From discourse to grammar? ἔρχομαι + future participle in Greek
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I. 1 Periphrasis and auxiliaries: (Anderson 2009): 4

"'Auxiliary verb' is [...] considered to be an item on the lexical verb-functional affix continuum, which tends to be at least somewhat semantically bleached, and grammaticalized to express one or more of a range of salient verbal categories, most typically aspectual and modal categories, but also not infrequently temporal, negative polarity, or voice categories."\(^1\)

2 (Wakker 2006): μέλλω + infinitive "semi-auxiliary", depicting "present intention of the subject of the realization of a state of affairs in the (near) future". With Verba dicendi realization may be interrupted:

Pl. R. 473c9 σκόπει δὲ ὃ μέλλω λέγειν. # Λέγε. 'Consider what I am going to say. # Go ahead.'

3 Features of grammaticalization of auxiliaries:

a) semantic bleaching: Er wird heute zehn Jahre alt. 'He turns ten today.' vs. Er wird morgen ins Kino gehen. 'He will go to the cinema tomorrow.'

b) widening of contexts / subjects etc.: NE It is going to rain soon, Fr. Il va pleuvoir.

c) integration into the verbal paradigm

d) phonological attrition: Germ. hat < hab(e)t, θέλω ἵνα → θα, Alb. future do ‘will’: do të punoj 'he wants that he works' > 'he will work'.

(Wakker 2006): 239:

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<td>1. expresses grammatical information (tense, aspect, mood, voice)</td>
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<td>2. no substitution with synonyms possible</td>
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<td><strong>formal features:</strong></td>
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<tr>
<td>1. paradigm tends to be defective (can, will, must)</td>
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<td>a. restricted in form (e.g. only ptc. or inf. is allowed (he will see, *he will seeing))</td>
<td>a. need not be inf./ptc. (he hopes for peace! he hopes to come home soon.)</td>
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<td>b. obligatory (he will see, *he will)</td>
<td>b. -</td>
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<td>c. no anaphoric reference (*He can go home, but she cannot it.)</td>
<td>c. anaphoric reference (He wants to go home now, but she does not want it.)</td>
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<td>3. auxiliary and complement share same subject</td>
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<td>5. no restrictions on dependent inf./ptc. (as)</td>
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\(^1\) On auxiliaries in Greek cf. now also (Bentein 2012) - non vidi.
4 Example: διατελέω + ptc. prs. for continuative action, cf. Span. seguir haciendo: Messi sigue haciendo historia en el Barcelona. Full verb 'bring to an end, finish'. Starting point: secondary predication 'to finish x' + 'being in the state y':

Hdt. 6.117 Ἀθηναίον ἄνδρα Ἐπίζηλον τὸν Κοιφαγόρεω ἐν τῇ συστάσι μαχόμενον τε καὶ ἄνδρα γινόμενον ἁγαθόν τὸν ὁμίματον στερηθήναι, οὐτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ᾿οςς διατελέσειν ἀπὸ τούτοι τοῦ χρόνου ἔντα τυφλῶν. "An Athenian, Epizelus son of Couphegorus, was fighting as a brave man in the battle when he was deprived of his sight, though struck or hit nowhere on his body, and from that time on he spent the rest of his life in blindness."

Pl. Ap. 31a ὅμεις ὃς τάξιν ἂν ἀχθόμενοι, ὀσπέρ οἱ νυστάτοντες ἐγερόμενοι, κρούσαντες ἄν με, πεθόμενοι Ἀνύτος, ὅρδοις ἂν ἀποκτείνατε, εἶτα τὸν λοιπὸν βίον καθεύδοντες διατελέστε ἄν, εἰ μή τινα ἄλλον ὁ θεὸς ὑμῖν ἐπιπέμψας κηρόμενοι ὑμῶν. "But you, perhaps, might be angry, like people awakened from a nap, and might slap me, as Anytus advises, and easily kill me; then you would pass the rest of your lives in slumber, unless God, in his care for you, should send someone else to sting you."

Xen. Mem. 3.1.4.7 καὶ γάρ, ὀσπέρ ὁ κιθαρίζειν μαθῶν, καὶ ἐὰν μὴ κιθαρίζῃ, κιθαριστῆς ἐστι, καὶ ὁ μαθῶν ἱσταθη, κἂν μὴ ἱστρέψῃ, ὅμως ἱστρός ἐστιν, οὕτω καὶ διδᾷ ἄκος τούτῳ τοῦ χρόνου διατελέσει στρατηγός ἄν, κἂν μηδεὶς αὐτὸν ἐλητῇ. "For just as he who has learnt to play the harp is a harper even when he does not play, and he who has studied medicine is a doctor even though he does not practise, so our friend will be a general for ever, even if no one votes for him."

Xen. Symp. 4.44.6 ἀλλ’ οἱ ἃν αὐτὸν ἀρέσκοσθαί τοῦτοις συνόν διατελεῖ. "He [Socrates] spends his time with those who are congenial to him."

Xen. Cyr. 5.4.35 ὅτι, ὥς Κιρῆ, ἡ φυσή μου διὰ τὸ ὑβρίσθαι καὶ ὀργίζεσθαι οὐ τὸ ἀσφαλέστατον σκοποῦσα δηγεῖν, ἀλλ’ αἰεὶ τούτο κυϊσθ’ ἀρά ποτ’ ἐστιν ἀποτείναται τὸν καὶ θεοὺς ἔχθρον καὶ ἀνθρώπος, ὃς διατελεῖ μισόν, οὐκ ἢ τίς τι αὐτὸν ἄδικη, ἀλλ’ ἢ τινα ὑποτεύκη βελτίωνα αὐτὸν εἶναι. "Because, Cyrus, on account of the outrage I had suffered and my consequent resentment, my soul was not looking out consistently for the safest course but was pregnant with this thought, whether it would ever be in my power to get revenge upon that enemy of gods and men, who cherishes an implacable hatred not so much toward the man who does him wrong as toward the one whom he suspects of being better than himself."

Xen. Hiero 2.18 καὶ πόλεμον μὲν δὴ τοιοῦτον ἔχον διατελεῖ ὁ τύραννος ἄν ἐγὼ δηλ. "And now I have shown you the kind of war that a despot wages continually."

*πόλεμον διατελεῖ 'he ends the war': no longer [to finish x] + [being in the state of y], but [continue to do/be[x]]:

\[
\begin{align*}
\text{x [tón loipón bíon diateloíthe én]} & \quad + \quad \text{y [kathéúdovnete]} \\
\text{x [diateloí [éxon pólemon toioúton]]} 
\end{align*}
\]
"But also during all the rest of his life he was ever doing them some good and caring for them as though they had been kindred and relations."

"For I cannot name a time when I was not in love with some one."

"They are advancing across the plain to fight by the city."

"He went to the swift ships of the Achaeans in order to ransom his daughter."

"I have come to bear witness."

"I have come to save my children’s lives."

Hdt. I. 211.1 Ὑστάσπης μὲν τούτοισι ἀμειψάμενος καὶ διαβὰς τὸν Ἀράξην ἤιε ἐς Πέρσας φυλάξων Κύρῳ τὸν παῖδα Δαρεῖον.

2 verbs of motion, futures and discourse metaphors

(Schwyzer 1950): 291: "für die unmittelbare Zukunft konnte man seit Herodot auch Periphrasen wie ἔρχομαι φράσων (Frz. je vais dire) gebrauchen"

(Rijksbaron 2002): 127: “other verbs may also form periphrastic constructions, notably those of going, e.g. εἶμι/ἔρχομαι with a future participle… cp. I am going to say, je vais dire, ik ga zeggen”. (quoting Hdt. 1.5.3) Cf. also Span. voy a decir, Port. vou dizer, etc.

Literal meaning:

Il. 13.256 ἔρχομαι εἰ τί τοι ἔγχος ἐνι κλίσης λέλειπται / οἰσόμενος (cf. also 13.247 ἤ οἰσόμενος)2
"I am on my way to bring back a spear, if you have any left in your shelter."

Il. 14.301 ἔρχομαι ὑπομένη πολυφόρβου πείρατα γαίης
"I am going on a visit to the ends of the generous earth."

Il. 2.801 ἔρχονται πεδίου μαχησόμενοι προτὶ ἀστυ
"They are advancing across the plain to fight by the city."

Il. 1.12 = 371 δ γὰρ ἡλθε θοίας ἐπὶ νῆσας Ἀχαιῶν / λυσόμενος τε θύγατρα
"He went to the swift ships of the Achaeans in order to ransom his daughter."

A. Eu. 576 {Απ.} καὶ μαρτυρήσων ἡλθον
"I have come to bear witness."

E. Med. 1303 ἐμὼν δὲ παιδῶν ἡλθον ἐκσώσων βιον
"I have come to save my children’s lives."

"After having given this answer and crossed the Araxes, Hystaspes went to Persia to watch his son for Cyrus."


"Cross-linguistically, futures evolve from a fairly restricted range of lexical sources—from constructions involving movement verbs, from marks of obligation, desire, and ability, and from temporal adverbs."

ἔρχομαι 'going'- or 'coming'-future? (Bybee, Perkins, und Pagliuca 1996): 269: no going-future is an immediate future, but the majority of coming-futures are:

"It is probably not accidental that seven of the eleven 'come'-futures in our database are actually immediate futures, while none of the 'go'-futures are. A 'come'-future requires that the speaker's point of view be some time in the future, and it is only reasonable to suppose that this dislocation of perspective would not usually involve a projection into the distant future but would more often be a point in time near at hand, yielding an immediate future."

ἔρχομαι impv. 'go!' (centrifugal), while indicative neutral as for deixis, 'go along' / 'go' / 'come' (cf. Kölligan 2007): 144ff.). Basic prerequisites:

a) allative component in the meaning of the verb in question, i.e. it must indicate a directed motion,

b) the verb must be used to indicate a state of affairs happening at the moment of speaking:

"Simple movement does not evolve into future. To derive future there must be an allative component, 'movement toward', either inherent in the semantics of the verb or explicit in the construction. … The source meaning for movement futures is that 'the agent is on a path moving toward a goal'. Another important part of the meaning is that the agent is already on the path and the movement is in progress; thus the overt or inherent aspect of the construction is progressive, present, or imperfective."

ἔρχομαι real present tense indicating a movement coinciding with the moment of speaking (Kölligan 2007, 144ff.), e.g.

Il. 11.839 ἔρχομαι διάρ' Ἀχιλλῆϊ δαίφρονι μᾶθον ἐνίσπω
'I am on my way carrying a message to wise Achilleus."

Il. 22.482 νῦν δὲ σὺ μὲν Ἀϊδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
"Now you go down to the house of Death in the secret places of the earth, and left me here behind in the sorrow of mourning."

Caveats by Létoublon (1982): construction limited to verba dicendi. il va pleuvoir, it is going to rain etc. does not occur.

Connection between verba dicendi and motion verbs?

a) Motion verbs as a stage direction within the discourse to introduce new referents and topics.  
Colloquial German kommen und sagen: Wenn einer/jemand kommt und sagt … ‘If somebody

3 Cf. also cf. also (Bybee, Pagliuca, und Perkins 1991), (Heine und Kuteva 2002):75-78 (COME TO > FUTURE), 161-3 (GO TO > FUTURE), (Hilpert 2008).
comes and says…

b) In 1st person: metaphorical displacement of the speaker through his discourse: ich komme jetzt zum nächsten Punkt, ich gehe jetzt zum nächsten Punkt über, etc.

(Lakoff und Johnson 20): 89–91: discourse as a path, "An argument must have a beginning, proceed in linear fashion, and make progress in stages toward a goal."

AN ARGUMENT IS A JOURNEY:
We have set out to prove that bats are birds.
When we get to the next point, we shall see that…
We will proceed in a step-by-step fashion.

A JOURNEY DEFINES A PATH
He strayed from the path.
I'm lost.
Do you follow my argument?
He strayed off from the line of argument.

THE PATH OF A JOURNEY IS A SURFACE
We covered a lot of ground.
He strayed off the trail.

⇒ THE PATH OF AN ARGUMENT IS A SURFACE
We have already covered those points.
You're really onto something there.
We are well on our way to solving this problem.

(Durante 1968), (Nünlist 1998): 228–83 on the poetic use of this metaphor in Greek:

'(way of) song':
Od. 8.481 (the aoidoi):
τιμής ἐμοροὶ τίσι καὶ αἰδοῦς, οὐνεκέ ἀρα σφέας
οἴμας Μοῦσ' ἐξίδαξε, φιλήσε δὲ φύλον αἰδόν.'
"The Aoidoi are worthy of honour, because the Muse has taught them songs and loves the race of singers."

22.347 αὐτοδίδακτος δ' εἴμι, θεός δὲ μοι ἐν φρεσίν οἴμας
παντοίας ἐνέφυσεν
"I have taught myself, but a god has implanted in me all kinds of songs."

8.74 Μοῦσ' ἄρ' ἀωθόν ἀνήκεν ἄνθιμοις κλέα ἀνθρόπων,
οἴμας, τῆς τὸτ' ἀρα κλέος ὀφυραῖν ἐνμέν ίκανε. ''
"The muse inspired the singer to sing the famous deeds of men, from a song whose fame at the time reached up to heaven."

Anacreont. 34.14 φιλέσει μὲν σε Μοῦσαι,
φιλέσε δὲ Φοῖβος αὐτός,
λιγυρήν δ' ἐδόκειν οἴμην.
"The Muses love you and Phoebus himself loves you and has given you the bright song."

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4 That this combination tends to be a fixed phraseme can be seen in its use in proverbs and saying such as "Wenn noch einmal jemand kommt und sagt 'die Zeit heilt alle Wunden', dann knall ich ihm eine und sag 'ist ja bald vorbei.'" (If ever again somebody comes and says 'time heals every wound' I will smack him and say 'the pain will be over soon."

5 Cf. also (Becker 1937).
οἶμος 'way' in its literal sense:

Hes. Op. 289 τῆς δ’ ἀρετῆς ἱδρῶτα θεοὶ προσπάραυθεν ἐθηκαν ἀθάνατοι μακρός δὲ καὶ ὀρθὸς οἶμος ἐς αὐτήν
"But in the way of access to virtue immortals have placed the sweat of our brows, and the pathway there is both lengthy and steep."

and with the genitive ἀοιδῆς:

'way of song':
οἶμος ἀοιδῆς: h. Merc. 451
καὶ γὰρ ἔγω Μούσησιν Ὀλυμπιάδεσσιν ὀπηδός, (450)
τῇσι χοροί τε μέλουσι καὶ ἀγλαὸς οἶμος ἀοιδῆς
"And I am a follower of the Olympian Muses, who like dances and the bright way of song."

Pi. O. 9.47 ἔγειρ’ ἐπέων σφικτον οἶμον λεγόν
"Arouse for them a clear-sounding path of song." 

Call. Del. 1. 78
αὐτίκα χαλκῆς μὲν ὡδείωμεν Ἡραίστιοι,
τευχησάς δ’ Ἀρής, ἐπακτήρας δὲ Χίαν ποιήσας Ἀρτέμιδος, Φοίβου δὲ λόρης εὖ εἰδότας οἶμους.
"Let us praise … the lyres of Phoibos who know the songs full well."

Pi. N. 7.50–52
Ἀἴγινα, τεῦδον Διὸς τ’ ἑκγόνων. θρασύ μοι τὸδ’ εἰπεῖν φαενναῖς ἀρεταῖς ὀδὸν κυρίαν λόγων οἴκοθεν·
"Aigina! I may boldly state the following: the way of words starts at home for the brilliant feats of your and Zeus’ descendants."

B. 5.31–33
τός νῦν καὶ <ἐ>μοι μιρία πάνται κέλευθος ὑμετέραν ἀρετάν / ὑμετέραν ἀρετάν / ὑμετέραν
"So now, too, countless ways in all directions are open for me to sing your virtue. " (cf. Nünlist 1998: 277).

Pi. I. 3/4.58-60:
τοῦτο γὰρ ἀθάνατον φωνᾶεν ἑρπει, εἰ τις εὖ εἴπῃ τι: καὶ πάγαρασσον ἔπι χθόνα καὶ διὰ πόντον βέβιακαν ἐργατός ἀκτίς καλὸν ἄσβεστος αἰεὶ.
"For if one says something well, that saying goes forth speaking with an immortal voice. And the radiance of fine deeds, forever unquenchable, has crossed the fruitful earth and the sea."
(Nünlist: "Das geht ja als unsterblich Klingendes, wenn einer etwas schön sagt; und über das fruchtvolle Land und über das Meer schreitet der Strahl schöner Taten unerloschen ewig.")

Vedic and Avestan parallels (Durante 1968; 244):

RV 9.91.5
sá pratnaván návyase viśvavāra
suukiāya pathāḥ kṛṣṇiḥ prācaḥ

6 Cf. also ; cf. P. 2.96, Call. Jov. 78.
"Prepare the paths for the new song as you did before, who are endowed with all good things."
(Geldner: "Wie die anderen Male mache die Wege bereit für das neue Lied, du mit allen Gütern Ausgestatteter.").

Yasna 50.6
dātā xraitās hizvā raitīm stōi mahyā rāzēng vohā sāhī mananhā
"Que l'instantateur de l'efficacité de la langue m'enseigne par la divine Pensée à être l'aurige de mon adresse!" (cf. Gk. ἱγιόχος). ((Kellens und Pirart: I. 176).
"May he who gives wisdom to hold the reins of my tongue instruct me in His order with Good Thought."
Nünlist: "Der Schöpfer des Verstandes lehre durch Vohu Manah seine Gesetze, damit meine Zunge den (rechten) Weg finde."

B. 5.195–197:
πείθομαι εὐμαρέως
eύκλι·<ἀ> κελέθθων γλῶσσαν οὐκ
πέμπειν Ἴρέονι
"I am willing to send my praising tongue (that does not stray off) the path (?) to Hieron."
Nünlist: "Gerne finde ich mich bereit, meine rühmende Zunge, die nicht vom Weg --- (abweicht?) --- Hieron zu senden."

Herodotus (cf. Létoublon, Nünlist 1998: 239 fn. 12): beside ἔρχομαι + fut. ptc. (ἔρχομαι φράσων, ἐρέων, λέξων, ἡ λέξων, etc.) also ἄνειμι, ἀναβήσομαι, ἐπάνειμι (1.140.3, 4.82, 7.137.3, 7.239.1) 'to return' to a previous topic:

1.140.3 Καὶ ἁμοι μὲν τὸ νόμῳ τοῦτῳ ἐχέτω ὡς καὶ ἀρχὴν ἐνομίσθη· ἀνειμί δὲ ἐπὶ τὸν πρότερον λόγον.  "Leaving this custom to be such as it has been from the first, I return now to my former story."

4.82 Τοῦτο μὲν νῦν τοιοῦτό ἐστιν, ἀναβήσομαι δὲ ἐς τὸν κατ’ ἀρχὰς ἡ λέξων λόγον.
"Having described this, I will now return to the story which I began to tell."

7.137.3 Ταῦτα μὲν νῦν πολλοῖσιν ὡρασυν ἐγένετο τοῦ βασιλέως στόλου, ἐπάνειμι δὲ ἐπὶ τὸν πρότερον λόγον.
"This happened many years after the king's expedition, and I return now to the course of my history."

7.239.1 Ἀνειμί δὲ ἐκέστε τὸν λόγον τῇ μοι τὸν πρότερον ἐξάληπτο.
"I return now to that place in my history where it earlier left off.' (namely to 7.220, where Herodotus mentioned the bare fact of the Spartans getting early intelligence of Xerxes' plans against Greece. Now he completes the story.)

Eur. Ion 933
Πρεσβύτης: ...
τί φης; τίνα λόγον Λοξίου κατηγορεῖς;
ποιὸν τεκεῖν φῆς παίδου; ποῦ θείναι πόλεως
θηροῦν γίλων τύμβοις; ἀνελ.θὲ μοι πάλιν.
"What are you saying? What charge do you bring against Loxias? What son do you say you have brought forth? and where in the city did you place his body, dear to the wild beasts? Please go through it again. Creusa: I am ashamed, old man, yet I will speak." or simply 'Please repeat this to me./Tell it again.'

Eur. Phoen. 1207 ἀλλʼ ἀνελ.θὲ μοι πάλιν,
τί τάπι τοῦτος παίδι ἐμὸ δρασείηεν
"But please, come back to your tale again and say what my two sons next intend."
Seeing, then, that we have now lying before us and thoroughly sifted—like wood ready for the joiner,—the various kinds of causes, out of which the rest of our account must be woven together, let us once more for a moment revert to our starting-point, and thence proceed rapidly to the point [69b] from which we arrived hither.

This is what the Persians and the Phoenicians say. For my part, I am not going to say that this or that story is true, but I shall identify the one who I myself know did the Greeks unjust deeds, and then proceed with my history, and speak of small and great cities of men alike going through each of them in turn.

Indeed, one might enlarge considerably on this subject.
κατάβαινο 'finish with, come to x at the end' (< 'go down, reach'), κατέβανε λέγον 'il finissait (son récit) en disant', 'il finissait par dire''

I.116.5 κατέβανε ες λιτάς 'et il venait aux supplications'

II.65.2 Τὸν δὲ εἶνεκεν ἀνεῖται [τὰ] ἱπποὺ εἶ λέγομη, καταβαίην ὅν τῷ λόγῳ ἔς τὰ θεία πρᾶγματα, τὰ ἑγὼ φαινὼ μάλιστα ἀπηγείσθαι "j’en viendrais par mon discours aux choses religieuses”

I.90.3 Κροίνοςς δὲ οὶ ἐπαλλλόνγησεν πᾶσαι τὴν ἑωυτοῦ διάνοιαν καὶ τὸν χριστηρίων τὰς υποκρίσις καὶ μάλιστα τὰ ἀναθήματα καὶ ὡς ἕπαρθε τῷ μαντηφῳ ἐστρατεύσατο ἐπὶ Πέρσας. Λέγον δὲ ταῦτα κατέβαινε αὐτὶς παρατείμονος ἐπείναι οὶ τῷ θεῷ τούτῳ ὀνειδίσαι.

"Crouesus repeated to him the story of all his own aspirations, and the answers of the oracles, and more particularly his offerings, and how the oracle had encouraged him to attack the Persians; and so saying he once more insistently pled that he be allowed to reproach the god for this."

or "et il finit ce récit en priant de nouveau qu’on lui permît de faire au dieu le reproche de cette conduite"

I.118.1 "Ἀρπαγος μὲν δὴ τὸν ἱδὼν ἐφαινε λόγον, Ἀστυάγης δὲ κρύπτων τὸν οἱ ἐνέχε χόλον διὰ τὸ γεγονός, πρῶτα μέν, κατὰ περ ἢκουσε αὐτοῦ πρὸς τοῦ βουκολό τῷ πρήγμα, πάλιν ἀπήγετο τῷ Ἀρπαγῳ, μετὰ δὲ, ὡς οἱ ἐπαλλλόνγητο, κατέβαινε λέγον ὡς περίεστι τε ὁ παῖς καὶ τὸ γεγονός ἔχει καλῶς.

"Harpagus told the story straight, while Astyages, hiding the anger that he felt against him for what had been done, first repeated the story again to Harpagus exactly as he had heard it from the cowherd, then, after repeating it, ended by saying that the boy was alive and that the matter had turned out well."

"Harpages parlait sans détour. Astyages, dissimulant le courroux qu’il nourrissait contre lui à cause de sa conduite, lui refit d’abord le récit des événements teul qu’il l’avait entendu lui-même de la bouche de Mithradates; puis, après lui avoir tout répété, il conclut en disant que l’enfant était en vie et que ce qui avait été fait était bien." (Létoublon 189).

IX.94.1 κατημένον Ἐανείου ἐν ἱδώρῳ ἑλθόντες οἱ παριζόντο καὶ λόγοις ἄλλους ἐποιεύτο, ες ὁ κατέβαινον συλλυπεόμενον τῷ πάθειν.

"Un jour qu’Événios était assis sur un banc, ils vinrent s’asseoir près de lui et s’entretinrent avec lui de choses et d’autres, jusqu’à en arriver à lui exprimer leur compassion pour son malheur."

"Coming and sitting down by Evenius at the place where he sat, they spoke of other matters, till at last they fell to commiserating his misfortune." (A. D. Godley)

Létoublon: 189: Not 'finir par compatir',but 'finir par marquer (en paroles) leur compassion'.

3 ἔρχομαι + ptc. fut. in Herodotus

ἔρχομαι λέξον 'je vais dire', ἔρχομαι λέγον 'je vais disant' 'je suis en train de dire'

Hdt. 1.122 Τραφήνας δὲ ἐλέγει ὑπὸ τῆς τοῦ βουκολό γυναικός, ἦμε τε ταύτῃν αἰνεόν διὰ παντός, ἤν τε οἱ ἐν τῷ λόγῳ τὰ πάντα ἢ Κυνώ. "Il disait avoir été élevé par la femme du bouvier, et il allait la louant en tout, et dans son récit, Kynô était présente partout."
(Dietrich 1973): progressive aspect, (Létoublon 1982): "métaphore du discours", "le déplacement métaphorique se faisant dans l"'espace" que constitue pour Cyrus son propre récit, dans lequel il "avance" en louant sa mère adoptive."

"When the brightest star was up, that most often comes announcing early-born Dawn's light …"

Dietrich: "der auch immer am besten dabei ist, das Licht der frühgeborenen Eos anzukündigen."

Pi. N. 7.68 … μαθὼν δὲ τὶς ἀνερέα, / εἰ πάρ μέλος ἔρχομαι ψάγιον ὄαρον ἐννέπον. "Wenn es einer vernommen hat, so wird er wohl sagen, ob ich fortwährend dabei bin, mißtönend ein unpassendes Lied zu singen."

Rather: "Anyone who has come to know it, will declare, whether I follow a path that is out of tune, singing a twisted song."

Two functions:

a) the expression of the present intention of the speaker to realize a state of affairs in the immediate future

b) the expression of an intention of the speaker to realize a state of affairs at a past point in time after a past reference time (relative future)

a) 1.194.2 Τὸ δὲ ἁπάντων θῶμα μέγιστόν μοι ἐστί τὸν ταύτη μετά γε αὐτήν τὴν πόλιν, ἔρχομαι φράσον. "I am going to indicate what seems to me to be the most marvellous thing in the country, next to the city itself." The account follows immediately upon this.

2.11.3 Ἐστι δὲ τῆς Ἀραβίης χώρης, Αἰγύπτου δὲ οὐ πρόσω, κόλπος θαλάσσης ἐσέχον ἐκ τῆς Ἐρυθρῆς καλεο-μένης θαλάσσης, μακρὸς οὖσα δὴ τι καὶ στεινὸς ὡς ἔρχομαι φράσων· μήκος μὲν πλόου ἀρξαμένῳ ἐκ μυχοῦ διεκπλῶσαι ἐς τὴν εὐρέαν θάλασσαν ἡμέραι ἀναισιμοῦνται τεσσεράκοντα ἐκείνῃ χρεωμένῳ, εὖρος δὲ, τῇ εὐρύτατος ἐστὶ ὁ κόλπος, ἠμεσα ἔρχομαι φράσων· ῥηχίη δὲ ἐν αὐτῷ καὶ ἄμπωτις ὡς πᾶσαν ἠμερῆς γίνεται.

"Now in Arabia, not far from Egypt, there is a gulf extending inland from the sea called Red, whose length and width are such as I shall show." (The account follows immediately).

2.11.4 Ἕτερον τοιοῦτον κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι κου, τὸν μὲν ἐκ τῆς βορηίης θαλάσσης κόλπον ἐσέχον ἐπὶ Συρίης, σχεδὸν μὲν ἀλλήλοισι συντετραίνοντας τοὺς μυχοὺς, ὀλίγον δὲ τι παραλλάσσοντας τῆς χώρης. "I believe that where Egypt is now, there was once another such gulf; this extended from the northern sea towards Aethiopia, and the other Arabian gulf of which I shall speak, extended from the south towards Syria; the ends of these gulfs penetrated into the country near each other, and but a little space of land separated them. 2.11.4 Now, if the Nile inclined to direct its current into this Arabian gulf, why should the latter not be silted up by it inside of twenty thousand years?"

2.35.1 Νείλου μὲν νῦν πέρι τοσαῦτα εἰρήσθω. Ἐρχομαι δὲ περὶ Αἴγυπτου μηκονέων τὸν λόγον, ὁτι πλείστα θομαία έχει [ἡ ἢ ἄλλη πάσα χώρη] καὶ ἐργα λόγου μέξο παρέχεται πρὸς πάσαν <άλλην> χώρην· τούτων εἰνεκα πλέον περὶ αὐτῆς εἰρήσεται.
"But concerning Egypt, I am going to speak at length, because it has the most wonders, and everywhere presents works beyond description; therefore, I shall say the more concerning Egypt." followed by explanation.

2.40.4 Ἡ δὲ δὴ ἐξαίρεσις τῶν ἱρῶν καὶ ἡ καῦσις ἄλλη περὶ ἄλλο ἱρόν σφι κατέστηκε· τὴν δὲ ἀν μεγίστην τε ἱρών καὶ μεγίστην οἱ ὄρθιν ἄναγουσί, ταύτην ἔρχομαι ἔρέων. "I shall now, however, speak of that goddess whom they consider the greatest, and in whose honor they keep highest festival." (i.e. Isis. The explanation follows immediately).

2.99.2 Μέχρι μὲν τούτου ὄψις τε ἐμὴ καὶ γνώμη καὶ ἱστορίη ταῦτα λέγουσά ἐστι, τὸ δὲ ἀπὸ τοῦδε Ἴστρου ἔρχομαι λόγους ἐρέων· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψιος. "So far, all I have said is the record of my own autopsy and judgment and inquiry. Henceforth I will record Egyptian chronicles, according to what I have heard, adding something of what I myself have seen." Erläuterung unmittelbar darauf.

3.6.2 Τὸ δὲ ἄλλο τῶν ἔρημον ναυτιλλόμενων ἐννενώκασι, τοῦτο ἔρχομαι φράσων. "I am going to mention something now which few of those who sail to Egypt know." Explanation follows immediately.

3.80.24 τὰ δὲ δὴ μέγιστα ἔρχομαι ἔρέων· νόμαια τε καὶ δαίμονα ἥγησαν εἶναι καὶ μεγίστην οἱ ὁρτὴν ἀνάγουσι, ταύτην ἐρέων. "But I have yet worse to say of him than that; he upsets the ancestral ways and rapes women and kills indiscriminately."

4.99.4 Τὸ δὲ ἀπὸ Ἴστρου ἔρχομαι σημανέων τὸ πρὸς θάλασσαν αὐτῆς, τῆς Σκυθικῆς χώρης ἐς μέτρησιν. "Now I am going to describe the coast of the true Scythia from the Ister, and give its measurements."

6.109.19 Κῶς ὦν δὴ ταῦτα οἷά τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τούτων ἀνήκει τῶν πρηγμάτων τὸ κῦρος ἔχειν, νῦν ἔρχομαι φράσων. "I will tell you how this can happen, and how the deciding voice on these matters has devolved upon you." NB νῦν!

7.49.13 Καὶ δὴ τῶν δύο τοῦ ἑτέρου εἰρημένου τὸ ἐτέρον ἔρχομαι ἔρέων. "I have spoken of one of the two, and now I will tell you of the other. (the sea / the land)"

7.102.9 Αἰνέω μὲν νον πάντας τοὺς Ἑλλήνας τοὺς περὶ ἔκεινος τοὺς Δωρικοὺς χώρους οἰκημένους, ἔρχομαι δὲ λέξοιν οὐ περὶ πάντων τούδε τοῖς λόγοις, ἀλλὰ περὶ Λακεδαιμονίων μούνων· πρότα μὲν ὅτι οὐκ ἔστι όκος κατά σοις δέξονται λόγους δουλοσύνην φέροντας τῇ Ἐλλαδῇ, αὐτῷς δὲ ὦς ἀντίοσονται τοι ἐς μάχην καὶ ἢν οἱ ἄλλοι Ἔλληνες πάντες τὰ σὰ φρονέωσι. "Now I praise all the Greeks who dwell in those Dorian lands, yet I am not going to speak these words about all of them, but only about the Lacedaemonians."

Contrast ἔρώ (6x) and λέξω (2x):

2.38.7 Δίξηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἱρέων καὶ ὀρθοὶ ἑστείδοτος τοῦ κτήνεως καὶ ἱστίου καὶ τὴν γλώσσαν ἐξειρύσσας, εἰ καθαρῆ τῶν προκειμένων σημηνίων, τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἔρων "One of the priests, appointed to the task, examines the beast, making it stand and lie, and drawing out its tongue, to determine whether it is clean of the stated signs which I shall indicate hereafter. [namely in 3.28]."
4.129.1 Τὸ δὲ τοῖς Πέρσησι τε ἦν σύμμαχον καὶ τοῖς Σκύθησι ἀντίξοον ἐπιθυμεύοντος τῷ Δαρείῳ στρατοπέδῳ, θῶμα μέγιστον ἐρέω, τὸν τε ὄνων ἢ φωνή καὶ τὸν ἡμιόνον τὸ εἴδος. Ὡς γὰρ ὄνων οὖν ἡμῖνον γῆ ἢ Σκυθῆς φέρει
"Very strange to say, what aided the Persians and thwarted the Scythians in their attacks on Darius’ army was the braying of the asses and the appearance of the mules. For Scythia produces no asses or mules."

6.43.11 Ὡς δὲ παραπέλευς τὴν Ἀσίην ἐπίκετο ὁ Μαρδόνιος ἐς τὴν Ἰονίην, ἐνθαῦτα μέγιστον θῶμα ἐρέω τοῖς μὴ ἀποδεκυμονείσων Ἐλλήνων Περσῶν τοῖς ἐπὶ ὅταν γνώμην ἀποδέξασθαι ὡς χρεῖον εἰς δημοκρατεῖσθαι Πέρσας

"When Mardonius arrived in Ionia in his voyage along the coast of Asia, he did a thing which I here set down for the wonder of those Greeks who will not believe Otanes to have declared his opinion among the Seven that democracy was best for Persia."

7.104.3 Ὡς βασιλείαν ἄρχεθεν ἡπιστάμενον ὅτι ἀληθεία χρείμωνος ὡς φιλα τοι ἐρέω
"O king I knew from the first that by telling the truth I will not say something you like."

7.141.14 σοὶ δὲ τὸν ἀυτὸν ἐπος ἐρέω, ἀδάμαντι πελάςσας.
"Nevertheless I will speak to you again of strength adamantine."

9.42 Ἐπεὶ τοῖνον ὑμείς ἢ ἵστε οὐδέν ἢ οὐ τολμᾶτε λέγειν, ἀλλ’ ἐγὼ ἐρέω ὡς ἐν ἐπιστάμενος.
"Since you either have no knowledge or are afraid to declare it, hear what I tell you based on the full knowledge that I have."

4.14.3 καὶ θεῖον μὲν ἢ Ἀριστέης ὁ ταῦτα εἴπας, εἰρήκα, τὸν δὲ περὶ αὐτοῦ ἠκουον λόγον ἐν Προκοννήσῳ καὶ Κυζίκῳ, λέξω. Ἀριστέην γὰρ λέγουσι, …
"Where Aristeas who wrote this came from, I have already said; I will tell the story that I heard about him at Proconnesus and Cyzicus. It is said that this Aristeas …"

8.140.25 Μαρδόνιος μὲν ταῦτα, ὁ Ἀθηναῖοι, ἐνεπείλητα μοι εἰπεῖν πρὸς ὑμέας. Ἔγὼ δὲ περὶ μὲν εὐνοίας τῆς πρὸς ὑμᾶς ἐξ ἐμεῦ ἐνωσίς οὐδὲν λέξω (οὐ γὰρ ἐν τὸν πρῶτον ἐκμάθητε), προσχρημέω δὲ ὑμῶν πειθεῖσθαι Μαρδόνιῳ.
"This, Athenians, is the message which Mardonius charges me to give you. For my own part I will say nothing of the goodwill that I have towards you, for it would not be the first that you have learned of that, but I entreat you to follow Mardonius’ counsel."

b)

4.82.8 Τοῦτο μὲν νον τοιοῦτο ἔστι, ἀναβήσομαι δὲ ἐς τὸν κατ’ ἀρχὰς ἡμι λέξων λόγον.
"Having described this, I will now return to the story which I began was going to tell."

5.62.4 δὲ δὲ πρὸς τοῦτοι έτι ἄναλαπείν τὸν κατ’ ἀρχὰς ἡμι λέξων λόγον, ὡς τυράννων ἐλευθερωθήσαν Αθηναίοι.
"Now I must go further and return to the story which I began to tell, namely how the Athenians were freed from their tyrants."

9.34.8 καὶ γὰρ δὴ καὶ Μελάμπους τῶν ἐν Ἀργεῖ γυναικῶν μανείσων, ὡς μὲν οἱ Ἀργεῖοι ἐμισθοθύνοντο ἐκ Πόλου παύσαι τὰς σφετέρας γυναίκας τῆς νοῦσου, μισοῦν προείνευαν τῆς μεσημβρίας τὸ ἡμείσ. 9.34.2 οὐκ ἀνασχομένον δὲ τῶν Ἀργεῖοι ἀλλ’ ἀπόστον, ὡς ἐμπνεύσαντο πλέον τῶν γυναικῶν, οὕτω δὴ ὑποστάντες τὰ ὁ Μελάμπους προείνευαν ἐσώμα λόγοντες οἱ ταῦτα. ο δὲ ἐνθαῦτα δὴ ἐπορέγηται ὁρέων αὐτοὺς τετραμμένους, φός, ἢ μὴ καὶ τῇ ἀδέλφῃ
When the women of Argos had gone mad, and the Argives wanted him to come from Pylos and heal them of that madness, Melampus demanded half of their kingship for his wages. This the Argives would not put up with and departed. When, however, the madness spread among their women, they promised what Melampus demanded and were ready to give it to him. Thereupon, seeing their purpose changed, he demanded yet more and said that he would not do their will except if they gave a third of their kingship to his brother Bias; now driven into dire straits, the Argives consented to that also. (Godley/Ott, Perseus Project)

Now when the barbarians drew near and could see the temple, the prophet, whose name was Aceratus, saw certain sacred arms, which no man might touch without sacrilege, brought out of the chamber within and laid before the shrine. So he went to tell the Delphians of this miracle, but when the barbarians came with all speed near to the temple of Athena Pronaia, they were visited by miracles yet greater than the aforesaid.

Tell me now, what I wanted to ask you just before.

For if I had money, I would have proposed a fine, as high as I would be going / be able to pay; that would do me no harm. But now, since I have no money…"

Now if, as I was saying just now, they were to laugh at me, as you say they do at you, it would not be at all unpleasant to pass the time in the court with jests and laughter; but if they are in earnest …”

Not limited to Herodotus, cf. in Plato:

μέλλω future auxiliary when used as future-in-the-past. future-past indicative:

εἰ μὲν οὖν, ὃ νυνδὴ ἔλεγον, μέλλοιέν μου καταγελᾶν ὡςπερ σὺ φῂς σαυτοῦ, οὐδὲ ν ἂν εἴη ἀηδὲς παίζοντας καὶ γελῶντας ἐν τῷ δικαστηρίῳ διαγαγεῖν· εἰ δὲ σπουδάσονται …

Tell me now, what I wanted to ask you just before.

"For when the women of Argos had gone mad, and the Argives wanted him to come from Pylos and heal them of that madness, Melampus demanded half of their kingship for his wages. This the Argives would not put up with and departed. When, however, the madness spread among their women, they promised what Melampus demanded and were ready to give it to him. Thereupon, seeing their purpose changed, he demanded yet more and said that he would not do their will except if they gave a third of their kingship to his brother Bias; now driven into dire straits, the Argives consented to that also." (Godley/Ott, Perseus Project)
"Then, as I was about to observe [ὅπερ ἄρα ἐρῶν: cf. 449a, Theaet. 180c] is it not the excess and greed of this and the neglect of all other things that revolutionizes this constitution too and prepares the way for the necessity of a dictatorship?"

**Rep. 449a** Létoublon: "et moi, j’allais dire la suite"

καὶ ἐγὼ μὲν ἢ ἀπὸ τὰς ἑρετικὲς ἐρων, ὡς μοι ἐφαρμότατο ἔκαστα ἐξ ἀλλήλων μεταβαίνειν· ὦ δὲ Πολέμαρχος—συμμέτων ἀπὸ ὑποτέρω τοῦ Ἀδειμάντου καθήστω—ἐκτείνας τὴν χεῖρα καὶ λαβόμενος τὸν ἰματιόν ἀναθέν αὐτοῦ παρὰ τὸν ὦμον, ἐκείνῳ τε προσηγάγετο καὶ προτείνας ἑαυτὸν ἐλεγεν ὥστε προσεκεφαλώσως, ὡς ἄλλο μὲν οὐδέν κατηκοῦσαμεν, τόδε δὲ· Αφήσωμεν οὖν, ἐφη, ἢ τι δράσομεν;

"And I was going on to enumerate them in what seemed to me the order of their evolution from one another, when Polemarchus—he sat at some little distance from Adeimantus—stretched forth his hand, and, taking hold of his garment from above by the shoulder, drew the other to ward him and, leaning forward himself, spoke a few words in his ear, of which we overheard nothing else save only this, "Shall we let him off, then,” he said, "or what shall we do?"

**Theaet. 180c** ὅπερ ἄρα ἐρῶν (Létoublon:) ‘ce que j’allais dire’:

Σωκράτης : ἴσως, ὦ Θεόδωρε, τοὺς ἄνδρας μαχομένους ἑώρακας, εἰρηνεύουσι δὲ οὐ συγγέγονα· οὐ γὰρ σοὶ ἑταῖροι εἰσιν. ἀλλ’ ὅμως τὰ τοιαῦτα τοῖς μαθηταῖς ἐπὶ σχολῆς φράζουσιν, οὕς ἂν βούλονται ὑμίνας αὑτοῖς ποιῆσαι.

Θεόδωρος : ποίοις μαθηταῖς, ὦ δαιμόνιε; οὐδὲ γίγνεται τῶν ἕτερον ἑτέρου μαθητής, ἀλλ’ αὐτόματοι ἀναφύονται ὁπόθεν ἂν τύχῃ ἐνθουσιάσας, καὶ τὸν ἑτέρον ὁ ἑτέρος οὐδὲν ἡγεῖται εἰδέναι. παρὰ μὲν οὖν τούτων, ὅπερ ἄρα ἐρῶν, οὐκ ᾧν ποτε λάβοις λόγον οὔτε εἴκοσιν οὔτε ἀκόντων. αὐτοὺς δὲ δεὶ παραλαβόντας ὀσπρέ πρόβλημα ἔπισκοπεῖσθαι.

Socrates: Perhaps, Theodorus, you have seen the men when they are fighting, but have not been with them when they are at peace; for they are no friends of yours; but I fancy they utter such peaceful doctrines at leisure to those pupils whom they wish to make like themselves.

Theodorus: What pupils, my good man? Such people do not become 180c pupils of one another, but they grow up of themselves, each one getting his inspiration from any chance source, and each thinks the other knows nothing. From these people, then, as I was going to say/as I was saying, you would never get an argument either with their will or against it; but we must ourselves take over the question."

**4 Extended use in Plato?**

Xen. Ages. 2.7 καὶ οὐ τοῦτο λέξων ἔρχομαι "et je ne vais pas dire cela"

Luc. De dea Syria 1.7 περὶ ταύτης ὄν τῆς πόλεως ἔρχομαι ἐρέων "je vais parler sur cette ville"

Létoublon (1982: 187): extension of the construction and the beginning of development of a real auxiliary, i.e. ἔρχομαι, ἤια + fut. ptc. ‘je vais/j’allais dire’, "quasi-auxiliation du futur immédiat", e.g.

Prot. 311ε ὡς σοφιστή ἐρα ἔρχομεθα τελευντες τὰ χρήματα;

"Then we go to him and pay him the money as a sophist?"
Létoublon: "c'est donc comme à un sophiste que nous allons lui donner l'argent"

Caveat: Hippocrates is actually going to Protagoras. ⁸

313a τι οὖν; οἶσθα εἰς οὖν τινα κίνδυνον ἐρχην ύποθήσον τὴν ψυχήν;
"Now tell me, are you aware upon what sort of hazard you are going to stake your soul?"
Lét.: "Quoi donc? Sais-tu à quel risque tu vas exposer ton âme?"

Pl. Euthyphr. 2c ἐρχεται κατηγορήσων μου ὡσπερ πρὸς μητέρα πρὸς τὴν πόλιν.
"He must be a wise man; who, seeing my lack of wisdom and that I am corrupting his fellows, comes to the State, as a boy runs to his mother, to accuse me"

Thg. 129α e δε βούλεσθε, τὸν Τιμάρχον ἀδελφόν Κλειτόμαχον ἔρεσθε τι εἶπεν αὐτῷ 
Τιμάρχος ἡνίκα ἀποθανοῦμενος ἦν ἤευθυ τοῦ δαιμονίου, 
"Or if you like, ask Cleitomachus, brother of Timarchus, what Timarchus said to him when he was going straight to the prison to meet his death."
Létoublon: "il vient m'accuser devant la ville comme devant la mère commune."

"I am going to try to explain to you the nature of that cause which I have been studying, and I will revert to those familiar subjects of ours as my point of departure (and assume that there are such things as absolute beauty and good and greatness and the like.)"

Létoublon: "voici que je me déplace essayant de te montrer … et que j'en reviens à … et que je commence par là …"

Future-in-the-past:

Theait. 198e τούτῳ δὴ ἄριτ ἡρώτων, ὡς χρή τοῖς ὀνόμαις χρώμενον λέγειν περὶ αὐτῶν, δῶν ἀρίθμησον ἢ τὸ ἀριθμητικός ἢ τὸ ἀναγνωσόμενος ὡς ἡγομένος ἄρα ἐν τῷ τοιούτῳ πάλιν ἔρχεται μαθησόμενος παρ’ ἑαυτὸν ἄ εἰστινατα;

"This, then, was my question just now: How should we express ourselves in speaking about them when an arithmetician undertakes to count or a man of letters to read something? In such a case shall we say that although he knows he sets himself to learn again from himself that which he knows?"

Timaios 17d καὶ κατὰ φύσιν δὴ δόντες τὸ καθ’ αὐτὸν ἐκάστῳ 17dpřísoporos ǒn mònoν ἐπιτίθεμα, μιᾶν ἐκκατω τέχνην, τοιοῦτος οὖς πρὸ πάντων ἐδα πολυμειν, εἶπομεν ὡς ἂρ’ αὐτῶς δέοι φιλάκας εἶναι μόνον τῆς πόλεως, εἴτε τις ἔξωθεν ἢ καὶ τῶν ἐνδοθέν οἱ κακουργήσον

"And when, in accordance with Nature, we had assigned to each citizen his one proper and peculiar occupation, we declared that those whose duty it is to fight in defence of all must act solely as guardians of the State, in case anyone from without or any of those within should go about to molest it." ⁹

But: also in Plato no inanimate subjects with ἔρχομαι nor impersonal constructions.

⁸ τελοῦντες could be pres. ptc.
⁹ cf. also (Wakker 2006): 253 fn. 32.
### 5 Other authors
1sg ἔρχομαι, TLG : 516x

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<td>Nicephorus Gregoros</td>
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*table 1
ex.=author uses ἔρχομαι only together with fut. ptc. in brackets: sum total of ἔρχομαι.*
The silence of the papyri, cf. ((Mayser 1936), (Mandēlaras 1973), Gignac 1976/1981). (Mandēlaras 1973): 180 (§376) e.g. only mentions the periphrastic future with ἔχω + INF AOR:

οὐκ ἔχεις ἀπ’ ἐμοῦ ακο[οῦ]σαι P.Mich. 476, 12 (early ii/AD) 'you will not hear'

ὁ θεὸς ἔχει βοηθῆσαι P.Iand. 19, 5 (vi or vii/AD) 'God will help.'

§377: "In a similar way the verbs βούλομαι, θέλω, μέλλω and ὀφείλω with the infinitive take the place of the future indicative.” (also in §220 (S. 105f.) referring to §377).

6 ἥκω + future participle: another immediate future?
(Dietrich 1973): 218f.

a) drama

Soph. Tr. 1120-23

Ἡρ. Εἰπὼν δ’ ἀρχήζεις λήξον· ὡς ἔγω νοσῶν
οὐδὲν ἴσινήμα· ὦν σύ ποικίλλεις πάλαι.

Υλ. Τῆς μητρὸς ἥκω τῆς ἐμῆς φράσον ἐν οίς

νῦν ἔστιν οίς τ’ ἠμαρτεν οὐχ ἐκουσία.

Dietrich 219: "I am going to speak about my mother now" ("ich will jetzt von meiner Mutter sprechen….“). But Hyllos has entered the stage in v. 972, this is the first moment he speaks to Heracles.

Heracles: [1120] Stop when you have said what it is you desire. In this pain of mine I understand none of your many riddles.

Hyllus: I come to tell you of my mother—her present circumstances and how she erred unknowingly.

b) historiography

Thuc. 4.86.4: speech of Brasidas (Sparta) in Akanthos:

οὐ γὰρ ἔστασάσον ἥκω, οὐδὲ ἂν σαφὴ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν, εἰ τὸ πάτριον
παρεῖ τὸ πλέον τοῖς ὀλίγοις ἤ τὸ ἐλασσόν τοῖς πάσι δουλώσαιμι.

"I have not come here to help this party or that; and I do not consider that I should be bringing you freedom in any real sense, if I should disregard your constitution, and enslave the many to the few or the few to the many”

ἥκω here takes up the preceding παρελήλυθα:

αὐτὸς τε οὐκ ἐπὶ κακῷ, ἐπ’ ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα

"And for myself, I have come here not to hurt but to free the Hellenes.”

Future meaning is only implicit. Dietrich loc. cit. translates 'denn ich bin keineswegs im Begriff, mich an den Streitigkeiten zu beteiligen.’ ("I am not going to take part in quarrelling”) which is not warranted by the context.

Thuc. 6.56.1 τὸν δ’ οὖν Ἀρμόδιον ἀπαρνηθέντα τὴν πείρασιν, ὃσπερ διενοεῖτο,

πρωσπιλάκασαν· ἀδελφὴν γὰρ αὐτὸν κόρην ἐπαγγελαντες ἥκεν κανονόν οἴσουσαν ἐν πομπῇ
tiv, ἀπῆλασαν λέγοντες οὐδὲ ἐπαγγέλαι τὴν ἀρχὴν διὰ τὸ μὴ ἤξιον εἶναι.

Dietrich: "sie kündigten an, seine Schwester, die Jungfrau, werde in einem Festzug einen Korb tragen": "they announced that his sister, the virgin, would be carrying a basket during a procession”

But the fut. ptc. has its usual function here, too: 'who should come in order to carry', while ἥκω may still have its full meaning:
"To return to Harmodius; Hipparchus having been repulsed in his solicitations insulted him as he had resolved, by first inviting a sister of his, a young girl, to come and bear a basket in a certain procession, and then rejecting her, on the plea that she had never been invited at all owing to her unworthiness."

c) oratores

Isokr. 4.3 (Panegyrikos)
Όὐ μὴν ἐπὶ τούτοις ἀθεμήσας εἰλόμην ῥᾳθυμεῖν, ἀλλ’ ἴκανον νομίσας ἄλλον ἐπέσεθαί μοι τὴν δόξαν τὴν ἀπ’ αὐτοῦ τοῦ λόγου γενησομένην ἣκο συμβολεύσαιν περὶ τὸ τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους καὶ τῆς ὀμονοίας τῆς πρὸς ἡμᾶς αὐτοῦς …

"Yet I have not on this account lost heart nor chosen to abate my labors; on the contrary, believing that I shall have a sufficient reward in the approbation which my discourse will itself command, I have come before you to give my counsels on the war against the barbarians and on concord among ourselves."

7 Summary

ἔρχομαι used in the framework of the metaphorical structure "speech is a path" to describe the speaker's imaginary movement through his discourse.

1 lexical meaning remains also in the metaphor
2 synonymous with μέλλω as future-in-the-past?
3 paradigm defective in the this construction: limited to first person, except as future-in-the-past
4 complement is restricted in form (only fut. ptc.) and cannot be left out
5 auxiliary and ptc. share the same subject
6 no: main verb imposes restrictions of its own: only an animate, volitional agent is possible.
7 no: ptc. is highly restricted to one class of verbs.
8 not tested yet, but probably does not apply
9 syntactic fusion is not very strong

Hence not a real auxiliary. Scale of auxiliarity:

<table>
<thead>
<tr>
<th>full verb</th>
<th>semi-auxiliary</th>
<th>auxiliary</th>
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<tbody>
<tr>
<td>ἔρχομαι</td>
<td>ἔρχομαι &gt; μέλλο</td>
<td>εἰμί</td>
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Comparison with NE going to and French aller + inf. misleading. Not all possible grammaticalizations will eventually take place - but what stopped ἔρχομαι from developing further?
Bibliography


