

**THE REPRESENTATIVES  
OF THE GREEK  
PREPOSITION ANA**

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The Representatives of the Greek Preposition Ana by T. Hewitt Key

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THE  
REPRESENTATIVES  
OF THE  
GREEK PREPOSITION  
ANA.

BY  
T. HEWITT KEY, M.A.

3048.e.12.

A SEARCH  
IN SOME EUROPEAN LANGUAGES

AFTER

THE REPRESENTATIVES OF THE GREEK PREPOSITION

*ava*

AS PREFIXED TO VERBS.

BY T. HEWITT KEY, M.A.

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The little syllables which are prefixed or affixed to roots in the process of word-building were probably at the outset possessed of an importance equal to that claimed for the roots to which they are attached; in other words they also were roots; but supporting for the time an inferior part, they are of course subject to be treated with some indignity beside the greater personage on whom they wait. Thus it will be often found that both prefixes and suffixes are curtailed of their fair proportions. But among such secondary syllables none perhaps suffer more abridgement or alteration than the prepositions used in the composition of verbs, especially those which fall under the class called inseparable. Grimm has particularly noticed this liability (*Deutsche Grammatik*, ii. 865).

[From the Transactions of the Philological Society. Part was read January 27, 1854, Professor H. H. Wilson in the Chair; part February 10, Hensleigh Wedgwood, Esq., in the Chair.]

"The doctrine," says he, "which holds true generally of particles, that they become obscure in signification and disguised in form, is specially applicable to the inseparable particles. The notion which they express wavers between increased intensity and a privative character, or occupies an intermediate position. The form again passes commonly through all the vowels, and at last fades away into an unaccented *e*, while the consonants either drop off or are modified by the influence of the initial consonant of the word which is brought into contact with them. One particle indeed (our *ge-*), in the vulgar dialect, has sunk down into an almost imperceptible breathing. The more this corruption of a particle develops itself, the less capable does it become of maintaining the independent and separate character which it first possessed."

Greek scholars in this country will probably give a ready assent to the power which Kühner assigns to the preposition *ava* in the etymological portion of his grammar (§ 365. 2): "*ἀνά*, auf (hinauf)." At any rate *up* is the notion which distinctly presents itself in a large number of the verbs compounded with *ava*\*. But German authors have allowed themselves to be biassed by the tempting similarity between the Greek *ava* and the Gothic and old German preposition *ana*, which in modern German takes the shorter form of *an*, the equivalent of our *on*; and hence in his syntax, § 602, Kühner writes: "'*Ἀνά* [old Germ. *ana*, and as still written *an* with the dative and accusative]. The fundamental signification of the preposition *ἀνά* is *on*, *up* (*an*, *auf*)." In justification of the sense *on*, Kühner gives no examples but *ἀνά σκήπτρον*, *ἀν' ὄμφης*, *ἀνά Γαργάρον ἄκρον* in Homer, and *εἶδες δ' ἀνά σκάπτῳ Διὸς αἰετός* in Pindar. Now in all these examples elevation is a prevailing idea; and the English translation '*upon*,' or rather '*up on the sceptre*' duly represents the first of the above phrases, where *ava* contributes no more to the sentence than

\* It is a somewhat strange fact that Matthiae, in his large grammar of more than a thousand pages (at least in the English translation), gives not a word which can lead his readers to the true sense of *ava*. His examples are limited to such as he translates by *on*, *in*, *throughout*, *against*, *with*, or by phrases of *distribution*. On the sense which *ava* brings to verbs in composition he is utterly silent.

the English *up*, for the second preposition *on* represents what the Greek expresses by the dative case-ending.

In the course of this paper the real representative of the Greek *ava* on German ground will be pointed out, together with the arguments necessary to establish its claim. For the present we must deal with *ava* alone. Now the chief meanings which belong to this preposition are the following: 1. *up*, as *ava τον ποταμον*, *ava ροον πλειν*; *ava νωτα θεουσα*; 2. it is often convenient to fancy an acclivity, where none may actually exist, and thus on the most level ground we may speak of going up this line and down that. Hence we get the meaning of *along*, *through*, as *ava νηας*, *αστυ*, *πεδιον*. 3. From *through in place* we pass readily to *through in time*, *during*, as *ava νυκτα* 'all night long,' *ava τον πολεμον* 'throughout the war.' 4. That the idea of *distribution*, which is so common in this preposition, is in immediate relation with that of *along* or *through*, is often seen physically; for example, when a postman distributing his cargo of letters passes along the streets as he leaves them at the successive houses. So an epidemic passes through a camp, attacking one soldier after another. We purposely pass over the statement that *ava* with numerals signifies *up to*, *full*, as is stated in a lexicon of repute, or *auf* (*circa*) as Kühner would translate it, because in the passages (Hom. Od. ix. 209, Herod. iv. 101) quoted or referred to, the distributive sense seems to prevail\*; but of course, when more decisive instances are produced, we shall readily welcome a usage which is perfectly consistent with the sense of the preposition, as our own construction, '*up to three hundred*,' serves to show †.

We next pass to what more concerns us, the use of *ava* in composition with verbs; and here the important bearing of the subject upon our future arguments must be our apology for entering into fuller detail.

1. The sense of *up* is, as we have already said, too evidently

\* Of the phrases *ava στομα*, *ava θυμον εχειν*; and *ava τους πρωτους ειναι*, mention is made below, p. 44.

† Such usage of *ava* would not be unlike that of *ad* in Latin; as, *ad viginti matronis per viatorem accitis* (Liv.). Here too *ad* is often mis-translated *about*.



exhibited in the compounded verbs to render a collection of instances necessary to establish it. Still, with a view to matter which will subsequently come under consideration, we would draw attention to certain classes of verbs in which this sense of *up* is prominent; as, *a.* verbs with the idea of *flame, heat, &c. ascending*: *αν-αιθ-, -αιθυσσ-, -ἀπτ-, -αν-, -βρασσ-, -δαι-, -ζε-, -θυμια-, -και-, -καχλαζ-, -λαμπ-, -λυζ-, -πρηθ-, -φαιν-, -φλεγ-, -φλυ-*;—*b.* verbs of *searching or investigating*, in which *ana* seems to signify *up to the very sources*: *αν-ειρομαι, αν-ερευνα-, -ερωτα-, -εταζ-*; *ανα-ζητε-, -κριν-, -μανθαν-, -μαστευ-, -μηλο-, -πυνθαν-* (r.), *-σκοπε-*;—*c.* *loud noise*, where the loudness is attributed to *ana*, just as we ourselves say ‘speak up, raise your voice, you speak too low to be heard.’ Under this head Liddell and Scott’s *Lexicon* furnishes some thirty or forty examples, some of which however perhaps belong to § 6.

2. As downward motion, by the law of gravity, is the natural course of most bodies, the idea of *up* is connected with reversed action. Hence the sense of *back* is found in more than thirty compounds in the same lexicon.

3. But to go back is to go over the same ground again. This idea, *again*, occurs as frequently as the last. We will only quote the examples *ανα-γυγνωσκ-* and *ανα-γνωριζ-* ‘know again, recognize’; and *ανα-μνησκ-* ‘remind.’

4. But to retrace one’s steps is another phrase for the *reversal* of some preceding action, where the English prefix is commonly *un-*. Hence *αν-αρα-* (r.) ‘recall a curse,’ *ανα-διδασκ-* ‘un-teach,’ *-ελισσ-* ‘unroll,’ *-ευχ-* (r.) ‘recall a prayer,’ *-καλυπτ-* ‘un-wrap,’ *-κλωθ-* ‘untwist (what has been spun),’ *-κολυμβα-* ‘come to the surface again after diving,’ *-κυπτ-* ‘raise (the head) again after stooping,’ *-μαντευ-* (r.) ‘make an oracle invalid,’ *-πτυσσ-* ‘unfold,’ *-σκευαζ-\** ‘dismantle,’ *-σφαλλ-* ‘rise up after a fall,’ *-σφραγιζ-* ‘unseal,’ *-τυλισσ-* ‘unroll.’

\* *Ανασκευαζ-* we are told means “strictly to pack up the baggage (*τὰ σκεύη*), Lat. *vasa colligere*, and so to carry away, Xen. An. vi. 2. 8: usu. in Med. to break up, march away.” Why not ‘dismantle’ here, as in the other uses of the word? This would be in agreement with the phrase just quoted from the lexicon, ‘break up’; and indeed it is usual for a series of acts to take their collective name from the first in the series.

5. Sometimes the simple verb already in itself expresses the idea of *loosening, stripping, opening*; and then the prefix appears only to strengthen the idea of relaxation: and yet there will often be found something more than this, viz. a reference to a previous act of binding, &c. This in English is the case with 'to unloose,' not so with 'to loosen'; and similarly *τηκ-* 'melt' is applicable to things which in their natural condition are solid, whereas *ανα-τηκ-* implies a return to a former condition, and can only be used of thawing congealed fluids. Examples of such words are *ανα-γυμνο-, -δερ-, -ουγ-, -παι-, -τηκ-, -χαλα-, ανημι,* and *ανα-πεταν-νυμι*.

6. The idea of *opening or discovery* is also seen in other compounds with *ανα*, where the simple verb denotes some means by which the opening is effected. Here again not unfrequently our own language also consistently expresses the idea by *up*: *αν-ευρισκ-* 'find out,' *-ευρυν-* 'widen,' *ανα-καεζ-* 'split up,' *-κλιν-* 'bend back (a door) and so open,' *-ξαιν-* 'tear up or open a wound,' *-ρηγγυμι* 'break up or open,' *-σχιζ-* 'split up,' *-τεμν-* 'cut up,' *-χαιν-* 'gape open\*.'

7. From the idea of opening we readily pass to that of *commencing*, where again *up* is at times used in English. Thus we say: 'open a ball, open fire, strike up a tune.' To this head perhaps belong the following words, where the translation is borrowed from the lexicon already named: *ανα-κοικευ-* 'begin to crow,' *-κρεκ-* (r.) 'begin to play (a tune),' *-κρου-* 'strike up (a tune) or begin a speech,' *-μελπ-* 'begin to sing,' *-βαλλ-* 'begin (anything),' *-οδυρ-* (r.) 'break into wailing,' *-φυσα-* 'begin to blow,' *-ραψωδε-* 'begin singing'; and perhaps we should not be wrong in translating *ανα-γελα-* 'burst out laughing, set up a laugh.'

8. The idea of back is in close connection with those of *escaping, removal, away*: *ανα-κομιζ-* (r.) 'get safe away,

\* The word *open*, and its simpler form *ope*, are no doubt in immediate relation to *up*. In Dutch the radical parts are identical, *open-en* and *op*. The Latin *ap-er-* or *ap-eri-* 'open' is of the same stock, and so is well opposed to *op-er-* or *op-eri-* 'cover,' from another root *op* = the preposition *ob* or Greek *επι*.

escape,' -φευγ- 'escape,' -φοβε- 'frighten away,' -ρυ- (r.) 'rescue.'

9. Indeed the idea of removal also connects itself directly with the idea of *up*, inasmuch as motion upward is in many cases a convenient or even essential preliminary. Thus in Latin, *ferre, tollere, sustuli* have for their first sense 'to raise,' and only in a secondary way signify 'carry off.' Examples are *αν-αιρε-* 'take up and so carry away,' *αν-αρπαζ-* 'snatch up and carry off,' *ανα-καθαιρ-* 'clean up or clear up,' -σπιου-γιζ- 'sponge up,' -ψα- 'wipe up,' -πετ- (r.) 'fly away.'

10. As the idea of *through* is often expressed by *ανα* in company with nouns, so we have *ανα-πειρ-* 'pierce through, spit,' -τιτρα- 'bore through,' -πηγνυμι 'transfix.'

11. Hence we may perhaps deduce *thorough distribution, an act pervading all parts*, as seen more or less in: *ανα-διδωμι* 'distribute,' ζυμο- 'leaven thoroughly,' -κεραννυμι, -κιρναμαι, -μεγνυμι and -μισγ-, -φυρ- 'mix thoroughly, mix up.' But very possibly a better interpretation, so far as regards the verbs of mixing, may be obtained directly from the idea of upward movement, seeing that the process of mixing is a constant battle with the heavier ingredients which persist in sinking. The truth of this will be felt by any one who has mixed a bowl of salad or a powder containing calomel.

12. The idea of *completeness* or *thoroughly* might well be expected in compounds with *ανα*, and accordingly we find this meaning attributed to *αν-αρμοζ-*, -αισιμο-, -ελεγχ-; *ανα-βιβρωσκ-*, -ζωγραφε-, -πρι-. Even of these some may be doubted, and at best the list is very short. The explanation of the paucity may perhaps be this. We said above that *ανα* obtained its sense of *through* from the notion of a fictitious acclivity, where a person goes up this line and down that. Hence *κατα* 'down' would be entitled to share the privilege, and accordingly this preposition is equally used in distributive phrases, as *κατα φυλα* 'by tribes,' *κατ'ανδρα* 'man by man,' &c. On the same principle it is well calculated to express thoroughness with verbs. This office it performs in the Greek vocabulary to a great extent, being in much higher favour for