

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:

- 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.'
- widening of contexts / subjects etc.: NE *It is going to rain soon*, Fr. *Il va pleuvoir*.
- integration into the verbal paradigm
- 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:

auxiliary verb (+ inf./ptc.)	autonomous verb (+ inf.)
semantics	
1. expresses grammatical information (tense, aspect, mood, voice)	1. autonomous semantics
2. no substitution with synonyms possible	2. synonyms possible
formal features:	
1. paradigm tends to be defective (<i>can, will, must</i>)	1. full paradigm
2. complement: <ol style="list-style-type: none"> restricted in form (e.g. only ptc. or inf. is allowed (<i>he will see, *he will seeing</i>)) obligatory (<i>he will see, *he will</i>) no anaphoric reference (<i>*He can go home, but she cannot <u>it</u>.</i>) 	2. complement: <ol style="list-style-type: none"> need not be inf./ptc. (<i>he hopes for peace/he hopes to come home soon.</i>) - anaphoric reference (<i>He wants to go home now, but she does not want it.</i>)
3. auxiliary and complement share same subject	3. different subjects possible (<i>He hopes she will leave soon.</i>)
4. complement, not the auxiliary, may impose semantic restrictions on the subject (<i>*The house will read the letter.</i>)	4. both forms may impose semantic restrictions
5. no restrictions on dependent inf./ptc. (as	5. restrictions on dep. inf./ptc. (e.g. <i>be able</i>)

¹ On auxiliaries in Greek cf. now also (Bentein 2012) - non vidi.

<p>for actionality, volitionality, animacy...)</p> <p>6. negation applies only to the auxiliary (<i>He [will not] see it. *He will [see not] it.</i>)</p> <p>7. syntactic fusion: no adverbs etc. intervene between AUX and inf./ptc. (<i>*He will <u>today</u> go to school.</i>)</p>	<p>only + control: <i>*I am able to slip.</i>)</p> <p>6. independent negation for both verbs</p> <p>7. no syntactic fusion (<i>He often wishes to see her again. He wishes to often see her again.</i>)</p>
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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 Ἀθηναῖον ἄνδρα Ἐπίζηλον τὸν Κουφαγόρεω ἐν τῇ συστάσει μαχόμενόν τε καὶ ἄνδρα γινόμενον ἀγαθὸν τῶν ὀμμάτων στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζῆς διατελέειν ἀπὸ τούτου τοῦ χρόνου ἔοντα τυφλόν.
 "An Athenian, Epizelus son of Couphagoras, 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 ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτω, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτε ἂν, εἰ μὴ τινα ἄλλον ὁ θεὸς ὑμῖν ἐπιπέμψειεν κηδόμενος 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, ὥσπερ ὁ καθαρίζειν μαθῶν, καὶ ἐὰν μὴ καθαρίζῃ, καθαριστὴς ἐστὶ, καὶ ὁ μαθῶν ἰᾶσθαι, κἂν μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστίν, οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, κἂν μηδεὶς αὐτὸν ἔληται.
 "For just as he who has learnt to play the harp is a harper even when he doesn't play, and he who has studied medicine is a doctor even though he doesn't practise, so our friend **will be a general for ever**, even if no one votes for him."

Xen. *Symp.* 4.44.6 ἀλλ' οἷ ἂν αὐτῷ ἀρέσκωσι τούτοις συνὼν διατελεῖ.
 "He [Sokrates] **spends** his time with those who are congenial to him."

Xen. *Cyr.* 5.4.35 ὅτι, ὃ Κῦρε, ἡ ψυχὴ μου διὰ τὸ ὑβρίσθαι καὶ ὀργίζεσθαι οὐ τὸ ἀσφαλέςτατον σκοποῦσα διήγεν, ἀλλ' αἰεὶ τοῦτο κουῶσ', ἄρα ποτ' ἔσται ἀποτείσεισθαι τὸν καὶ θεοῖς ἐχθρὸν καὶ ἀνθρώποις, ὃς διατελεῖ μισῶν, οὐκ ἦν τίς τι αὐτὸν ἀδικῆ, ἀλλ' ἐὰν τινα ὑποπεύσῃ βελτίονα αὐτοῦ 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 ἔχων διατελεῖ ὁ τύραννος ὃν ἐγὼ δηλῶ.
 "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]]:

x [τὸν λοιπὸν βίον διατελοῖτε ἂν] + y [καθεύδοντες]
 x [διατελεῖ [ἔχων πόλεμον τοιοῦτον]]

Plut. *Aemilius Paullus* 39.9 ἀλλὰ καὶ παρὰ πάντα τὸν λοιπὸν βίον αἰεὶ τι **πράττων** ἀγαθὸν αὐτοῖς καὶ κηδόμενος ὥσπερ οἰκείων καὶ συγγενῶν **διετέλεσε**.
 "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."

1	2	1	2	3	4	5	6	7
+	+	-	+	+	+	+	?	?

negation?

Xen. *Smp.* 8.2.2 ἐγὼ τε γὰρ οὐκ ἔχω χρόνον εἰπεῖν ἐν ᾧ **οὐκ** [ἐρῶν τινος] **διατελῶ**
 "For I cannot name a time when I was not in love with some one."

syntactic fusion? Hdt. τὸ λοιπὸν τῆς ζῆσης διατελέειν ἀπὸ τούτου τοῦ χρόνου ἔοντα τυφλὸν vs. Plut. *παρὰ πάντα τὸν λοιπὸν βίον αἰεὶ τι πράττων* [ἀγαθὸν αὐτοῖς] καὶ *κηδόμενος* [ὥσπερ οἰκείων καὶ συγγενῶν] **διετέλεσε**

2 verbs of motion, futures and discourse metaphors

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

(Rijksbaron 2002): 127: "other verbs may also form periphrastic constructions, notably those of going, e.g. εἴμι/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** εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λείλειπται / **οἰσόμενος** (cf. also 13.247 ἦει οἰσόμενος)²
 "I am on my way to bring back a spear, if you have any left in your shelter."

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

Il. 2.801 **ἔρχονται** πεδίοιο **μαχησόμενοι** προτὶ ἄστυ
 "They are advancing across the plain to fight by the city."

Il. 1.12 = 371 ὁ γὰρ **ἦλθε** θοὰς ἐπὶ νῆας Ἀχαιῶν / **λυσόμενός** τε θύγατρα
 "He went to the swift ships of the Achaeans in order to ransom his daughter."

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

E. Med. 1303 ἐμῶν δὲ παίδων **ἦλθον ἐκσώσων** βίον
 "I have come to save my children's lives."

Hdt. I. 211.1 Ὑστάσπης μὲν τούτοισι ἀμειψάμενος καὶ διαβὰς τὸν Ἀράξην **ἦι** ἐς Πέρσας **φυλάζων** Κύρω τὸν παῖδα Δαρεῖον.

² On οἴσομαι cf. (Tichy 2002), (Kölligan 2007): 322-38.

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

(Dietrich 1973): aspectual periphrasis in Greek. Grammaticalization of futures: (Bybee, Perkins, und Pagliuca 1996): 244.³

"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 ὄφρ' Ἀχιλλῆϊ δαΐφρονι μῦθον ἐνίσπω
"I am on my way carrying a message to wise Achilles."

Il. 22.482 νῦν δὲ σὺ μὲν Αἶδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στουγερῶ ἐνὶ πένθει 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 ...⁴, *Kommt ein X und sagt ...*

- 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:⁵

'(way of) song':

Od. 8.481 (the aoidoi):

τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας
οἶμας Μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν."

"The Aoidoi are worthy of honour, because the Muse has taught them **songs** and loves the race of singers."

22.347 αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν **οἶμας**
παντοίας ἐνέφυσεν

"I have taught myself, but a god has implanted in me all kinds of **songs**."

8.74 Μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἶμης, τῆς τότε ἄρα κλέος οὐρανὸν εὐρὸν ἴκανε,

"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 φιλέουσι μὲν σε Μοῦσαι,
φιλέει δὲ Φοῖβος αὐτός,
λιγυρῆν δ' ἔδωκεν **οἶμην**.

"The Muses love you and Phoebus himself loves you and has given you the bright song."

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 ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν
ἀθάνατοι• μακρὸς δὲ καὶ ὄρθιος **οἶμος** ἐς αὐτὴν
"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 ἐγὼ Μούσησιν Ὀλυμπιάδεσσιν ὀπηδός, (450)
τῆσι χοροὶ 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 σφιν **οἶμον** λιγύν
"Arouse for them a clear-sounding **path of song**."⁶

Call. *Del.* 1. 78
αὐτίκα χαλκῆας μὲν ὑδαίομεν Ἥφαιστοιο,
τευχηστάς δ' Ἄρηος, ἐπακτῆρας δὲ Χιτώνης
Ἄρτέμιδος, Φοίβου δὲ λύρης εὖ εἰδότας **οἶμους**.
"Let us praise ... the lyres of Phoibos who know the **songs** full well."

Pi. *N.* 7.50–52
Αἴγινα, τεῶν Διὸς τ' ἐκγόνων. θρασύ μοι τόδ' εἰπεῖν
φαενναῖς ἀρεταῖς **ὄδον** 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
τὼς νῦν καὶ <ἐ>μοὶ μυρία πάντῃ **κέλευθος**
ὑμετέραν ἀρετάν / ὑμνεῖν
"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 ἔρπει,
εἴ τις εὖ εἶπη τι· καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν
ἐργμάτων ἀκτὶς καλῶν 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
fruchtbolle Land und über das Meer schreitet der Strahl schöner Taten unerloschen ewig.")

Vedic and Avestan parallels ((Durante 1968): 244):

RV 9.91.5
sá praṭnaván nāvyaśe viśnavāra
suuktāya patháh kṛnuhi 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 xratāuš hizvō raiθīm stōi mahyā rāzāng vohū sāhīt mananhā

"Que l'instaurateur de l'efficacité de la langue m'enseigne par la divine Pensée à être l'aurige de mon adresse!" (cf. Gk. ἡνίοχος). ((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

εὐκλ<έα> **κελεύθου γλῶσσαν** οὐ[

πέμπειν Ἱέρωνι

"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, ἦια λέξων, etc.) also ἀνειμι, ἀναβήσομαι, ἐπάνειμι (1.140.3, 4.82, 7.137.3, 7.239.1) 'to return' to a previous topic:

1.140.3 Καὶ ἀμφὶ μὲν τῷ νόμῳ τούτῳ ἐχέτω ὡς καὶ ἀρχὴν ἐνομίσθη· **ἀνειμι** 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 νυν τοιοῦτό ἐστι, **ἀναβήσομαι** δὲ ἐς τὸν κατ' ἀρχὰς **ἦια λέξων** λόγον. "Having described this, I will now return to the story which I began to tell."

7.137.3 Ταῦτα μὲν νυν πολλοῖσι ἔτεσι ὕστερον 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 **Ἄνειμι** δὲ ἐκεῖσε τοῦ λόγου τῆ μοι [τὸ] πρότερον ἐξέλιπε.

"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 φῆς; τίνα λόγον Λοξίου κατηγορεῖς;

ποῖον τεκεῖν φῆς παῖδα; ποῦ θεῖναι πόλεως

θηρσὶν φύλον τύμβευμ'; **ἄνελθέ** μοιάλιν.

"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 ἀλλ' **ἄνελθέ** μοιάλιν,

τί τὰπὶ τούτοις παῖδ' ἐμῶ δρασείετον

"But please, **come back** to your tale again and say what my two sons next intend."

Pl. *Tim.* 69a Ὅτ' οὖν δὴ τὰ νῦν οἷα τέκτοσιν ἡμῖν ὕλη παράκειται τὰ τῶν αἰτίων γένη διωλισμένα, ἐξ ὧν τὸν ἐπίλοιπον λόγον δεῖ συνυφανθῆναι, πάλιν ἐπ' ἀρχὴν ἐπανέλθωμεν διὰ βραχέων, ταχὺ τε εἰς ταῦτὸν πορευθῶμεν ὅθεν δεῦρο ἀφικόμεθα

"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."

Hdt. 1.5.3 Ταῦτα μὲν νῦν Πέρσαι τε καὶ Φοίνικες λέγουσι. Ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὡς οὕτως ἢ ἄλλως κως ταῦτα ἐγένετο, τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, τοῦτον σημήνας προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, ὁμοίως μικρὰ καὶ μεγάλα ἄστεα ἀνθρώπων ἐπεξιών.

"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."

ἐπεξέρχομαι 'set out (against an enemy), go through'⁷

A. *Pr.* 870 μακροῦ λόγου δεῖ ταῦτ' ἐπεξελεῖν τορῶς.

"(The manner and the means)—these need lengthy speech to tell clearly."

NB μακρός 'a long λόγος'.

Th. 3.67 Ἐκαὶ ταῦτα, ὧ Λακεδαιμόνιοι, τούτου ἕνεκα ἐπεξήλομεν καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν καταγνώσομενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον τετιμωρημένοι. "Such, Lacedaemonians, are the facts. We have **gone into** them at some length both on your account and on our own, that you may feel that you will justly condemn the prisoners, and we, that we have given an additional sanction to our vengeance."

Pl. *Leg.* 672a καὶ γὰρ ἔτι πλείω τις ἂν ἐπεξέλθοι λέγων

"Indeed, one might enlarge considerably on this subject."

δι(εξ)έρχομαι :

Pi. *N.* 4.71–72

ἄπορα γὰρ λόγον Αἰακοῦ

–παίδων τὸν ἅπαντά μοι διελεῖν.

"It is impossible for me **to go through** the whole story of Aiakos' sons."

(Létoublon 1982): 183-192: framework of the metaphorical structure 'discourse as path':

ἄνειμι, ἐπάνειμι δὲ ἐπὶ τὸν πρότερον λόγον 'je reviendrai à mon discours précédent'

ἄνειμι δὲ ἐκεῖσε τοῦ λόγου 'je reviendrai à ce point de mon discours où...'

ἀναβαίνω 'return to' (< 'go up') to a previous point of the discourse.

⁷ Cf. also (LSJ) οὐδ' εἰ πάντ' ἐ. σκοπῶν S.Fr.919, cf. A.Pr.870, Th. 3.67, Pl.Lg.672a; ἀκριβεῖα περὶ ἐκάστου ἐ. Th.1.22; τι δι' ὀλίγων Pl.Lg.778c.

καταβαίνω 'finish with, come to x at the end' (< 'go down, reach'),κατέβαινε λέγων 'il finissait (son récit) en disant', 'il finissait par dire'

I.116.5 κατέβαινε ἐς λιτάς 'et il venait aux supplications'

II.65.2 Τῶν δὲ εἵνεκεν ἀνεῖται [τὰ] ἱρὰ εἰ λέγοιμι, **καταβαίην** ἂν τῷ λόγῳ ἐς τὰ θεῖα πρῆγματα, τὰ ἐγὼ φεύγω μάλιστα ἀπηγέεσθαι
"j'en viendrais par mon discours aux choses religieuses"

I.90.3 Κροῖσος δὲ οἱ ἐπαλλόγησε πᾶσαν τὴν ἑωυτοῦ διάνοιαν καὶ τῶν χρηστηρίων τὰς ὑποκρίσεις καὶ μάλιστα τὰ ἀναθήματα καὶ ὡς ἐπαρθεῖς τῷ μανθίῳ ἐστρατεύσατο ἐπὶ Πέρσας. Λέγων δὲ ταῦτα **κατέβαινε** αὐτὶς **παραιτέμενος** ἐπεῖναί οἱ τῷ θεῷ τοῦτο ὀνειδίσαι.
"Croesus 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 Ἄρπαγος μὲν δὴ τὸν ἰθὺν ἔφαινε λόγον, Ἄστυάγης δὲ κρύπτων τὸν οἱ ἐνεῖχε χόλον διὰ τὸ γεγονός, πρῶτα μὲν, κατὰ περ ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ πρῆγμα, πάλιν ἀπηγέετο τῷ Ἄρπάγῳ, μετὰ δέ, ὡς οἱ ἐπαλλόγητο, **κατέβαινε λέγων** ὡς περίεστί 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."

"Harpague parlait sans détour. Astyage, dissimulant le courroux qu'il nourrissait contre lui à cause de sa conduite, lui refit d'abord le récit des événements tel qu'il l'avait entendu lui-même de la bouche de Mithradatès; 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 κατημένου Εὐηνίου ἐν θώκῳ ἐλθόντες οἱ παρίζοντο καὶ λόγους ἄλλους ἐποιεῦντο, ἐς δὲ **κατέβαινον συλλυπεόμενοι** τῷ πάθει.

"Un jour qu'Événios était assis sur un banc, ils vinrent s'asseoir près de lui et s'entretenaient 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 λέξων 'je vais dire', ἔρχομαι λέγων 'je vais disant' 'je suis en train de dire'

Hdt. 1.122 Τραφῆναι δὲ ἔλεγε ὑπὸ τῆς τοῦ βουκόλου γυναικός, **ἤμῃ τε ταύτην αἰνέων** διὰ παντός, ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἢ Κυνῶ.

"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."

Od. 13.93 εὔτ' ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα
ἔρχεται ἀγγέλλων φάος Ἡοῦς ἠριγενεΐης

"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 δέ τις ἀνερεῖ, / εἰ πὰρ μέλος ἔρχομαι ψάγιον ὄαρρον ἐννέπων.

"wenn es einer vernommen hat, so wird er wohl sagen, ob ich fortwährend dabei bin, mißbütönend 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 ἀπάντων θῶμα μέγιστόν μοι ἐστί τῶν ταύτη μετά
γε αὐτὴν τὴν πόλιν, ἔρχομαι φράσω.

"**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 Ἔστι δὲ τῆς Ἀραβίης χώρας, Αἰγύπτου δὲ οὐ πρόσω, κόλπος θαλάσσης ἐσέχων ἐκ τῆς Ἐρυθρῆς καλο-μένης θαλάσσης, μακρὸς οὕτω δὴ τι καὶ στεῖνός ὡς ἔρχομαι φράσω· μῆκος μὲν πλόου ἀρξαμένῳ ἐκ μυχοῦ διεκπλῶσαι ἐς τὴν εὐρέαν θάλασσαν ἡμέραι ἀναισιμοῦνται τεσσεράκοντα εἰρεσίη χρεωμένῳ, εὖρος δέ, τῇ εὐρύτατός ἐστι ὁ κόλπος, ἥμισυ ἡμέρης πλόου· ῥήχι δ' ἐν αὐτῷ καὶ ἄμπωτις ἀνὰ πᾶσαν ἡμέρην 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. Ἐτερον τοιοῦτον κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι κου, τὸν μὲν ἐκ τῆς βορηῆς θαλάσσης [κόλπον] ἐσέχοντα ἐπ' Αἰθιοπίας, τὸν δὲ Ἀράβιον [τὸν ἔρχομαι λέξων] ἐκ τῆς νοτίης φέροντα ἐπὶ Συρίας, σχεδὸν μὲν ἀλλήλοισι συντετραίνοντας τοὺς μυχοὺς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρας.

"I believe that where Egypt is now, there was once another such gulf; this extended from the northern sea towards Aethiopia, and the other, the 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 νυν πέρι τοσαῦτα εἰρήσθω. Ἔρχομαι δὲ περὶ Αἰγύπτου μηκυνέων τὸν λόγον, ὅτι πλεῖστα θωμάσια ἔχει [ἢ ἢ ἄλλη πᾶσα χώρα] καὶ ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν <ἄλλην> χώραν· τούτων εἵνεκα πλέω 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 δ' ὄν μεγίστην τε δαίμονα ἡγνῆται εἶναι καὶ μεγίστην οἱ ὀρτὴν ἀνάγουσι, ταύτην **ἔρχομαι** ἐρέων.
"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 αἰγυπτίους **ἔρχομαι** λόγους ἐρέων κατὰ [τὰ] ἤκουον· **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 ὀλίγοι τῶν ἐς Αἴγυπτον ναυτιλλομένων ἐννενόκασι, τοῦτο **ἔρχομαι** φράσω.
"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** ἐρέων· νόμιαί τε κινεῖ πάτρια καὶ βιάται γυναῖκας κτείνει τε ἀκρίτους.
"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 Ἰστρου **ἔρχομαι** σημανέων τὸ πρὸς θάλασσαν αὐτῆς, τῆς Σκυθικῆς χώρας 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 ὄν δὴ ταῦτα οἶά τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τοι τούτων ἀνήκει τῶν πρηγμάτων τὸ κῦρος ἔχειν, νῦν **ἔρχομαι** φράσω.
"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 τοι τοῦ ἑτέρου εἰρημένου τὸ ἕτερον **ἔρχομαι** ἐρέων.
"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 νυν πάντας τοὺς Ἕλληνας τοὺς περὶ ἐκείνους τοὺς Δωρικοὺς χώρους οἰκημένους, **ἔρχομαι** δὲ λέξω οὐ περὶ πάντων τούσδε τοὺς λόγους, ἀλλὰ περὶ Λακεδαιμονίων μόνων· πρῶτα μὲν ὅτι οὐκ ἔστι ὅπως κοτὲ σοὺς δέξονται λόγους δουλοσύνην φέροντας τῇ Ἑλλάδι, αὐτίς δὲ ὡς ἀντιώσονται τοι ἐς μάχην καὶ ἦν οἱ ἄλλοι Ἕλληνες 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 ἐρῶ (6x) and λέξω (2x):

2.38.7 Δίζηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἱρέων καὶ ὀρθοῦ ἐστεῶτος τοῦ κτήνεος καὶ ὑπτίου καὶ τὴν γλῶσσαν ἐξειρύσας, εἰ καθαρὴ τῶν προκειμένων σημηίων, **τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω**

"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 τοῖσι Πέρσησι τε ἦν σύμμαχον καὶ τοῖσι Σκύθησι ἀντίξοον ἐπιτιθεμένοισι τῷ Δαρείου στρατοπέδῳ, θῶμα μέγιστον **ἔρῶ**, τῶν τε ὄνων ἢ φωνῆ καὶ τῶν ἡμίονων τὸ εἶδος. Οὔτε γὰρ ὄνον οὔτε ἡμίονον γῆ ἢ Σκυθικὴ 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 παραπλέων τὴν Ἰασίην ἀπίκετο ὁ Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θῶμα **ἔρῶ** τοῖσι μὴ ἀποδεκομένοισι Ἑλλήνων Περσέων τοῖσι ἐπτά Ὀτάνην γνώμην ἀποδέξασθαι ὡς χρεὸν εἶη δημοκρατέεσθαι 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 Ὡ βασιλεῦ, ἀρχῆθεν ἠπιστάμην ὅτι ἀληθεῖη χρεώμενος οὐ φίλα τοι **ἔρῶ**
"O king I knew from the first that by telling the truth **I will/would** not **say** something you like."

7.141.14 σοὶ δὲ τόδ' αὖτις ἔπος **ἔρῶ**, ἀδάμαντι πελάσσας.
"Nevertheless **I will speak** to you again of strength adamantine."

9.42 Ἐπεὶ τοίνυν ὑμεῖς ἢ ἴστε οὐδὲν ἢ οὐ τολμᾶτε λέγειν, ἀλλ' ἐγὼ **ἔρῶ** ὡς εὖ 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 ὅθεν μὲν ἦν Ἀριστεύης ὁ ταῦτα εἶπας, εἶρηκα, τὸν δὲ περὶ αὐτοῦ ἤκουον **λόγον** ἐν Προκοννήσῳ καὶ Κυζίκῳ, **λέξω**. Ἀριστεύην 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, ὧ Ἀθηναῖοι, ἐνετείλατό μοι εἰπεῖν πρὸς ὑμέας. Ἐγὼ δὲ περὶ μὲν εὐνοίης τῆς πρὸς ὑμέας ἐξ ἐμέο εὐσυχίας οὐδὲν **λέξω** (οὐ γὰρ ἂν νῦν πρῶτον ἐκμάθοιτε), προσχρηίζω δὲ ὑμέων πείθεσθαι Μαρδονίῳ.

"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 νῦν τοιοῦτό ἐστι, ἀναβήσομαι δὲ ἐς τὸν κατ' ἀρχὰς **ἤϊα λέξω** λόγον.

"Having described this, I will now return to the story which **I began / was going to tell**."

5.62.4 δεῖ δὲ πρὸς τούτοις εἶτι ἀναλαβεῖν τὸν κατ' ἀρχὰς **ἤϊα λέξω** λόγον, ὡς τυράννων ἐλευθέρωθησαν Ἀθηναῖοι.

"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 Ἄργεϊ γυναικῶν μανεισέων, ὧς μιν οἱ Ἄργεῖοι ἐμισθοῦντο ἐκ Πύλου παῦσαι τὰς σφετέρας γυναῖκας τῆς νούσου, μισθὸν προετείνατο τῆς βασιλῆϊας τὸ ἥμισυ. 9.34.2 οὐκ ἀνασχομένων δὲ τῶν Ἀργείων ἀλλ' ἀπίόντων, ὡς ἐμαίνοντο πλεῖνες τῶν γυναικῶν, οὕτω δὴ ὑποστάντες τὰ ὁ Μελάμπους προετείνατο **ἤϊσαν δόσοντες** οἱ ταῦτα. ὁ δὲ ἐνθαῦτα δὴ ἐπορέγεται ὀρέων αὐτοὺς τετραμμένους, φάς, ἦν μὴ καὶ τῷ ἀδελφεῷ

Βίαντι μεταδῶσι τὸ τριτημόριον τῆς βασιλείης, οὐ ποιήσιν τὰ βούλονται. οἱ δὲ Ἀργεῖοι ἀπειληθέντες ἐς στεινὸν καταinéουσι καὶ ταῦτα.

"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. 9.34.2 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)

8.37 ἐπεὶ δὲ ἀγχοῦ ἦσαν οἱ βάρβαροι ἐπιόντες καὶ ἀπόρων τὸ ἱρόν, ἐν τούτῳ ὁ προφήτης, τῷ οὔνομα ἦν Ἀκῆρατος, ὅρᾳ πρὸ τοῦ νηοῦ ὄπλα προκείμενα ἔσωθεν ἐκ τοῦ μεγάρου ἐξενηνευγμένα ἱρά, τῶν οὐκ ὄσιον ἦν ἄπτεσθαι ἀνθρώπων οὐδενί. 8.37.2 ὁ μὲν δὲ **ἦμε** Δελφῶν τοῖσι παρεοῦσι **σημανέων** τὸ τέρας· οἱ δὲ βάρβαροι ἐπειδὴ ἐγίνοντο ἐπειγόμενοι κατὰ τὸ ἱρόν τῆς Πρωναίης Ἀθηναίης, ἐπιγίνεται σφι τέρεα ἔτι μέζονα τοῦ πρὶν γενομένου τέρεος.

"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. 8.37.2 So **he went to tell** the Delphians of this miracle, but when the barbarians came with all speed near to the temple of Athena Pronaea, they were visited by miracles yet greater than the aforesaid."

or "so he was going to tell the Delphians"?

(Wakker 2006): μέλλω *future* auxiliary when used as future-in-the-past.

future-past indicative:

Pl. *Ion* 538a1ὸ τοίνυν ἄρτι **ἔμελλον ἐρήσεσθαί** σε, νυνὶ εἰπέ
"Tell me now, what **I wanted to ask** you just before."

counterfactual:

Pl. *Ap.* 38b2 εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἂν χρημάτων ὅσα **ἔμελλον ἐκτείσειν**, οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δὲ οὐ γὰρ ἔστιν
"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..."

Pl. *Euthphr.* 3d10 εἰ μὲν οὖν, ὃ νυνδὴ ἔλεγον, **μέλλοιέν** μου **καταγελᾶν** ὡσπερ σὺ φῆς σαυτοῦ, οὐδὲν ἂν εἶη ἀηδὲς παίζοντας καὶ γελῶντας ἐν τῷ δικαστηρίῳ διαγαγεῖν· εἰ δὲ σπουδάσονται ...

"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:

Pl. *Rep.* 562c4 ἄρ' οὖν, ἦν δ' ἐγώ, ὅπερ **ἦα** νυνδὴ **ἐρῶν**, ἡ τοῦ τοιοῦτου ἀπληστία καὶ ἡ τῶν ἄλλων ἀμέλεια καὶ ταύτην τὴν πολιτείαν μεθίστησίν τε καὶ παρασκευάζει τυραννίδος δεηθῆναι;

"Then, as **I was about to observe** [ἦα . . . 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 ἦα τὰς ἐφεξῆς ἐρῶν, ὡς μοι ἐφαίνοντο ἕκασται ἐξ ἀλλήλων μεταβαίνειν· ὁ δὲ Πολέμαρχος— σμικρὸν γὰρ ἀπωτέρω τοῦ Ἀδεϊμάντου καθῆστο—ἐκτείνας τὴν χεῖρα καὶ λαβόμενος τοῦ ἱματίου ἄνωθεν αὐτοῦ παρὰ τὸν ὦμον, ἐκείνόν τε προσηγάγετο καὶ προτείνας ἑαυτὸν ἔλεγεν ἅττα προσκεκυφώς, ὧν ἄλλο μὲν οὐδὲν κατηκούσαμεν, τόδε δέ· Ἀφήσομεν οὖν, ἔφη, ἢ τί 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 toward 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, ^[Note] then," he said, "or what shall we do?"

Theaet. 180c ὅπερ ἦα ἐρῶν (Létoublon:) 'ce que j'allais dire':

Σωκράτης : ἴσως, ὦ Θεόδωρε, τοὺς ἄνδρας μαχομένους ἐώρακας, εἰρηνεύουσιν δὲ οὐ συγγέγονας· οὐ γὰρ σοὶ ἑταῖροί εἰσιν. ἀλλ' οἶμαι τὰ τοιαῦτα τοῖς μαθηταῖς ἐπὶ σχολῆς φράζουσιν, οὓς ἂν βούλωνται ὁμοίους αὐτοῖς ποιῆσαι.

Θεόδωρος : ποίοις μαθηταῖς, ὦ δαιμόνιε; οὐδὲ γίγνεται τῶν 180c τοιούτων ἕτερος ἐτέρου μαθητῆς, ἀλλ' αὐτόματοι ἀναφύονται ὁπόθεν ἂν τύχη ἕκαστος αὐτῶν ἐνθουσιάσας, καὶ τὸν ἕτερον ὁ ἕτερος οὐδὲν ἠγεῖται εἰδέναι. παρὰ μὲν οὖν τούτων, ὅπερ ἦα ἐρῶν, οὐκ ἂν ποτε λάβοις λόγον οὔτε ἐκόντων οὔτε ἀκόντων· αὐτοὺς δὲ δεῖ παραλαβόντας ὥσπερ πρόβλημα ἐπισκοπεῖσθαι.

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 ὧν τῆς πόλιος 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, ἦα + fut. ptc. 'je vais/j'allais dire', "quasi-auxiliation du futur immédiat", e.g.

Prot. 311e ὡς σοφιστῆ ἄρα ἐρχόμεθα τελούντες 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 τί οὖν; οἴσθα εἰς οἷόν τινα κίνδυνον **ἔρχη** ὑποθήσων τὴν ψυχὴν;

"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 **ἔρχεται κατηγορήσων** μου ὥσπερ 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. 129a εἰ δὲ βούλεσθε, τὸν Τιμάρχου ἀδελφὸν Κλειτόμαχον ἔρεσθε τί εἶπεν αὐτῷ

Τιμαρχος ἠνίκα **ἀποθανούμενος ἦει** †εὐθὺ 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."

Pl. *Phaed.* 100b4 **ἔρχομαι** [γὰρ] δὴ **ἐπιχειρῶν** σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγμάτευμαι, καὶ **εἶμι** πάλιν **ἐπ'** ἐκεῖνα τὰ πολυθρύλητα καὶ ἄρχομαι ἀπ' ἐκείνων
mit Ptz. Prs.

"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 τοῦτο δὴ ἄρτι ἠρώτων, ὅπως χρῆ τοῖς ὀνόμασι χρώμενον λέγειν περὶ αὐτῶν, ὅταν **ἀριθμήσων ἦ** ὁ ἀριθμητικός ἢ τι **ἀναγνώσόμενος** ὁ γραμματικός, ὡς ἐπιστάμενος ἄρα ἐν τῷ τοιοῦτῳ **πάλιν ἔρχεται μαθησόμενος** παρ' ἑαυτοῦ ἃ ἐπίσταται;

"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 17dπρόσφορον ἐν μόνον ἐπιτήδευμα, μίαν ἐκάστῳ τέχνην, τούτους οὖς πρὸ πάντων ἔδει πολεμεῖν, εἶπομεν ὡς ἄρ' αὐτοὺς δέοι φύλακας εἶναι μόνον τῆς πόλεως, εἴτε τις ἔξωθεν ἢ καὶ τῶν ἔνδοθεν **ἴοι κακουργήσων**

"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

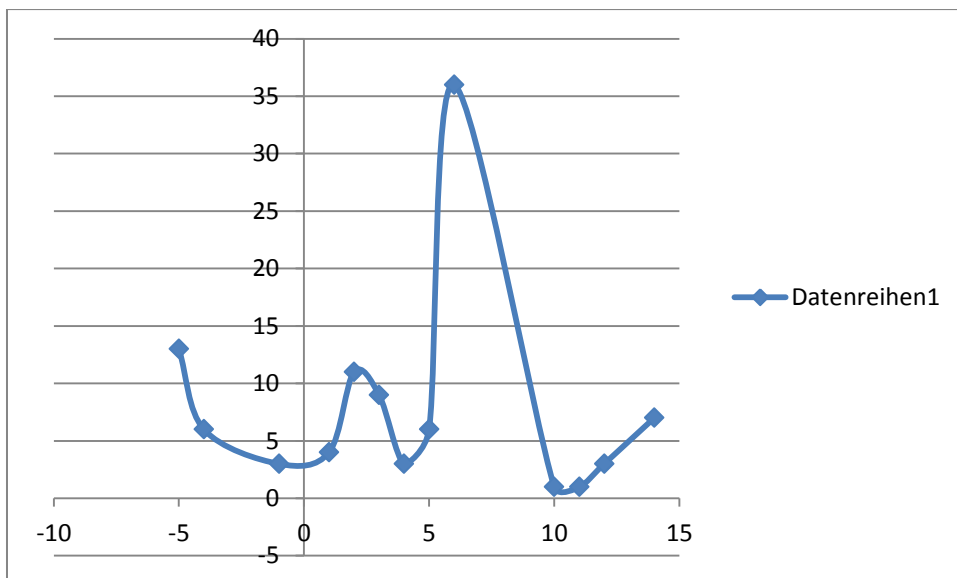
author	c.	instances
Scholia in Pindarum		1
Scholia in Nicandrum		1
Scholia in Aristophanem		1
Herodot	-5	13
Xenophon	-4	2
Platon	-4	4
Dionysius Halicarnass.	-1	3
Flavius Josephus	1	1
Philon Alexandrinus	1	1
Plutarch	1	1
Dio Chrysostomus	1	1
Galen	2	5
Lukian	2	3
Aelius Arist.	2	1
Pausanias	2	1
Justinus Martyr	2	1
Athenaeus	3	8 (: 11)
Claudius Aelianus	3	1
Porphyrius	3	1
Eutecnius	4	1
Synesius	4	1
Gregor Nazianzenus	4	1
Stobaeus	5	2
Socrates	5	3 ex.
Proclus	5	1
Romanus Melodus	6	2
Procopius	6	34
Johannes Cameniates	10	1
Michael Attaliates	11	1
Anna Komnena	12	2
Eustathius	12	1
Nicephorus Gregoras	14	7

table 1

ex.=author uses ἔρχομαι only together with fut. ptc. in brackets: sum total of ἔρχομαι.

c.	instances
-5	13
-4	6
-1	3
1	4
2	11
3	10
4	3
5	6
6	36
10	1
11	1
12	3
14	7

table 2



graph. 1: ἔρχομαι + fut. ptc. from 5th c. BC–14 c. AD (corpus: *TLG*)

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 ακ[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).

Nothing in (Browning 1983): 35-42, (Markopoulos 2009).

6 ἤκω + future participle : another immediate future?

(Dietrich 1973): 218f.

a) drama

Soph. *Tr.* 1120-23

HP. Εἰπὼν δὲ χρήσεις λήξον· ὡς ἐγὼ νοσῶν
οὐδὲν ξυνίημι' ὧν σὺ ποικίλλεις πάλαι.

ΥΛ. Τῆς μητρὸς ἤκω τῆς ἐμῆς φράσεων ἐν οἷς
νῦν ἐστὶν οἷς θ' ἤμαρτεν οὐχ ἔκουσία.

Dietrich 219: "I am going to speak about my mother now" ("ich will jetzt von meiner Mutter sprechen..."). But Hyllus 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 **ξυστασιάσων ἤκω**, οὐδὲ ἂν σαφῆ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν, εἰ τὸ πάτριον
παρεῖς τὸ πλεον τοῖς ὀλίγοις ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώσοιμι.

"**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"

ἤκω here takes up the preceding παρελήλυθα:

αὐτός 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, ὥσπερ διενοεῖτο,
προυπηλάκισεν· ἀδελφὴν γὰρ αὐτοῦ κόρην ἐπαγγείλαντες **ἤκειν** κανοῦν **οἴσουσαν** ἐν πομπῇ
τινί, ἀπήλασαν λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ ἀξίαν 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 ἤκω 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)

Οὐ μὴν ἐπὶ τούτοις ἀθυμήσας εἰλόμην ῥαθυμεῖν, ἀλλ' ἰκανὸν νομίσας ἄθλον ἔσεσθαι μοι τὴν δόξαν τὴν ἀπ' αὐτοῦ τοῦ λόγου γενησομένην **ἦκω συμβουλευέσων** περὶ τε τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους καὶ τῆς ὁμονοίας 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:

full verb → **semi-auxiliary** → **auxiliary**
ἦκω ἔρχομαι > μέλλω εἶμι

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?

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