνοιαι... | ἤλυθον; II. 1122 τὸ δὲ
μυρίον ἐκ Διὸς ὕδωρ | λῆξεν. IV. 446 ἐκ σέθεν
οὐλόμεναί τ' ἔριδες. IV. 1082 ἐνίσχετο ἐξ ἔθεν
ὄρκοις. Here belong the examples of learning
or hearing a thing from a person: III. 182 ἐξ

αὐτοῖο . . . δαέντες. III. 677 ἐδάης ἐκ πατρός ἐνιπὴν. III. 903 εἰσαΐουσαι | ἐξ ἐμέθεν Note-worthy is the example of naming a place after some one: IV. 1762 ἀμείψατο δ' οὖνομα Θήρης | ἐξ ἔθεν. For Homeric parallels compare: A 63, 525, B 197, Θ 140, 251, K 68, Ξ 19; α 283, β 136, ο 374, ρ 518, etc.; also h. Merc. 477; Xen. Ana. II. 6, 17.

(β) When the source is a thing:—III. 294 [πύρ] ἀδέσφατον ἐξ ὀλίγοιο | δαλοῦ ἀνεγρόμενον. III. 498 δώσειν δ' ἐξ ὄφις γενύων σπόρον; similarly III. 1027.—III. 1347 ἐκ ποταμοῖο ῥοάων | . . . ἀφυσάμενος. IV. 157 βάπτουσ' ἐκ κυκεῶνος. IV. 674 προτέρης ἐξ ἰλῦς ἐβλάστησεν. IV. 1426 ἐκ δὲ νυ κείνων | δενδρέων . . . ἐξέφανεν. IV. 1446 ῥωγάδος ἐκ πέτρης πίεν. IV. 1734 ἐκ δὲ γυνὴ βώλοιο πέλειν.—Here belong three other examples denoting the origin: II. 931 ἐκ τοῦ δὲ Λύρη πέλει οὖνομα χώρῳ. II. 1079 κλαγγὴ δῆον πέλει ἐξ ὀμάδοιο. III. 1301 δεινὸς δ' ἐξ αὐτοῦ πέλεται βρόμος. Cf. κ 350, etc.

c) *Of the material out of which something is made.*
II. 845 νήιος ἐκ κοτίνιοι φάλαγξ. III. 1324 τυκτὴν ἐξ ἀδάμαντος ἐπιδύνεσκεν ἐχέτλην. Cf. X 152.

d) *Of the progenitor.*

II. 1153 τῶν ἐξ ἀμφοτέρων εἰμὲν γένος. III. 919 ἐξ αὐτοῖο Διὸς γένος. Cf. E 544, Ξ 113, Φ 157, Ψ 347; υ 192, etc.

e) *Of the agent.*

I. 901 πάντα γένοιτο | ἐκ μακάρων; similarly II. 608 μόρσιμον ἦεν | ἐκ μακάρων. I. 1098 ἐκ γὰρ τῆς [Ῥέας] ἄνεμοι . . | . πεπείρηται. II. 426 ἐκ γὰρ τῆς [Κύπριδος] κλυτὰ πείρατα κεῖται ἀέδλων. II. 798 ἐξ ὑμέων ἔδосαν τίσιν. III. 431 [ἀνάγκη] ἥ με καὶ ἐνθάδε νεῖσθαι ἐπέχραεν ἐκ βασιλῆος, which the scholiast explains by ἀφίγμεθα πρὸς σε βιασθέντες ὑπὸ τοῦ βασιλέως. Cf. B 33, 70, 669, E 384, P 101, etc.

f) *Of the cause; "in consequence of" "on account of".*
I. 498 νεῖκεος ἐξ ὀλοοῖο διέκριθεν. I. 520 ἐκ δ' ἀνέμοιο | εὐδιοι ἐκλύζονται τινασσομένης ἀλὸς ἄκραι; similarly II. 1248; III. 345; IV. 215, 607.—
I. 1073 ἐξ ἀχέων ἔργοιο... ἐμνώοντο. II. 432 ἐκ καμάτοιο | ἄσθμ' ἀναφυσιών. III. 627 ἐκ δ' ἄρα τοῦ νεῖκος πέλεν. IV. 613 λιπὼν ἐκ πατρὸς ἐνιπῆς. IV. 1725 ἐκ δέ νυ κείνης | μολπῆς . . . γυναικες | ἀνδράσι δηριόωνται. Cf. H 111, I 566, Λ 308; γ 135, δ 343, ζ 29, ο 197, ω 388, etc.

g) *Of conformity: "according to."*

III. 1006 ἐκ μορφῆς. Cf K 68.

Metaphoric are also III. 616 κούρην δ' ἐξ ἀχέων ἀδινὸς κατελώφεεν ὕπνος "refreshing sleep gave the maiden rest from her anxieties". Homer uses the simple genitive in ι 460 καὶ δέ κ' ἐμὸν κῆρ λωφήσειε κακῶν. II. 828 ἐκ . . . ἀφράστοιο "unexpectedly"; cf. ἀπὸ σπουδῆς "earnestly" H 359, M 233.

The primary meaning of πρό (Sanskrit *prá*, Latin *pro*) is “forward”, “in advance of”, “before”. Homer uses it chiefly in the local sense. In Apollonius πρό is used in case-construction only twice, and in both passages it is local. I. 781 *πρὸ πόλῃος* II. 811 *πρὸ ἄστεος*. Cf. O 351, T 292, X 110, Ω 783; κ 105, ω 468.

It is not surprising that Apollonius avoided the temporal πρό (K 224, Λ 50=ε 469. ο 524, ρ 476), because this usage had become prosaic. Cf. Lutz, p. 60; also Sobolewski, p. 105. That he did not use πρό in its metaphoric sense of ὑπέρ or περί “in behalf of” (Δ 156, 373, Θ 57) may be accounted for by the very small percentage which πρό holds among the prepositions in Apollonius.

In the sense of πρό (local), Apollonius used three double prepositions, none of which are found in Homer.

α) *πρόπαρ*.

I. 454 *πολιοῦ πρόπαρ αἰγιαλοῖο*; IV. 1286 *δολιχοῦ πρόπαρ αἰγιαλοῖο*. Cf. Hes. Th. 518; Eurip. Phoen. 120.

β) *προπρό*.

III. 453 *προπρὸ δ' ἄρ ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα*.

γ) *ὑποπρό*.

IV. 178 *ὑποπρὸ ποδῶν*.

— ὑπέκ —

This compound preposition means “from beneath”, “away from under”, and is almost exclusively used in a local sense. There is no notable divergence in Apollonius from the Homeric usage.

1. OF PLACE.

I. 745 ξυνοχῇ κεχάλαστο χιτῶνος | νέρδεν
ὑπέκ μαζοῖο. I. 913 λῦσεν ὑπέκ πέτρης. I. 1166
τυτθὸν ὑπέκ Φρυγίης παρεμέτρεον. I. 1204
ὑπέκ προτόνων ἐρύσεται. II. 670 ὑπέξ ἀλός
εἶλκον ἐρετμά. IV. 931 δελφῖνες ὑπέξ ἀλός. |..
ἐλίσσωνται. III. 575 τυτθὸν ὑπέκ ἔλεος χέρσῳ
ἐπέκελσαν. III. 1182 ὑπέκ γενύων ἐλάσασα.
III. 1318 ὑπέκ πυρός... | χαζέσδην. IV. 1657 ὑπέκ
βελέων ἐρύσαντο. Cf. Δ 465, Θ 504, Σ 232, etc.

2. OF PERSON.

IV. 949 ἄλλη ὑπέξ ἄλλης δέχεται [σφαῖραν].
IV. 1222 ἤλυθε δ' οὐρος | ... ὑπέκ Διός. Cf. P
581, 589; λ 37.

3. METAPHORIC.

III. 608 ὑπέκ κακότητος ἀλύξῃ. Cf. ὑπέκ
κακοῦ in N 89, O 700, Υ 300; μ 107.

B. WITH THE DATIVE.

— ἐν —

Form:—The preposition ἐν was probably at one time a locative case without suffix,—ἐνί being the form with suffix. To ἐν and ἐνί correspond εἰν and εἰνί, which seem to be metrical lengthenings of the former. The numerical relation of these forms in case-construction in Apollonius as compared with Homer is as follows:

	ἐνί	ἐν	εἰν	εἰνί
Apol.	157	133	8	0
Hom.	601	1251	36	5

These figures show a special fondness on the part of Apollonius for ἐνί, while he avoided εἰνί altogether.

Meaning:—ἐν denotes primarily rest in a place. Hence in sense as well as in case-construction, it stands between ἐκ and εἰς. Besides a) the radical sense “in”, ἐν has the following local meanings:

b) “among”, with the plural of persons.

c) “on”, of superposition.

d) “into” or “upon” with verbs of motion (constructio praegnans). Closely connected with these local uses is the quasi-instrumental use in such phrases as ἐνὶ χερσὶν δούρατα νωμή-

σαντες; σείον δ' ἐγχείας ἐν παλάμῃσιν or ἐν ὀφθαλμοῖσι ἰδόντες. The examples in which ἐν is used metaphorically are rare in epic poetry, and denote chiefly the occasion, the condition or state. Likewise the temporal use of ἐν is little represented in the epic literature.

I. LOCAL.

WITH VERBS OF REST TO DENOTE:

a) *The place in which something is or happens.*

(α) With proper names of countries, islands or cities:—IV. 425 Δίῃ ἐν ἀμφιάλῳ . . . κάμον; IV. 434 Δίῃ ἐνὶ κάλλιπῃ νήσῳ. III. 1177 ὄν Ὀγυγίῃ ἐνὶ Θήβῃ | . . . πέφνεν. II. 522 ἐν δὲ Κέῳ κατενάσσατο. IV. 1687 Κρήτῃ ἐνὶ δὴ κνέφας ἠὲ λίζοντο. IV. 614 τὸν ἐν λιπαρῇ Λακερείῃ |...ἔτικτεν. I. 83 Λιβύῃ ἐνὶ ταρχύσαντο; IV. 1483 Λιβύῃ ἐνὶ . . . ἔλοντο. I. 770 Μαινάλῳ ἐν . . . ἐγγυάλιξεν. I. 536–537 ὦστ' ἠΐδεοι Φοῖβῳ χορὸν ἢ ἐνὶ Πυδοῖ | ἢ που ἐν Ὀρτυγίῃ . . . στησάμενοι. I. 1305 Τήνῳ ἐν ἀμφιρύτῃ πέφνεν. I. 94 Πηλεὺς δὲ Φθίῃ ἐνὶ δώματα ναῖε λιασδεῖς; cf. A 155 ἐν Φθίῃ, δ 555 Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων; Pind. Pyth. III. 101, and schol. to Nem. V. 25 Πηλεὺς δ' ἐν Φθίῃ ἐριβόλακι ναῖε λιασδεῖς. Hence there is no need for construing ἐνὶ with ναῖε, as Gerhard and Wellauer have done for the reason that the caesura of the verse falls between case and preposition. The Bucolic

Diaeresis satisfies the requirements of the meter, so that there is no cause for changing the reading of the Manuscripts *ἐνι* to *ἐνί*. These remarks apply equally as well to IV. 1687.—
I. 45 Φυλάκῃ *ἐνι* δηρὸν ἔλειπτο. For examples from Homer compare B 766, Γ 244, N 453; α 395, δ 556, ε 123, Ϻ 80, λ 325, ν 260, etc.

(β) With appellatives signifying the great divisions of the world and other localities:—
I. 128 ἐνὶ πρώτῃσι Μυκηναίων ἀγορῇσιν | . . . ἀπεδήκατο: similarly I. 673 στῇ δ' ἄρ' ἐνὶ μέσση ἀγορῇ (assembly). A mixed example is II. 1021–1024, describing the perverted customs of the Mossynoeci on the Pontus, ὅσσα μὲν ἀμφαδίῃ ῥέζειν θέμις, ἢ ἐνὶ δήμῳ, | ἢ ἀγορῇ, τάδε πάντα δόμοις ἐνὶ μηχανόωνται | ὅσσα δ' ἐνὶ μεγάροις πεπονήμεδα, κείνα δύραζε | ἀψεγέως μέσσησιν ἐνὶ ῥέζουσιν ἀγνυαῖς.—I. 499 ἐν αἰθέρι τέχμαρ ἔχουσιν. I. 831 Αἰγαίῃ ὅσαι [νῆσοι] εἰν ἀλὶ ναιετάουσιν; similarly III. 1293; IV. 562, 588, 790, 981, 1635.—IV. 1713 ἄλσει ἐνὶ σκιερῷ τέμενος . . . | ποίεον. III. 114 εὖρε δὲ τόνγ' . . . θαλερῇ ἐν ἀλῶῃ. II. 910 ᾧ ἐν [ἄντρῳ] . . . ἀγίας εὐνάζετο νύκτας; similarly III. 134; IV. 1129, 1137.—I. 126 ἐνὶ βήσσης | φέρβετο Λαμπείης. III. 1031 τῷ δ' ἐνὶ [βόδρῳ] θῆλυν | ἀρνεῖον σφάζειν. I. 1323 μοῖραν ἀναπλήσειν Χαλύβων ἐν ἀπείρονι γαίῃ; similar examples are: II. 151,

872, 1018; III. 204, 855; IV. 480, 986, 1498.—
 IV. 916 Κύπρις ἔτ' ἐν δίναις ἀνερέψατο [Βούτην].
 II. 820 κείτο γὰρ εἰαμενῇ δονακώδεος ἐν ποταμοῖο;
 IV. 316 εἰαμεναῖσι δ' ἐν ἄσπετα πῶεα λείπον.
 II. 278 ὥς δ' ὄτ' ἐνὶ κνημοῖσι κύνες . . . | ἥ αἰγας
 κεραοὺς ἧὲ πρόκας ἰχνεύοντες; similarly II. 1213;
 III. 851.—II. 972 ἐν κόλπῳ . . . | κέλσαν. I. 965
 ἄστεος ἐν λιμένι πρυμνήσια νηὸς ἀνάψαι; IV. 1123
 τοὺς δ' εὔρεν . . . | Ὑλλικῶ ἐν λιμένι. III. 42 ὃ ἐνι
 [μυχῶ] πάντα δαίδαλα χάλκευεν. II. 387 τῇ μὲν
 τ' ἐνὶ [νήσῳ] νηὸν . . . ποίησαν; similarly IV.
 452, 544, 1726. IV. 331 ἑτέρῃ μὲν ἐν [νήσῳ]
 ἱερὸν ἔσκεν ἔδεδλον | ἐν δ' ἑτέρῃ . . . βαῖνον is a
 typical example of ἐν with a verb of rest and
 of motion in the same sentence.—II. 1006
 ἐρσήεντι νομῶ ἐνι ποιμαίνουσιν. I. 1006 ἐνὶ
 ξυνοχῇ λιμένος . . . τέταντο; similarly II. 318;
 IV. 627.—I. 375 ἐν δ' ὀλκῶ ξεστὰς στορέσαντο
 φάλαγγας. III. 976 πάτρῃ ἐνι ναιετάασκον.
 III. 1206 πέδῳ ἐνι βόδρον ὀρύξας; IV. 1394
 πέδον, ὃ ἐνι Λάδων . . . ῥύετο μῆλα. I. 81
 πλαγχθέντας Λιβύης ἐνὶ πείρασι. II. 131 ὥς δὲ
 μελισσάων σμῆνος . . . μελισσοκόμοι πέτρῃ ἐνι
 καπνιώσιν. II. 939 ὃ ἐνι [παταμῶ] κούρη |
 Λητωῖς . . . | ὄν δέμας . . . ἀναψύχει; III. 57
 ποταμῶ ἐνι Φάσιδι νῆα κατίσχει; III. 168 ἥρωες
 . . . ἐν ποταμῶ καθ' ἕλος λελοχημένοι.—I. 16
 ἐνὶ πόντῳ . . . νόστον ὀλέσσει; similarly III. 743;

IV. 1705.—II. 1193 ἐνὶ πόντου στενωπῷ συνίασι.
IV. 13 κεμάς, ἦντε βαδείης τάρφεςιν ἐν ξυλόχοιο
κυνῶν ἐφόβησεν ὁμοκλή. II. 843 κέχυνται τοῦδ'
ἀνέρος ἐν χθονὶ κείνῃ τύμβος. III. 170 ἧ ἐνὶ
χώρῃ... ἐδριόωντες "sitting in their place"; III.
1163 ὅτε δὴ ἐτάροις ἐξαῦτις ἔμικτο ἐν χώρῃ.—I.
529 ἐδάσαντο... ἐρεσσέμεν ᾧ ἐνὶ χώρῳ; similarly
III. 944, 980; IV. 1396. For Homeric
examples compare A 105, 358, Γ 34, Δ 483,
I 634, O 20, 631, Σ 36, Φ 77, 239; α 186, γ 103,
δ 335, η 244, ι 25, 36, 57, 200, κ 210, ν 188,
ο 441, ρ 136, etc.

(γ) Of buildings, parts of buildings and
the like:—I. 148 δόμοις ἐνὶ Τυνδαρέοιο... τέκεν;
similarly I. 225; II. 437, 459, 1022, 1154. I. 818
ἀλλ' οἶαι κοῦραι ληϊτίδες ἐν τε δόμοισιν | ἐν τε
χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο, is a
mixed example.—IV. 1022 ἐτι μοι μίτρη μένει,
ὥς ἐνὶ πατρὸς δώμασιν. IV. 810 ὃν δὴ νῦν
Χείρωνος ἐν ἥδεσι Κενταύροιο νηιάδες κομέουσι.
III. 656 ὅτε τις νύμφη θαλερὸν πόσιν ἐν θαλά-
μοισιν μύρεται; similarly III. 671, 798, 1127.—
IV. 1093 ὀρφναίῃ ἐνὶ χαλκὸν ἀλετρεύουσα καλιῇ.
I. 285 κενεοῖσι λελείφομαι ἐν μεγάροισιν;
similarly I. 810, 909; II. 304, 778, 1023; III.
228, 305, 1116; IV. 8, 1083, 1160.—II. 1028
ἐν ὑψίστῳ βασιλεὺς μόσσυνη θαάσω; cf. Xen.
Ana. V. 4, 26. III. 939 νηόνδε θεᾶς ἰδι, τῷ

ἐνὶ κούρην δῆεις. III. 278 προδόμῳ ἐνὶ τόξα
τανύσσας; similarly III. 648, 838; IV. 471.—
I. 1174 ἐν προμολῇ . . . γούνατ' ἔκαμψεν; III. 215
ἔσταν δ' ἐν προμολῇσι.—II. 381 δουρατέοις
πύργοισιν ἐν οἰκία τεκτῆναντες. IV. 1283 μυκαὶ
σηκοῖς ἐνὶ φαντάζονται. I. 121 σταδμοῖσιν ἐν
'Ιφίχλοιῳ [ἐμόγησε Αἰολίδης]; II. 123 ὥς δ' ὅτ'
ἐνὶ σταδμοῖσιν ἀπείρονα μῆλα ἐφόβησαν λύκοι.—
Here belong three examples of ἐν with the
genitive in the elliptical construction, i. e. with
the characteristic place understood: I. 960
'Ιάονες ἰδρύσαντο | ἱερόν . . . 'Ιησονίης ἐν 'Αθήνης;
cf. κ 282; also Aesch. Sup. 228, 416; Arist.
Ran. 774.—IV. 1159 οὐ μὲν ἐν 'Αλκινόοιο γάμον
μενέαινε τελέσσαι; IV. 1722 ἐν 'Αλκινόοιο βοο-
κτασίας ὀρόωσαι; cf. η 132; Herod. I. 36. The
examples in Homer, coming under this cate-
gory are numerous. Cf. H 339, Λ 132, Π 642;
ζ 15, π 441, υ 1, etc.

(δ) Of beds:—I. 264 ἐν λεχέεσσι καλυψ-
άμενος; IV. 1069 κούρης πέρι μητιάσκειν | οἷσιν
ἐνὶ λεχέεσσι.—I. 872 τὸν δ' ἐνὶ λέκτροις Ὑψιπύλης
εἰᾶτε; II. 1238 τοὺς δ' ἐνὶ λέκτροις (in concubitu)
τέτμε θεά.—Cf. X 503; α 437, δ 337, κ 497, etc.

(ε) Of vehicles and the like.—III. 309 ἐν
ἄρμασιν 'Ηελίοιο δινεύσας. IV. 219 ὁ δ' εὐτύκτω
ἐνὶ δίφρῳ Αἰήτης ἵπποισι μετέπρεπεν. I. 1111
πauροτέρους ἐτάρων ἐν νηὶ λιπόντες; III. 525

ἐρητύουσθ' ἐνὶ νηϊ—.I. 622 λάρνακι δ' ἐν κοίλῃ
μιν ὑπερθ' ἄλως ἤκε. II. 132 ἀολλέες ᾧ ἐνὶ
σίμβλῳ βομβηδὸν κλονέονται [μέλισσαι]. III.
801 φωριαμὸν . . . ἧ ἐνὶ πόλλα φάρμακα . . .
ἔκειτο. III. 858 κελαινήν ἱκμάδα φηγοῦ | Κασπίῃ
ἐν κόχλῳ ἀμήσατο. III. 1298 ὥς δ' ὅτ' ἐνὶ
τρητοῖσιν εὐρρινοὶ χοάνοισιν | φῦσαι . . . ἀναμαρ-
μαίρουσιν. I. 746 χαλκείῃ . . . ἐν ἀσπίδι φαίνεται'.
Cf. B 87, Θ 345, O 367, Π 402, Ψ 248, etc.

(ζ) Of parts of the body.—II. 956 ἱμερτῆσιν
ἐν ἀγκοίνῃσιν δάμασσαν. IV. 1732 εἶσατο γάρ
οἱ δαιμονίῃ βῶλαξ . . . ᾧ ἐν ἀγοστῷ. III. 1160
ὑγρὰ δ' ἐνὶ βλεφάροις ἔχεν ὄμματα. IV. 696
ὅσσε ἰδυῖς ἐνὶ βλεφάροισιν ἀνέσχεδον. II. 281
ἄκρης ἐν γενύεσσι μάτην ἀράβησαν ὀδόντας. III.
63 ὅσσον ἐμοῖσιν ἐνὶ σθένος ἐπλετο γυίοις. IV.
1142 ἄνδρα . . . λευκοῖς ἐνὶ . . . κόλποις | ἐσφόρεον.
III. 644 ἐνὶ κραδίῃ σβέσοι ἄλγος. III. 728 μὴ
γάρ μοι ἐν ὀφθαλμοῖσι φαείνοι ἦώς; similarly
IV. 853, 1145.—III. 93 αἰδῶς ἔσσετ' ἐν ὄμμασιν.
III. 457 ἐν οὐασι . . . ὀρώρει αὐδῇ. III. 635 μόλις
δ' ἐσαγείρατο θυμὸν | ὥς πάρος ἐν στέρνοις; IV.
1059 ἐν στέρνοις ἀχέων εἰλίσσετο θυμός.—I. 478
ζωρὸν μέδν θαρσαλέον κῆρ οἰδάνει ἐν στήθεσσι;
similarly III. 397, 759; IV. 1721.—Cf. A 83,
238, I 554, Ξ 213, 316, Σ 555, Υ 169, Φ 417, etc.

Here belong also φρήν and θυμός. The
examples are mixed, i. e. partly local and

partly metaphoric:—ἐν φρεσὶ θυμὸς ἰάνθη; similarly IV. 782, 794, 1671. Cf. Θ 202, 413, K 232, P 111, Φ 386, Ψ 600; π 73, υ 38, etc.—III. 551 κέαρ δέ μοι ὥς ἐνὶ θυμῷ . . . προτιόσσεται; similarly III. 700; IV. 1045. Cf. B 223, I 459; χ 11, etc.

Noteworthy are two examples in Apollonius, for which Homer seems to have no parallel; viz. I. 460 εἰν ἐοὶ ἀντῷ πορφύρεσκεν ἕκαστα “he pondered everything within himself”. III. 23 ἀνδιχα πορφύρουσαι ἐνὶ σφίσιν “thinking differently within themselves”.

(η) The instrumental use of ἐν:—This use of ἐν with the dative is the more plastic form for the simple dative. Both uses are well represented in poetry, while in Attic prose the latter construction prevails. Some of the examples here given are on the boundary line of the local and of the instrumental use; others are more clearly instrumental.

1st. Examples which are local as well as instrumental: I. 254 ἐνὶ κτερέεσσιν ἔλυσθεις; similarly III. 1030; IV. 214.—I. 1034 ὁ δ' ἐνὶ ψαμάδοισιν ἔλυσθεις. Homer uses the simple dative in Π 640, Φ 319; ξ 479, etc.—I. 561 ἐνὶ χερσὶν . . . πηδάλλ' ἀμφιέπesc'; II. 1057 πλατάγην ἐνὶ χερσὶ τινάσσων; similarly III. 1263; IV. 222, 1153, 1175, 970, 1053. Cf. A 14, 238, Θ 221,

etc.— II. 399 ἐνὶ νηὶ πείρεσθ'. Cf. M 16; α 211, β 226, γ 131, ν 317.

2nd. Examples that are more clearly instrumental: II. 332 καρτύναντες ἑαῖς ἐνὶ χερσὶν ἔρετμά "plying the oars with their hands"; similarly II. 712; III. 140; IV. 904.— I. 814 ἐν ὀφθαλμοῖσι . . . ὁρώτω; IV. 1617 τέρας αἰνὸν ἐν ὀφθαλμοῖσιν ἰδόντες. Cf. A 587, Γ 306, Σ 135, 190; Δ 459, κ 385, ξ 343, etc. For the dative compare (1) Apollonius I. 519, 631; III. 1009; IV. 128, 476, 1038, 1668; (2) Homer Γ 28, 169, E 770, K 275, N 99; β 155, γ 373, δ 47, 226, 269, etc.—II. 44 ἔτι φαιδρὸς ἐν δμμασιν. Cf. Bolling on the Epic Fragment from Oxyrynchus, A. J. P. XXII.—III. 343 ἣ δ' ἐνὶ γόμφοις ἴσχεται [νηῦς] "the ship is held together by bolts". III. 206 ἐν ἀδελφῆτοισι κατειλύσαντε βοείαις. IV. 888 τανύσαντες ἐν ἱμάντεσσι; cf. the scholiast.

b) Place "among," or "between".

In Apollonius as in Homer this use is limited to plurals denoting persons or an assembly of persons. I. 441 and III. 605 are plural in sense, and II. 597 is personification. The examples are:—I. 1213 δν ἐν Δρυόπεσσιν ἐπεφνεν. II. 238 ὅτ' ἐνὶ Θρήκεσσιν ἄνασσον. Cf. A 109, Λ 470, Ξ 45, etc.—I. 343 ἡμενοὶ ἐν μέσσοισι; similarly I. 441, 464; II. 309, 881.

Cf. H. 417, M 206, 209, Σ 569, etc.—I. 656 ἤγ' ἐνὶ τῇσιν . . . ἀγόρευεν. I. 1338 φὰς ἐνὶ τοῖσιν ἄπασιν. II. 10 τοῖον δ' ἐν πάντεσσι . . . ἔκφατο μῦθον; similarly III. 443; IV. 1276. Cf. π 378, etc.; also Aesch. Pro. 973; Arist. Nub. 1366.—II. 597 ἐν δ' ἄρα μέσσαις Πληγαῖσι δινῆεις εἶχεν ῥόος. II. 748 τὸν μὲν ἐν ὀψιγόνοισι Σωναύτην ὀνόμησαν. II. 1281 ὦρη δ' ἡμιν ἐνὶ σφίσι μητιάσθαι; similarly IV. 1191. Cf. K 435; ψ 144, etc. III. 605 ἐνὶ Χαλκιόπης γενεῇ τάδε λυγρὰ τετύχθαι. Cf. I 634; γ 103, etc.—III. 667 ἢ δ' ἐνὶ παισὶν ἦστ'. Cf. α 114.—III. 812 ὅσ' ἐνὶ ζωοῖσι πέλονται. Cf. Aesch. Pro. 442.—III. 1105 Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν. Cf. ρ 354.—IV. 88 Θεοῦς ἐνὶ σοῖσιν ἐταίροις . . . τεῶν μύθων ἐπιίστορας . . . ποιῆσαι. Cf. Ψ 703, etc.—Without Homeric parallel is III. 314=835 ἐν ποσὶν in the sense of ἐμποδών; but compare Pind. Pyth. VIII. 43; Soph. Ant. 1327; Eurip. Alc. 739.

c) To denote superposition.

Kuehner-Gerth and Sobolewski are principally responsible for this category. Greek or Roman writers would hardly have formed this sub-division. The distinction rests with us, and it comes from our trying to express with greater logical accuracy the position of things. Whether we should render the Greek ἐν by “in” or “on” depends largely on our idiom.

We can say “to hunt in the mountains”, but we can not say “to sacrifice in the beach”. “On the campus” and “in the campus” show no difference. Either is correct, but one may be more habitual than the other. Idiomatic differences exist in all languages. Thus the German “*auf dem Lande wohnen*”, is in English “to live *in* the country”. The most important cases are those in which a distinction in meaning is to be expressed; as, “fish live *in* the sea”, but “a log floats *on* the sea”.—In the following examples from Apollonius we would translate *ἐν* by “on”. I. 728 *ἐν δ' ἄρ' ἐκάστω | τέρματι δαίδαλα πολλὰ διακριδὸν εὐ' ἐκέκαστο*, i. e. on either end of the Argo were separately wrought many curious works. Cf. Lalin, p. 2, b.—I. 1090 *κεκλιμένον μαλακοῖς ἐνὶ κώεσσιν* “reclining on soft skins”. II. 26 *λέων, ὄντ' ἐν ὄρεσσιν ἀνέρες ἀμφιπέπονται*; similarly II. 478, 525, 1102; III. 857, 968; IV. 265, 287, 518, 1680.—II. 927 *ἐν αἰγιαλῷ Στενέλου τάφον ἀμφεπέποντο*. II. 1235 *εὐτ' ἐν Ὀλύμπῳ Τιτῆνων ἦνασσαν*. IV. 232 *εὐρόντες ἔτ' εἰν ἁλὸς οἶδματι νῆα*. IV. 280 *κύρβιας, οἷς ἐνι πᾶσαι ὁδοὶ . . . ἔασιν*, “maps, on which were all the roads”. IV. 882 *χαμεύνας τ' ἀμφεπέποντο, τῆς ἐνι . . . νύκτ' ἄσαν*. IV. 1717 *ἐρημαίῃ ἐνὶ ῥέζειν ἀκτῇ*. For Homer compare Λ 29, 34, Ψ 316; α 108, η 287, τ 520, etc.

WITH VERBS OF MOTION, IMPLYING SUBSEQUENT REST:

When motion is expressed by *ἐν* with the dative instead of *εἰς*, *ἐπὶ* or *πρός* with the accusative, we have what is known as the "*constructio praegnans*", i. e. the rest or position, consequent upon the motion, is anticipated; e. g. *ἐν γαίῃ πεσέειν* (IV. 388) "to fall (to the ground and remain lying) on the ground". This use is chiefly epic. For the examples in Aeschylus see Lalin, p. 3-4. Apollonius adheres to the Homeric usage.

Βαίνω: 1) Of going aboard a ship II. 962 *ἐνὶ νηὶ . . . ἔβησαν*. Cf. B 610. 2) Of landing IV. 332 *ἐν δ' ἐτέρῃ [νῆσῳ] . . . βαῖνον*.

Βάλλω: II. 107 *ἐν κονίῃσι βάλεν*. Cf. E 588; κ 352, etc.; similarly III. 1307 *τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ*. Metaphoric are II. 256 *μὴ μοι ταῦτα νόῳ ἐνὶ βάλλεο*; IV. 1109 *ἣ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'*. Cf. E 513; ν 65.

Δέχομαι: III. 585 *δέχθαι ἐνὶ μεγάροισιν ἐφέστιον*; IV. 186 *δέχθαι δ' ἐνὶ χερσὶν ἑῆσιν*; IV. 1133 *ὧ ἐνὶ κόλπῳ δέξατο*. Cf. Σ 331, Ψ 89; ρ 110.

Δύω (*δύνω*): I. 638 *´ψιπύλεια δύν' ἐνὶ τεύχεσι τατρός*. IV. 769 *δὺ δ' ἐνὶ πόντῳ Αἰγαίῳ [Ἴρις]*. Cf. K 254, Ψ 131; ω 496, etc.

Εἰλέω: I. 1247 *ἐνὶ σταθμοῖσι νομῆες ἔλσαν [μῆλα]*. Cf. μ 210.

Ἐρείδω: I. 1234 *ὥς τὰ πρῶτα ῥόῳ ἐνὶ κάλπιν ἔρεισεν*.

Θαμίζω: III. 251 δάμιζεν | ἐν μεγάροις; cf. II. 453 οἱ καὶ πρόσθεν ἐπ' ἡματι κείσε δάμιζον.

Θρώσκω: IV. 487 ἐνὶ σταδμοῖσι δορόντες. Cf. E 161.

Ἰδρύω: IV. 1548 Φοίβου πτέρας ἵδρυνον ἐν χθονί. Cf. γ 38, ε 86.

Ἰζω: I. 788 κλισμῶ ἐνι . . . εἴσεν; similarly II. 36; III. 49; IV. 689. Cf. I 200, O 150, Φ 202, etc.

Μύρομαι: II. 371 κόλπῳ ἐν εὐδιόωντι . . . μύρεται; cf. schol.

Πήγνυμι: IV. 694 φάσγανον ἐν χθονὶ πῆξας; IV. 1091 γλήναις ἐνι . . . κέντρα πῆξε. Cf. Z 10, K 374, X 276, etc.

Πίπτω: I. 506 ἔπεσεν δ' ἐνὶ κύμασιν ὠκεανοῖο; similarly I. 757, 1027, 1056; II. 1014, 1038; III. 1312; IV. 388, 1290. Cf. Δ 482, E 370, 400, O 538, Π 258, etc. •

Προ-φέρω: III. 1114 ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα.

Σκηρίπτω: II. 668 ἐνὶ γαίῃ χηλὰς σκηρίπτουντε.

Τίδημι: II. 233 κακῇ ἐν γαστέρι δέσσαι. Cf. A 441.—IV. 159 αὐτῇ ἐνὶ χώρῃ δῆκεν[γένυν].

Χέω: III. 757 [ὔδωρ] τὸ δὴ νέον ἤε λέβητι, | ἥε πον ἐν γαυλῶ κέχεται. Cf. υ 261.

In IV. 930 πλαγκτῆσιν ἐνὶ σπιλάδεσσιν ἐρύσσαι the preposition means between.

2. TEMPORAL.

I. 1080 ἐπιπλομένη δ' ἐνὶ νυκτί; similarly III. 798, 862; IV. 60.—III. 327 προτέρω ἐνὶ ἡματι; similarly IV. 236, 1477, 1500.—IV. 217 φυλοχόω ἐνὶ μηνί. IV. 244 ἦοι ἐνὶ τριτάτῃ. For examples of this use in Homer compare II 643, Σ 251; μ 76, ρ 176, σ 367, χ 301; also h. Merc. 67, 155, 400. A blending of the local and temporal use gives:

3. THE METAPHORIC USAGES TO DE\OTE

a) *The occasion.*

A good example to show this transition is I. 818 ἀλλ' οἶαι κοῦραι ληϊτίδες ἐν τε δόμοισιν ἐν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλονται, “only the captive maidens were honored in the house, at the dance, at the meeting and at banquets”. Other examples are: I. 200 ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι. I. 215 χορῶ ἐνὶ δινεύουσιν. I. 290 οὐδ' ἐν ὀνείρῳ ὠισάμην; II. 306 οἶόν τ' ἐν ὀνείρασι θυμὸν ἰαίνων. I. 467 κῦδος ἐνὶ πτολέμοισιν ἀείρομαι.—Cf. Δ 258, Ω 568; ε 395, δ 497=λ 384, τ 581, etc. Another metaphoric usage is that of

b) *The condition or state.*

I. 160 ἐνὶ ξυνοχῇ πολέμοιο, “in the pressure of war”. I. 1211 τοίοισιν ἐν ἥδεσιν αὐτὸς ἐφερβεν. Cf. I 143, 285. II. 66 κακῇ δήσαντες ἐν αἴσῃ. Cf. X 61, etc. II. 214 [χάριν] καὶ

ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισιν, “even in hardships I return thanks”. II. 333–334 ἐπεὶ φάος οὐ νύ τι τόσσον | ἔσσειτ’ ἐν εὐχολῇσιν, ὅσον τ’ ἐνὶ κάρτεϊ χειρῶν “since safety will depend not so much upon entreaties as upon the strength of your hands”.—II 643 ὑμετέρῃ ἀρετῇ ἐνὶ δάρσος ἀέξω. II. 646 εὖτε πέλεσθε ἐμπεδοὶ ἀργαλέοις ἐνὶ δείμασιν, “when you are bold in painful fears”. Cf. η 212, φ 88.—II. 1132= III. 476 ἐν κακότητι. Cf. Γ 20, Η 40, 51; τ 360.—IV. 1735 μίχθη δέ οἱ ἐν φιλότῃ. Cf. Β 232, Ξ 314, 331, Ω 130; Σ 313.

Noteworthy are I. 1113 τοῖσι δὲ Μακριάδες σκοπιαὶ καὶ πᾶσα περαίῃ | Θρηκίης ἐνὶ χερσὶν ἑαῖς προμφαίνεται’ ιδέσθαι; IV. 202 νῦν δ’ ἐνὶ χερσὶν παῖδας ἐοὺς πάτρην τε φίλῃν γεραροῦς τε τοκῆας ἴσχομεν; III. 549 Φινεύς γε δεῖν ἐνὶ Κύπριδι νόστον πέφραδεν ἔσσεσθαι. Cf. I 97, O 741; κ 69; also Soph. O. C. 1443, O. T. 314; Arist. Lys. 30 ἐν ταῖς γυναιξὶν ἔστιν ἡ σωτηρία. In IV. 998 μέλλον δὲ βοῇ ἐνὶ δωρήξεσθαι, purpose seems to be expressed. The phrase is equivalent to ἐς πολεμόν δωρήξεσθαι 226, A E 737, Θ 376, K 78, T 36, etc. As Homer has no instance of ἐνὶ to express the purpose, and no other example occurs in Apollonius, I am enclined to believe that ἐνὶ in IV. 998 should read ἔπι.

B. Gildersleeve (A. J. P. XXIII., p. 15) calls σύν "a false Smerdis on the list of the prepositions". T. Mommsen (Beitr., p. 29) says: "Mir ist der linguistische Ursprung und also auch die Urbedeutung des Wörtchens, wie bei vielen andern Präpositionen, dunkel." Generally speaking it means "with", "in company with" "with the help of" or "attended by". When used with a person, it is sociative; otherwise, it is, as a rule, modal or instrumental. As in Homer, so also in Apollonius σύν approaches occasionally the local sense of μετά c. dat. as in I. 415 (*Ψ* 829), I. 869; IV. 861. In as far as Apollonius has σύν more frequently with the person, he conforms with the use in the Odyssey; but in the preponderance of the plural, he agrees more closely with the Iliad. Cf. T. Mommsen, Beitr. p. 55, and 187. The combination of a person and thing with σύν does not occur in our author; nor has he an instance of two nouns in different numbers governed by only one σύν. In four passages (I. 1200; III. 1287; IV. 1228, 1589; cf. *Ξ* 498, *Ι* 194; *ν* 118, etc.,) σύν is used after αὐτός, in place of the simple dative, of which Apollonius has twelve examples. Cf. T. Mommsen, Beitr. p. 66, 188. The variant form ξύν, which occurs nine times in Homer, is found twice in Apollonius, and only where the meter calls for it.

As σύν belongs chiefly to the higher class of poetry (Mommsen, pp. 3-7), it is not surprising to find an increase of this preposition in Apollonius in proportion to its frequency in Homer. It may be classified as follows:

1. SOCIATIVE, TO DENOTE:

a) *Accompaniment.*

I. 70 ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο.
I. 131 σὺν καὶ οἱ Ὑλας κίεν; similarly I. 263, 415, 557, 754, 756, 869, 888, 992; II. 122, 305, 458, 466, 705, 815, 1166; III. 240, 450, 703, 869, 1000, 1164, 1238; IV. 22, 72, 734, 861, 1019, 1039. Homeric examples are: A 227, 307, 325, Z 372, Λ 140, P 407, Σ 65, Φ 460, Ψ 829, Ω 430; α 191, 362, β 183, β 32, 85, δ 751, ζ 52, 80, etc.

b) *Partnership or co-operation.*

I. 111=II. 1191 σὺν δέ οἱ Ἄργος | τεῦξεν.
III. 539 σὺν δοίμονι πειρηθείην; similarly IV. 547, 822. Cf. Γ 439, Z 314, I 49, Λ 792; η 235, Δ 493, ν 391, υ 2, etc.

Here belongs the metaphoric expression 'to lie with', found in the following examples: III. 839 οὐπω λέκτρα σὺν ἀνδράσι πορσύνουσα.
IV. 1105=1117 λέκτρον δέ σὺν ἀνέρι πορσαίνουσαν. IV. 793 ἧέ σὺν ἀθανάταις ἧέ θνητῇσιν ἰαύειν IV. 1152 σὺν ἀλλήλοισιν ἔμιξαν. Homer uses παρά c. dat. instead. Cf. ε 154, η 347, χ 464, ψ 219.

2. MODAL.

The best examples of this use are: I. 512 σὺν ἀμβροσίῃ . . . αὐδῇ; cf. B 787; ω 193; Aesch. Sept. 487.—II. 1069 σὺν κελάδῳ; cf. Δ 161;

ξ 151; Aesch. Pers. 470.—III. 126 βῆ κενεαῖς
 σὺν χερσίν; cf. λ 359.—Examples which border
 on this as well as on the following category
 are: I. 241 σὺν τεύχεσιν αἰσسونτας; similarly
 I. 1059; III. 499.—I. 1207 ὄγλας χαλκῆν σὺν
 κάλπιδι . . . δίζητο κρήνης ἱερὸν ῥόον. III. 176
 κατὰ νῆα σὺν ἔντεσι μίμνεδ' ἔκηλοι; similarly
 IV. 1122, 1533.—III. 862 σὺν ὀρφναίοισι
 φάρεσσιν. III. 899 σὺν πολέεσιν ὀνείασιν οἴκαδ'
 ἰκοισδε. III. 1197 βῆ ῥ' ἐς ἐρημαίην . . . ἥντε
 τις φῶρ σὺν πᾶσιν χρήεσσι. III. 1278 ξὺν δουρὶ
 καὶ ἀσπίδι βαῖν' ἐς ἄεθλον. III. 1287 βῆ δ'
 αὐτῇ προτέρωσε σὺν ἀσπίδι. Cf. A 170, Δ 419,
 E 297, I 80, 194, K 182, Ξ 498, Π 248; λ 359,
 ν 118, 258, etc.

3. INSTRUMENTAL.

II. 1224 σὺν ἔντεσι πειρηθῆναι. IV. 1096
 σὺν τεύχεσιν ἐξελάσσαιμι Κόλχους.—Cf. E 220,
 Z 418, Λ 386, N 719, etc.

4. CONCOMITANT: "TOGETHER WITH."

I. 617 σὺν τῇσιν ἐοὺς ἔρραισαν ἀκοίτας.
 1. 1200 ἐξήειρε σὺν αὐτοῖς ἔχμασι γαίης [ἐλάττην].
 II. 828 σὺν ὀστέῳ ἵνας ἔκερσεν. II. 1120
 κρατερῶ σὺν δούρατι κύματος ὀρμῇ | υἷας Φρξιοί
 μετ' ἠϊόνας βάλε. III. 689 μὴ σφε πατὴρ
 ξείνοισι σὺν ἀνδράσιν αὐτίκ' ὀλέσση. IV. 1228
 ἔλιπον . . . καὶ στεινὰς αὐτοῖς σὺν Ἐχινάσι
 νήσους. IV. 1589 ἄφαντος | αὐτῶ σὺν τρίποδι
 σχεδὸν ἔπλετο. Cf. Π 803, P 57; μ 408, etc.

5. TEMPORAL.

IV. 1005 *σύν Αιήταο κελεύθῳ*. Here *σύν* seems to have the same meaning as *ἄμα* (temporal); i. e. “at the arrival of Aeetes.” The example has been variously interpreted. Cf. Haggett, p. 29. The difficulty arises from the doubtful sense of *κελευθός* in this particular passage. Herwerden (*Mnemosyne*, XI. p. 120) suggests *κελευσμοῦ*, taking *σύν* in the metaphoric sense of *κατά* “according to”. It is not impossible that the phrase means “with the expedition”, hence “with the fleet of Aeetes”. What Gildersleeve said in regard to *σύν* in general, viz. that it is “a false Smerdis on the list of the prepositions”, may be said more particularly of this example.

C. WITH THE ACCUSATIVE.

— εἰς —

Form:— Morphologically *εἰς* bears a close relation to *ἐν*. Originally there were the two forms *ἐν* and *ἐνς*, related to each other as *ἐκ* and *ἐξ*. The doublets *ἐν* and *ἐνς* were employed to differentiate the specific *in* and *into* relations, *ἐν* being restricted to the dative and *ἐνς* to the accusative. Exceptions to this restriction are seen in Pindar (Ol. X. 90; Pyth. II. 21, 157; Nem. VII. 46), where *ἐν* governs the accusative; cf. Latin *in* with the accusative and with

the ablative. The form ἐνς was in turn bifurcated, owing to the influence of following sounds, into ἐς before consonants and ἐνς before vowels, for which the Inscription of Gortyna still gives evidence. In Ionic-Attic at a later period ἐνς became εἰς by loss of the ν with compensatory lengthening. The doublets ἐς and εἰς were both used for a time, until finally εἰς became the standard prose form.

In Apollonius the form ἐς occurs 112 times in case-construction, while εἰς is found only 53 times, giving the proportion of 2 to 1, as is also the case in Homer.

Meaning:— Besides its local meanings, “to”, “into”, “toward”, εἰς developed in the later language a number of metaphoric usages. Krebs (p. 110) says: “Bei der Flüchtigkeit seiner Natur verliert sich εἰς mehr als jede andere Präposition in eine reich ausgebildete Phraseologie”. Most of these metaphoric usages are not represented in epic poetry, and Apollonius remained true to his department. He uses εἰς:

1. IN A LOCAL SENSE TO DENOTE:

a) *The place to which or into which a motion tends.*

(α) With proper names of countries, islands, cities, seas and rivers: III. 61 ἐς Ἑλπίδα ναυτίλλεται; similar is the example with a noun which implies motion: IV. 1508 ἐς Ἑλπίδα γίνεται οἶμος.—IV. 652 ἐς Αἰθαλίην ἐπέρησαν νῆσον. II. 692 εἰ δ' ἂν ὀπίσσω | γαῖαν ἐς Αἰμονίην ἀσκηδέα νόστον ὀπάσσει. III. 601 πέμπειν ἐς Ἀχαιίδα γαῖαν; similarly III. 1080; IV. 1327.—I. 336=II. 416 ἐς Ἑλλάδα νόστος;

similar examples are ἐς Ἑλλάδα γαῖαν ἰκέσθαι I. 904; cf. II. 639, 893; III. 992; IV. 98; ἐς Ἑλλάδα . . . κῶας ἄγειν II. 1139; cf. I. 416; III. 29, 339, 1059.—IV. 608 Ἡριδανὸν προκυλίνδεται ἀδρῶα πάντα; cf. IV. 626—III. 2 ἐς Ἰωλκὸν ἀνήγαγε κῶας; cf. also III. 89, 1113 1134; IV. 1161.—IV. 1490 ἐς Λιβύην ἀπένασσε. I. 623 ἐς Οἰνοίην ἐρύσαντο. I. 419 ἐς Ὀρτυγίην . . . δῶρα κομίσσω; cf. IV. 1703.—II. 1156 νεύμεδ' ἐς Ὀρχομενόν. II. 986 Πόντον ἐς Ἀξείνον . . . ὑπερεύγεται ἄχνην.—For Homeric examples compare: B 667, 752, Γ 75, Z 207, I 381, K 28, Λ 22, Ω 753; α 18, 85, 172, γ 159, ν 160, ξ 295, χ 128, etc.

(β) With appellatives signifying the great divisions of the world and other localities:—I. 635 ἐς αἰγιαλὸν προχέοντο. I. 1108 ἐς αἰπ-εινὴν ἀναγον βόας οὖρεος ἄκρην. IV. 759 ἐλθεῖν εἰς ἀκτάς. II. 368 ἐλίσσεται εἰς ἄλα similarly II. 403, 746.—IV. 100 ἐς ἱερὸν ἄλσος ἀνώγει νῆα . . . ἐλάαν. I. 1010 πόδας δ' εἰς βένδος [ἄλός] ἔρειδον. III. 589 ἐὴν ἐς γαῖαν ἰόντας. Different is III. 1358 ἐς γαῖαν . . . πεσόντες “falling to the ground”, for which no Homeric parallel can be found. The same may be said of I. 1051; IV. 597. Homer has ἐν c. dat. after πίπτω.—II. 831 εἰς ἔλος ὀρμηθέντος καπρίου. III. 1196 βῆ ῥ' ἐς ἐρημαίην. II. 1081 ἐς ἠέρα

κίδνατ' αὐτή; III. 1382 ἀνέχοντας ἐς ἡέρα;
similarly III. 1396; IV. 949.—I. 1263 ἐς δὲ
κέλευδον . . . θέεν. IV. 636 φέρε . . . κόλπον
ἐς ὠκεανοῖο. I. 1110 ἤρεσαν ἐς λιμένα Θρηήκιον.
I. 916 ἐκελσαν νῆσον ἐς Ἡλέκτρης Ἀτλαντίδος;
similarly IV. 521.—II. 1091 αἰσسونτες . . .
περάτης εἰς οὖρεα γαίης; similarly II. 1242.—
III. 1269 ἐς πεδῖον τὸ Ἀρήιον ἠπείγοντο; also
IV. 809.—II. 934 ἦ δ' ἐς πέλαγος πεφόρητο.
II. 934 λαῖφος . . . τανύοντο | ἐς πόδας ἀμφο-
τέρους. II. 1167 νέομ' ἐς πόλιν Αἰήταο; cf. III.
1404 ἦε δ' ἐς πτολίεθρον. IV. 597 πέσεν . . .
λίμνης ἐς προχοᾶς πολυβενδέος. I. 1051 ἐς δὲ
πύλας ὁμάδῳ πέσεν. I. 1007 ἐς ἄλμυρόν . . .
ὔδωρ | δύπτοντες; similarly IV. 1599 ἐς ὕδατα . . .
ἦκε. I. 1188 βῆ δ' ἵμεν εἰς ὕλην. III. 41 ἐς
χαλκεῶνα καὶ ἄκμονας . . . βεβήκει, "he went
to his forge and anvil"; cf. D 273. I. 1236
χαλκὸν ἐς ἠχήμεντα φορεύμενον [ὔδωρ]. IV. 1566
νῆα ἐκομίσσαμεν ἐς τὸδε λίμνης χεῦμα.

(γ) Of buildings, parts of buildings,
enclosures and the like:—I. 577 μῆλ'
ἐφέπονται . . . εἰς αὖλιν; similarly I. 1173.—I.
853 Ὑψιπύλης βασιλῆιον ἐς δόμον ὦρτο Αἰσον-
ίδης; similarly III. 177, 528, 538; IV. 348, 440.
Here belong the examples of ἐς with the
genitive to denote the characteristic locality of
a person: I. 337 ξυναὶ δ' ἄμμι πέλονται ἐς

Αἰήταο κέλευδοι; III. 212 ἐς Αἰήταο κιόντες.
 II. 353 ἔνθα μὲν εἰς Ἀίδαο καταιβάτις ἐστὶ
 κέλευδος. III. 419 τόδε κῶας ἀποίσειαι εἰς
 βασιλῆος. IV. 1002 Μήδειαν . . . ἐοῦ ἐς πατρός
 ἄγεσθαι; also IV. 1077; cf. Φ 48, Ω 160, 482;
 β 195, etc.; also Herod. I. 92, 113; V. 51.
 Noteworthy is the example with the possessive
 pronoun: I. 708 εἰς ἐὸν ὄρτο νέεσθαι; cf. Ψ 574.
 —IV. 1602 ἵππον ἐς εὐρέα κύκλον ἀγῶνος
 στέλλῃ. IV. 689 ἀφίκοντο Κίρκης ἐς μέγαρον.
 III. 738 νηὸν οἶσομαι εἰς Ἑκάτης; III. 841 μὲν
 εἰς Ἑκάτης περικαλλέα νηὸν ἄγοιεν. IV. 104
 εἰς γάρ μιν [νῆα] βήσαντες. This last example
 may also be tmesis. Homeric examples for
 this category are: A 222, Z 490; α 276, δ 674,
 κ 60, π 328, 407, ρ 442, etc.

(δ) Quasi-local are the examples of ἐς
 with nouns denoting meetings, contests and
 the like:—I. 654 ἰοῦσαι εἰς ἀγορὴν “going to
 the assembly”; similarly IV. 214.—III. 1239
 Ἴσθμιον εἰσι . . . ἐς ἀγῶνα “he went to the
 Isthmian contest”. III. 1278 βαῖν’ ἐς ἄεθλον.
 IV. 1154 μὴ πρὶν ἐς ἀλκὴν . . . ἐπιβρίσειεν ὄμιλος
 “before the crowd might rush to the fight”.
 III. 1384 ἐπειγομένους ἐς ἄρηα “rushing into
 fight”. IV. 1742 εἶμι δ’ ἐς αὐγὰς ἡελίου. IV.
 805 θεοὺς δ’ εἰς δαῖτα κάλεσσα. IV. 454 ἐς
 λόχον ἦεν; in N 277 purpose is signified. I. 109

αὐτὴ μιν Τριτωνὶς ἀριστήων ἐς ὄμιλον ὤρσεν Ἀθηναίη; similarly III. 1165; IV. 183.—III. 820 ἵνα . . . ἀντήσειεν ἐς ὠπὴν; similarly III. 907 αὐτὸν κέκλωμαι εἰς ὠπὴν “I summoned him into my presence”. Cf. Θ 13, I 487, P 129, T 34, 45, 173, Ψ 685, Ω 204, 520; γ 420, etc. Under this subdivision belong a few figurative expressions: IV. 404 ἐς ἄτην βήσομεν; similarly I. 477; IV. 1014.—I. 363 εἰς ἔργον πρῶτος τράπεδ’; II. 886 ἔγρεσθ’ εἰς ἔργον. IV. 385 οἴχοιτ’ εἰς ἔρεβος. III. 903 μὴ πατρὸς ἐς οὐατα μῦθος ἱκνται. III. 298 ἀπαλὰς δὲ μετετρωπᾶτο παρειὰς ἐς χλόον. The expression ἐς χεῖρας τινὸς ἰκέσθαι “to fall into one’s hands” occurs three times in Apollonius: II. 1170; IV. 415, 1041, with which compare K 448. Other examples in Homer are II 327; α 421, μ 372, etc.—The phrase εἰς ἓν “into one place”, which occurs four times in Apollonius (I. 39; II. 322; IV. 135, 1333), is the equivalent for the Homeric ἐς χῶρον ἓνα Δ 446, Θ 60. Similar is II. 606 πέτραι δ’ εἰς ἓνα χῶρον . . . ἐρρίζωδεν, which borders on the brachylogical use of εἰς, i. e. the “*constructio praegnans*”, seen more clearly in the following examples: I. 647 ἧ γὰρ [ψυχῇ] μεμόρηται . . . ἐς αὐγὰς ἡλίου; cf. Λ 789, Ψ 305.—IV. 336 εἰς ἀκτὰς πληθύν λίπεν “he left a force at the headland”. Cf. O 276 ἐφάνη

λὶς ἠυγένειος | εἰς ὁδόν; Ψ 148 μῆλ' ἱερεύσειν ἐς πηγὰς; γ 36 ἀπεδειροτόμησα | ἐς βόθρον. Cf. also Herod. III. 11, V. 12, 108, VIII. 57.

(ε) Examples in which mere direction toward a place is signified, chiefly after verbs of looking or their equivalent:—IV. 310 [νῆσος] ἐς αἰγιαλοὺς ἀνέχουσα; a similar example is I. 938 εἰς ἄλα κεκλιμένη, “extending toward the sea”; also II. 732 εἰς ἄλα δερχομένη.—III. 744 ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος ἔδρακον ἐκ νηῶν; cf. I. 248 ἐς αἰδέρα χεῖρας ἄειρον. I. 725 ἐς ἥλιον ἀνιόντα | ὅσσε βάλοις. III. 951 ἐς δὲ κελεύδους | τηλόσε παπταίνεσκε. II. 684 αἰγάσσασθαι ἐς ὄμματα καλὰ θεοῖο. III. 560 ἐς δὲ πελείας | καὶ κίρκους λεύσαντες. IV. 681 εἷς τε φυὴν εἷς τ' ὄμματα παπταίνοντες. Cf. B 271, Δ 81, M 239, N 7, O 371; ι 166, μ 247, etc.; also h. Ap. 24.

b) *The person into whose presence motion takes place.*

This use with the noun in the singular is poetic. Examples in prose are rare; cf. Thucyd. I. 128, 4. II. 37, 3. III. 3, 6. IV. 67, 2; also the example from Isaeus VII. 14 ἐλθὼν εἰς τὴν ἐμὴν μητέρα. The examples in Apollonius are:

(α) With proper names:—II. 777 πείρετ' ἐς Αἰήτην τόσσον πλόον; III. 1172 ἐς Αἰήτην ἵεναι. IV. 762 ἐς Αἰόλον ἐλθεῖν. IV. 773 εἰς

Ἦφαιστον ἐβήσατο. I. 1330 ἐβεβήκει | . . .
 Τελαμῶν ἐς Ἰήσονα. I. 12 ἔκετο ἐς Πελῖην.
 I. 1296 ἐς Ἀγνιάδην Τίφυν Δόρε. II. 277 δτ'
 ἐς Φινῆα . . . ἰοιεν. For Homeric examples see
 H 312. Θ 272, I 480, O 402, Π 574, X 499;
 γ 317, ζ 175, ξ 127, etc.

(β) With pronouns in the singular:—
 II. 467 εἰς ἧ κομίσσαι; IV. 772 ὄρσέν τε μιν εἰς
 ἧ νέεσθαι. Cf. Ψ 203; χ 436. In II. 49 εἰς
 αὐτόν ἔχ' ὄμματα direction is signified; cf.
 Δ 170. In a figurative sense I. 250 ἄλλη δ'
 εἰς ἑτέραν ὀλοφύρετο.

(γ) With plurals:—III. 1147 εἰς ἑτάρους
 καὶ νῆα . . . ὥρτο νέεσθαι. This example is
 noteworthy because person and thing are
 governed by the same preposition; cf. λ 331
 ἐπὶ νῆα δοὴν ἐλθόντ' ἐς ἑταίρους.—IV. 1479 ἐς
 δ' ἑτάρους ἀνιών; cf. Λ 141, X 492, etc. Of
 direction III. 503 ἐς ἀλλήλους ὁρόωντο; cf. Ω 484.

2. IN A TEMPORAL SENSE.

I. 603 ὅσσον ἐς ἔνδιόν κεν εὔστολος ὀλκὰς
 ἀνύσσαι “as far as a vessel can sail up to
 midday”. I. 690 ἐπερχόμενόν που οἶομαι εἰς
 ἔτος “in the following year”. I. 861 ἀμβολίη
 δ' εἰς ἡμαρ ἀεὶ ἐξ ἡματος ἦεν | ναυτιλίας “from
 day to day the voyage was put off”. Similarly
 IV. 1772 εἰς ἔτος ἐξ ἔτεος “from year to year”;
 cf. Theocr. 18, 15.—I. 1151 ἐς ἧῶ . . . νῆσον

λίπον “toward dawn they left the island”; similarly IV. 1620, 1688.—III. 1389 μίμνει ἐς ὥραίην. Cf. A 601, T 703; ι 135, λ 375, ξ 384, etc.

3. IN A METAPHORIC SENSE TO DENOTE:

a) *Purpose:*

II. 64 παρηγορέοντες ἐς ἀλκὴν “exhorting him to fortitude”. II. 1051 οὐκ ἔλπομαι ἰοὺς | τόσσον ἐπαρκέσειν εἰς ἔκβασιν. III. 1176 πόρε δέ σφιν . . | . . Αἰήτης χαλεποὺς ἐς ἄεθλον ὀδόντας. IV. 1459 ἄρμενοι ἐς τόδε ἔργον. Cf. A 226, E 737; τ 429, etc.

b) *A limit or measure:*

I. 1193 τόσση . . . μῆκος τε καὶ ἐς πάχος ἦεν ἰδέσθαι. II. 221 γῆρας . . . ἐς τέλος ἔλκω; II. 314 Διὸς νόον . . . χρεῖων . . . ἐς τέλος. III. 1381 οὐτα . . | . . πολέας μὲν ἔτ' ἐς νηδὺν λαγόνας τε | ἡμίσεας ἀνέχοντας. Cf. Π 640, Σ 353, X 397, etc.; also h. Merc. 462, h. VII. 29. Without Homeric parallel is ἐς with the numeral in II. 976 τετράδος εἰς ἑκατὸν δεύοιτό κεν “it would lack but four to one hundred”.

— περί τ' ἀμφί τε —

This combination of περί and ἀμφί occurs once in Apollonius and once in Homer in case-construction; viz: III. 633 περί τ' ἀμφί τε τοίχους | πάπτηνεν; cf. P 760 πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἀμφί τε τάφρον.

II. PREPOSITIONS WITH TWO CASES:

(GENITIVE AND ACCUSATIVE.)

— *διά* —

The preposition *διά* means “through”, first in a local then in a causal sense. In composition with verbs it has frequently the meaning “apart”, “in twain”. Its numerical relation with the cases as well as its different usages vary much in poetry (especially epic) and in prose. In Homer the relation of the cases is: 4 gen., 3 acc.; in the Orators: 1 gen., 36 acc. Apollonius agrees with Homer, having 36 examples of the genitive and 29 of the accusative. While in Homer, as also in Apollonius, this preposition is confined almost exclusively to the local use, in prose and in comedy the metaphoric uses to denote cause, origin, author, quality, means, manner and the like preponderate. Cf. Lutz, pp. 63-69; Sobolewski, pp. 109-121; Krebs, pp. 65-69.

A. WITH THE GENITIVE.

ONLY IN A LOCAL SENSE.

(α) Of linear motion “through” a place and beyond it, *διά* being equivalent to *διέξ* and *διαπρό*; cf. Kuehner-Gerth, Sec. 434. In some of the examples motion is implied:—I. 237 *ἴσαν μετὰ νῆα δι’ ἄστεος*; also III. 871, 884.—II. 686 *βῆ ῥ’ ἵμεναι πόντονδε δι’ ἥρος*; similarly I. 777; II. 935, 1036; III. 141, 275, 1357, 1378;

IV. 966, 1169, 1285.—IV. 123 δι' ἀτραπιτοῖο μεθ' ἱερὸν ἄλσος ἵκοντο. II. 779 ὅτε δεῦρο δι' Ἀσίδος ἠπείροιο | πεζὸς ἔβη; IV. 1567 νῆα . . . ἐκομίσσαμεν . . . δι' ἠπείρου. IV. 1662 διὰ κληίδος ἰοῦσαν. II. 187 διὰ νεφέων . . . αἰσσοῦσαι. IV. 913 νῆχε δὲ πορφυρέοιο δι' οἴδματος. I. 789 ἐσσυμένως καλῆς διὰ παστάδος εἴσεν ἄγουσα. II. 329 δι' αὐτῶν | πετράων πόντονδε σόη πτερύγεσσι δίηται; also II. 565.—IV. 1543 διὰ ῥωχμοῖο δύηται. IV. 632 ἑπτὰ διὰ στομάτων ἱεὶ ῥόον. IV. 847 σεύατ' . . . δι' ὕδατος. I. 377 δι' αὐτῶν [φαλάγγων] φορέοιτο. Cf. B 458, E 752, I 478, Ξ 288, Γ 49, X 309; ο 183, 293, etc.

(β) Of diffusive motion, remaining within a space but spreading all through it:—III. 211 ἥερα πουλὺν ἐφῆκε δι' ἄστεος. I. 1137 ἰωὴ . . . πλάζοιτο δι' ἥερος. IV. 1458 δι' ἠπείροιο κίόντες; also IV. 1472.—III. 761 ὁδύνη σμύχουσα διὰ χροός. Cf. κ 118 etc.; also h. Merc. 231, h. Cer. 67, 130.

In IV. 199 διὰ νηὸς ἀμοιβαδὶς ἀνέρος ἀνὴρ ἐζόμενος the sense of διὰ fades into that of ἐν. Cf. ι 400. Similarly in the quasi-local examples III. 1312 διὰ φλογὸς εἶδαρ ἐλυσθεῖς and IV. 872 σπαίροντα διὰ φλογός.

A figurative local use is to be found in III. 792 με διὰ στόματος φορέουσαι. The closest Homeric parallel Ξ 91 is not so bold and

shows the accusative instead of the genitive. Cf. Xen. Cyr. 1, 4.25.

The uses of *διά* with the genitive denote the time or the instrument are post-Homeric constructions, and are for that reason not found in Apollonius.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE.

This use is poetic and mainly Homeric. No distinction between the accusative and the genitive can be drawn except that *διά* in the sense of “between” (I. 2, etc.) is confined to the accusative:—I. 2 *διά πέτρας* | *Κυανέας* . . . *ἤλασαν Ἀργώ*; similarly II. 214, 422; IV. 784, 1000. Cf. Ψ 846.—I. 922 *διά βένδεα πόντου* | *ἰέμενοι*. IV. 644 *δι’ ἔθνεα μυρία Κελτῶν* | *καὶ Λιγύων περόωντες*. IV. 272 *διά πᾶσαν ὁδεῦσαι* | *Εὐρώπην Ἀσίην τε*. IV. 290 *βαδὺν διά κόλπον ἦσιν*. IV. 374 *φασγάνῳ αὐτίκα τόνδε μέσον διά λαιμόν ἀμῆσαι*. III. 1052 *στυφελήν διὰ νειὸν ἀρόσσης*. IV. 1763 *διά μυρίον οἶδμα λιπόντες* | *Αἰγίνης ἀκτῆσιν ἐπέσχεδον*. I. 9 *ῥέεδρα κιὼν διά*. IV. 306 *Καλὸν δὲ διά στόμα πείρει*; similarly IV. 647. Cf. Ξ 91, P 283, Ψ 122, etc.

As an example of diffusive motion can be cited only III. 709 *ὦρτο δ’ ἰωὴ* | *λεπταλέη διά δώματ’*; cf. A 600; ζ 50.

2. IN THE TEMPORAL SENSE.

In Homer this use is confined to the *Odyssey* and chiefly to Θ, Κ and Ω of the *Iliad*; cf. Vogrinz, p. 215. The examples in Apollonius are—*διὰ κνέφας* I. 518, 651, 1255; II. 155, 729, 1287; III. 1361; IV. 70, 1069. *διὰ νύκτα* II. 42; IV. 868. Cf. B 57, K 41, 142, etc.

3. IN THE CAUSAL SENSE "OWING TO".

I. 423 *σὴν διὰ μῆτιν*; also II. 75. Cf. A 73, K 497; S 520, etc; also h. Cer. 414.

— διέκ —

In the use of this preposition Apollonius differs considerably from Homer. He has it 21 times in case-construction, whereas Homer has it only 12 times (all in the *Odyssey*, except O 124). Homer uses it only with the genitive; Apollonius has it 11 times with the genitive and 10 times with the accusative. It occurs *only in the local sense*.

A. WITH THE GENITIVE.

II. 746 *διέξ ἄκρης ἀνερεύγεται*; also II. 752.—I. 1157 *διέξ ἄλός αἰσσουσιν*; cf. I. 1328; II. 351, 806.—II. 644 *διέξ Ἀίδαο βερέδρων|στελλοίμην*. III. 158 *βῆ δὲ διέκ μεγάρου*. III. 887 *διέκ πεδίων ἐλάουσα*; similarly III. 915.—IV. 161 *πολυπρέμνοιο διέξ ὕλης τετάνυστο*. Homer has only the two phrases *διέκ μεγάρου* x 388, ρ 61, σ 185, τ 47, etc; and *διέκ προθύρου* O 124; σ 101, etc.

B. WITH THE ACCUSATIVE.

I. 1014 διῆξ ἄλως οἶδμα νέοντο; also IV. 457, 657.—II. 622 νῆα διῆκ πέλαγος σεῦεν. II. 560 ἴν' ἔπειτα διῆκ πέτρας ἐλάσειαν; similarly II. 618; IV. 304, 858, 961; cf. διὰ πέτρας s. διά. III. 73 μ' ἀναείρας . . . ὤμοισι διῆκ προαλὲς φέρειν ὕδωρ.

— κατά —

The radical sense of *κατά* is "down". Collateral with this is the meaning of extension "through". These two local uses are practically the only ones in epic poetry, the metaphoric use to denote conformity excepted. While the meaning "down" predominates in the use with the genitive, "through" is expressed chiefly by the accusative. In Attic prose these local usages disappeared almost entirely and in their place developed a number of metaphoric uses to denote time, cause, occasion and the like. Cf. Lutz, pp. 69-81. Apollonius avoided all these later prose-constructions.

In point of the frequency of *κατά* with its respective cases, the accusative ranks first in all departments of the literature. The proportion in Apollonius is as 1 to 3, which is also that for the Orators. In Homer it is as 1 to 8, and in the later historians it varies as much as 1 to 25. Cf. Westphal for Xenophon and Krebs for Polybius.

A. WITH THE GENITIVE.

The only use with the genitive in Apollonius as in Homer is the local use. The

examples in Apollonius express (α) motion “down from”, (β) motion “down upon” and (γ) position “down beneath” or “in”. This last use is not Homeric.

(α) To denote the origin or starting point from which the motion proceeds. The genitive is ablative and the line of motion usually vertical:—II. 286 *κατὰ δ' αἰθέρος ἄλτο*; similarly II. 429; III. 1264; IV. 510, 840, 1704.—IV. 34 *βλεφάρων δὲ κατ' ἄδρῶα δάκρυα χεῦεν*. IV. 911 *ξεστοῖο κατὰ ζυγοῦ ἐνδορε πόντω*. I 565 *καδ' αὐτοῦ [ἴστοῦ] λῖνα χεῖαν*. I. 1261 *κατὰ κροτάφων ἄλῃς ἰδρὼς κήκειν*. III. 70 *κατ' αὐτῶν [ὀρέων] χεῖμαρροι...φορέοντο*; IV. 444 *ἡλιβάτοιο κατ' οὐρεος ἤγαγε θῆρα*. IV. 1600 *ἦκε κατὰ πρύμνης*; similarly IV. 1594 *σφάζε κατὰ πρύμνης*. Here belongs IV. 638 *Ἥρη σκοπέλοιο καδ' Ἐρκυνίου ἰάχῃσεν*, where motion of the sound is implied. For Homer compare: Z 128, Λ 196, 811, N 539, O 74, 169, Υ 52; ξ 399, etc.

(β) To denote the “terminus” to which the motion tends:—IV. 654 *κατ' αἰγιαλοῖο κέχυνται*. III. 1021 *κατ' οὐδεος ὄμματ' ἔρειδον* (the direction of sight is practically a motion of the eye). IV. 158 *φάρμακ' ῥαῖνε κατ' ὀφθαλμῶν*; IV. 1523 *πολλή κατ' ὀφθαλμῶν χέετ' ἀχλὺς*; cf. E 696=Π 344; also Γ 217; Π 123, Υ 321, 421, Ψ 100, etc. More difficult

to classify and without Homeric parallel is IV. 315 ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο. Cf. Haggett, p. 33.

(γ) To denote position “down beneath” or “in”;—I. 155 Λυγκεὺς . . . ἐκέκαστο | ὄμμασιν, εἰ ἐτεόν γε πέλει κλέος, ἀνέρα κείνον ρηιδίως καὶ νέρδε κατὰ χθονὸς αὐγάζεσθαι. IV. 1326 κατὰ νηδύος . . . φέρουσα; also IV. 1352, 1371. Though post-Homeric, this use is still poetic; cf. Krueger Sec. 68, 24 A. 1.

B. WITH THE ACCUSATIVE.

I. IN A LOCAL SENSE.

As *κατά* with the genitive denotes the starting or finishing point in a line of motion, so the accusative usually describes the whole of that line's motion. The line need not be vertical, and so *κατά* comes to be used like *ἀνά* or *διά*.

a) *Of motion to signify.*

(α) “Over” or “through”, like *διά*:—Two very good examples to show that *κατά* is almost synonymous with *διά* are: I. 2 Πόντοιο κατὰ στόμα καὶ διὰ πέτρας . . . ἤλασαν Ἀργώ; also IV. 1000.—III. 1241 εἶσι . . . κατ' ἄλσος. III. 873 τρώχων εὐρεῖαν κατ' ἀμαξιτόν; similarly III. 1237.—III. 1335 βάλλεν ἀρηρομένην αἰεὶ κατὰ βῶλον ὁδόντας. I. 575 κατ' ἰχνια σημαν-

τῆρος . . . ἐφέπονται III. 411 τοὺς ἐλάω . . .
 στυφελὴν κατὰ νειὸν Ἄρηος. IV. 363 κατὰ
 πόντον . . . φορεῦμαι; IV. 1319 πλαζόμενοι κατὰ
 πόντον.—III. 113 βῆ δ' ἔμεν Οὐλύμποιο κατὰ
 πτύχας. IV. 473 αἶμα κατ' ὠτειλὴν ὑποῖσχετο.
 Cf. A 483, Δ 276, 278, K 136, Λ 68, Π 349,
 Σ 321, T 25, X 146, Φ 559, Ψ 330; β 406, 429,
 ξ 473, π 150, σ 97, etc.

(β) "Upon", of inflicting wounds. This
 use is frequent in Homer; but Apollonius has
 only two instances, having had little occasion
 for it in a descriptive poem:—I. 429 κατὰ
 πλατὺν αὐχένα κόψας. II. 111 οὐτα . . . κατὰ
 λαπάρην Ταλαοῖο. Cf. E 66, 73, 579, Z 64,
 Ξ 447, Π 343; Φ 406, etc.

(γ) "Under":—IV. 964 κατὰ βένθος . . .
 δύνων. Cf. Z 136, etc. Other more noteworthy
 examples are: II. 1037 τιναζάμενος πτέρυγας
 κατὰ νῆα; cf. κ 122.—III. 809 δεῖμ' ὀλοὸν
 στυγεροῖο κατὰ φρένας ἦλδ' Ἀΐδαο; cf. T 125.—
 IV. 145 κατ' ὅμματα νείσσετο; cf. h. Ven. 156.

b) Of extent "over", or of place "within" "among"
 "on" or "at".

IV. 1769 κατ' ἀγῶνα . . . δηριῶντο. III.
 1353 κατὰ πᾶσαν ἀνασταχέσκον ἄρουραν.
 I. 621 κατὰ δῆμον ἄνασσειν; III. 639 μνάσθω
 ἐὼν κατὰ δῆμον . . . κούρην. IV. 968 ἐρσήεντα
 κατὰ δρία ποιμαίνεσκεν. I. 974 κατὰ δώματ'

ἀκήρατος ἦεν ἀκοιτις; II. 499 κατὰ δώματ' . . .
 εὐνάζοντο. III. 168 καδ' ἔλος λελοχημένοι.
 IV. 1216 δέχονται . . . καδ' ἱερὸν Ἀπόλλωνος.
 IV. 414 κατὰ μῶλον ἀλέξο δούρατα Κόλχων.
 III. 753 φδίσσαι . . . κατὰ νειὸν Ἄρῃος; also III.
 777.—III. 176 κατὰ νῆα . . . μίμνεδ'. II. 773
 ἀβόλησαν . . . κατὰ νῆσον; similarly III. 324.—
 I. 247 ὧς φάσαν . . . κατὰ πτόλιν; also IV. 1066.
 —II. 995 ἄλσεος Ἀλκμονίοιο κατὰ πτύχας
 εὐνηδεῖσα. III. 684 ἐνερδε κατὰ στῆδος
 πεπότῃτο [μῦθος]. I. 1253 ξύμβλητο κατὰ
 στίβον Ἡρακλῆι; similarly III. 534, 926, 1217.
 —IV. 1645 σύριγξ αἱματόεσσα κατὰ σφυρόν.
 II. 824 κατὰ πλατὺ βόσκετο τίφος. III. 1053
 κατὰ ὠλκας ἀνασταχύωσι Γίγαντες; similarly
 III. 1332. Cf. A 487, B 99, 130, 211, E 332,
 Z 391, Θ 54, Λ 77, M 318, N 707, O 682, Π 96,
 Υ 231, X 146; α 247, 375, β 140, 383, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

a) Fitness or conformity.

I. 8 κατὰ βάζιν. I. 371-372 σκάπτων δ'
 αἰψα κατ' εὖρος ὅσον περιβάλλετο χῶρος | ἡδὲ
 κατὰ πρόωρον. I. 299 μοῖραν κατὰ θυμόν
 ἀνιάζουσά περ ἔμπης τλῆθι φέρειν. I. 382 κατὰ
 καιρόν. II. 756 κατὰ κλέος. I. 333=I. 839,
 1210; III. 1040; IV. 360 κατὰ κόσμον. II. 1162
 κατὰ μοῖραν. III. 552 κατ' οἰωνόν. I 660 κατὰ
 χρεῖω; III. 189=IV. 530, 887 κατὰ χρέος. Cf.

A 136, 286, B 214, E 759, Θ 146, K 169, Λ 48, M 85, P 205, Ω 622; Σ 489, etc.

b) Distribution.

I. 358 πεπάλαχθε κατὰ κληίδας ἐρετμά.
II. 999 κεκριμέναι κατὰ φύλα. Cf. B 362, I 521, etc.

— παρέκ —

This double preposition, formed from *παρά* and *ἐκ*, governs either the accusative or the genitive, according as the stress falls on the first or second element.

A. WITH THE GENITIVE.

1. LOCAL.

II. 975 ῥέεθρα . . . παρέξ ἔθεν ἄνδιχα βάλλων; cf. K 349.—IV. 550 τῆσδε παρέξ ἁλός; cf. ι 116.

2. METAPHORIC, “CONTRARY TO”.

II. 344 μὴ τλῆτ’ οἰωνοῖο πάρεξ ἔτι νηὶ περῆσαι; cf. III. 552=III. 742 παρέξ οὗ πατρός.

B. WITH THE ACCUSATIVE.

1. LOCAL, “ALONGSIDE OF”.

II. 1012 σῶντο παρέξ Τιβαρηνίδα γαῖαν; cf. I 7; μ 276, 443. Quasi-local is also II. 1115 παρέξ ὀλίγον θανάτοιο.

2. METAPHORIC, “CONTRARY TO”.

I. 130; 323; IV. 102 παρέκ νόον; cf. K 391, Υ 133.—I. 1315 παρέκ . . . Διὸς . . . βουλὴν; cf. h. Ven. 36.—II. 341 μὴ τλῆτε παρέξ ἐμὰ δέσφατα βῆναι; cf. h. Merc. 547.

Form:—*ὑπέρ* and *ὑπείρ* (poetic) are etymologically the same as Sanskrit *upāri* and Latin *s-uper*. The form *ὑπείρ* occurs five times in Apollonius, as also in Homer; and only in the phrase *ὑπείρ ἄλλα*, where the long syllable is necessary for the meter.

Meaning:—The fundamental meaning of *ὑπέρ* is “over”, “above”. With the genitive it denotes chiefly position “over” or, in a geographical sense, “beyond”, where the prospective might justify one to say “above”; and sometimes motion “over” or “across” a space or an object. This last use is more common with the accusative. In Apollonius *ὑπέρ* signifies a few times motion “along side of”, which is not a Homeric usage. While these local meanings prevail in epic poetry, in the later language the metaphoric usages to denote “in defence of”, “in behalf of” come into greater prominence. Cf. Kühner-Gerth, Sec. 435; Sobolewski, pp. 134-136; Lutz, pp. 89-97; Krebs, pp. 40-43. Likewise, the accusative diminishes very much in the later language, as the following figures show: Aristophanes—gen. 24, acc. 2 of which one passage is disputed; the Orators—gen. 1270, acc. 21; Polybius—gen. 533, acc. 39; Xenophon—gen. 130, acc. 13. Cf. Sobolewski, Lutz, Krebs and Westphal respectively. Apollonius agrees with Homer in the numerical relation of *ὑπέρ* with its cases. Homer has: gen. 49, acc. 331; Apollonius: gen. 29, acc. 15.

A. WITH THE GENITIVE.

I. IN A LOCAL SENSE TO DENOTE:

(α) Position “above” or “over”:—I. 776 δόμων ὑπὲρ ἀντέλλοντα. II. 171 ὑπὲρ νεφέων ἡερμένον. II. 580 ὑπὲρ κεφαλῆς γὰρ ἀμήχανος ἦεν ὄλεθρος; similarly IV. 1348 ἔσταν ὑπὲρ κεφαλῆς. II. 1087 κόναβον τεγέων ὑπὲρ εἰσαῖοντες. IV. 139 ὥς δ’ ὅτε τυφομένης ὕλης ὑπὲρ αἰδαλόεσσα | καπνοῖο στροφάλιγγες ἀπείριτοι εἰλίσσονται. IV. 1269 γαίης ὑπὲρ ὅσσον ἔχουσα. Cf. B 20, 59, N 200, Σ 226, Ψ 68; δ 803, Ϸ 68, etc. Here belong three examples in which ὑπὲρ means practically “on”: II. 94 κόψε . . . ὑπὲρ οὐατος. II. 103 ἤλασ’ ἐπεσσύμενον κεφαλῆς ὑπὲρ. II. 108 τοῦ δ’ ἄσσον ἰόντος | δεξιτερῇ σκαιῆς ὑπὲρ ὀφρύος ἤλασε χειρί. Cf. Δ 528, N 616, O 483.

(β) Position “beyond”:—I. 940 κεῖνται δ’ ὑπὲρ ὕδατος Αἰσθήπιοι. II. 362 τῆς [ἄκρης] καὶ ὑπὲρ . . . περισχίζονται ἀέλλαι. II. 398 ὦν ὑπὲρ [Βυζήρων] . . . Κόλχοι ἔχονται (dwell); cf. Herod. VII. 69.—IV. 286 πηγαὶ γὰρ ὑπὲρ πνοιῆς βορέαιο . . . μορμύρουσιν. IV. 1576 πέλαγος Κρήτης ὑπὲρ. IV. 1624 ἀγκῶνος ὑπὲρ προύχοντος ἰδοντο. Cf. Ψ 73; ν 257.

(γ) Motion “over” or “across”:—I. 1084 ὑπὲρ ξανδοῖο καρήατος Αἰσονίδαο πωτᾶτ’ ἀλκυνίς. II. 585 νηὸς ὑπὲρ πάσης κατεπάλμενον.

III. 1362 λάμπον ἀναλδήσκοντες ὑπὲρ χθονός.
 IV. 1424 ὑπὲρ γαίης ὀρδοσταδὸν ἤέξοντο. In
 II. 271 and III. 1112 ὑπὲρ πόντοιο is used in
 the sense of ὑπὲρ ἄλλα ρ 575; Ω 320. Cf. further
 O 382, etc. Significant is IV. 1691 βάλοιεν
 ὑπὲρ Σαλμωνίδος ἄκρης, i. e. “alongside of”; cf.
 ξ 300. This seems to have been the start for
 the un-Homeric ὑπὲρ c. acc. to denote motion
 “alongside of”.

2. IN THE METAPHORIC SENSE.

(α) “In behalf of”:—II. 636 ἐῆς ψυχῆς
 ἀλέγων ὑπερ. IV. 380 δεινῶν ὑπερ . . . ὀτλήσω.
 IV. 406 Κόλχοις ἦρα φέροισιν ὑπὲρ σέο. Cf. A 444,
 Z 524.

(β) “About”, “concerning”:—IV. 531
 Πυθῶ ἱρὴν πευσόμενος μετεκίαδε τῆσδ’ ὑπὲρ
 αὐτῆς ναυτιλίας. IV. 1175 ὃν νόον ἐξερέων
 κούρης ὑπερ. This usage seems to be post-
 Homeric.

(γ) In entreaties, like πρὸς c. gen.:—III.
 701 λίσσομ’ ὑπὲρ μακάρων σέο τ’ αὐτῆς ἠδὲ
 τοκῶν. Cf. O 660, 665, X 338, Ω 466; o 261.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE TO DENOTE:

(α) Motion “over” and “beyond”:—I. 236
 ὑπεῖρ ἄλλα ναυτίλλεσθαι; similarly I. 918; II.
 1140; III. 1071; IV. 299.—III. 198 ὑπὲρ δόνακας
 τε καὶ ὕδωρ | χέρσονδ’ ἐξάπέβησαν. III. 219

ὑπὲρ οὐδὸν . . . ἔβαν. III. 1191 ἥλιος . . . δύνετο |
 . . . νεάτας ὑπὲρ ἄκριας Αἰθιοπῶν. IV. 1692
 Κρηταῖον ὑπὲρ μέγα λαῖτμα θέοντας. Cf. E 16
 Ψ 227, Ω 13; γ 73, δ 172, η 135, ι 254, 260,
 ν 63, etc.

(β) Motion “alongside of”:—I. 568
 Τισαῖην . . . ὑπὲρ δολιχὴν θέον ἄκρην. I. 599
 Κυναστραῖην ὑπὲρ ἄκρην | ἥνυσαν. This use is
 post-Homeric.

(γ) Position “above”:—II. 378 Γενηταίην
 ὑπὲρ ἄκρῃν [ναιετάουσι]. Also this use is post-
 Homeric. Cf. Xen. Ana. I. 1, 9.

2. IN THE METAPHORIC SENSE “CONTRARY TO”.

I. 1030=IV. 20 ὑπὲρ μόρον and IV. 1252
 ὑπὲρ Διὸς αἶσαν. Cf. Γ 59, Z 333, 487, Π 780,
 Υ30, 336, Φ 517; α 34, 35, ε 436, etc.

III. PREPOSITIONS WITH THREE CASES.

— ἀμφί —

As its connection with ἀμφώ, Latin *ambo*, shows, ἀμφί denotes primarily in a local sense a surrounding from *both* sides. This limitation, however, disappears in most cases, and ἀμφί comes to have the same meaning as περί, i. e. “around about”, “on *all* sides”. Of the two prepositions ἀμφί is the more poetic and the rarer. It is not found in the Orators (Lutz, p. 63, Note), nor in Polybius (Krebs, p. 98),

nor in Aristotle (Hagfors, p. 70). In Plato it is rare. In Thucydides it occurs only twice (Debbert, p. 29). Aristophanes has five examples, one c. dat, and four c. acc. (Sobolewski, p. 229). Xenophon, differing here again from the other Attic prose-writers, has it 147 times, twice c. gen. and 145 times c. acc. (Westphal, p. 3).

Herodotus and the Tragedians approached more closely to the epic usage, and they construe *περί* with three cases. Cf. Lundberg, pp. 24-25; Lalin, pp. 18-21; Schumacher, pp. 6-16.

Apollonius agrees with Homer in general usage; but differs from him in the numerical relation with cases, as the following figures show:

Apollonius: gen. 11, dat. 32, acc. 26.

Homer: " 2, " 88, " 135.

The increase with the dative is not surprising, because this is the most poetic of the three constructions. The increase with the genitive is due to the tendency to replace the prosaic *περί* by a poetic *ἀμφί*.

A. WITH THE GENITIVE.

ONLY IN THE METAPHORIC SENSE "ON ACCOUNT OF", "FOR", "ABOUT":

I. 120 τῆς δ' ἀμφὶ . . . ἐμόγησε. I. 1150 δαῖτ' ἀμφὶ δεῖς δέσαν. I. 1214 βοὸς ἀμφὶ γεωμόρου ἀντιώωντα; similarly II. 89 ἔντε τὰν ῥω|φορβάδος ἀμφὶ βοὸς . . . δηριάασθον.—I. 1343 ἀμφ' ἐμεῦ . . . δηρίσασθαι. II. 637 ἀμφὶ δὲ τοῖο|καὶ τοῦ ὁμῶς, καὶ σεῖο, καὶ ἄλλων δείδι' ἑταίρων. II. 971 Ἰππολύτη ζῶσθῃρα . . . ἐγγυάλιξεν | ἀμφὶ

κασιγνήτης. III. 1100 ἀμφ' αὐτῆς [ξύναρέσσατο Μίνως]. IV. 491 ἀμφ' αὐτοῖο μέλοντο. IV. 1469 οὗ ἔθεν ἀμφ' ἐτάροιο μεταλλῆσαι τὰ ἕκαστα. The two examples in Homer are II 825 and S 267; cf. also Aesch. Ag. 62, 1083, 1141; Sept. 1012.

Noteworthy is the example in an entreaty, where ἀμφί is synonymous with ἔνεκα, ὑπέρ or πρὸς:—II. 216 Φοίβου τ' ἀμφὶ καὶ αὐτῆς εἵνεκεν Ὕρης λίσσομαι. Homer has no parallel; but compare Eurip. Supp. 280.

B. WITH THE DATIVE.

I. IN A LOCAL SENSE TO DENOTE POSITION “AROUND”, “AT”, “NEAR”, “AMONG”, “ON” OR “IN”:

(α) Of a place or object:—I. 618 σὺν τῇσιν εἰς ἔρραισαν ἀκοίτας | ἀμφ' εὐνῇ (i. e. in bed). I. 1033 ἀμφὶ δὲ δουρὶ ὀστέον ἐρραίσθη. II. 703 ἀμφὶ δὲ δαιομένοις [μηρίοις] εὐρὺν χορὸν ἐστήσαντο. II. 733 ἀμφὶ δὲ τῇσιν [πέτραις] κῦμα . . . βρέμει. III. 137 ἀμφὶ δ' ἐκάστω [κύκλῳ] διπλόαι ἄψιδες . . . εἰλίσσονται. Cf. Σ 344, X 443, Ψ 40; S 434, etc.—Quasi-local are also III. 117 ἀμφ' ἀστραγάλοισι . . . ἐψιόωντο “they amused themselves around the dice”, i. e. they played dice. The simple dative occurs in φ 430; in Ψ 88 the preposition is causal. Apollonius has also ἀμφί c. acc. with ἐψιάομαι in II. 813, and παρά

c. dat. in I. 458.—III. 623 οἶετο δ' ἀμφὶ βόεσσιν αὐτὴ ἀεθλεύουσα; similarly IV. 364.—IV. 731 ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοισι.

(β) Of parts of the body:—I. 221=II. 680 ἀμφὶ δὲ νώτοις. I. 721=III. 1281 ἀμφ' ὤμοισι. I. 1172 ἀμφὶ δὲ ποσσίν. Cf. B 45, Γ 328, Λ 527, N 36; λ 586, ξ 23.

(γ) Of persons:—I. 1306 ἀμήσατο γαῖαν ἀμφ' αὐτοῖς [i. e. νιάσι Βορέας]. I. 1327 ἀμφὶ δέ οἱ [Γλαύκῳ] . . . ἄφρεεν ὕδωρ. IV. 136 ἀμφὶ δὲ παισὶν | νηπιάχοις . . . ῥοίζῳ παλλομένοις χεῖρας βάλλον ἀσχαλῶσαι [λεχωίδες]. IV. 957 ἀμφὶ δ' Ἀθήνῃ | βάλλε χεῖρας. IV. 1061 τῇ δ' ἀμφὶ [γυναικί] κινύρεται ὀρφανὰ τέκνα | χηροσύνη πόσιος. Cf. M 396, N 181; γ 429, ρ 38, φ 223, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

(α) The cause “on account of”, “for”:—II. 838 ἀμφὶ δὲ κηδείῃ νέκνος μένον ἀσχαλῶντες “they remained sorrowful on account of the burial of the dead”. III. 318 ὑποδδείσας ἀμφὶ στόλῳ Αἰσονίδαο. III. 459 τάρβει δ' ἀμφ' αὐτῷ. IV. 575 βουλάς ἀμφ' αὐτοῖς. IV. 1029 ἀμφὶ τ' ἀέθλοισι . . . ἀτύζομαι. Cf. Γ 157, I 547, Ω 108; δ 153, λ 546, etc. Here belong two examples of the inner cause: II. 96 ὁ δ' ἀμφ' ὀδύνη γνύξ ἤριπεν; cf. h. Merc. 172.—IV. 1065 ὀξείης . . . πεπαρμένον ἀμφ' ὀδύνησιν; cf. Ψ 88. The simple dative occurs in E 399.

(β) The object of contention “for”:—

I. 747 ἀμφὶ δὲ βουσὶν Τηλεβόαι μάρναντο. III. 1385 ἀμφ’ οὐροισιν ἐγειρομένον πολέμοιο. Cf. Γ 70, Μ 421, Ξ 447, Ο 587.

(γ) With verbs of hearing and the like: “about”, “concerning”:—III. 678 ἐδάης ἐκ πατρὸς ἐνίπην | ἀμφί τ’ ἐμοὶ καὶ παισίν. IV. 356 τίνα τήνδε συναρτύνασθε μενοινῆν | ἀμφ’ ἐμοί. IV. 1331 ἀμφὶ δὲ νόστῳ | οὔτι μάλ’ ἀντικρὺ νοέω φάτιν. Cf. Π 647; δ 151, etc.

C. WITH THE ACCUSATIVE.

ONLY LOCAL IN APOLLONIUS AS IN HOMER.

(α) Of a place or object:—I. 1178 ἀμφ’ Ἀργανθώνειον ὄρος προχοάς τε Κίοιο [ἀφίκοντο]. I. 1184 ἀμφὶ πυρήια δινεύεσκον. I. 1248 ἀμφὶ δὲ χῶρον φοῖτα κεκληγώς. II. 376 ἀμφὶ σιδήρεα ἔργα μέλονται. II. 516 ἀμφί τ’ ἐρυμνῆν | Ὀδρυν καὶ ποταμοῦ ἱερὸν ῥόον Ἀπιδανοῖο. II. 767 Κύζικον ἀμφὶ Δολιονίην ἐτέλεσσαν. II. 813 δαῖτ’ ἀμφὶ . . . ἐψιόωντο. II. 850 ἀμφὶ δὲ τήνγε φάλαγγα παλαιγέneos κοτίνοιο | ἄστυ βαλεῖν. III. 881 ἀμφὶ ἄλσεα καὶ σκοπιάς πολυπίδακας [ἀγρόμεναι]. IV. 51-52 ἀλωμένη ἀμφί τε νεκρούς, | ἀμφί τε δυσπαλέας ῥίζας χθονός. IV. 535 κεύδεται αἶη | ἀμφὶ πόλιν ἀγανῆν Ἑλληίδα. IV. 550 ἀμφί τε γαῖαν | Αὔσονίην νήσους τε Λιγυστίδας . . . | Ἀργῶς περιώσια σήματα νηὸς | νημερτές πέφαται. IV. 1452 μυῖαι | ἀμφ’ ὀλίγην μέλιτος γλυκεροῦ λίβα πεπτηνῖαι. Cf. Β 461, 533, Δ 425, Η 135, 434, 435, Ι 530; λ 513, etc.

(β) Of persons:—I. 843 ἀμφὶ δὲ τόνγε νεήνιδες . . . εἰλίσσοντο κεχαρμέναι. I. 883 ἀνέρας ἀμφὶ κινυρόμεναι προχέοντο. II. 452 τὸν δ' ἀμφὶ περικτῖται ἡγερέδοντο. III. 1215 ἀμφὶ δὲ τήνγε | [Ἑκάνην] ὀξείῃ ὕλακῃ χιδόνιοι κύνες ἐφδέγγοντο. Cf. Γ 231, Λ 419, Μ 414, Π 601; λ 570, etc.

(γ) Of parts of the body:—I. 427 ῥοπάλῳ μέσσον κάρη ἀμφὶ μέτωπα | πλῆξεν; IV. 44 πέπλον . . . ἀμφὶ μέτωπα | στειλαμένη καὶ καλὰ παρήια.—III. 121 γλυκερὸν δέ οἱ ἀμφὶ παρειάς | χροιῇ δάλλεν ἔρευνδος; similarly III. 461; IV. 1277.—III. 761 ἀμφὶ τ' ἀραιάς | ἵνας . . . δύνει ἄχος. IV. 1347 ἐζωσμέναι . . . ἀμφὶ τε νῶτα καὶ ἰξύας; similarly IV. 1609. Cf. K 573, Π 580, Σ 414; β 153, etc.

— ἀνά —

The preposition ἀνά belongs chiefly to the department of poetry. Attic prose-writers avoid it almost entirely. To use the words of Gildersleeve, “ἀνά is dead to the prose of everyday life and κατά reigns in its stead.” Lutz (p. 4) cites only three examples from the Orators (Andoc. 2, Dem. 1), to which Sobolewski (p. 66) has added another from Demosthenes. Likewise, of all prepositions in Polybius ἀνά has the least number of occurrences; cf. Krebs, pp. 33-34. Herodotus and Xenophon, who approach nearer to the poetic diction, use it somewhat oftener; cf. Lundberg, pp. 16-17; and Westphal, p. 3. “The large use of ἀνά,” as Gildersleeve remarks in the American Journal of Philology, Vol. XXIII., p. 26, “gives at

once an antique hue and we may expect to find it in *conscious* poetry." In this regard we are not disappointed in Apollonius, who in proportion to the bulk of his work uses it more frequently than Homer. He restricts its use, however, to the accusative (with the possible exception of II. 701, where it might be construed with the dative, although tmesis is evidently intended), and employs it only in a local sense. In lyric poetry and in the lyric parts of tragedy *ἀνά* is used with the dative. Homer also has nine examples of this use, and in three passages (β 416, ι 177, ο 284), he seems to use it even with the genitive, according to Delbrück, Monro, Vogrinz and others. As this construction, however, does not occur elsewhere in the literature, it seems preferable to take *ἀνά* with the verb in those three passages.

Of the two apocopated forms in Apollonius, *ἄν* (before dentals) occurs only in tmesis (eight times), but the corresponding form *ἄμ* (before labials) is used twelve times in case-construction. All these forms are found in Homer. The uses of *ἀνά* in Apollonius may be classified as follows :

ONLY WITH THE ACCUSATIVE AND ONLY IN A LOCAL SENSE:

a) *Of motion up through a place or through a crowd of people.*

I. 308 εἰσιν . . . Δῆλον ἀν' ἡγαθήην, ἧς Κλάρων. I. 310 ἀνὰ πληθύν . . . κίεν; II. 590 ἀνὰ πάντας ἰών.—I. 812 ἄμ πτολίεθρον . . . ἀλάληντο; similarly I. 653; III. 823; IV. 1172, 1279.—III. 166 ἀν' αἰθέρα πόλλον ἰόντι. III. 685 ἀνὰ στόμα θυῖεν ἐνισπείν. IV. 1056

στρευγομένοις δ' ἀν' ὀμιλον ἐπήλυθεν εὐνήτειρα |
 Νύξ ἔργων ἀνδρεσσι. IV. 1110 αὐτίκα δ' ὥρτο |
 ἐκ λεχέων ἀνά δῶμα. IV. 1336 λέων ὧς, ὅς ῥά
 τ' ἀν' ὕλην | σύννομον ἦν μεδέπων ὠρύεται. Cf.
 Z 505, K 362, N 199, Π 349, Σ 493, X 452,
 Ψ 74; ε 456, κ 251, 275, ο 80; φ 234, etc.

b) Of motion over space.

II. αὔραι, αἶτ' ἀνά πᾶσαν | γαῖαν ὁμῶς . . .
 πνέουσιν II. 697 ἀνά νῆσον ἐδίνεον. II. 1086
 ἐφέηκε χάλαζαν | ἐκ νεφέων ἀνά τ' ἄστρῳ καὶ
 οἰκίᾳ. II. 1091 αἰσسونτες . . . ἄμ πέλαγος; IV.
 1536 πρήσοντος ἀήτεω | ἄμ πέλαγος.—IV. 231
 ἀνά γαῖαν . . . ἄξουσιν. IV. 1382 Λιβύης ἀνά
 Δίνας ἐρήμους νῆα . . . φέρειν. Cf. E 87, 96,
 Z 71; ε 329, 330, κ 308, μ 143, 333.

c) Of motion up to, or simply to; i. e. of the goal.

I. 528 ἀνά σέλματα βάντες. I. 838 εἶμι
 δ' ὑπότροπος αὐτίς ἀνά πτόλιν; similarly III.
 573.—IV. 115 ἀπὸ νηὸς ἐβησαν | ποιήεντ' ἀνά
 χῶρον. Cf. χ 77.

d) Of motion up along, or simply along.

I. 526=IV. 580 ἀνά μέσσην | στεῖραν . . .
 ἤρμοσε. I. 781 ἀνά στίβον ἦεν ἥρως; similarly
 IV. 43, 47.—II. 168 δινήεντ' ἀνά Βόσπορον
 ἰδύνοντο. II. 825 ἰλυόεντος ἀνά Δρωσμούς
 ποταμοῖο νεΐσεντ' Ἀβαντιάδης. Cf. E 87, K 339;
 χ 176, ψ 136, etc.

e) Of motion up, upon.

II. 1367 τὸν ῥ' ἀνὰ χεῖρα λαβών; cf. K 466; γ 492, etc. The reverse of this is rest "on": III. 44 ἦστο δόμῳ δινωτὸν ἀνὰ θρόνον; cf. Σ 278. Homer uses ἀνά c. dat. in Ξ 352, O 153, etc.

f) With verbs denoting extent over or in a place.

In this category ἀνά is nearly synonymous with ἐν, as in I. 166, 825, 1130.—I. 127 [κάπριος] ὃς ῥ' ἐνὶ βήσσης | φέρεβeto Λαμπεΐης, Ἑρμῆανδρον ἄμ μέγα τίφος. I. 166 Ἀλεὼν λίπετ' ἄμ πόλιν; similarly I. 825; II. 998; III. 748; IV. 1177.—I. 1061 ἐπειρήσαντό τ' ἀέθλων ἄμ πεδίον λειμώνιον; also II. 516; IV. 974.—I. 1130 ἀνὰ σπέος . . . ἐβλάστησεν. I. 1292 κῦδος ἀν' Ἑλλάδα μή σε καλύψῃ. II. 1018 ἀν' οὔρεα ναιετάουσιν μόσσυνας; IV. 1338 φλογγῇ ὑποτρομέουσιν ἀν' οὔρεα . . . βῆσσαι.—IV. 623 ἀνὰ Κελτῶν ἡπειρον πέπτανται [λίμναι]. IV. 996 ἀνὰ πληθὺν κεχάροντο. IV. 1359 οὐδ' ἔτι τᾶσδ' ἀνὰ χῶρον ἐσέδρακον. IV. 1440 παίφασσε δὲ τόνδ' ἀνὰ χῶρον, | ὕδωρ ἐξερέων. IV. 1742 ἄμ πέλαγος ναίειν. Cf. Θ 517, O 488; γ 215, ν 367, ξ 474, ο 80, π 96, etc.

g) With verbs denoting the direction toward or over a place.

II. 363 ἄμ πέλαγος τετραμμένη; II. 810 ἄμ πέλαγος θηεύμενοι. III. 1283 παπτήνας δ' ἀνὰ νειόν. Cf. T 212.

Of all the prepositions ἐπί (Sanskrit *ápi*) is perhaps the most difficult, because its meanings are so numerous that at times it is hard to distinguish one from the other. In a local sense it denotes *rest upon* a place or object, *position bordering on* a place, or *motion toward or upon* something. From these primary local meanings (upon, at, near, to), have been derived the metaphoric meanings, which Monro summarizes in part as follows: “ *After* (as we speak of following *upon*); *with, at* (i. e. close *upon*); *in addition, besides*, esp. of an addition made to *correspond with or complete* something else ; also *attached to* as an inseparable *incident or condition* of a person or thing ; and conversely, *on the condition, in the circumstances*, etc.”— In other words, ἐπί in the metaphoric usages may denote *sequence in time*, as well as *succession in order* ; it may be used in a hostile sense *against*, or in a friendly sense *for, in regard to* ; it may express the *occasion* or the *action* at which one is present or in which one participates, — the *person*, in whose power something is (hence depends upon the person); furthermore, it may signify the *cause*, the *means*, the *condition*, the *purpose*, the *circumstance*, and the like. Apart from these embarrassing metaphoric usages, it is astonishing how the question regarding the difference of ἐπί with the genitive and dative in a local sense, apparently the easiest of all usages, was for a long time involved in a haze of conflicting opinions. Cf. Forman, *The Difference between the Genitive and Dative used with ἐπί to denote Superposition*, p. 4 seq. According to the investigation of Forman, the

dative is the picturesque and emphatic means of indicating locality and the genitive the colorless means. In this fact lies the solution for the large use of ἐπί with the locative dative in poetry, and its limited use in prose. For the Orators compare Lutz, pp. 104-106. In his conception of superposition and proximity with the genitive and dative, Apollonius agrees with Homer, as the following calculations show :

Ap.: —a) Superpos.: gen. 38, dat. 51; b) Prox.: gen. 3, dat. 29.
Ho.: —a) “ “ 138, “ 223; b) “ “ 9, “ 121.

Also in the other usages Apollonius remained within the limits of his department. Thus he keeps the metaphoric usages almost entirely to the dative, though in the later language a large share of these usages fell to the genitive and accusative. Cf. Schumacher, pp. 54-59, Sobolewski, pp. 141-146 and 166; Lundberg, pp. 32-36; Lutz, pp. 101-104 and 117-124; Krebs, pp. 80-84 and 93-98.

After these introductory remarks we may proceed to classify the different uses of ἐπί in Apollonius.

A. WITH THE GENITIVE.

1. IN A LOCAL SENSE TO DENOTE:

SUPERPOSITION.

a) *With verbs of rest, or words implying position.*

(α) Of place, usually the large divisions of space:—III. 930 ὑψοῦ ἐπ' ἀκρεμόνων Ἡρῆς ἠνίπαπε βουλάς. II. 407 ἐπ' ἀκρῆς πεπτάμενον φηγοῖο; similarly III. 202.—II. 916 ἐπ' ἀρχιάλου δάνεν ἀκτῆς; cf. I. 444 θανέειν . . . ἐπ' Ἀσίδος ἠπείροιο.—II. 401 ἐπ' ἠπείροιο Κυταιίδος . . .

Φᾶσις δινήεις εὐρὺν ῥόον εἰς ἄλα βάλλει. III. 455 ἔζετ' ἐπὶ θρόνου. IV. 954 κορυφῆς ἐπὶ λισσάδος ἄκρης ὁρδός. II. 259 ἐπ' ὀφθαλμῶν ἀλαὸν νέφος. I. 320 στῇ δ' ἄρ ἐπὶ προμολῆς. II. 1058 δούπει ἐπὶ σκοπιῆς περιμήκεος. IV. 1318 ὅσ' ἐπὶ χθονός . . . κάμεσδε; cf. IV. 1330, 1357. For Homer compare A 46, 536, Λ 38, N 12, Ξ 157, Σ 422, Υ 50, Ψ 61; α 104, 162, 185, 190, γ 90, δ 718, ε 82, 151, 195, ξ 136, etc.

(β) Of vehicles:—I. 658 [δῶρα] ἄγειν ἐπὶ νηός; similarly II. 211, 1187.—II. 1254 τὸν μὲν [αἰετόν] ἐπ' ἀκροτάτης ἴδον . . . νηός ὑπερπτάμενον νεφέων σχεδόν. Here belongs I. 566 ἐπ' ἱκριόφιν “upon the deck”. Cf. E 550, Θ 455, N 665 II 223, Ω 275, 447; α 260, β 332, γ 505, ξ 188, ρ 249, etc.

b) With verbs of motion.

(α) Of motion down, down upon:—II. 550 θῆκεν ἐπ' ἀξείνοιο πόδας Θυνηίδος ἀκτῆς. Of throwing the cable on the shore to fasten the ship: IV. 660 πείσματ' ἐπ' ἡμόνων . . . βάλλον; cf. III. 569, IV. 78.—Of disembarking or landing: II. 631 ἐπ' ἡπείροιο βαίνωμεν; similarly III. 199; IV. 514.—Of sitting down upon: II. 203 ἐκ δ' ἐλθὼν μεγάροιο καθέζετο . . . οὐδοῦ ἐπ' αὐλείοιο; cf. Ω 522; ε 195, κ 314, 366, etc. Here belong the examples of looking or fixing the eyes upon the ground: I. 784 ἐπὶ χθονός

ὄμματ' ἐρείσας; similarly II. 685, III. 22. Homer has κατὰ c. gen.; but compare Theocr. II. 112.

(β) Of motion up, upon:—Here the principal expression is that of embarking, or going on board a ship. IV. 1535, 1584 ἐπὶ νηὸς ἔβαν (ἔβησαν); cf. N 665, λ 534, etc. Similar to this is IV. 1661 βήσατ' ἐπὶ ἱκρίοφιν “he mounted the platform”; also III. 573 ἐπὶ νηὸς | εὐναίας ἐρύσαντες “drawing the mooring stones upon the ship”. Other examples are: I. 1237 ἐπ' αὐχένος ἄνδετο πῆφυν “she put her arm upon, or around, his neck”. III. 683 μῦθος . . . οἱ ἐπ' ἀκροτάτης ἀνέτελλεν | γλώσσης. IV. 578 φορέοντο | νήσου ἔπι κραναῆς Ἡλεκτρίδος. IV. 939 ὑψοῦ ἐπ' αὐτάων σπιλάδων καὶ κύματος ἀγῆς | ῥώνοντ'. Cf. I 588, M 265, Σ 531; δ 817, θ 500, φ 51, etc.

PROXIMITY.

In three examples ἐπί c. gen. means “close upon”, “at” or “near”.—Though proximity is clearly meant, yet the perspective renders the image of the object as one of superposition, and so this category can not be said to differ much from the preceding. The examples are: I. 29 φηγοὶ δ' ἀγριάδες . . . ἀκτῆς Θρηκίης Ζώνης ἔπι . . . στιχώσιν. III. 880 ἐπ' αὐτῆς ἀγρόμεναι πηγῆς Ἀμνισίδος. IV. 516 ἐπ' Ἰλλυρικοῖο μελαμβαδέος ποταμοῖο | . . . πύργον ἔδειμαν. Cf. X 153; ε 489, κ 96 etc.

OTHER LOCAL USES ARE:

Motion "over" or "across", without any definite goal: I. 182 πόντου ἐπὶ γλαυκοῖο Δέεσκειν οἴδατος. Homer has no close parallel.

Motion "toward": IV. 1576 ἐπὶ χειρὸς δεξιτερῆς . . . ἰδύνεσθε; cf. Γ 5, E 700; γ 171, ε 238.

Succession: IV. 671 ἄλλο δ' ἐπ' ἄλλων | συμμιγέες μελέων. Seaton reads ἀπ' for ἐπ', as suggested by L.

2. IN A TEMPORAL SENSE.

II. 782 ἐπὶ Πριόλαο κασιγνήτοιο θανόντος.
III. 918 οὐπω τίς τοῖος ἐπὶ προτέρων γένητ' ἀνδρῶν. Cf. B 797=I 403, X 156 ἐπ' εἰρήνης "in time of peace"; E 637,=Ψ 332 ἐπὶ προτέρων ἀνδρῶπων.

B. WITH THE DATIVE.

1. IN A LOCAL SENSE TO DENOTE:

SUPERPOSITION.

a) *With the idea of rest or position "upon" or "over".*

(α) Of place:—I. 549 ἐπ' ἀκροτάτῃσι δὲ νύμφαι | Πηλιάδες κορυφῇσιν ἑδάμβεον εἰσορόωσαι. II. 735 ἐπ' ἀκροτάτῃ [λίσσάδι] πεφύασιν; cf. Δ 484.—I. 178 ἐπόλισσεν ἐπ' ὄφρύσιν αἰγιαλοῖο; similarly IV. 1298 νάοντος ἐπ' ὄφρύσι Πακτωλοῖο κύκνοι κινήσουσιν ἐὸν μέλος. IV. 605 ψαμάδοις ἐπὶ τερσαίνονται; IV. 1503 κείτο δ' ἐπὶ ψαμάδοισι. Cf. Υ 151, Ψ 853; γ5, 38, ν 119, 284,

etc.—Noteworthy is I. 497 *ἤειδεν δ' ὡς γαῖα καὶ οὐρανὸς ἡδὲ θάλασσα, | τὸ πρὶν ἐπ' ἀλλήλοισι μιῇ συναρηρότα μορφῇ | νείκεος ἐξ ὀλοοῖο διέκριθεν ἀμφὶς ἕκαστα*; cf. I. 946; also E 141; χ 389, ψ 47.

(β) Of the object:—II. 1103 *ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιν*; similarly II. 1148, 1273 *πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσιν*. In II. 481 *ἦ ἔπι [δρυὶ] πουλὸν αἰῶνα τρίβεσκε [ἀμαδρυάς]*, *ἐνι* would seem more natural: cf. A. J. P., XVII. 31.—II. 487 *λωφῆια ῥέξαι ἐπ' αὐτῷ [βωμῷ] ἱερά*; a similar example is II. 496 *ῥέζον ἐπ' ἐσχαρόφιν*. III. 218 *χαλκέησιν ἐπὶ γλυφίδεσσιν ἀρήρει [θριγκός]*; cf. Σ 275.—IV. 955 *ὀρθὸς ἐπὶ στελεῇ τυπίδος . . . ὤμον ἐρείσας*. III. 1158 *ἴξε δ' ἐπὶ χθαμαλῷ σφέλαϊ*. I. 435 *καῖον ἐπὶ σχίζησιν*. Cf. A 462, Θ 240; λ 273, 459, ε 59, etc.

(γ) Of vehicles:—III. 877 *χρυσείοις . . . ἐφ' ἄρμασιν ἐστηνῖα*; cf. Z 354, Λ 600, P 459. In IV. 85 *ἐπὶ νηὶ φεύγωμεν*, the dative seems to be instrumental; cf. β 414.

(δ) Of parts of the body:—I. 219 *ἐπ' ἀκροτάτοισι ποδῶν* (on tiptoe); also II. 90.—IV. 1403 *μυῖαι πυδομένοισιν ἐφ' ἔλκεσι πορσαίνοντο*. IV. 1404 *Ἑσπερίδες κεφαλαῖς ἐπι χειρας ἔχουσαι ἀργυφέας ξανθῇσι λίγ' ἔστενον*. IV. 172 *ἐπὶ ξανθῇσι παρησίιν ἡδὲ μετώπῳ | . . . ἴζεν ἔρευδος*. I. 946 *τέσσαρες αἰνοτάτησιν ἐπὶ*

πλευρῆς ἀραρυῖαι [χεῖρες] III. 167 ἐπὶ σέλμασι νηὸς . . . λελοχημένοι. Cf. Θ 436, K 26, 91, Λ 623, Ξ 419, O 102, 393, P 210; ν 60, ρ 90, σ 378, χ 102, etc., also h. Merc. 388.

b) *With verbs of motion (constructio praegnans):*

(α) Of place:—I. 1104 δούρατα . . . ἐπὶ ῥηγμῖνι βάλωσιν; similarly II. 430, IV. 902.—II. 365-366 ἐπὶ πείρασιν αἰγιαλοῖο | ἄκτῃ ἐπιπροβλήτι ῥοαὶ Ἄλνος ποταμοῖο | δεινὸν ἐρεύγονται. I. 1194 ἐπὶ χθονὶ θῆκε φαρέτρην; similarly IV. 523.—IV. 1555 ἐπ' ἀλλοδαπῇ περόωντες [γαίῃ]. I. 453 ἐπὶ ψαμάδοισι . . . φυλλάδα χενάμενοι. Cf. E 729, Z 273, 303, 473, Λ 161, N 654, X 60, Ω 487; ι 284, λ 315, ο 60, 348, χ 387, etc.

(β) Of the object:—I. 329 ἰλλομένοις ἐπὶ λαΐφεσιν ἡδὲ καὶ ἰστῶ | κεκλιμένῳ . . . ἐδριώνοντο. I. 365 ἀπὸ δ' εἶματ' . . . νηήσαντο λείῳ ἐπὶ πλαταμῶνι. I. 376 κλῖναν ἐπὶ πρώτῃσι φάλαγξιν. III. 1286 ἐγχοῦς ἐπηξεν . . . ἐπ' οὐριάχῳ. IV. 124 ἦ ἐπι [φηγῶ] κῶας βέβλητο. IV. 187 [κῶας] τῶ δ' ἐπὶ φᾶρος | κάββαλε. IV. 717 εἶσεν ἐπὶ ξεστοῖσιν . . . θρόνοισιν. Cf. Z 213, H 60, Λ 371, Φ 18, Ψ 876; μ 422, π 408, τ 101, etc. Under this category seems to belong II. 1285 νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι. Cf. A 485; also Haggett, p. 46.

(γ) Of parts of the body:—I. 517 λοιβὰς . . . ἐπὶ τε γλώσσησι χέοντο αἰδομέναις. II. 104

ὁμοισιν ἐπ' ἀμφοτέροισι κεάσθη. II. 220 ἐπ' ὀφθαλμοῖσιν Ἑρινὺς λάξ ἐπέβη. III. 1159 ἔρειαμένη λαιῇ ἐπὶ χειρὶ παρειήν; similarly IV. 693.—III. 1227 ἐπὶ κρατὶ κόρυν δέτο. III. 1393 πίπτον . . . ἐπ' ἀγουσῶ καὶ πλευροῖς. IV. 44 πέπλον ἐπ' ὀφρύσιν . . . στειλαμένη. Cf. Γ 336, E 743, Ξ 165, O 102, 480, Π 137, Ψ 396, 727; α 364, δ 213, χ 123, ω 230, etc.

PROXIMITY.

(α) On the border of bodies of water:—
I. 554 πολὺν δ' ἐπὶ κύματος ἀγῇ τέγγε πόδας.
II. 505 ποταμῶ ἐπι ποιμαίνουσιν. I. 1321 ἐπὶ προχοῇσι Κίοιο . . . πέπρωται . . . μοῖραν ἀναπλήσειν; similarly II. 972; III. 67; IV. 615.—
IV. 251 ἐπὶ ῥηγμῖσιν ἔδειμαν [ἔδος]. I. 54 ἐπ' Ἀμφρύσσοιο ῥοῇσιν . . . τέκεν; similarly I. 309.
—I. 36 γείνατο δινήμεντος ἐφ' ὕδασιν Ἀπιδανοῖο; similarly I. 537; II. 658; III. 875; IV. 1309.—
Cf. E 36, 479, 598, Z 15, H 86, 133, Θ 490, 501, K 287, Λ 712, M 168, Π 719, P 263, Υ 390, Φ 87; ο 442, ω 82, etc.

(β) Of other localities:—III. 1033 πυρκαϊήν εἰς νηήσας ἐπὶ βόθρῳ. IV. 691 ἐφ' ἐστίῃ αἰζαντε ἰζανον. III. 235 τῇ δ' ἐπι [μεσσαύλῳ] πολλὰ δικλίδες . . . θαλαμοὶ τ' ἔσαν. IV. 1272 ἐπ' οἰήκεσσι θαάσσειν. III. 679 ἐπὶ γαίης πείρασι ναιετάειν; similar examples are: IV. 1173, 1225.

1565, 1595.—IV. 1158 ὑμέναιον ἐπὶ προμολῇσιν αἰδον. IV. 1605 ἐπὶ στομάτεσσι χαλινὰ . . . κροτέονται.—IV. 1613 αἶτε [ἄκανθαι] σκολιοῖς ἐπὶ νειόδι κέντροις . . . διχόωντο.—Cf. B 788, Γ 153; α 196, β 419, δ 579, ξ 52, 153, ι 105, 284, λ 461, etc.

(γ) Of the occupation:—I. 730 ἐπ' ἀφδίτῳ ἥμενοι ἔργῳ “sitting at or around the immortal work”. Cf. Δ 175, 258; π 111; also Eurip. Alc. 361, 439. Similar to this is IV. 1658 ἐπ' ἐρετμοῖσιν [ἥμενοι].

OTHER LOCAL USES ARE THOSE WHICH DENOTE:

(α) The limit:—II. 112 ὅσον δ' ἐπὶ δέρματι “i. e. skin-deep”. IV. 938 ἀνασχόμεναι λευκοῖς ἐπὶ γούνασι πέζας.

(β) The direction towards or against:—III. 444 ἐπ' αὐτῷ δ' ὄμματα κούρη . . . σχομένη; similarly III. 1022. Cf. A 88; α 364, π 439, φ 358, etc.—III. 284 [Ἔρως] γλυφίδας . . . ἥκ' ἐπὶ Μηδείῃ; cf. III. 276 ἐπὶ φορβάσιν οἶστρος | τέλλεται.—II. 285 νήσοισιν ἐπὶ Πλωτῆσι κιχόντες. Cf. Γ 283, etc.

(γ) The motion over:—IV. 952 πέμπε ἐπὶ κύμασιν. Cf. B 6; η 264.

Examples of a figurative local use are: I. 1140, III. 497; IV. 1197. Cf. A 55, K 46; ε 427, Δ 554, υ 209, etc.

2. IN A TEMPORAL SENSE.

(α) Of a particular point in time:—I. 934 ἐπὶ νυκτί. II. 453 ἐπ' ἡματι; similarly IV. 977. —Cf. K 48, N 234, T 110, 229; μ 105, etc. Here belongs I. 260 ἐπὶ προμολῇσι κίοντων “at the departure of those going”. Cf. Schol.: τῇ ἐξοδῷ τῶν ἀριστέων.

(β) Of succession in time:—II. 475 ἐπ' ἡματι δ' ἡμαρ ὁρώρει. II. 633 στονόεσσαν ἐπ' ἡματι νύκτα φυλάσσω; cf. II. 622, 947; IV. 1632. Homer has no parallel. Akin to the preceding examples are the following, most of which refer to the order in which the Argonauts enlisted: I. 40 ἐπὶ τοῖσι . . . Πολύφημος ἵκανε; similarly I. 53, 86, 90, 95, 115, 133, 179, 190, 740, 1046; II. 792, 955.—Cf. H 163-167, Ψ 355, 401, 514; υ 162, 185, etc. Different are the examples

OF GEOGRAPHICAL SUCCESSIONS:

a) *With verbs of motion, “after”, “next to”:*

I. 932 ἐπὶ τῇ [Ἀβύδῳ] καὶ Ἀβαρνίδος . . . ἡίονα . . . παρήμειβον. II. 357 ἐπὶ τῇ [ἄκρῃ] παρανεῖσθε κολωνοὺς Παφλαγόνων; cf. also II. 654, 1017, 1247; IV. 564, 570. This use, as well as the next, is not Homeric.

b) *With verbs of rest denoting the position “beyond”.*

II. 379 τῇ δ' ἐπὶ [ἄκρῃ] Μοσσύνοιοι . . . νέμονται. II. 397-398 ἐξείης δὲ Σάπειρες ἐπὶ

σφίσι [Βεχείροισι] ναιετάουσιν | Βύζηρες δ' ἐπὶ τοῖσιν.

OF ACCESSION, ACCUMULATION OR ADDITION:

I. 297 ἐπ' ἄλγεσιν ἄλγος ἄροιο. II. 81 ἐπ' ἄλλω δ' ἄλλος ἄηται δοῦπος. Notice the alliteration in the last two cases. Similar examples are: I. 811, 1064; II. 1044; III. 125, 178, 1284; IV. 411, 447, 1188, 1274. Cf. I 639, Ξ 130; γ 113, η 120-121, 216.

OF THE CAUSE.

I. 286-287 ᾧ ἐπὶ πολλήν | ἀγλαΐην καὶ κῦδος ἔχον πάρος, ζ' ἐπὶ μούνῳ | μίτρην πρῶτον ἔλυσσιν καὶ ὕστατον. II. 860 ὁλοῶ ἐπὶ πῆματι κῆδος ἔλοντο. III. 643 ἐπὶ σφετέροις ἀχέουσα παισὶ; cf. IV. 995 ἐοῖς ἐπὶ παισὶ γάνυσθαι. III. 692 μὴ δ' ἀλεγεινὸν ἐφ' υἷας κῆδος ἔλοιτο. III. 1056 ἐπ' αὐτῷ | . . . ὀλέκοιεν ἀλλήλους. III. 1254 γηδόσυνοι . . . ἐπ' ἐλπωρῇσιν ἀέδλου. IV. 8 στυγερῷ ἐπὶ . . . ἀέδλῳ . . . κεχολωμένος. IV. 994 ἐπὶ δέ σφισι καγχαλάασκεν . . . πόλις. IV. 1294 οἰκτίστῳ θανάτῳ ἐπὶ. IV. 1495 Κάνδον ἔπεφνεν ἐπὶ ῥήνεσσιν. IV. 1604 ἐπ' αὐχένι γαῦρος. Cf. A 162, I 492, Ξ 67; γ 549, μ 43, π 19, σ 414, υ 358, 374, φ 376, ω 91.

OF THE CONDITION OR ATTENDANT CIRCUMSTANCE.

I. 252 ἐπ' ἀγλαΐῃ βιότοιο, "with the joy of life". I. 422 ἐπ' ἀπήμονι μοίρῃ, "with good

luck". I. 514 ὀρδοῖσιν ἐπ' οὔασιν ἡρεμέοντες, "with eager ears"; cf. III. 1260.—I. 652 ἐπὶ πνοιῇ βορέας; cf. I. 1013.—I. 767 δηρόν περ ἐπ' ἐλπίδι δηήσαιο. II. 205 ἀβληχρῶ δ' ἐπὶ κώματι κέκλιτ' ἀναυδος. IV. 711 μείλικτρά τε νηφαλίησιν καῖεν ἐπ' εὐχολῆσι; cf. IV. 1599 ἄμα δ' εὐχολῆσιν. IV. 1305 ἀνηνύστῳ ἐπ' ἀέθλῳ. IV. 1455 διεροῖς ἐπὶ χεῖλεσιν εἶπεν ἱανθείς. Cf. N 485, Σ 501, T 181; π 99, etc.

OF THE PURPOSE.

I. 425 ἐπὶ βουσὶν ζωσάσθην, "they girded themselves for the purpose of killing the oxen". III. 403 ἐπ' ὀθνείοισιν ἔβητε. IV. 1547 Ορφεὺς | κέκλετ' Ἀπόλλωνος τρίποδα . . . νόστῳ ἐπι μείλια δέσσαι. IV. 1430 ἐφ' ὑμετέροισιν ὄνειαρ | δεῦρ' ἔμολεν καμάτοισιν. Cf. I 602, K 304, Ψ 574; σ 44.

OF THE PERSON OR THING UPON WHICH SOMETHING DEPENDS.

I. 713 εἶναι ἐπ' ἄμμι. III. 507 ἐπὶ κάρτει χειρῶν. IV. 545 κοιρανέοντος ἐπ' ὀφρύσι Ναυσιδόοιο. This use is post-Homeric.

IN A HOSTILE SENSE, "AGAINST", "UPON".

I. 1025 ἐπὶ σφισι χεῖρας ἄειραν; cf. II. 92.—II. 5 ὅστ' ἐπὶ καὶ ξείνοισιν αἰέκεα δεσμὸν ἔθηκεν, "who imposed an unjust law even upon strangers". II. 69 ἐπ' ἀλλήλοισι μένος φέρον. III. 1351 ὀδόντας δῆγει θηρευτῆσιν ἐπ' ἀνδράσιν.

IV. 7 δόλον αἰπὺν ἐπὶ σφίσι μητιάασκεν; cf. IV. 462. Other examples are: I. 42; II. 1038; IV. 448, 971, 1087, 1101, 1665. For Homer compare: A 382, Γ 15, 132, Δ 178, E 14, 630, Λ 293, 442, Π 608, Ψ 362; δ 822, ο 182, etc.

IN A FRIENDLY SENSE, "FOR".

I. 612 ἔχον δ' ἐπὶ ληιάδεσσιν τρηχὺν ἔρον.
III. 28 κούρην Αἰητέω δέλξαι . . . ἐπ' Ἰήσони;
cf. III. 143.—III. 708 ἄμφω ἐπ' ἀλλήλησι
(mutually) δέσαν γόον. III. 742 ἐπ' ἀνέρι
μητιάασθαι. Cf. A 162, I 492; π 19.

**WITH A VERB EXPRESSING A MENTAL ATTITUDE
TOWARDS ANOTHER PERSON.**

III. 405 ἐσθλοῖς γὰρ ἐπ' ἀνδράσιν οὔτι
μεγαίρω. Cf. B 270; σ 414, χ 412.

C. WITH THE ACCUSATIVE.

I. IN A LOCAL SENSE TO DENOTE:

a) Motion "to" or "towards" a place or object.

I. 832 ἐπὶ νῆα κιών; similarly II. 71, 295, 814, 835, III. 826, 1165, 1318, 1345. Cf. A 12, 371, B 8, 17, 168, etc.—In three passages (I. 523, 910; II. 933) Apollonius uses ἐπὶ νῆα βαίνειν in the sense of "going on board", for which Homer uses ἐπὶ νηὸς βαίνειν. The phrase ἐπὶ νῆα βαίνειν in Homer means only "to go to the ship".—Other examples are: I. 849 ἐπὶ σφέα δώματ' ἄγεσκον; cf. I. 872; III. 36.—I. 881 μέλισσαι . . . ἄλλοτ' ἐπ' ἄλλον |

καρπὸν . . . πεποτημέναι; cf. O 684.—I. 925
 Χερώνησον ἐπι προύχουσιν ἴκοντο. I. 1298
 Μυσῶν ἐπὶ γαῖαν ἴκοντο; similar are: II. 404;
 III. 891; IV. 631, 1761. Cf. I 619, Σ 240, Ψ 205,
 π 55, ξ 43, 91, ο 88, 492, ρ 205, τ 170, etc.
 The examples with animate beings that fall
 under this category are: II. 677 ἀνερχόμενος
 τῇλ' ἐπ' ἀπείρονα δῆμον; cf. ξ 43.—II. 1046
 ἦκε δ' ἐπ' οἰωνὸν ταχιστὸν βέλος. This is the
 nearest approach to the Homeric use with
 persons, as B 18, E 590, etc.—In II. 371 it
 seems best to read ὑπ' instead of ἐπ'.

b) *Motion upon.*

III. 803 ἐνδεμένη δ' ἐπὶ γούνατ' ὀδύρετο; cf.
 IV. 1046.—III. 1334 λαῖον ἐπι στιβαρῶ πύεσας
 ποδί. III. 1373 ἐπὶ γαῖαν . . . πίπτον. IV. 885
 βαῖνον ἐπὶ κληίδας; cf. Z 386, Θ 442.—IV. 1516
 ἄκρην ἐπ' ἄκανθον ἐνεστηρίζατο . . . ταρσὸν ποδός.
 Cf. Γ 270; α 146, etc.

c) *Limit or a point of measurement "as far as",
 "up to".*

I. 565 ἐπ' ἡλακάτην ἐρύσαντες [λίνα]. I. 744
 ἐκ δέ οἱ ὤμου πῆχυν ἐπι σκαιὸν ξυνοχὴ κεχάλαστο.
 II. 791 ἔστ' ἐπὶ Ῥηβαίου προχοάς. III. 412
 ταμῶν ἐπὶ τέλσον. IV. 947 κόλπον ἐπ' ἰξύας
 εἰλίξασαι. IV. 1401 ἀπὸ κρατὸς δὲ κελαινὴν |
 ἄχρῃς ἐπ' ἄκνηστιν κείτ' ἄπνοος. II. 1609 ἔστ'
 ἐπὶ νηδὺν | . . . μακάρεσσι . . . ἔικτο. Cf. Γ 12
 Λ 7; ξ 120.

d) Extent or motion over a space.

I. 424 ἐπὶ πόντον ἐλευσόμεθ'; cf. IV. 1318 ἐφ' ὑγρὴν πλαζόμενοι.—II. 975 ῥέεθρα . . . ἐπὶ γαίαν ἴησι; III. 743 νύξ . . . ἐπὶ γαίαν ἄγεν κνέφας. IV. 183 ἰὼς μὲν ῥ' ἐπὶ γαίαν ἐκίδνατο. III. 1054 σπειρομένων ὄφις δνοφερὴν ἐπὶ βῶλον ὁδόντων. Cf. H 88, Θ 1, K 27, Ω 695; γ 105, δ 381, etc. Here belongs the example denoting direction "over": I. 631 πάπταινον ἐπὶ πλατὺν . . . πόντον. Cf. A 350, Ψ 143; ε 84, 158, etc.—Noteworthy is IV. 1357 ἐφ' ὑγρὴν ἔτλημεν; cf. β 370 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν.

e) Position.

I. 930 ἐπὶ δεξιὰ γαίαν ἔχοντες; cf. II. 347; IV. 1621.—II. 1269 ἔχον δ' ἐπ' ἀριστερὰ . . . Καύκασον. Cf. E 355, N 326; γ 171, ε 277. This use is common in military language.

A figurative local use is seen in IV. 618 ἐπὶ γηδοσύνας τράπετο νόος; cf. Γ 422.—IV. 678 τὰ δ' ἐπὶ στίχας ἤγαγεν αἰών; cf. B 687, Γ 113, Σ 602.—IV. 1773 ἐπὶ κλυτὰ πείραδ' ἱκάνω | ὑμετέρων καμάτων; cf. Δ 226, ξ 338, ψ 248.

2. IN A TEMPORAL SENSE TO DENOTE THE EXTENT OF TIME.

I. 605 ἐπὶ κνέφας, "till night". I. 793 ἐπὶ χρόνον, "for a time"; similar are IV. 960, 1255, 1545.—IV. 1293 νύκτ' ἐπὶ πᾶσαν καὶ φάος, "for a whole night and day". IV. 1632 ἐπ'

ἡμαρ, “by day”. For examples like ἐπὶ δηρόν see the chapter on the prepositions in adverbial phrases.—Cf. B 299; η 288, ο 494, etc.

3. OF PURPOSE.

II. 1129 ἐπὶ χρέος, “on business”. III. 375 ἐπὶ κῶας . . . νέεσθαι, “to go in quest of the fleece”. III. 389 τίς δ’ ἄν τόσον οἶδμα περῆσαι τλαίῃ ἐκὼν ὀδυεῖον ἐπὶ κτέρας. Cf. Ω 43; γ 421, ρ 295, also Aesch. Sept. 861, Ag. 1535.

— μετά —

Originally μετά meant *between* or *among* Cf. Brugmann, Griech. Gram.,³ Sec. 503 From these local meanings developed the sociative or comitative idea, in which μετά is equivalent to σύν. In prose μετά (c. gen.) in a sociative sense restricted the use of σύν to such an extent that in some of the Orators σύν is practically an unknown quantity. Isocrates never uses it; Andocides has it only once; Aeschines once; Antiphon and Lysias each have it twice. Cf. T. Mommsen, pp. 3–7, where the facts for the rise of μετά c. gen. and the fall of σύν in prose are admirably set forth.—Apollonius avoids μετά with the genitive altogether. Homer has only five examples, for which compare Mommsen, p. 52: Monro, Sec. 196; Vogrinz, p. 219

As μετά c. gen. is chiefly a prose construction, so μετά c. dat. is almost exclusively an epic usage. It is foreign to all departments of prose; while in the drama we find a mere trace of it. Cf. Aeschylus, Choe. 365, Pers. 613; Sophocles, Phil. 1110; Euripides, Hec. 355; Aristophanes, Av. 251, Lys. 1283, Ran. 336.—Apollonius has always the plural after μετά with the dative. Homer has six examples with the singular of collective nouns. Cf. Mommsen,

p. 44. In as far as the dative of the person predominates in the Argonautica, our author stands closer to the Iliad than to the Odyssey, in which the dative of things is more numerous.

Μετά c. acc. was used primarily with plurals and collective nouns after verbs of motion to denote *into the midst of, among*; then in the sense of *to* with words like city, ship, etc. This last use, as that with proper names of countries, is an extension on the part of Apollonius. In Homer *μετά* is sometimes used with the accusative without a verb of motion. Cf. Monro, Sec. 195. This does not occur in Apollonius. Our author differs also from his predecessor in the frequency of *μετά* with the dative and with the accusative. Homer has it 215 times with the dative and 164 times with the accusative. Apollonius reversed this numerical relation, using it 36 times with the dative and 47 times with the accusative.

A. WITH THE DATIVE.

1. IN THE LOCAL SENSE "AMONG": ONLY OF PERSONS.

I. 17 ἀλλοδαποῖσι μετ' ἀνδράσι; similarly I. 648, 779; III. 341, 891; IV. 481, 616, 1209, 1640; also I. 679; IV. 1102. Cf. E 86, Π 493, 570, Ψ 476, etc.—I. 979 τοῖς μέτα δαῖτ' ἀλέγυνε. III. 544 τοῖον ἔπος μετὰ πᾶσι . . . ἀγόρευσεν; similarly II. 144; III. 90, 505, 889; IV. 56, 189. Cf. K 250; π 336, etc.—III. 908 δασόμεθα μετὰ σφίσιν, "among ourselves". Other examples are: IV. 975, 1418. Cf. N 270, Φ 122; ι 418, etc.

2. IN THE SOCIATIVE SENSE "WITH": ONLY OF PERSONS.

I. 303 μετ' ἀμφιπόλοισιν ἔκηλος μῖμνε δόμοις; cf. x 204 and Mommsen, p. 43.—I. 340

συνδεσίας τε μετὰ ξείνοισι βαλέσθαι. Cf. I 434, Λ 428. Other examples are: II. 536, 757; IV. 6, 1465. Cf. K 208; ι 335, etc.

3. IN THE CONCOMITANT SENSE "WITH": ONLY OF THINGS.

I. 223 δονέοντο μετὰ πνοιῇσιν ἔθειραι. III. 1214 δρυῖνοισι μετὰ πτόρδοισι [ἔστεφάνωντο]. Compare also IV. 423, 427; for Homer Ψ 367; β 118.

More singular is the phrase μετὰ φρεσίν (I. 463; II. 952; III. 18, 629; IV. 56?), where, according to our idiom, we render μετὰ by "in". Cf. Haggett, p. 49.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE "TO", LIKE πρὸς:

a) Of persons.

(α) In the singular:—III. 25 ἵομεν μετὰ Κύπριν. Schol. πρὸς τὴν K.—III. 1138 νέεσθαι ἐὴν μετὰ μητέρα. IV. 77 μετὰ τήνγχε [Μηδείαν] . . . ἐλάσσκον. Cf. K 63, 73, N 252, 297; also E 152, 614, etc.

(β) In the plural:—III. 1148 μετ' ἀμφιπόλους [ὥρτο νέεσθαι]. IV. 1499 μῆλα μετὰ σφέας . . . ἐκόμισσαν. Cf. A 222, K 149, etc. Here belongs the example of a collective noun: III. 434 ἔρχεο νῦν μεθ' ὀμιλον. Cf. A 478, E 21, T 47, etc. Similar is the example in which μετὰ denotes direction towards: III. 951

οὐδέ πότε ὅσσε ἀμφιπόλων μεδ' ὀμιλον ἔχ' ἀτρέμας;
cf. μ 247.

b) Of place or object.

The examples under this heading have, with the exception of II. 1121, the noun in the singular. In this respect Apollonius differs entirely from Homer, who never uses the noun in the singular:—

(α) With proper names of countries:—
II. 424 μετὰ δ' Αἴαν ἄλις πομπῆες ἔσονται.
Schol.: ἡ μετὰ ἀντὶ τῆς πρός. Cf. II. 1188
νέεσθαι . . . εἴτε μετ' Αἴαν, | εἴτε μετ' ἀφνειὴν
Δείου πόλιν Ὀρχομενοῖο. III. 13 μεδ' Ἑλλάδα
κῶας ἄγοιντο; similarly IV. 349, 369.—III. 1242
Καλαύρειαν μέτα . . . νείσετο.

(β) With appellatives:—I. 137 ἴσαν μετὰ
νῆα; also I. 701, 1255; III. 1187; IV. 1766.—
II. 461 ἐξανιόντα μετὰ πτόλιν; similarly II. 762,
892, 1095, 1189; III. 331, 621.—II. 1172 κίον
μετὰ νηὸν Ἄρηος; cf. III. 914.—IV. 57 μετὰ
Λάτμιον ἄντρον ἀλύσκω. IV. 123 μεδ' ἱερὸν
ἄλσος ἴκοντο. IV. 289 μετ' Ἰονίην ἅλα βάλλει;
also IV. 630, 844.—IV. 720 μετὰ γαῖαν ἐὴν
καὶ δώματ' ἰόντες.—II. 1121 μετ' ἡμόνας βάλε.

2. OF SUCCESSION IN ORDER OF PLACE, "BEYOND".

II. 367 μετὰ τὸν δ' ἀγχίρροος Ἴρις . . .
ἐλίσσεται εἰς ἅλα. Closely allied to this is
the use

3. OF SEQUENCE IN ORDER OF TIME, "AFTER".

I. 698 μετὰ τήνγε ἀνῶρτο Ὑψιπύλῃ;
similarly II. 898, 1011. Cf. K 516; ο 147, ρ 336.
—I. 1309=IV. 1211 μετὰ χρόνον. Cf. χ 352;
also h. Merc. 126.

4. OF PURPOSE, "IN QUEST OF", "AFTER", LIKE *ἐπὶ*.

The only example of this use in Apollonius is μετὰ κῶας in I. 4; II. 211, 873; III. 58. Cf. N 247, T 347; α 184, π 151 (of the person); h. Cer. 106.

An example of a figurative local use is μετ' ἰχνια νέεσθαι in I. 741; III. 447. Cf. Σ 321; β 406.

— παρά —

Form:— Besides παρά (24), which becomes πάρα (2) by anastrophe, παρ' (8) by elision, πάρ (1) by apocope, Apollonius has the form παραί five times. Homer has twelve examples of παραί.

Use:— Of all the prepositions, παρά is one of the best to show how close Apollonius drew the line between poetic and prosaic usages. In prose παρά c. gen. predominates; in epic poetry it is comparatively rare, in Apollonius even more so than in Homer, as appears from the following figures;

Apollonius:	gen.	4,	dat.	16,	acc.	18.
Homer:	"	67,	"	219,	"	133.
Orators:	"	974,	"	607,	"	328.
Polybius:	"	554,	"	416,	"	491.

Again, in prose παρά is largely restricted to a personal use, or to animate beings in general. Upon

this fact was based the maxim of the old grammarians “ ἡ παρὰ ἐμφύχων ἐστίν.” In epic poetry, however, it is used much more frequently of the thing than of the person. Apollonius has in all only six instances of the person (3 c. gen. and 3 c. dat.)

Furthermore, in prose a number of metaphoric uses have grown around *παρά*; cf. Kühner-Gerth, Sec. 440; Lutz, pp. 145-154; Krebs, pp. 51-58. In epic poetry these usages are rare. In Apollonius they are practically conspicuous by their absence. Only one example occurs with the genitive and one with the accusative.

Meaning:—The radical sense of *παρά* is *beside*. This meaning appears most distinctly in the adverbial use of the preposition. In case-construction it is modified according to the general nature of the cases. With the genitive it is ablative, *from the side of*, French *de chez*; with the dative it is locative, *by the side of, beside, near*; with the accusative it denotes a) the goal of motion, *to the side of*, and b) motion or extent, *alongside of*.

A. WITH THE GENITIVE.

(α) Of a person:—II. 1096 ἐνέοντο παρ’ Αἰήταο Κυταίου; cf. B 787, N 211, etc.—III. 38 παρὰ Διὸς ἦγεν ἄκοιτιν; cf. O 5, 175; Hes. Th. 348.—Un-Homeric is the metaphoric example of hearing something from a person: II. 417-ἀσπασιῶς κε παρὰ σέο καὶ τὸ δαείην.

(β) Of an object:—III. 568 Ἄργος μὲν παρὰ νηὸς . . . στελλέσθω; cf. N 744, Ξ 28, 46, T 143; γ 431, etc.

B. WITH THE DATIVE.

(α) Of a person:—I. 455 *παρὰ δέ σφισι μυρί' ἔκειτο εἶδατα καὶ μέδν λαρόν;* cf. Θ 504; κ 9.—IV. 223 *παρ δέ οἱ ἔγχος . . . τετάνυστο;* cf. Z 43, Φ 547; ν 387, etc. In II. 503 *προτέροισι παρ' ἀνδράσιν*, the preposition is used partly in a local and partly in a temporal sense.

(β) Of an object or of a place:—I. 319 *Ἀργῶν . . . παρὰ νηὶ μένοντες;* similarly I. 855; IV. 849, 1122. Cf. A 329, H 383, Θ 345, K 35, 256, etc.—I. 530 *σφετέροισι παρ' ἔντεσιν ἐδριόωντο;* cf. H 135.—I. 694=II. 61 *παρὰ ποσσίν;* cf. N 617, O 280, etc. II. 309 *παρ' ἐσχάρῃ ἦστο γεραιός;* similarly II. 158, 498; III. 1193. Cf. Θ 562; δ 449, φ 239, 385, ψ 71.—II. 868 *ὄν' Ἰμβρασίοισι παρ' ὕδασιν Ἀστυπάλαια τίκτε;* similarly IV. 132, 973. Cf. Δ 475; ζ 97.—In I. 458 *παρὰ δαιτὶ καὶ οἴνῳ τερπνῶς ἐψιόωντο*, the idea is temporal as well as local. Cf. γ 37.

C. WITH THE ACCUSATIVE.

Apollonius has no instance of *παρά* with a person in the accusative. The example in III. 486 is one of tmesis, not of case-construction. Homer, however, uses occasionally *παρά* with a person in the accusative, as E 837, Λ 592, Σ 143, Ω 169; γ 469, δ 51, etc.

The uses in Apollonius are:

(α) Of motion “to”, “to the side of”:—
I. 217 ἄγων . . . παρὰ ῥόον Ἐργίνοιο. II. 906
παρὰ προχοᾶς ποταμοῖο ἤλυθον. II. 1003
Χαλύβων παρὰ γαῖαν ἵκοντο. III. 1276 παρὰ
χεῖλος ἐλίσσόμενον ποταμοῖο. IV. 825 παρὰ Σκύλ-
λης στρυγερόν κευθμῶνα νέεσθαι. Cf. Θ 220, etc.

(β) Of motion “alongside of”:—I. 1279
φορέοντο παρὰ Ποσιδήιον ἄκρην. II. 621 παρὰ
Βιδυνίδα γαῖαν νῆα . . . σεῦεν. II. 946 παρὰ
πουλὺν . . . ἤλαννον . . . | αἰγιαλόν. III. 1252
κόψε παρ’ οὐρίαχον. IV. 324 σκόπελον πάρα . . .
ἤμειψαντο. IV. 564 παρὰ Κέρκυραν ἵκοντο.
IV. 787 παρὰ Σκύλλης σκόπελον μέγαν ἥδὲ
Χάρυβδιν δεινὸν ἐρευγομένην δέχεται ὁδός, i. e.
the road leads alongside of S. and Ch. Cf.
χ 127.—IV. 1578 παρὰ χέρσον ἐρευγομένοι
ἰδύνεσθε. Cf. Α 166; ζ 89, etc.

(γ) Of direction “towards” or “upon”:—
III. 445 ὄμματα . . . παρὰ λιπαρὴν σχομένη . . .
καλύπτρην. Cf. Φ 603.

(δ) Of extent “alongside of”, “near”:—
I. 967 εἰσάμενοι παρὰ Δῖνα. II. 502 ἔλος πάρα
Πηνειοῖο μῆλα νέμειν. II. 507 Λιβύην ἐνέμοντο
παρὰ Μυρτώσιον αἶπος. Cf. Α 316, Β 522,
711, Ζ 34, Α 622, Μ 313; ι 46, etc.

(ε) In the metaphoric sense “contrary to”:—
III. 613 παρ’ αἶσαν, with which compare παρὰ
δύναμιν (Ν 787), παρὰ μοῖραν (ξ 509).

— περί —

Akin to ἀμφί in meaning and in case-construction is περί (Sanskrit *pári*, Latin *per*). The *ι* is never elided.

The original meaning of περί has been the subject of quite a controversy. Cf. Delbrück, *Vergl. Syn.* I Sec. 284 ; Vogrinz, *Gram. d. hom. Dial.*, p. 225-226. — In Apollonius, as in Homer, it shows the meanings *around*, and *above*, i. e. *over and beyond*, as in περί πάντων, *above all*. The former meaning is generally considered the original one, and I believe, correctly. Secondary meanings are : *about, for, concerning, on account of* and the like.

The most distinctive difference between epic poetry and the other departments of literature is that in the latter the use of περί c. dat. practically disappeared, except in two sets of phrases ; viz., in regard to clothing and with verbs of fear. Even in these expressions περί was not used much, since there was a tendency for the accusative to encroach upon the first, and the genitive upon the second usage. From the Orators Lutz (p. 125), cites only one example to which, however, two more are to be added ; viz., Ant. V. 6 (1) and Lys. Frag. 52. Aristophanes recognized that the construction was Homeric, as is shown by his parody of it, apart from which he uses it only four times. Cf. Sobolewski, p. 207. The examples in tragedy are few, as also in Thucydides and Xenophon. Polybius has only one example of περί c. dat. against 1114 c. gen. and 1819 c. acc.

In the use of περί, Apollonius differs from Homer in several details, as will be indicated. He shows a special fondness for using it with the dative.

Homer has :	gen.	79,	dat.	85,	acc.	72.
Apollonius has :	“	19,	“	31,	“	10.

A. WITH THE GENITIVE.

1. IN THE LOCAL SENSE "AROUND," "ABOUT".

This use does not occur in prose and it is rare in poetry. Homer has only two cases of it, (ε 63, 130) and Apollonius has only two: II. 1131 εἴλυμα περὶ χροός; cf. II. 1191.

2. IN THE METAPHORIC MEANINGS: "ON ACCOUNT OF", "FOR", "CONCERNING", "ABOUT".

a) *To denote the object of contention.*

II. 141 μάρναντο σιδηροφόρου περὶ γαίης; similarly III. 1057; IV. 1485, 1765, 1770. Cf. M 170, P 157, 734, Σ 265, Ψ 437; γ 403, ω 515, etc.

b) *To denote the object of thought, anxiety or fear.*

I. 901 ἐμέθεν πέρι θυμὸν ἀρείω | ἴσχαν'. III. 60 δείδιμεν . . . περὶ δ' Αἰσονίδαο. IV. 492 ναυτιλίας . . . περὶ μητιάσκον; also I. 1342; III. 688; IV. 1068, 1355. Cf. Υ 17, Ψ 553; η 191, etc.

3. IN THE SENSE OF SURPASSING: "ABOVE".

I. 65 Μόψος, δὲν περὶ πάντων | Λητοΐδης ἐδίδαξε; similarly I. 830; II. 179; III. 304, 585. Cf. A 287, 417, B 831, I 38, Σ 81; η 108, etc. From this usage developed expressions like περὶ πολλοῦ ποιεῖσθαι, etc., which abound in the Orators.

Examples of περὶ c. gen. used after verbs of saying and asking (α 135, 405, γ 77; ο 347, etc.), and phrases like περὶ μύθων, "in words" (O 284), περὶ τόξων, "in archery" (Σ 225), περὶ τινος εἰδέναι (ρ 563), περὶ τινος ἀκούειν (τ 270), are not found in Apollonius.

B. WITH THE DATIVE.

1. IN THE LOCAL SENSE: "AROUND".

a) *With verbs of binding, fastening or putting around.*

I. 379 *περὶ σκαλμοῖσιν ἔδησαν*. III. 1224 *περὶ μὲν στήδεσσιν ἔεστο δώρηκα*; cf. also I. 1020; II. 57, 160, 1251; III. 867. For Homer compare: Γ 330, 332, Η 207, Θ 43; ξ 528, etc.

b) *With verbs of falling upon, or around.*

II. 128 *πίπτοντα περὶ σφίσι*. II. 833 *βεβρυχῶς δὲ δοῶ περὶ κάππεσε δουρί*. IV. 93 *περὶ γούνασι πεπτηῦιαν*. Cf. A 303, Θ 86, etc.

c) *With verbs of whirling around.*

IV. 936 *εἰλίσσοντο Ἀργῶν περὶ νηί*. Cf. A 817, X 97. Also with the accusative in IV. 932, 1196, 1450.—IV. 1454 *πετραίῃ Μινύαι περὶ πίδακι δινεύεσκον*; for the accusative compare IV. 1642, 1664.—Here belongs IV. 325 *σκόπελον . . . ᾧ πέρι δὴ σχίζων Ἴστρος ῥόον*.

d) *Examples in which the idea of surrounding from all sides is especially prominent.*

I. 389 *περὶ δέ σφιν αἰδνὴ κήκιε λιγνύς*; similarly II. 162, 323, 1173; III. 1019; IV. 953. Cf. P 133, Ψ 598, Ω 96, etc.

2. IN THE METAPHORIC SENSE: "FOR", "ON ACCOUNT OF".

a) *To denote the object of contention.*

IV. 549 *ἀγραῦλοισιν ἀλεξόμενον περὶ βουσίν*; cf. II 568, P 4, 133; ρ 472. In IV. 1485 the genitive is used in the same sense.

b) Of a negotiation.

III. 904 *περὶ βουσὶν ὑπέστη*; cf. h. Merc. 236.

c) In expressions of fear and anxiety.

II. 875 *δέος περὶ νηί*. III. 638 *περὶ . . . ξείνῳ φρένες ἠερέδονται*. III. 1171 *ἐμέλοντο περὶ σφίσιν*. Cf. K 240.

d) To denote the object about which anger exists.

I. 1340-1342 *οὐ περὶ πώεσι μῆλων, | οὐ δὲ περὶ κτεάτεσσι χαλεψάμενος μενέηνας, | ἀλλ' ἐτάρου περὶ φωτός*. IV. 614 *χώόμενος περὶ παιδί*. Cf. h. Cer. 77. This use is post-Homeric; cf. Delbrueck, Vergl. Syn. Vol. I. p. 712.

e) With a verb of asking.

III. 1155 *περὶ παισὶν . . . ἐρέεινεν*. Cf. ἀμφί c. dat. in δ 151, ε 287; etc.

f) To denote the inner cause.

III. 865 *ἔστενε . . . ὀδύνῃ πέρι*. IV. 440 *περὶ γάρ μιν ἀνάγκη . . . δόσαν ξεινοῖσιν ἄγεσθαι*. Homer has no close parallel, but cf. h. Cer. 429 *δρεπόμην περὶ χάρματι [ἄνδεα]*; also Pind. Pyth. V. 58; Aesch. Pers. 696. Choe. 35. Noteworthy is III. 1257 *περὶ σθένει* (P 22).

C. WITH THE ACCUSATIVE.

ONLY LOCAL IN APOLLONIUS AS IN HOMER:

a) With verbs of motion, chiefly εἰλίσσω and δινεύω.

IV. 932 *δελφῖνες . . . εἰλίσσονται περὶ νῆα*; similarly III. 1218; IV. 1196, 1450.—IV. 1642 *περὶ . . . Κρήτην . . . δινεύοντα*; cf. IV. 1664.—I. 538 *περὶ βωμόν . . . πέδον ῥήσσωσι πόδεσσιν*. Cf. A 448, M 297; δ 368, ξ 308, ω 69, etc. Un-Homeric seems to be IV. 436 *δεῖς περὶ νηὸν ἱκνται*, i.e. to <the neighborhood of> the temple.

b) *With verbs of rest.*

- III. 216 [χίονες] *περὶ τοίχους ἐξείης ἀνεχον.*
 IV. 321 *περὶ Λαύριον . . . ναιετάοντες.* Cf. B 757,
 M 177, Σ 374; ι 402.

— *πρός* —

Homer uses *πρός* 327 times in case-construction. Apollonius has it only 13 times. Like the later Homeric imitators, he shows a preference for the poetic form *ποτί*, which he uses 7 times, against 2 examples of the other poetic form *πρωτί* and 4 examples (with cases) of the common form *πρός*. Cf. La Roche, Wiener Studien, XXII., p. 49.—In Homer *ποτί* and *πρωτί* are about equal in number, and the two together amount to a little above one half of *πρός*. Apollonius did not use *πρός* with the dative. With the genitive he has it only in entreaties (three times), and with the accusative only in the local sense, except I. 684 (temp.). The Homeric examples of *πρός* c. acc. with verbs of speaking, and in the hostile sense “against”, were too common in prose to be imitated by Apollonius. His uses of *πρός* are:

A. WITH THE GENITIVE.

In entreaties:—II. 215 *Ἰχασίου πρὸς Ζηνὸς . . . λίσσομαι*; similarly II. 1125; III 984. Cf. A 339; ν 324, etc.

B. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE: “TO” “TOWARDS” “UPON”.

I. 774 *βῆ δ' ἵμεναι ποτὶ ἄστυ*; similarly II. 8; III. 322, 1154; IV. 595, 1116, 1399. Cf. F 116, Δ 108, Z 41; β 342, etc.; also h. Ap. 8.

More noteworthy are the examples denoting, (a) the extent “up to” or “as far as”: II. 807 *ποτὶ στόμα θερμῶδοντος*; and (b) the direction “towards”: IV. 311 *ποτὶ ῥόον [ἀνέχειν]*. Cf. E 605; μ 81, etc.

2. IN A TEMPORAL SENSE.

I. 684 *στυγερόν ποτὶ γῆρας*, for which there is but one example in Homer; viz. ρ 191 *ποτὶ ἔσπερα*.

Form:—Morphologically ὑπό is connected with Sanskrit *úpa* and Latin *s-ub*. The poetic form *ὑπαί* occurs seven times in Apollonius, but only four times in Homer.

Meaning:—As appears from the adverbial use, the primary meaning of ὑπό is *under*. In case-construction this meaning is modified to denote a) with the genitive: motion *from under* or place *under*; b) with the dative: position *under*; c) with the accusative: aim, direction or motion *towards and under*, or extension *under*.—The metaphoric usages to denote the *author*, the *cause*, the *occasion*, the *accompaniment*, the *instrument*, the *means* and the like are developments from the original *under*, in a local sense. The most characteristic epic feature of ὑπό is its use with the dative to denote the agent, in place of ὑπό with the genitive. Since in prose ὑπό c. gen. predominates (Orators: gen. 1294, dat. 63, acc. 26), Apollonius used it only thirteen times with this case, and in these thirteen examples we find, as a further offset to prose, the form *ὑπαί* six times. Noteworthy is also the post-Homeric *ὑπὸ νυκτὸς* (at night), which seems to have started with Aesch. Ag. 1030 *ὑπὸ σκότῃ*.

A. WITH THE GENITIVE.

1. IN A LOCAL SENSE TO DENOTE.

(α) Motion “away from under”:—I. 10 [πέδιλον] ἐξεσάωσε^ν ὑπ’ ἰλῦος. P 235; δ 39, etc.

(β) Place “under”:—II. 106 ὑπὸ στέρνοιο... πλῆξε. II. 667 ὄμματα δέ σφιν | λοξὰ παραστρωφῶνται ὑπὸ ζυγοῦ. II. 743 πόντοιό δ’ ὑπὸ στένει ἠχέντος. IV. 1611 ὑπαὶ λαγόνων; similarly IV. 1644 ὑπαὶ . . . τένοντος, “under the tendon”. Cf. Δ 106, A 14, Φ 15, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

(α) The agent:—IV. 641 *παλιντροπῶντο* δεῖς ὑπο; similarly II. 847 *Μουσέων ὑπο γηρύσασθαι*. Cf. II 434; τ 114, etc.

(β) The cause:—II. 1232 *ὑπαὶ ῥιπῆς ἀνέμοιο τείνεται*; also III. 969. Cf. Δ 423, T 358, etc.

(γ) The accompaniment:—I. 538 *φόρμιγγος ὑπαί*, “to the accompaniment of the lyre”; similarly IV. 1157, 1192. Cf. O 275, Σ 492; also h. XIX. 15; Hes. Sc. 278; Arist. Ach. 1001.

B. WITH THE DATIVE.

1. IN A LOCAL SENSE:

(α) Of rest or position: “under” or “in”:—I. 388 *ὑπὸ τρόπιδι . . . στενάχοντο φάλαγγες*; cf. also I. 544, 956, 957, 1262; II 681, 707, 732, 797, 1086; III. 39, 119, 221, 287, 296, 371, 1023; IV. 137, 313, 676, 765, 922, 944, 982, 1107, 1528. For Homer compare B 307, Δ 44, P 371, etc.

(β) Of motion implying subsequent rest (constructio praegnans). II. 512 *Χείρωνος ὑπ’ ἀντροισιν κομέεσθαι*; cf. III 281, IV. 1261, 1522; Homer X 482; δ 297, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

a) The agent.

I. 794 *ὑπ’ ἀνδράσι ναίεται ἄστυ*; cf. further II. 783; III. 469, 1342; IV. 1398, 1758; Homer E 646; γ 235, 305, etc.—Here belongs II. 788 *ἐμᾶ ὑπὸ πατρὶ δάμασσε καὶ Φρύγας*; cf. Z 453.

b) The cause, instrument or means.

I. 114 ὑπ' εἰρεσίῃσιν ἐπειρήσαντο θαλάσσης; cf. II. 586.—I. 272 ὑπὸ μητρυνῇ βίοτον βαρὺν ἡγηλάζει. I. 815 μητρυνῆς ὑπὸ χερσὶν ἀτασάλου; cf. I. 1303; III. 1226; IV. 1369.—I. 1308 κίνυται ἡχθέντος ὑπὸ πνοιῇ βορέας; cf. II. 727.—II. 26 ὥστε λέων ὑπ' ἄκοντι τετυμμένος. II. 117 δηώσ-
εσθαι ὑπὸ ξίφεϊ; similarly ὑπὸ δουρί II. 139; III. 416, 1186, 1329, ὑπὸ δούρασι III. 321, 1374; ὑπὸ σκήπτροισι III. 353, 395; IV. 1176.—II. 1013 τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες; cf. B 714, 728, 742, 820, etc. II. 1109 φέρονθ' ὑπὸ κύμασιν. IV. 269 ποταμὸς . . . ὧ ὑπο πᾶσα | ἄρδεται Ἡερίη. IV. 1733 ἄρδесθαι λευκῇσιν ὑπαὶ λιβάδεσσι. Cf. B 374, Γ 352, Δ 291, E 555, 653, Z 139, Λ 433, N 590, Π 384; ν 81, etc. Examples of the inner cause are: I. 7=II. 1112, 1169 ὑπ' ἐννεσίῃσι; cf. h. Cer. 39. The simple dative occurs in I. 956; III. 29, 478, 818, 942; IV. 644, 772, 1443, etc.—I. 263 ὀλοῶ ὑπὸ γήρα. I. 443 στρυγερῇ ὑπὸ δαίμονος αἴσῃ. II. 71 ὑπὸ . . . ἰδρεΐῃ. II. 558 ὑπ' ἀνωγῇ. II. 1059 ἀτυζηλῶ ὑπὸ δείματι; cf. IV. 53, 1009.—III. 3 ὑπ' ἔρωτι; cf. IV. 567; also III. 971 φθέγγασθαι ὑπὸ πνοιῇσιν Ἐρωτος.—III. 702 κακῇ ὑπὸ κηρί. IV. 193 κούρης ὑπὸ δήνεσι. Cf. N 667; λ 136, etc. Also Eurip. Med. 8.

c) The accompaniment.

I. 540 ὑπ' Ὀρφεὺς κιθάρη. Homer has no example of the accompaniment of a musical

instrument; but compare the examples of the attendant circumstances in Z 171; δ 402, η 193, etc. For a closer parallel compare Hes. Sc. 283.

d) The time. This use is post-Homeric.

I. 1022, 1038; III. 323, 1360; IV. 1682
ὑπὸ νυκτί; cf. Aesch. Ag. 1030.

A. WITH THE ACCUSATIVE.

1. IN A LOCAL SENSE TO DENOTE:

a) Motion or aim "towards or under."

II. 113 ὑπὸ ζώνην δόρε χαλκός; cf. also II. 587; III. 1321, 1368, IV. 1062. Cf. E 67, Θ 271; υ 578, etc. A figurative local sense is seen in I. 452 δειελινὸν κλίνοντος ὑπὸ ζόφον ἡελίοιο; cf. Ψ 51; κ 191, etc. Without Homeric parallels are: III. 288 βάλλεν ὑπ' Αἰσονίδην ἀμαρύγματα. III. 675 ὑπὸ φρένας ἵκετο πένθος; cf. III. 1403.— IV. 39 εἰσιν . . . χαλεπὰς ὑπὸ χεῖρας ἀνάσσης.

b) Position "under" or "in"; like ὑπό c. dat.

I. 50 μέμνεν ὑπὸ σκοτιήν ὄρεος. I. 509 ναίεσ-
κεν ὑπὸ σπέος; cf. I. 102; II. 371, 570, 1236; III. 278, 762; IV. 1474. Homer e B 603; ω 234, etc.

2. IN A TEMPORAL SENSE.

I. 587, 1186; II. 1034; IV. 590 ὑπὸ κνέφας,
"toward dusk". I. 1160 ὑπὸ δείελον, "toward
evening". II. 1122; IV. 458 νύχθ' ὑπο λυγαίην.
Cf. Π 202, X 102 (the only examples in Homer);
also Arist. Ach. 139, 1076; Xen. Ana. II. 2, 14
and IV. 5, 9.

CHAPTER VI.

PREPOSITIONS IN ADVERBIAL PHRASES.

As a supplement to the prepositions in case-construction may be regarded the prepositions in adverbial phrases, where the adverb assumes the nature of a substantive. Cf. Krüger-Pökel, P. I., Sec. 66, A. 3-4; P. II., Sec. 66, A. 1-2

The following examples occur in Apollonius:

With ἐπὶ:—I. 516; IV. 728 ἐπὶ δὴν. According to Rutherford, New Phrynichus, p. 121, ἐπὶ δὴν is an “*unintelligent*” imitation of the Homeric ἐπὶ δὴρόν (!?). As a matter of fact, ἐπὶ δὴρόν occurs only once in Homer (I 415), but seven times in Apollonius (I. 615, 870, 1072; II. 519, 759; III. 949, 1048.)—I. 1359; IV. 1527 ἐπὶ τυτθόν. III. 1145; IV. 1316 ἐπὶ τῶσσον; cf. Γ 12; ε 251.—IV. 1335 ἐπὶ μακρόν: cf. Θ 160; ξ 117.—II. 942 ἐπὶ προτέρωσε. I. 661 ἐπὶ πολλόν; cf. II. 439 περιπολλόν.—More interesting is II. 428 ἐπὶ δὲ σχεδόν, which evidently is tmesis for ἐπι-σχεδόν (II. 492, 606; IV. 1108, 1185, 1348, etc). Compare διὰ δ' ἀμπερές (Λ 377, P 309; φ 422) for δι-αμπερές; ἐκ δ' ὀνομακλήδην (δ 278) for ἐξ-ονομακλήδην; διὰ δ' ἀνδιχα (Hes. Op. 13) for διάνδιχα. In this connection may be mentioned a very curious example from Apollonius; viz., III. 700 σύν τε δρῆσταιρα πέλεσθαι, where the scholiast takes σύν in tmesis with the noun and explains συν-δρῆσταιρα by συν-εργός “co-helper.”*

With ἐκ:—I. 1078; II. 533; IV. 623 ἐκ δὲ τόθεν, cf. IV. 431 ἐξέτι κέλουν, ἐξ οὗ and the Homeric ἐξέτι τοῦ, ὅτε (I 106).

With εἰς:—I. 1138 ἔνθεν εἰς αἰεῖ; II. 718 εἰς αἰέν. Cf. Aesch. Pro. 732, Eum. 836; Soph. Aj. 570.—IV. 1313 εἰς ἐτέρωσε.

With μετὰ:—I. 624 μεθ' ὕστερον, cf. h. Merc. 126; also εἰς ὕστερον (μ 126). II. 653 οὐ μετὰ δηθά; II. 451, 881, 1288; III. 955 οὐ μετὰ δὴρόν, with which compare the synonymous phrase δὴρόν δ' οὐ μετέπειτα (II. 1259; III. 1329; also Ξ 319; κ 519).

* Cf. p. 48.

With ἀπό:— II. 192; IV. 1090, 1172 ἀπό τηλοῦ. Cf. i 117. Ἄπο τηλοῦ might also be written as one word; cf. κατ' αὐτόθι and καταυτόθι. This last word deserves special attention on account of Rutherford's note in the New Phrynichus, p. 121; viz. "Any freak of diction may be expected in a writer like Ap. Rh, who at an age, when Greek had already lost all its great qualities, attempted to write in an old style which he little understood. He naturally makes even more blunders than are found in modern attempts to imitate classical styles, and by misunderstanding the facts of tmesis in Homer has been led to use many forms intrinsically absurd. In II. X. 273 βὰν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους, the κατὰ belongs to λιπέτην, but in Apollonius καταυτόθι unblushingly takes the place of the simple αὐτόθι; cf. II. 778." That this criticism is unmerited, the Argonautica itself is the best proof. The fact that in six passages κατ' has to be taken with αὐτόθι, written also καταυτόθι,* is not so bad as Rutherford tried to make it. In Homer we have a good parallel in Ψ 147 παρ' αὐτόθι μῆλ' ἱερεύσειν ἐς πηγάς, where παρ' can hardly be in tmesis with the verb, but it is to be taken with the adverb, or rather it itself is adverbial, emphasizing the other adverb αὐτόθι, with which later it blends into one word. Moreover, that Apollonius recognized κατὰ to be in tmesis in K 273, seems to appear from his own examples, in which κατὰ is in tmesis with the verb, although standing immediately before αὐτόθι (I. 1356; II. 894; III. 648, 888; IV. 298), αὖθι (I. 1079; II. 530) or αὐτοῦ (I. 565).

That differences in the diction of Apollonius and Homer exist is quite natural. There are stylistic differences, and great ones at that, even in the Iliad and Odyssey, as they are in the early and late writings of every individual writer. Hence it should not be surprising if an imitative writer does not reproduce his model perfectly. Apollonius, imbued with the spirit of his contemporaries, was a scholar rather than a poet, and in the field of Homeric studies he produced undoubtedly the most creditable work of his age.

* Cf. p. 28.

CONCLUSION.

The purpose of this thesis has been to show how closely Apollonius reproduced the Homeric usages of the prepositions. The investigation proved to be a source of constantly growing interest on account of the striking similarities in the two writers on the whole and the intentional differences or deviations of the latter from the former in detail. It is indeed astonishing to find a writer of the Alexandrian Epos so well versed in the Homeric idiom with all its peculiarities of form and meaning, without the aid of a Gehring or Ebeling; but still more surprising is it that Apollonius, after having thoroughly mastered the Homeric language, did not remain a slavish imitator. His aim in telling the often-told story of the Argonauts was not to make a *cento*. It was rather to write a poem that should be epic in coloring, but at the same time intelligible to his readers and in keeping with their taste. This demanded judicious selection. Forms, uses and words that would seem too strange, and were of so rare occurrence in Homer as scarcely to merit the name of being Homeric, had to be discarded; others had to be avoided because, being adopted into the later language, they had become too prosaic for the elevated diction of epic poetry. The others were to be imitated with the risk of going to excess. That Apollonius should keep here a perfect equilibrium would be expecting too much. That things inconsistent with Homeric usage, and even incongruous in the eyes of one who knows the history of Greek Syntax should occasionally occur was unavoidable; but I hope to have shown in this thesis that Apollonius is far from deserving what Rutherford says of him in the *New Phrynichus*, p. 121. Separated, though he was, from Homer by a long line of eminent writers, who mark so many stages in the evolution of the Greek language,—standing altogether outside of the period of the Classic

Literature of the Greeks, and living in Alexandria, when that city had become the centre of a new kind of literary activity, viz., that of imitation and artificiality rather than of invention and originality,—Apollonius admirably acquitted himself of his task by reflecting the Homeric diction. The *Argonautica* is a masterpiece of systematic industry, even though it lacks the quickening spark of the genius of Homer; and it fully shows that the Homeric language was under his discerning eye not petrified or dead; but was living, organic, capable of further development and productive of new words. It is this quality, more than anything else, that gives the work of Apollonius the stamp of a strong personality, and makes it especially interesting from a linguistic point of view. If Apollonius had not understood his prototype, Homer, we should expect to find in his work a strange mixture of poetic and prosaic usages. The *Argonautica*, however, testifies to a clear conception of purely poetic and prosaic constructions. In general, the prepositions which are less frequent in Apollonius than in Homer are prosaic; e. g. *κατά παρά, πρό, πρόσ*. With the utmost care Apollonius avoided also those particular usages of prepositions that were essentially prosaic. Thus *μετά* with the genitive is entirely absent from the *Argonautica*; *πρός* is rare (not once with the dative); and no trace of the articular infinitive with prepositions is found. On the other hand, the more poetic prepositions, as *ἀμφί, ἀνά, σὺν*, and also the double prepositions *διέξ, παρέξ* and *ὕπέρ* are comparatively frequent in Apollonius. Likewise he uses *εἰς* with the person in the singular and *μετά* c. acc. in the same usage more frequently than Homer. Also post position and the adverbial use of prepositions gain in the *Argonautica*.

SYNOPTIC TABLE OF ALL THE USES OF THE PREPOSITIONS
IN APOLLONIUS.

	I. Adverbial.	II. In Timesis.	III. With Cases	IV. In Ad. Phr.	Total.
ἀμφί	20	7	69	0	96
ἀνά	0	28	55	0	83
ἀντί	0	0	3	0	3
ἀπό	0	21	69	3	93
διά	0	11	65	0	76
εἰς	0	3	165	3	171
ἐκ	0	31	163	4	198
ἐν	15	17	298	0	330
ἐπί	7	36	292	17	352
κατά	0	19	88	0	107
μετά	14	4	83	6	107
παρά	2	5	40	0	47
περί	23	9	60	0	92
πρό	7	0	2	0	9
πρός	4	1	13	0	18
σύν	10	7	65	0	82
ὑπέρ	0	2	44	0	46
ὑπό	0	0	119	0	119
ἀποπρό	0	0	0	0	0
διέκ	0	1	21	0	22
διαπρό	1	0	0	0	1
ἐπιπρό	11	0	0	0	11
παρέκ	5	1	11	0	17
περιπρό	1	0	0	0	1
πρόπαρ	0	0	2	0	2
προπρό	2	0	1	0	3
ὑπέκ	0	1	13	0	14
ὑπεκπρό	0	1	0	0	1
ὑποπρό	0	0	1	0	1
{ περί τ'					
ἀμφί τε	2	0	1	0	3
Total.	124	205	1743	33	2105

If we include in this list the five examples in which the preposition is used in a pregnant sense, i. e. as a compound verb (*ἄνα* IV. 1322, *ἄν* I. 494 and *πάρα* IV. 1260, 1272, 1553) we have in all 2110 prepositions in the *Argonautica*.

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