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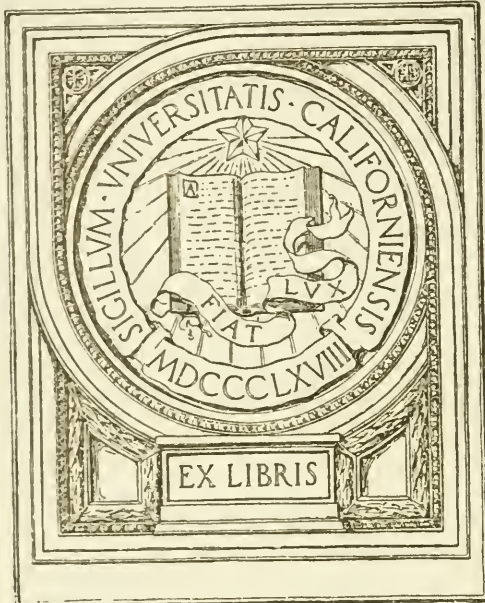
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LUCIAN'S ATTICISM;
THE MORPHOLOGY OF THE VERB

by

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UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



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THE MORPHOLOGY OF THE VERB

BY
ROY J. DEFERRARI

A DISSERTATION PRESENTED TO THE FACULTY OF PRINCETON
UNIVERSITY IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

PRINCETON UNIVERSITY PRESS
PRINCETON

LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS

1916

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PUBLISHED MARCH, 1916
ACCEPTED BY THE DEPARTMENT OF CLASSICS
JUNE, 1915

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PREFACE

I am very glad to acknowledge the great assistance of Professor A. M. Harmon in this investigation. The subject was suggested by him, and the working out of difficulties was constantly under his supervision. I am also indebted to Professor Edward Capps for reading my manuscript and for several valuable suggestions.

R. J. D.

*Princeton, New Jersey,
September, 1915.*

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A. INTRODUCTION

This dissertation presents the first results of an extended study of Lucian's language, both in relation to his fellow Atticists and the κοινή. The detail with which it is intended to carry on this investigation, as well as the state of the necessary material, prevents a complete study of the subject at this time. I have therefore confined myself to the morphology of the verb, as containing perhaps the greatest number of ms. problems, and as showing certain general and typical tendencies and motives of the author.

Prior studies of Lucian's Atticism are unreliable, chiefly because they are incomplete, and because they are based on an imperfect knowledge not only of mss. readings but above all of their relative value. We must, however, acknowledge an indebtedness to Du Mesnil (*Grammatica, quam Lucianus in scriptis suis secutus est, ratio cum antiquorum Atticorum ratione comparatur*, Stolp 1867), Chabert (*L'Atticisme De Lucien*, Paris 1897), and particularly, not only in regard to Lucian but to the whole field of Atticism, Schmid (*Der Atticismus in Seinen Hauptvertretern*, Stuttgart 1887).

This study is not complete in the sense that it includes the entire Lucianic corpus. For one reason or another, certain pieces have been omitted altogether, and certain others excluded from the body of the dissertation and treated in the notes. The *Philopatris* (82), *Charidemus* (83), *Nero* (84), and *Epi-gramma* (85) are entirely excluded because they are beyond all question non-Lucianic; the *Syria Dea* (44) and *Astrologia* (48) because they are written in Ionic and are thus insignificant in a question of Atticism; and the *Halcyon* (72) because, besides being almost certainly spurious, it is very short and contains nothing of interest. All the other treatises are considered in the text proper or the foot-notes. Of the pieces confined to the notes, the *Podagra* (69) and *Ocypus* (74) are so placed because they are written in verse; the *Lexiphanes* (46) because the subject matter is Atticism, and thus involves unusual words and forms; and the *Hippias* (3), *Longaevi* (12), *Iudicium Vocalium* (16), *Solocista* (18),

Parasitus (33), Asinus (39), Saltatio (45), Amores (49), Abdicatus (54), Demosthenes (58), and Saturnalia (61) because their authenticity has been more or less strongly impugned.

For the pieces studied, whether in the body of the dissertation or the notes, it is hoped that the material has been completely collected and presented in sufficient detail. In giving references and variants, and in handling matters only slightly connected with verb morphology, it has seemed best to err, if at all, on the side of too great fullness.

We cannot claim that the mss. evidence is full. Nils Nilén's complete critical edition of Lucian is far from finished (Vol. I Fasc. I. with Prolegomena, Teubner 1906). The work of Nilén and Mras (Die Überlieferung Lucians, Sitzungsberichte Der Akademie der Wissenschaften in Wien, Philosophisch-Historische Classe, 167, 1911), however, has shown the relative value of mss. Mras, in his study, found that the treatises were in general divided into two divisions. Of these, one division, including nos.¹ 13 to 35, 40 to 42, 52 to 54, 77 to 80, has been preserved through a double tradition; the other, including nos. 1 to 12, 37, 43 to 51, 55 to 76, has survived through a single tradition. Mras is doubtful about 36 and 39. Of the mss., Mras considers Γ , E, Φ , Ω , M (γ group) as the best representatives of one tradition, and UBNZ (β group) as the best representatives of the second tradition. In those pieces noted as being of a double tradition, the β group is approximately of equal with the γ group. In all others, only the γ group is of value. This theory is certainly correct in general, although in certain pieces it may be doubted whether the tradition is double or single. In fixing Lucian's usage, the pieces with a double tradition are especially important, and have been so considered.

For pieces 1-14, Nilén gives full evidence. For the rest, it was felt that collations published by Jacobitz (complete edition 1836), Fritzsche (incomplete edition 1860-1872), Sommerbrodt (incomplete edition 1886-1899, also Luciana 1872), and Zimmermann (Podagra and Ocypus, 1909), supplemented by photographic facsimiles of FUZN, afforded sufficient control of both groups of mss. to make this study possible. The evidence of P together with that of a few minor mss. in

¹ For the ordo, see the table at the end of this introduction.

certain pieces has been missed, but it is not likely that they would contribute much in the way of new readings. Probably no significant variant has been missed, even if the evidence for and against it is not full. It is hoped that this treatise will be helpful to future editors, and that it will not lose its value even after we have a full critical edition.

This survey of all important mss. together with a consideration of certain of Lucian's literary habits (cf. Chapter X, pp. 80 ff.) has caused the removal of many isolated peculiarities formerly assigned to his normal usage. It is most certain that a similar study of other phases of Lucian's Atticism will show more odd forms to be scribal infiltrations, and raise our author to a higher place as an Atticist.

All mss. sigla are according to the Prolegomena to N. Nilén's edition: i. e., Γ, Φ, M, Ω, B, U, Z, Ψ, A, N, Ω, etc.

All treatises of Lucian noted in the course of this dissertation are referred to according to the order in ms. Γ, i. e.

1, Phalaris I.	29, Bis Accusatus.	58, Demosthenes.
2, Phalaris II.	30, Sacrificia.	59, Historia.
3, Hippias.	31, Adv. Indoctum.	60, Dipsades.
4, Bacchus.	32, Somnium.	61, Saturnalia.
5, Hercules.	33, Parasitus.	62, Herodotus.
6, Electrum.	34, Philopseudes.	63, Zeuxis.
7, Musca.	35, Dearum Iudicium.	64, Lapsus.
8, Nigrinus.	36, Mercede Conducti.	65, Apologia.
9, Demonax.	37, Anacharsis.	66, Harmonides.
10, Oecus.	38, Menippus.	67, Hesiodus.
11, Patria.	39, Asinus.	68, Scytha.
12, Longaevi.	40, Luctus.	69, Podagra.
13, Verae	41, Rhetorum	70, Hermotimus.
Narrationes I.	Praeceptor.	71, Prometheus es.
14, Verae	42, Alexander.	72, Halcyon.
Narrationes II.	43, Imagines.	73, Navigium.
15, Calumnia.	44, Syria Dea.	74, Ocypus.
16, Iudicium Vocalium.	45, Saltatio.	75, (Saltatores).
17, Convivium.	46, Lexiphanes.	76, Cynicus.
18, Soloecista.	47, Eunuchus.	77, Dialogi Mortuorum.
19, Catapulus.	48, Astrologia.	78, Dialogi Marini.
20, Juppiter Confutatus.	49, Amores.	79, Dialogi Deorum.
21, Juppiter Tragoedus.	50, Pro Imaginibus.	80, Dialogi Meretricii.
22, Gallus.	51, Dies Nefastus.	81, (Epistulae).
23, Prometheus.	52, Deorum Concilium.	82, (Philopatris).
24, Icaromenippus.	53, Tyrannicida.	83, (Charidemus).
25, Timon.	54, Abdicatus.	84, (Nero).
26, Charon.	55, Peregrinus.	85, (Epigramma).
27, Vitarum Auctio.	56, Fugitivi.	
28, Piscator.	57, Toxaris.	

B. MOST IMPORTANT WORKS CONSULTED, AND THEIR ABBREVIATIONS

- Alciphron. Alciphronis Rhetoris Epistolarum Libri IV. M. A. Schepers. Teubner 1905.
- Bernadakis. Plutarchi Moralia, G. N. Bernadakis. Leipzig Teubner 1888-96.
- Blass. Friedrich Blass, Grammatik des neutestamentlichen Griechisch. Göttingen 1896.
- Brugmann. Karl Brugmann, Griechische Grammatik, Dritte Auflage. München 1900 (Ivan Müllers Handbuch der klassischen Altertumswissenschaft II, 1).
- Callinicus. De vita S. Hypatii liber ed. Seminarii Philologorum Bonnensis sodales, G. Karo etc. Leipzig Teubner 1895.
- Chabert. See intro.
- Cobet. Variæ Lectiones quibus continentur Observationes Criticæ in Scriptores Graecos. C. G. Cobet. Lugduni Batavorum 1873.
- Crönert. Memoria graeca Herculaniensis cum titulorum Aegypti papyrorum codicum denique testimoniis comparatam proposuit Guilelmus Crönert. Lipsiae 1903.
- Du Mesnil. See intro.
- (Church) Fathers. All references to the church fathers are taken from the Index Patristicus of E. J. Goodspeed (Leipzig 1907), and include only authors and works therein contained—i. e. Clemens Romanus: Ad Corinthos quae dicuntur epistolae. Barnabas: Epistula graece et latine. Ignatius et Polycarpus: Epistolae martyria fragmenta etc. Hermas: Pastor graece.
- Fritzche. See intro.
- Hirt. Handbuch der Griechischen Laut- und Formenlehre. Herman Hirt. Heidelberg 1902.
- Herodian. Historiarum libri octo. Stephanus Irmisch. Leipzig 1789-1805. Index in vol. 5.
- Hatzidakis. Einleitung in die neugriechische Grammatik. G. N. Hatzidakis. Leipzig 1892. (Bibliothek indogermanischer Grammatiken Band V.).
- Hutsch. Abhandlung der sachs. Gesellschaft der Wissenschaft XIV 90 A. Jacobitz. See intro.
- Kühner. Ausführliche Grammatik der griechischen Sprache von Raphael Kühner, in neuer Bearbeitung von Friedrich Blass. I Band 1890, II 1892.
- Lobeck. Phrynichi Eclogae nominum et verborum atticorum—ed. expl. Chr. Aug. Lobeck. Lipsiae 1820.
- Mayser. Grammatik der Griechischen Papyri aus der Ptolemäerzeit. Edwin Mayser. Teubner 1906.
- Meisterhans. Grammatik der attischen Inschriften. K. Meisterhans Dritte vermehrte und verbesserte Auflage von Eduard Schwyzer. Berlin 1900.

- Meyer. Griechische Grammatik. Dritte vermehrte Auflage. Gustav Meyer. Leipzig 1896. (Bibliothek indogermanischer Grammatiken, Band III.).
- Moeris. Moeridis Atticistae Lexicon Atticum. J. Pierson 1759.
- Mras. See intro.
- Nilén. See intro.
- Polybius. Polybii Megalopolitani historiarum quiquid superest. Johannes Schweighaeuser. Leipzig 1795. Index in Vol. IX.
- Robertson. A Grammar of the Greek New Testament in the Light of Historical Research. A. F. Robertson. New York 1915.¹
- Rothstein. Quaestiones Luciancae. M. Rothstein. Mayr und Mueller 1888.
- Rutherford. The New Phrynichus by W. Gunion Rutherford. Macmillan and Co. 1881.
- Schmid. See intro.
- Schmidt. De Flavii Josephi elocutione observationes criticae. Leipzig 1893. Fleckeisens Jahrbücher. Suppl. Band 20, pp. 341-550.
- Sommerbrodt. See intro.
- Weissenberger. Die Sprache Plutarchs von Chaeronea und die pseudo-plutarchischen Schriften. Straubing 1895.
- Zimmermann. See intro.

¹ This work appeared too late for due consideration.

CHAPTER I

ΤΤ OR ΣΣ

The question as to whether ττ or σσ should be written involves words other than verbs. A short discussion of this usage, however, may not be out of place in a treatment of verbs.

In general the Attic (Cretan and Boeotian) ττ under the influence of other dialects came by the fourth century B. C. to be written σσ. Thus σσ for ττ is found in Attic inscriptions in a treaty with Naxos (400-375 B. C.) in the words *διαλλάσσοντας* and *ἡσσηθηῆ*, and likewise in some poetry of the Attic inscriptions of the middle fourth century (*κισσοφοροῦντι*).¹ In the literature, Thucydides and the tragedians used σσ or ζ, but Aristophanes is the first to use consistently ττ for σσ.² In papyri, as in daily speech, there existed a mixture of both elements.³ Among the later authors Herodian is altogether inconsistent. In the N. T. ττ appears much less frequently than σσ,⁴ while the church fathers nearly always use the σσ forms.⁵

The Atticists turned back directly to the old Attic and late classical use of ττ. Dio Chrysostom, Aelian, Herodes Atticus, and Philostratus all have ττ a far greater number of times than σσ, and Aristides has ττ exclusively.⁶

Lucian on the whole uses ττ consistently. He uses σσ only in verbs in which ττ never occurs among Attic authors. Of the scattered cases where a word that usually has ττ appears with σσ, some can be explained as due to archaizing or a similar reason on the part of the author, but the most should probably be attributed to the scribes.

¹ Meisterhans 102.

² Schmid 82 ff.

³ Mayser 222 ff.

⁴ Blass 24.

⁵ *φυλλάττεσθαι* Tral 7-4 is an exception.

⁶ Schmid IV 579 ff.

A. *ττ* Forms

φυλάττω is used 62 times without a variant. In 42-36 all mss. (ΓΦΩβ) have *φυλάσσεισθαι*. There appears no reason, however, for the *σσ* form, and Jacobitz is probably right in emending to *φυλάττεσθαι*. In 61-15, where Γ alone has *φυλάσσεισθαι*, the *σσ* form may be explained as an archaism introduced together with several Attic imperatives in *-των* to give a touch of reality to the mock law, in which it occurs.⁷

πάττω occurs seven times; *πάσσω* three times, 34-10 (*πάττοντες* Φ?), 37-31, 40-12. In the second instance *ἤπια φάρμακα πάσσοντες* is a reminiscence of Hom. II. 4,218, which may account for the form.⁸

τάττω is used 47 times; *τάσσω* twice, 13-13, 14-23. In 13 and 14, however (the *Verae Historiae*), Lucian is imitating the narrative style of the historians. This archaizing may account for these *σσ* forms as well as for the pluperfect *ἑτετάχατο*, 13-13. In 15-19 ΓΝ have *ἐντιτασσομένων* as against Ω with the *ττ* form. Ν (and texts) has *διατάσσεισθαι* in 21-38, while ΓΩΣ have *διαλλάττεσθαι*. Although *διαλλάττεσθαι* is excluded on the sense of the passage, yet it points to *ττ* rather than *σσ*.

ἀράττω occurs three times (26-19, 37-1, 37-11). 13-41 has *συνηράσσοντο*, but we have seen already that Lucian is archaizing in this piece. 80-15-2 has *ἠράσσετο*.⁹ In 40-12 *ἀράσσουσι* U can hardly be considered against *ἀράττουσι* ΓΩΝΨΑ.

πλήττω is found eight times, 10-17, 19-16, 21-31, 22-18, 26-15, 42-13, 61-3, 79-19-1. *καταπλήσσουσιν* in 21-31 is due to paratragedia.

λυττάω appears four times, 34-40 three times, 77-17-2. In 8-38 all mss. except Α read *λύσσο-* instead of *λύττ-*.

σπαράττω occurs five times, 24-21, 38-14, 40-12, 42-2, 80-9-2. In 57-43 ΩΑ have *ἐσπάρασσε* against the *ττ* form of ΓΒ.

πιττώ appears four times, 9-50, 36-33, 41-23, 51-31. In 21-33 Ν reads *πισσούμενος*, Γ *πιττούμενος*.

The following verbs occur more than once, and always have *ττ*; *πράττω* 94 times, *κηρύττω* 31, *ἀλλάττω* 31, *ταράττω* 21, *πλάττω* 21, *ἠττάομαι* 18, *ὀρύττω* 16, *ἀμβλυώττω* 9, *μυσάττομαι* 8,

⁷ See section on imperative endings.

⁸ Cf. Fritzsche ad. loc.

⁹ For ms. tradition in this piece cf. intro.

ἐρέττω 7, φράττω 6, φρίττω 5,¹⁰ σφάττω 5, συρίττω 5,¹¹ προσπαταλεύω 3, ἐλίττω 3,¹² μαλάττω 3, ἀρμόττω 3,¹³ δεδίττομαι 3, μορμολύττομαι 2, ὄνειρώττω 2, ἐλαττώ 2, φράττω 2, νεοττεύω 2, μάττω I and 2I-33 ἐκματτόμενος NAG πλαττόμενος ΓΩ, τυλίττω 2, λιμώττω 2, νύττω 2, πυρέττω 2.

The following verbs with ττ occur but once, αἰνίττομαι 9-23, ἀπομύττω 13-24, βατταρίζω 2I-7, λοιμώττω 68-2, παραχαράττω 9-5, περιπέττω 37-19, συγκαττύω 59-23, τυφλώττω 8-4, ὑποβήττω 22-10, χαράττω 9-5.

B. σσ Forms

πτήσσω appears 14 times. In 70-79, Γ has πτήττω twice for πίττω of the other mss. Conversely, in 73-22 Γ has ὑποπίσσειν for ὑποπτήσσειν.

ἀμύσσω and κορύσσω occur twice each; 7-6, 40-16, and 2I-3I and 42-57.

The following verbs with σσ occur once in Lucian, and as far as we know never occur in Greek with ττ; ἀνάσσω 77-15-1, λεύσσω 70-33, πατάσσω 4I-19, περιπτύσσω 79-4-5, πτερεύσσομαι 7-1, τινάσσω 79-8-1.

φοινίσσω 40-12 and βράσσω 47-12 always occur with σσ except in very late Greek. Similarly λαφύσσω in 25-17 occurs as λαφύττω only in late Greek, e. g., Athenaeus, 8, p. 362A.

ἀγνώσσω (= ἀγνοέω) 6I-25 is a very rare verb. It occurs only in late poets and always with σσ.¹⁴

¹⁰ 3I-28 φρίσσω in quot.

¹¹ συρίττω is the later Attic form for συρίζω which occurs five times, 14-15, 36-10, 66-2, 79-20-6, 79-22-3.

¹² 23-19 ἐλίσσω in quot.

¹³ ἀρμόττω is later Attic for ἀρμόζω which occurs 26 times.

¹⁴ Letter-spaced verbs have ττ in Lucian.

Abdicatus: φυλάττω 4, 11, 18 twice; τάττω 2, 18, 22 five times, 23, 26, κηρύττω intro, 1, 2 twice, 8, 9, 10, 11, 12 twice, 13, 18 twice, 19, 20 twice, 21, 22; πράττω 3, ἀλλάττω 10, 26; ἡττάομαι 7, λυττάω 30.

Amores: φυλάττω 16, 19, 22, 44; πεττεύω 16; ἡττάομαι 17; πλάττω 23; ὀρύττω 33; πατταλέομαι 43; αἰνίττω 45; ἐπιδράττομαι 53; χαράσσω 16; κηρύσσω 16; λεύσσω 23.

Asinus: φυλάττω 4, 30, 40; τάττω 8, 9, 10 twice, 22, 37; σπαράττω 22; κηρύττω 35; ἡττάομαι 19; μάττω 10; πέττω 42, 46; νύττω 30 but νύσσω 9; σφάττω 6, 19, 33; ὀρύττω 16 twice; εἰλίσσω 37; λαφύσσω 27.

Demosthenes: φυλάττω 33, 43, 46; τάττω 33, 37, 46; ταραάττω 35, 38; πράττω 41; ἀλλάττω 24, 27; πλάττω 7.

Iud. Vocalium: φυλάσσω 2 (φυλάττω AC), 5. Since in this piece Sigma is defending himself against the encroachments of Tau, φυλάσσω is to be expected. σπαράττω 11.

Lexiphanes: φυλάττω 13; τάττω 15; σκαρδαμύττω GEN σκαρδαμυκτῶ Ω 4; νύσσω 11; πλάττω 22; πέττων Ω πιττων Ε πιττῶν ΓΝΑ 11; μάττω 3; ὀττεῖομαι 19; γλωττίζω 15.

Ocypus: πλάσσω 128; πυρέσσω 116.

Parasitus: πράττω 5, 20; πλήττω 51; πλάττεσθαι ΓΩΝΨΖ πράττεσθαι Α 5; ἀφύσσω 10.

Podagra: μάλασσω 123.

Saltatio: φυλάττω 39; ἀλλάττω 19; ταραττω 30; αινίττω 70.

Soloecista: ἀλλάττω 10 eight times, 11; δεδίττομαι 5.

Tyrannicida: φυλάττω 20; τάττω 4, 9, 10; ἀλλάττω 8, 20; κηρύττω 9.

Thus these pieces in general agree with Lucianic usage. The σσ forms in the Ocypus and Podagra are due to paratragedia. νύσσω, Lexiphanes 11, is in the pedant's essay proper, and so can mean little as to Lucian, while the σσ forms in the Amores and Asinus are too few to contribute anything regarding the authenticity of the pieces.

CHAPTER II

σμ OR μ

A full discussion of (σ)μ involves chiefly the common adjective (σ)μικρός. Such a discussion is not intended in this chapter, but rather a mere statement of the question with a presentation of the evidence as furnished by the verbs of Lucian.

σμικρός must be considered as an Ionic form, which was still retained in old Attic poetry and prose, and kept by Plato and Xenophon, who frequently archaized.¹ The form σμικρός appears on two Attic inscriptions of the end of the fifth century, otherwise μικρός alone appears in the inscriptions of the fifth and fourth century.² In papyri σμικρός is wholly lacking, but μικρός is very frequent.³ The church fathers use μικρός constantly.⁴ Among the Atticists, Aelian uses σμικρός and σμικρότης, and Philostratus σμικρός frequently but μικρός even more frequently.⁵

This phenomenon involves two verbs in Lucian, neither one of which occurs sufficiently often to give any great amount of evidence. The verb μικρολογέομαι occurs twice without a variant, 36-5 ἐμικρολογούμην, 73-28 μικρολογήσομαι. In two other cases it has the variant σμικρολογέομαι, 21-26 μικρολογοίμεθα ΝΑ σμικρολογοίμεθα ΓΩΓα, 29-34 μικρολογούμενος UNΨΑ σμικρολογούμενον Γ σμικρολογοῦμαι ΦΩΜ. Members of Γ group alone have the variant. On the other hand, the verb σμικρύνω occurs three times without a variant, 22-14, 36-21, 50-9. In 50-13, however, Γ has ἀπομικρύνεται for ἀποσμικρύνεται of AC.

¹ Schmid III 18.

² Meisterhans 89.

³ Mayser 204.

⁴ μικρός 2 Clem. 15-1, Bar. 4-4 cit., 1 Clem. 44-4, 2 Clem. 5-5, Bar. 4-5 cit., H Sim. 9-9-4.

⁵ Schmid III 18, IV 13.

CHAPTER III

ν MOVEABLE¹

The question of the ν moveable involves other words than verbs. Since, however, it concerns verbs particularly, the following discussion is thought justifiable.

Poets since Homer have always used the ν moveable according to their need. In prose, however, its use appeared gradually and in different stages. Originally it was only in the popular speech of the Ionic-Attic dialect, from which it crept over into other dialects. In Attic inscriptions the ν moveable is rare down to 403 B. C., more frequent thence down to 336 B. C., and most frequent in the Macedonian-Roman period, 336-30 B. C.² In papyri the ν appears most often in the third century B. C. (10-3), less often in the second century (5-2), and at the close of the second and beginning of the first century it is absent more often than present (6-7). It stands in general without regard to the initial letter of the following word, performing no such duty as the avoidance of hiatus. Furthermore a pause in the sense did not alter the general usage.³ In the standard mss. of the N. T. the ν is rarely lacking whether a consonant or a vowel follows it, or whether the word stands at the end of a sentence.⁴ The practice which is now followed is a Byzantine rule, which had its foundation on the spoken *κοινή*, as long as the final ν in the spoken language was audibly pronounced.

Dionysius of Halicarnassus, Diodorus, and Plutarch use the ν moveable and all other means to avoid hiatus. Of the Atticists, Aelian uses the ν regularly before vowels and never before a consonant within a sentence. At the end of a sentence he is inconsistent. Philostratus uses the ν before both consonants and vowels within a sentence, but at the end of a sentence he too is inconsistent.⁵ Late mss., however, usually conform

¹ In general cf. Kühner I 292 ff.

² Meisterhans 113 f.

³ Mayser 236-242, Crönert 137-141.

⁴ Blass 20.

⁵ Schmid II 249 f., III 293, IV 470 f.

to the Byzantine rule, so that it is difficult in most cases to discover the author's own usage.

A complete study of the use of the ν moveable in Lucian is impossible through the utter lack of or only sporadic recording of the letter by all collators with the exception of Nilén. Prof. Harmon, however, has made his collations of ΓΥΝ with this subject in mind, and it is on the basis of this material that the following results have been obtained.

The mss. of Lucian agree in having ν regularly before vowels. There are several instances, chiefly in Γ, where the ν is left out before vowels, but these cases may be due to scribal errors, e. g. 42-5 ἔχρησεν ει ΦΩΒ ἔχρησε ει Γ, 21-13 ἐπέλιπεν ἦ Ν ἐπέλιπε ἦ ΓΩ. Before consonants the ν moveable is used with no apparent consistency, and with little agreement between any two individual or group of mss. This incongruity occurs both within sentences and before pauses. This ν before consonants appears rarely in Ν, more often in Υ, and nearly as often as not in Γ. The great frequency of this phenomenon in Γ can be seen from these examples; in 8, Γ alone against ΩΒΝΖ has the ν before consonants seven times, in 14, Γ as against ΩΝΡΖ has it thirty-three times, etc. Since most instances in Υ, the best ms. of the other group, occur also in Γ, it is probable that Γ best represents the common archetype; e. g., in 29 ΓΥ as against Ν have ν before consonants sixteen times, in 27 six times.

If Γ best represents the archetype and so the author's own usage, we may say that Lucian used the ν moveable regularly before vowels; he did not vary its uses within and at the end of a sentence; and he was very irregular in its use before consonants, using it approximately as often as not. The statistics show a great preponderance of ν moveable before κ and τ as compared with other consonants, but this is best explained by the fact that the greater number of words begin with these consonants. It will be shown under the pluperfect, that the third singular of the pluperfect never takes the ν moveable because of the possible confusion with the first person as used by Lucian.

The following table is a record of the presence and absence (in Γ) of the ν moveable in some of the pieces of the most pronounced double tradition.

	β	γ	δ	θ	κ	λ	μ	ν	π	ρ	σ	τ	φ	χ	Total
24 Cum			2		9	2	2		3			13	2		33
Sine		2	2		8		9	I	I		I	11			35
25 C.		I	2		7				3			3			16
S.		I	3		6		6		4			14			34
26 C.					I				I	I	I	4			8
S.		I	3	I	14		3		7			13			42
27 C.					3				4			2			9
S.		2	I	I	3		2		3		2				14
28 C.		I	I	I	11	I		I	I			3	2		21
S.	I	5	3	I	9	2	I		2		3	I			31
29 C.			I		17		3		2			4		I	28
S.		I	6	2	6	2	9		9		3	9			47
31 C.		I			2			I			2	I			7
S.	I		3		6				3		2	10			26
42 C.			3		6	I	I		2		I	3	I	3	21
S.		I	I		5				2		I	6			16
52 C.					3		I		I			2			7
S.			2		2		2		I		2	7			16

CHAPTER IV

AUGMENT

Although Lucian uses both *θέλω* and *ἔθελω* under certain conditions, the imperfect is always *ἤθελον*. The ascription of this imperfect to the present *θέλω* as well as *ἐθέλω* led to the assumption of an augment *η* in later Greek, particularly for *βούλομαι*, *δύναμαι*, and *μέλλω*. Lucian retains the regular short augment with *βούλομαι* and *μέλλω*, but with *δύναμαι* he uses the lengthened augment five out of thirty times.

A. *ἔθελω* (*θέλω*)

The source for the augment *η* in verbs beginning with a consonant seems to have been *ἔθελω*.¹ Until the end of the fourth century *ἔθελω* not *θέλω* appears in Attic inscriptions, always with its imperfect and aorist correctly augmented with *η*; but from 250 B. C. on *θέλω* crops up with ever greater frequency.² In prose from the fifth century on,³ there appeared along with *ἔθελω* the form *θέλω*, which in the prose of the best period appeared only in the expressions *ἄν θεός θέλη* or *ἄν θεοί θέλωσι*.⁴ Through aphaeresis of *ἔθελω* after vowels, *θέλω* came more and more into use, until in late Greek *θέλω*, augmented with *η*, became the only correct form.⁵

The papyri of Herculaneum have *ἔθελω* after consonants.⁶ Herodian is inconsistent in his usage, Atticizing to the extent of using *ἔθελω* perhaps twice as often as *θέλω*. In the N. T., however, *θέλω* always stands for *ἔθελω*,⁷ and the church fathers show only a single case of *ἔθελω* (Diog. 10-6).⁸

¹ Schmid II 22.

² Meisterhans 178.

³ Krüger 119.

⁴ Sauppe, *epistula critica ad Godofr. Herman.* 36.

⁵ Schmid II 22, cp. also Rutherford 415.

⁶ Crönert 133 f.

⁷ Blass 24 and 39.

⁸ *θέλω*, 1 Clem. 22-2 cit., Bar. 2-9, H Vis. 3-9-5, Smyr. 11-3, Rom. 6-2 etc. *ἤθελον* H Vis. 3-4-3, H Vis. 3-8-6, H Sim. 9-10-4, 1 Clem. 57-5 cit. etc.

As was to be expected, the Atticists turned back to *ἐθέλω*. Aelian and Philostratus very rarely use *θέλω*.⁹ Lucian uses *ἐθέλω* after consonants and either *θέλω* or *ἐθέλω* after vowels and diphthongs; but *-αι* and, in a less degree, *-ει* tend to be followed by *θέλω*. The statistics are as follows:

After	ἐθέλω	θέλω	Variants
ν	80	3	19-19, 20-1, 21-45, 22-19, 67-4, 73-39, 77-18-2, 77-21-1, 79-5-5, 80-12-3
ρ	5	0	79-8-1
ς	26	6	22-4
οὐκ	6	0	
α	4	4	27-2, 61-1, 79-13-1
ε	1	1	
η	7	8	
ι	0	1	14-7, 70-42
ο	2	0	
υ	1	0	
ω	2	0	
αι	4	24	6-2, 11-12, 22-4, 31-22, 59-8, 78-11-1
ει	4	9	79-8-1
οι	2	2	28-47
-ου	3	0	

The *ε* in *δε*, *με*, *γε* in some mss. tends to elide before *ἐθέλω*. There is no single instance, however, without a variant (15-26, 26-23, 30-14, 32-7, 35-13, 42-25, 79-2-2). Other sorts of variants are in 15-24, 21-14, 61-24.

The regular imperfect form (*ἤθελον*) is always used except for a quotation in 15-26 ὅς μ' ἐθέλεν.¹⁰

B. In βούλομαι, δύναμαι, μέλλω

The development of the new stem *θέλω*, and at the same time the retention of the original augmented forms in *η*, led to the misconception of *η* as a distinct augment. This augment was applied occasionally to the three verbs *βούλομαι*, *δύναμαι*, and *μέλλω*, which in the classical period were aug-

⁹ Schmid III 33, IV 27.

¹⁰ Abdicatus: *ἐθέλω*, after ν 8, 19, 37; *θέλω*, after ν 25, ς 19, η 20, α 19, 24. Variants occur in 20, 22, 32.

Amores: *ἐθέλω*, after σ 10, 43; *θέλω*, after σ 13, αι 2, 12, 16, 27, οι 47.

Asinus: *ἐθέλω*, after ν 6, 8, 10, 33, ι 33; *θέλω* after α 27, ε 48, η 6, ο 23, ω 8.

Ocyrus: *θέλω*, after ν 133.

Parasitus: *θέλω*, after σ 60. Variant occurs in 61.

Podagra: *θέλω*, after σ 70.

Saltatio: *ἐθέλω*, after ν 33, 76, 85, α 6, αι 66, οι 74; *θέλω* after αι 19.

Tyrannicida: *ἐθέλω*, after ν 11, 14, 19; *θέλω*, after η 13, αι 10, 12, ου 14.

mented regularly with ϵ . From 300 B. C. on, however, Attic inscriptions show η , not ϵ .¹¹ In papyri $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ and $\mu\acute{\epsilon}\lambda\lambda\omega$ without exception have η - in the imperfect, and $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ has η in the aorist.¹²

Of the later writers, Herodian uses both forms of augment with $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ indiscriminately; Polybius has $\eta\mu\acute{\epsilon}\lambda\lambda\omicron\nu$ in I-26-5; and Callinicus employs η with $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ without exception.¹³ In the N. T. the augment η is never used with $\beta\acute{o}\lambda\omicron\mu\alpha\iota$, since $\eta\beta\omicron\upsilon\lambda\omicron$ - is a form which, when used, is taken from the literary language. As for $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ and $\mu\acute{\epsilon}\lambda\lambda\omega$, the mss. vary greatly between η and ϵ .¹⁴ The church fathers were inconsistent in augmenting $\beta\acute{o}\lambda\omicron\mu\alpha\iota$.¹⁵ The form $\acute{\epsilon}\delta\upsilon\nu\alpha\tau\omicron$ occurs in II Vis. I-1-3, otherwise only η -forms exist,¹⁶ while $\mu\acute{\epsilon}\lambda\lambda\omega$ takes the η augment once and elsewhere the ϵ forms.¹⁷

The Atticists too are very inconsistent, although in general they seem to have closely restricted the use of η with $\mu\acute{\epsilon}\lambda\lambda\omega$, and to have been careless in augmenting $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ and $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$. This appears to have been the tendency of the *κοινή*. $\eta\mu\acute{\epsilon}\lambda\lambda\omicron\nu$ does not occur at all in Philostratus, and only once each in Aristides and Aelian. Polemon always and Aristides generally uses $\eta\delta\upsilon\nu\acute{\alpha}\mu\eta\nu$ or $\eta\delta\upsilon\nu\acute{\eta}\theta\eta\nu$, while Philostratus uses about equally forms augmented with η or ϵ . In Philostratus, $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ has the augment η exclusively, and in Aristides and Aelian very predominately.¹⁸ Lucian uses the regular old Attic augment with $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ and $\mu\acute{\epsilon}\lambda\lambda\omega$. With $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ the regular augment is used 25 times, and the lengthened augment η five times without a variant.

$\beta\acute{o}\lambda\omicron\mu\alpha\iota$, $\acute{\epsilon}\beta\omicron\upsilon\lambda\omicron\mu\eta$. 8-11, 9-44, 17-30, 19-3, 20-1, 20-17, 20-53, 29-33, 73-25, 76-13, 77-8-1, 77-20-4, 77-28-2, 79-8-1, 79-25-1, 80-3-3, 80-9-2); $\beta\omicron\upsilon\lambda\acute{\eta}\theta\eta\nu$ (13-12, 15-16). The only variant is 27-17 $\acute{\epsilon}\beta\omicron\upsilon\lambda\omicron\mu\eta\nu$ UN $\eta\beta\omicron\upsilon\lambda\omicron\mu\eta\nu$ ΓΦ.

¹¹ Meisterhans 169.

¹² Maysen 330.

¹³ $\acute{\epsilon}\delta\upsilon\nu\alpha\tau\omicron$ 98-28, 115-29 etc., $\eta\delta\upsilon\nu\acute{\eta}\theta\eta\sigma\alpha\nu$ 67-13 etc.

¹⁴ Blass 37 ff.

¹⁵ $\acute{\epsilon}\beta\omicron\upsilon\lambda\omicron\epsilon\tau\omicron$ Mar. 5-1, $\acute{\epsilon}\beta\omicron\upsilon\lambda\omicron\mu\epsilon\theta\alpha$ Diog. 9-1, $\acute{\epsilon}\beta\omicron\upsilon\lambda\acute{\eta}\theta\eta$ Diog. 9-6, Mar. 7-1, $\eta\beta\omicron\upsilon\lambda\omicron\epsilon\tau\omicron$ H Sim. 5-6-5, $\eta\beta\omicron\upsilon\lambda\acute{\eta}\theta\eta$ Mar. 7-1 FL.

¹⁶ $\eta\delta\upsilon\nu\acute{\alpha}\mu\eta\nu$ H Sim. 5-5-4, Bar. 7-2, Mar. 7-1, H Sim. 9-16-2; $\eta\delta\upsilon\nu\acute{\eta}\theta\eta\nu$ Bar. 21-9, Pol. 8-1, Diog. 9-3, H Sim. 9-8-3.

¹⁷ $\eta\mu\acute{\epsilon}\lambda\lambda\omicron\nu$ Bar. 9-8, $\epsilon\mu\acute{\epsilon}\lambda\lambda\omicron\nu$ H Sim. 5-3-3, 5-3-7², H Sim. 9-5-1, Bar. 6-14, Bar. 7-13, Bar. 16-5.

¹⁸ Schmid IV 590.

δύναμαι, ἐδυνάμην (17-1, 21-17, 27-1, 27-2, 27-5, 29-1, 36-6, 42-1, 42-6, 42-17, 42-19 (om. β), 42-59, 55-20, 56-13, 57-18, 57-21, 57-33, 57-61, 73-44, 6-18, 78-1-4, 80-14-3); ἐδυνήθην (5-1, 34-11); ἡδυνάμην (21-57, 55-37, 61-7 twice); ἡδυνήθην (17-47). In the following cases ἐδυνάμην is preferable, 13-16 ἐδύνατο ΓΩNS ἡδύνατο ΖF, 14-32 ἐδυνάμην ΝΖΡF sed ε in η corr. Ζ² ἡδυνάμην ΓΩS, 19-29 ἐδύνατο ΦΑ ἐδύνατο ΝΑ ε in rasura ἡδύνατο Γ, 73-15 ἐδύνατο ΝΑCΔ ἡδύνατο ΓΦ. In 77-3-2 the best mss. of both groups favor the later form, ἡδυνάμην ΓΒ ἐδυνάμην ΦΩΨ. The older aorist should be read in 78-2-3 ἐδυνήθη ΓΩΑ ἡδυνήθη Β

μέλλω, ἔμελλον (9-1, 9-42, 13-2, 13-8, 13-36, 14-1, 14-27, 17-3, 17-36, 17-47, 22-2, 23-12, 23-15, 32-15, 34-39, 36-1, 42-19, 51-1, 51-7, 51-15, 55-42, 56-14, 57-15, 57-45, 57-58, 64-8, 64-9, 66-3, 68-3 twice, 68-9, 70-43, 77-29-1, 80-12-1, 80-12-3).¹⁹

C. In Verbs Beginning with a Vowel or a Diphthong; Also in the Imperfect of χρῆ

In Lucian verbs beginning with a vowel augment as in Attic; thus ἔλκω εἶλκον not ἦλκον as in the κοινή, ἐστιάω εἰστίων, ἰργάζομαι εἰργαζόμην, ἐσθίω ἥσθιον, ἀνέρπω ἀνειρπον, etc. In Γ alone, however, we find the vulgar forms ἐξείλκυσε 78-5-1, ξυνεστιώμην 78-5-1, ἐξεργάσατο 50-14, εἶσθιε 61-6, ἀνηρπύσαμεν 13-40 (ἀνερπύσαμεν Ν). Other augmented forms, which though formed on analogy are good Attic, occur in Lucian: e. g. διηκονεῖτο 34-35, ἠφίει 25-13, 70-14 twice; ἠνείχον and ἠνεσχόμην often. This temporal augment in verbs beginning with a vowel was recognized in the κοινή only for ὠθέω, ὠνέομαι, ἄγνυμι, ὀράω, οἴγνυμι.²⁰ Callinicus avoids it entirely. In the

¹⁹ Abdicatus: ἐβουλόμην 1; ἐδύνατο 1, 21.

Amores: ἐδύνατο ΓΕ ἡδύνατο Α 11; ἔμελλον 34.

Asinus: ἐβουλόμην 32, ἡβουλόμην ΓΨ ἐβουλόμην Ν 13; ἐδυνάμην 31, 48; ἡδυνάμην 28; ἔμελλον 22, 40.

Demosthenes: ἐβουλόμην 43; ἡβουλόμην 33; ἐδυνάμην 29.

Lexiphanes: ἔμελλε (ἔμελλον Ν) 11.

Parasitus: ἐδύνατο 10.

Saltatio: ἔμελλε 25.

Tyrannicida: ἐβουλόμην 14, ἡβουλόμην 12; ἐβουλόμην ΒΥΑΩ ἡβουλόμην ΓΑ 10; ἐδύνατο 1, 9, 11; ἔμελλον 20.

The forms ἡβουλόμην of the Demosthenes, and ἡβούλετο of the Tyrannicida are to be noted as not Lucianic.

²⁰ Schmid IV 592.

N. T. also it is avoided with all short vowels except in the verb *ἐργάζομαι*, which forms *ἤργαζόμην* as in Attic.²¹

Verbs beginning with diphthongs other than *ευ-* have no augment in Lucian: e. g. *εἰκάζω*, *εἵκαζον*, *εἰρωνέομαι* *εἰρωνεύετο* etc. In 42-18, Γ is incorrect in having *ἤκασμένα* as in classical Greek, and in 17-35 *ἐνούρει* (ΓΝ) is preferable to *έούρει* (ΔΑ).²² Cf. *ἐνουροῦντες* 36-4 ad fin.

Verbs in *εὐ-* augmented into *ἡὐ-* in classical times. After 300 B. C., however, *ἡὐ-* no longer appears in Attic inscriptions.²³ In papyri, stems beginning with *εὐ-* were very seldom augmented, while augmentable forms of *αὐ-*, *εἰ-*, or *ου-* are entirely lacking.²⁴ In the N. T. unaugmented forms beginning with *εὐ-* predominate, although forms such as *ἡύρισκετο* and *ἡύχόμην* are not uncommon.²⁵

Lucian seems to follow the *κοινή* in this regard. We have already seen that he rarely if ever augments diphthongs other than *εὐ-*. With this initial diphthong, most cases of augment are confined to *εὔχομαι*.

Forms of the imperfect *εὐχόμην* occur in 24-25, 64-11, 77-12-3. The *εὐ-* forms seem preferable in the following cases of variants, 12-1 *εὐξάμην* ΓΩΖΝ *ἡξάμην* Β, 66-1 *εὐξάμην* ΓΜΦ *ἡξάμην* Α; *ἡὐ-* forms in the succeeding instances, 14-41 *ἡύχόμεθα* ΓΩΣΦΝ *εὐχόμεθα* ΖΡ, 14-46 *ἡύχόμην* ΓΩΣΦΝ *εὐχόμην* ΖΡ, 19-10 *ἡύχόμην* ΓΝ *εὐχόμην* ΑC, 28-15 *ἡύχόμην* ΓΩΝ *εὐχόμην* ΒΥΨΑ, 77-11-3 *ἡξάμην* ΓΒΨΑC *εὐξάμην* Φ.

εὐρίσκω regularly takes no augment, but the mss. differ in four cases, 14-2 *εὐρίσκομεν* ΓΩΣΝΖΡ *ἡύρισκομεν* ΖΦ, 34-27 *εὐρέθη* ΦΩΝ *ἡύρέθη* Γ (cf. 31 *εὐρέθη*), 77-7-1 *ἐξεύρον* ΩΒ *ἐξηύρον* Γ.

Other instances of *ἡὐ-* forms are 65-7 *ἡύθουνεν* (the only case of this verb in Lucian which might take augment), 3-3 *ἡύτύχησαν* ΒΡ *εὐτύχησαν* ΓΩΝΖ (but *εὐτύχηται* 36-12), 78-13-2 *ἡύφραίνου* Β *εὐφραίνου* ΓΩΦ (the only augmented form of this verb in Lucian).²⁶

²¹ Blass 39 f.

²² Kühner, Schmid etc. credit Lucian with Attic *έούρει*.

²³ Meisterhans 171 f.

²⁴ Mayser 331 f., 335 f.

²⁵ Blass 39 f.

²⁶ Amores: *ἡύτυχηκότα* 36, *ὑπερευφράνθη* ΕΑ *ὑπερηφράνθη* Γ 5, *ἐφεικυσμένοι* ΕΑ *ἀφελκυσμένοι* Γ 40, *συνἡύξοντο* 33, *ἡύκαίρου* (*ἡύκέρου*) 33.

Asinus: *ἡύχετο* ΝΨ *εὐχετο* Γ 23.

Lexiphanes: *ἡύχόμην* 25.

Parasitus: *εὐδοκιμήναι* 32, *εὐδοκίμει* ΩΝΑ *ἡύδοκίμει* ΓΖ 33.

Iud. Vocalium: *εἵξαι* ΩΑΝΨΑC *ἡξαι* Γ 11.

In the imperfect of $\chi\rho\acute{\eta}$, the long form $\acute{\epsilon}\chi\rho\acute{\eta}\nu$ is by far preferred to the shorter $\chi\rho\acute{\eta}\nu$, 72 to 3 (25-13, 70-7, 80-11-2). Insignificant variants are 15-27 $\acute{\epsilon}\chi\rho\acute{\eta}\nu$ ΓΩΝ $\chi\rho\acute{\eta}\nu$ Α, 27-27 $\chi\rho\acute{\eta}$ UN $\chi\rho\acute{\eta}\nu$ Γ, 67-4 $\kappa\alpha\iota$ $\acute{\epsilon}\chi\rho\acute{\eta}\nu$ ΓΖ $\kappa\alpha\iota$ $\chi\rho\acute{\eta}\nu$ Ν, 77-6-2 $\acute{\epsilon}\chi\rho\acute{\eta}\nu$ ΓΩΒ $\chi\rho\acute{\eta}\nu$ Ψ.²⁷

$\acute{\omega}\theta\acute{\epsilon}\omega$, when augmented usually retains its augment uncontracted in Attic. Instances noted in papyri, however, have contracted forms.²⁸ Similarly in the N. T., contracted forms alone appear.²⁹

Aelian uses both forms.³⁰ There are very few cases of augmented forms in Lucian, but in such the Attic uncontracted form is preferred; 15-10 $\acute{\epsilon}\xi\acute{\epsilon}\omega\sigma\tau\alpha\iota$, 29-21 $\acute{\omega}\theta\acute{\omicron}\nu\tau\omicron$, 73-38 $\acute{\epsilon}\xi\acute{\epsilon}\omega\sigma\epsilon$. Variants, 21-9 $\pi\alpha\rho\epsilon\omega\sigma\mu\acute{\epsilon}\nu\omicron\nu$ ΓΝ $\pi\alpha\rho\epsilon\omega\rho\alpha\mu\acute{\epsilon}\nu\omicron\nu$ Ρ, 25-12 $\acute{\epsilon}\xi\acute{\epsilon}\omega\theta\epsilon\iota$ ΓΩΝΖ $\acute{\epsilon}\xi\acute{\omega}\theta\epsilon\iota$ Ψ.

D. In the Pluperfect

The augment of the pluperfect is never omitted in Attic inscriptions,³¹ and seldom so in papyri.³² The $\kappa\omicron\iota\nu\acute{\eta}$, however, drops the augment very frequently, especially in compounds, though not universally so.³³ It is dropped in Callinicus always, in Plutarch frequently (often on account of a preceding hiatus),³⁴ and in the N. T. almost always.³⁵ As for the Atticists, Aristides permits the unaugmented forms eight times, always in compound, while Dio Chrysostom, Aelian, and Philostratus often permit even uncompounded verbs without augment.³⁶

Lucian very rarely drops the augment from the pluperfect. Of twelve instances where the augment is wanting in all mss., ten are in the active voice and only two in the middle or passive.

²⁷ Asinus: $\acute{\epsilon}\chi\rho\acute{\eta}\nu$ 28.

Demosthenes: $\acute{\epsilon}\chi\rho\acute{\eta}\nu$ 31.

²⁸ Mayser 415, Crönert 283.

²⁹ Blass 39.

³⁰ Schmid III 45. $\acute{\omega}\sigma\epsilon$, $\acute{\epsilon}\xi\acute{\epsilon}\omega\sigma\epsilon$.

³¹ Meisterhans 170.

³² Mayser 170.

³³ Schmid IV 591.

³⁴ Weissenberger 21.

³⁵ Blass 39.

³⁶ Schmid IV 591.

a. Middle and Passive

The augment is used with the pluperfect middle-passive 109 times without a variant. The only case without a variant where the pluperfect lacks augment is in 31-6 *πεποίητο*. In 13-29 a variant occurs, although both forms lack the augment, *πεποίητο* NAΓ² *μεμηχάνητο* Γ¹ΩΜ. Of the cases with variants the following should have the augmented forms: 9-4 *διεπεπόνητο* ΓΩΒUN *διαπεπόνητο* Ρ, 32-3 *παρεδεδόμην* ΩΖΨ *παρεδεδόμην* ΓΑC (lacking in BUP), 42-14 *κατεκέκλειστο* ΦΩΜΒ *κατακέκλειστο* Γ, 64-2 *ἀπενενέμητο* Γ *ἀποπενενέμητο* ΜF (lacking in ΩBUP). In 34-19 authority is evenly divided *ἐπεποίητο* ΓΦΩ *πεποίητο* Γ²BN, but in 25-49 weight of authority favors *καταδεδίκαστο* ΓΖΝ against *κατεδεδίκαστο* Ω.

In 38-21 and elsewhere not infrequently, Γ writes *ἀφείγμην*.

b. Active

The perfect stem, just as in good Attic, is never changed by augment in the following perfects, *έάλωκα*, *είωθα*, *είρηκα*, *έώρακα*, *άπείληφα*, *άπόλωλα*, and *έλήλυθα*. *ζοικα* always forms its pluperfect (*έζέκειν*) according to good Attic. In 17-31 Γ writes *άκηκεί* (*ήκηκεί* ND); cf. 42-53 *ήκηκεί*.

The perfect of *ίστημι* is usually augmented regularly into *είστηκ-*, 12 times without a variant (4-4, 14-31, 14-42, 24-23, 38-3, 38-12 twice, 42-13, 42-55, 47-2, 59-28, 77-6-4). There are two cases of the unaugmented stem (43-14, 57-17). In the following cases of variants the augmented forms should be read, 13-33 *παρειστήκεσαν* Γ *παρεστήκεσαν* Β, 14-33 *προειστήκει* Β *προεστήκει* Γ, 38-11 *παρειστήκεσαν* ΓΒΝ (-εισαν Ν) *παρεστήκεσάν* ΦΩ (-εισαν Ω). In 79-4-1 (*έστηκε* Β *έστήκει* Γ) the perfect form is to be preferred to its pluperfect variant. In 5-4, 13-40 twice, 14-43, 59-21, Γ in contrast to all the other mss. writes *ίστηκ-*. This is probably due to itacism.

With stems beginning with a consonant, the augmented pluperfect is used 82 times without variants. The unaugmented stem is used 11 times; 15-3 *παραιολελαύκει*, 19-12 *κεκοινωνήκεσαν*, 37-39 *άποδεδημήκει*, 42-13 *συνδεδραμήκει*, 57-51 *άποκεκάρκει*, 70-11 *πεπώκει*, 70-11 *παραιοδδώκει*, 79-20-6 *άποβεβλήκει*, 80-9-1 *συναποκεκάρκει*, 80-14-2 *τεθνήκει*. Chabert³⁷ says that the augment is usually left out in compound words. Three of the 11 cases above, however, are uncompounded,

³⁷ 112 f.

and besides many compound forms have the augment, cf. 31-9 *ἐξεπεπτώκεισαν*, 80-13-2 *κατεπεπλήγεσαν* etc. etc. The augmented forms have the better mss. support in 14-39 *ἐδεδύκει* ΓΩΖΡ *δεδύκει* Ν, and 57-60 *προεθεθνήκειν* ΓΑ *προσθεθνήκειν* Β.³⁸

In 14-44 $\left[\begin{array}{c} Z \\ \sigma\nu\nu \end{array} \right]$ *ἐπεφύκεσαν* Γ *συμπεφύκεσαν* Β, 77-14-1 *ἐθεθνήκεις* Β *θεθνήκεις* Γ, 77-27-2 *κατελελοίπει* ΓΦΑC *καταλελοίπει* ΒΩ authority is balanced. In 57-27 it favors ΓΒ *ἀναπεπλεύκει* (*ἀνεπεπλεύκει* ΑC).

In 22-4 all editions print *βεβρώκεις* on the authority of UA and Ν (*βεβρώκως*). ΓΦΩΜ, however, have *ἐδηδόκεις* which should be preferred.³⁹

³⁸ The reading of c for ε by Β especially supports ΓΑ in this case.

³⁹ Cf. Mras 65 ad fin.

I. Middle and Passive

Abdicatus: *ἐξεβέβλητο* 13.

Amores: *ἀνεμέμκτο* 12.

Asinus: *ἐπιλελήσμην* 11, *κεκόμιστο* 51.

Iud. Vocalium: *ἐπέπαντο* 4.

Lexiphanes: *ἐκεκάρμην* 5.

Parasitus: *παρετάξατο* Γ²ΝΖ *παρεδέδεξατο* Γ¹ΩΑ 42.

Saltatio: *ἐκέκτητο* 8, *ἐμπέπληστο* 15.

II. ἴστημι

Asinus: *παριστήκει* Γ¹Ν *παριστήκη* Γ² 7, *εἰστήκειν* Ν *ιστήκειν* Γ 43, *παριστήκεισαν* Ν *παριστήκεισαν* Γ 53, *εἰστήκει* 54.

Parasitus: *εἰστήκει* ΓΩΖΨ *εἰστήκει* ΝΑ 45.

Tyrannicida: *καθειστήκει* 5.

III. Augment with Stems with Initial Consonants

Abdicatus: with aug. 5, 15.

Amores: with aug. 14, 18.

Asinus: with aug. 1, 3, 16, 47, 50, 51 twice, 53; without aug. 17.

Demosthenes: with aug. 40.

Lexiphanes: with aug. 11, 22, 24.

Saltatio: with aug. 66, 83; also *ἀπωλώλει* ΕΦΩΑC *ἀπόλωλει* ΓΑ 83.

Tyrannicida: with aug. 13; without aug. 14.

CHAPTER V

ENDINGS

In his use of the second middle-passive ending, Lucian seems to have followed the general Hellenistic usage very closely, reserving the ending *-ει* entirely for the forms *βούλει*, *οἶει*, and *ᾄψει*, otherwise using *-η*. His pluperfect active endings are *-ειν*, *-εις*, *-ει*, *-ειμεν*, *-ειτε*, *-εσαν* (*-εισαν* twice). The only regular Attic forms in the entire conjugation are the third singular *-ει*, and the third plural *-εσαν*. In the middle voice the ending *-ατο* occurs once (13-13), in a piece of Lucian's archaistic Greek. In the imperative, the vulgar endings *-τωσαν* and *-σθωσαν* are used altogether in preference to the Attic *-των* and *-σθων*. The Attic endings of the imperative are used at times, but for a definite purpose (paratragedia etc.), and they by no means are a part of Lucian's normal usage.

As for the optative, in the present active of contract verbs Lucian uses the long endings (*-οιην* etc.) generally in the singular, and the short endings (*-οιμεν* etc.) for the most part in the plural. In the first aorist active, the long forms (*-ειας*, *-ειεν*) are usually reserved for the second and third persons singular, and both forms (*-ειαν* and *-αιεν*) are used in the third plural. The plural of the aorist passive has the long forms (*-ειημεν*, *-ειητε*) in the first and second persons, and the short form (*-ειεν*) in the third person. The long forms of the first singular optative of *εἶμι* are never used. In the first and second plural optative of *εἶμι*, the long forms (*εἶημεν*, *εἶητε*), and, in the third plural, the short form (*εἶεν*) are always employed.

A. Middle and Passive Second Sing. *η* or *ει*

The question as to whether *-ει* or *-η* was written in the second singular middle and passive is largely an orthographical one.¹ In older Attic, *-η* was always used.² From the fourth

¹ Mayser 328.

² Kühner II 60 Hirt 350.

century on forms in *-ει* became very numerous in Attic inscriptions, due to the tendency from 378 B. C. on to replace *-η* with *-ει*.³ In papyri the *-ει* forms became relatively most frequent in the literary texts of the third century B. C., which followed the contemporary Attic orthography. They are less frequent in documents of the second century, and nearly obsolete by the first century B. C.⁴ Papyri in general, however, make no distinction, and use both endings equally.⁵ In the Hellenistic period the ending *-ει* is used principally in the forms *βούλει*, *οἶει*, and *ᾔψει*.⁶ The N. T. regularly has the ending *-η*. The later Attic *-ει* is found, however, in the form *βούλει* borrowed by Luke from literary sources.⁷ The tendency thus appears to have been to go back to the original *-η*, perhaps on account of possible confusion with other verb forms ending in *-ει*.

The usage of Aelian and Philostratus alone is available from the Atticists other than Lucian. Aelian used *-η* with all verbs except *βούλομαι*, and Philostratus in all forms except *βούλει* and *οἶει*.⁸ Lucian seems to follow the general Hellenistic usage very closely, i. e. reserving the ending *-ει* almost entirely for the forms *βούλει*, *οἶει*, and *ᾔψει*.⁹

The form *βούλει* occurs 37 times. In 70-9, Γ has *βούλη* against *βούλει* of MAC. The Teubner text following AN prints *βούλη* in 70-13, but ΓC preserve the correct *βούλει*. There are 59 cases of *οἶει*, and a single instance of an unimportant variant: 65-7 *οἶει* ΓN *οἶη* CĀ. Two cases occur of the second person singular of the future *οιήσομαι*. In 34-9, all mss. (ΓΦΩĀ) agree in having *οιήση*. In 70-13, however, Γ alone incorrectly has *οιήσει* against *οιήση* of MAC. There are 34 cases of *ᾔψει*. In 56-17 and 56-31, Γ alone incorrectly has *ᾔψη* against *ᾔψει* of BAC.

With all other verbs both in the present and future the ending *-η* is used. Γ, however, reads *ἡγεῖ* in 9-27, 17-10, 17-37, 17-47, 38-18; *ἡγήσει* 27-2; *ἔσει* 36-23, 51-13, 70-68;

³ Meisterhans 165.

⁴ Mayser 128.

⁵ Mayser 328, Crönert 36 f.

⁶ Kühner II 60.

⁷ Blass 48.

⁸ Schmid IV, 588 f.

⁹ Schmid's statement (IV 389 f.) is not true.

προάγει (with Ω) 27-2; φαίνει 26-12, 42-34; εἶσει 42-43; 67-6; θηράσει 38-38; μεταστήσει 42-43; αἰτήσει, αἰτιάσει, and παύσει 61; ἐπιλήσει and χρήσει 68-7; ἀποκρύπτει 70-21; ἔψει 70-29; σιτεῖ 76-5; λήψει 77-23-2; βιάζει 78; κατασοφίζει 79-1-2; ἀλλάττει 79-6-3; ἄπτει (with N) 31-27; and ἀπέχει 79-19-1. Indeed in the Anacharsis (37), Γ has -ει almost everywhere, even in several subjunctives. In all these cases, Γ has the -ει form not only in opposition to the β group but also contrary to all the other members of its own group. Γ itself in other places has these same verbs with the η ending; ἡγήη nine times, εἶση seventeen times, ἔση twelve times, ἡγήση once, φαίνη once, ἀφίξη once, etc. I note just two instances where a member of the β group violates the rule, and in both cases it is a less important ms.; 32-9 ποριῆ ΓΩΨΑC ποριεῖ Z 40-17 καταφρονηθήση ΓΩΜΒΥΑ καταφρονηθήσει N.

Thus, on the whole, the mss. agree in having -ει only in βούλει, οἶει, and ὄψει. Γ alone shows any great number of exceptions, but these appear, as in the Anacharsis, along with a number of clear cases of itacism in other word-forms. This would indicate the observance of the Hellenistic rule by the archetype of our present mss., with the number of exceptions depending rather on later scribes.¹⁰

¹⁰ Abdicatus: -η 32 twice; ἀποκηρύξει 13.

Amores: -η 3 twice, 4 once; οἶει 38 and 53, νομίζει 39; variants αἰρήση ΕΑ αἰρήσει Γ 4, ἡγήη ΕΑ ἡγεί Γ 5.

Asinus: -η 3, 5 twice, 6 three times, 14, 56; variants κατάγη ΝΨΑC κατάγει Γ 4, καθευδήση ΨΑC καθευδήσει ΓΝ 6, πονέση ΓΝΑC πονέσει Ψ 9, ἀποδύση ΝΑC ἀποδύσει Γ 14, καθέζη ΝΑC καθέζει Γ 20, ψεύδη ΝΑC ψεύδει Γ 55, κοιμήση ΨΑC κοιμήσει Γ 56.

Demosthenes: -η 5, 43, οἶη 24; variants διανοῆ ΒΝΑΓ διανοεῖ Γ 16.

Iud. Vocalium: βούλει 17.

Lexiphanes: βούλει 15, οἶει 25; variants ἔση ΕΩΝΑ ἔσει Γ 20, 22, 23, 24, 25, καταγελασθήση ΕΩΝΑ καταγελασθήσει Γ 23, ἡγήη ΕΩΝΑ ἡγεί Γ 24, αἰτιάση ΕΩΝΑ αἰτιάσει Γ 25.

Parasitus: -η 1 twice, 31, 42; οἶει 5; variants ἀποφαίνη ΓΩΖΑ ἀποφαίνει ΨΝ 25, οἶει ΩΝΖΨΑ οἶη Γ 31, ἐστίασει Γ ΩΝΨΑ ἐστίαση Ζ 49, οἶει ΩΝΨΑ οἶη Γ εἶη Ζ 31.

Saltatio: -η 4, 5; βούλει 3, 6 twice, ὄψει 5; variants εἶση ΕΦΩΑΑC εἶσει Γ 7, γενήση ΓΦΩΑΑC γενήσει Ε 72, θελχθήση ΕΦΩΑΑC θελχθήσει Γ 85.

Soloecista: -η 1 three times, 4, 5, 7, 8; ποιήσει 4.

Since the interchange of -η and -ει is so easy, little stress can be placed on the occurrence of such forms contrary to Lucianic usage. Yet one should note the anomalous forms in Abdicatus, Amores, Demosthenes, Parasitus, and Soloecista.

B. Imperative Endings

The endings of the third plural imperative *-των* and *-σθων* are the older forms, while *-τωσαν* and *-σθωσαν*, are post-classical.¹¹ In Attic inscriptions the ending *-ωσαν* first comes into use with the third century.¹² In papyri and in the N. T. the Hellenistic *-τωσαν* *-σθωσαν* occur exclusively.¹³ Writers of the higher *κοινή* admit both forms, but the Atticists vary in their usage. Aelian has the vulgar long forms only, while Aristides and Philostratus have the Attic short forms only.¹⁴ Lucian uses the vulgar forms in *-τωσαν* and *-σθωσαν*.¹⁵

Lucian uses *-τωσαν* 46 times without a variant. The shorter Attic *-των* is used eight times (61-14 three times, 61-15 four times, 61-16). These forms, however, all occur in the mock laws of the Saturnalia, where they are interspersed to add a legal flavor to the laws.¹⁶ In the following cases of variants the readings of the Γ group should be preferred: 21-12 *καθιζέτωσαν* ΓΩ *καθιζόντων* Ν, 28-24 *καθιζέτωσαν* ΓΦΩ *καθιζέσθωσαν* UN. With reference to the last variant compare 29-15 *καθιζέτωσαν* (ΓΩUN).

Of the middle and passive endings *-σθων* and *-σθωσαν*, Lucian uses the vulgar *-σθωσαν* eight times (25-10, 41-6, 42-38, 51-11, 55-31, 61-17, 73-16, 79-25-3) and Attic *-σθων* once (21-7). The single case of *-σθων*, however, is purposely inserted into the paratragedia of the Juppiter Tragedy. In 26-10, Γ has *ἐπαιρέσθων* ὡς ἄν, but Β has the true form *ἐπαιρέσθωσαν* (om. ὡς ἄν). In 77-10-2, ΓΩΑΦΨ are correct in having *ἀπερρίφθω* for *ἀπερρίφθων* of ΒΑC.¹⁷

C. Pluperfect Endings

The pluperfect singular shows two tendencies at work in its personal endings. One tendency, which can be seen even

¹¹ Kühner 192 and 62; cf. also Moeris.

¹² Meisterhans.

¹³ Mayser 327, Blass 48.

¹⁴ Schmid IV 589.

¹⁵ Schmid IV 589 is incorrect.

¹⁶ Cp. Horace Satires II-1, where old imperative forms common in laws (*transnanto*, *habento*, etc.) are put into the mouth of the old lawyer Trebatius for a similar purpose.

¹⁷ Schmid IV 359 is incorrect.

Amores: *-τωσαν* 28 twice, 38, 54; *-σθωσαν* 28.

Lexiphanes: *-τωσαν* 23.

in good Attic, is to extend the *-ει* of the third person through the first and second persons (*ειν, εις*).¹⁸ The other tendency is to extend the first and second personal ending into the third person (*η* for *ει*). This latter can be seen in papyri, although papyri generally use the endings *-εις, -ει*.¹⁹

In the third plural, *-εσαν* is the genuine Attic ending.²⁰ Attic inscriptions even of the Macedonian period use *-εσαν* constantly and not *-εισαν*.²¹ Papyri, on the other hand, always use *-ησαν*, and show no knowledge either of *-εσαν* or *-εισαν*.²² In the literary *κοινή*, however, the vulgar *-εισαν*, made by analogy with the other endings, crept in beside Attic *-εσαν*.²³ Polybius has *-εσαν* more frequently than *-εισαν*,²⁴ and Josephus has *-εσαν* constantly.²⁵ The N. T.²⁶ and the church fathers²⁷ use *-εισαν* exclusively. The Atticists vary in their usage. Both forms (*-εσαν* and *-εισαν*) occur in Philostratus, while Dio Chrysostom uses *-εσαν*.²⁸

In Lucian, the pluperfect endings are *-ειν, -εις, -ει, -ειμεν, -ειτε, -εσαν* (*-εισαν* twice). The only good Attic forms in the entire conjugation are the third singular *-ει* and third plural *-εσαν*.

The ending *-ειν* occurs 28 times, *-ην* only once as a v. l. (34-36 *ἐδεδείην Γ, ἐδεδείεν* cet.); *-η* is not used at all. In conformity with the third person, the ending *-εις* is always (15 times) found in the second person. Variants are, 24-2 *ἐλελήθεις Γ²ΩUN ἐλελήθης Γ, 24-3 ἐδεδοίσεις ΩU ἐδεδοίσης Ν ἐδεδοίσης Γ, 79-8-1 ἐλελήθεις ΒΩ ἐλελήθης Γ*. The third singular always has the true Attic form (89 times). In 78-15-2, *Γ* alone has the form *κατεληλύθη*. This ending never takes the *ν* moveable in Lucian, since it would then become identical in form with the first singular; cp. 9-4 *ἐμεμελήκει αὐτῷ*, 13-40 *ἐφειστήκει αὐτοῖς*, 14-39 *ἐδεδώκει ὁ*, 15-16 *ἀπολώλει ἄν*, 70-71 *ἠλπίζει οἱ*-.

¹⁸ Kühner II 113 Hirt 416.

¹⁹ Mayser 322.

²⁰ Kühner II 65.

²¹ Meisterhans 165 *παρειλήφεσαν* (323 B. C.).

²² Mayser 324.

²³ Schmid IV 589.

²⁴ Hutsch Abh. der sachs. Ges. XIV 90 A.

²⁵ W. Schmidt 444.

²⁶ Blass 48.

²⁷ *εἰσθήκεσαν* H Sim. 9-2-3² FL, 9-7-3 FL, *ἐστήκεσαν* H Sim. 9-3-2 etc.

²⁸ Schmid IV 27, 589.

In the plural, the first and second persons have the *-ει* forms (13-39, 14-29, 29-17, 77-16-4 twice). In the third person, Lucian uses the true Attic form in *-εσαν* 21 times. Instances of *-εισαν* occur in 31-9, 51-13, 55-33. Variants are, 4-4 *ἐγκαθειστήκεσαν* ΓΒΝ *ἐγκαθειστήκεισαν* ΩΖ, 13-29 *ἀπεληλύθεσαν* ΓΩΡ *ἀπεληλύθεισαν* Ν, 14-20 *διεληλύθεσαν* ΓΩΡ *διεληλύθεισαν* Ν, 19-12 *κεκοινωνήκεσαν* Γ *κεκοινωνήκει* Ν, 38-11 *παρειστήκεσαν* ΓΒ *παρειστήκεισαν* ΦΩ, 38-12 *παρειστήκεσαν* ΒΩ *παρειστήκεισαν* ΓΦ. Ms. Γ shows an anomalous ending in 42-13 (*ἐτεθήπεσαν* ΑC *ἐτεθήπησαν* Γ) and 78-5-1 (*ἀπεληλύθεισαν* Γ²ΩΒ *ἀπεληλύθεισαν* CΨ *ἀπεληλύθησαν* Γ¹).

In the perfect and pluperfect middle the only form worthy of note is *ἐτετάχατο* 13-13, the only instance of this sort of termination in Lucian. This occurs in the *Verae Historiae*, and is due to the author's attempt to archaize in these pieces.³⁰

D. Optative

Attic inscriptions always use the endings *-μι* etc. in the present optative, except in the case of contract verbs which have *-ιην* etc. Inscriptions also entirely avoid so-called Aeolic forms in the aorist.³¹ Attic authors, however, tend to use the Aeolic forms in the aorist with great regularity (especially, *-ειας*).³² Papyri give examples of both sort of endings in contract verbs, but they entirely exclude Aeolic endings from the sigmatic aorists.³³ In the N. T. the fast disappearing optative has the third singular of the sigmatic aorist in *-αι* (not the better Attic *-ειε*) and the corresponding third plural in *-αιεν*.³⁴

³⁰ *Abdicatus*: *-ειν* 5; *-εσαν* 15.

Amores: *-ει* 14, 18.

Asinus: *-ειν* 17, 43 (*ιστήκειν* Γ), 50, 51 (twice), 53; *-ει* 7 (*παρειστήκη* Γ²), 16, 47, 49 (twice), 54; *-ειμεν* 1, 3, 17; *-εσαν* 45, *-εισαν* 53.

Demosthenes: *-ειν* 40.

Iud. Vocalium: *-ειν* 13; *-ει* 5, 14.

Lexiphanes: *-εις* 22; *-ει* 11; *-εσαν* 24.

Parasitus: *-ει* 45.

Saltatio: *-εις* 66; *-ει* 83.

Soloecista: *-ει* (-ηU) 6.

³¹ Meisterhans 166.

³² Schmid 587 f.

³³ Mayser 166, Crönert 215.

³⁴ Blass 48.

The Atticists, just as the writers of the *κοινή*, waver in the present optative of contract verbs. Dio Chrysostom follows no sort of fixed rule;³⁵ Aristides has *οιην, οιης, οιη* oftener than *οιμι, οισ, οι*, —*οιμεν* oftener than *οιημεν*, —*οιητε* rather than *οιτε*, —*οιεν* entirely; Aelian uses the *ην* series exclusively in the singular, the *οιμεν* row in the plural; and Philostratus uses the *ην* series in the singular (except once), and the forms *οιμεν, ωητε, οιεν, φεν* in the plural. Unlike the *κοινή*, however, the Atticists, even to the least strict, have to a certain degree reinstated the Aeolic aorist endings.³⁶

Lucian follows the general run of Atticists. In the present active of contract verbs, he generally uses the long endings (*-οιην* etc.) in the singular, and the short endings (*οιμεν* etc.) in the plural. In the first aorist active, the long forms (*-ειας, -ειεν*) are almost always used in the second and third persons singular, and both forms (*-ειαν* and *-αιεν*) in the third plural. The plural of the aorist passive has the long forms in the first and second persons, and short form in the third person.

1. Present Active of Contract Verbs

-αω 25-56 *τρυφώνην, 26-6 γελώνην, 80-12-3 έρώώνην, 65-15 έπιτιμώνής, 76-20 τολμώνής, 78-1-5 αντιερώνής, 70-30 έρωτώέεν. 77-17-1 διψώνής ΒΓΦΟ (correct) διψώοις Α.*

-εω short endings (18 times) *-οίμι 80-10-3; -οίς 25-16; -οί 21-3, 59-27;³⁷ -οίμεν 57-53; -οίτε 57-10; -οίεν 10-16, 13-2, 26-8, 34-4, 36-4, 36-29, 37-16, 56-18, 61-11, 61-32, 70-10. Long endings (29 times) -οιην 29-8, 29-20, 59-3, 70-24, 71-3, 73-20, 80-2-3, 80-12-2; -οιης 37-14, 41-23, 59-57, 70-58, 80-12-1; -οιη 1-6, 22-3, 25-15, 28-27, 34-6, 37-16, 37-34, 50-3, 67-7, 68-9, 70-19; -οιημεν 42-21, 61-20, 70-83.*

Variants which are not due to an interchange of collateral forms occur in 17-13, 21-38, 28-35, 31-18, 41-1, 57-56, 59-14, 59-61.

-οω 27-9 *μαστιγοί, 27-29 στρεβλοί.*

2. First Aorist Active

In the second and third persons singular, the long forms are usually used. Forms in *-ειας* occur 40 times without a

³⁵ Schmid I 83.

³⁶ Schmid IV 587 f.

³⁷ Forms in texts are conjectures.

variant, forms in *-αις* five times (21-45, 43-1, 43-3, 70-60, 70-84, 79-23-1).³⁸

In the third singular, forms in *-ειεν* occur 171 times, in *-αι* nine times (10-2, 11-3 twice, 11-4, 17-23, 22-3, 28-31, 51-11, 55-45). In the following cases of variants the longer forms should be preferred, 42-24 ἐξελέγξειε ΒΨCF ἐξελέγξαι ΦΜ ἐξελέγξει ΓΩ, 15-18 δακρύσειεν Γ δακρῦσαι ΩΝ. Unimportant variants are in 5-7, 10-19, 23-15, 47-7, 59-14, 71-2, 73-25, 77-15-3. Both forms of the third plural are used: 31-2 γράψαιεν, 70-56 πείσαιεν, 42-55 πέμψαιεν, 43-3 ἀναπλάσαιεν.

3. Aorist Passive

In the plural of the aorist passive, the long forms are always used in the first and second persons, and the short form in the third person (*-ειημεν* 14-44, 21-29; *-ειητε* 13-36, 17-36, 55-23; *-ειεν* 17-18, 17-39, 21-18, 23-10, 26-21, 29-1, 36-4, 59-28; 80-15-3). An unimportant variant occurs in 55-43 ἐπιταραχθείς conj., ἐπιταραχθείη F, ἐπιταραχθείημεν Γ.

4. Optative of Special Verbs

In the optative of εἶμι, the long forms of the first singular are never found. The short forms occur as follows: *-ιοιμι* 37-18, 77-6-4; *-ιοι* 4-2, 22-3 twice, 70-52, 79-7-4; *-ιοιεν* 37-30.

In the plural of the optative of εἶμι, the long form is used exclusively in the first and second persons, the short form in the third person; εἶημεν 1-14, 17-39, 22-11, 25-51, 28-43, 70-83; εἶητε 37-18, 37-32, 80-9-1; εἶεν 13-12, 20-11, 27-18, 34-28, 36-19, 37-2, 37-13, 42-30, 50-17, 55-13, 56-13, 57-1, 57-56, 63-9, 68-10, 70-24, 77-6-3, 77-24-2. Unimportant variants occur in 17-23 and 27-18. In papyri, ἴη often occurs for εἶη, also εἶησαν never εἶεν.³⁹

τίθημι. *-θείη* 22-5, 37-6, 50-2, 50-3, 50-20, 59-22; *-θείμεν* 70-48.

οἶδα. *εἰδείημεν* 70-70; *εἰδείητε* 26-4, 55-8, *εἰδέιεν* 70-86.

δίδωμι. *δοίην* 79-6-2, *δοίη* 15-20, 28-12, 38-12, 57-42, 79-25-1. In 76-17 δῶη AG is a vulgar interpolation for

³⁸ The forms in the texts in 67-7 (*καλίνψαις*) and 43-1 (*φθονήσαις*) are conjectures for *καλὺψης* ΓΝΖΧ and *φθονήσεως* Γβ *φθονήσης* U respectively. In 51-11 Γ has the incorrect ἀποφῆναι for ἀποφήναι of Α which is necessary for the context.

³⁹ Mayser 166, Crönert 215.

δοίη of Γ. Besides the regular Attic forms, papyri often give *δοίησαν*, *διδώησαν*, *ἀποδώη*, *δώη* etc. The mss. of Josephus generally give *δώη* *δώητε* etc., emended by Dindorf and Bekker to Attic *οιη* forms; but Polybius and Philo have Attic forms.⁴⁰ *δώη* is used by the church fathers.⁴¹

For the optative of ζάω see p. 67.

⁴⁰ W. Schmidt 478.

⁴¹ δώη I Clem. 64, Bar. 21-5.

Abdicatus: Aorist opt. in -ειε 26, 31; in α I, 2, 3, πεισθείεν 17, εἴημεν 25.

Amores: ἀποπειρώη 26, ἐράοιτε (in quot.) 49, φρονοίην ΕΞ φρονοῖεν Γ 50; aorist opt. in -ειας 2, 27, -ειε 16 three times, 37, 43, 46, 54; ἀποζευχθείεν 12; προσθείην 49.

Asinus: Aorist opt. in -ειε 28, 50, 54, -ειαν 37; προίοιμι 30; εἶεν 45.

Demosthenes: περιφρονοίην 8, φιλοσοφοῖς 13; aorist opt. in -ειε 5, 21 but ε̅ π α ρ κ έ σ α ι 2, -ειαν 5, 48 but - α ι ε ν 35, - α ι σ 25, 44; μετλοῖς 16.

Iud. Vocalium: Aorist opt. in -ειε 10.

Lexiphanes: φρονοίης 20; aorist opt. in -ειε 21 twice, 25.

Parasitus: οἰκονομοίη (οἰκονομοίει Γ) 12; aorist opt. in -ειε 50, 53, 55, 59 twice but - α ι 50, 59; εἶεν 39, 6 (εἶη Ω); μεταδώης ΓΩΝΖΥΑ (μεταδοίης Γ⁹ and marg.) 1.

Podagra: δοίης 136.

Saltatio: ὁμολογοίη 8; aorist opt. in -ειε 18 twice, 19; εἶεν 66.

Soloecista: ψοφοίη 9; aorist opt. in -ειας 2, -ειε 9 twice.

Two treatises have odd forms which point to falsity. The Demosthenes has the rare (for Lucian) aorist endings -αις (twice), -αι, and -αιεν, and the Parasitus has, in addition to the rare aorist ending -αι (twice), the vulgar and non-Lucianic μεταδώης.

CHAPTER VI

COLLATERAL PRESENT TENSES

A. -υμι, -υω; -ημι, -αω; -ημι, εω

Forms in -υω for -υμι are called Hellenistic by both Moeris and Phrynichus. In Attic inscriptions of the fourth century B. C. *ὀμνύτω, ὀμνύντων, ὀμνύναι*, and also *ὀμνύοντων* and *ὤμνον* appear. From the second century B. C. on, the infinitive began to take the endings of the thematic conjugation. The middle forms of the present and imperfect, however, never go over to the thematic conjugation in Attic inscriptions.¹ In papyri the thematic forms prevail decidedly in the active, while in the middle and passive the unthematic forms are almost constant.² Even in the N. T. the older unthematic forms continue, and they still remain the prevalent forms in the passive.³

Of the Atticists, Dio uses *ὀμνύω, ἐπιδεικνύων, παραδεικνύουσα, ἐπεδείκνυε*. In Aristides there is the greatest inconsistency between thematic and nonthematic forms, generally with a view to rhythm and the avoidance of hiatus. Aelian never uses the thematic forms in the middle, but predominantly so in the active.⁴ This use of Aelian's seems to have been that of the higher *κοινή*, in which Josephus, Polybius, Dionysius of Hal., and Plutarch agree.⁵ In Lucian, the middle forms are never made from the thematic present. The thematic stem is used chiefly in the imperfect active, where the regular unthematic forms appear strange and are liable to be confused. The thematic forms also appear more rarely elsewhere in the active.

ἀπόλλυμι is the better Attic prose form, although *ἀπολλύω* does occur.⁶ Both forms are found in papyri, although a far

¹ Meisterhans 191.

² Mayser 352.

³ Blass 50.

⁴ Schmid I 83, II 25, III 37.

⁵ W. Schmidt 474 ff.

⁶ Kühner II 500.

greater preference still exists for the non-thematic form.⁷ Philostratus has only a single case of the thematic verb.⁸ Forms in Lucian are: non-thematic, pres. ind. act. 80-11-1; pres. ind. mid. 25-27, 76-8, 79-8-1, 79-11-2, 80-10-4; impf. mid. 73-43; inf. act. 78-2-4; inf. mid. 17-47; part. mid. 1-5, 34-11, 34-19, 36-11, 55-19, 61-21, 78-8-1, 78-13-1: thematic, 57-15 ἀπώλλυε, 36-42 ἐπαπολλύουσα: variants, 78-12-1 ἀπόλοιτο ΩΒ ἀπόλυτο Γ, also two unimportant cases in 70-38.⁹

ἀποκτίννυμι is rare in Attic, although prevalent in other dialects.¹⁰ Moeris commends it as Attic for ἀποκτιννύω. It is often found in Dio Chrysostom and Aristides.¹¹ In Lucian, ἀποκτιννύναι occurs in 28-4, elsewhere ἀποκτείνω.

δαίνυμι occurs once in paratragoedia but with a variant, 21-6 δαινυσθ', NF δαίνοισθ', Γ.

δείκνυμι. Non-thematic, pres. act. 5-1, 10-22, 28-6, 28-7, 31-14, 34-16, 37-7, 37-3-6, 43-5, 59-51, 62-5; pres. mid. 10-11, 55-13, 57-6, 57-62, 61-10, 70-18, 71-2, 79-17-2; inf. act. 47-5; part. act. 14-27, 31-7, 31-25, 41-9, 41-15, 42-11, 79-12-2, variant 78-14-3 προδεικνύς ΒΑ δείκνυσι ΓΩ προδείκνυσι C; inf. mid. 3-1, 3-2, 5-4, 21-27, 21-45, 31-20, 37-36, 41-25, 59-57, 61-13, 66-1, 77-24-2; part. mid. 3-8, 7-2, 12-24, 19-1, 22-8, 36-25, 37-25, 55-7, 57-26, 66-2, 66-3, 70-20, 71-5, 79-17-2; impf. mid. 13-41, 34-13, 34-14, 37-23, 55-37, 57-6, 62-2, 63-3, 66-3, 71-4: thematic, pres. act. 30-10, 35-10, 52-6, 67-1, 79-12-1; inf. act. 23-11, 35-10, 41-22, 63-12; part. act. 10-6, 10-7, 15-5, 70-15, 71-6, 78-12-2; impf. act. 14-34, 14-46, 28-11, 32-14, 32-16, 34-22, 50-14; variants, 17-20 ἐδείκνυε Γ ἐδείκνυ AD, 28-37 δείκνυσθαι UN δεικνύναι ΓΩ, 34-3 δεικνύντες ΓΦ δεικνύοντες ΩΝ, 41-9 δεικνύων BUN δεικνύς Ω, 41-23 ἐπιδεικνύειν BUN ὑποδεικνύναι Ω.¹²

⁷ Mayser 404.

⁸ Schmid IV 32.

⁹ Asinus: ἀπόλλυται 54, ἀπωλλύμην 16, 28, 30, ἀπώλλυε 29.

Parasitus: ἀπόλλυται 6, ἀπολλύασιν edd. ἀπόλλυσιν mss. 6.

Podagra: διόλλυμαι 298.

¹⁰ Kühner II 169.

¹¹ Schmid I 107, II 25.

¹² Amores: δεικνύμενος 47.

Asinus: δεικνυσι 3, 52; ἐδείκνυε 49.

Demosthenes: -δεικνύς 23, 37.

Hippias: δεικνυσι 3.

ζεύγνυμι shows only two instances of the present stem, both of which are unthematic, 9-24 ζεύγνυσθαι, 77-20-2 ζεύγνυντα.¹⁴

κεράννυμι does not occur in the present stem. For the perfect cf. p. 58.¹⁵

κρεμάννυμι occurs three times in the present system, and always with the non-thematic stem, 13-7 ἐκεράννυμεν, 29-34 ἐκεράννυτο, 57-6 ἐκκρεμαννύμενοι.

μίγνυμι. Non-thematic, part. act. 13-7, 17-45, 34-4, 38-9; inf. mid. 13-8; part. mid. 52-7; imperat. mid. 78-3-2, ind. pres. mid. 78-3-1: thematic, 21-6 ἐγκαταμίγνυε: variant 42-13 ἐγκατεμίγνυε ΓΦΩΜF ἐγκατεμίγνυ ΒΨ.¹⁶ Cp. *μίσγω* p. 84.

οἶγνυμι, οἶγω see below.

ὀμνυμι. Thematic forms are far more frequent than the non-thematic. Non-thematic, impf. mid. 24-9, 34-5; pres. part. mid. 24-7: thematic, pres. ind. act. 24-26, 25-23, 57-38; pres. subj. act. 57-38; pres. inf. act. 57-50: variants, 27-16 ὀμνύω ΩUNΨ ὀμνυμι ΓΦΜ, 55-40 διομνύμενος ΒF διομνύμενος Γ, 57-38 ὀμνύοντος ΓΑ ὀμνύομεν Β.¹⁷

πετάννυμι occurs once with each stem: 15-30 ἀναπεταννύειν, 21-33 ἀναπεταννύτωσαν.

ρήγνυμι. Non-thematic, pres. ind. act. 31-9; pres. ind. mid. 40-12; impf. ind. mid. 17-30, 38-10, 57-54; pres. part. mid. 55-31; pres. inf. mid. 61-22: thematic, 28-36 κατερρήγνυον, 80-8-3 περιερρήγνυε.

σβέννυμι. The three cases of the present stem are non-thematic, 23-18 ἀποσβέννυται, 25-44 σβεννύναι and κατασβεννύναι.¹⁸

σκεδάννυμι does not occur in the present. For the future tense, see p. 48.¹⁹

Lexiphanes: δεικνύμενος 1, 25.

Parasitus: δεικνύω 31, 39.

Saltatio: δεικνύναι 61; δεικνύμενος 6, 62, 79, 82; δεικνύω 70; δεικνύοι 73; δεικνυσθαι 65; δεικνυμαι 10, 67, 71, 80; variant ἐπιδεικνύηται ΕΦC ἐπιδείκνυται ΓΩΑΑ 70.

Tyrannicida: δεικνύμενος 22.

¹⁴ Amores: διεξεύγνυτο 6, ζευγνύμενοι 20.

Asinus: ὑποξευγνύουσι 42, ὑπεξεύγνυεν 28.

¹⁵ Demosthenes: κεραννύοντος 47.

¹⁶ Amores: ἐπιμίγνυται 22.

Lexiphanes: ἐγκαταμίγνυεις 25.

¹⁷ Podagra: κατωμνύτην 214.

¹⁸ Amores: σβέννυται 2.

¹⁹ Demosthenes: σκεδαννύοντος 7.

χρώννυμι (later form for χρώζω) occurs in Aristotle and Plutarch.²⁰ No form appears in Lucian which certainly comes from the earlier χρώζω. There are two instances of χρώννυμι, 10-8 ἐπιχρώννυσι, 59-48 χρωννύτω. The following forms may be referred to either present, 37-25 κερωσμένοι, 37-31 κερωσμένων, 43-7 χρωσάτω, 43-16 ἐπικερῶσθαι. Variant, 21-8 ἐπικερῶσθαι Ν κερᾶνθαι Γ κέχρανθαι Ω κερᾶνθαι Μ.

-οίγω not -οιγνυμι is the old Attic form. -οίγνυμι appears for the first time in Attic inscriptions of the second half of the fourth century B. C. Papyri show -οίγω, and never -οιγνυμι.²¹ Similarly in the N. T., -οίγω and never -οιγνυμι appears.²²

Among the Atticists, Aelian uses both -οίγω and -οίγνυμι. Philostratus has -οιγνυμι in all cases except one.²³ Lucian uses the true thematic verb throughout: pres. inf. 22-6, 22-28, 25-30, 29-29, 38-6, 73-42, 73-44, 80-12-3; pres. part. 1-11, 25-16, 29-31, 42-12, 42-17, 70-71, 80-5-3.

Cases of verbs in -ημι going over to the -εω conjugation are entirely lacking in the pieces adopted in this treatise as the Lucianic corpus. Two such cases do occur in the Ocypus, which are evidence for the falsity of the tract. Cp. τίθημι, p. 74 f.

The instances of an -ημι verb going over to the -αω conjugation are so rare that it is doubtful whether Lucian himself ever wrote them. The forms -ιστα 7-7 and -ιστῶνται 27-70 without variants, and -ιστῶσιν (β) 8-12, -ιστᾶν (F) 61-2, and -ιστῶντα (FG) 59-46 as doubtful variants, together with ἐνεπίμπλα 15-3 are the only cases of such vacillation. Cf. ἴστημι, πίμπλημι, pp. 68 f, 73 f.

B. -αω, -εω

All contract verbs in Lucian contract regularly. Uncontracted forms, however, are occasionally found as variants, 15-30 παραπλέιν Ω παραπλέειν ΓΝ, 23-4 αἰτιάσθαι ΓΦΩΜ αἰτιάσθαι β and editions, 23-18 δείσθε ΓΦΩΜ δείσθε β, 25-22 θεῖ ΓΖ θέει ΩΑΝ.

Lucian can scarcely be said to have used the Ionic and κοινή -εω variations of -αω verbs. There is no clear case of

²⁰ Schmid I 379.

²¹ Mayser 404.

²² Blass 58.

²³ Schmid III 37, III 42, IV 32.

of *πειράω* and *πειράζω* never occur in Lucian without a variant.³² An incorrect variant occurs in 22-21, *ἐπειράθης ΓΩΥ ἐπειράσθης Ν, τεχνάω, τεχνάζω*. Lobeck draws a fine distinction of meaning between *τεχνάω* and *τεχνάζω*. *τεχνάω* means to execute a thing with cunning skill, with a crafty motive in view; *τεχνάζω* is to execute a thing as an ordinary artisan, with no ulterior motive.³³ *τεχνάω* occurs three times in Lucian, and *τεχνάζω* once without variants, but no such distinction is observed.

3-2 οὐ μηχανικὸς οὗτος γενόμενος, σοφὸς δὲ καὶ ἐπινοῆσαι
τὸ μὲν γὰρ τοῦ Ἑπειοῦ πάνυ ἀρχαῖον, ὃς οὐ μόνον τεχνήσασθαι τοῖς
Ἀχαιοῖς τὸν ἵππον. . . . λέγεται.

29-1 ὀπόσα ἐπὶ πείρα τῆς μαντικῆς ἐπιτεχνῶνται αὐτῷ ἄρνεια
κρέα καὶ χελώνας ἔψοντες.

57-13 κατὰ μικρὸν αὐτοῖς ἐπιτεχνῶμεναι τοὺς ἔρωτας.

79-1-2 Prometheus speaks to Zeus, οὐδὲ ἀπορήσεις δεσμῶν,
ἦν τι τεχνάζων ἀλίσκωμαι. (Should be *τεχνάω* according to Lobeck).

Thus a decision is difficult in 42-41, *ἐτεχνήσατο ΓΦΩΨ₂ ἐτεχνάσατο ΒΨ*.

The verbs *κναίω*, *κνάω*, *κνίζω* are all equally good Attic.³⁴ They occur to a like degree in Lucian as follows, *κναίω* 8-8, 19-16, 77-23-1; *κνάω* 15-21, 29-34, 41-11; *κνίζω* 15-27, 67-5, 80-10-4. It is impossible to decide between the two variants in 74-91, *κατακνήσω Ν κατακνίσω Γ*. In 29-1, *κνήσασθαι (γ)* has the odd variant *ἀλφήσασθαι (β)*.

γαινάω. The mss. show considerable confusion between *γείνομαι*, *γεννώμαι*, and *γίγνομαι*; cf. 13-34 *γεννᾶται (γ)*, *γίγνεται (β)*; 26-17 *γενομένῳ Γ γεννωμένῳ* (right) other mss. In 20-1, it is difficult to choose between *γυναμένῳ (β)* and *γεννωμένῳ (γ)*. The one is supported by the Homeric line quoted in 65-8, the other by 26-17.

κοιμάω is by far more frequent than *κοιμίζω* in Lucian, appearing 27 times. *κοιμίζω* is used three times without a variant, 21-1, 73-44 twice. In the following cases of variants, the first forms have the better authority, 60-6 *κοιμήσαι Γ κοιμίσαι ΝΑ*, 73-44 *κοιμίσαντα ΓΦΑϸ κοιμήσαι Ω*.

σμάω, *σμήχω*. Both Moeris and Phrynichus condemn

³² *πειράζω* occurs in Podagra 149 without a variant; and in 166 with a variant, *πεπέρασται ΓΚ πεπέραται Ν*.

³³ Lobeck 477.

³⁴ Kühner 462 f.

σμήχω as Hellenistic. It does occur chiefly in late Greek (Paus., Strabo, Porphyry, Themist. etc.³⁵), but it also occurs in Homer, and once or twice in tragedy. The κοινή use of this word, then, comes from an ancient source.³⁶

Both Attic σμάω and Hellenistic σμήχω are rare in Lucian; 37-29 σμάω, 28-14 ἀποσμώμενον Γ²UN ἀποσπώμενον Γ¹Φ; 25-54 σμήχω, as a quotation in 31-28.

ὀσφραίνομαι is the true Attic form, and ὀσφράομαι is late.³⁷ In the papyri of Herculaneum, the late form ὀσφράομαι occurs several times, but ὀσφραίνομαι never.³⁸ Aristides uses ὀσφράομαι, and Aelian has the post-classical aorist ὀσφρησάμενος.³⁹

In Lucian this verb occurs but once without a variant, 25-45 ὀσφραινόμενοι. In 28-48, the late present ὀσφρᾶται has been printed in all editions except Sommerbrodt's. Nearly all mss., however, differ in the reading; ὀσφρᾶται U, ὠσφράται A, ὠσφραται N, ὡς φέροιτο ΓΩ. Ms. N, it seems, has preserved the true reading (conjectured by Somm.)—i. e. the perfect of ὀσφραίνομαι, which goes best with the context; ὦ σ φ ρ α τ α ι τοῦ χρυσίου, πλησίον ἤδη ἐστιν. ἔψαυσεν, εἰληπται, ἀνασπάσωμεν. In 21-15, NAPS have ὠσφρησθαι, editions ὀσφρέσθαι, ΓΩ (correctly) ὀσφραίνεσθαι.

πετάννυμι is the common verb in Attic, and πετάω is very rare until Hellenistic times.⁴⁰ The forms in Lucian are all derived from the present πετάννυμι, except ἀναπετώσαι in 15-21, which must come from the late ἀναπετάω. The regular perfect of this verb is πέπταμαι. This form occurs nine times in Lucian, 8-4, 10-3, 10-6, 25-19, 25-41, 29-17, 36-3, 56-25, 77-1-2. In 22-29, however, the late form of the perfect occurs as a variant in the β family, and hitherto it has been incorrectly published in editions; ἀναπέπταται ΓΦ (ἀνατέτραπται Ω) ἀναπεπέτασται UNA.⁴¹

2. -εω, -ιζω; -εω, -ιω; -εω, -ευω; etc.

ὀρμέω, ὀρμίζω. Only a single instance of each verb occurs without a variant, ὀρμεῖν 73-24, ὀρμίσαντες 14-6. The dis-

³⁵ Lobeck 253 f.

³⁶ Rutherford 322.

³⁷ Kühner 506.

³⁸ Crönert 273.

³⁹ Schmid II 32, III 43.

⁴⁰ Kühner II 515.

⁴¹ Abdicatus: ἀναπεπταμένος 27.

Saltatio: ἀναπεπταμένος 85.

inction in meaning between "being at anchor" and "coming to anchor" should be applied in settling on the following variants; 13-10 ὀρμισάμενοι ΩNS ὀρμησάμενοι ΓFZ, 13-42 ὀρμισάμενοι ΩSP ὀρμησάμενοι ΓFN, 34-34 ὀρμίσαιμεν Γ²ΩN ὀρμήσαιμεν Γ¹ΦΑ, 73-9 καθορμίσασθαι ΝΑC καθορμήσασθαι Γ.

χειρέω and χειρίζω in compound sometimes stand as variants of each other. In 14-46, where ΓΩ read προχειρησάμενος for προχειρισάμενος of ΩNSZP, and in 31-12, where Α has προχειρησάμενον for προχειρισάμενον of ΓNΩ, the first forms are false, since the verb προχειρέω is unknown. In 34-20, ἐπιχείρισε of Α for ἐπεχείρησε of ΓΦΩN is incorrect, since the meaning of the first is not admitted by the context. But ἐγχειρέω and ἐγχειρίζω have the same meaning, so that it is more difficult to settle the following cases of disagreement, 38-4 ἐγχειρίσαι ΦΩB ἐγχειρήσαι Γ, 73-33 ἐνεχείρισαν ΦΑC ἐνεχείρησαν ΓD. The first readings, however, are preferable, since ἐγχειρέω never occurs elsewhere, and ἐγχειρίζω appears without a variant in 23-3, 24-5, 36-42, 47-8, 55-45, 57-53, 57-59, 65-11, 65-12, 65-14.

κονέω is the usual verb in Attic prose, and κονίω occurs in early poetry and late prose.⁴² Both Aelian and Philostratus use κονίω.⁴³ Lucian uses these synonyms about equally: κονέω 14-14, 14-46, 26-1, 34-35, 36-21, 37-4; κονίω 19-3, 25-45, 37-3, 37-6, 37-31, 79-24-1.

κυλινδέω, κυλίω, κυκλέω, κυλίνδω. κυλινδέω is an epic verb which has been taken over by late prose; e. g. N. T., Polybius, and Epictetus.⁴⁴ Aelian uses κυλινδέω but more frequently the late κυλίω.⁴⁵ Philostratus uses κυλίω.⁴⁶ Lucian uses the late forms κυλινδέω and κυλίω more frequently than κυκλέω and κυλίνδω.⁴⁷ They occur as follows: κυλινδέω 26-3, 26-5, 37-1, 40-12, 51-3, 78-5-1, 79-6-2; κυλίω 37-6, 40-8, 41-3, 55-44, 59-3^a (κυλίω Ω), 59-3^b (ἐκύλισε Φ), 61-4; κυλίνδω 57-15. The following forms may be derived from either κυλίνδω or κυλίω, 3-6 ἐγκυλίσασθαι, 59-4 κυλίσαι, 59-57 ἐκύλισε, 59-63 κεκύλισται.⁴⁸

⁴² Kühner II 463.

⁴³ Schmid III 206, IV 311.

⁴⁴ Kühner II 453, Blass 58.

⁴⁵ Schmid III 246.

⁴⁶ Schmid IV 363.

⁴⁷ Cobet (133) is too sweeping in his corrections.

⁴⁸ Amores: κυκλοῦντες 18.

Asinus: κυλιόμενος 5.

Lexiphanes: εἰσεκύκλισε ΓΕΑ εἰσεκύκλισε Ν εἰσεκύλισε (τις) Ω 8.

διακορέω, διακορεύω. In classical Greek, the only case of this verb, as far as I know, is διεκόρευσε Arist. Thesm. 480. Only διακορέω appears in Lucian without a variant; 57-25 διακορήσας, 78-13-2 διακεκορηῆσθαι (double tradition).⁴⁹ In two other cases διακορέω has διακορεύω as a variant; 78-7-1 διεκόρησεν γ διεκόρευσεν β, 78-13-1 διεκόρησας γ διεκόρευσας β. In 80-11-2, where Γ is lacking, NF read διακεκορευμένην against διακελενομένην of Ζ. Thus the γ group consistently reads διακορέω, and the β group alone twice out of four times has διακορεύω. It seems best to read διακορέω throughout in Lucian.

The verb μυθέομαι is found 15 times without a variant, 9-8, 34-27, 38-6, 40-1, 40-24, 55-6, 55-13, 57-31, 57-33, 57-41, 57-58, 57-60, 61-30, 73-14, 77-28-3. In 10-20, μυθέεται⁵⁰ (both groups of mss.), a late form of the verb, occurs in a sentence or two of Ionic, put into the mouth of Herodotus. The correction to μυθέται seems well founded, since the change of the unfamiliar form into the κοινή would be easy.

ἀποσαφέω occurs three times without a variant, 20-14, 27-14, 55-11. The only case of ἀποσαφηνίζω is in 21-27, where NACD incorrectly have it for ἀποσαφέω of ΓΩ.

As to ξύω and ξέω, a slight preference is shown for the former, which occurs five times without a variant, 8-27, 17-33, 41-17, 70-62, 73-45.⁵¹ ξέω is used in 32-2, 32-6, 59-51. Variants appear in 29-11 ἀποξυόμενοι ΓΥΝΨΑC ἀπεξωμένοι Ω ἀπεξεσομένοι Α, 27-10 ἀπόξυσον ΓΩ ἀπόξεσον UN.

Both ρίπτω and ριπτέω in the present system are good Attic.⁵² Lobeck believes that ριπτέω in contradistinction to ρίπτω means "to throw away with vehemence." This may have been true originally, but among late writers, ριπτέω is used more often than ρίπτω, and apparently loses all distinction in meaning.⁵³ In papyri, ρίπτω is used slightly more than ριπτέω.⁵⁴ Both forms occur equally in the N. T.⁵⁵

Dio Chrysostom, Aristides, and Philostratus use ριπτέω to some extent.⁵⁶ Lucian shows only a slight preference for

⁴⁹ Dindorf wrongly emends to διακεκορευῆσθαι.

⁵⁰ μυθέω appears in Euripides, Aristotle, Strabo.

⁵¹ Lexiphanes: ἐξυόμεν 5.

⁵² Kühner II 532.

⁵³ Schmid II 81 f.

⁵⁴ Mayser 408, Crönert 275, 224 note 4.

⁵⁵ Blass 60.

⁵⁶ Schmid I 134, II 81, IV 226.

ρίπτω, and apparently keeps no distinction in meaning: *ρίπτω* 1-6, 1-12, 17-36, 17-44, 17-45, 21-28, 50-24, 59-7, 59-10; *ρίπτέω* 13-41, 25-12, 36-5, 37-27, 63-10, 65-10, 70-28.⁵⁷

χέω, *χύνω*.⁵⁸ *χέω*, not *χύνω*, is used by Alciphron.⁵⁹ Lucian uses *χέω* 47 times without a variant. Lucian condemns *χύνω* in 51-29. The only occurrence of *χύνω* in Lucian is an incorrect reading in 50-29, *ἐκκεχυμένον* AC *ἐκχυνόμενον* ΓΩ.

The present of *χέω* is always contracted regularly in Lucian.⁶⁰ The imperfect contracts regularly, e. g. *ἐπέχει* 55-7. The form *-έχεε* in compound (15-23, 29-34, 79-25-1) is from the Attic aorist *έχεα*.⁶¹ Aelian, Aristides, and Alciphron also use this aorist always in compound.⁶²

3. -ω, -ίζω; -ω, εύω

ξενίζω is by far preferred to *ξενώω*, 11 times (22-8, 24-1, 36-24, 37-16, 51-11, 59-25, 59-45, 64-14, 76-6, 76-7, 79-23-2) to three (10-2, 29-7, 51-2).⁶³

πατταλεύω, *πατταλώω*.⁶⁴ *πατταλεύω* is the true Attic form, being found in the tragedians. *πατταλώω* is a late formation, and occurs in a scholion to Aristophanes's *Birds* 436 and in Suidas. The Attic *πατταλεύω* occurs three times in Lucian without a variant, 19-13 twice, 23-2. In 78-14-3, γ incorrectly reads *προσπεπατταλωμένην* for *προσπεπατταλευμένην* of β.⁶⁵

D. Other Collateral Forms, and Orthographical Variations

-ι- or -ει-, -ω- or -ο-, etc.

In Lucian there are three cases of *δεδίττομαι* without a variant, 10-22, 40-4, 63-4. In 34-31 ΓΦ and in 61-4 ΓΒ have the mis-spelling *δεδείξομαι*.⁶⁶

According to Crönert⁶⁷ *ιλιγγιάω* rather than *ελιγγιάω* is

⁵⁷ Asinus: *ρίπτω* 31; *ρίπτέω* 44.

Saltatio: *ρίπτέω* 83.

⁵⁸ Cf. Lobeck 726.

⁵⁹ I 6-2, III 29-1, III 29-3.

⁶⁰ 69-317 *προχέει*, epic uncontracted form.

⁶¹ Cf. Meisterhans 182.

⁶² Schmid III 19. All excluded treatises have *χέω*, not *χύνω*.

⁶³ Amores: *ἐπεξενούμεθα* 7.

Lexiphanes: *ξενίζοι* (*ξενίζει* A) 20.

⁶⁴ For the *ττ* or *σσ* cf. p.

⁶⁵ Amores: *προσπεπατταλευμένον* in quotation 43.

⁶⁶ Soloecista: *δεδίττομαι* 5.

⁶⁷ Page 29.

the correct spelling. This verb as *ιλιγγιάω* occurs twice in Lucian (24-11, 78-9-2). In 57-30, however, Γ has the poorer spelling *ειλιγγιάσαντες* for *ιλιγγιάσαντες* of BA.

ιμάω never appears without a variant. In each of the three instances of this verb (6-6, 14-42, 19-17), Γ writes *ειμ-* alone.

νίφω, *νίζω*,⁶⁸ and *νίπτω* occur once each in 24-26, 14-34, 19-15 respectively. In 14-14, *νίφω* has the late collateral form *νείφω* as a variant and probably incorrectly so; *κατανίφει β κατανείφει γ*.⁶⁹

In 5-8, *νεν ε ω λκημένον* stands without a variant. A form of incorrect *ν ε ο λκέω* occurs once as a variant in 77-22-2, *νεωλκήσας γ νεολκήσας β*. In 26-3, the aorist *νεωλκήσαι* in ΓΩMBC has the variant *νεωλκῦσαι* in NA.

In general *πλωῖζω* is used by the older authors (Thucydides, Hesiod), and *πλοῖζω* by late writers (Strabo, Polybius, Diodorus, Heliodorus, Photius, etc.).⁷⁰ Lucian has only two instances of this verb, in neither of which do the mss. agree. On the authority of Γ and the most significant mss. of the β family, *πλωῖζω* is to be preferred; 27-26 *πλωῖζόμενον* ΓΥΨ *πλωῖζόμενον* N, 59-62 *πλωῖζομένων* ΓΕΗG *πλωῖζομένων* ΦΩNΑ.

αείδω in Lucian is always contracted into *ἄδω*. In 17-4 *αεισόμεθα* is quoted.

In the mss. of various authors, the form *ἐωρέω* occurs often as a variant of *αἰωρέω*. In Lucian, forms of *αἰωρέω* occur five times, 26-15, 59-8, 63-10, 73-44, 78-14-3. In the three additional cases of this verb, Γ alone against the other mss. has *ἐωρέω*; 26-16 *αἰωρούμενος* BN *ἐωρούμενος* Γ, 59-29 *αἰωρεῖσθαι* NA *ἐωρεῖσθαι* Γ, 63-4 *αἰωρῶν* MNΑ *ἐωρῶν* Γ.⁷¹

γίγνωσκω, *γίγνομαι* (*γινώσκω*, *γίνομαι*). According to Moeris, the longer forms (*γιν*) are true Attic, and the shorter (*γιν*) Hellenistic. From the beginning of the *κοινή* the *γιν*-forms began to appear in Attic inscriptions with ever greater frequency.⁷² In papyri, the forms *γίγνωσκω* and *γίγνομαι* occur only in Classical words, and here as orthographical infiltrations. The forms *γινώσκω* and *γίνομαι* (not seldom *γείνομαι*)

⁶⁸ N. T. has *νίπτω* for *νίζω* (Blass 43).

⁶⁹ Amores: *ἀπονηψάμενος* 39, 44.

Lexiphanes: *κατανίφω* 15.

⁷⁰ Cf. Lobeck 614.

⁷¹ Asinus: *αἰώρει* NΨ *ἐώρει* Γ 9.

Podagra: *αἰωρεῖ* 300.

⁷² Meisterhans 75.

appear exclusively from 277 B. C. on.⁷³ Callinicus⁷⁴ and Philostratus Maior⁷⁵ always use the shorter formation, but Herodian has not quite displaced the *γίγν-* by the *γιν-* forms. The shorter forms too are constant in the N. T.⁷⁶ and the church fathers.⁷⁷

The longer Attic forms cropped up again in the later period among certain Atticists. Aristides always and Philostratus generally employs *γίγνομαι* and *γίγνώσκω*. Philemon, Herodes, and Aelian on the other hand, follow the *κοινή* in having *γίνομαι* and *γινώσκω* exclusively.⁷⁸

No.	γίγνομαι	γίνομαι	Variants	γίγνώσκω	γινώσκω	Variants
9	1	0	2	0	2	0
14	0	2	4	0	3	0
17	1	2	0	0	3	3
19	1	1	0	0	2	0
24	1	2	3	0	3	0
25	0	4	1	0	2	0
26	1	3	2	0	1	1
28	0	1	2	0	1	0
31	0	1	0	1	8	0
34	9	0	1	2	0	3
37	24	0	1	2	1	0
38	2	1	6	1	0	4
41	1	3	2	0	2	1
42	4	1	4	1	1	2
43	0	2	1	0	1	1
50	0	1	1	0	1	2
59	2	0	3	0	1	3
60	0	0	2	0	0	0
61	2	0	3	0	3	1
62	0	0	3	0	1	0
65	1	0	2	0	1	0
70	12	0	1	5	0	1
77	3	5	2	0	4	0
78	3	3	2	0	0	0
79	0	4	1	0	2	0
80	2	3	0	0	2	0

In Lucian, statistics show that there are nearly two cases of *γίγνομαι* to one of *γίνομαι* (116 to 63 exclusive of variants),

⁷³ Mayser 164, Crönert 91.

⁷⁴ *γινώσκειν* 100-24.

⁷⁵ *γίνομαι*, 310-11, 342-25, 394-9, 299-2, etc.; *γινώσκω* 294-19, 318-26, 321-12, etc.

⁷⁶ Blass 55.

⁷⁷ *γίνομαι* Diog. 11-1, 1 Clem. 23-4 cet, Bar. 6-19, H Man. 4-1-5 etc. etc.; *γινώσκω* 1 Clem. 12-5, 1 Clem. 18-3 cit, Rom. 5-3, H Vis. 5-3, H Sim. 5-3 etc., etc.

⁷⁸ Schmid II 29, IV 579.

but three cases of $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ to one of $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ (45 to 13 exclusive of variants). This ratio, however, does not run at all evenly throughout the corpus of treatises. We find the widest of variations, i. e. from a ratio of 24 to 0 (37) in favor of $\gamma\iota\gamma\nu\omicron\mu\alpha\iota$ to 6 to 0 (13) in favor of $\gamma\iota\nu\omicron\mu\alpha\iota$, from 8 to 1 (31) for $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ to 5 to 0 (70) for $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$. Thus a comparison of the total number of different forms does not show the true aspect of the case.

It is noteworthy that, where cases of the verb of "knowing" occur, there is a correspondence in form within the same piece with the verb of "becoming" (see table on page 37.)

This correspondence between the two verbs indicates that no existing individual ms. or group of mss. has been extensively tampered with, and that most of the discrepancies go back to the common archetype.

The statistics for the other pieces are:

No.	$\gamma\iota\gamma\nu\omicron\mu\alpha\iota$	$\gamma\iota\nu\omicron\mu\alpha\iota$	Variants	$\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$	$\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$	Variants
1	1	0	0	0	0	0
2	1	0	0	0	0	0
3	0	0	1	0	0	0
7	0	4	0	0	0	0
8	7	0	0	0	0	0
10	1	0	1	0	0	0
11	0	1	0	0	0	0
13	0	6	9	0	0	0
15	0	3	4	0	0	1
20	3	0	3	0	0	0
21	6	0	1	1	0	0
22	1	0	1	0	0	1
23	0	0	3	0	0	1
27	0	0	0	0	0	1
29	0	0	1	0	0	2
30	1	3	2	0	0	1
32	3	0	0	0	0	0
36	9	1	0	0	0	0
40	1	1	0	0	0	1
47	2	0	1	0	0	0
51	2	1	0	0	0	1
52	3	0	0	0	0	0
55	1	0	0	0	0	0
56	1	1	0	0	0	0
57	0	2	2	0	0	2
60	0	0	2	0	0	0
66	0	0	1	0	0	0
68	1	0	0	0	0	0
70	12	0	1	5	0	1
71	1	0	0	0	0	0
73	1	0	2	0	0	1
76	0	2	1	0	0	0
78	3	3	2	0	0	0

It is seen from the two tables that the great majority of the treatises (all except nos. 8, 9, 20, 32, 34, 36, 38, 39, 42, 52, 59, 61, 70) have a preponderance of the *γίνομαι* forms. In eight pieces alone (8, 21, 32, 34, 36, 37, 52, 70) are the *γίγνομαι* forms used almost exclusively. In these eight pieces, however, the instances of *γίγνομαι* total 73, and it is these few pieces which give a false impression in a comparison of the sum totals of the different forms. This particular concentration of the stem *γίγν-* is due to the orthography of the scribes of these particular portions of the common archetype of all our present mss. Thus it appears that the archetype most often had the stem *γιν-* for both verbs, and that the general tendency of scribes has always been to change the *γιν-* forms to *γίγν-*. It is also probable that the opposite tendency took place to some extent, according to the orthography of the individual scribes of succeeding mss. Many of the changes may have been made unconsciously, since both stems were probably pronounced in the same manner.⁷⁹

The verb "to flay" occurs but once in Lucian in the present system, and in this case (51-20) *ἀναδέριεν* not *ἀναδείριεν* is used.

ἔρεσχ ε λέω, ἔρεσχ η λέω. If Schmid may be trusted on this point, the mss. of Dio Chrysostom, Aristides, and Philostratus read *ἔρεσχ ε λέω*.⁸⁰ This reading too is general among Classical authors. Both spellings are found in the mss. of Lucian;

Single trad. { 7-10 *ἔρεσχηλοῦσα γ.*
 { 9-15 *ἔρεσχηλοῦντος γ.*

Double trad. { 34-32 *ἔρεσχελεῖν γN^Α.*
 { 77-16-3 *ἔρεσχελοῦντα γN^{ΑΒ}2 ἔρεσχηλοῦντα ΨB¹.*

The spelling of the common original was either inconsistent or inconsistently corrected.⁸¹

θαρρέω, θαρσέω. Herodian says truly that *θαρρέω* is Attic. The combination *ρρ* (except for foreign proper names) appears on all the early Attic inscriptions.⁸² In papyri *θαρσέω* is the usual form, and *θαρρέω* appears only in the later papyri. This writing of *ρσ* beside *ρρ* is Ionic and Thucydidean, but also

⁷⁹ All the excluded pieces except the *Saltatio* and *Soloecista* show a decided preference for the *γιν-* forms.

⁸⁰ Schmid I 142, II 300, III 165, IV 250.

⁸¹ Lexiphanes: *ἔρεσχηλεῖν ΓΕ ἔρεσχελεῖν Ν 14.*

⁸² Meisterhans 100 f.

in part a peculiarity of the κοινή.⁸³ Polybius wavers between *θαρρ* and *θαρσ*. Both forms likewise occur in the N. T., but with a preference for *θαρσέω*.⁸⁴ The church fathers always use *ρσ*.⁸⁵

Among the Atticists, Aelian⁸⁶ always uses *θαρρέω*, while Philostratus⁸⁷ and Alciphron⁸⁸ have both. In Lucian *θαρρέω* appears in 59 cases, all in the present tense. Forms of *θαρσέω* without variants occur twice, of which *θαρσήσας* 34-24 is the only case of the aorist in either form. The other *-ρσ-* form is *θάρσει* 21-3, but this is in verse (paratragoedia). The following variants appear, 34-31 *θαρσήσων* ΓΦΩ *θαρρήσων* ΝΑ, 73-19 *θάρρει* ΑC *θάρσει* ΓΦΝ, 79-4-3 *θάρρει* βΩ *θάρσει* ΓΦ.⁸⁹

θρυλέω is the Attic spelling, but *θρυλλέω* crept in through inferior mss.⁹⁰ Philostratus always has *θρυλέω*.⁹¹ This verb occurs only twice in Lucian. In 11-1, ms. authority favors the better spelling; *προτεθρυλημένον* ΓΩBUIΣ *προτεθρυλλημένον* ΝΖΑCΥ. In 24-33, where ΓΩ show *διεθεθρύλλητο*, UNΑ *διεθρυλλεῖτο*, Bekker, followed by Dindorf and Fritzche, conjectures *διεθεθορύβητο*. In the case of the verbal adjective *πολυθρύλλητος* (20-3, 24-30, 29-21, 52-13) the evidence is strong for the older spelling; only the ΝΑ branch of the β group writes *πολυθρύλλητος*.⁹²

According to Moeris and the scholion to Aristophanes' *Plutus* 62, the forms *κάω* and *κλάω* are Attic, and *καίω* and *κλαιώ* Hellenistic. Meisterhans, however, finds only *καίω* on two inscriptions of the fifth century B. C., and no evidence whatever for *κάω*.⁹³ Mayser finds both forms of these verbs on papyri.⁹⁴ Callinicus and the church fathers use both *καίω*

⁸³ Schmid IV 12.

⁸⁴ Blass 25.

⁸⁵ *θαρσήσας* H Vis. 4-1-8, *θάρσους* Mar. 12-1, *θάρσος* H Vis. 3-1-5.

⁸⁶ Schmid III 130.

⁸⁷ Schmid IV 12.

⁸⁸ *θαρρῶ(ε)* I 8-1, *θαρσῶ(ε)* IV 14-6, *θαρσαλέως* I 7.

⁸⁹ *Abdicatus*: *τεθαρρηκότως* 4.

Asinus: *θαρρέω* 2, 12, 14, 22.

Lexiphanes: *θαρρέω* 1, 23.

Tyrannicida: *θαρρέω* 9, 16, 21.

⁹⁰ Mayser 212, Crönert 75.

⁹¹ Schmid IV 181.

⁹² Demosthenes: *διατεθρυλλῆσθαι* 17.

Parasitus: *θρυλούμενον* Ω *θρυλλούμενον* ΓΝΖΨΑ 22.

⁹³ Page 178.

⁹⁴ Page 104 ff.

and *κλαίω* exclusively.⁹⁵ Alciphron has a single case of *κλάω*, otherwise *καίω* and *κλαίω*.⁹⁶ It is generally agreed, however, that this question is purely orthographical.⁹⁷

Of the cases without variants, Lucian uses *καίω* 27 times, *κάω* twice, *κλαίω* once, and *κλάω* five times. *καίω* occurs in 1-8, 1-11, 13-34, 14-1, 14-2, 14-4, 14-11, 14-27, 14-29, 15-5, 15-17, 15-19, 23-19, 26-22, 32-17, 38-9, 42-30, 42-39, 55-22, 55-25, 55-31, 56-7 twice, 60-4, 60-9, 62-5, 65-2, 80-12-2. The only cases of *κάω* are 55-25 and 55-26. For this piece, however, collations of ΓF alone are available, and those of N are still to be noted.⁹⁸ In the following cases of variants, *καίω* rather than *κάω* should be read, 13-40 *ἐκαίετο* ZPNFν *ἐκάετο* ΓΩS, 28-52 *ἐγκαίετε* ΓΦΩM *ἐγκάετε* BUN, 30-5 *καιομένης* ΓΩAC *καομένης* BN *κνομένης* A, 40-8 *καιομένοι* ΓFNA *κάομενοι* BUΨΩM, 78-4-2 *καίειν* ΓΩF AAC *κάειν* B.

The single instance of *κλαίω* (50-24) echoes the same form in a preceding quotation from Homer, and so can hardly count. On the other hand *κλάω* appears five times without a variant, the first four of which are preserved through a double tradition; 27-13, 50-20 (quotation), 80-11-1, 80-11-2, 70-23. In the following variants *κλάω* is preferable, 27-14 *κλάεις* UN *κλαίεις* ΓΩ, 77-22-2 *ἐκλαον* B *ἐκλαιον* ΓΩ, 77-17-1 *κλάεις* B *κλαίεις* ΦΩ, 80-8-3 *ἐκλαεν* NF *ἐκλαιεν* Z, 40-24 *κλάειν* ΓΩMΝΨ *κλαίειν* A *καλεῖ* UB.⁹⁹

λιμπάνω is very rare in Attic.¹⁰⁰ It appears for the first time with *λείπω* on Attic inscriptions from the middle of the fourth century B. C.¹⁰¹ In papyri, *λιμπάνω* does occur but not as often as *λείπω*.¹⁰² Of the Atticists, Aelian uses forms

⁹⁵ Callinicus: *καίω* 124-19; *κλαίω* 69-11, 82-12, 82-13, 111-19 etc. Church fathers: *καίω* 2 Clem. 16-3, Mar. 15-2, Mar. 11-2, Mar. 12-3, H Vis. III-7-2, H Vis. III-2-9; *κλαίω* H Man. 3-3, H Vis. 4-1-7, H Vis. 1-2-2, H Man. 3-3.

⁹⁶ *κλάω* IV 9-4, *καίω* II 10-5, *κλαίω* IV 8-2, IV 19-10.

⁹⁷ Cf. Schmid III 41, G. Meyer par. 64, Brugman 49, Hatzidakis 404, Crönert 106.

⁹⁸ This piece is lacking in BUPΩZ.

⁹⁹ Amores: *κλαίω* 54.

Asinus: *καίω* 20, 51; *κλάω* 22; variants 22 *συνέκλαον* Ψ *συνέκλαιον* ΓN, 22 *κλάουσαν* NΨ *κλαίουσαν* Γ.

Iud. Vocalium: *κλάουσιν* ΓΩNACΨ *κλαίουσιν* A 12.

Parasitus: *κλαίων* ΓΩZNA *κλάων* Ψ 13.

¹⁰⁰ Kühner II 476.

¹⁰¹ Meisterhans 176.

¹⁰² Maysen 402.

of λιμπάνω frequently.¹⁰³ In Lucian, λιμπάνω occurs occasionally compounded with ἀπό, 19-7, 19-18, 22-18, 24-7, 24-9, 67-9. For the aorist of λείπω, see p. 52.

The first person singular present indicative of οἶεσθαι has the two forms οἶομαι and οἶμαι in good Attic.¹⁰⁴ The shorter form οἶμαι is never found in Homer or Hesiod, but is very frequent in Attic poets.¹⁰⁵ As in general with writers of the κοινή, both forms occur in papyri.¹⁰⁶ Callinicus always uses οἶμαι (some 95 times), and likewise the shorter form of the imperfect first singular; *ωμην*¹⁰⁷ not *ώόμην*. Alciphron uses οἶμαι, but both *ώμην* and *ώόμην*.¹⁰⁸

Lucian uses the contracted form οἶμαι almost exclusively, 133 times to two. These two instances of οἶομαι occur in the same expression; 35-15 οὐκ οἶδ' ὅπως . . . ὄραν αὐτήν οἶομαι and 50-16 οὐκ οἶδα ὅπως . . . ὄραν αὐτήν οἶομαι. In 28-23, οἶομαι NU for οἶμαι ΓΩ is probably incorrect. In the first person singular of the imperfect indicative, the form *ώμην* is always used in preference to *ώόμην*.¹⁰⁹

ὀλισθάνω is the primary form, but ὀλισθαίνω appears in later Attic. This secondary form arose from the late aorist ὠλισθησα, made on analogy with the aorist of verbs in -αινω.¹¹⁰ ὀλισθάνω occurs in papyri, and in general is preferred by writers of the higher κοινή.¹¹¹

Among the Atticists, Aristides and Philostratus use the true form ὀλισθάνω.¹¹² In Lucian, of the six instances without variants four have the later ὀλισθαίνω (15-1, 26-1, 37-1, 59-1)

¹⁰³ Schmid III 42.

¹⁰⁴ Cf. Moeris s. v.

¹⁰⁵ Kühner II 498.

¹⁰⁶ Mayser 350.

¹⁰⁷ 295-27, 310-9.

¹⁰⁸ *ώμην* III 38-1, *ώόμην* III 34-2.

¹⁰⁹ Cf. Kühner II 498.

Abdicatus: οἶμαι 2, 9, 15, 16, 19, 20, 21, 22, 23, 27 twice; οἶομαι 3, *ώόμην* 3, *ώόμην* Ω *ώμην* ΓΒΑΧ 12.

Amores: ὠόμην 53 twice, *ώμην* 15.

Parasitus: οἶμαι 1, 6, 22, 42, 51; οἶομαι 3.

Saltatio: οἶμαι 1, 3, 8 twice, 9, 21, 63, 80 twice; οἶομαι 33.

The un-Lucianic *ώόμην* in the Abdicatus and Amores, and the very rare Lucianic οἶομαι in the Abdicatus, Parasitus, and Saltatio are noteworthy.

¹¹⁰ Kühner II 500.

¹¹¹ Crönert 107 note 2.

¹¹² Schmid III 134, IV 319.

and two *ὀλισθάνω* (37-28, 37-29). In the five cases of variants, however, *Γ* often backed by *ΩBU* has the better form *ὀλισθάνω*, which was perhaps written everywhere originally; 10-12 *διολισθάνουσαν* *ΓBN* *διολισθαίνουσαν* *ΩPS*, 14-2 *διολισθάνοντες* *Γ* *διολισθαίνοντες* *ΩFvNZP*, 28-16 *διολισθάνουσαν* *Γ* *διολισθαίνουσαν* *ΦUAC*, 28-30 *διολισθάνοι* *ΓUN* *ὀλισθάνοι* *Ω* *διολισθαίνοι* *AC* *διολισθάνει* *Α*.¹¹³

ὀπνίω, *ὀπύω*. Originally the combination *υι* occurred only before vowels. As early as the fourth century, *υι* became *ῠ* regularly before vowels at Athens. Later, however, the *ι* before vowels was again introduced from the *κοινή* into the texts, where it might or might not have been originally.¹¹⁴

In Lucian the form *ὀπνίω* occurs once without a variant, in a quotation in 42-50. Two cases of variants appear, in which *ὀπνίω* is to be preferred; 22-19 *ὤπνιεν* *Γ* *ὤπνευ* *ΦΩN* *ὤπηεν* *Α*, 47-12 *ὀπνίειν* *ΓΦΩN* *ὀπύειν* *ΑΓ*².

The rare verb *σκέπω* is usually confined in Attic prose to the present and imperfect, while other tenses are supplied from *σκεπάζω*.¹¹⁵ In Lucian, *σκεπάζω* does not occur, and all cases of *σκέπω* are in the present tense, 10-25, 21-8, 25-21, 28-29, 31-23, 34-5, 36-41, 36-42, 37-20, 41-18, 43-22, 77-10-8.

Good Attic writers use *σκοπέω* in the present active and middle only, and supply the other forms from *σκέπτομαι*.¹¹⁶ Lucian, however, does not adhere strictly to this rule: *σκοπέω*, present active and middle 97 times, imperfect active and middle 13 times, future once (19-24), aorist eight times (10-1, 15-6, 36-3, 36-10, 55-44, 59-7, 70-44, 70-59), infinitive once 30-11; *σκέπτομαι*, present active and middle 9-57, 27-27, 36-37, 38-18, 70-50, imperfect 14-10, 24-25, future seven times, aorist and perfect 29 times. Variants occur in 13-32, 14-18, 21-17, 62-7.¹¹⁷

τονθορίζω is a very late spelling for *τονθορούζω*,¹¹⁸ and is hardly

¹¹³ Abdicatus: *κατολισθάνουσιν* *ΒΓΩX* *κατολισθαίνουσιν* *Α* 28.

Demosthenes: *ὑπολισθάνειν* 12.

¹¹⁴ Kühner I 136, I 181. Meisterhans 59 ff.

¹¹⁵ Schmid I 163.

¹¹⁶ Kühner II 537.

¹¹⁷ Abdicatus: *ἐσκεψάμην* 13, 19, 26.

Asinus: *ἐσκοπούμην* 17, 47; *ἐσκεψάμην* 55.

Longaevi: *σκέπτομαι* 2.

¹¹⁸ Lobeck 358.

to be considered possible in the two cases of variants in Lucian. *τονθορύζω* is found without variants in 29-4, 36-26, 38-7, 70-1. The variants are 17-12 *ὑποτονθορύζοντες* ΓD *ὑποτονθορίζοντες* A, 52-1 *τονθορύζετε* ΓA *τονθορίζετε* MGF.

τορνεύω is better than *τορέω* and undoubtedly is to be read in 31-8 *ἐντετορνευμένων* ΓΩAC *ἐντετορευμένων* Γ²N.

CHAPTER VII

TENSES

A. Future

As a rule Lucian uses the Attic future for *-ίζω* verbs, presenting only three cases without a variant of the *-ισω* future. Lucian departs from Attic usage chiefly with three verbs, *αἰνέω*, *γαμέω*, and *θνήσκω*. The regular future *αἰνέσομαι* is used 12 times, but the rarer *αἰνέσω* is also employed five times. With *γαμέω* and *θνήσκω*, our author by far prefers the late futures *γαμήσω* and *τεθνήξομαι* to the better Attic forms. Isolated cases of peculiar futures are *διασκεδάσομεν* from *διασκεδάννυμι*, *έστηξομαι* from *ἴστημι*, *πετήσομαι* (doubtful) from *πέτομαι*, *προκατεδέεται* from *προκατεσθίω*, and *φνήσομαι* from *φνώ*.

The Attic Future. Verbs in *-ίζω* of the Ionic and Attic dialects form their future in *-ιῶ* [*ι(σ)ίω*] not *-ισω*.¹ In Attic inscriptions the future of *-ίζω* verbs is always in *-ιῶ* or *-ιοῦμαι*, except for a single case.² In papyri, the Attic future exists for the most part, although the form *λογίσεισθαι* together with the uncertain *καταρτισόμεθα* does occur.³ The higher *κοινή* in general forms the future of *-ίζω* verbs according to the Attic rule.⁴ In Josephus, however, where there is a great disagreement among mss., the *-ισω* forms prevail,⁵ and in the N. T. the Attic *-ιῶ* is only slightly more prevalent than *-ισω*.⁶

Among the Atticists, Philostratus always uses the Attic future, while Aristides and Aelian slip only once and twice respectively. A great number of *-ισω* forms occur in Dio Chrysostom, but Dindorf has corrected them to *ιῶ*.⁷

In Lucian there are 36 cases of the Attic future: *ἀγωνιῶ* 23-4, 57-58, 64-8, 80-12-4; *ἀκοντιῶ* 37-31; *βαδιῶ* 50-18, 73-29, 73-45, 79-7-4, 79-20-2; *γνωριῶ* 41-16, 55-3; *κομιῶ* 57-47;

¹ Kühner II 107.

² Meisterhans 179.

³ Mayser 356 f., Crönert 225.

⁴ Schmid IV 595.

⁵ W. Schmidt 447 f.

⁶ Blass 43.

⁷ Schmid IV 595.

λογιοῦμαι 28-5, 42-1; μετεωριῶ 79-21-1; οἰκιῶ 73-38; ὄνειδιῶ 23-5, 80-2-1; ποριῶ 32-9; ῥυθμιῶ 50-14, 73-21; σκορακιῶ 41-16; στομιῶ 15-12, 34-29; τειχνιῶ 19-9; φανιῶ 36-28, 43-19; φροντιῶ 5-8, 59-9, 64-2; χαριῶ 1-11, 22-1, 36-7, 59-12, 68-6.

λογίσεσθε 2-10 (λογίσαισθε Jacobitz; cf. Dem. Phil. 1, 31), μετασχηματίσειν 50-9, χαρίση 79-22-4 (χάρισαι Cobet; cf. Hermot. 63, where Γ² supports δρᾶσον) are the only cases of the -ίσω future without a variant. In 11-18 ἔλλεβορίση ΓΡΦ ἔλλεβορίσει ΩΝ, the -ίσω form is a variant upon the aorist subjunctive, which is probably right. In 21-18, Harmon reads λογίσαισθε for λογιείσθε of ΝΑC and λογίσεσθε of ΓΩ, cf. 2-10 above. Other variants are 15-3 μηνιῖν ΓΝΑ μηνιῖεν Ω; 29-12 ἀγωνιῖται ΝΥ (correct: cf. 50-15) ἀνιῖται ΓΦΩΜ and 78-9-1 χαρισαμένους ΓΒ χαρισομένους ΩΜCΑ.⁸

αἰνέω. αἰνέσω sometimes occurs as the future of αἰνέω in the literature of the classical period, but αἰνέσομαι is much more common especially in prose.⁹ In Lucian the regular Attic αἰνέσομαι occurs 12 times: indicative 1-6, 22-10, 32-9, 37-10, 37-14, 56-22, 59-11, 59-61, 66-2, 70-27, infinitive 79-18-2 ἐπαινέσεσθαι ΓΩβ ἐπαινέσασθαι Ε. Forms of the rarer αἰνέσω, however, appear five times, indicative 26-20, 66-2, 67-8, 70-42; participle 2-1. In the active middle future and aorist, Lucian always uses the Attic forms with ε, never the late formations with η.¹⁰

ἀρκέω. Regular, see p. 50.

γαμέω. The true future of this verb is γαμῶ or γαμοῦμαι, and the aorist ἔγημα. In later times, the future γαμήσω and the aorist ἐγάμησα arose by analogy.¹¹ According to Schmid, γαμήσω came into use at the time of Menander.

⁸ Amores: νομιεῖς 3, ἀγωνιούμενοι 18, κομιούντα 47, ἀποικιεῖν 54; νομίσει 39.

Demosthenes: δ ι α β α δ ι σ ω (Γ Β Ν Α Φ), but editions print διαβαδιῶν on inferior G alone.

Iud. Vocalium: λογιούμενον 18.

Lexiphanes: ἐξοικιεῖν 11, φροντιοῦμεν 19.

Soloecista: σολοικιῶ 1.

⁹ Kühner II 352.

¹⁰ Amores: ἐπαινήσειε in quot. 37.

Asinus: ἐπαινέσεσθε 25.

Demosthenes: ἐπαινεσόμεθα 21.

Parasitus: αἰνέσειν 1.

¹¹ Kühner s. v.

The aorist *ἐγάμησα* is the usual form in the N. T., although *ἐγημα* does occur.¹² The church fathers use *ἐγάμησα*.¹³

Dio Chrysostom uses *γαμήσω* and Philostratus the Attic *ἐγημα*.¹⁴ The late future *γαμήσω* is used oftener than the true Attic form by Lucian (5 to 1); *γαμήσω* 10-22, 25-52, 41-8; *γαμήσειν* 41-9, 80-7-2; *γαμῶ* 25-52. It is noteworthy that in 25-52 *γαμῶ* is soon followed by *γαμήσω*, which is only another instance of Lucian's variety in style. Fritzsche¹⁵ would emend *γαμήσεις* to *γαμησεῖεις*, and gives as a reason for suspecting *γαμήσεις* the fact that the form *γαμῶ* just precedes. We have just seen, however, that *γαμήσω* is preferred by Lucian. Of the two aorists, the Attic *ἐγημα* is employed eight times (14-18, 25-16, 30-15, 57-35, 57-60, 62-6, 79-16-1, 80-4-1), while *ἐγάμησα* is used three times (40-13, 41-6, 79-5-4). Two of the latter are in the optative, the only cases of the aorist optative of *γαμέω*.

ἐσθίω. 67-7 contains the form *προκατεδέεται*. In formation, this is the future of *ἔζομαι*, but the context demands that it be from *ἐσθίω*. In 19-14, *κατέδομαι* occurs in a loose quotation from the Odyssey 9, 369 (*ἔδομαι*), and in 79-4-3, *ἔδη*. Quotations from Homer in 24-27, 41-11, and 55-29, have forms from *ἔδω*. For the form *κατεδεσθῆναι* see p. 84.

θνήσκω. On the analogy of forms such as *κεκράξομαι* and *κεκλάγξομαι*, there grew up beside *θανοῦμαι* the form *τεθνήξω*. The entire process of analogy did not become complete until in late Greek, whence *τεθνήξομαι* crept into the texts even of classical authors.¹⁶ Josephus uses this future very frequently.¹⁷ Of the Atticists both Aelian and Philostratus use *τεθνήξομαι*.¹⁸ Lucian always uses the new Attic *τεθνήξομαι*, and never old Attic *θανῶ* or *τεθνήξω*;¹⁹ 20-12, 26-8, 26-17, 28-10, 34-25^a

¹² Blass 55.

¹³ *ἐγάμησα* H Man. 4-1-6, H Man. 4-4-1, H Man. 4-4-2.

¹⁴ Schmid I 231, IV 32.

¹⁵ III, 2, 185.

¹⁶ Rutherford 411.

¹⁷ W. Schmidt 446.

¹⁸ Schmid III 73, IV 76.

¹⁹ A possible exception is in 77-5-2, where BΨA have *θανοῦντι*, ΓΩ *θανέοντι*, and Φ (?) *θανόντι*. The last is read in editions, but the future is better in sense. Harmon favors the ΓΩ reading, pointing out that it forms the close of a hexameter (*ἀεὶ θανέοντι εἰκώς*).

(*τεθνημένων* [lac.] Ω), 34-25^b, 36-31, 55-25, 77-6-2, 77-6-2, 77-6-4, 77-6-5, 77-7-1.²⁰ For perfect see pp. 56 f.

νυστάζω. The future and aorist of this verb in ξ are late vulgar forms.²¹ The only case of the future of this verb in Lucian has a variant, 29-2 *ἐπινυστάσομεν* ΦΩΜ *ἐπινυστάσωμεν* ΓΥ *ἐπινυστάξωμεν* ΝΑCΨ. On the basis of mss. alone, the Attic *ἐπινυστάσομεν* is to be preferred.²²

πέτομαι. See pp. 72 ff.

σκεδάννυμι. In 80-9-5, *σκεδάννυμι* has the rare future *διασκεδάσομεν*.

φύω. The passive of *φύω* does not occur except in late writers.²³ W. Schmidt gives eight instances of the second aorist passive in Josephus.²⁴ The N. T. has two cases of *ἐφύην* for *ἔφυν*.²⁵ Dio Chrysostom has eight cases of the late future passive *φύησομαι*.²⁶ The only case of the passive of this verb in Lucian is a doubtful future passive; 21-19 *ἀναφύσεσθαι* Jacobitz and (if Sommerbrodt's silence is trustworthy) ΩSP *ἀναφύσεσθαι* UNDI² *ἀναφύεσθαι* Γ'CAF.²⁷

B. Aorist

In general the aorist of verbs in -αινω is formed with *ā* after *ε*, *ι*, *ρ*; otherwise in *η*. Exceptions are *ἐκοίλανα* once, *ἐκέρδανα* twice, *ἔδιηνα* three times, and *ἔσήμανα* once (although regular *ἔσήμηνα* appears eleven times). The first and second aorists of those verbs which in Attic maintain one aorist or the other almost exclusively, become very much mingled in later writers. Thus Lucian uses rare *ἠλόμην* three times, Attic *ἠλάμην* twice; *εἶπα* always in the imperative third singular and second plural besides *ἀπείπασθε*, otherwise *εἶπον*; rare *ἐβίωσα* about equally in the indicative with good Attic *ἐβίων*; *ἔζησα* twice; and vulgar *ἔλειψα* once. Also, of the two aorists *ἤνεγκον* (older and better Attic) and *ἤνεγκαν*, Lucian uses the former

²⁰ Asinus: *τεθνήξομαι* 33.

Soloecista: *τεθνήξω* is condemned in 7.

Tyrannicida: *τεθνήξομαι* 6, 18.

²¹ Blass 43.

²² Editions and Kühner s. v. should be corrected.

²³ Kühner II 567.

²⁴ Page 467.

²⁵ Blass 45.

²⁶ Schmid I 86.

²⁷ Abdicatus: *ἀναφύσεται* 27.

only in the imperative, participle, and infinitive active; in all other cases as well as in some of the above, Lucian uses the second aorist. Other rare aorist forms are ἡρνησάμην twice (Attic ἡρνήθη once), ἐγάμησα three times (ἐγγημα eight times), ἐπισπόμενος once (doubtful), ἐκράτυνα twice (ἐκρατυνάμην lacking), poetical ὠλισθον three times, and ἔσβην indiscriminately with ἐσβέσθην. Lucian uses Attic ἐπριάμην to a very great extent, but eight cases of rare ὠνησάμην (never ἐωνησάμην) do occur.

The Liquid Aorist. In Attic inscriptions verbs in -αινω with ι or ρ preceding form their aorist in -ᾶνα, otherwise in -ηνα.²⁸ However, ἐκοίλανα and ἐκέρδᾶνα do occur in Attic prose as exceptions. The verb διαίνω, also, from early poetry and late prose, has the aorist ἐδίηνα. In papyri, the forms λοιμανάμενοι, μιάναντες, ἀνακαθᾶραι, ἐπιχάραντες etc. occur, likewise both σημήναι and σηᾶναι from σημαίνω.²⁹ Josephus prefers forms with η in the indicative, and the α forms in the infinitive and participle.³⁰ Both ἐκάθηρα and ἐκάθαρα are to be found in Plutarch.³¹ In the N. T., verbs in -αινω and -αιρω take the ᾶ form of aorist regardless of the preceding sound.³²

Where ε, ι, ρ precede -αινω or -αιρω, the Atticists form the aorist correctly with ᾶ. In other cases, Philostratus keeps strictly to the Attic rules, but Aristides and Aelian have the forms σηᾶναι, and καθᾶραι; Aelian has also ὑφᾶναι, φῆναι.³³ Lucian adheres very closely to Attic usage. In general he forms the aorist with -ᾶ- after ε, ι, ρ, otherwise in -η-. The exceptions to this rule are ἐκοίλανα once, ἐκέρδᾶνα twice (exceptions likewise in Attic), and ἐδίηνα three times (a verb from early poetry and late prose). Although correct in eleven cases of the aorist of σημαίνω, yet in 73-36 Lucian has ἐσήμηνα.

The following are the forms in -η- without a variant: ἐδίηνα 36-20 twice, 65-6; ἐδιύφηνα 13-15; ἐλυμηνάμην 68-2; ἔμηνα 80-1-2; ἐσήμηνα 25-21, 38-10, 42-19, 42-20, 42-26, 42-53, 50-12, 50-24, 63-9, 64-1; ἔτεκμηράμην 24-5, 70-1; ἔφηνα 14-2, 14-10, 15-2, 15-8, 15-24, 22-4, 25-5, 25-32, 27-27, 28-23, 29-5, 29-27, 31-

²⁸ Meisterhans 182.

²⁹ Mayser 360, Crönert 226.

³⁰ W. Schmidt 459 f.

³¹ Weissenberger 22.

³² Blass 42.

³³ Schmid IV 594; cf. Lobeck 25 f., Rutherford 76 f.

19, 32-14, 43-9, 50-20, 52-4, 55-II, 57-24, 59-34, 67-1, 70-56, 70-82, 70-71, 77-21-1, 78-10-1, 79-4-1; ἐχαλέπηνα 80-3-1.

The following cases of aorists in -a- occur without a variant, ἐδυσχέρανα 51-26, 59-7, 60-9; εὐφράνα 59-7; ἐκέρδανα 50-20, 77-4-1; ἐκοίλανα 14-37; ἐμίανα 31-3, 42-56; ἐξήρανα 60-2; ἐσήμανα 73-36; ἐχλίανα 42-21; ἔχρανα 29-6.

In the following two instances, the first forms are preferable, 42-1 ἀνακαθῆρασθαι Γ ἀνακαθῆραι Γ in marg. ἀνακαθάρασθαι ΒΨ et Ψ², 79-9-1 ἐπεσήμανεν ΓΩΒΑC ἐπεσήμηnen Ψ. Unimportant variants occur in 14-37, 14-41, 19-27, 50-19, 73-16, 79-20-2.³⁴

ἀλίσκομαι. The aorist is always ἐάλως as in Attic. See under perfect, p. 55.

ἄλλομαι. The first aorist ἠλάμην and not the second aorist ἠλόμην is the common form among Attic writers.³⁵ The second aorist ἐναλέσθαι occurs in a papyrus fragment.³⁶ Both aorists occur with equal frequency in the N. T.³⁷ In Lucian, ἠλάμην occurs twice with no important variant, 31-14, 56-2 (ἤλλατο AC), and the second aorist once, 59-9 ἀλόμενος. But there are two instances involving variants, where Lucian seems to have written the second aorist, 55-42 ἀλέσθαι Γ ἄλλεσθαι F, 77-14-5 καθαλέσθαι ΒΨ καθάλλεσθαι ΓΦΩ.³⁸

ἀρκέω. The future and aorist of ἀρκέω are formed regularly in Lucian, ἀρκέσω 57-57, 70-30, 79-20-9, and ἤρκεσα 10-7, 28-2, 37-38, 40-24, 41-23, 51-2, 70-28, 77-12-4. In 24-10, however, a good ms. of the β group contains a vulgar form, διαρκέσαι ΓΩΦΝ διαρκῆσαι UΑ.

ἀρνέομαι. The first aorist passive ἠρνῆθην and not the middle is the usual form in Attic prose.³⁹ By N. T. times, however, the aorist passive had given way almost entirely to the aorist middle.⁴⁰ Among the church fathers, a single

³⁴ Abdicatus: ἀπέφηνα 14.

Amores: ἐπαθῆνατο 29; κατέφραναν 1.

Demosthenes: ἀπέφηναν 37.

Hippias: ἔφηνα 3, 4.

Iud. Vocalium: ἀπέφηnen 11; τεκτῆραντας 12.

Parasitus: χαλεπήναι Α χαλεπήνει ΓΖ χαλεπήνη Γ²ΩΝΨ 12, ὀνόμηne (in quot.) 47, εὐφράναι 51.

³⁵ Kühner II 363.

³⁶ Mayser 362.

³⁷ Blass 54.

³⁸ Asinus: ἐξήλατο ΝΨ ἐξήλλατο Γ 53.

³⁹ Kühner II 374.

⁴⁰ Blass 46.

case of the aorist passive occurs, but 16 of the aorist middle.⁴¹ Aristides always uses ἡρνήθην.⁴² In Lucian, the middle appears twice (55-13, 80-7-4), and the regular passive once (79-21-1).

βίωω. The first aorist ἐβίωσα is very rare in Attic. The usual Attic form is the second aorist ἐβίωον.⁴³ In the N. T., forms of ἐβίωσα not ἐβίωον are always used.⁴⁴ Of the Atticists, Aelian employs the un-Attic ἐβίωσα,⁴⁵ and Philostratus the Attic ἐβίωον.⁴⁶ Lucian follows the Attic usage fairly closely. The infinitive βιῶναι occurs 22 times without a variant, (19-3, 19-9, 19-13, 20-19, 26-10, 27-2, 27-12, 28-29, 61-33, 70-6, 70-30, 70-49, 70-50, 70-52, 70-63, 73-25 twice, 73-44, 77-1-1, 77-2-1, 77-23-1, 77-23-2), and βιῶσαι never. The participle βιούς occurs in 57-23, and in 20-17 we find διαβιούς ΓΩ διαβιώσας ΝΑΑ. The indicative ἐβίωσα, however, occurs equally with ἐβίωον: ἐβίωσα 19-23, 70-10, 73-13; ἐβίωον 26-10, 55-32, 77-9-1.⁴⁷

γαμέω. The Attic ἔγημα is employed eight times, un-Attic ἐγάμησα three times. See under future pp. 46 f.

ἐγείρω. In good Attic, the rare and poetical second aorist ἡγρόμην is always used for the middle, while the first aorist is reserved exclusively for the active.⁴⁸ Lucian adheres to this usage, ἐπήγειρας 22-1; ἐπεγείρας 9-30, 17-32, 25-36, 30-10, 55-43; ἐπεγείραι 10-13, 42-10—ἀνεγρόμενος 14-26, 14-35, 22-1, 25-41, 29-17, 36-30, 57-61, 80-43. Two cases of variants are 73-46 ἀνεγρόμενοι ΓΦΑC (correct) ἀνεγειρόμενοι Ω, 79-11-2 ἀνεγρόμενος ΓΩB (correct) ἀνεγειράμενος Ψ.⁴⁹

εἶπον. Besides the second aorist εἶπον, there exists the rare

⁴¹ ἡρνήθην Smyr. 5-1, ἡρνησάμην H Vis. 2-27, H Sim. 9-28-4, H Vis. 2-4-2, H Sim. 9-28-4 twice, H Sim. 9-28-8, Diog. 7-7, H Vis. 2-3-4, Diog. 10-7, H Sim. 9-26-6, H Sim. 8-3-7, H Sim. 8-8-4, H Sim. 9-26-3, H Vis. 2-2-8, 2 Clem. 17-7, H Vis. 2-2-8.

⁴² Schmid IV 603.

⁴³ Kühner II 384.

⁴⁴ Blass 45, 55.

⁴⁵ Schmid III 391.

⁴⁶ Schmid IV 33.

⁴⁷ Longaevi: βιῶναι I, 2, 3, 10, 25; βιῶσαι 8 twice; ἐβίωσα II, 17, 18, 20, 21, 25.

Tyrannicida: βιῶναι 18.

The constant use of ἐβίωσα, and two cases of βιῶσαι, which never appears in Lucian, are strong evidence against authenticity of the Longaevi.

⁴⁸ Kühner II 406.

⁴⁹ Demosthenes: ἐγείραι 40.

first aorist *είπα*. The latter is found chiefly in Ionic and vulgar prose, although Attic writers were fond of its second persons.⁵⁰ In Attic inscriptions from about 350 to 250 B. C., the third person of the imperative swings between *είπέτω* and *είπάτω*. Of the participle there exists the form *είπας* (cir. 300 B. C.), but of the infinitive only *είπειν*.⁵¹ In papyri, cases of the imperative do not exist, but with the other forms, the first aorist *είπα* is used much more frequently than *είπον*.⁵² The first aorist has almost superseded the second aorist in all forms in the N. T.⁵³ In the church fathers several cases of the first aorist occur,⁵⁴ but in general the second aorist has again returned to its own. In Lucian, no case of the second person indicative occurs.⁵⁵ In the imperative, however, the second plural is used five times, always as the first aorist *είπατε*, 1-5, 19-6, 19-27, 22-14, 28-4. There are six instances of the imperative third singular, and one of the third plural, all being first aorist forms: *είπάτω* 10-14, 17-23, 29-15, 29-29, 41-12, 77-12-1; *είπάτωσαν* 17-37. The very rare middle occurs in 77-29-1, *ἀπείπασθε*.

ἐπριάμην. See *ὠνέομαι*.

ζάω. Lucian uses only two cases of the aorist *ἔζησα*. See pp. 66 f.

θάπτω. Not *ἐθάφθην* but *ἐτάφην* is always used by Lucian; 34-26, 78-9-1.

κρατύω is usually used in the middle by Attic writers. Lucian uses it in the active; *ἐκράτυνα* 1-3, 43-16.⁵⁶

λείπω. In the N. T. *ἔλειψα* sometimes occurs for *ἔλιπον*.⁵⁷ The form *καταλείψας* is also found in Philostratus.⁵⁸ In 80-7-3 all available mss. (NZF) agree on the peculiar first aorist *καταλείψασαν*.⁵⁹

⁵⁰ Blass 47.

⁵¹ Meisterhans 184.

⁵² Mayser 331.

⁵³ Blass 47.

⁵⁴ *είπα* H Vis. 3-3-5, H Man. 7-5, 1 Clem. 12-6, H Vis. 3-2-3, H Vis. 4-3-7; *είπάτω* 1 Clem. 54-2.

⁵⁵ *είπας* Soloecista 3.

⁵⁶ Saltatio: *κρατύνειν* 35.

Tyrannicida: *κρατύνων* 5.

⁵⁷ Blass 58.

⁵⁸ Schmid IV 38.

⁵⁹ Parasitus: *λείψαντα* 42.

νεωλκέω. For variant of the regular νεωλκήσας see p. 36.

ὀλισθάνω. The late aorist ὠλισθησα never occurs in Lucian, but the poetical second aorist ὠλισθον appears thrice (22-26, 64-1, 64-15), and once as a variant, 78-15-2 ἀπολισθάνοι ΒΨΑ ἀπολισθοίη ΓΩ ἀπολισθείη C.

σβέννυμι. The aorist passive ἐσβέσθη and the intransitive second aorist ἔσβην are used indiscriminately, and in one case they occur as variants of each other: ἐσβέσθη 13-29, 21-5, 60-2; ἔσβην 17-15, 25-1, 26-19, 34-21; variant 19-27 ἀποσβήναι ΓΦΩANS ἀποσβεσθήναι AF. See p. 28.

φέρω. Of the two aorists ἤνεγκον and ἤνεγκα, the former is the older. Neither form is found in Homer, but rather the form ἔνεικα.⁶⁰ In Attic inscriptions ἤνεγκα (from 362 B. C.) is often found in the indicative beside the older form ἤνεγκον (after 403 B. C.). The imperative and infinitive always use the second aorist stem, while the participle always uses the first aorist stem. From about 370 B. C. forms with the diphthong appear (ἐνείκη), but these disappear at about 322 B. C.⁶¹ Papyri of the third century B. C. show forms with -α in great preponderance over second aorist forms. From 200 to 100 B. C. the infinitive shifts between -αι and -εῖν, while the other forms show only the first aorist stem. Diphthongal forms like ἐνεικεῖν are entirely lacking.⁶² In the N. T., forms of ἤνεγκα are used entirely except for the infinitive, which is always in -εῖν.⁶³

In Lucian, the second aorist is used only in the active imperative, participle, and infinitive. The first aorist is used in all other forms, as well as occasionally in the above mentioned. Forms of the first aorist occur in 2-4, 28-32, 28-33, 28-37, 29-12, 43-2, 55-20, 64-1, 77-12-3, 77-12-4, 77-28-2. The only instance of the aorist middle has the first aorist stem, 12-23 προσηγέκατο. In the imperative, the second aorist is used in the active, while the first aorist is used in both voices; 24-20, 29-32, 29-34, 77-1-4, 78-4-2, 78-8-1, 79-9-1. Similarly as regards the participle, cases of the second aorist occur in the active voice (32-3, 42-40, 51-21, 57-7, 64-11, 79-8-1, 80-13-1), and of the

⁶⁰ Kühner II 560, 30.

⁶¹ Meisterhans 183 f.

⁶² Meisterhans 183 f.

⁶³ Blass 47.

first aorist in both active and middle voice (active 17-5; middle 29-27, 64-1, 65-15, 70-62). A single case occurs of the aorist middle infinitive, which is a first aorist (61-8), while many cases occur of the aorist active, always with the second aorist ending (10-2, 13-12, 21-37, 25-43, 37-28, 42-2, 77-12-1, 79-5-3, 79-6-2, 80-7-1, 80-10-2).⁶⁴

ώνέομαι in good Attic has no aorist, but supplies one through *ἐπριάμην*.⁶⁵ In Attic inscriptions *ώνήσασθαι* appears for *πρίασθαι* from the Roman period on.⁶⁶ The aorists *έωνήσατο* and *ώνήσασθαι* appear in papyri.⁶⁷ In the N. T. the aorist of *ώνέομαι* occurs with the augment coalesced, i. e. *ώνησάμην* for *έωνησάμην*.⁶⁸ Plutarch uses both coalesced and uncoalesced forms.⁶⁹

Lucian sometimes employs *ώνησάμην*, never *έωνησάμην*, but to a far greater extent Attic *ἐπριάμην*. *ώνησάμην*: indicative 27-18, 27-26, 31-10, 55-9, 73-20 (*ώνησαιμην* Ω); participle 27-6^a, 27-6^b *ώνησάμενος* U *ώνούμενος* ΓΝ; optative 80-2-3. *ἐπριάμην*: indicative 30-2, 31-5, 31-7, 31-13, 31-14, 34-39, 52-6, 56-20, 59-28, 70-58, 80-2-1, 80-14-3; participle 25-42, 27-27, 31-4, 51-21, 70-81, 73-15, 77-7-1; infinitive 25-20, 30-2, 31-4, 61-34, 70-58, 70-61, 79-20-16; subjunctive 27-3, 27-9, 27-15, 27-26; optative 27-12, 31-19, 56-20, 70-61.

The perfect *έώνημαι* is used occasionally by Lucian (8-33, 22-29, 27-6, 27-25, 27-27, 31-6, 41-24), once with *ἐπριάμην* as a variant, 27-27^b *έώνημαι* (correct) ΓΩΝ *ἐπριάμην* U.⁷⁰

χέω For aorist see p. 35.

⁶⁴ Asinus: *ένεγκέιν* 2, 29, 31; *ένεγκών* 30, 31; *ένεγκαντες* 53.

Demosthenes: *άνήνεγκα* 17.

Longaevi: *ένεγκάμενος* 19.

Saltatio: *ένεγκών* 63, 83.

Soloecista: *ένεγκέιν* 10.

Tyrannicida: *ύπηνέγκαμεν* 4.

⁶⁵ Rutherford 210 ff.

⁶⁶ Meisterhans 182.

⁶⁷ Mayer 415, Crönert 283, note 4.

⁶⁸ Blass 61.

⁶⁹ Weissenberger 22.

Asinus: *ώνησάμην* 35, 36, 42, 46, 48; *έώνημαι* 36 twice.

Lexiphanes: *ἐπριάμην* 2.

Parasitus: *ἐπριάμην* 42.

The Asinus always employs *ώνησάμην* and *έώνημαι* and never *ἐπριάμην*.

⁷⁰ Abdicatus: *ἐπριάμην* 16.

C. Perfect

One of the commonest corruptions of the perfect middle and passive in the κοινή is the insertion of σ before μ of the personal endings. Two verbs show such corruption in Lucian.

κλείω. The perfect middle and passive of *κλείω* was originally *κέκλειμαι*. Later σ was inserted before μ by analogy. Papyri and inscriptions always have correct *κέκλειμαι*,⁷¹ but the N. T. always has *κέκλεισμαι*.⁷² Aristides uses this perfect without σ four times, otherwise with σ .⁷³ In Lucian *κέκλειμαι* is wholly lacking without a variant, but incorrect *κέκλεισμαι* occurs thrice (25-13, 42-14, 80-12-3). Two instances of variants are, 22-28 *κεκλεισμένων Γ¹ΩΝ κεκλειμένων Γ²*, 57-29 *κατακεκλειμένα ΓΒ κατακεκλεισμένα ΑC*.⁷⁴

κονίω. The regular perfect *κεκόνιμαι* occurs only in 79-24-1 without a variant. In 19-3, 37-3, and 37-6, Γ¹ had *κεκονισ-*, but a later hand erased the σ . In 25-45, ΩΝΖ read *κεκονιμένοι*, Γ *κεκονισμένοι*.

κεράννυμι. The regular perfect of *κεράννυμι* is *κέκραμμαι*, but among late writers the form *κεκέρασμαι* occurs.⁷⁵ In Lucian the regular perfect occurs twice (29-33, 59-55), but once (80-4-4) all available mss. (ZNF) agree on the late *κεκερᾶσθαι*. See p. 28.

Beyond this the only peculiarities in the formation of the perfect affect individual verbs.

άλίσκομαι. The uncontracted aorist *έάλως* and perfect *έάλωκα* are the usual forms in Attic, although contracted *ήλως* and *ἄλωκα* do occur.⁷⁶ The Atticists just as the Attic writers shift between *έa-* and *ή-*forms, but among some (Aristides, Aelian, and Philostratus) there also exists beside *ἀνήλωσα* and *ἀνεάλωσα* the vulgar *ἀνάλωσα*.⁷⁷ In Lucian, the uncontracted *έάλως* and not *ήλως* is always used 36-24, 47-10, 50-15, 55-44, 57-3, 57-28, 65-4, 77-27-7. The uncontracted perfect stem *έάλωκ-* is always employed in the simple verb, 4-4, 17-20, 28-2, 34-2, 57-40, 80-11-2. The unreduplicated

⁷¹ Mayser 376, Meisterhans 36.

⁷² Blass 41.

⁷³ Schmid II 31.

⁷⁴ Iud. Vocalium: ἀποκέκλεικέ μοι ἈΝΨ ἀποκεκλεισμένον οπ. μοι ΓΩΜC 9.

⁷⁵ Kühner 457, Blass 57.

⁷⁶ Kühner II 361.

⁷⁷ Schmid IV 592.

stem always appears in the perfect system, when in compound, *ἀνάλωκα* 70-83, 79-28; *καταναλωμένων* 50-20; *ἐξαναλωκότες* 37-25.⁷⁸

δίδω. From the weak perfect plural of *δίδω* (*δέδιμεν*) is built a weak singular *δέδια*. This occurs frequently in Homer and old Attic poetry, the lyrical parts of Aeschylus and Sophocles. From the weak perfect there lives in Attic prose only the participle, which too Aristotle abandons. Thucydides and Xenophon (*Hellenica*) give up the weak singular entirely, while Demosthenes retains it twice. The lower *κοινή* gives up *δίδω* entirely, because it is so easily confused with *δίδω* = give.⁷⁹ Aelian uses both forms of the perfect; in the third singular *δέδοικε* exclusively, in the third plural with two exceptions *δεδοίκασι*, and in other cases the shorter stem more often than the longer. Philostratus uses both perfects.⁸⁰ In Lucian *δέδοικα* is found in the perfect singular nine times (8-8, 8-13, 9-35, 24-3, 35-16, 50-16, 57-21, 65-9, 71-5), in the third plural pluperfect three times (14-8, 17-12, 80-13-2), and in the participle twice (15-13, 17-29). The second perfect *δέδια* is used much more often; indicative 45 times, participle 24, infinitive six times. There are four incorrect variants in the indicative, 28-18 *δέδιτε* ΓΜ *δεδιάτε* ΒΥΑΝΑC *δέιδιτε* Φ,⁸¹ 34-9 *δεδιότος* ΦΩΝ *δεδειότος* Γ, 34-36 *έδεδιεν* ΦΩΝ *έδεδείην* Γ, 79-20-2 *δέδιμεν* ΒΦΩ *δεδιάμεν* ΓΝΑΑC.⁸²

διαφθείρω. The second perfect *διεφθορώς* in an intransitive sense is late Greek.⁸³ Aristides has the first perfect *διέφθαρκα*

⁷⁸ Chabert mistates Lucian's usage in this regard.

Abdicatus: *ἀνάλωσα* 9, 24.

Asinus: *έάλως* 25; *έάλωκα* 24, 45, 47.

Demosthenes: *ζωλα* 22; *καταναλώκει* 24; *κατανάλωται* 22; *καταναλωκότες* 41, *καταναλωκότες* ΒΝΑΓ *καταναλωκότες* Γ 42.

Parasitus: *έάλως* 52; *έάλωκα* 44, 57.

⁷⁹ Schmid IV 602.

⁸⁰ Schmid III 39, IV 33.

⁸¹ Cp. Cobet 393.

⁸² Abdicatus: *δεδιώς* 31; *δεδιέναι* 5.

Asinus: *δέδοικα* 24, 51; *έδεδιεν* 53; *δεδιώς* 21, 39, 45, 51.

Demosthenes: *δέδοικα* 35; *έδεδιεν* 24, 37; *δεδιώς* 16.

Iud. Vocalium: *δεδιώς* 8.

Lexiphanes: *δέδοικα* 20.

Parasitus: *δέδοικα* 41; *δεδιώς* 55.

Saltatio: *δεδοικώς* 63; *δεδιώς* 83.

Tyrannicida: *έδεδιεν* 13.

⁸³ Condemned in Solocista 3 and 8.

along with the second perfect, but always with a transitive sense as in good Attic.⁸⁴ Philostratus uses *διέφθορα* generally with an intransitive sense, rarely with the active meaning.⁸⁵ Lucian himself uses the intransitive *διέφθορα* once (8-15), but the regular perfect middle participle six times, 1-3, 12-14, 27-12, 29-3, 42-44, 79-18-1. In 79-13-2, γ (and Thos. Magister) has *διεφθορώς τὸ σῶμα*, β *διεφθαρμένος τῷ σώματι* (Fritzche *διεφθαρμένος τὸ σῶμα*).

ἐγείρω. In 42-19 the very rare pluperfect *ἐγήγγερτο* occurs.

ἐμπολάω. In 19-1 occurs a very odd form of the perfect, made through ignorance of the verb stem; i. e. *ἐμπεπολήκαμεν* (TMC incorrectly have ω for ο). In the other cases of the perfect of this verb the correct forms are used; 36-23 *ἀπημπολήσθαι*, 36-24 *ἀπημπόληκας*.

ἔοικα. The poets of the classical period use various forms of *εἰκώς* instead of *εοικώς*, wherever the meter permits. The neuter *εἰκός*, however, seems to be used beside *εοικός* with no distinction.⁸⁶ Lucian follows the regular Attic prose use, employing *εοικώς* 57 *εἰκώς* 10 times. While *εοικώς* occurs in all genders and numbers, *εἰκώς* appears only in the neuter plural 8-33, 9-8, 15-3, 17-40, 21-22, 28-14, 28-22, 37-40, 51-16, 64-2. In 65-3, ΓΑΝ have *ἀπεικότα* (masc.) but Φ has *ἀπεικότα*.⁸⁷

ζάω. Lucian never uses the perfect of *ζάω*.

θνήσκω. In the perfect tense, Attic writers usually use *τέθνηκα* for the singular, *τέθναμεν* for the plural, and both stems for the infinitive and participle.⁸⁸ Forms of *τέθνηκα* alone are found in papyri.⁸⁹ In the N. T. the perfect participle is always *τεθνηκώς*.⁹⁰ Writers of the *κοινή* use both short and long forms in the perfect.⁹¹ Of the Atticists Aelian clings entirely to the shorter forms; Aristides has *τεθνεώς* and *τεθνάσαι* in addition to *τεθνηκώς*; and Philostratus always has forms of *τέθναμεν* with the exception of *τεθνηκότα*.⁹² Lucian has a

⁸⁴ Schmid II 34.

⁸⁵ Schmid II 40.

⁸⁶ Kühner II 411.

⁸⁷ *εἰκῶτα* 50-24 (quot.).

⁸⁸ Kühner II 442.

⁸⁹ Mayser 397.

⁹⁰ Blass 52.

⁹¹ Schmid IV 596.

⁹² Schmid III 40, IV 36.

special usage for both *τέθνηκα* and *τέθναμεν*. Forms of *τέθνηκα* are used exclusively in the perfect singular (28-32, 40-13, 42-52, 77-13-1, 77-14-1, 77-14-5, 77-16-11 twice, 77-26-1, 78-14-3, 79-14-1, 80-6-1), and pluperfect singular and plural (14-2, 57-60, 63-11, 77-13-1, 77-14-1, 77-27-3). A single case of this stem occurs in a participial form, 34-11 *τεθνηκυίας*. Forms of *τέθναμεν* are used exclusively for the perfect plural (19-6, 19-21, 19-26, 77-11-2, 78-12-2, 79-2-1), infinitive (1-9, 10-23, 13-33, 29-8, 55-21 twice, 59-21, 77-6-1 twice, 77-27-9 twice, 79-26-2, 80-9-2), and the masculine forms of the participle, *τεθνεώς* (19-5, 19-18, 21-45, 38-10, 42-33, 57-18, 77-20-4). In the following cases of variants, members of both groups go contrary to the general usage; 26-23 *τεθνᾶσι* γB *τεθνήκασι* N^A, 34-14 *τεθνεῶτα* ΓΩΝ *τεθνηκότα* Φ, 77-16-3 *τεθνεώς* γ *τεθνηκός* β.⁹³

λαγχάνω. The usual perfect of *λαγχάνω* in Attic is *εἶληχα*. The second perfect *λέλογχα* is Ionic and vulgar.⁹⁴ Attic inscriptions always have *εἶληχα*.⁹⁵ Lucian always uses vulgar *λέλογχα*; 40-20, 42-11.⁹⁶

δράω. Always *έώρακα* in Lucian. See pp. 70 f.

οἶγω. The perfect *-έωγα* for the better *-έωγμαί* is never found in inscriptions.⁹⁷

The late *-έωγα* occurs once in the N. T., otherwise the correct *-έώγμαί*.

Aelian generally uses *-εωγμένος* (but *-εωγός* occurs once or twice).

Although Soloeicista condemns the use of un-Attic *άνέωγα*,⁹⁸

⁹³ Asinus: *τεθνηκός* 44.

Demosthenes: *τέθνηκα* 29, 30.

Parasitus: *τεθνηκός* 50.

Podagra: *τ ε θ ν ὦ σ* 9.

Soloeicista: *τέθνηκα* 5.

Tyrannicida: *τέθνηκα* 1; *τεθνεώς* 13.

⁹⁴ Kühner II 496, Schmid 232.

⁹⁵ Meisterhans 185.

⁹⁶ Amores: *λέλογχα* 18; *εἶληχα* 12, 22, 24.

Asinus: *εἶληχα* 22.

Soloeicista: *εἶληχα* 5, 7; *λέλογχα* 7 (condemned), 5.

The three cases of *εἶληχα* in the Amores are very significant.

⁹⁷ Meisterhans 91, 185.

⁹⁸ Par. 8.

Lucian employs it four times, 22-6, 37-29, 73-4, 77-4-1. The true Attic ἀνέωγμαi also occurs six times, 15-30, 31-2, 36-17, 70-20, 78-4-2, 80-8-3.⁹⁹ There are in addition two cases of variants, where the ms. families are divided, 22-30 ἀνέωκται Γ¹ΦΩ ἀνέωγε Γ²UN, 22-32 ἀνέωκται Γ¹ΦΩ ἀνέωγε καί Γ²UN.¹⁰⁰

τέθηπα, poetical and rare in early prose, appears 14 times in Lucian, 8-35, 19-16, 25-28, 25-56, 26-23, 28-34, 29-11, 36-42, 41-13, 41-20, 42-13, 55-39, 68-8, 68-9.

τύπτω. The only case of the perfect of this verb is the very peculiar τετυπτημένος 9-16.

⁹⁹ Schmid and Chabert incorrectly assert that Lucian uses the un-Attic form often, and the true form but twice.

¹⁰⁰ Asinus: ἀνέωκτο 29, ἤνοιγεν 50.

CHAPTER VIII

IRREGULAR VERBS

εἰμί. All grammarians condemn *ἤμην* for *ἦν*. Such cases as appear in Attic authors should be corrected. Also *ἦς* for *ἦσθα* never appears in Attic.¹ Papyri always have *ἤμην* rather than *ἦ* or *ἦν*, and *ἦτε* rather than *ἦστε*.² Josephus has *ἤμην* several times, and *ἦς* for *ἦσθα* in all cases except one.³ Plutarch uses *ἦς* for *ἦσθα* generally to avoid hiatus.⁴ The following un-Attic forms occur in the N. T.: *ἤμην* exclusively, *ἤμεθα* occasionally (although usually *ἤμεν*), and *ἦς* in all cases except one, which is the only instance of the ending *-θα* in the N. T.⁵ The church fathers always have *ἤμην*, *ἦς*, and *ἦτε*.⁶

Of the Atticists Dio Chrysostom has one, and Alciphron two cases of *ἤμην*. Philostratus, Aristides, and Aelian uses *ἦσθα* exclusively.⁷

In Lucian *ἤμην* occurs only in 77-28-2 without a variant. In 14-25 we find *παρήμην γ παρήν β*. The longer and true Attic form of the second singular is almost universal, occurring 23 times, 19-13, 22-13, 22-21 (*οἶσθα* ΓΦΩΝ), 22-24 twice, 25-38, 34-32, 36-24, 51-1, 66-3, 70-15, 77-13-1, 77-16-5, 77-27-9, 77-28-1 twice, 77-28-2, 77-28-3, 78-13-1, 78-13-2, 79-4-1, 79-8-1. The late form *ἦς*, however, occurs twice 77-7-1 *παρῆς* ΓΩβ, 77-16-3 *συνῆς* ΓΦΩ (*συνείς* β). Two cases of variants occur in 22-19; *συνῆσθα* Γ²Ω *συνῆς* Ν *συνείς* Γ¹Α, *ἦσθα* Γ²Ν *ἦς* Γ¹Ω. The one case of the dual has the common σ form *ἦστην* (26-3), and the second plural always has the shorter *ἦτε*.⁸ For imperative and optative see pp. 17 ff.

¹ Lobeck 152, Rutherford 226.

² Mayser 356.

³ W. Schmidt 484.

⁴ Bernardakis Preface to *Moralia* I 72.

⁵ Blass 53.

⁶ *ἤμην* H Vis. 1-1-2, H Vis. 1-2-1, H Vis. 3-6-7, H Sim. 9-1-2; *ἦς* 2 Clem. 17-5, H Vis. 3-6-7, H Sim. 9-1-2; *ἦτε* 1 Clem. 50-5L.

⁷ Schmid IV 399; Alciphron II 10-1, III 1 -3.

⁸ *Abdicatus*: *ἦσθα* 10, 24.

Amores: *ἦσθα* 53; *ἦς* 3.

Asinus: *ἤμην* 15, 46 (om. Γ); *ἦσθα* 24.

εἶμι and *ἔρχομαι*. *εἶμι*, simple or compounded with a preposition, always had a future meaning. *ἔρχομαι* was used to make up the present indicative. Since *εἶμι* formed no aorist or perfect, *ἔρχομαι*, with its modified root *ἐλυθ-*, furnished these forms also. Attic then employed *ἔρχομαι* only in the present, aorist, and perfect indicative. Exceptions to this rule (outside of Xenophon) occur as follows: *ἐπήρχοντο* and *προσήρχοντο* in Thucydides, *ἀπερχόμενοι* in Lysias, *ἐπεξερχόμενοι* in Antiphon, and *περιήρχετο* in Aristophanes. *ὑπέρχομαι* acquired a secondary meaning never attached to *ὑπείμι* (to fawn upon, cringe), and when used with this special sense was inflected throughout the imperfect and the present of all moods.

The future *ἐλεύσομαι* was rendered unnecessary in the indicative, by the complete transition of the present tense of *εἶμι* to a future signification.⁹ In the optative and infinitive, however, and in the participle, forms of *ἐλεύσομαι* were naturally used, since *ῥοιμι*, *ἴεναι*, and *ἰών* were always employed in a present sense.¹⁰

ἐπήρχετο occurs once in papyri, and *ἐλεύσομαι* in compound is very frequent.¹¹ The hybrid form *ἐπελεύσασθαι* together with *ἦλθοσαν*, *μετῆλθαι*, and *ἀπελήλθε* occurs several times.¹² In the popular language of the N. T. *εἶμι* is not used either as a simple verb or in composition, but it is entirely superseded by *ἔρχομαι*. L. and Hebr. use certain compounds of *εἶμι* (imperfect *-ῆειν*) borrowed from the literary language, but never forms of the simple verb.¹³ The N. T., however, uses *ἔρχομαι* (and *πορεύομαι*) in the futuristic sense.¹⁴

Among the Atticists Aristides, Aelian, and Philostratus use *ἤρχόμην*. Dio Chrysostom and Philostratus employ *ἐλεύσομαι*, but Aristides and Aelian do not.¹⁵ Alciphron uses the imperfect *ῆειν*.¹⁶

Lucian has a peculiar intermixture of Attic and *κοινή* usage in his *verbum eundi*.¹⁷ The verb *εἶμι* nearly always has a

⁹ *ἐλεύσομαι* is strictly forbidden both by Phrynichus and Moeris.

¹⁰ Rutherford 103 f. (Goodwin in his M. T. is incorrect on this point).

¹¹ Mayser 395.

¹² Mayser 385, 323, 345, 147; Crönert 255, 231.

¹³ Blass 53, 56; Robertson 1215.

¹⁴ Robertson 869.

¹⁵ Schmid IV 601.

¹⁶ *ῆειν* II 7-1, II 35-1.

¹⁷ Cobet's statements (26, 307, 408) are altogether too sweeping.

future or futuristic sense. An occasional case of *ἔρχομαι* with a futuristic sense does occur (cp. 26-1, 25-33, 80-12-2), but as a rule *ἔρχομαι* has a strictly present meaning.

A. εἶμι

εἶμι 28; future 6 (19-21, 24-3, 34-11, 37-15, 38-3, 41-16), futuristic 20 (17-9, 20-19, 21-32, 22-17, 22-29, 25-46, 26-5, 30-12, 34-39, 50-25, 56-29, 62-7, 70-86, 73-4, 77-20-6 twice, 80-4-2, 80-11-3, 80-13-4), present 2 (37-26, 79-20-15).

εἶ 9; future 5 (32-7, 73-26, 79-6-2, 79-19-1, 79-20-121, futuristic 1 (73-40), present 3 (9-24, 70-20-6, 79-5-2).

εἶσι 24; future 10 (10-1, 10-22, 34-19, 41-9, 42-10, 55-27, 57-55, 61-18, 68-6, 77-10-11), futuristic 2 (36-14, 76-18), present 11 (10-11, 10-22, 11-4, 34-19, 50-25, 55-36, 70-32, 71-2, 73-40, 80-6-2).

ἴμεν 8; future 3 (70-28, 73-36, 76-47), futuristic 3 (22-29, 25-58, 57-59), present 2 (38-22, 77-27-1).

ἴτε 1; future (35-1).

ἴασι 15; future 4 (21-36, 25-15, 26-17, 73-33), present 11 (8-20, 8-22, 8-37, 21-53, 27-1, 37-36 twice, 56-31, 59-11, 76-19 twice).¹⁸

B. ἔρχομαι

ἔρχομαι 9 (8-5, 21-16, 24-31, 25-30, 25-33 futuristic, 26-1 futuristic, 34-31, 38-6, 78-3-2).

ἔρχῃ 3 (31-10, 70-63, 80-12-2 futuristic).

ἔρχεται 38 (7-5, 7-7, 8-16, 8-37, 9-31, 14-5, 15-5, 15-23, 19-1, 19-2, 19-22, 19-24, 21-43, 25-28, 25-49, 25-54, 26-17, 31-9, 31-10, 34-15, 34-19, 34-27, 36-11, 36-16, 36-37, 38-1, 51-17, 57-16, 57-17, 57-30, 57-49, 70-7, 70-81, 74-34, 79-17-1, 80-9-3 twice, 80-15-2).

ἔρχόμεθα (19-17).

ἔρχεσθε 0.

ἔρχονται 16 (4-6, 4-7, 24-8, 24-29, 24-30, 25-5, 25-8, 25-20, 25-34, 25-58, 29-7, 36-4, 61-8, 70-5 twice, 70-8).¹⁹

The table above shows that *εἶμι* is the favorite verb in the first person singular (28-9), and *ἔρχομαι* in the third person singular (38-24). The reason for this is the great occasion

¹⁸ Additional instances of *εἶμι* occur as variants; see pp. 63 f.

¹⁹ Additional instances of *ἔρχομαι* occur as variants; see pp. 63 f.

for the use of the future or futuristic sense of the *verbum eundi* in the first person, and the corresponding frequency of the strictly present sense in the third person. Again the tendency of the *verbum eundi* in Lucian seems to be to have forms of *ἔρχομαι* (uncompounded) and *εἰσερχομαι* rather than *εἶμι* (uncompounded) and *εἴσειμι* (Sing. I person 6-2, III 12-0, Plu. I 1-0, III 2-0; Sing. I 1-2, III 8-1, Plu. I 0-1, III 7-0), but forms of *ἄπειμι* rather than *ἀπέρχομαι* (Sing. I 17-3, II 4-2, III 8-3, Plu. I 6-1, II 2-0, III 10-3). In the other compound forms neither verb has any great preponderance.

Forms of *ἔρχομαι* and *εἶμι* frequently occur as variants of each other, and in such cases there is usually an equal division of ms. authority. Editors have always been at their wit's end in selecting the true reading in these instances. M. Rothstein²⁰ suggests that Lucian himself may have used forms of *ἔρχομαι* more than *εἶμι*, and that some Atticist corrector inserted *εἶμι* into the text. But it has been shown that *εἶμι* is rather more frequent than *ἔρχομαι*, and we shall see later that absolutely nothing points to a significant Atticist emendation of the text (cf. chapter X). Again, we find verbs other than *ἔρχομαι* occurring as variants of *εἶμι*, e. g. *θέουσι*, *φοιτῶ* etc. These are always clear of themselves, and it is inconceivable that they should have been glossed by the obsolete *εἶμι*, which moreover is in many cases less graphic. Rather, it is the *κοινή* scribe glossing obscure *εἶμι*.

Accordingly we would read *εἶμι* for *ἔρχομαι* or *ἐλεύσομαι* (i. e. present or future tense) in case of variants, because *εἶμι* was already obsolete by N. T. times and *ἔρχομαι* would be the natural gloss, and because *εἶμι* for *ἐλεύσομαι* had disappeared still earlier and *ἐλεύσομαι* would be the natural gloss: 20-2 *διεξίασι* N^A *διεξιᾶσι* AC *διεξέρχονται* Γ (*ἴασι* supra Γ^m) Ω, 20-11 *ἴασι* Λ^A *ἰᾶσι* N *έρχονται* ΓΩMF, 22-9 *ἄπειμι* NAC *ἀπέρχομαι* Γ (*ἄπειμι* supra Γ^m) ΦΩ, 22-29 *περίειμι* ΓΦΩΜ *περιελεύσομαι* NA, 23-18 *μέτειμι* ΓΦΩΜ *μετελεύσομαι* β, 28-13 *πρόσεισιν* ΓΦΩ^A *προσέρχεται* BUNAC, 28-20 *μέτει* ΓN^A *μέτη* U *μετέρχη* B (in ras.), 28-40 *άνιασι* ΓΦΩΜ *συνέρχονται* BUNAC^A, 28-48 *πρόσεισι* ΓΦΩΜ *προσέρχεται* BUNΨ^A, 28-49 *πρόσεισιν* ΓΦΩΜ *πρόέρχεται* BUNΨA, 29-1 *περίεισι* Ω^AUΨA *περιέρχεται* ΓΦΜ, 29-9 *πρόσεισι*

²⁰ Quaest. Luc. 81.

ΓΦΩΜ προσέρχεται UNΨA, 29-11 άπίασι ΓΦΩΜΑ άπέρχονται UNΨA, 34-21 περίεσι ΓΦΩΜ περιέρχεται Α, 34-31 πρόσειμι ΓΦΩΜ προσέρχεται Α, 38-16 περίεσι ΓΦΩΜBC περιέρχεται Α, 38-18 περίεσι ΓΦΩΜC περιέρχεται ΒΟ, 38-22 κατιάσι ΓΦ κατιάσι ΩΜC κατέρχονται ΒG, 78-10-2 μέτεσι ΒΑ μετελεύσεται ΓΩΜCF.

In the following cases also είμι should be read, 15-19 προσίασιν ΩΝ προίενται Γ (προσίασιν Γ marg.) Α, 21-7 συνίασι Γ (συνθέουσιν Γ^m) ΩF ξυνθέουσιν Ν, 21-53 άπεισιν ΓΩ άποτρέχει Ν (futuristic), 22-6 έξίασιν Ν έκφοιτώσιν Γ (έξίασιν Γ^m) ΦΩΜ, 22-23 πρόσεισιν Ν έπιβουλεύει ΓΦΩ, 28-50 άπεισι(ν) Γ (άπηνήξατο Γ marg.) ΦΩΜ άπηνήξατο ΒUN, 29-13 προσίασι Γ πρόσεισι Α ξυνθέουσι ΒUN, 34-2 έπεισιν Γ¹ΦΩ παρίσταται Γ²ΝΑ, 34-19 περίεσιν ΓΦΩ περιθεί ΝΑ.

It is noteworthy that, according to the view here advanced, the Γ group of mss. is usually correct (circ. 22 out of 28 times).

In the subjunctive, optative, and imperative, the forms of είμι as in Attic are always used, never forms of έρχομαι.

For the present infinitive of the verbum eundi, ίέναι is always used and not έρχεσθαι. Not ίέναι, however, but rather -ελεύσεσθαι denotes future time. διεξελεύσεσθαι and έπεξελεύσεσθαι occur in 10-15 and 37-38 respectively. In 21-17, the reading of the β mss. appears to be a gloss, έπεξελεύσεσθαι τὸ σκέμμα ΓΩS έπισκοπήσαι (-σειν Α) τὸν λόγον ΝΑΑ.

There are 254 cases of the present participle of είμι and five of έρχομαι (12-19, 14-42, 24-6, 70-5, 79-20-5). Future time is expressed in crystallized expressions such as τῆ έπιούσῃ etc. 13 times. Two cases of ίών used with ώς with a definite future sense also exist (18-5, 39-47). The future participle of έρχομαι occurs once in agreement with a noun after a verb of perceiving, 22-3 έπειδάν αἰσθησθε άνελευσόμενον τὸν ἥλιον ΝΑC; άνατέλλοντα of ΓΦΩΜ for άνελευσόμενον is a gloss.

As has been seen, by Lucian's time the ordinary language had lost all idea of future sense in είμι. Lucian's dislike of pedantry, as well as desire for clearness may have led to his occasional use of -ελεύσομαι.²¹ μετελεύσομαι occurs five times and προελεύσονται once, 59-27, 72-18-2, 73-38, 77-5-2, 77-6-5, 77-10-13. There is no instance of the uncompounded future of έρχομαι, since έλεύσομαι in 29-10 is a gloss.²²

²¹ Both Phrynichus and Moeris condemn it as Hellenistic.

²² Fritzsche Ed. II 14 note.

The imperfect tense of the verbum eundi is confined entirely to forms of εἶμι. The first person singular is always ἦειν never ἦα, 8-17, 13-7, 22-11, 22-19, 24-11, 25-24, 34-22, 34-38, 34-39, 38-4, 55-31, 55-35, 63-1, 70-25, 77-27-1, 77-27-6, 79-6-2, 79-23-2. The second person is always ἦεις never ἦεισθα: without variants 22-13, 31-21, 57-57, 65-1, 70-15, 70-58, 70-60, 73-1; with insignificant variants 70-20, 70-68. The third person always has ἦει and never ἦειν, even before vowels. The reason for this is obviously the same as that which causes the lack of ν moveable in the third singular pluperfect; i. e. the possible confusion from identity in form of the first and third persons. ἦει occurs without variant in 4-7, 8-9, 8-29, 8-34, 8-37, 9-30, 9-31, 13-7, 13-11, 13-34, 17-17, 17-34 twice, 22-10, 24-22, 24-26, 25-7, 29-17, 30-3, 32-17, 34-20, 34-24, 38-11, 38-17, 40-19, 42-31, 51-27, 55-16, 55-31, 57-17, 57-25, 57-32, 57-40, 57-50, 68-3, 77-21-1, 78-14-3, 79-21-2; with insignificant variants in 24-18, 26-12, 42-39, 78-15-3, 79-16-2.

In the first plural of the imperfect, usage favors the doubtful Attic forms ἦειμεν made by analogy with the singular. It occurs without variation in 13-28, 14-44, 17-35, 24-27. The regular Attic ἦμεν never occurs without a variant. Nilén prints the Attic form in 13-7 (προῆμεν Γ^{sa} προῆμεν ΖΝ προῆειμεν ΓΩISF) and in 14-30 (προῆμεν Γ^{*X} προῆειμεν SF προῖμεν ΖΡΝ προσῆειμεν ΓΩ), but in these cases the long form has perhaps better ms. authority, and in view of the general usage should be preferred. In 13-7, παρῆμεν occurs in ΓΩΡ, but ΖΝF omit altogether and Γ^a indicates omission. There is only one case of the second plural, and this, following the other forms, reads ἐσῆειτε (77-21-2). The third person plural has ἦεσαν more often than ῥεσαν. ἦεσαν occurs 11 times without a variant, 4-3, 13-36, 14-4, 14-34, 14-46, 17-35, 24-6, 38-11, 42-6, 59-1, 72-27-1. The shorter ῥεσαν occurs without a variant only in 24-27. The variants in the following cases may be corruptions of the longer form, 24-30 ἐπανῆεσαν ΓΦΩΜΨC ἐπανίεσαν β, 28-42 ἀνῆεσαν ΓΝ ἀνῆνεσαν Υ ἀνῆισαν (= ἀνῆσαν) Β.

In 78-14-2 the poetical form ἦλυθεν occurs in β as a variant for ἦκεν. This is the only case of the form in Lucian, except for quotations as in 8-17.

The verbal adjective of εἶμι occurs four times with no vari-

ation; twice in the more common *-ιτέον* (38-1, 56-24), and twice in rarer *ιτητέον*.²³ In a fifth case both forms occur with ms. authority favoring the longer form, 70-82 *ἀπιτητέον* ΓΩ *ἀπιτέον* ΜΑC. The only verbal adjective from *έρχομαι* is the curious *μετελευστέον* 56-32, an *ἄπαξ λεγόμενον*.²⁴

ἔχω. The aorist middle *ἔσχόμην* occurs 22 times in Lucian, but, true to Attic usage, always in compound. The late aorist passive *ἔσχέθη* occurs twice; 55-36 *περιεσχέθη*, and 78-9-2 *συσχεθείσα*. The future passive is also late, and a single instance appears in 70-47, *κατασχεθησομένω*. The second aorist imperative active occurs three times, two of which have the regular form *-σχε*; 29-12, 56-30. In the third case (25-40), mss. and many editions have *πάρασχε σεαυτόν*, for which Dindorf reads *πάρασχε σεαυόν*, Harmon *πάρασχε σεαυτόν*.

ζάω. In Attic writers the aorist and perfect of *ζάω* are usually supplied from *βιόω*.²⁵ Schmid considers *ἔζησα* Attic but post classical.²⁶ In the N. T., *ἔζησα* is often used for *ἐβίωσα* (*ἐβίουν* does not occur).²⁷ The church fathers always use *ἔζησα*.²⁸

²³ From *ιτάω*. Curt. Verb I² 342.

²⁴ Abdicatus: *ἔρχόμενον* 23.

Amores: *ἔρχεται* 2, 23, 27, 44; *ἐρχόμενον* (in quot.) 23; *ἦεν* 6, 11; *ἦει* 36, 52; *ἦειμεν* 13, 18 (*ἦμεν* Γ).

Asinus: *εἶμι* (p.) 18; *έρχομαι* 15, 17, 40, 56; *ἔρχεται* 22; *ἐρχόμεθα* 34; *ἔρχονται* 38, 47; *ἦεν* 4 twice, 5 twice, 7, 18, 22, 23, 29, 41, 53; *ἦει* 16, 19, 52; *ἦειμεν* 3, 37; *ἦεσαν* 21, 23 twice, 46.

Demosthenes: *εἶσι* (p.) 16; *ἦει* 16; *ἦειμεν* 27 (*ἦμεν* Γ).

Iud. Vocalium: *ἔρχεται* 2; *ἦρχετο* 4.

Lexiphanes: *εἶμι* (f.) 19; *ἦεν* 20; *ἦει* 16; *ἦειμεν* 5; *ιτήτεια* 2.

Ocyprus: *εἶσι* 84.

Parasitus: *εἶσι* (p.) 49, (p.) (*πάρεστιν* ΩΝΨ) 51; *ἔρχεται* 13.

Podagra: *εἶμι* 294.

Saltatio: *εἶμι* (f.) 23, (f.) 35; *ἔρχεται* 34, 79; *ἔρχονται* 81; *ἦει* 69.

Soloecista: *εἶσι* (p.) 5, (f.) 15; *ἔρχη* 8.

Tyrannicida: *ἦεν* 7.

The imperfect *ἦρχετο* in Iud. Vocalium, a form which never occurs in Lucian, is strong evidence for the falsity of the piece. The present participle *ἐρχόμενος*, which occurs only five times out of 259 in Lucian, is found in the Abdicatus.

²⁵ Kühner II 456.

²⁶ Schmid III 40.

²⁷ Blass 56.

²⁸ *ἔζησα* H Man. 3-37 L, *ἔζησαν* H Sim. 8-2-7.

Among the Atticists, Dio Chrysostom uses the late perfect $\xi\zeta\eta\kappa\alpha$, Aristides $\sigma\upsilon\nu\epsilon\zeta\eta\kappa\acute{\omega}\varsigma$, and Aelian and Alciphron $\xi\zeta\eta\sigma\alpha$.²⁹ Lucian never uses the perfect of $\zeta\acute{\alpha}\omega$, and only two cases of the aorist;³⁰ indicative 80-6-1, infinitive 42-59. The optative of $\zeta\acute{\alpha}\omega$ occurs twice. In 77-6-5^a all mss. ($\Gamma\Omega\beta$), and in 77-6-5^b $\Omega\text{M}\beta$ have the vulgar $\zeta\acute{\omega}\iota\varsigma$. In 77-6-5^b, however, $\Gamma\Phi$ have true Attic $\zeta\acute{\omega}\eta\varsigma$.³¹

$\eta\mu\acute{\iota}$. Forms of $\eta\mu\acute{\iota}$ are used by Attic writers in lively conversation.³² Dio Chrysostom uses the phrase $\eta\delta'\acute{\omicron}\varsigma$ very often, Aelian and Philostratus occasionally, and Aristides never.³³ Although the Soloecista condemns this phrase, Lucian employs it, together with the corresponding imperfect form: $\eta\delta'\acute{\omicron}\varsigma$ 13-37, 17-9, 17-32, 24-13, 24-14 four times, 34-7, 34-10, 34-13, 34-18 twice, 34-24 four times, 34-19, 34-27, 34-29, 34-30, 34-31, 34-32 twice, 34-34, 34-36, 34-38, 42-43, 68-4, 68-6, 68-12; $\eta\nu\delta'\acute{\epsilon}\gamma\acute{\omega}$ 24-13, 24-14 four times, 24-20, 24-22, 34-8, 34-9, 34-10, 34-13, 34-15, 34-16, 34-17, 34-18 twice, 34-19 four times, 34-20, 34-26, 34-28, 34-30, 34-32, 34-37.³⁴

$\eta\mu\iota$ in general keeps strictly to the regular Attic forms. Very rare classical forms, but no new late formations occur in Lucian.

There are four cases of the first singular imperfect, on none of which all mss. agree; 19-4 $\acute{\alpha}\nu\eta\eta\nu$ ΩM $\acute{\alpha}\nu\eta\epsilon\upsilon\nu$ ΓN , 34-39 $\sigma\upsilon\nu\eta\eta\nu$ Ω $\sigma\upsilon\nu\eta\epsilon\upsilon\nu$ $\Gamma\Phi$, 51-8 $\sigma\upsilon\nu\eta\eta\nu$ Λ $\sigma\upsilon\nu\acute{\epsilon}\eta\eta\nu$ Γ , 79-6-2 $\sigma\upsilon\nu\eta\eta\nu$ $\Gamma\Omega\text{A}$ $\sigma\upsilon\nu\eta\epsilon\upsilon\nu$ β $\sigma\upsilon\nu\eta\epsilon\upsilon\nu$ F . These variant forms (- $\epsilon\upsilon\nu$) like the single instance of $\kappa\alpha\theta\acute{\epsilon}\lambda\epsilon\tau\omicron$ in Γ for $\kappa\alpha\theta\eta\lambda\epsilon\tau\omicron$ of other mss. are to be considered as scribal errors rather than collateral forms.³⁵

There are no instances of the second aorist ($\acute{\epsilon}\lambda\mu\epsilon\nu$ etc.) in the plural, but a case of $\eta\kappa\alpha$ carried on into the plural does occur, 14-2 $\kappa\alpha\theta\acute{\eta}\kappa\alpha\mu\epsilon\nu$. The middle form - $\eta\kappa\alpha\tau\omicron$, rare in Attic, is used three times, 29-20, 50-9, 80-4-2.

²⁹ Schmid I 85, II 30, III 40.

³⁰ The spurious Longaevi has eight cases of this aorist: indicative 16, 18, 22, 23, 26, 28; infinitive 28; participle 11.

³¹ Cobet (582) would read $\zeta\acute{\omega}\eta\varsigma$ in both cases.

³² Kühner II 212, 202.

³³ Schmid I 122, II 108, III 128, IV 62.

³⁴ Demosthenes: $\eta\delta'\acute{\omicron}\varsigma$ I twice, $\eta\delta'\acute{\epsilon}\gamma\acute{\omega}$ I, 3.

Lexiphanes: $\eta\delta'\acute{\omicron}\varsigma$ 2, 3, 4, 9 twice, 10 twice, 11, 12, 13, 14 twice, 15, 21. $\eta\nu\delta'\acute{\epsilon}\gamma\acute{\omega}$ 2, 3, 10 twice, 12, 14, 15.

³⁵ Examples of - $\epsilon\upsilon\nu$ from Lucian in Kühner II 213 should be removed.

Such forms as the following, rare in Attic, also exist in Lucian: the third singular perfect middle (in comp.) *εἶται* 57-37, 59-58, 61-2, 61-5; the perfect imperative middle (in comp.) *εἶσθω* 28-50, 50-23, 50-26; the aorist passive (in comp.) *εἶθην* 22-3, 47-10, 55-14; the future passive (in comp.) *ἐθήσομαι* 50-24; the aorist passive optative (in comp.) *ἐθείην* 28-3, 32-2.

The participles and infinitives are all formed regularly. Γ has the variant *καθείμενος* in 34-5, 52-4, 78-14-3. *ἀφειθείς* occurs in 19-14, 22-3; *ἀφείσθαι* in 57-33; and *ἀφειθήναι* in 19-4 and 77-27-1.³⁶

ἴστημι. In good Attic, *ἴστημι* developed the two perfects *ἔστα-* and *ἔστηκ-*. By the fourth century B. C. only *-κ* forms appear in Attic inscriptions, but in Roman times an additional form *-ἔσταμαι* appears beside *-ἔστηκα*.³⁷ The perfect stem *ἔστηκ-* gave rise to a present *στήκω* in late Greek. In addition to this present and the regular unthematic form, papyri show two thematic verbs, *ιστάω* and *ιστάνω* (derived from infinitive *ιστάναι*).³⁸ Polybius uses forms from *στήκω*, and Josephus makes frequent use of *ιστάνω* and *ιστῶ*.³⁹ Forms of *ιστάνω*, *ιστάω*, *στήκω* but never *ἴστημι* occur in the N. T.⁴⁰

Among the Atticists *ιστάω* together with *ἴστημι* occur in Aristides and Philostratus, but very rarely in Aelian.⁴¹ Lucian never uses *ιστάνω*;⁴² the forms *-ιστα* 7-7, *-ιστῶνται* 27-70 without variants, and *-ιστῶσι* (β) 8-12, *-ιστᾶν* (F) 61-2, *-ιστῶντα* (FG) 59-46 as doubtful variants occur from *ιστάω*; otherwise only forms of *ἴστημι* appear.

In the imperfect two forms are found in the third singular, regular *ἴστη* (10-19), and *ἴστα* (7-7). In 14-26, *ἴστη* (β) has the variant *ἠφίει* (Γ). In 59-1, ΔΑ have *περίστα*, Ν and Γ² *περίστη* (η in ras.), and Φ has *περίστας* (piece is lacking in BUP). The instances are too few to judge on Lucian's preference.⁴³

In the perfect singular Lucian regularly uses Attic *ἔστηκα*.

³⁶ Amores: *προσῆκατο* 48, *παρήκατε* 50, *ἀφείσθω* 51, *ἀφειθέντες* 33.

Asinus: *ἀφείθην* 5.

³⁷ Kühner II 181 ff., Meisterhans 188 ff.

³⁸ Mayser 189 f., 353; Crönert 259-262.

³⁹ W. Schmidt 540.

⁴⁰ Blass 42.

⁴¹ Schmid III 73, IV 36, 605.

⁴² *ἀφιστᾶν* and *ἀφιστάναι* are condemned in Solocista 7.

⁴³ These instances and *ἐνεπίπλα* (15-3) are the only cases in Lucian of *-ημι* verbs going over to the *-αω* conjugation.

There is one instance of a first person plural of the perfect. In this case *ἔστήκαμεν* (74 intro.) is used, although Attic authors prefer the second perfect (*ἔσταμεν, ἔστατε, ἐστᾶσι*) in the plural. In the third person, the second perfect *ἐστᾶσιν* is constant, 14-12, 15-5, 19-6, 27-8 twice, 29-11, 70-25. The second pluperfect is wholly lacking. As for the perfect participle, Lucian by far prefers the second perfect stem here, using it 64 times to twelve of the other, 15-1, 21-16, 24-8, 24-12, 34-5, 34-18, 37-29, 38-15, 43-9, 56-25, 60-1, 80-13-1. The infinitive is made almost entirely from the second perfect stem; *ἐστάναι* 29 times, *ἑστηκέναι* once (61-31). In the two instances of the perfect subjunctive Lucian uses the first perfect stem, 41-19 *ἑστήκωσιν*, 59-62 *ἑστήκη*.⁴⁴

οἶδα. The perfect *οἶδα* in Attic inscriptions is regular in its conjugation. In papyri the old ending *-θα* has wholly disappeared, so that *οἶδας* stands for *οἶσθα*.⁴⁵ Moeris stamps *οἶδας* as Hellenistic, but Rutherford thinks it should be called old Attic.⁴⁶ Papyri use *οἶδαμεν* not *ἴσμεν*, likewise *οἶδασι* not *ἴσασι*.⁴⁷ In the N. T. the conjugation runs *οἶδα, οἶδας, οἶδε, οἶδαμεν* etc., but *ἴσασιν* occurs once in literary language.⁴⁸ The forms *οἶδαμεν, οἶδατε, οἶδασι* likewise form the plural in the church fathers.⁴⁹

Among the Atticists, Dio Chrysostom uses *οἶδας* once, *οἶδαμεν* and *οἶδασι* equally with *ἴσμεν* and *ἴσασι*; Aelian *οἶδας, οἶδαμεν, οἶδατε*; and Philostratus *οἶδας* once.⁵⁰ Alciphron has *οἶδας* not *οἶσθα*.⁵¹ Lucian uses the good Attic forms through-

⁴⁴ *Abdicatus*: first perf. part. 3 twice; second perf. part. 16, inf. 27.

Amores: second perf. ind. 39, part. 13, 15, 47, inf. 31.

Asinus: first perf. ind. 7, 43, 53, 54, part. 37; second perf. part. 15 twice 22, 35, 37, 39, 50, 53.

Demosthenes: first perf. part. 35.

Parasitus: first perf. ind. 27, 45 twice, 48, part. 5; second perf. part. 23, 59.

Saltatio: first perf. ind. 35; second perf. ind. 77, part. 34, 63, 83.

Lexiphanes: first perf. part. 20; second perf. part. 11.

⁴⁵ Mayser 321.

⁴⁶ *The New Phrynichus* 227.

⁴⁷ Mayser 372.

⁴⁸ Blass 52.

⁴⁹ *οἶδαμεν* 2 Clem. 12-1; *οἶδατε* H Sim. 1-1², H Sim. 5-1-3, Did. 16-1; *οἶδασι* Bar. 10-4, H Sim. 2-8.

⁵⁰ Schmid I 85, II 13, IV 38.

⁵¹ IV 7-2, IV 13-12.

out. The only exceptions are two cases of *οἶδας* (19-2, 78-15-1) without a variant, which stand out against 107 cases of *οἶσθα*. In 31-4, ΓΝΩ have *οἶσθα* but Α *οἶδας*, and in 52-13 Ν *οἶδα* but ΓΑ *οἶδας*; the second person seems needed.

The two instances of the future have variants, in one of which Γ shows itacism; 23-7 *εἰσόμεθα β ὀψόμεθα γ*, 26-3 *εἴσομαι β Ω ἴσομαι Γ¹ corr. Γ^m*.⁵²

For the pluperfect of *οἶδα* the Ν. Τ. uses the forms *ἤδειν*, *ἤδεις*, etc.⁵³ The tense has reached a uniform conjugation through the process of leveling and analogy. Lucian uses this late formation but with slight variations: *ἤδειν* (77-22-2, 80-14-3), *ἤδεις* (36-39, 51-16, 65-15, 77-22-2, 79-14-2, 79-25-1, 80-4-3, 80-14-3) but also *ἤδεισθα* (67-9), *ἤδειμεν* rather than Attic *ἤσμεν* (59-19), *ἤδεσαν* (17-28, 29-1, 56-12, 62-2) and *ἤδεισαν* ΝΑ *ἤδησαν* Γ (51-22).⁵⁴

ὀράω. The imperfect of *ὀράω* has two cases of variants, neither of which is probably more than a slip and of any importance; 22-3 *ὕφεωρᾶτο Ω ὑφωρᾶτο ΝC*, *ἠύφεωρᾶτο Γ*, 24-22 *καθεωρᾶτο ΓΩU καθωρᾶτο Ν*.

The second aorist is regular throughout. There are several cases of variants due to itacism and occurring chiefly in the Γ group; 13-34 *εἶδετε ΩZNP ἴδετε Γ*, 59-29, *εἶδον ΦΩΑ ἴδον Γ*, 63-10 *εἶδον ΑΜ ἴδον Γ*, 65-5 *εἶδεν ΓΝΑ ἴδεν Φ*, 73-1 *εἶδον ΦAC ἴδον Γ*. The second aorist middle participle occurs in 57-39 *προῖδομένοις*. In 27-5 Pythagoras characteristically uses the dialectic *ὀρέόμενον* ΓΝ *ὀρέώμενον* U. In two cases of the second aorist subjunctive and one of the optative, Γ has an incorrect variant; 21-42 *συνίδοι ΩΝ συνείδοι Γ*, 27-18 *ἴδω ΩUN εἴδω Γ*, 50-12 *ἴδωμεν AC εἴδωμεν Γ*.

In the Soloecista (7), the use of *ἰδού* for *ἰδέ* is condemned. Attic writers, however, use both, and Lucian himself by far prefers *ἰδού* to *ἰδέ*. On an Attic vase of very early times *ἰδού* = *ἰδέ* is found,⁵⁵ and it is likewise found later in papyri and the Ν. Τ. along with the older *ἰδέ*.⁵⁶ The following are

⁵² Asinus: *οἶδας* 11.

Lexiphanes: *οἶσθα* 3, 11, 18.

Parasitus: *οἶσθα* 3, 45.

Soloecista: *οἶσθα* 1, 2, 3, 9, 11, 12, 45.

⁵³ Blass 48, In general cf. Hirt 416.

⁵⁴ Abdicatus: *ἤδει* (*ἤδη* supra *ει* Γ) 8.

Tyrannicida: *ἤδει* 20.

⁵⁵ Meisterhans 192.

⁵⁶ Maysers 364, Blass 88 note 1.

the cases of *ἰδοῦ* = *ecce* used alone or followed by the indicative, (26) 19-22, 19-24, 21-6, 22-21, 22-32, 22-29 twice, 26-5, 28-47, 28-49, 28-51, 37-1, 37-33, 51-12, 70-44, 70-51, 70-63, 77-10-4 twice, 77-10-5, 77-10-10, 77-20-10, 77-25-1, 79-4-4, 79-20-10, 80-12-5; similar cases of *ἰδέ* (2) 78-1-3, 79-24-2; *ἰδοῦ* followed by nominative (9) 19-5 twice, 19-6, 21-12, 25-11, 25-49, 37-18, 77-10-2, 78-6-2; similar case of *ἰδέ* 79-17-2. In 80-2-1 the two words occur in the same sentence, *ἰδοῦ* (*ἰδου* NFZ², *ἰδέ* Z¹) *αὐτὴν καὶ τοὺς ὀφθαλμοὺς ἰδέ*.

The form *ἑώρακα* is the only true Attic form of the perfect *ὄρω*.⁵⁷ In papyri a combination of the syllabic and temporal augment is found in the perfect; *ἑώρακα* never *ἑώρακα*.⁵⁸ Callinicus uses *ἑώρακα*.⁵⁹ Both forms occur in the N. T.,⁶⁰ but *ἑώρακα* alone appears among the church fathers.⁶¹

Of the Atticists, Philostratus uses *ἑώρακα*, and Aelian and probably Dio Chrysostom and Aristides *ἑώρακα* entirely.⁶² Lucian always uses the *κοινή ἑώρακα*, 27 times. The single exception is a peculiar form in 80-1-2 *ῶράκει* Z¹ F, *ἑώρακει* NZ², but none of the most important mss. exist for this piece. In the perfect active infinitive the *κοινή* stem alone occurs without a variant (10-3, 26-77, 37-23, 38-16, 42-25, 55-40, 56-1, 57-19, 59-10, 70-18, 70-39, 78-4-2), but there are several cases where the Attic stem has crept into certain mss.; 22-15 *ἑωρακένας* Γ *ἑορακένας* N, 22-17 *ἑωρακένας* Γ *ἑορακένας* N, 22-24 *ἑωρακένας* ΓΩ *ἑορακένας* N, 24-14 *ἑωρακένας* UNΩ *ἑορακένας* Γ, 24-19 *ἑωρακένας* ΓΩ *ἑορακένας* NU, 77-27-1 *ἑωρακένας* βΩ *ἑορακένας* Γ. The inconsistency of both groups of mss. in these variants is noteworthy. The single instance of the perfect middle-passive infinitive appears with the Attic stem as a variant, 22-10 *ὑπερεωραῖσθαι* ΓΩ *ὑπερεοραῖσθαι* N.⁶³

⁵⁷ Kühner II 504.

⁵⁸ Mayser 337.

⁵⁹ *ἑώρακα* 106-2, 113-7.

⁶⁰ Blass 40.

⁶¹ *ἑώρακα*, 1 Clem. 39-8 cit, 1 Clem. 53-3 cit, H Vis. 3-6-2, H Vis. 3-10-8, H Sim. 9-1-2, 2 Clem. 11-2 cit, H Vis. 2-1-3, H Vis. 3-1-6, H Sim. 6-1-1, H Sim. 6-7-1, H Sim. 8-1-3, H Sim. 5-4-2, H Vis. 3-3-1, H Sim. 9-18-2.

⁶² Schmid IV 592.

⁶³ Iud. Vocalium: *δ ρ α θ ῆ ν α ι . 6*.

Lexiphanes: *ἰδοῦ* 20.

Ocypus: *ἰδοῦ* 42, 96, 172, 296.

Podagra: *ἰδέ* 131, 288.

πέτομαι, ἵπταμαι, πέταμαι. The verb "to fly" in Attic derives its tenses from some one of three stems, (ἵπτα-, πετ-, and ποτα-). The stem ἵπτα- supplies the future and its moods; πετ- the present πέτομαι, the imperfect ἐπετόμην, and the aorist ἐπτόμην; and ποτα- the perfect πεπότημαι. No Attic writer uses ἵπτημι or ἵπταμαι, ἔπτην or ἐπτάμην, ποτώμαι, ἐπετώμην, and ἐποτήθην, although some employ the future πετήσομαι beside πτήσομαι. Forms from ἔπτην and ἐπτάμην such as πταίην, πτήναι, πτάς, πτάσθαι, πτάμενος, etc. occur in Homer and the tragic poets, but never in Attic prose and comedy.⁶⁴ In the papyri of Herculaneum, forms of ἵπταμαι and not of πέτομαι occur.⁶⁵ πέταμαι is poetic, being used by Pindar etc.

Aristides uses the Attic forms regularly. Aelian employs the regular πέτομαι in the present, but the poetical ἔπτην in the aorist. Achilles Tatius always uses ἵπταμαι and ἔπτην. In Philostratus πέτομαι regularly supplies all the present and imperfect forms, but ἔπτην does duty for the aorist.⁶⁶

In Lucian πέταμαι occurs in 38-11 as an incorrect variant, and likewise in 51-29 where Lucian ridicules it as archaic. Of the two forms πέτομαι and ἵπταμαι, Lucian by far prefers Attic πέτομαι.⁶⁷ The usage of the two verbs in Lucian is divided as follows:

1. Present System

a. πέτομαι: indicative 7-4, 7-6, 14-45, 24-11; imperative 5-8, 59-50; participle 13-11, 13-23, 13-34, 14-4, 24-22, 25-21, 26-15 twice, 26-22, 29-1, 34-13 twice, 59-1, 60-3, 70-72, 73-44, 78-14-3, 78-15-3; infinitive 7-2, 7-7, 55-40, 73-42, 80-1-2.

b. ἵπταμαι: indicative ἀνίπταται 19-2, συμπαριπτάμην 35-6; participle 32-16, 35-5.

Variants:⁶⁸ 22-6 πεμπόμενος NAS πετόμενος ΓΦΩΜ, 29-33

Soloecista: ἰδοῦ ΓΩΝΑΨ ἰδοῦ U 7^a, ἰδοῦ ΩΨΑ ἰδε FUN 7^b.

Tyrannicida: ἰδέ (εἶδετε Ω) 16, ἑώρακα 22.

The Iud. Vocalium has the κοινή and un-Lucianic ὀραθῆναι, which alone almost makes the spuriousness of the piece a certainty.

⁶⁴ Rutherford 373.

⁶⁵ Crönert 274.

⁶⁶ Schmid II 32, III 43, IV 600.

⁶⁷ In Soloecista 7, ἵπτασθαι for πετεσθαι is condemned; and in Lexiphanes 25, ἵπτατο is decried. Yet note συνηπτάμην in 35-6.

⁶⁸ 61-17 Jacobitz conjectures.

ποτώμενον UΔΨ πετόμενον ΓΦΜΑΝ, 38-II περιπέτοντο ΓΦΩΝ περιπέταντο ΒΟ.⁶⁹

2. Future

The regular future πτήσομαι occurs in nearly all cases: 23-2, 25-40, 55-41, 67-7. In 61-35 all mss. agree on έκπετήσονται, and in 23-20 the most important mss. of the β group (B and U) have the poetical future έπιπετήσεσθαι as against έπιπτήσεσθαι of ΓΦΩΜΝ.

3. Aorist

έπτόμην: indicative 24-II, 24-19; participle 30-9.

έπτάμην: indicative 34-14 twice, 70-7, 77-16-3, 78-14-2; participle 10-20, 14-40, 22-16, 26-15, 28-35, 30-8, 35-6, 55-40, 56-6, 57-9, 61-23, 73-46, 78-14-2, 79-3-1, 79-4-1; subjunctive 23-4.

Variants: 24-13 κατάπτωμαι ΓΝ accent om. U καταπτῶμαι Φ, 29-4 καταπτάμενος ΓΩΝ καταπτῶμενος U, 29-8 καταπτοῖο ΓΝ κατάπτετο Α καταπτῆις U καταπτῆς ΔΨ καταπτοῦς Ω, 36-42 αποπτέσθω Γ αποπτάσθω ΩΜU.

The poetical second aorist passive occurs eight times without a variant, 22-23, 35-14, 42-30, 43-21, 79-5-2, 79-19-1, 80-9-4. Insignificant variants occur in 13-28, 41-7.⁷⁰

πί(μ)πλημι, πι(μ)πρημι. Up to the time of Lobeck it was uncertain just how to regard the μ in πίμπλημι and πίμπρημι. He decided that μ should disappear after a preceding μ from π, i. e. έμπίπλημι and έμπίπρημι not έμπίμπλημι etc.⁷¹ Dindorf (Xenophon, Dio Cassius), Hertlein (Julian), and Schanz (Plato), however, insisted on the retention of μ throughout. Papyri supported them in this decision. Furthermore an examination of codices has shown that the best mss. and not the poorer ones usually have the longer spelling.⁷²

This same result is supported by an examination of the mss. of Lucian. Forms of the simple verb or verb compounded with prepositions other than έμ from έν always retain

⁶⁹ From πέταμαι, and surely incorrect.

⁷⁰ Amores: παρὰ πᾶσα 25, -έπτην 2.

Asinus: πέτομαι, inf. 12, 13 (πέτασθαι Γ), part. 4, 12.

Demosthenes: -έπτην 50.

Podagra: -έπτην 218.

The only form worthy of note is παραπᾶσα in Amores 25.

⁷¹ Ad Phyrn. 96.

⁷² Crönert 72.

μ with full ms. authority; 8-16, 17-35, 24-11, 29-31, 34-16, 42-6, 42-12, 42-14, 55-37, 60-8, 78-12-2.⁷³ Forms of ἐπι(μ)-πλημι never occur without a variant, 8-31 ἐπιμπλαμένους Γ ἐπιπλαμένους ΩBZN, 10-6 ἐπίμλασθαι Γ ἐπίπλασθαι ΩBZN, 27-23 ἐπιμπλάμενον Γ¹ΦΩ ἐπιπλάμενον Γ²UN, 29-21 ἐπιμπλαμένους ΓΩ ἐπιπλαμένους UN, 34-37 ἐπίμπλαντα ΓΩ ἐπιπλάντα Ν (Φ ex sil So.), 61-34 ἐπίμπλασθαι Γ ἐπίπλασθαι Β, 61-38 ἐπίμπλασθαι Γ ἐπίπλασθαι β. In these cases Γ, the oldest Lucianic ms., often supported by Ω, consistently reads ἐπιμπλημι. Considering also the evidence from papyri and the results of investigations of the mss. of other authors, ἐπίμπλημι should be read throughout Lucian.

For present tense see p. 29.

Only two instances of the present stem of πίμπρημι occur. These are regular and have no variants, 19-12 ἐνεπιμπράμην, 60-4 πίμπρασθαι.⁷⁴

τίθημι. The perfect of τίθημι on Attic inscriptions is τέθηκα. τέθεικα does not occur before the first century B. C. Also κείμαι replaces the middle-passive τέθειμαι.⁷⁵ Papyri always have τέθεικα, due to the shifting of η to ει during the first and second centuries B. C.,⁷⁶ and never have the contract present τιθῶ.⁷⁷ In the N. T. τέθεικα and τέθειμαι are always used.⁷⁸ Besides using τέθεικα rather than τέθηκα, the church fathers have replaced τίθημι with τιθῶ.⁷⁹

Of the Atticists, Philostratus has τιθεῖ once, and τέθεικα always.⁸⁰ In general Lucian never uses τιθῶ, but always employs τέθεικα. The present tense is entirely regular except in the second singular. Four cases of the second singular occur, in three of which the mss. vary between τίθης and τίθεις; 27-14 συντίθης UN συντίθεις ΓΩ, 31-16 ἐντίθης NFA ἐντίθεις Ω ἐντίθῆς ΓΩ, 56-33 ἐντίθης βΑC ἐντιθείς Γ. Mss. (ΓΑ) agree on διατίθης in 51-25. The variations from τίθης are

⁷³ In 15-3 ἐνεπίπλα Γ for ἐνεπίμπλα ΩΝ is probably an unconscious error.

⁷⁴ Amores: πίμπλημι 6, 24, 27; ἐπίπλημι 8.

Iud. Vocalium: πίμπρημι 8.

⁷⁵ Meisterhans 188 f.

⁷⁶ Mayer 370, Crönert 278 note 3.

⁷⁷ Mayer 352 f., Crönert 278 note 4.

⁷⁸ Blass 52.

⁷⁹ τιθῶ H Vis. I 1-3, II 1-2. τέθεικα Bar. 5-14 cit, Bar. 14-8 cit, Bar. 6-3, Bar. 13-6.

⁸⁰ Schmid IV-31 and 40.

rather orthographical than otherwise. No case of the Attic perfect appears without a variant, but eleven instances of τέθεικα so occur; 9-58, 15-28, 26-12, 26-21, 36-26, 37-15, 37-33, 71-7, 76-5, 77-8-1, and ἐτεθείκειν 65-14, the only instance of the pluperfect form. Γ has the Attic form in 21-36 (διατεθείκασι ΩΝΑC διατεθήκασι Γ) and 70-10 (διατέθεικειν ΜΑC διατέθηκεν Γ). In two other cases Γ has the τέθεικα perfect as a variant of the -κα aorist; 23-14 κατέθηκα β τέθεικα ΓΦΩΜΝ, 59-24 μετέθηκεν Ω τέθεικεν Ν, τέθηκεν Γ. The first aorist in -κα with one exception (40-10) is always used in the singular and ἔθεμεν etc. in the plural.⁸¹

τύπτω never occurs in Attic except in the present, and occasionally in the future. The remaining forms are replaced by other words and expressions such as πληγὰς ἐνέβαλον, πληγὰς δέδωκα, πέπληγα etc. The Ionic dialect supplies other forms for itself such as ἔτυψα etc.⁸² The peculiar perfect τετύπτηκε is to be found in Poll. IX 129, and τετυπτήσθαι in Minucian περὶ Ἐπιχειρ. 722.⁸³

Philostratus uses the late forms τυπτήσας and τετυπτηκότος, derived from the future τυπτήσω,⁸⁴ and Alciphron has τυπτέεις τὰ ὄτα.⁸⁵ Aside from the present (25-52, 37-39, 40-12), Lucian has only the peculiar perfect form τετυπτημένος (9-16).⁸⁶

φημί. In the second singular of the present of φημί in Lucian, the form φῆς alone occurs without a variant (106 times). Sometimes φῆις appears as a variant. This is peculiar to no group of mss. but occurs alike in both; β group 23-3 φῆς ΓΦΩΜ φῆις Β, 23-7 φῆς ΓΦ φῆις Β, 23-16 φῆς ΓΥ φῆις Β, 28-7 φῆς ΓΒ φηις U, 28-15 φῆς ΓΦ φῆις U, 43-1 φῆς ΓΥ φῆις Β, 43-3 φῆς ΓΥ φῆις Β, 43-4 φῆς ΓΥ φῆις Β; Γ group 52-11 φῆς [AF] φῆις Γ, 70-67 φῆς [MAC] φῆις Γ, 79-18-1 φῆς β φῆις Γ twice. In this difficulty the only evidence of value is that of ΓΦΕ for the γ class and ΒU for the β class, since none of the younger mss. write ι subscript in any case. Γ frequently

⁸¹ Ocyprus: τῖθῶ 43, 56, 81; τῖθεις Ν τῖθης Γ 33.

Saltatio: τέθεικα 23, 32; περιτέθεικε ΩΖΝΑΨ περιτέθηκεν Γ 9.

Since τῖθῶ is not necessarily poetical, its use in the Ocyprus is evidence for the falsity of the tract; cf. Zimmermann, p. 41.

⁸² Rutherford 263.

⁸³ Lobeck 764.

⁸⁴ Schmid IV 40.

⁸⁵ III 21-1.

⁸⁶ Asinus: τυψαμένη 14, ἔτυπτόμην 16.

omits but U always retains the adscript. It may be that $\phi\eta\varsigma$ should be read on the same principle that $\lambda\upsilon\eta$ is read whether mss. have $\lambda\upsilon\eta$ or $\lambda\upsilon\eta\iota$. The γ group alone shows the circumflex accent, ($\phi\eta\iota\varsigma$) $\phi\eta\varsigma$: e. g. 22-4 $\pi\iota\sigma\tau\acute{\alpha}$ $\phi\eta\varsigma$ $\Gamma\Phi$, 22-6 $\phi\eta\varsigma$ Γ , 22-24 $\phi\eta\varsigma$ Γ , 22-26 $\phi\eta\varsigma$ Γ , 22-26 $\delta\epsilon\iota\nu\acute{\alpha}$ $\tau\alpha\upsilon\tau\alpha$ $\phi\eta\varsigma$ $\Gamma\Phi$, 24-4 $\phi\eta\varsigma$ $\Gamma\Phi$, 24-12 $\phi\eta\varsigma$ $\Gamma\Phi$, 25-7 $\phi\eta\varsigma$ Γ , 25-20 $\phi\eta\varsigma$ Γ , 25-38 $\phi\eta\varsigma$ Γ , 27-5 $\phi\eta\varsigma$ Γ twice, 27-9 $\phi\eta\varsigma$ Γ , 27-20 $\phi\eta\varsigma$ Γ , 27-22 $\phi\eta\varsigma$ $\Gamma\Phi$, 27-26 $\phi\eta\varsigma$ Γ , 27-27 $\phi\eta\varsigma$ Γ , 28-6 $\phi\eta\varsigma$ Γ om NU, 28-15 $\phi\eta\varsigma$ $\Gamma\Phi$, 31-3 $\phi\eta\varsigma$ Γ , 77-24-2 $\phi\eta\varsigma$ Φ^m .

Good writers never use $\epsilon\phi\eta\varsigma$ for $\epsilon\phi\eta\sigma\theta\alpha$ in the imperfect.⁸⁷ In papyri and the N. T., however, $\epsilon\phi\eta\varsigma$ never $\epsilon\phi\eta\sigma\theta\alpha$ appears.⁸⁸ Josephus always uses $\epsilon\phi\eta\varsigma$.⁸⁹ Of the Atticists, Aristides, except for $\epsilon\phi\eta\varsigma$ in XLVI 319, 402, uses $\epsilon\phi\eta\sigma\theta\alpha$ regularly.⁹⁰ Lucian uses both $\epsilon\phi\eta\varsigma$ and $\epsilon\phi\eta\sigma\theta\alpha$ almost to a like degree: $\epsilon\phi\eta\varsigma$ (15 times) 27-6, 27-7, 29-25, 37-40, 41-21, 43-10, 50-8, 56-5, 70-59, 77-14-5, 77-15-1, 80-6-2, 80-13-5; $\epsilon\phi\eta\sigma\theta\alpha$ (13 times) 24-2 twice, 25-38, 27-27, 36-22, 64-12, 70-3, 70-6, 70-9, 70-19, 70-19, 70-20, 70-61, 77-1-4. In view of such equality of usage it is impossible to decide between the two forms when they occur as variants of each other with about equal ms. authority; 20-4 $\epsilon\phi\eta\sigma\theta\alpha$ Γ $\epsilon\phi\eta\varsigma$ NA, 20-10 $\epsilon\phi\eta\sigma\theta\alpha$ Γ $\epsilon\phi\eta\varsigma$ NA, 20-25 $\epsilon\phi\eta\sigma\theta\alpha$ Γ $\epsilon\phi\eta\varsigma$ NA, 22-24 $\epsilon\phi\eta\sigma\theta\alpha$ $\Gamma\Omega$ $\epsilon\phi\eta\varsigma$ NA, 78-13-2 $\epsilon\phi\eta\sigma\theta\alpha$ β $\epsilon\phi\eta\varsigma$ $\Gamma\Omega$. In 23-2 either $\phi\eta\varsigma$ β or $\epsilon\phi\eta\varsigma$ $\Gamma\Phi\Omega M$ may be correct.

$\phi\eta\varsigma$ and $\epsilon\phi\eta\varsigma$ often occur as variants of each other, but a study of clauses may enable one to settle on the true reading. $\phi\eta\varsigma$ occurs as follows; $\acute{\omega}\varsigma$ $\phi\eta\varsigma$ 29 times, $\tau\acute{\iota}$ $\phi\eta\varsigma$ 4 (25-7, 27-5, 28-15, 43-1), $\pi\acute{\omega}\varsigma$ $\tau\omicron\upsilon\tau\omicron$ $\phi\eta\varsigma$ 3 (27-9, 27-20, 43-3), and $\omicron\iota\omicron\nu$ $\phi\eta\varsigma$ once (6-5). $\phi\eta\varsigma$ occurs alone (not in a short parenthetical clause) but three times (23-16, 36-30, 77-16-4). $\epsilon\phi\eta\sigma\theta\alpha$ ($\epsilon\phi\eta\varsigma$) is used only twice in a short parenthetical clause; 29-25 $\acute{\omega}\sigma\pi\epsilon\rho$ $\epsilon\phi\eta\varsigma$, 70-61 $\acute{\omega}\varsigma$ $\epsilon\nu$ $\acute{\alpha}\rho\chi\eta\bar{\eta}$ $\epsilon\phi\eta\sigma\theta\alpha$. Elsewhere it occurs parenthetically by itself or in the main sentence. The variants between $\phi\eta\varsigma$ and $\epsilon\phi\eta\varsigma$ are, 20-1 $\acute{\omega}\varsigma$ $\phi\eta\varsigma$ N $\acute{\omega}\varsigma$ $\epsilon\phi\eta\varsigma$ Γ , 56-29 $\epsilon\upsilon$ $\phi\eta\varsigma$ β $\epsilon\upsilon$ $\epsilon\phi\eta\varsigma$ Γ , 77-26-2 $\pi\acute{\omega}\varsigma$ $\tau\omicron\upsilon\tau\omicron$ $\phi\eta\varsigma$; β $\epsilon\phi\eta\varsigma$ $\Gamma\Omega M$; 78-11-2 $\acute{\omega}\varsigma$ $\phi\eta\varsigma$ $\Gamma\Omega$ $\acute{\omega}\varsigma$ $\epsilon\phi\eta\varsigma$ β , 79-4-5 $\acute{\omega}\varsigma$ $\phi\eta\varsigma$ $\beta\Omega$ $\acute{\omega}\varsigma$ $\epsilon\phi\eta\varsigma$ Γ . In

⁸⁷ Kühner II 211, Lobeck 236, Rutherford 225.

⁸⁸ Mayser 355, Blass 53.

⁸⁹ W. Schmidt 484.

⁹⁰ Schmid II 33.

these instances φῆς should be read to accord with the usage noted above.

All cases of the future (φῆσω) and infinitive (φάναι) are regular. The only instance of the first aorist indicative has a variant, 6-5 ἔφησαν ΩZNBU ἔφησαν Γ η in a corr. Γ^X. The future participle φήσοντας occurs in 55-28; the aorist participle φήσας in 9-20, 13-11, 20-10, 36-25, 50-19, 73-28; and two instances of the epic form φάμενος in Demonax (9) 16, 33;⁹¹ cf. p. 84 under ἐσθίω.

⁹¹ Asinus: φῆς 55.

Demosthenes: φῆς 17, 29.

Lexiphanes: φῆς ΓΩΝΔ φηίης Ε 12, ἔφησθα 15.

Parasitus: φῆς ΩΝΨΑ φῆς Γ φησί Ζ 12, φῆς 59.

Saltatio: φῆς 5.

Soloecista: φῆς ΝΨΑ φῆς Γ¹ φῆις Γ² φῆις U φῆς Ω I, φῆς ΩΨΑ φησίν Ν φῆσιν Γ¹ φῆις U 7, φῆς ΩΝΨΑ φῆις Γ φῆις U 10 twice, φῆς ΩΝΨΑ φηίς ΓU 8 and 15; ἔφης 2.

CHAPTER IX

SUMMARY OF NOTEWORTHY MATTERS IN THE EXCLUDED PIECES

Longaevi (10) has eight cases of the aorist of ζάω. In all of Lucian this aorist occurs but twice, forms of βιώω being always employed elsewhere. Un-Attic ἐβίωσα (i. e. indicative) occurs six times, and Attic ἐβίων never. In all the surely genuine pieces forms of ἐβίωσα and ἐβίων occur thrice each. The infinitive βιώσαι never occurs in the main body of pieces, yet the Longaevi has it twice, in addition to five cases of the regular βιώναι.

Iudicium Vocalium (16). Two vulgar forms altogether foreign to Lucian occur in this piece; ἤρχετο (imperfect of ἔρχομαι) and ὄραθῆναι for ὀφθῆναι.

Soloecista (18). We have noticed that Lucian frequently violates laws as to forms set down by Soloecista. In par. 5 and 7 Soloecista not only condemns λέλογχα, which is always employed by Lucian, but he himself consistently uses Attic and unLucianic εἴληχα.

Parasitus (33). In the third singular of the first aorist active optative the regular Lucianic ending -ειε is used five times, but the rare -αι also appears twice. In the Lucianic pieces these endings occur in turn 171 and 19 times. οἶομαι occurs in par. 1 and 3, but the usual οἶμαι also appears four times. λείψαντα (λείπω) which occurs only once in Lucian, and rare Lucianic αἰνέσειν for αἰνεσεσθαι occur respectively in par. 42 and 1.

Asinus (39). ἤμην (for ἦν) which occurs but once in Lucian is found in par. 15 and 46 (om. Γ). οἶδας for οἶσθα in par. 11 is found only twice in Lucian as compared to οἶσθα 107 times. There is no case of a thematic form of ζεύγνυμι in Lucian, but ὑποζευγνύουσι and ὑπεζεύγνυεν appear in par. 42 and 28. Lucian always uses λέλογχα, but εἴληχα occurs in par. 22. Again the Asinus always has ὠνησάμην (five times), never ἐπριάμην, while Lucian uses ὠνησάμην 18 and ἐπριάμην 35 times, and it also has ἐτυπτησάμην, a form of an aorist which never occurs in Lucian.

Saltatio (45). Un-Lucianic οἶμαι occurs in par. 33, although οἶμαι is found six times elsewhere.

Amores (49). ἐχαράσσετε par. 16, ἐκήρυσσεν par. 16 for the Lucianic ττ forms are noteworthy. Similarly νομίσει par. 39 for the Attic future and with the ending -ει for η; ἦs par. 3 (Lucian: ἦσθα 23 times, ἦs twice); ῥόμην twice in par. 53 (ῥόμην in par. 15); εἴληχα in par. 12, 22, 24 (λέλογχα in par. 18 and always in Lucian); and παραπτᾶσα in par. 25, a late aorist from ἵπταμαι which Lucian never uses.

Tyrannicida (53). ἠβούλετο for ἐβούλετο in par. 12 never occurs in Lucian without a variant.

Abdicatus (54). ἐρχόμενον par. 23 (Lucian: ἰών 254 times, ἐρχόμενος five times), οἶμαι par. 3, ῥόμην par. 3, and ἀναφύσεται par. 27 (Lucian uses φνήσσεισθαι) are noteworthy in the Abdicatus.

Demosthenes (58) has the following strange forms; ἠβουλόμεν par. 33, οἴη par. 24 (η for ει), and διαβαδίσων par. 1. The aorist optative endings -αι par. 2, -αιεν par. 35, and -αις par. 25 and 44 are very rare in Lucian.

Podagra (69). μαλάσσει for μαλάττει is to be noted. Further, the very peculiar aorist ἐτιθήνατο in l. 94 occurs nowhere else.

Ocypus (74). τιθῶ for τίθημι (never in our Lucianic corpus) appears in ll. 43, 56, and 81. πλάσσει l. 128 and τυρέσσω, l. 116 (σσ for ττ) are also un-Lucianic. Note also the late first aorist ἀντέδακα in l. 27 for the Attic and Lucianic second aorist ἀντέδακον.

Of all these excluded pieces, the Longaevi, Solocista, Iudicium Vocalium, Asinus, and Amores show the greatest variation from Lucianic usage as determined from our corpus of treatises. Furthermore these variations, aside from other evidence, are almost enough to warrant the condemnation of the pieces as spurious. Although the Podagra and the Ocypus contain anomalous forms, the fact that they are in verse forbids confidence in such evidence. The Lexiphanes, which we believe to be genuine, and have debarred from the body of the dissertation because of its general subject matter, shows no noteworthy variation whatever.

CHAPTER X

LUCIAN AS AN ATTICIST IN RELATION TO THE MS. TRADITION

This investigation of Lucian's verb morphology as compared to that of other exponents of the same literary movement has greatly increased our respect for Lucian as the most strict yet the least stiff of the Hellenistic Atticists. Lucian has many variations from good Attic, some extensive and some isolated; but practically all are the result of a definite purpose, not of ignorance. As the best evidence of his accurate Atticizing we cite his use of $\tau\tau$ for $\sigma\sigma$ (pp. 1 ff.), the phenomenon of the ν moveable (pp. 6 ff.), the very rare loss of augment in the pluperfect (pp. 14 ff.), the regular contraction of contract verbs (p. 29), the really complete absence of $-\eta\mu\iota$ verbs shifting to the $-\alpha\omega$ conjugation (pp. 29 f.), the lack of Ionic and κοινή variations of $-\alpha\omega$ verbs (pp. 29 f.), the almost exclusive use of the Attic future (pp. 45 ff.), the correct present indicative forms i. e. $\sigma\acute{\iota}\gamma\omega$ not $\sigma\acute{\iota}\gamma\upsilon\upsilon\mu\iota$ etc. (pp. 26 ff.) and the correct aorist of verbs in $-\alpha\acute{\iota}\nu\omega$ (pp. 48 ff.). Although Lucian is not absolutely accurate in his use of early and late futures, aorists, and perfects, he is nevertheless more strict than his fellow Atticists in this regard (pp. 43 ff.).

Lucian's deviations from good Attic are due in the main to three factors; a sense of dramatic fitness, a desire to avoid obscurity, and a desire to avoid pronounced pedantry.¹ This deliberate abandonment of true Attic is further evidence of Lucian's great command of the Attic dialect, and is responsible for the naturalness of his style. As showing Lucian's sense of dramatic fitness we would note the *Verae Historiae*, which in their archaistic style employ $\sigma\sigma$ for $\tau\tau$, and the pluperfect ending $-\alpha\tau\omicron$ for $-\nu\tau\omicron$ (cf. also index under $\mu\acute{\iota}\sigma\gamma\omega$); also the use of paratragedia with the befitting employment of $\sigma\sigma$ for $\tau\tau$, the stem $\theta\alpha\rho\sigma-$ for $\theta\alpha\rho\rho-$, and the imperative endings in $-\omega\nu$ instead of $-\omega\sigma\alpha\nu$; also the adoption of the imperative in $-\omega\nu$ for the mock laws of the Saturnalia; the use of the isolated vulgar

¹ Some peculiarities may also be due to quotations, which are as yet unknown to us as such. Cf. pp. 77, 84.

forms in the speech of the courtesans of the *Dialogi Meretricii*; finally the insertion of Ionic into the mouth of Herodotus in 10-20, and Pythagoras in 27. To the desire of avoiding obscurity may be assigned such matters as the use of the thematic stem in the imperfect of non-thematic verbs; the total absence of the *ν* moveable in the third singular pluperfect; and the frequent use of *γαμήσω* for *γαμῶ*, *τεθνήξομαι* for *θανῶ*, and *ἐλεύσομαι* for *εἶμι*. The frequent use of *κοινή* forms such as *γαμήσω* for *γαμῶ* may also be due to a desire to avoid pedantry. With this same purpose Lucian intermingles the first and second aorists and perfects; and employs *ἑώρακα* for *έώρακα*, the late Attic endings of the pluperfect (*-ειν*, *-εις*, *-ει*, *-ειμεν*, *-ειτε*, *-εσαν* or *-εισαν*) for the old Attic, and vulgar *-τωσαν* and *-σθωσαν* for Attic *-των* and *-σθων*, etc. Indeed Lucian himself gives us his reason for using *-τωσαν* and *-σθωσαν*, in relegating *-των* and *-σθων* to the stiff Greek of a mock law. Cp. pp. 20 f.

There are many minor inconsistencies, however, some merely isolated cases, which need a special explanation: e. g. if we follow our mss., *φυλάττω* must be read 62 times and *φυλάσσω* once, *ἔδυνά-* 25 and *ἦδυνά-* five times, the pluperfect third plural ending *-εσαν* 21 and *-εισαν* five times, *ὀλισθάνω* six and *ὀλισθάινω* five times etc. etc. Such inconsistencies in usage may be due either to a deliberate insertion of Attic forms by an Atticist reviser, or to a careless admission of *κοινή* forms by Lucian or by contemporary and later scribes.

The doctrine of an Atticist recension was first put forth by Fritzsche (praef. fasc. I page XIII, fasc. I page 4). Siemonsen (*quaestiones Lucianae Prog. der lat. Schule zu Hadersleben* p. 25) and recently Rothstein (pp. 80 ff.), while disagreeing with Fritzsche as to the date of the Atticist revision and on other matters, accept the suggestion itself.

If we accept this idea of an Atticist recension, we must assume too that it was sweeping, for a partial recension would make the original inconsistency much greater than it now appears to be. Furthermore neither group of mss. can represent this Atticist revision, since the Attic variants are not consistently in any one group, but appear now in one and now in the other; cf. variant readings as given on pp. 2 ff., 11 f., 13 f., 22 f., 57, 63 f., 71, 76, etc. Either group, if it survived alone, would give us essentially the same idea of Lucianic usage that we have just obtained. Thus if we

would still cling to a sweeping Atticist recension, we must set it prior to the parting of the two groups of mss. But this seems unlikely, because our mss. give us several *κοινή* peculiarities, which were altogether untouched by this early recension: e. g. lack of augment with all verbs beginning with a diphthong except *εὐ-*; the keeping of the ending *-ει* entirely for *βούλει*, *οἶει* and *ᾔψει*; the employment of the vulgar imperative endings in *-ωσαν*; the use of late endings in the pluperfect except for the third persons; the constant use of the *κοινή* perfects *λέλογχα*, *ἔώρακα*, and *τέθεικα*; and the late conjugation of the imperfect of *εἶμι* and pluperfect of *οἶδα*.

On the other hand some few isolated Attic forms may have been introduced into the original archetype as is seen to be the case in certain of our present mss.; e. g. 21-2 *καθιζέτωσαν* ΓΩ *καθιζόντων* Ν, 26-10 *ἐπαιρέσθων ὡς ἄν* Γ *ἐπαιρέσθωσαν* reliq., cf. also variants on pp. 45, 46, 49, 191. To a far greater extent than isolated Attic forms, *κοινή* forms were introduced originally, perhaps both consciously and unconsciously. Throughout the dissertation this has been seen to have taken place to a large extent in every single ms. (cf. variants on pp. 2 ff., 11 f., 13 f., 29 f., 58, etc.). It may be too that different pieces represent certain peculiarities in the orthography of different scribes. This is seen for a single ms. in Anach (37) where Γ writes *-ει* almost always in the second singular middle contrary to the generally prevailing habit of the other mss. We suspect that this was the case with the common archetype in 8, 12, 32, 34, 36, 37, 52, and 70, which contrary to the habit of all the other pieces have the stem *γινν-* for *γιν-* almost exclusively (cf. pp. 37 f.).

And so to recapitulate, we believe that on the whole the tradition faithfully represents Lucian's usage;—modified, however, by the insertion of a small number of Atticisms and a much greater number of vulgarisms. Lucian was more Attic, not less Attic, than as we now know him.

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