

LESSON 41

Dative Case 2

41.1. Locative

Locative uses of the Dative Case express the meaning ‘in’ or ‘at’ a particular place or time.

41.1.1. Place

In classical Attic prose, the Dative denoting location usually requires the preposition ἐν. However, sometimes in prose and frequently in verse a plain Dative is used.

τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
ἦσθαι **δόμοις** ἐρήμιον ἐκπαγλον κακόν ... (A.Ag. 861–862.)

*In the first place <it is> a terrible problem that a wife
should sit **in the house**, deserted, apart from her husband ...*

Dative of Place with a common noun in verse; proper nouns also occur in verse.

ταῦτα δὲ ποιεῖν ἐτόλμων ... Λακεδαιμόνιοι μὲν ζηλοῦντες τὴν
πόλιν τῆς **Μαραθῶνι** μάχης, ... (Isoc. 4.91.)

*And they dared to do these things ... the Spartans admiring our city for its
battle **at Marathon**, ...*

Dative of Place with a place name in prose.

Some scholars (including Smyth, 1956, §1534) have claimed that a Locative Dative without preposition is restricted to proper names of places in prose. Even if this commonly occurs in the classical period, the claim seems not to be universally valid.

ἔπειτα δὲ θάπτουσι κατακαύσαντες ἢ ἄλλως γῆ κρύψαντες,
 χῶμα δὲ χέαντες ἀγῶνα τιθεῖσι παντοῖον, ... (Hdt. 5.8.)

*And then they celebrate funeral rites by cremating or otherwise by burying
 in the earth, and after heaping up a mound they conduct every kind
 of contest, ...*

Dative of Place with a common noun in prose.

41.1.2. Time

The Dative denotes the time *when* something happens. This use of the Dative may be regarded as indicating the ‘point of time’, provided that allowance is made for the ‘point’ to be as long as an hour, day, month or year.

τῷ δὲ πέμπτῳ καὶ δεκάτῳ ἔτει, ... μετὰ τὴν ἐν Ποτειδαίᾳ
 μάχην μηνὶ ἕκτῳ καὶ ἅμα ἦρι ἀρχομένῳ Θεβαίων ἄνδρες ὀλίγω
 πλείους τριακοσίων ... ἐσήλθον περὶ πρῶτον ὕπνον ξὺν ὄπλοις ἐς
 Πλάταιαν τῆς Βοιωτίας οὖσαν Ἀθηναίων ξυμμαχίδα. (Th. 2.2.1.)

*But in the fifteenth year ... in the sixth month after the battle at Potidaea
 and just when spring was beginning, men of the Thebans, a little more than
 three hundred ... about the first watch entered with weapons into Plataea in
 Boeotia, when it was in alliance with the Athenians.*

Note the three slightly different Temporal expressions:

1. ‘in the fifteenth year’
2. ‘in the sixth month after’ another event
3. ‘simultaneously with spring’ plus Participle.

ὦ μελέα ψυχά,
 ὅς μῆδ’ οἰνοχύτου πώματος ἦσθη δεκέτει χρόνῳ, ...
 (S.Ph. 714–715.)

*Oh, the miserable life <of one>,
 who did not even enjoy a cup of poured wine in a ten-year period, ...*
 (R.G. Ussher, 1990)

In English idiom, the Temporal phrase after a negative may be translated ‘for a ten-year period’. But Accusative of Extent of Time in Greek ‘would rather suggest that Ph. had not had ten years continuous enjoyment of wine’ (Jebb). The present expression is also to be distinguished from the Genitive of Limits of Time—the emphasis is not on the *limits*, but on the fact that Philoctetes did not enjoy a drink at any *point* in the period.

... καὶ χρόνῳ ξυνέβησαν καθ’ ὁμολογίαν. (Th. 1.98.3.)
 ... and **after a while** they came to terms.

As in English idiom, so in Greek ‘I will do this *in a while*’ means ‘I will do this *after a while/time*’.

... Ἀθηναῖοι δὲ ναῦς τε τῶν πολεμίων τῷ χρόνῳ παραλαβόντες
 ... καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν. (Th. 1.19.)

... but the Athenians <controlled their allies> by taking ships from the city-states **in the course of time** ... and by requiring them all to pay money.

This expression is similar to the previous one, but uses the definite article.

41.1.3. Respect

The Dative may indicate in what respect something is the case. This usage is equivalent to the Accusative of Respect. And some nouns may be used idiomatically in either construction—for example, both γένος and γένει may mean ‘with regard to birth/family/race’. The construction occurs with verbs, adjectives, adverbs and nouns.

ἦ τὰρα πάντων διαπρέπεις ἀψυχία, ... (E.Alc. 642.)
 Surely then, you are preeminent among all **in faintheartedness**, ...

The Dative term modifies the verb διαπρέπεις.

οἱ γὰρ κακοὶ γνώμῃσι τὰγαθὸν χεροῖν
 ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ. (S.Aj. 964–965.)

For those who are incompetent **in judgments** do not know that they have the good in their hands, until someone throws it away.

The Dative term modifies the adjective κακοί.

ἐγὼ μὲν ἦκον φοβούμενος τὸν νόμον καὶ ἐπεδικαζόμεν γένει ὦν ἐγγυτάτω ... (D. 43.55.)

I had come revering the law and I was pursuing the case since I was nearest in family-relationship ...

The Dative term modifies the adverb ἐγγυτάτω.

ὁ δὲ δὴ γένει πολίτης Ἀθηνόδωρος οὐδὲ βουλευέσθαι ἔμελλεν· (D. 23.12.)

And Athenodorus indeed, a citizen by birth, <was likely> not even to contemplate <doing so>.

The Dative term modifies the noun πολίτης.

The Dative of Respect is usually treated as a subcategory of the Instrumental Dative. But the classification is made without positive justification and with the qualification that the Instrumental is used in a transferred or weakened sense.

The Dative of Respect might rather be regarded as a Locative usage, denoting the sphere of action, behaviour or existence. In many instances, the sphere is denoted by an abstract noun. Moreover, already in the classical period ἐν may be used with a Dative of Respect. And this usage becomes more noticeable in the Hellenistic period. ἐν supports a Locative function.

Messenger: ἄρ' οἴσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;

Oedipus: πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν;

Messenger: ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.

(S.OT 1014–1016.)

Messenger: *Do you know, then, that you are not rightly fearing anything?*

Oedipus: *But how not, at least if I was born a child of these parents?*

Messenger: *Because Polybus was nothing to you with regard to family.*

41.2. Means or Instrument

41.2.1. In General

The Dative Case is widely used to indicate the means or instrument by which an action is performed. The construction occurs both with verbs used transitively and with verbs used intransitively. Many verbs may be used in either way. Either persons or things may implement an action. The construction with a verb used actively is more obvious. But Passive examples occur, where the Dative denotes personal *Means* and not the responsible *Agent*. And when χρῆσθαι ('to use') has a Dative of the *person*, the verb may take a second, predicate Dative. The meaning then tends to shift, for example, from 'use someone as a friend' to 'treat or regard someone as a friend'.

41.2.1.1. With Verbs used Transitively

λέγω σ' ἐγὼ δόλῳ Φιλοκτῆτην λαβεῖν. (*S.Ph.* 101.)
I am saying that you (are to) take Philoctetes by trickery.

The Infinitive λαβεῖν has a direct Object (Φιλοκτῆτην) and a Dative of Means (δόλῳ).

41.2.1.2. With Verbs used Intransitively

... καὶ ταῖς ὁδοῖς, ὅποῖαι ἂν ᾦσι, τοιαύταις ἀνάγκη χρῆσθαι.
 (*X.Cyr.* 1.6.36.)

... and <it is> necessary to use **such roads** as there are.

χρῆσθαι is properly Intr.; lit. 'to make use by means of such roads'.

41.2.1.3. Personal Means

ἐμοί τε λυεῖ τοῖσι μέλλουσιν τέκνοις
 τὰ ζῶντ' ὀνῆσαι. (*E.Med.* 566–567.)

*And it is expedient for me by means of the future children
 to benefit those who are living.*

τοῖσι μέλλουσιν τέκνοις is a 'personal' Dative of Means modifying the Active Infinitive ὀνῆσαι.

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται. (*S.Aj.* 539.)

*Yes indeed, he is being guarded nearby **by means of attendants.***

Tecmessa (the responsible Agent) replies to Ajax's request that he may see his young son. προσπόλοις is personal Dative of Means modifying the Passive verb φυλάσσεται.

41.2.1.4. Personal Means with Predicative Dative

ὡς τοῖς γε σέμνοις καὶ συνωφρωμένοις
ἅπασιν ἔστιν, ὡς γ' ἔμοι χρήσθαι κρίτη,
οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά. (E.Alc. 800–802.)

*For to these solemn and frowning people at least,
all of them, at least to use **me as judge**, life
is not truly life, but calamity.*

χρήσθαι here is used with a second, predicative Dative, in the sense 'to use/treat/regard as'. (ὡς + Infin. expresses a parenthetical qualification.)

41.2.2. Cause

The Dative may denote the factor, because of which something happens. The usage is very similar to the Causal Genitive, especially since this Dative is likewise often used with verbs of emotion.

ἦ που στενάζει τοισίδ' Ἄδμητος κακοῖς,
ἔσθλης γυναικὸς εἰ στερηθῆναί σφε χρή; (E.Alc. 199–200.)

*Is Admetus perhaps groaning **over these troubles**,
that he should be deprived of his good wife?*

(For εἰ meaning 'that' with expressions of emotion, see Lessons 34.2.4 and 34.2.6.)

41.2.3. Degree of Difference

The Dative denotes the degree of difference with Comparative and (less often) Superlative adjectives and adverbs, and also with other expressions implying comparison.

ἦν δὲ ἦ οὐτέρος ὑποδεέστερος ὀλίγω, τὰς παρείας φιλέονται· ἦν δὲ πολλῶ ἦ οὐτέρος ἀγεννέστερος, προσπίπτων προσκυνέει τὸν ἕτερον. (Hdt. 1.134.1.)

*But if the one is inferior <only> **by a little**, they kiss the cheeks; and if the one is **much** more ignoble, he falls before the other and does obeisance to him.*

ὀλίγῳ modifies the Comparative adjective ὑποδεέστερος.

πολλῶ modifies the Comparative adjective ἀγεννέστερος.

ἥκιστα δὲ τοὺς ἑωυτῶν ἐκαστάτῳ οἰκημένους ἐν τιμῇ ἄγονται, νομίζοντες ἑωυτοὺς εἶναι ἀνθρώπων **μακρῶ** τὰ πάντα ἀρίστους ... (Hdt. 1.134.2.)

*And they hold in least honour those who live furthest from themselves, thinking themselves to be **by far** the best of men in all respects ...*

μακρῶ modifies the Superlative adjective ἀρίστους.

ἐνιαυτῶ δὲ πρότερον τῆς ἀλώσεως ἐνέδειξεν ὡς προδότην τὸν Φιλιστίδην καὶ τοὺς μετ' αὐτοῦ, αἰσθόμενος ἃ πράττουσιν. (D. 9.60.)

*But **a year** before the capture he informed against Philistides as a traitor, as well as his associates, after realising what they were doing.*

In this construction, ἐνιαυτῶ is not a Dative of Time but a Dative of Degree of Difference modifying the Comparative adverb πρότερον and meaning 'earlier *by a year* than the capture'. Other Temporal terms may also be used as Dative of Degree of Difference.

γῆ δὲ πολεμίη τῆδε τοι κατίσταται· εἰ θέλει τοι μηδὲν ἀντίξοον καταστήναι, **τοσοῦτῳ** τοι γίνεται πολεμιωτέρη **ὅσῳ** ἂν προβαίνης ἐκαστέρω, τὸ πρόσω αἰεὶ κλεπτόμενος· (Hdt. 7.49.4.)

*And the land becomes hostile to you in this way: if nothing is likely to become adverse for you, <the land> becomes **so much** the more hostile to you, **the** further you progress, being constantly deceived as to what lies ahead.*

τοσοῦτῳ (demonstrative pronoun), modifying the Comparative adjective πολεμιωτέρη, corresponds to ὅσῳ (relative pronoun, lit. 'by how much'), modifying the Comparative adverb ἐκαστέρω. (Cf. Lesson 43.6.2.)

τοσοῦτῳ δὲ μᾶλλον προτετίμηται τὸ κάλλος παρ' ἐκείνοις ἢ παρ' ἡμῖν, **ὥστε** καὶ ταῖς γυναιξὶ ταῖς αὐτῶν ὑπὸ τούτου κρατουμέναις συγγνώμην ἔχουσι ... (Isoc. 10.60.)

*And **so much** the more has beauty been preferred among them [= gods] than among us, **that** they pardon even their own wives when they are overcome by it ...*

ΤΟΣΟΥΤΩ (demonstrative pronoun), modifying the Comparative adverb μᾶλλον, corresponds to ὥστε (relative adverb), introducing the Result clause. (Cf. Lesson 43.6.1.)

References

Smyth (1956), *Greek grammar*, §§1503–1543.

EXERCISE 41

Translate the following passages. For each passage, briefly indicate the general and particular function of the Dative phrases in **bold** type—for example, Locative, Time, modifying which verb; Means, Degree of Difference, modifying which Comparative adjective or adverb.

- ... καὶ ἐμβοήσαντες ἄθροοι ὄρμησαν ἐπ' αὐτοὺς καὶ ἔβαλλον **λίθοις** τε καὶ **τοξεύμασι** καὶ **ἄκοντίοις**, ὡς ἕκαστός τι πρόχειρον εἶχεν.

The three Dative terms comprise a single phrase with a single function.

- Ἀθηναῖοι δὲ **δευτέρα καὶ ἐξηκοστῇ ἡμέρᾳ** μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιωτοὺς ...

ἐς (+ Acc. of persons) *into <the territory of>*

- ... καὶ ὅταν τὴν ἐπιστήμην ἐς τὸ ἴσον καταστήσωμεν, **τῇ** γε **εὐψυχίᾳ** δήπου περισσόμεθα.

ἐπιστήμη, -ης, ἡ *skill*
περιεῖναι *to be superior*

- ὄσω** δὲ πλείους ἄνθρωποι ἐν τῇ πόλει εἰσὶν ..., **τοσοῦτω** ἂν θάπτον λιμῶ αὐτοὺς ἠγοῦμαι ἀλῶναι.

5. ... ἐνίκων μαχόμενοι ἄπασαν τὴν δύναμιν τὴν ἐκείνων **τοῖς** ἤδη **ἀπειρηκόσι** καὶ **τοῖς** οὕτω **δυναμένοις** ...

τοῖς ... τοῖς ... + Partc. masc., referring to persons
ἀπειπεῖν (Aor.) *to become tired out/exhausted*

6. βέβακε δ' ὄρκων χάρις, οὐδ' ἔτ' αἰδῶς
Ἑλλάδι τᾶ μεγάλα μένει, ...

χάρις, -ιτος, ἡ *charm*

7. οἴκτιρε δ', ὦ μήτέρ, με, μηδὲ **ταῖς ἐμαῖς**
ἁμαρτίαισι παῖδα σὸν κατακτάνης.

8. ... αὐτῷ δεηθέντι εἶπον χρῆσθαι **ταῖς ναυσὶ ταύταις**, ἦν βούληται, περὶ τὴν Πελοπόννησον.

αὐτῷ *masc.*
δεῖσθαι (Mid. and Pass.) *to request*
εἶπον *3rd pers. pl.*

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