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B. P. L.

GREEK GRAMMAR

FOR

SCHOOLS AND COLLEGES.

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BY

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LATE PROFESSOR IN YALE COLLEGE.

REVISED AND IN PART REWRITTEN

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PREFACE

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

THE grammar which is here submitted to the public is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the

other Indo-European languages, has of late received, and is still receiving much light from the scientific comparative study of the whole class to which it belongs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection, which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialekts*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quæstiones Criticae de Dialecto Herodotica*: Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb

stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been fol-

lowed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their signification. This course has been adopted, partly from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by Professor J. N. Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

PREFACE

TO THE REVISED EDITION.

THE Greek Grammar of Professor Hadley—the foundation of the present work—appeared in 1860; and has been in use, unchanged in any way, since that time. Professor Hadley died on the fourteenth of November, 1872, at the age of fifty-one. The leading features of his work, and its relation to Curtius's *Griechische Schulgrammatik*, are set forth in the foregoing reprint of his own preface. It remains for the reviser to state, so far as may be done in a few words, what his work has been, and how the new book differs from the old one.

In the first place, it seemed an urgent reform that the quantity of α , ι , and υ should be uniformly and systematically indicated to the eye. Accordingly, $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$ have been everywhere printed where these vowels are long; so that the unmarked α , ι , υ are understood to be short. This notation, now generally adopted in elementary Latin books, is equally important in Greek.

The general plan of the work and the arrangement of its divisions remain unchanged; the most important transposition is that of the chapter on Adjectives and Adverbs (§§ 640–653, new grammar) and that on Pronouns (§§ 677–705); these formerly stood after Cases. The parts least changed are perhaps Writing and Sound (Part First), and Declension. Here the paradigms and rules relating to adjectives have been completely (instead of partially) separated from those of substantives, and the adjectives have been rearranged according to their stems. In the substantives, a class of \mathcal{F} -stems has been recognized.

Much more altered is the part relating to the structure of the verb. The complicated machinery of ‘tense-signs,’ ‘mode-signs,’ ‘voice-signs,’ and ‘connecting vowels,’ has given place to a simpler system of ‘tense and mode suffixes,’ according to which all that intervenes between ‘verb-stem’ and personal ending is reckoned as a single element (or in the optative as two elements). This requires

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer λῡσ-, but λῡσα-; and in like manner λεγο- (not λεγ-) is called the stem of λέγο-μεν, just as we call λογο- (not λογ-) the stem of λόγο-ς. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *theme*. Another necessary innovation is the 'variable vowel' and its sign, $\sigma|_{\epsilon}$. This sign may be read 'omicron or epsilon,' or 'ō or ē'; but λῡ $\sigma|_{\epsilon}$ - should be read 'λῡο- or λῡε-'.

Of the nine classes of verbs, two have disappeared: the 'ε-class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the μ -verbs, which could no longer form a part of Class I. It will be observed, moreover, that the μ -form of inflection has received a new treatment: its main peculiarities are enumerated in § 385, in immediate contrast to the ordinary form; and details of the present and second aorist μ -forms are given under those tenses respectively. The inflection of the irregular μ -verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 349-352.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, -η in the second person singular middle has been dropped, and forms like τῆμῶμην, δύοιμι, ἐσταίημην, ἐδίδων, δίδου (imperative middle), have disappeared. So λῡόντων, λῡέσθων, have taken precedence of λῡέτωσαν, λῡέσθωσαν; λῡσειας, λῡσειε of λῡσαις, λῡσαι; the pluperfect in -κη of that in -κειν; λυθεῖμεν, διδοῖμεν of λυθείημεν, διδοίημεν; φιλοῖην of φιλοῖμι. The perfect active imperative has been relegated to a note, and so has the optative form λελυκοίην; the noun ἀνώγειον has been discarded as non-existent. In the dual feminine of pronouns, τῶ, τῶδε, τούτῳ have taken the place of τᾶ, τᾶδε, ταύτᾱ. So the rules for augment of diphthongs (357) and of the pluperfect (358) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

The Classified Verb-List has been revised with the aid of Veitch's

Greek Verbs, and the forms of Attic prose and poetry distinguished by means of two kinds of type. The Alphabetical Verb-List, which was formerly a mere index to the other, has been amplified so as to serve some purposes independently, and has been placed at the end of the book instead of the middle.

The greatest changes are in the Syntax: here a good deal is substantially rewritten. This is particularly true of the Syntax of the Modes. And here I owe very especial thanks to Professor Goodwin for cordial permission to adopt some important features of his works: especially the distinction of general and particular conditions, and the application of the categories of conditions to conditional relative clauses. The arrangement of final clauses also follows closely Professor Goodwin's.

The introductory part of the Syntax as far as § 639, is entirely recast and rearranged. There is less that is new in the syntax of Cases, and of the Infinitive and Participle; yet even here much is altered. The prepositions I have arranged in alphabetical order. In all parts of the Syntax I have striven to bring into greater prominence what is important and peculiar to Greek, and to separate it more thoroughly from what is unimportant or self-evident.

Professor Hadley, as he explains in his preface, did not think it necessary to give the sources of the Greek examples used in illustrating the syntax. In the new edition, on the other hand, I have followed the plan of giving exact citations for these. The old examples have been very generally employed, yet in numerous instances others have been substituted or added.

The chapter on Word Formation has been somewhat enlarged, but is otherwise not much changed. The same is true of the Versification; only here I have stated the modern theories more boldly than Professor Hadley had ventured to do, and have modified the system of notation.

So much about the separate parts of the work. Throughout the whole the lesser changes, in wording, arrangement, and so on, and the minor additions and omissions, are numerous. Many good hints as to conciser forms of expression were derived from Professor Hadley's smaller work, *The Elements of Greek Grammar* (1869).

A word respecting explanations of the origin of inflectional forms. I hope no one will suppose that this book professes to embody the latest results of comparative grammar. Those results are at present partly in a very chaotic condition, partly very ill suited to be set

before a learner. Much that in Professor Hadley's time was thought certain has been entirely upset or become very doubtful, and in many cases nothing positive has taken its place. All that can be demanded of a school-grammar in this respect is that its classifications and analyses shall not be seriously at variance with *well-established* facts of genesis. I have occasionally gone a trifle further than Professor Hadley in these historical statements; but oftener, I think, have retrenched or modified explanations which he gave, and have been entirely content to leave much unexplained. And I have put this matter, so far as possible, in separate paragraphs and in the smallest type.

I am under obligations to so many friends for help that I cannot name them all, but must content myself with mentioning those who have done me the most service. My colleagues, Professors Lane and Lanman, and my friend Dr. Robert Keep, of Williston Seminary, have been ever ready with advice and useful suggestions. Professor W. G. Frost, of Oberlin, sent me some good hints about syntax; Professor T. D. Seymour and Dr. H. M. Clarke gave me valuable assistance in revising the verb-list, and Dr. Clarke also in finding examples. The two general indices are in great part the work of Dr. F. B. Goddard and Dr. A. W. Roberts. Besides these, I must thank all whom I have consulted, by letter or personally, on various points, or who have written me of their own accord.

F. D. A.

July, 1884.

BATES HALL

B. P. L.

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INTRODUCTION.

The Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellenes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name *Hellenes* was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Graeci*, and hence are known to us as Greeks. Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The *Hellenes* referred themselves for the most part to three principal *divisions*, *Aeolians*, *Dorians*, and *Ionians*. To these belonged three groups of dialects: the *Aeolic*, spoken in *Aeolis*, *Boeotia*, *Thessaly*, and elsewhere; the *Doric*, in *Peloponnesus*, *Isthmus*, and north-western Greece, also in *Crete* and *Caria*, *Sicily* and southern *Italy*; the *Ionic*, in *Ionian* and *Attica*, and in most of the *Aegean* islands. The *Aeolic* and *Doric* groups were more closely related to each other than either was to the *Ionic*. In each group the various dialects differed somewhat from each other; and the *Aeolic* dialects in particular were very unlike. As regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* of *Lesbos*, found in the lyric fragments of *Alcaeus* and the poetess *Sappho* (600 B. C.).

b. The *Doric*, found in the lyric poetry of *Pindar* (470 B. C.) and the bucolic (*pastoral*) poetry of *Theocritus* (270 B. C.). Even the *Attic* dramas in their lyric parts contain some *Doric* forms. The language of *Pindar* has some peculiarities derived from the *Aeolic*, and still more from the *Epic*.

c. The *Ionic*, including

(1) The *Old Ionic*, or *Epic*, found in the poetry of *Homer* and *Hesiod* (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of *Epic* words and forms.

(2) The *New Ionic*, the language of *Ionian* about 425 B. C., found in the history of *Herodotus* and the medical writings of *Hippocrates*.

1 D. In *Homer*, *Hellas* is only a district in northern Greece, the *Hellenes* its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into *Aeolians*, *Dorians*, *Ionians*, is unknown to *Homer*

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK.—There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Testament, and in the Septuagint version of the Old Testament. The name comes from the term *Hellenist* (Ἑλληνιστής from ἑλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE.—Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*; *cf.* is used for Latin *confer* (compare); *sc.* for *scilicet* (to wit); *ib.* for *ibidem* (in the same place); *i. e.* for *id est* (that is); *e. g.* for *exempli gratia* (for example); *κτλ.* for *καὶ τὰ λοιπὰ* (Lat. *et cetera*). Other abbreviations will explain themselves.

12. The vowels are *open* or *close*.

The open vowels are $\left\{ \begin{array}{l} a, \bar{a}, \\ \epsilon, \eta, o, \omega \end{array} \right.$ (the most open).
(less open).

The close vowels are $\iota, \bar{\iota}, \upsilon, \bar{\upsilon}$.

Diphthongs.

13. The diphthongs (δίφθογγοι *double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

$a\iota, \epsilon\iota, o\iota, \alpha\upsilon, \epsilon\upsilon, o\upsilon,$
 $\bar{a}\bar{\iota}, \bar{\eta}, \bar{\omega}, \eta\upsilon, \omega\upsilon, \text{ and } \upsilon\iota :$

but in $\upsilon\iota$, both the vowels are close.

The diphthongs $\bar{a}\bar{\iota}, \bar{\eta}, \bar{\omega}$, which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter, ι stands upon the line: $\Omega\Delta\text{HI} = \text{'}\Omega\iota\delta\eta\text{'}$ = $\omega\delta\eta$.

14. a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus $a\iota$ was sounded like Engl. *ay* affirmative; $\alpha\upsilon$ like Engl. *ou* in *our*; $o\iota$ and $\epsilon\upsilon$ nearly like *oi* in *foil* and *eu* in *feud*. But $\epsilon\iota$ and $o\upsilon$, though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds: $o\upsilon$ like *ou* in *youth*; $\epsilon\iota$ like the *ei* in *rein* (and much later like that in *seize*).

b. From the genuine $\epsilon\iota$ and $o\upsilon$ above described must be distinguished, however, the *spurious* diphthongs $\epsilon\iota$ and $o\upsilon$, which arise by compensative lengthening (34) or contraction of $\epsilon\epsilon, \epsilon o, o\epsilon, oo$ (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as $\epsilon\iota$ and $o\upsilon$; but about 400 B. C. they coalesced with the genuine $\epsilon\iota$ and $o\upsilon$ in sound and writing.

c. In $\bar{a}\bar{\iota}, \bar{\eta}, \bar{\omega}$, the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long $\bar{a}, \bar{\eta}, \bar{\omega}$, before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of $\eta\upsilon$ and $\omega\upsilon$ cannot be exemplified from English. These diphthongs are rare: $\eta\upsilon$ occurs in Attic only as the result of

14 D. d. The Ionic has $\eta\upsilon$ also in $\nu\eta\upsilon\varsigma$ (Hm. Hd.) Att. $\nu\alpha\upsilon\varsigma$ *ship*, and $\gamma\eta\upsilon\varsigma$ (Hm.) Att. $\gamma\eta\alpha\upsilon\varsigma$ *old woman*. The New Ionic has $\omega\upsilon$ in $\omega\upsilon\tau\acute{o}\varsigma, \tau\omega\upsilon\tau\acute{o}$, etc., by crasis for $\delta\ \alpha\upsilon\tau\acute{o}\varsigma, \tau\acute{o}\ \alpha\upsilon\tau\acute{o}$ (77 D); also in reflexive pronouns, as $\acute{\epsilon}\omega\upsilon\tau\acute{o}\upsilon$ (266 D), which seems to have arisen by crasis from $\acute{\epsilon}o\ \alpha\upsilon\tau\acute{o}\upsilon$; further in $\theta\omega\upsilon\mu\alpha$ Att. $\theta\alpha\upsilon\mu\alpha$ *wonder*, and words derived from it.

augment (357) or of crasis (76): *ων* is chiefly Ionic. The diphthong *υι* was sounded somewhat like *ui* in *quit*; it is never followed by a consonant in the same word.

15. In *Latin letters* the diphthongs were represented,

<i>αι</i> ,	<i>ει</i> ,	<i>οι</i> ,	<i>αυ</i> ,	<i>ευ</i> ,	<i>ου</i> ,	<i>υι</i> ,	<i>ᾱ̃</i> ,	<i>ῆ</i> ,	<i>ῶ</i> ,
by <i>ae</i> ,	<i>ē</i> or <i>ī</i> ,	<i>oe</i> ,	<i>au</i> ,	<i>eu</i> ,	<i>ū</i> ,	<i>yī</i> ,	<i>ā</i> ,	<i>ē</i> ,	<i>ō</i> .

a. For *αι*, *οι*, in a few proper names, we have Latin *ai*, *oi*; *Μαῖα* *Maiā*, *Τροῖα* *Troia*, *Αἴης* *Aiāx*. For *ῶ*, in a few compounds of *ᾠδή* *song*, we have *oe*: *τραγῳδός* *tragoedus*.

16. *Diaeresis*.—A double dot, called a mark of *diaeresis* (separation), is sometimes written over an *ι* or *υ*, to show that it does not form a diphthong with the vowel before it: thus *προῖέναι*, pronounced *προ-ιέναι* *to advance*.

a. The diaeresis may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from *ι* written on the line (13 a), that the two vowels do not unite as a diphthong. Thus in *ἄντῃ*, *ἰχθύι*, *ληϊζόμενος*, the vowels are evidently separate (= *ἄντῃ*, *ἰχθύι*, *ληϊζόμενος*), while in *ἀντῃ*, *ἰχθυῖ*, *ληζόμενος*, they unite as diphthongs.

Breathings.

17. A vowel at the beginning of a word always has either the *rough* breathing (´) or the *smooth* (˘) written over it. The rough breathing shows that *h* was sounded before the vowel: thus *ἑπτά* (pronounced *hepta*) *seven*. The smooth breathing means simply that the vowel was sounded without *h*: thus *ἐπί* (pronounced *epi*) *upon*.

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: *αὐτοῦ* *of himself*, *αὐτοῦ* *of him*. But in the *improper* diphthongs, *ι* never takes the breathings, even when it stands upon the line: *Ἅιδης* = *ἥιδης* *Hades*.

b. All words which begin with *υ* or *ῥ* have the rough breathing.

18. The consonant *ρ* at the beginning of a word always has the rough breathing (thus *ῥ*, Latin *rh*): *ῥήτωρ* *rheto* *orator*. And in the middle of a word *ρρ* is by many editors written *ῖρ* (Latin *rrh*): thus *Πύρρος* *Pyrrhus*; though some write *Ἰύρρος*.

a. Except in *ῖρ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

17 D. b. The Epic pronouns *ὑμεες*, *ὑμμι*, *ὑμε* (261 D) have the smooth breathing. The Aeolic dialect had other exceptions.

ten: *προέσθαι* (for *προ-ἔσθαι*) to *abandon*, though there is evidence that the rough breathing was often pronounced. Compare the Latin forms *enhydriis* ἔνυδρις, *polyhistor* πολυῖστωρ.

Consonants.

19. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). But observe that *κ*, *γ*, *σ*, *τ* had only the sounds which are heard in Engl. *coo*, *go*, *so*, *to*: thus in *Λυκῖᾱ* *Lycia*, *Φρυγίᾱ* *Phrygia*, *Μῑσιᾱ* *Mysia*, *Βοιωτίᾱ* *Boeotia*.

20. Gamma (*γ*) before *κ*, *γ*, *χ* or *ξ*, had the sound of *n* in *ink*, *anger*, and was represented by a Latin *n*: *ἄγκυρα* (Lat. *ancora*) *anchor*, *ἄγγελος* (Lat. *angelus*) *messenger*, *σφίγξ* *sphinx*. This is called *gamma nasal*.

21. The letters *φ*, *θ*, *χ*, seem to have had at first the sounds of *ph*, *th*, *ch*, in English *uphill*, *hothouse*, *blockhead*. But afterwards they came to sound as in English *graphic*, *pathos*, and German *machen*.

a. Zeta (*ζ*) was sounded like Engl. *dz*; in late Greek like Engl. *z*.

b. Every consonant was sounded: thus *κ* was heard in *κτηῖμα* *possession*, *γ* in *γνώμη* *judgment*, and *φ* in *φθίσις* *decay*. Similarly *ξένος* *stranger*, *ψεῦδος* *falsehood*, were pronounced *ksēnos*, *pseudos*, with *k* and *p* distinctly heard.

22. Among consonants we distinguish *semivowels*, *mutēs*, and *double consonants*.

23. The SEMIVOWELS are *λ*, *μ*, *ν*, *ρ*, *σ*, and *γ-nasal*; of which

σ is called a *spirant* (or a *sibilant*),

λ, *μ*, *ν*, *ρ* are called *liquids*,

μ, *ν*, *γ-nasal* are called *nasals*.

a. Another spirant is the old Greek *ϝ* (see 7), which had the sound of English *w*.

24. The MUTES are of three *classes*:

<i>labial</i> mutēs	π	β	φ	or π-mutēs,
<i>lingual</i> mutēs	τ	δ	θ	or τ-mutēs,
<i>palatal</i> mutēs	κ	γ	χ	or κ-mutēs.

Mutes of the same class are said to be *cognate*, as produced by the same organ (lips, tongue, or palate).

25. The mutēs are also divided into three *orders*:

<i>smooth</i> mutēs	π	τ	κ	(<i>tenues</i>),
<i>middle</i> mutēs	β	δ	γ	(<i>mediae</i>),
<i>rough</i> mutēs	φ	θ	χ	(<i>aspiratae</i>).

Those of the same order are said to be *co-ordinate*.

a. The rough mutes, or *aspirates*, are so named from the rough breathing (*h*) which was heard in them. The middle mutes are so called merely from their place in the arrangement.

26. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which ψ is written for πσ, and ξ for κσ.

27. The relations of the consonants may be seen from the following table:

	Semivowels.				Mutes.			Double Conso- nants.
	Spirants.		Liquids.		Smooth.	Middle.	Rough.	
			Nasals.					
Labials	f			μ	π	β	φ	ψ
Linguals	σ		λ ρ	ν	τ	δ	θ	ζ
Palatals			γ-nasal.		κ	γ	χ	ξ

a. SURDS AND SONANTS.—The smooth and rough mutes, with σ, ψ, ξ, are *surd*; that is, hushed or whispered sounds. The other consonants and all the vowels are *sonant*, sounding.

VOWEL CHANGES.

Interchange of Vowels.

28. The open short vowels (a, ε, o) are often interchanged in the inflection and formation of words: τρέφ-ω *nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nourishment*.

a. So sometimes η and ω : ἀρίγ-ω *help*, ἀρωγ-ός *helper*.

29. In like manner ει and οι, in root-syllables (see 32), are interchanged : λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπουδ-ή *haste*, we have a like interchange of ευ and ου.

30. In Attic the general rule is that ā of the earlier language becomes η, unless preceded by ε, ι, or ρ: thus φήμη *report*, older (Doric) form φάμā; ἵστημι *set up*, older (Doric) ἵστāμι; but γενεά *generation*, σοφία *wisdom*, πράσσω *do*, remain unchanged.

29 D. The variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *have come* (root ελυθ-, strong form ελευθ-, 539, 2).

30 D. (1) The Ionic (Epic and New Ionic) has η for Attic ā, even after ε, ι, and ρ: Ion. νεηίης for Att. νεανίās *young man*; so γενεή, σοφίη, πρήσσω, for γενεά, σοφία, πράσσω. But not so when ā arises by contraction or com-

a. This rule does not apply to \bar{a} arising by contraction (37) or compensative lengthening (34). This is always unchanged.

31. A *close* and *open* vowel are rarely interchanged: ἐστὶ *is*, ἴσθι *be thou*; ὄνομα *name*, ἀνώνυμος *nameless*; poetic μῶμος *blame*, ἀμύμων *blameless*; ὀνίνημι (for ον-ονημι) *benefit*. In such cases the open vowel is always the original.

Strong and Weak Root-Vowels.

32. In root syllables we often find an interchange of

ι	with	ει	or	οι,
υ	with	ευ	(seldom	ου),
α	with	η,	ᾱ.	

In such cases the short vowel is said to be the *weak* form, the diphthong or long vowel the *strong* form. The weak vowel is conveniently treated as the fundamental form. Thus:

ἐ-λιπ-ον (root λιπ-) *left*, λείπ-ω *leave*, λέ-λοιπ-α *have left*.

ἐ-φυγ-ον (root φυγ-) *fled*, φεύγ-ω *flee*.

a. For the interchange of ει and οι, ευ and ου, see 29.

Long and Short Vowels.

33. Long and short vowels are sometimes interchanged in the inflection and formation of words.

Thus corresponding to α, ε, ι, ο, υ,
the long forms are η or ᾱ, η, ῑ, ω, ῡ.

τιμή-ω <i>I honor</i> ,	τί-θε-μεν <i>we put</i> ,	δί-δε-μεν <i>we give</i> ,
τιμή-σω <i>I shall honor</i> ,	τί-θη-μι <i>I put</i> ,	δί-δω-μι <i>I give</i> .
τί-σις <i>retribution</i> ,	φύ-σις <i>nature</i> ,	
τί-σω <i>shall repay</i> ,	πέ-φῡ-κα <i>am</i> .	

compensative lengthening: Ion. and Att. ὄρα (for ὄρα-ε) *see thou*, μέλας (for μελαν-ς) *black*.

(2) The Doric and Aeolic, on the other hand, have \bar{a} for Attic η: Dor. δᾶμος for Att. δῆμος *people*, μάτηρ (Lat. *mater*) for μήτηρ *mother*, Ἀθάνα (used also in Trag.) for Hom. Ἀθήνη (in Att. commonly Ἀθηνᾶ) the goddess *Athena*. But not so when η arises from a lengthening of ε: Dor. and Att. τίθημι (root θε-) *put*, λιμήν (Gen. λιμέν-ος) *harbor*.

31 D. In the dialects this change is more frequent: Ion ἰστίη Dor. ἰστιά for Att. ἐστιά *hearth*.

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession: ἡγορέη from ἀνὴρ *man*, εἰαρινός from ἔαρ *spring*, οὐλόμενος for ὀλόμενος *destroying*, οὔρεος, οὔρεα from ἶρος (never οἶρος) *mountain*, ὄνομα for ἔνομα *name* (also in Hd.),

a. It is convenient, in general, to treat the *short* vowel as the fundamental form, and to speak of the long vowel as the result of the *formative lengthening*.

b. The lengthened form of *a* coincides with its *strong* form (32). Whether *ā* or *η* is used depends on 30.

Compensative Lengthening.

34. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is Compensative Lengthening.

By this,	<i>α,</i>	<i>ε,</i>	<i>ι,</i>	<i>ο,</i>	<i>υ,</i>
become	<i>ᾱ,</i>	<i>ει,</i>	<i>ῑ,</i>	<i>ου,</i>	<i>ῡ.</i>

Thus for	<i>μελα-ν-ς,</i>	<i>θε-ντ-ς,</i>	<i>εκρι-νσ-α,</i>	<i>λῡο-ν-σι,</i>	<i>φν-ντ-ς,</i>
we have	<i>μέλᾱς,</i>	<i>θείς,</i>	<i>ἔκρινᾱ,</i>	<i>λύουσι,</i>	<i>φός.</i>

a. For an exception in which *α* becomes *η*, see 431; for one in which *ε*, *ο* become *η*, *ω*, see 168 (2).

b. The *ει* and *ου* arising by this process are the *spurious* diphthongs (14 b).

35. When *ι* is dropped between two vowels (44), the former vowel is sometimes made long: thus *ἄεί*, *κάω*, from *αἰεί*, *καίω*.

36. TRANSFER OF QUANTITY.—A long open vowel standing before a short one sometimes shifts its length to the latter, *ᾱο* and *ηο* becoming *εω*, and *ηα* becoming *εᾱ*: thus *νᾱός* *temple* becomes *νεώς*, *μετήρορς αἰὼφ* *μετέωρος*, *βασιλῆα* *king* *βασιλέᾱ*. Even *ᾱω* and *ηω* become *εω*: *τεθνεώς* for *τεθνηώς* *dead*.

ὑψιπέτηλος from *πέταλον* *leaf*; *τιθήμενος* for *τιθέμενος* *putting*; or a short between two long, *δυσᾱήων* for *δυσᾱέων* from *δυσᾱής* *ill-blowing*. Also, where two long syllables would stand between two short ones: *Οὐλύμπιο* (for *Ὀλύμπιο*) *of Olympus*, *εἰλήλουθα* (for *εληλουθα*) *have come*.

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened *ε*, *ο* to *η*, *ω*: *ῆναι* = *εῖναι* (from *ἔσ-ναι*), *θῆς* = *θείς*, *μῶσα* = *μοῦσα* (from *μονσα*). The Aeolic of Lesbos made *αισ*, *εισ*, *οισ* from *ανσ*, *ενσ*, *ονσ*; as *παῖσα* = *πάσα*, *μέλαις* = *μέλᾱς*, *μοῖσα* = *μοῦσα* (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): *ἔκριννα* = *ἔκρινᾱ* (from *ἔκριν-σα*), *ἔμμι* = *εἰμί* (from *ἔσ-μι*), *βόλλᾱ* = *βουλή*. The Ionic agrees in the main with the Attic. In *ξείνος* for *ξένος* *stranger*, *κεινός* for *κενός* *empty*, *εἵνεκα* for *ἐνεκα* *on account of*, *μῶνος* for *μόνος* *alone*, *κοῦρος*, *κούρη* for *κόρος*, *κόρη* *boy*, *girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: *Ἀτρείδεω*, originally *Ἀτρείδᾱο* (Att. *Ἀτρείδου*) *of Atrides*; *πυλέων*, orig. *πυλάων* (Att. *πυλῶν*) *of gates*; *Ποσειδέαν*, orig. *Ποσειδάων* (Att. *Ποσειδῶν*) the god *Poseidon*.

Contraction of Vowels.

37. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

For simple vowels the rules are these :

- An open vowel before a close forms a diphthong with it.
- Two like vowels unite in the common long.
- An *o*-sound absorbs an *a*- or an *e*-sound and becomes *ω*.
- If an *a*- and an *e*-sound come together, the first in order absorbs the second and becomes long.
- But *ε-ε* gives *ει* ; *ε-ο*, *ο-ε*, *ο-ο* give *ου*.

a.	ε-ι	ει	γένε-ι	γένει	c.	ο-α	ω	αἰδό-α	αἰδῶ
	ο-ι	οι	πειθό-ι	πειθοῖ		α-ο	ω	όρά-ομεν	όρῶμεν
	ε-υ	ευ	ἐ-ύ	εῦ		ο-η	ω	δηλό-ητε	δηλῶτε
	ᾱ-ι	ᾱ	γῤᾱ-ίδιον	γῤᾱδιον		ε-ω	ω	φιλέ-ωσι	φιλῶσι
	η-ι	η	κλή-ιθρον	κλήθρον		ω-α	ω	ῥω-α	ῥω
	ω-ι	ω	πρω-ί	πρώ	d.	α-ε	ᾱ	όρά-ετ	όρᾱτε
b.	α-α	ᾱ	γέρα-α	γέρᾱ		α-η	ᾱ	όρά-ητε	όρᾱτε
	ε-η	η	φιλέ-ητε	φιλῆτε		ε-α	η	γένε-α	γένη
	η-ε	η	τίμή-εντι	τίμῆντι	e.	ε-ε	ει	φίλε-ε	φίλει
	ι-ι	ῖ	Χι-ιος	Χῖος		ε-ο	ου	γίνε-ος	γίνους
	ο-ω	ω	δηλό-ωσι	δηλῶσι		ο-ε	ου	δίλο-ε	δίλου
	ω-ο	ω	σῶος	σῶς		ο-ο	ου	πλό-ος	πλοῦς

38. a. A close vowel before an open is seldom contracted : yet *ἰχθύ-ες* fishes gives *ἰχθῦς*.

37 D. The dialects differ widely in respect to the contraction of vowels.

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts : *νόος* for *νοῦς* *mind*, *γένεα* for *γένη* *races*, *φιλέης* for *φιλῆς* *thou mayst love*, *ἄέκων* for *ἄκων* *unwilling*, *ᾠδῆ* for *ὦδῆ* *song*.—In a few instances, however, these dialects have contracted forms where the Attic does not contract : Ion. *ἱρός* (and *ἱερός*) Att. *ἱερός* *sacred* (see 38 a), *ὀγδώκοντα* for Att. *ὀγδοήκοντα* *eighly*.

g. All dialects, except the Attic, leave *εο*, *εω*, *εου*, as a rule, uncontracted. But the Ionic and Doric occasionally contract *εο*, *εου* into *ευ* (instead of *ου*) : *ποιεῦμεν*, *ποιεῦσι*, from *ποιέ-ομεν*, *ποιέ-ουσι* (Att. *ποιό-μεν*, *ποιούσι*), *we do*, *they do*.

h. The Doric and Aeolic often contract *αο*, *ᾱο*, *αω*, *ᾱω* into *ᾱ* : *Ἀτρείδᾱ*, orig. *Ἀτρείδᾱο* (see 146 D) ; *πυλᾶν*, orig. *πυλᾶων* (141 D) ; *Ποσειδᾶν* or *Ποτειδᾶν*, Hm. *Ποσειδᾶων* (Att. *Ποσειδῶν*).

i. The Doric often contracts *αε*, *αι* to *η*, *η* : *ὄρη*, *ὄρης*, from *ὄρα-ε*, *ὄρά-εις* (Att. *ὄρᾱ*, *ὄρᾱς*), *see thou*, *thou seest*.

j. All Aeolic and some Doric dialects contract *εε* into *η*, *οο* and *οε* into *ω* : Dor. *ἄγηται*, from *ἄγε-εται* (Att. *ἡγεῖται*) *he leads*, *μισθῶντι* from *μισθο-οντι* (Att. *μισθοῦσι*) *they let for hire*.

b. Contraction is often neglected when the first vowel is long: *νη* to a *ship*, *ξυνάγορος* *helpmeet*. But see 36.

39. Simple vowels before diphthongs are often contracted.

a. In general they are contracted with the first vowel of the diphthong: the last vowel, if it is *ι*, becomes subscript.

b. But *ε* and *ο* are absorbed in some diphthongs without changing them.

c. And *ο-ει*, *ο-η* give *οι*; *α-ου* gives *ω*.

a.	α-ει	$\bar{\alpha}$	τῖμά-ει	τῖμά	b.	ε-ει	ει	φιλέ-ει	φιλεῖ
	α-η	$\bar{\alpha}$	τῖμά-η	τῖμά		ε-οι	οι	φιλέ-οι	φιλοῖ
	α-οι	ω	τῖμά-οιμι	τῖμάμι		ε-ου	ου	φιλέ-ου	φίλου
	ε-αι	η	λύε-αι	λύη		ο-οι	οι	δηλό-οι	δηλοῖ
	η-αι	η	λύη-αι	λύη		ο-ου	ου	δηλό-ου	δηλοῦ
	η-οι	ω	μεμνη-οίμην	μεμνώμην	c.	ο-ει	οι	δηλό-ει	δηλοῖ
	ο-αυ	ω	προ-αυδᾶν	πρωυδᾶν		ο-η	οι	δηλό-η	δηλοῖ
						α-ου	ω	τῖμά-ου	τῖμῶ

40. a. The spurious diphthong *ει* (14 b) is contracted like simple *ε*: τῖμᾶν (not τῖμᾶν) from τῖμά-ειν, οἶνοῦς from οἶνό-εις, τῖμῆς from τῖμί-εις.

b. *α-ει* rarely gives *αι* instead of $\bar{\alpha}$: αἶρω *raise* from ἄ-είρω, αἰκῆς *unseemly* from ἄεικῆς.

c. *ε-αι* in the second person singular of verbs gives both *ει* and *η*: λῆει or λῆη, from λῆεαι. But see 384.

41. IRREGULAR CONTRACTION.—In contracts of the first and second declensions, a short vowel followed by *α*, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστᾶ (not οσση); ἀργυρέ-αν, ἀργυρᾶν; ἀπλό-η, ἀπλῇ (not ἀπλω); διπλό-αις, διπλαῖς. Only in the singular, εᾶ, after any consonant but *ρ*, is contracted to *η*: χρῦστέ-ῃ, χρῦσῇ. Other cases of irregular contraction will be noticed as they occur.

42. SYNIZESIS.—Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation as to pass for one syllable: thus θεός *god*, used in poetry for one syllable. This is called *synizesis* (setting together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the metre.

Omission and Addition of Vowels.

43. A short vowel between two consonants is sometimes dropped (*syncope*): πατρός (for πατέρος) from πατήρ *father*.

42 D. Synizesis is very frequent in Hm., especially after *ε*: θυρέων *of doors*, χρῦσέοις *golden*, στήθεα *breasts*, πόλεις *cities*, ὕγδοος *eighth*, all used as words of two syllables.

44. The close vowels *ι* and *υ* are sometimes dropped between two vowels: βασιλέων (for βασιλευ-ων) from βασιλεύ-ς *king*, ἀκο-ή (for ἀκον-ή) *hearing*, πλέων for πλείων *more*.

a. In this case, *υ* was first changed to the cognate semivowel *F* (βασιλεῖων, ἀκοῖν), which afterwards went out of use.

45. a. *Prothetic Vowel*.—A short vowel appears at the beginning of some words which formerly began with two consonants or a single semivowel: ἐ-χθές, also χθές, *yesterday*. When such a vowel came before initial *F*, it remained after the *F* had disappeared: ἄ-εθλον (Att. ᾗθλον) *prize*, formerly α-ῖεθλον.

b. A similar vowel is sometimes developed between *λ* or *ρ* and another consonant: ὀρόγ-υια, also ὀργ-υιά, *jathom*; ἀλέξ-ω *defend*, from root ἀλξ- (cf. ἔπ-αλξ-ις *battlement*).

CONSONANT CHANGES.

46. *ASSIMILATION*.—Many of the following changes are of the nature of *assimilation*; that is, the making of one consonant like another contiguous one. Assimilation may be *total* or *partial*.

Doubled Consonants.

47. These have in many cases arisen by total assimilation. See 53, 55 c, 59, 66. The middle mutes are never doubled in Attic. The rough mutes are never doubled, but πφ, τθ, κχ are used instead.

48. The later Attic has ττ for σσ of the earlier Attic and most other dialects: τάττω *arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσω.

a. This rule applies only to the σσ arising from a mute with *ι*. See 67.

49. *ρ* at the beginning of a word is doubled when, by inflection or composition, a simple vowel is brought before it: ῥέω *flow*, ῥῥει *was flowing*, κατα-ῥρέων *flowing down*. After a *diphthong*, *ρ* remains single: εὔ-ροος *fair-flowing*.

47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel*: ἔλλαβε for ἔ-λαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐννηντος for εὔ-νητος *well-spun*, ὅσσον for ὅσον *quantum*, ὀπίσσω for ὀπίσω *backward*. Less often a *mute*: ὅπως for ὅπως *as*, ὅτι for ὅτι *that*, ἐδδεισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεὺς.—For some cases in Hm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. *ρ* sometimes remains single, even after a simple vowel. ῥ-ρεξε from ῥέξω *do*, ὠκύ-ροος *swift-flowing*.

a. This doubling is due to the assimilation of an initial σ or F , with which most of these verbs originally began: $\xi\text{-}\rho\acute{\rho}\epsilon\iota$ for $\epsilon\text{-}\sigma\rho\epsilon\iota$.

50. The later Attic has $\rho\acute{\rho}$ for $\rho\sigma$ of the earlier Attic and the other dialects: $\kappa\acute{o}\rho\acute{\rho}\eta$ *temple*, $\theta\acute{\alpha}\rho\acute{\rho}\oslash\varsigma$ *courage*, for $\kappa\acute{o}\rho\sigma\eta$, $\theta\acute{\alpha}\rho\sigma\oslash\varsigma$.

Consonants with Consonants.

MUTES BEFORE MUTES.

51. Before a lingual mute, a labial or palatal mute becomes co-ordinate (25). Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\theta$ " $\beta\theta$ " $\phi\theta$	$\kappa\theta$ " $\gamma\theta$ " $\chi\theta$
$\tau\acute{\epsilon}\tau\rho\acute{\iota}\pi\tau\alpha\iota$ for $\tau\epsilon\tau\rho\acute{\iota}\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\kappa\tau\alpha\iota$ " $\delta\epsilon\delta\epsilon\chi\text{-}\tau\alpha\iota$
$\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ " $\gamma\rho\alpha\phi\text{-}\delta\eta\nu$	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ " $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\acute{\iota}\phi\theta\eta\nu$ " $\epsilon\lambda\epsilon\iota\pi\text{-}\theta\eta\nu$	$\epsilon\pi\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\pi\lambda\epsilon\kappa\text{-}\theta\eta\nu$
$\epsilon\tau\rho\acute{\iota}\phi\theta\eta\nu$ " $\epsilon\tau\rho\acute{\iota}\beta\text{-}\theta\eta\nu$	$\epsilon\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\lambda\epsilon\gamma\text{-}\theta\eta\nu$

52. A lingual mute before another lingual mute is changed to σ .

$\acute{\iota}\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\theta\text{-}\tau\alpha\iota$
$\acute{\iota}\sigma\theta\iota$ " $\iota\delta\text{-}\theta\iota$	$\epsilon\pi\acute{\epsilon}\iota\sigma\theta\eta\nu$ " $\epsilon\pi\epsilon\iota\theta\text{-}\theta\eta\nu$

a. But $\tau\tau$ for $\sigma\sigma$ (48) remains unchanged. So also $\tau\tau$ and $\tau\theta$ in a few other words: $\text{'}\text{Α}\tau\tau\iota\kappa\acute{o}\varsigma$, $\text{'}\text{Α}\tau\theta\acute{\iota}\varsigma$ *Attic*.

MUTES BEFORE LIQUIDS.

53. Before μ , a labial mute becomes μ ,
 a palatal mute " γ ,
 a lingual mute " σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ for $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\rho\acute{\iota}\mu\alpha\iota$ " $\tau\epsilon\tau\rho\acute{\iota}\beta\text{-}\mu\alpha\iota$	$\epsilon\psi\epsilon\upsilon\sigma\mu\alpha\iota$ " $\epsilon\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ " $\pi\epsilon\pi\epsilon\iota\theta\text{-}\mu\alpha\iota$

a. But $\kappa\mu$, $\tau\mu$, brought together by *metathesis* (64), are never changed: $\kappa\acute{\epsilon}\text{-}\kappa\upsilon\eta\text{-}\kappa\alpha$ *am wearied*, $\acute{\epsilon}\text{-}\tau\mu\acute{\eta}\text{-}\theta\eta\nu$ *was cut*. And often a palatal or lingual mute remains before a formative suffix beginning with μ : $\acute{\alpha}\kappa\text{-}\mu\acute{\eta}$ *edge*, $\acute{\alpha}\tau\text{-}\mu\acute{o}\varsigma$ *vapor*, $\sigma\tau\alpha\theta\text{-}\mu\acute{o}\varsigma$ *station*.

53 D. a. In Hm. the exceptions are more numerous: $\acute{\iota}\kappa\text{-}\mu\epsilon\upsilon\oslash\varsigma$ *favoring* (root $\acute{\iota}\kappa\text{-}$, $\acute{\iota}\kappa\acute{\alpha}\nu\upsilon$ *come*), $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\epsilon\upsilon\oslash\varsigma$ *sharpened* (root $\acute{\alpha}\kappa\text{-}$ or $\acute{\alpha}\chi\text{-}$, Lat. *acuo*), $\delta\delta\text{-}\mu\acute{\eta}$ *Att. δσμῆ smell* (root $\delta\delta\text{-}$, $\delta\delta\omega$ *smell*, Lat. *odor*), $\acute{\iota}\delta\text{-}\mu\epsilon\upsilon\oslash\varsigma$ *Att. ἴσμεν we know* (root $\iota\delta\text{-}$, $\iota\delta\alpha$), $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\acute{\epsilon}\nu\oslash\varsigma$ *equipped* (theme $\kappa\omicron\rho\upsilon\theta\text{-}$, $\kappa\omicron\rho\acute{\upsilon}\sigma\sigma\omega$).

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find *σεμνός* *revered* for *σεβ-νός* (*σέβ-ομαι* *revere*), and *ἐρεμνός* *murky* for *ερεβ-νός* (*ἐρεβος* *thick darkness*).

MUTES BEFORE Σ.

54. Before σ, a labial mute forms ψ (= πσ);
 a palatal mute forms ξ (= κσ);
 a lingual mute is dropped without further change.

λείψω	for	λειπ-σ	κόραξ	for	κορακ-σ	σώμασι	for	σωματ-σι
τρίψω	“	τριβ-σ	φλόξ	“	φλογ-σ	ἐπίσι	“	ελπιδ-σι
γράψω	“	γραφ-σ	βήξ	“	βηχ-σ	ὄρνισι	“	ορνιθ-σι

N AND Σ BEFORE OTHER CONSONANTS.

55. a. ν before a labial becomes μ;
 b. ν before a palatal becomes γ-nasal;
 c. ν before λ, ρ, is assimilated;
 d. ν before σ is dropped and the preceding vowel is lengthened (34).

a. ἔμπᾱς	for	εν-πᾱς	b. συγκαίω	for	συν-καιω	c. ἐλλείπω	for	εν-λειπω
ἐμβαίνω	“	εν-βαινω	συγγενής	“	συν-γενης	συνῤῥέω	“	συν-ρεω
ἐμφανής	“	εν-φανης	συγχέω	“	συν-χεω	d. μέλᾱς	“	μελαν-σ
ἐμμένω	“	εν-μενω	ἐγξέω	“	εν-ξεω	λύουσι	“	λῡον-σι

56. So also ντ, νδ, νθ are dropped before σ (54), and the preceding vowel is lengthened (34).

δούς for δοντ-σ σπείσω for σπενδ-σ πείσομαι for πενθ-σομαι

57. Before σι of the dative plural, the vowel remains unchanged when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελαν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened: πᾱσι, θείσι, λύουσι, for παντ-σι, θεντ-σι, λῡοντ-σι.

58. ν remains before σ in the nominatives ἔλμινς *worm*, Τίρυνς *Tiryms*, for ἑλμινθ-σ, Τίρυνθ-σ (54), and in a few nouns in -σις, as θέρμανσις *warming*.

59. In composition:

ἐν before ρ, σ, is not changed: ἔν-ρhythmos, ἐν-στάζω.

σύν, before σ with a vowel, becomes συσ-: συσ-στίτιον;

before σ with a cons., or ζ, becomes συ-: σύ-στημα, σύ-ζυγος.

πᾶν, πάλιν, before σ, retain ν: πᾶν-σοφος; or change ν to σ: παλίσ-υτος.

54 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποσ-σί for ποδ-σι Att. ποσί for feet.

60. Between ν and ρ is developed a δ ; this happens in the declension of *άνήρ* *man*: *άνδρός* for *ανρος* for *άνέρος*. Similarly, between μ and ρ (or λ) is developed a β , in *μεσημβρία*, *midday, south*, for *μεσ-ημριᾶ* for *μεσ-ημεριᾶ*, from *μέσος* and *ήμερᾶ*.

61. σ between two consonants is dropped: *γεγράφ-θαι* for *γεγραφ-σθαι*; *ἐκ-μηνος* of *six months* for *ἐξ-μηνος*.

a. Not so, however, when initial σ is brought by composition between two consonants: *ἐν-στάζω*.

b. The preposition *ἐξ* (= *εκς*) in composition drops *s* before any consonant, but undergoes no further change: *ἐκ-δοῖναι* *give out* (not *εγ-δανναι*, 51).

62. When two sigmas are brought together by inflection, one of them is dropped: *τείχεσι* for *τειχες-σι*, *ἔσπασαι* for *εσπας-σαι*.

63. The combination *σδ*, in some adverbs of place (219 a), passes into ζ : *θύρᾱζε* *out* for *θυρᾱσ-δε*.

Consonants with Vowels.

METATHESIS.

64. A vowel and a liquid are sometimes transposed: *θάρτος* *courage*, also *θράσος*; thus, too,

aorist *ἔ-θορ-ον*, present *θρώ-σκω*; present *βάλ-λω*, perfect *βέ-βλη-κα*;
 “ *ἔ-θαν-ον*, “ *θνή-σκω*; “ *τέμ-νω*, “ *τέ-τμη-κα*.

a. The vowel is often made long. See the last four examples.

CONSONANTS BEFORE I.

65. The close vowel *i*, following a consonant, gives rise to various changes. Thus, frequently,

60 D. This change of $\mu\rho$, $\mu\lambda$ to $\mu\beta\rho$, $\mu\beta\lambda$ takes place in a few Epic words: *μέ-μβλω-κα*, *have gone* (from root *μολ-*, by transposition *μλω-*, 64). At the beginning of a word, μ before this β is dropped: *βλώσκω* *go*, for *μβλω-σκω* (root *μολ-*, *μλω-*); *βροτός* *mortal* for *μβρο-τος* (root *μορ-*, *μρο-*; Lat. *mor-tor mor-tuus*). But in composition μ remains: *ἄ-μβροτος* *immortal*, *φθισί-μβροτος* *man-destroying*.

62 D. In Hm., both sigmas are often retained: *ἔπες-σι* Att. *ἔπеси* *to words*, *ἔσ-σί* Att. *εἰ* *thou art*.

63 D. The Aeolic has *σδ* for ζ in the middle of a word; this is often found in Theocritus: *μελίσδω* Att. *μελίζω* *make melody*.

64 D. Metathesis is very frequent in Hm.: *καρτερός* and *κρατερός* *powerful*, *κάρτιστος* = Att. *κράτιστος* *most powerful, best*, from *κράτος* *power*, *ἀταρπός* Att. *ἀτραπός* *path*, *τραπέλομεν* for *ταρπειομεν* (root *τερπ-*, *τέρπω* *delight*). Similarly, *ἔδρακον* from *δέρκ-ομαι* *see*, *ἔπραθον* from *πέρθ-ω* *destroy*.

ι, after ν and ρ, passes over to the preceding vowel and unites with it by contraction (*epenthesis*).

χείρων	for	χερ-ων	τείνω	for	τεν-ιώ
δότειρα	“	δοτερ-ια	κρένω	“	κριν-ιω
μαίνομαι	“	μαν-ιομαι	σύρω	“	συρ-ιω

66. ι after λ forms with it λλ.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. <i>alius</i>
στέλλω	“	στελ-ιω	ἄλλομαι	“	ἀλ-ιομαι	Lat. <i>salio</i>

67. ι after κ, γ, χ, or after τ, θ, forms with them σσ (later Attic ττ, 48).

ῥῶσσω	for	ῥκ-ων	ἐλάσσω	for	ελαχ-ων
Θράσσα	“	Θρᾱκ-ια	Κρήσσα	“	Κρητ-ια
τάσσω	“	ταγ-ιω	κορύσσω	“	κορυθ-ιω

68. ι after δ (sometimes after γ) forms with it ζ.

ἐλπίζω	for	ελπιδ-ιω	μείζων	for	μεγ-ων
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69. τ before ι often passes into σ.

δίδωσι, originally δίδωτι πλούσιος for πλούτ-ιος, from πλούτος.

a. The same change occurs, though rarely, before other vowels: σύ, σοί, σέ, originally τύ, τοί, τέ; σήμερον *to-day* for τήμερον.

Disappearance of Spirants.

When σ is not supported by a consonant before or after it, it often disappears. Thus:

70. Initial σ before a vowel often changes to the rough breathing: ὤς for σῶς, Lat. *sus*; ἴστημι for σιστημι, Lat. *sisto*.

71. σ between two vowels is dropped: thus λῦει contracted from λῦε-αι for λῦε-σαι, λίσαιω for λῦσαι-σο, γένους contracted from γένε-ος for γενεσ-ος, Lat. *gener-is*.

72. *Vau* (*digamma*, 7) disappeared entirely in Attic and Ionic at an early period: οἶνος *wine*, formerly Φοῖνος (Lat. *vinum*); οἷς *sheep*,

69 D. The Doric often retains the original τ: δίδωτι, τύ, τοί, τέ; λέγοντι *they say*, Att. λέγουσι. Even the older Attic retains it in τήμερον and a few other words.

72 D. *Vau* was retained by the Dorians and Aeolians long after it was lost by the Ionians: thus Dor. and Aeol. *Φέτος year*, *Φίδιος own*, Att. *ἔτος* and *ἴδιος*; Dor. *κλέφος renown*, *αἰφέι always*, Att. *κλέος, αἰεί*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words and their derivatives. (Those in which the former existence of *F* is confirmed by inscriptions are marked *inse.*):

formerly *οἶς* (Lat. *ovis*). Some words have lost both *σ* and *ϝ* at the beginning: ἡδύς *sweet*, ὅς *his own*, formerly *ϝαδύς*, *ϝός*, still older *σϝαδύς*, *σϝός* (Lat. *suavis*, *suus*).

Rejection or Transfer of Aspiration.

73. The Greeks disliked to begin successive syllables with rough mutes, especially the same rough mute. To avoid this:

a. Reduplications change a rough mute to the cognate smooth: *πέ-φῦ-κα* for *φε-φῦ-κα*, *τί-θη-μι* for *θι-θη-μι*, *ἐ-κέ-χυν-το* for *ε-χε-χυν-το*.

b. The imperative ending *-θι* becomes *-τι* after *-θη-* in the first aorist passive: *λύ-θη-τι* for *λυ-θη-θι*.

c. The roots *θε-*, *θυ-*, of *τίθημι put*, *θῆω sacrifice*, become *τε-*, *τυ-* before *-θη-* in the first aorist passive: *ἐ-τέ-θην*, *ἐ-τύ-θην*.

d. Single instances are *ἀμπέχω*, *ἀπρίσχω clothe*, for *ἀμφ-*, *ἐκεχειρία truce*, for *εχε-χειρία* (from *έχω* and *χείρ*), and a few other words.

e. For a like reason the rough breathing was dropped at the beginning of *έχω have*, *hold*, for *έ-χω* (fut. *έξω*), originally *σεχω*.

ἀγνῦμι break, *ἀλῖς in numbers, enough*, *ἀλῶναι to be taken*, *ἀναξ lord* (inse.), *ἀνδάνω please* (inse.), *ἄστυ town* (inse.), *ἔαρ* (Lat. *ver*) *spring*, *ἔδνον bride-gift*, *εἴκοσι twenty* (inse., Dor. *ἑκατῖ*, Lat. *viginti*), *εἶω yield*, *εἰλω press* (inse.), *εἶρω say*, fut. *ἐρέω* (inse.), *ἕκαστος each* (inse.), stem *έκα-* (*έκηβόλος far-shooting* etc., inse.), *έκητι by will of*, *έκών willing* (inse.), *έκυρός father-in-law*, *έλιξ coil, crooked*, *έλπομαι hope*, *έξ six* (inse.), *έο, οἶ, έ, himself* (inse.), *έπος word* (inse.), *έιπον I said* (inse.), *έργον work* (inse.), *έβρω go*, *έρνω draw*, root *Ἔσ-* (*έννῦμι clothe*, *έσθής clothing*, *έῖμα garment*), cf. Lat. *ves-tis*, *έσπερος evening* (inse., cf. Lat. *vesper*), *έτης clansman* (inse.), *έτος year* (inse.), *ήδύς sweet*, *ιάχω, ιαχή cry*, root *Ἰδ-* (*ιδεῖν to see*, *οἶδα I know*), inse., cf. Lat. *vid-ere*, root *Ἰκ-* (*ίκελος, έίκελος like*, *έοικα am like*), inse., *τον violet* (cf. Lat. *vio-la*), *Ἰρις Iris, rainbow*, *ἰς, ἰφι strength* (inse., cf. Lat. *vis*), *ἴσος equal* (inse.), *ἰτέη willow*, *οἶκος house* (inse., cf. Lat. *vicius*), *οἶνος wine* (inse.), *ός, ή, ύν his*. Probably also *ἀραιός slender*, *έσνος host*, *Ἰλιος Troy*, *ήθεα haunts*.

a. At the beginning of some words Hm. has a *prothetic* vowel *ε* (45 a) as a result of former *ϝ*: *έείκοσι twenty*, *έἴση fem. of ἴσος equal*, *έέρση dew*, *έέρηω shut in or out*.

For effects of *vau* in Hm, see 75 D a, 92 D c, 93 D.

b. Other examples of preserved *ϝ*, from inscriptions, are *ϝιστιά hearth*, *ϝράτρᾱ treaty*, *ξένϝος guest*, *ὄρϝος boundary* (Att. *έστία*, *ρήτρῃ*, *ξένος*, *ὄρος*).

73 D. Hm. often has a smooth breathing where the Attic has the rough: *Ἄϊδης* Att. *Ἄϊδης* the god *Hades*, *ἄμαξα* Att. *ἄμαξα wagon*, *ήέλιος* Att. *ήλιος sun*, *ήώς* (so Hd.) Att. *έως dawn*, *ἰνῆξ* (so Hd., cf. 37 D f) Att. *ιέρᾱξ hawk*. Cf. Hd. *οὔρος* Att. *ὄρος boundary*. A smooth mute used instead of a rough is seen in *αὔτις* (Hm. Hd.) Att. *αὔθις again*, *οὐκί* (Hm. Hd.) Att. *οὐχί not*, *δέκομαι* (Hd.) Att. *δέχομαι receive*.

Crasis.

76. Crasis (*mingling*) is the *contraction* of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* or 'hook' (') over the vowel in which they join. Thus τοῦνομα *the name*, for τὸ ὄνομα.

a. The coronis is omitted when the first vowel has the rough breathing: ἄν for ἄ ἄν.

b. Crasis is used chiefly after forms of the article, the relative pronouns ὅ, ἃ, the preposition πρό, the conjunction καί, and the interjection ὦ.

77. Crasis follows generally the rules of contraction (37, 39): thus τοῦναντίον *the contrary* for τὸ ἐναντίον, οὐκ for ὁ ἐκ, θοῖμάτιον *the cloak* for τὸ ἱμάτιον (82), ὠγαθέ *my good sir* for ὦ ἀγαθέ, ἐγῴμαι *I suppose* for ἐγὼ οἶμαι. But:

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: οὔπι for οἱ ἐπί, οὖν for οἱ ἐν, κἄν for καὶ ἐν.

b. The final vowel or diphthong of the article is absorbed by initial α: ἄνῆρ *the man* for ὁ ἀνῆρ, ἄνδρες *the men* for οἱ ἄνδρες, τᾶνδρός for τοῦ ἀνδρός, αὐτός *the same* for ὁ αὐτός. The particle τοί follows the same rule: τᾶρα for τοι ἄρα, μεντᾶν for μέντοι ἄν.

c. The diphthong of καί is absorbed by all vowels and diphthongs except ε and ει: καὐτός for καὶ αὐτός, χῆ for καὶ ἡ, χῶ for καὶ ὁ, χοῖ for καὶ οἱ, but κῆς for καὶ ἐς, κᾶτα for καὶ εἴτα. Yet καὶ εἰ and καὶ εἰς give κεῖ and κείς.

d. Ἔτερος *other* enters into crasis under the form ἄτερος: thus ἄτερος for ὁ ἕτερος, θάτερον, θᾶτέρου, for τὸ ἕτερον, τοῦ ἐτέρου.

78. SYNIZESIS (cf. 42).—Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεὶ *since*, ἢ *or*, ἦ *interrogative*, μή *not*, and the pronoun ἐγὼ *I*: thus ἐπεὶ οὐ, as two syllables; and so μῆ ἅλλοι, ἐγὼ οὐ.

Elision.

79. Elision is the *cutting off* of a *short* vowel at the end of a word when the next word begins with a vowel. The place

76 D. Crasis is rare in Hm.; in Hd. it is not frequent. It is most extensively used in Attic poetry.

77 D. b and d. These rules apply mainly to the Attic. Hm. has ἄριστος, ὠτός (with coronis in place of the rough breathing) for ὁ ἄριστος, ὁ αὐτός Hd. has ὠνήρ for ὁ ἀνῆρ, τῶληθές for τὸ ἀληθές, ὠνθρωποι for οἱ ἄνθρωποι (yet τᾶνθρώπου for τοῦ ἀνθρώπου), ὠτός, ὠτοί, τῶτοῦ (cf. 14 D d), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοῦτερον for τὸ ἕτερον.

of the elided vowel is marked by an *apostrophe* ('). Thus $\epsilon\pi' \alpha\upsilon\tau\omega$ for $\epsilon\pi\acute{\iota} \alpha\upsilon\tau\omega$.

80. Elision is most frequent in:

- Words of one syllable in -ε, as γέ, δέ, τέ.
- Prepositions and conjunctions of two syllables, as παρά, ἀλλά; (except περί, ἄχρι, μέχρι, ὅτι.)
- Some adverbs in common use, such as ἔτι, ἅμα, εἶτα, μάλα, τάχα.

Exempt from elision are:

- The vowel -υ.
- Final -α, -ι, -ο, in words of one syllable.
- Final -α in the nominative of the first declension, and -ι in the dative of the third.

REM.—Forms which can take ν movable (87) are not affected by elision in prose, except only ἐστί is.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 73 d) from ἀμφί and ἔχω.

82. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ὧν for ἀπ(ὸ) ὧν νύχθ' ὅλην for νύκτ(α) ὅλην (51)

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω καθήμι from κατά and ἔημι
δεχήμερος from δέκα and ἡμέρᾱ ἐφθήμερος from ἐπτά and ἡμέρᾱ

The same effect is seen also in *crasis*: θᾶτερον for τὸ ἕτερον, χῶ for καὶ ὅ, ὁθοῦνεκα for ὅτῳ ἔνεκα.

a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος *gone* (from πρό and ὀδός), φρουρός *watchman* (for προ-όρος), τέθριππος *four-horsed* (from τέτταρες and ἵππος).

83. *APHAERESIS* is the elision of ε at the *beginning of a word* after a final long vowel or diphthong, especially in μή and ἦ: thus μὴ' γώ, ἦ' μοῦ

80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry: Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic), and the possessive pronoun σά. Datives (singular and plural) in -ι are subject to elision in Hm. The diphthongs of the verb-endings -μαι, -σαι, -ται, -ναι, -σθαι are elided in Hm. and Aristophanes (not in the tragedy): μοί, σοί, τοί suffer elision rarely in Hm., οἷμοι before ὥς in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὖ for ἀπ' οὔ, οὐκ οὔτως for οὐχ οὔτως, κατήμι for καθήμι, τοῦτερον for τὸ ἕτερον.

for $\mu\eta\ \epsilon\gamma\acute{\omega}$, $\eta\ \epsilon\mu\acute{o}\upsilon$. It occurs in poetry only. Some editors write the ϵ and assume synizesis (78).

Final Consonants.

85. The only consonants allowed to stand at the end of a word are $-\nu$, $-\rho$, $-\varsigma$.

a. The only combinations of consonants allowed are $-\psi$ ($\pi\varsigma$), $-\xi$ ($\kappa\varsigma$), and $-\gamma\xi$ ($n\chi$).

b. Ἐκ from and οὐκ , οὐχ not (88 c and a) were hardly felt to be separate words. Final $-\lambda\varsigma$, $-\nu\varsigma$ are found only in the nominatives $\acute{\alpha}\lambda\varsigma$ salt, sea, $\epsilon\lambda\mu\iota\nu\varsigma$ worm, and Τίρυνς Tiryns (58).

86. Other consonants at the end of a word are dropped.

Thus in the nominatives $\sigma\acute{\omega}\mu\alpha$ body for $\sigma\omega\mu\alpha\tau$ (genitive $\sigma\acute{\omega}\mu\alpha\tau\text{-os}$), $\gamma\acute{\alpha}\lambda\alpha$ milk for $\gamma\alpha\lambda\alpha\kappa\tau$ (gen. $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\text{-os}$), $\lambda\upsilon\theta\acute{\epsilon}\nu$ loosed for $\lambda\upsilon\theta\epsilon\nu\tau$ (gen. $\lambda\upsilon\theta\acute{\epsilon}\nu\tau\text{-os}$); and the vocatives $\pi\alpha\acute{\iota}$ boy for $\pi\alpha\iota\delta$ (gen. $\pi\alpha\iota\delta\text{-ós}$), $\gamma\acute{\upsilon}\nu\alpha\iota$ woman for $\gamma\upsilon\nu\alpha\iota\kappa$ (gen. $\gamma\upsilon\nu\alpha\iota\kappa\text{-ós}$).

Movable Consonants.

87. N MOVABLE.—Some words annex a $-\nu$ when the next word begins with a vowel. These are:

- (1) All words in $-\sigma\iota$,
- (2) All verbs of the third person singular in $-\epsilon$,
- (3) $\epsilon\sigma\tau\acute{\iota}$ is.

Thus $\pi\acute{\alpha}\sigma\iota$ $\delta\acute{\iota}\delta\omega\mu\iota$ I give to all, but $\pi\acute{\alpha}\sigma\iota\nu$ $\epsilon\delta\omega\kappa\alpha$ I gave to all: $\delta\acute{\iota}\delta\omega\sigma\iota$ $\mu\omicron\iota$ or $\delta\acute{\iota}\delta\omega\sigma\iota\nu$ $\epsilon\mu\omicron\iota$ he gives to me, $\epsilon\delta\omega\kappa\acute{\epsilon}$ $\mu\omicron\iota$ or $\epsilon\delta\omega\kappa\epsilon\nu$ $\epsilon\mu\omicron\iota$ he gave to me.

84 D. APOCOPE.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial consonant. In Hm., this is seen in the conjunction $\acute{\alpha}\rho$ for $\acute{\alpha}\rho\alpha$, the prepositions $\acute{\alpha}\nu$, $\kappa\acute{\alpha}\tau$, $\pi\acute{\alpha}\rho$ for $\acute{\alpha}\nu\acute{\alpha}$, $\kappa\alpha\tau\acute{\alpha}$, $\pi\alpha\rho\acute{\alpha}$ (and rarely in $\acute{\alpha}\pi$, $\acute{\upsilon}\pi$ for $\acute{\alpha}\pi\acute{\omicron}$, $\acute{\upsilon}\pi\acute{\omicron}$). The apocopate forms are used both as separate words and in composition. The ν of $\acute{\alpha}\nu$ is subject to the rules in 55. The τ of $\kappa\acute{\alpha}\tau$ is assimilated to the following consonant; but before two consonants it is dropped. Thus $\tau\acute{\iota}\varsigma$ τ' $\acute{\alpha}\rho$ $\tau\acute{\omega}\nu$, $\pi\alpha\rho\acute{\mu}\epsilon\nu\epsilon\tau\epsilon$ for $\pi\alpha\rho\alpha\mu\acute{\epsilon}\nu\epsilon\tau\epsilon$, $\acute{\alpha}\mu$ $\pi\epsilon\delta\acute{\iota}\omicron\nu$ for $\acute{\alpha}\nu\acute{\alpha}$ $\pi\epsilon\delta\acute{\iota}\omicron\nu$, $\acute{\alpha}\lambda\lambda\acute{\upsilon}\omega$ for $\acute{\alpha}\nu\alpha\lambda\acute{\upsilon}\omega$, $\kappa\acute{\alpha}\rho$ $\rho\acute{\omicron}\nu$ for $\kappa\alpha\tau\acute{\alpha}$ $\rho\acute{\omicron}\nu$, $\kappa\acute{\alpha}\kappa$ $\kappa\omicron\rho\upsilon\phi\acute{\eta}\nu$ for $\kappa\alpha\tau\acute{\alpha}$ $\kappa\omicron\rho\upsilon\phi\acute{\eta}\nu$, $\kappa\acute{\alpha}\gamma$ $\gamma\acute{\omicron}\nu\upsilon$ (pronounced $\kappa\alpha\gamma$ $g\omicron\nu\upsilon$) for $\kappa\alpha\tau\acute{\alpha}$ $\gamma\acute{\omicron}\nu\upsilon$, $\kappa\acute{\alpha}\delta$ $\delta\acute{\epsilon}$ for $\kappa\alpha\tau\acute{\alpha}$ $\delta\acute{\epsilon}$, $\kappa\alpha\delta\delta\acute{\upsilon}\sigma\alpha\iota$ for $\kappa\alpha\tau\alpha\delta\acute{\upsilon}\sigma\alpha\iota$, $\kappa\acute{\alpha}\pi$ $\phi\acute{\alpha}\lambda\alpha\rho\alpha$ (47) for $\kappa\alpha\tau\acute{\alpha}$ $\phi\acute{\alpha}\lambda\alpha\rho\alpha$, $\kappa\alpha\tau\theta\alpha\nu\epsilon\acute{\iota}\nu$ for $\kappa\alpha\tau\alpha\theta\alpha\nu\epsilon\acute{\iota}\nu$, $\kappa\acute{\alpha}\kappa\tau\alpha\nu\epsilon$ for $\kappa\alpha\tau\acute{\epsilon}\kappa\tau\alpha\nu\epsilon$, $\acute{\alpha}\pi\pi\acute{\epsilon}\mu\psi\epsilon\iota$ for $\acute{\alpha}\pi\omicron\pi\acute{\epsilon}\mu\psi\epsilon\iota$, $\acute{\upsilon}\beta\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ for $\acute{\upsilon}\pi\omicron\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$. Compare $\kappa\acute{\alpha}\mu\mu\omicron\rho\omicron\varsigma$ (Hm.) ill-fated for $\kappa\alpha\kappa\text{-}\mu\omicron\rho\omicron\varsigma$ for $\kappa\alpha\kappa\omicron\text{-}\mu\omicron\rho\omicron\varsigma$.—Here belongs also Dor. $\pi\acute{\omicron}\tau$ (only before the article) for $\pi\omicron\tau\acute{\iota}$ = Att. $\pi\rho\acute{\omicron}\varsigma$: thus $\pi\acute{\omicron}\tau$ $\tau\acute{\alpha}\nu$ (or $\pi\omicron\tau\tau\acute{\alpha}\nu$) $\mu\acute{\alpha}\tau\acute{\epsilon}\rho\alpha$.

85 D. For some apparent exceptions ($\acute{\alpha}\mu$ $\pi\epsilon\delta\acute{\iota}\omicron\nu$, $\kappa\acute{\alpha}\gamma$ $\gamma\acute{\omicron}\nu\upsilon$, etc.), see 84 D.

87 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

In Hm., the pronoun $\epsilon\gamma\acute{\omega}(\nu)$, and the plural datives (261 D) $\acute{\alpha}\mu\mu\iota(\nu)$, $\acute{\upsilon}\mu\mu\iota(\nu)$, $\sigma\phi\acute{\iota}(\nu)$, have ν movable. So also forms with the suffix $-\phi\iota$ (221 D): $\theta\epsilon\acute{\omicron}\tau\iota(\nu)$ to gods. Likewise most adverbs of place in $-\theta\epsilon\nu$ (217): $\acute{\alpha}\nu\epsilon\nu\theta\epsilon(\nu)$ without,

a. The 3d sing. of the pluperfect active rarely takes *ν* movable: *ῥ̥δει(ν) he knew*. So too the impf. *ῥ̥ει(ν) he went*. Not, however, imperfects in *-ει* for *-εε*: *ἐφίλει*.

b. This *ν* is also called *ἐφελευστικόν* (*dragging after*). It is usual to print it at the end of a sentence and at the end of a verse in poetry. The poets often use it before a *consonant*, thus making a final short syllable long by position (92). Even in prose, as appears from inscriptions, *ν* movable was often used before a consonant.

88. a. The adverb *οὐ not*, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 82): *οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως*.

b. *Μή not* follows the analogy of *οὐ* in the compound *μηκέτι* (from *μή* and *ἔτι*), like *οὐκέτι no longer*.

c. *Ἐξ (εξ) from* and *οὕτως thus* drop *s* before consonants: *ἐξ ἄστεως from town*, but *ἐκ τῆς πόλεως from the city*: *οὕτως ἐδόκει so it seemed*, but *οὕτω δοκεῖ so it seems*.

SYLLABLES.

89. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *ὕγεια* has four syllables.

90. *Ultima, Penult, Antepenult*.—The last syllable of a word is called the *ultima*; the one next to the last, *penult* (paenultima); the one before the penult, *antepenult* (ante-paenultima).

91. In dividing a word into syllables (as when it has to be broken at the end of a line) it is customary to observe the following rules: (a) A single consonant in the middle of a word is connected with the following vowel: *ἰ-κα-νός*. (b) Combinations of consonants, such as can stand at the beginning of a word, are assigned to the following vowel: *ῥ-α-ψομαι, ῥ-ά-βδος, ἔ-σχον, κ-ά-μνω*. (c) Other combinations of consonants are divided: *ἄρ-μα, ἐλ-πίς, ἴπ-πος*. (d) *Compounds formed without elision* are treated as if their elements were separate words: *προσ-εκ-τίνω*, not *προ-σε-κτινω*.

παροίθε(ν) before. Further, *νόσφι(ν) apart*, and the enclitic particles *κέ(ν) = Att. ἄν, and νύ(ν) now*.

In Hd., some adverbs in *-θεν* reject *ν*: so *πρόσθε before*, *ὑπισθε behind*, *ὑπερθε above*, *ἐνερθε below*.

88 D. A movable *s* is found, though used with little reference to the next word, in the following adverbs: *ἀμφί about*, Hm. also *ἀμφίς*; *ἄντικρυς right opposite*, Hm. only *ἀντικρύ*; *ἄπρέμα* and *ἄπρέμας quietly*, mostly poet.; *ἄχρι, μέχρι until*, rarely *ἄχρισ, μέχρις*; *εὐθύ (Hd. ἰθύ) straight towards*, *εὐθύς (Hd. ἰθύς) straightway*, but in Hm. only *ἰθύς straight towards*; *μεσηγύ* and *μεσηγύς between* (Hm. *μεσση*); *πολλάκις often*, Ion. also *πολλάκι* (Hm. Hd.).

Quantity.

92. A syllable is long by *nature* when it has a long vowel or diphthong: *κρῖ-νοί-μην* may be judged.

A syllable is long by *position* when its vowel is followed by two consonants or by a double consonant: ὄρ-τυξ *quail*.

a. The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in ἄλλος τόπος, and in ἄλλο στόμα, is long by position.

b. In a syllable long by position it must not be supposed that the *vowel* is necessarily long. This was sounded according to its natural quantity. Thus the first vowel was sounded *short* in λέξω, κάλλος, *long* in λήξω, μᾶλλον, though the first *syllable* in all these words was long.

93. When a vowel naturally short is followed by a *mute* and *liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in τέκνον, τυφλός, τί δρᾷς, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition ἐκ before a liquid always (even in composition) makes a long syllable: ἐκ νεῶν, ἐκλέγειν.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ. Before μ, ν they always make a long syllable, and generally so before λ: thus in τάγμα, ἔδνα, βίβλος the first syllable is long.

92 D. a. In Hm. one of the consonants, which make position, may be the (unwritten) digamma: τοῖόν οἱ πῦρ = τοῖόν Φοι πῦρ (— — —).

c. EPIC SHORTENING OF VOWEL BEFORE VOWEL.—In epic poetry a long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: εἰ δὲ ὁμοῦ (— ∪ ∪ —), καί μοι ὕμνος (— ∪ ∪ —), see 75 D e. This takes place occasionally in the choruses of the dramatic poets. But the long vowel or diphthong remains long: (1) When the rhythmic accent falls upon it (in thesis, 1071): ἐν μεγάλῃ ἀδύτῳ (— ∪ ∪ — ∪ ∪ —); (2) When the next word began with the digamma: ἐκατὸν καὶ εἴκοσι (∪ ∪ — — ∪ ∪ ∪).

d. A long vowel or diphthong is rarely made short before a vowel in the *same word*: Hm. οἶος (∪ ∪), βέβληαι οὐδ' (— ∪ ∪ —). Even in the Attic drama τοιοῦτος (∪ — ∪), ποιῶ (∪ —), δέλαιος (— ∪ ∪), and a few other words admit this inferior shortening.

93 D. In Hm. a mute and liquid generally make position: τέκνον, τί κλαίεις (— — — —), ὕπνος πανδαμάτωρ (— — — ∪ ∪ —). Even before a simple liquid at the beginning of some words a final short vowel often makes a long syllable: κᾶλῃν τε μεγάλην τε (— — — ∪ ∪ —), when perhaps the liquid was doubled in pronouncing. So too before F: ἀπὸ ἔο (∪ — ∪ ∪) = ἀπὸ Φέο (ἀπὸ σφεο, 72). So also before δ in the root δει- (δείδια *fear*, etc.) and δῆν long which once began with δF.

vowels, as we should call them, i. e., those which did not rise above the general pitch: here, being the mere negation of an accent, it was not in general written: thus *ἄνθρωπος*, not *ἄνθρῶπός*. Secondly, to the modified acute at the end of a word; see 108.

98. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *προσῳδιᾶ* *singing*, *pitch*, or *τόνος* *tone* (straining or raising of the voice), *ὀξύς* *sharp*, *περισπόμενος* *drawn around*, and *βαρύς* *heavy*, *flat*. From these words, together with the prepositions *παρά* *near* and *πρό* *before*, are derived the names in the following section.

99. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima* is called *oxytone*: βασιλεύς
 on the *penult* “ *paroxytone*: βασιλεύων
 on the *antepenult* “ *proparoxytone*: βασιλεύοντος.

A word which has the *circumflex*

on the *ultima* is called *perispomenon*: λιπεῖν.
 on the *penult* “ *properispomenon*: λιποῦσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

Accent as affected by Quantity.

100. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final -ξ and -ψ, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

101. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules:

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute*: λυώμεθα, ἐλύοντο.
- on a *short penult*, has the *acute*: λευκότος.
- on a *long penult*, has the *circumflex*: λευκυῖαν.
- on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute*: λευκότων, λευκυῖας.
- on the *ultima*, has either the *acute* or the *circumflex*:
 λευκώς, λευκυῖων.

102. It is important to observe, that

a. Final *-αι* and *-οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λῡονται*, *λῡόμενοι* (101 a), *τοσοῦτοι*, *τοσαῦται* (101 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (101 c); nor in the adverb *οἶκοι* *at home*.

103. a. *Exception to 100 b.*—Some words in *-εως*, *-εων* are accented on the antepenult: *Μενέλεως*, *πόλεως*; see 162 a, 203. So also a few other words (compound adjectives) in *-ως*: *δύσερως* *unhappy in love*, *ὕψικερως* *lofty antlered*.

b. Some exceptions to 101 c, as *ᾤσπε*, *ἦδε*, are explained by the rules for enclitics (115, cf. 118).

104. a. We can often determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πῶξις* (100 b), and long in *ὀπώ-α* (101 c): the penult must be short in *τίνες*, for, if long, it would be written *τῶνες* (101 c).

b. Rules for accent, so far as it is connected with inflection, are given in the grammar. But the accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent.

Accent as affected by Vowel-Changes.

105. *Contraction.*—If either of the syllables contracted had an accent, the contract syllable receives one.

For a contract *penult* or *antepenult*, the kind of accent is determined by the general rules (101).

A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise it takes the *circumflex*.

τῖμώμενος from *τῖμα-όμενος* *τῖμῶτω* from *τῖμα-έτω* *ὀστοῶ* from *ὀστέ-ω*
τῖμάσθαι “ *τῖμά-εσθαι* *τῖμᾶ* “ *τῖμά-ει* *έστώς* “ *έστα-ώς*

a. If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμᾶ* from *τίμα-ε*.

106. *Crasis.*—In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαθά* from *τὰ ἀγαθά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (101 c): *τάλλα* from *τὰ ἄλλα*.

107. *Elision.*—In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: *ἐπ' αὐτῷ* (*ἐπί on*), *οὐδ' αὐτός* (*οὐδέ neither*), but *ἔπτ' ἦσαν* (*ἐπτά seven*).

104 D. b. The Aeolic (of Lesbos) has recessive accent in *all words*: *πόταμος*, *ποτάμου*, *τῶχυν*, *λελείφθαι* for *ποταμός*, *ποταμοῦ*, *τῶχύν*, *λελείφθαι*. But in the accent of prepositions and conjunctions it agrees with the other dialects: *περί*, *ἀτάρ*.

Accent as affected by Connection in Discourse.

108. CHANGE OF ACUTE TO GRAVE.—When an oxytone is followed by other words in close connection, its acute changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

109. *Anastrophe*.—Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction* of the accent). It occurs:

a. When the preposition follows its case: τούτων περί *instead of περὶ τούτων about this*.

b. When a preposition takes the place of a verb (ἐστί being omitted): πάρα for παρῆστι *it is permitted* (as preposition παρά); ἔνι for ἔνεστι *it is possible* (as preposition ἐνί poetic for ἐν).

110. But ἀντί, ἀμφί, διὰ do not suffer *anastrophe*: nor does ἀνά, except in the poetic form ἀνα *up! arise!* In prose, περί is the only preposition that ever follows its case.

a. If a preposition with elided vowel stands after its case, it is usually written without accent: τοῦ παρ' ἀνθρώπων; *from whom of men?*

b. In poetry, we have πάρα for πάρεσι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρειμι) *I am here*.

PROCLITICS.

111. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (*leaning forward*). They are:

- The forms δ, ἡ, οἱ, αἱ of the article *the*.
- The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.
- The conjunctions εἰ *if*, ὥς *as, that* (also as preposition *to*).
- The adverb οὐ (οὐκ, οὐχ, 88 a) *not*.

112. Proclitics sometimes take an accent, thus:

a. οὐ at the end of a sentence: φῆς, ἦ οὐ; *sayest thou so or not?* Also οὐ no.

b. ὥς and the prepositions when placed *after* the words to which they belong: as κακῶν ἐξ (Hm.) *out of evils*, θεὸς ὥς (Hm.) *as a god*.

c. When the following word is an *enclitic* (115 c).

109 D. In Hm. prepositions suffer *anastrophe* when placed after *verbs*, to which they belong in composition: ἀλέσας ἀπο for ἀπολέσας.

110 D. b. Hm. has even ἔνι for ἔνεισι.

ENCLITICS.

113. Some words of one or two syllables attach themselves so closely to a preceding word as to give up their separate accent. They are called *enclitics* (leaning on another word). They are :

a. The pronouns of the first person, *μοῦ, μοί, μέ* ; of the second, *σοῦ, σοί, σέ* ; of the third, *οὔ, οἱ, ἐ, and σφίσι*. See 263.

b. The indefinite pronoun *τις, τι*, in all its forms (including *τεῦ, τῷ* for *τινός, τινί*) ; and the indefinite adverbs *πού* (or *ποθί*), *πῇ, ποί, ποθέν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic) : *τίς, τί, πού* (*πόθι*), *πῇ, ποῖ, πόθεν, πότε, πῶς*.

c. The present indicative of *εἰμί* *am* and *φημί* *say*, except the second person singular, *εἶ, φής*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *-δε* (not the conjunction *δέ* *but, and*).

114. The accent of an enclitic is thrown back, as an acute, on the ultima of the preceding word, if that syllable has not an accent already. Yet a paroxytone does not admit the additional accent, as the acute or higher pitch cannot be sustained through two successive syllables. Hence we have the following rules :

115. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if paroxytone or properispomenon, adds an acute on the ultima: *ἀνθρωπός τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἰ τις, οὗ φησι*.

116. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

a. A properispomenon ending in *-ξ* or *-ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἐστί*.

117. Of several *enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἰ τίς μοί φησὶ ποτε*.

118. In some cases, a word is combined so often with a following enclitic that the two are regarded as *one* word: *ὥστε* for *ὥς τε, εἶτε, μήτε, οἷόστε, ὅστις, ἥτοι, καίτοι*. The enclitic *-δε* is always treated thus: *ὁδε, τούσδε, οἷκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*.

113 D. The personal pronouns *μίν, νίν, σφί, and σφέ, σφέων, σφέας* are enclitic. So too the Ionic *εἷς* and Epic *ἐσσί* *thou art*. To enclitic particles belong the poetic *νύ* or *νύν*, and Epic *κέ* or *κέν, θήν, and ῥά* (for *ἄρα*).

a. Εἶθε, ναίχι from εἶ, ναί, are accented as if -θε and -χι were enclitic particles.

119. The enclitics in some cases *retain* their accent (are *orthotone*):

a. When there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is not often the case.

b. When there is an *emphasis* on the enclitic: ἀλλὰ σὲ λέγω *but thee I mean* (no other). For the personal pronouns, cf. 263; for ἔστι as *orthotone*, 480.

c. After *elision*, when the vowel to be affected by the enclitic is cut off: ταῦτ' ἐστὶ ψευδῆ for ταῦτά ἐστι.

d. Enclitics of two syllables after a *paroxytone*; see 116.

120. The following particles are *distinguished* by the accent: ἀνά *preposition over*, from poetic ἀνα *up*! (110); ἄρα *therefore*, from ἄρα *interrogative*; ἤ *or, than*, from ἦ *truly* and ἦ *interrogative*; νῦν *now, at present*, from poetic νύν *enclitic now* (*inferential conjunction*); οὐκουν *not therefore*, from οὐκοῦν *therefore*; ὥς *relative as, that*, from ὧς *demonstrative thus*.

PUNCTUATION.

121. The *comma* and *period* are the same as in English. The *colon*, a point above the line, takes the place alike of the colon and semicolon: ἐσπέρᾱ ἦν· τότε ἦλθεν ἄγγελος *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: τί εἶπας; *what saidst thou?*

a. The *Diastole* or *Hypodiastole*, which has the form of a comma, is sometimes used to distinguish the pronouns *ὅ, τι* and *ὅ, τε* *which* from the conjunctions *ὅτι* *that* and *ὅτε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ὅ τι* and *ὅ τε*.

BATES

B. P. L.

PART SECOND.

INFLECTION.

NOUNS.

122. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence.

The inflection of nouns and pronouns is called *declension*.

123. The Greek distinguishes in its declension,

(1) Three **GENDERS**: *masculine*, *feminine*, and *neuter*.

(2) Three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

(3) Five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *-a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

a. In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

124. **GENDER**.—To indicate the gender of substantives, forms of the article (272) are used; *ὁ* for *masculine*, *ἡ* for *feminine*, *τό* for *neuter*.

125. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* the wind), of *rivers* (*ὁ ποταμός* the river), and of *months* (*ὁ μήν* the month).

b. *Feminine* are names of *trees* (*ἡ δρῦς* the oak), *lands* (*ἡ γῆ* the land), *islands* (*ἡ νῆσος* the island), and most *cities* (*ἡ πόλις* the city).

c. Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* swiftness, *δικαιοσύνη* justice, *ἐλπίς* hope, *νίκη* victory.

d. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον *dim. of ὁ γέρων the old man*, τὸ γύναιον *dim. of ἡ γυνή the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

e. Any word may be neuter when the object thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REMARK.—The gender may often be known from the form of the word. See especially 134 and 164.

126. *Common Gender*.—Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

127. *Epicenes*.—In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicene* (ἐπίκοινος *promiscuous*).

128. *ACCENT OF NOUNS*.—The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

ἄνθρωπος *man*, accus. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (100 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (99), gen. plur. ὀνομάτων (100 b).

129. An *accented ultima*, in general, takes the *acute*: but, In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τιμή *honor*, dat. sing. τῇ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

a. The nominative and accusative have the circumflex on the ultima in contracted forms, as ὀστούν *bone* for ὀστέον, plur. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, accus. μῦν (205).

130. *STEMS*.—The forms of a noun are made by adding different *case-endings* to a common *stem*.

The *stems* of Greek nouns end in

1. The open vowels -ā- and -o-,
2. The close vowels -i- and -u-,
3. Consonants.

131. *DECLENSIONS*.—Nouns are declined in two principal ways.

1. The *Vowel-Declension*, for stems ending in an *open vowel*.
2. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

132. But the vowel-declension has two forms, according as the stem ends in *-ā-* or *-o-*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Declension*.

The *O-Declension*, commonly called *Second Declension*.

II. The *Consonant-Declension*, commonly called *Third Declension*.

a. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

133. CASE-ENDINGS.

		VOWEL-DECLENSION.		CONSONANT-DECLENSION.	
		Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing. Nomin.		-s or none	-ν	-s or none	none
Genit.		-s or -ιo		-os	
Dative.		-ι		-ι	
Accus.		-ν		-ν or -α	none
Vocat.		none	-ν	none	
Dual N. A. V.		none		-ε	
G. D.		-ιν		-οιν	
Plur. Nom. Voc.		-ι	-α	-ες	-α
Genit.		-ων		-ων	
Dative.		-ισι		-σι, -σσι, -εσσι	
Accus.		-νς	-α	-νς or -ας	-α

On comparing these two sets of endings, we see that they agree in many points.

SUBSTANTIVES.

FIRST DECLENSION (*A-Declension*).

134. Words of this declension have stems ending in *-ā-*. They are *masculine* and *feminine*.

The masculines take the case-ending *-s* in the nominative singular; the feminines do not. The nom. sing. of *feminines* ends in *-ā*, *-a*, or *-η*; of *masculines*, in *-ās* or *-ης*.

135.

I. FEMININES.

EXAMPLE. STEM.	ἡ χώρᾱ <i>land</i> (χωρᾱ-)	ἡ τιμή <i>honor</i> (τιμᾱ-)	ἡ γέφυρα <i>bridge</i> (γεφῦρᾱ-)	ἡ γλῶσσα <i>tongue</i> (γλωσσᾱ-)
Sing. Nom.	χώρᾱ	τιμή	γέφυρα	γλῶσσα
Gen.	χώρᾱς	τιμῆς	γεφύρας	γλώσσης
Dat.	χώρῃ	τιμῇ	γεφυρᾷ	γλώσσῃ
Accus.	χώρᾱν	τιμήν	γέφυραν	γλῶσσαν
Voc.	χώρᾱ	τιμή	γέφυρα	γλῶσσα
Dual N. A. V.	χώρῃ	τιμά	γεφύρῃ	γλώσσῃ
G. D.	χωραῖν	τιμαῖν	γεφυραῖν	γλωσσαιν
Plur. N. V.	χωραι	τιμαί	γεφύραι	γλωσσαι
Gen.	χωρῶν	τιμῶν	γεφυρῶν	γλωσσῶν
Dat.	χωραῖς	τιμαῖς	γεφύραις	γλωσσαις
Accus.	χωρας	τιμας	γεφύρας	γλωσσᾶς

Other examples: ἡμέρῃ *day*, σκιά *shadow*,—πύλῃ *gate*, γνώμῃ *judgment*,—μοῖρᾱ *fate*,—δόξα *opinion*, τράπεζᾱ *table*.

136. Originally all these feminines ended in long *-ā* and were declined like χώρᾱ. But many have *shortened* this *-ā* in the nominative, accusative, and vocative singular. We distinguish, therefore,

TWO CLASSES OF FEMININES.

137. FIRST CLASS.—Those which have a *long* vowel (*ā* or *η*) in the final syllable throughout the singular; as χώρᾱ, τιμή.

138. Long *ā*, the original vowel, is retained when preceded by *ε*, *ι*, or *ρ*; otherwise it is changed to *η* throughout the singular (30): γενεᾶ *race*, σοφίᾱ *wisdom*, χώρᾱ *land*; but τιμή *honor*, ἡδονή *pleasure*.

a. But in κόρῃ *girl*, δέρῃ *neck*, we have *η* after *ρ*. After *ο*, both *ā* and *η* may stand: βοή *cry*, ροή *current*; but στοά *colonnade*, πόα *grass*, χροά *color*. In some proper names *ā* is retained against the rule: Λήδει *Leda*.

138 D. b. In the Doric and Aeolic, *ā* remains unchanged: τιμᾶ, τιμᾶς, τιμᾶι, τιμᾶν.

c. In the Ionic, *ā* always changes to *η* in the singular, even after *ε*, *ι*, and *ρ*: γενεή, φιλήν, βασιλείης, μοίρη. But Hm. retains *ā* in θεά *goddess* and a few proper names.

139. SECOND CLASS.—Those which have short *a* in the *nominative, accusative, and vocative* singular. This class includes :

a. Those in which the final *-a* is preceded by σ (ξ, ψ, σ or $\tau\tau$), ζ , $\lambda\lambda$, or $\alpha\upsilon\upsilon$: as $\mu\omicron\upsilon\sigma\alpha$ *muse*, $\tilde{\alpha}\mu\alpha\zeta\alpha$ *wagon*, $\delta\acute{\iota}\psi\alpha$ *thirst*, $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$ or $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ *sea*, $\rho\acute{\iota}\zeta\alpha$ *root*, $\tilde{\alpha}\mu\iota\lambda\lambda\alpha$ *contest*, $\lambda\acute{\epsilon}\alpha\iota\nu\alpha$ *lioness*.

b. Female designations in *-τρια* and *-εια* : $\psi\acute{\alpha}\lambda\tau\rho\iota\alpha$ *harper-girl*, $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$ *queen* (but $\beta\alpha\sigma\iota\lambda\epsilon\iota\tilde{\alpha}$ *sovereignty*).

c. Abstracts in *-εια* and *-οια*, from adjectives in *-ης* and *-οος* : $\alpha\lambda\eta\theta\epsilon\iota\alpha$ *truth*, $\epsilon\ddot{\upsilon}\nu\omicron\iota\alpha$ *good-will*.

d. Most words in *-ρα* after \tilde{u} or a diphthong : $\tilde{\alpha}\gamma\kappa\tilde{\iota}\rho\alpha$ *anchor*, $\mu\omicron\iota\rho\alpha$ *fute*.

e. Many others : as $\tau\acute{o}\lambda\mu\alpha$ *daring*, $\delta\acute{\iota}\alpha\iota\tau\alpha$ *living*, $\mu\upsilon\tilde{\iota}\alpha$ *fly*, $\tilde{\alpha}\kappa\alpha\nu\theta\alpha$ *thorn*.

Exceptions to a : $\kappa\acute{o}\rho\sigma\eta$ *temple*, $\tilde{\epsilon}\rho\sigma\eta$ *dew*.—Exceptions to c : In Attic poetry occur forms like $\epsilon\ddot{\iota}\nu\kappa\lambda\epsilon\iota\tilde{\alpha}$, $\epsilon\ddot{\iota}\nu\omicron\iota\tilde{\alpha}$, $\tilde{\alpha}\gamma\nu\omicron\iota\tilde{\alpha}$.

REMARK.—Most of these words betray the shortness of *-a* by the accent, being either proparoxytones or properispomena.

140. In the genitive and dative singular of words in short *-a*, the vowel of the final syllable is determined by the rule in 138. So $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha$ gen. $\gamma\lambda\tilde{\omega}\sigma\sigma\eta\varsigma$ (see paradigm, 135), $\tau\acute{o}\lambda\mu\alpha$ gen. $\tau\acute{o}\lambda\mu\eta\varsigma$. But, of course, $\gamma\acute{\epsilon}\phi\tilde{u}\rho\alpha$ gen. $\gamma\epsilon\phi\tilde{u}\rho\tilde{\iota}\varsigma$, $\alpha\lambda\eta\theta\epsilon\iota\alpha$ gen. $\alpha\lambda\eta\theta\epsilon\iota\tilde{\alpha}\varsigma$, because ρ and ι precede.

141. SPECIAL RULE OF ACCENT.—The *genitive plural* of the first declension is always perispomenon, because *-ων* is contracted from *-ᾶ-ων*. Thus from stem $\chi\omega\rho\tilde{\alpha}$ - comes $\chi\omega\rho\tilde{\alpha}$ -ων, contracted $\chi\omega\rho\tilde{\omega}\nu$.

142. The dative plural has in poetry (rarely in prose) the older ending *-αισι* : $\pi\acute{\upsilon}\lambda\alpha\iota\sigma\iota$. The oldest Attic had even *-ησι* ; not, however, after ϵ , ι , or ρ . See also 220 a.

139 D. The Ionic, has *-είη, -οίη* in the abstracts mentioned in c : $\alpha\lambda\eta\theta\epsilon\acute{\iota}\eta$, $\epsilon\ddot{\iota}\nu\omicron\iota\acute{\eta}$. And in general the dialects use this shortening more sparingly : Ionic $\kappa\tilde{\nu}\acute{\iota}\sigma\eta$ *savor*, $\pi\rho\tilde{\upsilon}\mu\eta\eta$ *stern*, $\Sigma\kappa\tilde{\upsilon}\lambda\lambda\eta$, Dor. $\tau\acute{o}\lambda\mu\tilde{\alpha}$; for Att. $\kappa\tilde{\nu}\acute{\iota}\sigma\alpha$, $\pi\rho\tilde{\upsilon}\mu\eta\alpha$, $\Sigma\kappa\tilde{\upsilon}\lambda\lambda\alpha$, $\tau\acute{o}\lambda\mu\alpha$. Yet Hm. has voc. sing. $\nu\tilde{\upsilon}\mu\phi\alpha$ *maiden* for $\nu\tilde{\upsilon}\mu\phi\eta$.

141 D. In the genitive plural Hm. has

a. *-ᾶων*, the original form : $\kappa\lambda\iota\sigma\iota\tilde{\alpha}\omega\nu$ *of tents*.

b. *-έων*, the Ionic form (36 D) : $\pi\upsilon\lambda\acute{\epsilon}\omega\nu$ *of gates*. This *-έων* in Hm. is usually sounded as one syllable, by synizesis (42).

c. *-ων*, the Attic form, mostly after vowels : $\pi\alpha\rho\epsilon\iota\tilde{\omega}\nu$ *of cheeks*.

The Doric form *-ᾶν*, a contraction of *-ᾶων* (37 D h), is used also in the dramatic choruses : $\theta\epsilon\tilde{\alpha}\nu$ *of goddesses*.

142 D. In the dative plural Hm. has—(a) the Ion. form *-ησι(ν)* : $\kappa\lambda\iota\sigma\acute{\iota}\eta\sigma\iota$. —(b) also often *-ης* : $\pi\acute{\epsilon}\tau\rho\eta\varsigma$ *to rocks*.—(c) rarely the Att. *-αις* : $\theta\epsilon\alpha\tilde{\iota}\varsigma$.

143. In the accus. plur. *-ās* stands for *-α-νς*; cf. 133.

144. *Contract Substantives*.—These have the circumflex in all the cases (105). In contraction they follow the rule in 41: thus *μνᾶ*, *μνᾶς*, *μνᾶ*, *μνᾶν* (for *μνα-ᾶ*, etc.) *μῖνα*, *γῆ*, *γῆς*, *γῆ*, *γῆν* (for *γε-ᾶ* or *γα-ᾶ*) *λῆνδ*. See Ἑρμῆς (145), βορρᾶς (149).

145.

II. MASCULINES.

EXAMPLE. STEM.	ὁ νεᾶνίᾱς <i>young man</i> (νεᾶνιᾶ-)	ὁ πολίτης <i>citizen</i> (πολιτᾶ-)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμᾶ- for Ἑρμεᾶ-)
Sing. Nom.	νεᾶνιᾶ-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	νεᾶνίου	πολίτου	Ἑρμοῦ
Dat.	νεᾶνιᾷ	πολίτῃ	Ἑρμῇ
Accus.	νεᾶνιᾶ-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	νεᾶνιᾶ	πολίτα	Ἑρμῇ
Dual N. A. V.	νεᾶνιᾶ	πολίτᾶ	Ἑρμᾶ <i>images of H.</i>
G. D.	νεᾶνιαιν	πολίταιν	Ἑρμαῖν
Plur. N. V.	νεᾶνιαι	πολίται	Ἑρμαῖ
Gen.	νεᾶνιῶν	πολίτῶν	Ἑρμῶν
Dat.	νεᾶνιαις	πολίταις	Ἑρμαῖς
Accus.	νεᾶνιᾶς	πολίτᾶς	Ἑρμᾶς

So ταμῖᾱς *steward*, Νῆκιᾱς, — κριτής *judge*, στρατιώτης *soldier*, παιδοτρίβης *gymnastic-master*, — Ἀλκιβιάδης (see 147 b).

146. In the singular of masculines, *ā* is *retained* after *ε*, *ι*, or *ρ*; but after other sounds it is *changed* to *η*.

a. Compounds in *-μέτρης* form an exception: γεω-μέτρης *land-measurer*.

147. The *vocative singular* takes *-α* short when the nominative ends in *-της*: thus πολῖτα (nom. πολίτης *citizen*).

143 D. The Aeolic (of Lesbos) has *-αις* in the accus. plur.; cf. 34 D.

144 D. The Ionic generally has the *uncontracted* forms. Hd. uses γῆ (Hm. γαῖα); but has μνῆα for μνᾶ.

146 D. The Ionic has *η* for *ā* through the sing. (138 D c). The Doric has *ā* for *η*; and in the gen. sing. has *-ᾶ* (contracted from *-ᾶο*, 37 D h) for *-ου*: Ἀτρείδᾶ.

147 D. In some masculine words Hm. has a nom. sing. in *-τα* for *-της*: ἵπποτα for ἵπποτης *horseman*, αἰχμητά for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητίετα *counsellor*, ἀκίκετα *favorer*. So, too, εὐρύοπα *far sounding*. Cf. Lat. *poeta*, *scriba*.

a. So, too, in names of *nations* and *compound* words, which make the nom. in -ης: Πέρσα (nom. Πέρσης *Persian*), γεω-μέτρα (nom. γεω-μέτρης *land-measurer*).

b. All other words in -ης have -η in the vocative: Κρονίδη (nom. Κρονίδης).

c. Δέσποτα, vocative of δεσπότης *master*, has irregular accent.

148. The gen. sing. of masculines originally ended in -ᾱ-ιο, which became -ᾱ-ο (44), as in Homer. The Attic -ου is wholly irregular.

149. In the gen. sing. of βορῶς (later contracted form of βορέας *north wind*), the earlier -ᾱο has the Doric contraction to ᾱ: βορῶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλᾱς *Sulla*, ὀρνιθοθήρᾱς *bird-catcher*, G. S. Σύλλᾱ, ὀρνιθοθήρᾱ.

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἔτησίαι *annual winds*, G. P. ἔτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφυῶν G. P. of the adj. ἀφύς *dull*).

SECOND DECLENSION (*O-Decleension*).

151. Words of this declension have stems ending in -ο-. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have -ος in the nom. sing., the neuters -ον. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The nom. and voc. sing. take -ν, the accusative ending.

b. The nom., accus., and voc. plural end in -α.

152. The *feminines* may be known, in part, by the general rules (125): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἥπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines the most important are:

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψήφος *pebble*, βάσανος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*,

d. In *Ild.* some words in -ης have -εα for -ην in the accus. sing. (as if from stems in -εσ-, see 190): δεσπότεα for δεσπότην.

148 D. In the gen. sing. *Hm.* has

1. -ᾱο, the original form: Ἄτρεϊδᾱο.

2. -εω, the *Ionian* form (36 D): Ἄτρεϊδεω. This -εω in *Hm.* is always sounded as one syllable (42). The accent remains as in the original form (103 a).

3. -ω, a contraction of -ᾱο, used after vowels: Ἑρμείω (nom. Ἑρμείδς, *Att.* Ἑρμῆς), βορέω (nom. βορέᾱς, 149).

κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *footpath*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμῇ *line*) *diameter*, σύγκλητος (sc. βουλῇ *council*) *legislative assembly*, ἡ διάλεκτος (sc. γλῶσσαι *speech*) *dialect*.

e. Further, βιβλος *book*, ῥάβδος *staff*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

153.

EXAMPLE. STEM.	ὁ ἄνθρωπος <i>man</i> (ἀνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Sing. Nom.	ἄνθρωπο-ς	ὁδό-ς	δῶρο-ν
Gen.	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἀνθρώπῳ	ὁδῷ	δώρῳ
Accus.	ἄνθρωπο-ν	ὁδό-ν	δῶρο-ν
Voc.	ἄνθρωπε	ὁδέ	δῶρο-ν
Dual N. A. V.	ἀνθρώπω	ὁδῶ	δώρῳ
G. D.	ἀνθρώποιν	ὁδοῖν	δώροιν
Plur. N. V.	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἀνθρώποις	ὁδοῖς	δώροις
Accus.	ἀνθρώπους	ὁδοὺς	δῶρα

So νόμος *law*, κινδύνος *danger*, ταῦρος *bull*, πεταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (see 155), — νῆσος (fem.) *island*, — σῦκον *fig*, μέτρον *measure*, ἱμάτιον *cloak*.

154. (a) In the *genitive singular* the case-ending *-io* with *o-* of the stem gives *-o-io* (as in Homer): thence comes *-o-o* and by contraction *-ou*.—(b) In the *dat. sing.* (*-ω*) and the *nom. dual* (*-ω*) the stem-vowel *-o-* appears as *-ω-*.—(c) In the *voc. sing.* of masculines and feminines *-o-* of the stem becomes *-ε-*.—(d) In the *gen. plur.* *-o-* of the stem disappears before the case-ending *-ων*, and is not contracted with it; ἀνθρώπων: hence this case is not always perispomenon (as in the first declension, 141). In like manner *-o-* disappears before *-α* of the *neuter plural*.—(e) In the *accusative plural* *-ous* has arisen from *-o-υς* (see 133).

154 D. a. In the *gen. sing.* Hm. has two forms, *-ou* and *-οιο*, as πολέμοιο; and even *-οο* is required by the metre in a few places.

The Aeolic always and the Doric sometimes (but not Pindar) has *-ω* for *-ου* (37 D j).

e. In the *accus. plur.* the Doric (not Pindar) has *-ως* or *-ος* for *-ους*: λύκως or λύκος for λύκους *wolves*. The Aeolic (Lesbian) has *-οις*; cf. 34 D.

f. In the *gen. dat. dual* Hm. has *-οιν* for *-οιν*: ὤμοιν from ὤμος *shoulder*.

155. The *nominative* is often used in place of the vocative ; in *θεός* *god* it is always so: ὦ θεός (Lat. *deus*).

a. The vocative singular of ἀδελφός *brother* is ἄδελφε, with irregular accent.

156. The *dative plural* in poetry often has the older ending -οισι. This is very rare in Attic prose.

Contract Substantives.

157. Words which have stems in -εο-, -οο- suffer contraction. This takes place according to the rules in 37, 39, and 41.

EXAMPLE. STEM.	ὁ νοῦς <i>mind</i> (νοο-)	τὸ ὀστοῦν <i>bone</i> (οστεο-)
Sing. Nom.	(νόο-ς) νοῦ-ς	(ὀστέο-ν) ὀστοῦ-ν
Gen.	(νόου) νοῦ	(ὀστέου) ὀστοῦ
Dat.	(νόῳ) νῶ	(ὀστέῳ) ὀστῶ
Accus.	(νόο-ν) νοῦ-ν	(ὀστέο-ν) ὀστοῦ-ν
Voc.	(νόε) νοῦ	(ὀστέο-ν) ὀστοῦ-ν
Dual N. A. V.	(νώω) νώ	(ὀστέῳ) ὀστώ
G. D.	(νόοιν) νοῖν	(ὀστέοιν) ὀστοῖν
Plur. N. V.	(νόοι) νοῖ	(ὀστέα) ὀστᾶ
Gen.	(νόων) νῶν	(ὀστέων) ὀστών
Dat.	(νόοις) νοῖς	(ὀστέοις) ὀστοῖς
Accus.	(νόους) νοῦς	(ὀστέα) ὀστᾶ

So πλοῦς (from πλόος) *voyage*, περίπλους (περίπλοος) *circumnavigation*, ῥοῦς (ῥόος) *stream*, κανοῦν (from κάνεον, cf. 224) *basket*.

158. The *accent* of the contract forms is, in two points, inconsistent with the rules in 105.

a. The nominative dual, when accented on the ultima, is oxytone: ὀστώ (from ὀστέω) instead of ὀστώ.

b. Compounds keep the accent on the same syllable as in the contract nominative singular: περίπλους (from περίπλοος), dat. sing. περιπλῶ (from περιπλόω) instead of περιπλῶ.

156 D. In the dative plural Hm. usually has -οισι, Hd. always so.

157 D. The Ionic generally has the *uncontracted* forms.

Attic Second Declension.

159. The O-Declension includes a few stems ending in -ω-. This ω appears in all the cases; but takes ι subscript where the common ending has ι. This form of the O-Declension, though not confined to Attic writers, is known as the Attic Second Declension.

ὁ νεώ-s temple		
S. N. νεώ-s	D. N. A. νεώ	P. N. νεῶ
G. νεώ	G. D. νεῶν	G. νεῶν
D. νεῶ		D. νεῶς
A. νεώ-ν		A. νεῶς

So λεώς *people*, κάλως *cabl*e, Μενέλεως (see 162 a) *Menelaus*.

160. Most of these words are produced by *transfer of quantity* (36), νεός, λεός for νᾱός, λᾱός, the latter forms being also in use. Others are formed by *contraction*: λαγός *hare* from λαγῶς; adjective ἀγήρως *ageless* from ἀγήραος.

161. Some words have -ω or -ων in the accusative singular: λαγός *hare*, accus. sing. λαγώ or λαγών. So the proper names Ἄθως, Κῶς, Κέως, Μίνως. Ἔως *dawn* has only ἔω.

162. The *accent* of these words is peculiar in two respects:

a. The long ω in the ultima does not exclude the accent from the antepenult: Μενέλεως (= Μενέλᾱος) *Menelaus*.

b. The genitive and dative, when accented on the ultima, are oxytone; yet there is some diversity of theory and usage in this.

THIRD DECLENSION (*Consonant-Declension.*)

163. To this declension belong words whose stems end in a *consonant* or a *close vowel* (ι, υ).

a. In this declension the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to know also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping the ending -ος.

159 D. In the other dialects this variety of declension is little used, except in proper names. For νεός, λεός, κάλως, λαγός, Hm. has νηός, λᾱός, κάλος, λαγῶς; Hd. νηός, λεός (or ληός?), κάλος, λαγός. For Ἄθως, Κῶς, γάλως, Hm. has Ἀθόως, Κόως, γαλῶως. For ἔως, both Em. and Hd. have ἧός (196 D).

An older form of the gen. is seen in Πεττω-ο, Hm. (for Πεττω-ιο), nom. Πεττω-ς.

164. GENDER.—The gender may be known in many cases by the last letters of the stem. Thus :

Neuter are stems ending in

a. -ατ-, -αρ- : as σῶμα (σωματ-) *body*, νέκταρ *nectar*.

b. -ασ-, -εσ- : as γένος (γενεσ-) *race*, γῆρας *old age*.

c. -ι-, -υ-, with nom. in -ι, -υ : ἄστυ *city*.

Feminine are those ending in

d. -τητ-, -δ-, -θ- : as ταχυτής (ταχυτητ-) *swiftness*, ἀσπίς (ασπιδ-) *shield*.

e. -γον-, -δον- : as σταγών (σταγον-) *drop*, χελιδών (χελιδον-) *swallow*.

f. -ι-, -υ-, with nom. in -ις, -υς : πόλις *city*, ἄρκυς *net*.

Masculine are those ending in

g. -ευ- : as γραφεύς *writer*.

h. -ντ- : as ὀδούς (οδοντ-) *tooth*, τένων (τενοντ-) *tendon*.

i. -ητ-, -ωτ- : as τάπης (ταπητ-) *carpet*, ἔρως (ερωτ-) *love*. (Except those in -τητ-.)

j. -ν- : as κτεῖς (κτεν-) *comb*, λειμών *meadow*. (Except those in -γον-, -δον-.)

k. -ρ- : as κράτήρ *mixing-bowl*. (Except those in -αρ-.)

l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

165. Several words of masculine form, denoting *persons* or *animals*, are of *common* gender (126) : as ὁ, ἡ μάρτυς (μαρτυρ-) *witness*, ὁ, ἡ ἀλεκτρούων (αλεκτρουν-) *cock* or *hen*, ὁ, ἡ αἰθήρ (αιθερ-) *aether*.

166. *Exceptions to the above rules*.—Some are evident from the meaning (ἡ θυγάτηρ *daughter*). Others are :

Exceptions to a : δ ψάρ *starling* ; —to d : ὁ πούς (ποδ-) *foot*, ὁ, ἡ ὄρνις (ορνιθ-) *bird* ; —to f : masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, θρήνυς *footstool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm* : also ὁ, ἡ σὺς or ὕς *swine* ; —to i : ἡ ἐσθῆς (εσθητ-) *dress*, τὸ φῶς (φωτ-) *light* ; —to j : fem. φρήν (φρεν-) *midriff*, ἀκτίς (ακτιν-) *ray*, γλαχίς (γλαχιν-) *point of arrow*, ἰς (ιν-) *strength*, ῥίς (ῥιν-) *nose*, ὠδὶς (ωδιν-) *pang* ; ἀλκυών (αλκυον-) *halcyon*, εἰκών (εικον-) *image*, ἡϊών (ἡϊον-) *shore*, χθών (χθον-) *earth*, χιών (χιον-) *snow*, βλήχων *pennyroyal*, μήκων *poppy* ; —to k : fem. γαστήρ (γαστερ-) *belly*, κήρ *fate*, χεῖρ *hand* ; neut. πῖρ (πυρ-) *fire*.

FORMATION OF CASES.

For the case-endings see 135.

167. The *nominative*, *accusative*, and *vocative singular* of *neuter* words are the *simple stem*. Final -τ- is dropped (86) : σῶμα (for σωματ) *body*.

166 D. k. Several poetic stems (most of them defective) in -ορ, -ωρ are neuter : ἄορ *sword*, ἡτορ *heart*, ἔλωρ *prey*, τέκωρ = τέκμαρ *bound*.

168. (1) The *nominative singular* of masculines and feminines adds -s to the stem.

(2) But stems in -ν-, -ρ-, -σ-, -οντ- reject the ending -s, and lengthen a preceding ε, ο to η, ω : thus

λιμῖν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, τριήρης (τριηρεσ-) *trireme*, λέων (λεοντ-) *lion*. (Cf. 34 a.)

a. Stems in -ιν- take -s: δελφίς *dolphin*. But in late Greek occur δελφίν and the like.

b. -s appears also in κτεῖς (κτεν-) *comb* and ὀδοὺς (οδοντ-) *tooth*.

169. The *accusative singular* of masculines and feminines adds -a to consonant-stems : πούς *foot*, accus. πόδ-a.

-ν to vowel-stems : πόλι-s *city*, accus. πόλι-ν.

a. The same rule, in general, governs the use of the endings -as and -vs in the accusative plural.

b. Only stems in -ευ- take -a and -as; see 206.

170. The *vocative singular* of masculines and feminines is regularly the mere stem. But many words make the vocative singular like the nominative, thus:

a. Oxytone stems ending in a liquid : nom. voc. ποιμήν (ποιμεν-) *shepherd* (but δαίμων *divinity*, barytone, voc. δαῖμον like the stem).

b. Stems ending in a mute : nom. voc. φύλαξ (φυλακ-) *watchman*. Excepting stems in -ιδ- and barytone stems in -ντ-; these, of course, drop the -δ and -τ : γέρον voc. of γέρων (γεροντ-) *old man*. Proper names with stems in -αντ- have -ās in Attic, as Αἴας.

172. SPECIAL RULE OF ACCENT.—Monosyllabic stems of the third declension accent the case-ending in the genitive and dative of all numbers : -ων and -οιν taking the circumflex (129).

Thus πούς (ποδ-) *foot* : genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν ; datives ποδ-ί, πεδ-οῖν, πε-σί.

Exceptions.—a. The genitive dual and plural of παῖς *boy, girl*, δμῶς *slave*, θῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δῆς *torch*,

168 D. b. For ὀδοὺς, Hd. has ὀδῶν according to the rule.

170 D. b. From ἄναξ *king* Hm. has, beside the regular voc. sing. ἄναξ, a form ἄνα (for ἀνακτ) used in addressing gods.—The proper names in -ās (stem -αντ-) have in Hm. the voc. in -αν : Αἴαν; but two have -ā : Πουλυδάμā, Λαοδάμā.

171 D. a. In the gen. dat. dual Hm. has -οιν for -οιν : ποδοῖν.

b. In the dat. plur. Hm. has both -σι and -εσσι : παισί (for παιδ-σι) and παιδ-εσσι. Rarely also -εσι : αἴγ-εσι. He has also sometimes -σσι after vowels : γέκν-σσι. But in forms like ἔπρεσ-σι (62 D), the first σ belongs to the stem; so in δέπασ-σι, and ποσσί = ποδ-σι (54 I), ἱρισσι = ἱριδ-σι.

τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, θῶων, Τρώων, φῶτων, φῦδων, δᾶδων, ὦτων, σέων.

b. Some words in which a stem of two syllables is contracted to one: ἔαρ *spring*, gen. ἔαρος or ἥρος, dat. ἔαρι or ἥρι.

173. The paradigms of the third declension will be given in the following order:

1. Stems ending in a labial or palatal mute (-π-, -β-, -φ-, -κ-, -γ-, -χ-).
2. a lingual mute (-τ-, -δ-, -θ-).
3. a liquid (-λ-, -ν-, -ρ-).
4. -σ- (-εσ- and -ασ-).
5. *vau* (-f-).
6. a simple close vowel (-ι-, -υ-).
7. a diphthong (-ευ-, -αυ-, -ου-).

174. I. *Stems ending in a Labial or Palatal Mute.*

	ὁ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φλέψ (φλεβ-) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ-) <i>trumpet</i>	ἡ θρίξ (τριχ-) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Accus.	φύλακ-α	φλέβ-α	σάλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Dual N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεβί	σάλπιγγι	θρίξι
Accus.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So ὁ κλώψ (κλωπ-) *thief*, ὁ Αἰθίοψ (Αἰθιοπ-) *Aethiopian*, ὁ Ἀραβ (Αραβ-) *Arabian*, ἡ κλίμαξ (κλιμακ-) *ladder*, ἡ μαστίξ (μαστιγ-) *whip*, ὁ ὄνυξ (ονυχ-) *claw*, ἡ φύλαγξ (φαλαγγ-) *phalanx*.

a. For ξ and ψ in the nominative singular and dative plural see 54. For the vocative singular see 170 b. For the change of aspiration in θρίξ, τριχός, see 74 a.

175. The stem αλωπεκ- makes nom. sing. ἡ ἀλώπηξ *fox* irregularly. On the contrary, the stems κηρυκ-, φοινικ- make nom. sing. ὁ κήρυξ *herald*, ὁ φοῖνιξ *palm*, with short υ and ι (100 b).

II. Stems ending in a Lingual Mute (-τ-, -δ-, -θ-).

176. A. Masculines and Feminines.

	ὁ θής (θητ-) <i>laborer</i>	ἡ ἐλπίς (ελ πιδ-) <i>hope</i>	ἡ ἔρις (εριδ-) <i>strife</i>	ὁ ἡ ἔρνις (ορνιθ-) <i>bird</i>	ὁ γέρων (γεροντ-) <i>old man</i>
Sing. Nom.	θής	ἐλπίς	ἔρις	ὄρνις	γέρων
Gen.	θητ-ός	ἐλπίδ-ος	ἐριδ-ος	ὄρνιθ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	ἐριδ-ι	ὄρνιθ-ι	γέροντ-ι
Accus.	θητ-α	ἐλπίδ-α	ἐριν	ὄρνιν	γέροντ-α
Voc.	θῆς	ἐλπί	ἐρι	ὄρνις	γέρον
Dual N. A. V.	θητ-ε	ἐλπίδ-ε	ἐριδ-ε	ὄρνιθ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὄρνιθ-οιν	γερόντ-οιν
Plur. N. V.	θητ-ες	ἐλπίδ-ες	ἐριδ-ες	ὄρνιθ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὄρνιθ-ων	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἐρισι	ὄρνισι	γέρουσι
Accus.	θητ-ας	ἐλπίδ-ας	ἐριδ-ας	ὄρνιθ-ας	γέροντ-ας

So ἡ νύξ (νυκτ-) *night*, ὁ γέλως (γελωτ-) *laughter*, ἡ λαμπάς (λαμπαδ-) *torch*, ἡ χάρις (χαριτ-) *favor*, ὁ γίγας (γιγαντ-) *giant*, ὁ λέων (λεοντ-) *lion*. For another declension of ὄρνις *bird*, see 216, 14.

177. For the dropping of τ, δ, θ before σ in the nom. sing. and dat. plur. see 54. For the dat. plur. γέρουσι see 57.

178. The nom. ποὺς *foot* (ποδ-) is irregular. Δάμαρ (δαμαρτ-) *wife* drops both τ and -s.

179. In the accusative singular, barytone stems in -τ-, -δ-, -θ-, after a close vowel, commonly omit the mute and take the case-ending -ν : as ἐρι-ν, ὄρνι-ν.

a. This applies to barytone stems in -ιτ-, -ιδ-, -ιθ-, -υδ-, -υθ-. Thus χάρις (χαριτ-) *favor*, accus. χάριν, rarely χάριτ-α. But oxytones take -α,

176 D. A few stems in -ωτ- have forms without τ. Χρῶς (χρωτ-) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶι, χρῶα. Hm. has also, but rarely, χρωτός, χρωτά. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ *close*. From ἰδρῶς (ιδρωτ-) *sweat*, γέλως (γελωτ-) *laughter*, ἔρως (ερωτ-) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλω, ἔρω, and accus. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

179 D. In Hm. words of this class often form the accus. sing. in -α : ἐριδα more frequent than ἐριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

a. For κλείς Hm. uses the Ionic κληῖς accus. sing. κληῖδα : the Doric has κλάις (Lat. *clavis*), rarely κλάξ.

ἐλπίς accus. ἐλπίδ-α. Only the oxytone κλείς (κλειδ-) *key* has in the accus. sing. κλεῖν (rarely κλειῖδα), and in the accus. plur. κλείς or κλειῖδας.

b. In these words the τ, δ, or θ, is an accessory sound, which did not originally belong to the stem: hence its omission.

180. For the vocative singular see 170 b. παῖς *boy, girl* has voc. παῖ, as an -ιδ- stem.

181. B. Neuters.

	τὸ σῶμα <i>body</i> (σωματ-)	τὸ ἥπαρ <i>liver</i> (ἥπατ-)	τὸ κέρας <i>horn</i> (κεράτ-, κερασ-)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέράτ-ος (κεραος) κέρυς
Dat.	σώματ-ι	ἥπατ-ι	κέράτ-ι (κεραῖ) κέραι
Accus.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κέράτ-ε (κεραε) κέρᾱ
G. D.	σωμάτ-οιν	ἥπάτ-οιν	κεράτ-οιν (κεραοιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κέράτ-α (κεραα) κέρᾱ
Gen.	σωμάτ-ων	ἥπάτ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέρασι
Accus.	σώματ-α	ἥπατ-α	κέράτ-α (κεραά) κέρᾱ

So στόμα (στοματ-) *mouth*, ὄνομα (ονοματ-) *name*, δέλεαρ (δελεατ-) *bait*, μέλι (μελιτ-) *honey*, γάλα (γαλακτ-) *milk* (see 86).

182. The words like ἥπαρ, in -αρ, gen. -ατος, are ἄλειφαρ *fat*, δέλεαρ *bait*, στέαρ *tallow*, φρέαρ (Att. gen. φρέατος), and the poetic εἶδαρ *food*, ἥμαρ *day*, πείραρ *limit*. It is thought that their stems ended originally in -αρτ-, and that ρ has been dropped in some cases and τ in others.

a. ὕδωρ (ύδατ-) *water* and σκῶρ (σκατ-) *filth* have irregularly ω for α in nom. accus. voc. sing.

183. A few words have double stems in -ατ- (or -ᾱτ-) and -ασ-, and form the nom., accus., and voc. sing. from the latter (like γέρας, 190). So κέρας gen. κεράτ-ος; and τέρας *prodigy*, πέρας *end*, gen. τέρατ-ος, πέρατ-ος with short α; κέρας makes other (contracted) forms, κέρως, etc., from the stem in -ασ- (see paradigm); but in τέρας and πέρας these do not occur. The contract noun φῶς (for φάος) *light*, gen. φωτ-ός, belongs also here.

183 D. In κέρας, τέρας, the forms with τ are not used in the Ionic. Hm. has κέρας, κέραι, κέρᾱ, κερῶν, κέρασι, and κεράεσσι; τέρας, τέραα, τεράων, τεράεσι. Hd. changes α before a before a vowel to ε, and does not contract: κέρει, τέρεα.—For πέρας, πέρατος, Hm. has πείραρ, πείρατος.—For φῶς Hm. has only φάος or φόως; dat. φάει, plural φάεα. φάος is used also by Attic (Tragic) poets.

184.

III. Stems ending in a Liquid.

	ὁ ποιμήν (ποιμεν-) <i>shepherd</i>	ὁ δαίμων (δαιμον-) <i>divinity</i>	ὁ αἰών (αιων-) <i>age</i>	ὁ θήρ (θηρ-) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ-) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	θηρ-ί	ῥήτορ-ι
Accus.	ποιμέν-α	δαίμον-α	αἰών-α	θηρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμον	αἰών	θήρ	ῥήτορ
Dual N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	θηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	θηρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμόν-ων	αἰών-ων	θηρ-ῶν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	θηρ-σί	ῥήτορ-σι
Accus.	ποιμέν-ας	δαίμον-ας	αἰών-ας	θηρ-ας	ῥήτορ-ας

So ὁ μήν (μην-) *month*, ὁ λιμήν (λιμεν-) *harbor*, ὁ ἡγεμών (ἡγεμον-) *leader*, ὁ ἀγών (αγων-) *contest*, ὁ αἰθήρ (αιθερ-) *aether*, ὁ κρᾶτήρ (κρᾶτηρ-) *mixing-bowl*, ὁ φῶρ (φωρ-) *thief*.

185. In the voc. sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἀπολλων, Πόσειδον.—The accent is also thrown back in compound proper names in -ων: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον. Except those in -φρων: voc. Λυκόφρον.

186. Ἀπόλλων and Ποσειδῶν have shorter forms of the accus. sing. Ἀπόλλω and Ποσειδῶ, used chiefly in expressions of swearing after νῆ τόν and μὰ τόν.

187. a. The only stem in -λ- is ἄλ-, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.

b. The neuter word πῦρ (πυρ-) *fire* has irregularly ῡ in the nom. sing.

SYNCOPATED STEMS IN -ερ-.

188. Πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*, drop ε of the stem in the genitive and dative singular, and accent the case-ending (cf. 172). In the other cases they retain ε and accent it. Only in the vocative singular all throw the accent back to the first syllable. And in the dative plural -έρ- is changed to -ρά- (64).

185 D. The Epic δαήρ (δαερ-) *husband's brother* has voc. sing. δᾶερ.

186 D. These shorter forms are not used by Hm. or Hd.; but from κυκεῶν *mixed draught* Hm. makes accus. sing. κυκεῶ or κυκειῶ.

188 D. The poets often have the full forms in the gen. and dat. sing.:

a. The proper name *Δημήτηρ* (vocative *Δήμητερ*) syncopates *all* the oblique cases, but accents them on the first syllable: *Δήμητρος*, *Δήμητρα*.—*Ἄστίρ* (*αστερ*-) *star* has no syncopated forms, but makes dat. plur. *ἄστράσι*.

b. *Ἄνῆρ* (*ανεο*-) *man* follows the analogy of *πατήρ*, but syncopates *all* the cases in which *-ερ*- comes before a vowel, and inserts *δ* between *ν* and *ρ* (60).

	ὁ πατήρ (πατερ-) <i>father</i>	ἡ μήτηρ (μητερ-) <i>mother</i>	ἡ θυγάτηρ (θυγατερ-) <i>daughter</i>	ὁ ἀνὴρ (ανερ-) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Accus.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μῆτερ	θύγατερ	ἄνερ
Dual N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἄνδρ-οῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Accus.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

IV. Stems ending in *-εσ-* and *-ασ-*.

190. The final *-σ-* of the stem appears only in the nominative singular, and elsewhere where there is no case-ending. Before all case-endings it falls away, and the vowels thus brought together are then contracted.—The neuter stems in *-εσ-* have *-ος* instead of *-ες* in the nominative singular (28).

πατέρος, *πατέρι*. In *θυγάτηρ* they sometimes syncopate other cases: *θύγατρα*, *θύγατρεις*, *θυγατρῶν*; this happens also in *πατρῶν* for *πατέρων*. In the dat. plur. the Epic *-εσσι* may be used: *θυγατέρεσσι*.

b. From *ἀνὴρ* the poets use *ἄνέρος*, *ἀνέρες*, etc., as well as *ἀνδρός*, *ἄνδρες*, etc.; in the dat. plur. Hm. has both *ἀνδράσι* and *ἄνδρεσσι*.

190 D. *Stems in -εσ-*.—The uncontracted forms prevail in Hm.; yet he often contracts *-εῖ* to *-εῖ*: *γένει*; and sometimes *-εος* to *-εως*: *θάρσεως* from *θάρσος* *courage*.—*κλέος* *fame* makes accus. plur. *κλῆα* for *κλέεα*.—In the dat. plur. Hm. has three forms: *βελέεσσι*, *βέλεσσι*, and *βέλεσι*, from *βέλος* *missile*.

σπέος or *σπέως* *cave* has gen. *σπέους*, dat. *σπῆϊ* (for *σπέε-ϊ*), dat. plur. *σπῆεσσι* and irreg. *σπέσσι*.—*δέος* *fear* has irreg. gen. *δείους*.

Hd. has only the uncontracted forms.

191.	τὸ γένος <i>race</i> (γενεσ-)	ὁ Σωκράτης <i>Socrates</i> (Σωκρατεσ-)	τὸ γέρας <i>prize</i> (γερασ-)
S. N.	γένος	Σωκράτης	γέρας
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρως
D.	(γένε-ϊ) γένει	(Σωκράτε-ϊ) Σωκράτει	(γέρα-ϊ) γέραι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένη		(γέρα-α) γέρα
G.	(γενέ-ων) γυνῶν		(γέρα-ων) γερῶν
D.	γένεσι		γέρασι
A.	(γένε-α) γένη		(γέρα-α) γέρα

So τὸ εἶδος *form*, ἔτος *year*, μέλος *song*.—ὁ Δημοσθένης *Demosthenes*.—τὸ γῆρας *old age*, κρέας *flesh*.

192. The nominative plural of neuters in -os contracts -εα into -ᾱ after an ε : χρεᾶ from χρέος (χρεεσ-) *debt*. The genitive plural is sometimes uncontracted, even in prose.—In the dual, -εε gives -η, contrary to 37 e.

193. Names like Σωκράτης retract the accent in the vocative, contrary to 128. They have often an irregular accusative in -ην, Σωκράτην, as if of the first declension.

194. Proper names in -κλεης, compounded with κλέος (κλεεσ-) *fame*, are peculiar in their contraction.

N. Περικλῆς Περικλῆς

D. (Περικλεε-ϊ) Περικλεῖ

G. (Περικλεε-ος) Περικλέους

A. (Περικλεε-α) Περικλέα

V. (Περικλεες) Περικλείς.

Stems in -ασ-.—In Hm. mostly uncontracted, but contraction sometimes occurs in the dat. sing., δέπαι; rarely in other cases, κρείων. In the nom. and accus. plur. he has always -α short : γέρα, δέπα *cups*. In the dat. plur. he has three forms : δεπά-εσσι, δέπασ-σι, κρέασι.

οὔδας *ground, floor*, κῶας *flcce*, κτέρας *possession*, in all other forms take ε for α : οὔδεος οὔδεϊ οὔδει, κῶεα κῶεσι, κτέρεα κτερέων *funeral-gifts* : so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῶν.—Dor. κρήs = κρέας.

194 D. Hm. declines 'Ηρακλῆς, 'Ηρακλῆος, 'Ηρακλῆϊ, 'Ηρακλῆα, 'Ηράκλεις.—Hd. 'Ηρακλῆς, 'Ηρακλέος, 'Ηρακλεῖ, 'Ηρακλέα, 'Ηράκλεες, one ε being rejected before endings that begin with a vowel.

195. The dat. sing. of neuters in *-as* is sometimes wrongly written with *-ā*. Forms of the nom. plur. in short *-a* occur rarely in Attic poets: κρέα.

196. There is one stem in *-οσ-*, αἰδοσ- *shame* (ῆ); inflected N. αἰδώς, G. (αἰδο-ος) αἰδοῦς, D. (αἰδο-ῖ) αἰδοῖ, A. (αἰδο-α) αἰδῶ. No dual or plural.

197.

V. Stems ending in -F-.

	ὁ ἥρωσ <i>hero</i> (ῆρωF-)	ῆ πειθῶ <i>persuasion</i> (πειθοF-)
Sing. Nom.	ῆρωσ	πειθῶ
Gen.	ῆρω-ος	(πειθο-ος) πειθοῦς
Dat.	ῆρω-ῖ, ῆρω	(πειθο-ῖ) πειθοῖ
Accus.	ῆρω-α, ῆρω	(πειθο-α) πειθῶ
Voc.	ῆρωσ	πειθοῖ
Dual N. A. V.	ῆρω-ε	
G. D.	ῆρώ-οιν	
Plur. N. V.	ῆρω-ες, ῆρωσ	
Gen.	ῆρώ-ων	
Dat.	ῆρω-σι	
Accus.	ῆρω-ας, ῆρωσ	

So ὁ Τρῶς *Trojan* (see 172 a), ὁ μήτρως *mother's brother*,—ῆ ἡχώ *echo*, Λητώ, Καλυψώ.

198. These words are few in number. The dative and accus. sing. of the masculines are usually contracted, ῆρω, ῆρω. Some of these words occasionally have forms according to the *Attic second* declension: gen. sing. ῆρω, accus. ῆρων.

199. The feminines are all oxytone, and chiefly women's names. The nom. sing. is without case-ending, and the contract accus. sing. is oxytone like the nom. These stems seem to have formerly ended in *-οFi-*: hence the voc. sing. in *-οῖ*, and an older form of the nom. in *-φ*: Σαπφώ.

a. In the dual and plural, which occur very rarely, they follow the second declension: nom. λεχοί, accus. γοργούς; from λεχώ, γοργώ.

196 D. Besides αἰδώς, the Ionic has another *-οσ-* stem, ῆ ἥως *dawn* (= Att. ἑως declined according to 159). Both words always have the contract form, even in Hm. and Hd.

198 D. Hm. has ῆρωῖ and ῆρω, Μῖνωα and Μῖνω.

199 D. Even the Ionic has only the contracted forms. Hd. makes the accus. sing. in *-οῦν*, ἰοῦν for ἰώ.

200. A few feminine nouns in -ών occasionally have forms as if from nouns in -ώ: εἰκών (εικον-) *image*, gen. εἰκοῦς, accus. εἰκά; ἀνδών (ανδυν-) *nightingale*, voc. ἀνδοῖ.

201.

VI. Stems in -i- and -v-.

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>fore-arm</i> (πηχυ-)	τὸ ἄστυ <i>town</i> (αστυ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
S. N.	πόλι-ς	πῆχυ-ς	ἄστυ	ἰχθύ-ς
G.	πόλε-ως	πήχε-ως	ἄστι-ως	ἰχθύ-ος
D.	(πόλε-ϊ) πόλει	(πήχε-ϊ) πήχει	(ἄστε-ϊ) ἄστει	ἰχθύ-ϊ
A.	πόλι-ν	πῆχυ-ν	ἄστυ	ἰχθύ-ν
V.	πόλι	πῆχυ	ἄστυ	ἰχθύ
Du.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	ἄστε-ε ἄστέ-οιν	ἰχθύ-ε ἰχθύ-οιν
P. N.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη	ἰχθύ-ες
G.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
D.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
A.	πόλεις	πήχεις	(ἄστε-α) ἄστη	ἰχθύς

So ἡ δύναμι-*s power*, ἡ στάσι-*s faction*, ὁ πέλεκυ-*s axe*, (like πῆχυς), ὁ μῦ-*s mouse* (like ἰχθύς, but see 205), ὁ βύτρυ-*s cluster of grapes* (like ἰχθύς, but with short *v*, 205).

202. The final -i- or -v- of the stem always appears in the nom., accus., and voc. sing. In the other cases most *i*-stems and some *v*-stems insert an *ε* before the -i- or -v-, and the latter drops out (44): πολε(ι)-*es*, αστε(υ)-*a*. Contraction then takes place in the dat. sing. and nom. plur. The accus. plur. πόλεις, πήχεις are irregularly made to conform to the nom. plur. The nom. and accus. dual are seldom contracted (-*εε* to -*η*, cf. 191): πόλη, ἄστη.

201 D. Stems in -i-.—(a) The New Ionic and the Doric and Aeolic retain *i* in all the forms, but contract -*ii* in the dat. sing. to -*ι*, and form the accus. plur. in -*ις* (for -*ις*, 34) or -*ιας*. Thus sing. πόλις, πόλιος, πόλι, πόλιν, πόλι, plur. πόλιες, πολίων, πόλισι, πόλις or πόλιας.

(b) Hm. declines sing. πόλις, πόλιος, πόλει (and πτόλει), πόλιν, πόλι, plur. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας or πόλις (written in some editions πόλεις). Perhaps πόλει πόλεσι should be written πόλι πόλισι. In other datives he has -*ι*: κόνι, μήτι, from κόνι-*s dust*, μήτι-*s wisdom*.

(c) From πόλις itself Hm. has also a peculiar form with *η*: πόλῆος, πόλῆϊ, πόλῆες, πόλῆας.

Stems in -v-.—The Ionic always has -*ος* in the gen. sing. Hm. sometimes contracts -*εῖ* to -*ει*, -*υῖ* to -*υι* in the dat. sing: πήχει, πληθυῖ (from πληθός *multitude*). Hd. has no contraction. Both have ἰχθύας as well as ἰχθύς in the accus. plur. For the datives νέκυσσι, πέτρυσσι see 171 D b.

203. After -ε- the gen. sing. has -ως instead of -ος, which, however, does not affect the accent (103 a): *πόλεως, πήχεως*. The gen. plur. follows the accent of the gen. sing.: *πόλεων, πήχεων*.

a. For the origin of -ως by transfer of quantity (*πόλεως* perhaps from *πόλῃος*, 201 D c), cf. 36. But such forms as *πόλεος, πήχεος, ἄστεος* occur, especially in poetry.

b. *ὁ κί-ς*, gen. *κί-ός* *wecvil*, preserves *ι* in all cases.

204. Most substantive stems in -υ- keep this vowel throughout. The nom. dual and plural may be contracted: *ιχθῦ* (for *ιχθύε*), *ιχθύς* (for *ιχθύες*). The accus. plur. has -ῦς (for -υ-ς, 34): in late writers -υ-ας.

a. *Ἐρχεῖν* *cel* is declined like *ιχθύς* in the sing., but like *πῆχυν* in the plur.: gen. sing. *ἐρχέλυ-ος*, nom. plur. *ἐρχέλει-ς*.

205. Oxytone substantives and monosyllables with -υ- stems have long *ῡ* in the nom., accus., and voc. sing.: *ιχθύς, ιχθύν, ιχθύ̄*; and monosyllables take the circumflex in these cases: *μῦς, μῦν, μῦ̄*. Barytones have short -υ-: *βότρυς, βότρυν, βότρῡ*.

206. VII. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γρᾱ-ός	νε-ός
Dat.	(βασιλέ- <i>ϊ</i>) βασιλεῖ	βο- <i>ϊ</i>	γρᾱ- <i>ϊ</i>	νη- <i>ϊ</i>
Accus.	βασιλέ- <i>ᾱ</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ̄	γραῦ̄	ναῦ̄
Dual N. A. V.	βασιλέ- <i>ε</i>	βό- <i>ε</i>	γρᾱ- <i>ε</i>	νη- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βό- <i>ες</i>	γρᾱ- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο- <i>ων</i>	γρᾱ- <i>ων</i>	νε- <i>ων</i>
Dat.	βασιλεῦ- <i>σι</i>	βου- <i>σί</i>	γραυ- <i>σί</i>	ναυ- <i>σί</i>
Accus.	βασιλέ- <i>ᾱς</i>	βοῦ- <i>ς</i>	γραῦ- <i>ς</i>	ναῦ- <i>ς</i>

So *ὁ γονεύ-ς* *parent*, *ὁ ἱερέυ-ς* *priest*, *Ὀδυσσεύ-ς*, *Ἀχιλλεύ-ς*.

206 D. *Stems in -ευ-*.—Hd. has only the uncontracted forms. Hm. has *η̄* instead of *ε*, wherever *υ* falls away: *βασιλέυς, βασιλεῦ, βασιλεῦσι*, but *βασιλῆος, βασιλῆϊ*, etc., dat. plur. *ἀριστήεσσι*. Yet in proper names he often has *ε*: *Πηλῆος* and *Πηλέος*, *Πηλῆϊ* and *Πηλεῖ*, etc.; rarely with contraction: gen. *Ὀδυσσεύς*, dat. *Ἀχιλλεῖ*, accus. *Τῷδῃ*. In the acc. sg. and plur., *α* is short.

Βοῦς Dor. *βῶς*, accus. sing. *βοῦν* Dor. *βῶν* (once in Hm.): Hm. has in dat. plur. *βέεσσι* and *βουσί*, accus. plur. *βόας* and *βοῦς*.

Γραῖς: Hm. has only *γρηῦς* (14 D d) and *γρηῦς*, dat. *γρηῖ*, voc. *γρηῦ* and *γρηῦ̄*.

207. The final *υ* of the diphthong disappears before all vowels, according to 44.—The stem *ναυ-* (originally *νᾱυ-*) becomes *νη-* before a *short* vowel-sound, *νε-* before a *long* one.

208. In regard to stems in *-ευ-*, observe that

a. The contract nom. plur. has *-ῆς* in the older Attic and in Plato, as *βασιλῆς*, instead of *βασιλεῖς*.

b. The gen. sing. has *-εως*, arising from *-ηος* (36); see the Homeric form, 206 D. In the same way

c. The accus. sing. and plur. have *-εᾶ* and *-εᾶς*, arising from *-ηα*, *-ηας*.

d. When *-ευ-* follows a vowel, contraction may occur in the gen. and accus. sing.: *Πειραιεύ-ς Piræeus*, gen. *Πειραιῶς*, accus. *Πειραιᾶ*.

e. The accus. plur. in *-εις* belongs to late Greek.

209. *Χοῦς* (*χου-*) *three-quart measure* is declined like *βοῦς*, but has accus. sing. *χόᾱ*, accus. plur. *χόᾶς*.

210. The only diphthong-stem ending in *-ι-* is *οι-* (formerly *οφι-*, see 72), sing. *οἶ-ς sheep*, *οἶ-ός*, *οἶ-ι*, *οἶ-ν*; plur. *οἶ-ες*, *οἶ-ῶν*, *οἶ-σί*, *οἶ-ς*.

IRREGULAR DECLENSION.

211. In some instances, a word has forms belonging to *two* different stems. This is a common cause of irregular declension.

212. Such words are called *heteroclites* (*ἑτερόκλιτα differently declined*) when the nom. sing. can be formed alike from either stem. Thus N. S. *σκότος darkness* (stem *σκοτο-*, 2d declension, or *σκοτεσ-*, 3d declension), G. S. *σκότου* or *σκότους*.

213. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ πῦρ fire*, plur. *τὰ πυρά* (2d decl.) *watch-fires*, D. *πυροῖς*; *ὁ ὄνειρο-s dream* (2d decl.), but also G. S. *ονείρατ-ος*, N. P. *ονείρατ-α* (3d decl.); *ἡ ἄλω-s*

Ναῦς is declined by Hm., nom. sing. *νηῦς* (14 D d), gen. (*νηός*) *νεός*, dat. *νηῖ*, accus. (*νηᾶ*) *νέα*, nom. plur. (*νηές*) *νέες*, gen. (*νηῶν*) *νεῶν*, dat. *νηυσί* (*νηέσσι*, *νέεσσι*), accus. (*νηας*) *νέας*. The forms not in () belong also to Hd.

209 D. Hippocrates and late writers have forms from stem *χοευ-*: *χοέως*, *χοέει*, etc.

210 D. Hm. (commonly) and Hd. have *οἶ-* for *οι-*: *ῥῖς*, *ῥῖος*, etc., dat. plur. Hm. *οῖεσσι* (once *οῖεσι*) and *ῥεσσι*.

212 D. From *Σαρπηδών* Hm. has *Σαρπηδόνος*, etc., also *Σαρπήδοντος*, etc.—From *Μίνως*, Att. gen. *Μίνω*, etc. (159), Hm. *Μίνωος*, etc. (197).

213 D. Hm. *ἀλκ-ί* D. S. of *ἀλκή strength*,—*ἑσμῖν-ι* D. S. of *ἑσμίνη battle*,—*μάστῃ* D. S., *μάστι-ν* A. S., of *μάστιξ whip*,—*ἰχῶ* (as if for *ἰχω-α*, see 197) A. S. of *ἰχώρ lymph*,—*ἰῶκ-α* A. S. of *ἰωκή rout*,—*ἀγκάλιδ-εσσι* D. P. of *ἀγκάλη elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν slave*,—*δέσμετ-α* plur. of *δεσμός bond*,—*προσώπατ-α* plur. of *πρόσωπο-ν face*,—*τὰ πλευρά* Ion. and poet. plur. of *ἡ πλευρά side*.

threshing-floor declined like *ἔως* (161), but sometimes G. *ἄλων-ος*, etc.: like *ἄλως* are *ὁ ταῶς peacock*, and (in poetry) *ὁ τυφῶς whirlwind*.

214. In some words the sing. and plur. are of different genders (*heterogeneous*), though alike in stem. Thus *ὁ σῖτο-s corn*, plur. *τὰ σῖτα*; *ὁ σταθμός station, stall*, plur. often *τὰ σταθμά*; *ὁ δεσμός band*, plur. often *τὰ δεσμά*; *τὸ στάδιον stade*, plur. commonly *οἱ στάδιοι*.

215. a. Many words are *defective in number*, often from the nature of their meaning. Thus *αἰθήρ aether*, only in the sing.; *οἱ ἔτησται annual winds*, *τὰ Διονύσια festival of Dionysus*, only in the plural.

b. Other words are *defective in case*. Thus *ἕναρ dream*, *ἕπαρ waking*, *ἕφελος use*, all neuter and used only in the nom. and accus.

216. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. *Ἄρης* (Ἀρεσ-) the god *Ares*, G. *Ἀρεως* (poet. *Ἀρεος*), D. *Ἀρει*, A. *Ἀρη*, V. reg. *Ἀρες*.

2. Stem *αρν-* *lamb* (N. S. *ἄρην* only in an inscription); hence (τοῦ, τῆς) *ἄρνός*, *ἄρνί*, *ἄρνα*, *ἄρνες*, *ἄρνάσι*. The N. S. is supplied by *ἄρνός*, 2d decl., regular.

3. *τὸ γόνυ knee* (Lat. *genu*), N. A. V. S. All other cases are formed from stem *γονατ-*: *γόνατος*, *γόνατι*, etc.

4. *ἡ γυνή woman*. All other forms come from a stem *γυναικ-*: the genitives and datives accent the case-ending: G. S. *γυναικός*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*; dual *γυναῖκε*, *γυναικοῖν*; plur. *γυναῖκες*, *γυναικῶν*, *γυναιξί*, *γυναικάς*.

5. *τὸ δέρυ spear*, N. A. V. S. All other cases from stem *δορατ-* (cf. no. 3): *δόρατος*, *δόρατι*, etc. Poetic G. *δορός*, D. *δορί* and *δόρει*.

From *Πάτροκλος* declined regularly, Hm. has also *Πατροκλῆος*, *Πατροκλήα*, *Πατρόκλεις* (stem *Πατροκλεεσ-*, 194 D).

From *ἡνίοχος* *charioteer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆες* (stem *ἡνιοχευ-*, 206 D); cf. *Αἰθίωπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ*.

214 D. Hm. *δρυμά* plur. of *δρυμός oak-wood*,—*ἔσπερα* plur. of *ἑσπερος evening*,—*κέλευθα* (also *κέλευθοι*) plur. of *ἡ κέλευθος way*.

Hd. *λύχνα* plur. of *λύχνος lamp*.

215 D. a. Hm. plur. *ἑγκατα entrails*, D. *ἑγκασι*,—*ῥσσε eyes*, only N. A. dual (in Trag. also plur., G. *ῥσσαν*, D. *ῥσσοις*),—plur. *ῥχεα*, *ὀχέων*, *ῥχεσφι chariot* (sing. *ὁ ῥχος*, not in Hm.).

b. Only nom. or accus., Hm. *δῶ* (for *δῶμα*) *house*,—*κῤῥῖ* (for *κῤῥῖθῃ*) *barley*,—*ἄρενος wealth*,—*δέμας body*,—*ἥδος delight*,—*ἥρα* only in *ἥρα φέρειν to render a service*,—*ἥτορ heart*,—*τέκμων* (Att. *τέκμαρ*) *bound*,—all neuter. Only voc., *ἡλέ* or *ἡλέε* (Hm.) *joolish*,—*μέλε* (Attic poets) *my good sir or madam*. Only dat., Hm. *κτεάτ-εσσι* *to possessions*,—(ἐν) *δαῖ* *in battle*.

216 D. The dialects have the following peculiar forms:

i. *Ἄρης*: Hm. *Ἄρηος*, *Ἄρηϊ*, *Ἄρηα*, also *Ἀρεος*, *Ἀρει* (Hd. *Ἀρεῖ*, *Ἀρεα*).

3. *γόνυ*: Ion. and poetic *γόνατος*, *γύνατι*, *γύνατα*, *γουνιάτων*, *γούνασι*. Epic also *γουνός*, *γουνί*, *γούνα*, *γύνων*, *γύνεσσι*.

5. *δόρυ*: Ion. *δούρατος*, *δούρατι*, *δούρατα*, *δοῦράτων*, *δούρασι*. Epic also *δουρός*, *δοῦρί*, *δοῖρε*, *δοῖρα*, *δούρων*, *δούρεσσι*.

6. Ζεύς the god *Zeus*. G. Διός, D. Διῖ, A. Δία, V. Ζεῦ.

7. ἡ θέμις (θεμιδ-) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, indic. θέμις ἐστί *fas est*), the nom. is used for the accus.

8. τὸ κάρᾱ *head*, D. S. κάρᾱ. Other cases from stem κρῆτ-: G. κρᾱτός, D. κρᾱτί: also τὸ κρᾱτα N. A. sing., and even κρᾱτας accus. plur. *masc.* Poetic word.

9. ὁ ἡ κοινωνός *partaker*, regular; but also N. A. P. κοινων-ες, -ας.

10. ὁ ἡ κύων *dog*, V. S. κύων. All other cases from stem κυν-: κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.

11. ὁ λᾱ-s *stone*, contracted from λᾱα-s, G. λᾱ-os, D. λᾱ-ϊ, A. λᾱ-ν, λᾱ-ν: plur. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, or λα-εσι. Poetic word for λίθος.

12. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ-: μάρτυρος, μάρτυρι, etc.

13. Οἰδίπους *Oedipus* makes G. Οἰδίπου (D. Οἰδίῳ does not occur), A. Οἰδίπουν, V. Οἰδίπους and Οἰδίπου. Late writers have G. D. A. Οἰδίποδος, -δι, -δα.

14. ὁ ἡ ὄρνις (ορνιθ-) *bird*, declined regularly (176); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-s, A. S. ὄρνι-ν, N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις.

15. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὠτα, ὠτων, ὠσί. (These forms were made by contraction from ουας, οὔατος, etc., see below.)

16. ἡ Πυγύ *Pnyx*, stem Πυκν-: Πυκνός, Πυκνί, Πύκνα.

17. ὁ πρεσβευτής (πρεσβευτᾱ-) *embassador*: in the plur. commonly πρέσβεις, πρέσβων, πρέσβεσι. These forms come from the poetic sing. πρέσβυ-s *embassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.

18. τάν, defective; only in voc. ὦ τάν (or ὦ τᾱν) *my dear sir*.

19. ὁ υἱός *son*, declined regularly: also from a stem νίν-, G. νιέος, D. νιέϊ; dual νιέε, νιέουν; plur. νιέϊς, νιέων, νιέσι, νιέϊς. Forms νίυς and νύν in inscriptions. This word was also written without ι, υός, etc.

20. ἡ χεῖρ *hand*, stem χερ-; but G. D. D. χεροῖν, D. P. χερσί.

6. Ζεύς: poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διῖ.

7. θέμις: Hm. θέμιστος, etc., Pind. θέμιτος, etc.

8. Hm. has stems καρητ-, κρᾱτ-, and uncontracted καρηατ-, κρᾱατ-.

N. A. Sing. κάρη also κάρ

G. κάρητος κρᾱτός καρῆατος κρᾱατος

D. κάρητι κρᾱτί καρῆατι κρᾱατι

N. A. Plur. κάρᾱ κρᾱτα καρῆατα κρᾱατα also κάρηνα

G. κρᾱτων κρήνων

D. κρᾱσί.

9. The Doric (Pind.) has κοινᾶν, κοινᾶνος, etc.

12. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.

13. Το Οἰδίπους belong also gen. Οἰδιπόδαο Hm., Οἰδιπόδεω Hd.; and in Trag. gen. Οἰδιπόδα, accus. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

14. ὄρνις: Hm. and Hd. have only forms from stem ορνιθ-. Dor. ὄρνιχος, ὄρνιχι, etc., from stem ορνιχ-.

15. οὖς: Dor. ὤς, Hm. οὔατος, plur. οὔατα, οὔασι, once ὠσί.

21. τὸ χρέως *debt*, N. A. V. S. ; only another form of τὸ χρέος, which is declined regularly, but see 192.

Local Endings.

217. Closely analogous to case-endings are certain endings which mark relations of place. These are

- θι for the place *where*: ἄλλο-θι *elsewhere*.
- θεν for the place *whence*: οἶκο-θεν *from home*.
- δε for the place *whither*: οἶκα-δε *homeward*.

218. The endings -θι and -θεν are affixed to the stem: Ἀθίγη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but -ο- is sometimes used for final -ᾱ- of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and consonant-stems assume an -ο-: πάντ-ο-θεν *from every side*.

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative*: Μέγαρά-δε *toward Megara*, Ἐλευσινία-δε *toward Eleusis*; οἴκ-α-δε (from οἶκο-ς) is irregular.

a. With a preceding -ς, -δε makes -ζε by transposition (63): Ἀθίγη-ζε (for Ἀθίγη-ς-δε) *toward Athens*, Θίβα-ζε (for Θίβα-ς-δε) *toward Thebes*, θύρα-ζε (for θύρα-ς-δε) *out of doors*.

19. *uós*: Hm. often has *uós*, *uón*, *uée*,—other forms of the 2d decl. very rarely. From stem *uín-* he has *uίός*, *uίέι* (*uίέι*), *uίέα*, *uίέες* (*uίέις*), *uίέας* (*uίέις*). Further, from stem *uί-* he has *uίος* (gen.), *uίι*, *uία*, *uίε*, *uίες*, *uιάσι*, *uίας*.—Hd. uses only the 2d decl. forms.

20. *χέρ*: poet. *χερός*, *χερί*. Hm. D. P. *χερσί* and *χείρεσσιν*.

The following appear as irregular only in the dialects:

22. ὁ ἄρ (fem. in Hm.) *air*. Ion. *ἥρος*, *ἥρι*, *ἥρα*.

23. ὁ Ἀΐδης Hm. (Att. Ἄιδης the god *Hades*) 1st decl., G. Ἀΐδᾱ or Ἀΐδεω, D. Ἀΐδῃ, A. Ἀΐδην; but also G. Ἀΐδως, D. Ἀΐδι (stem *Aĩd-*, 3d decl.). Rare N. Ἀιδωνεύ-ς, D. Ἀιδωνῇ (206 D).

24. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. Also irreg. D. P. δένδρεσι (as if from stem *δενδρεσ-*).

25. ὁ μείς (for *μεν-ς*, and that for *μην-ς*), only nom. sing., Ionic and poetic form for ὁ μῆν *month*.

26. ἡ πληθὺς (declined like *ἰχθύς*) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only *πλήθει*, *πλήθει*.

27. ἡ πτυχή *fold*, not in Hm., who uses only the defective D. S. *πτυχί*, N. A. P. *πτύχες*, *πτύχας*.

28. ὁ στίχος *row*, not in Hm., who uses only the defective G. S. *στιχός*, N. A. P. *στίχες*, *στίχας*.

217 D. The local endings are much more frequent in Hm.: οἴκοθι *at home*, Ἰλιόθι *before Troy*, οὐρανόθεν *from heaven*, ἀγορῇθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆθεν *from the head down, wholly*, ἐξ ἁλόθεν *out of the sea*.

219 D. Homeric forms are: οἴκονδε *homeward*, ὅνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔρᾱζε, χαμᾶζε *to earth*, Ἀιδόσδε *to (the abode of) Hades* (216 D, 23).

b. An ending *-σε*, added to the stem, also occurs: ἄλλο-σε *toward another place*, πᾶντο-σε *in every direction*.

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending *-ι* for the singular, and for the plural *-σι*: ἱκοι *at home*, Πῦθοι *at Pytho*, Ἴσθμοι *at the Isthmus*, Ἀθῆνη-σι *at Athens*, Πλαταιᾷσι *at Plataea*, θύρᾱσι (Lat. *foris*) *at the doors, abroad*, ὥρᾱσι *at the proper season*.

a. It appears from inscriptions that the oldest Attic used the form in *-ᾱσι*, -ησι as *dative* of the first declension: τοῖς ταμῖᾱσι, τοῖς ἐπιστάτῃσιν.

ADJECTIVES.

ADJECTIVES OF THE VOWEL-DECLENSION.

222. This is much the most numerous class. The masculine and neuter follow the second declension; the feminine usually follows the first declension. Thus the nominative singular ends in *-ος*, *-η* (or *-ᾱ*), *-ον* (Lat. *-us*, *-a*, *-um*).

	M. good	F.	N.	M. friendly	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίῃ	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίῃς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίῃν	φίλιον
V.	ἀγαθῆ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
Dual.	ἀγαθῷ ἀγαθοῖν	ἀγαθαῖ ἀγαθαῖν	ἀγαθῷ ἀγαθοῖν	φιλίῳ φιλίοιν	φιλίᾱ φιλίαιν	φιλίῳ φιλίοιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φιλίαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθοῦς	ἀγαθῆς	ἀγαθά	φιλίους	φιλίῃς	φίλια

221 D. EPIC CASE-ENDING *-φι*.—A peculiar suffix of the Epic language is *φι* (or *-φιν*, 87 D), added to the stem. The form with *-φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus—(a) in the 1st declension always singular: βίη-φι *with violence*, κλισίη-φι *in the tent*, ἀπὸ νευρῆ-φι *from the bow-string*; irregular ἐπ' ἐσχαρό-φι (for ἐσχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιδ-φι *of Troy*, θεῶ-φι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ἔχρεσ-φι *from the ear*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληδον-δ-φι *to the felders*; irregular ἀπὸ κράτεσ-φι *from the head* (216 D, 8).

222 D. a. For Ionic *η* instead of *ᾱ* in the feminine, see 138 D c. Hm. has *δῖα* fem. of *δῖος* *divine*, with short *α*: *δῖα θεᾶων* *divine among goddesses*.

a. The nominative singular feminine always has a *long* vowel, either $\bar{\alpha}$ or $-\eta$, according to 138. After $-o-$, $-\eta$ is used; ὄγδοος *eighth* fem. ὀγδόη; but $\bar{\alpha}$ after $-\rho o-$; ἀθρόο-*s collected* fem. ἀθρόᾱ.

b. The feminine, in the nom. and gen. plur., follows the accent of the masculine: thus φίλῃαι, not φίλῃαι as we might expect from nom. sing. φίλῃᾱ (128); φίλῃων, not φίλῃων as in substantives (141).

c. The dual forms of the feminine in $-\bar{\alpha}$, $-\alpha\iota\nu$, are often (but not always) replaced by the masculine forms: τοῖν φίλοιη the (*two*) dear (*maidens*). This applies to all adjectives and participles.

223. CONTRACT ADJECTIVES.—Adjectives in $-\epsilon\omicron\omicron$ s and $-\omicron\omicron$ s are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The contract forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρῇ	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρῆς	ἀργυροῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ	ἀργυρῶ	ἀργυρῇ	ἀργυρῶ
A.	ἀπλοῦν	ἀπλῆν	ἀπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Dual.	ἀπλώ	ἀπλᾶ	ἀπλώ	ἀργυρώ	ἀργυρᾶ	ἀργυρώ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυρῃ	ἀργυρᾶ
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

So χρῦσοῦς, χρῦσῇ, χρῦσοῖν (χρῦσσεος, $-\epsilon\bar{\alpha}$, $-\epsilon\epsilon\nu$).

224. For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in $-\epsilon\omicron\omicron$ s, as ἀργύρεος, accent their contract syllables, $-\omicron\omicron$ s, $-\eta$ ($-\bar{\alpha}$), $-\omicron\iota\nu$. Thus ἀργυροῦς, as if from ἀργυρέος.

225. ADJECTIVES OF TWO ENDINGS.—In these the masculine form is used also for the feminine: M. F. ἡσυχος, N. ἡσυχον *quiet*. So most compound adjectives: ἄ-τεκνος *childless*, καρποφόρος *fruit-bearing*, εὖ-νους (εὖ-νοος) *well-disposed*.

a. Many adjectives of three endings are sometimes used as of two, and, conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are most frequent in poetry.

222 D. b. But the Ionic has $-\bar{\alpha}\omega\nu$, $-\epsilon\omega\nu$ in the gen. pl. fem.: see 141 D.

226.

	M. F. <i>quiet</i>	N.	M. F. <i>propitious</i>	N.
S. N.	ἥσυχος	ἥσυχον	ἔλεως	ἔλεων
G.	ἥσυχου		ἔλεω	
D.	ἥσυχῳ		ἔλεω	
A.	ἥσυχον		ἔλεων	
V.	ἥσυχε	ἥσυχον	ἔλεως	ἔλεων
Dual.	ἥσυχῳ ἥσυχوين		ἔλεω ἔλεων	
P. N.	ἥσυχοι	ἥσυχαι	ἔλεω	ἔλαι
G.	ἥσυχων		ἔλεων	
D.	ἥσυχοις		ἔλεως	
A.	ἥσυχους	ἥσυχαι	ἔλεως	ἔλαι

227. A few adjectives like ἔλεως follow the Attic second declension (159) ; but the neut. plur. has *-a* (seldom *-ω*). Of these, *πλέως* *full* has a separate feminine form : *πλέως*, *πλέᾱ*, *πλέων*. The defective adjective M. F. *σῶς*, N. *σῶν* (formed from *σαος* *safe*) has A. S. *σῶν*, A. P. *σῶς* ; also *σᾶ* as N. S. fem. and neut. plur.

ADJECTIVES OF THE CONSONANT-DECLENSION.

228. The feminine of these, when it differs from the masculine, follows the first declension : its nominative singular always ends in short *-a* (second class, 139).

a. The feminine is formed from the stem of the masculine by annexing *-ia*, but this addition causes various phonetic changes.

b. For the feminine dual, cf. 222 c.

Stems in -v-.

229. The masculine of these is declined like *πῆχυς*, the neuter like *ἄστν* (201) : but the genitive singular has *-os* (not *-ως*) and the neuter plural is uncontracted. The feminine has *-eia* (for *-ευ-ia*, 44).

227 D. For ἔλεως, Hm. has ἔλαος or ἔλαος : for πλέως, Hm. *πλεῖος*, *πλείη*, *πλείον*, Hd. *πλέος*, *-η*, *-ον*.—Hm. has σῶς (only in this form), and σόος, σόη, σόον, comp. *σαώτερος*.—With ζῶος, *-ή*, *-όν* *living*, he has N. S. ζῶς, A. ζῶν.

229 D. For fem. *-εῖα*, *-εῖās*, etc., Hd. has *-έα*, *-έης*, *-έη*, *-έαν*, etc. Hm. commonly has *-εῖα*, *-εῖης*, etc., but *ῶκέα* for *ῶκεῖα*, *βαθείης* and *βαθέης*, *βαθεῖαν* and *βαθέαν*. In Hm., *ἡδύς* and *πολύς* (for *πολύς*), as well as *θῆλυς*, are sometimes fem. In the A. S., Hm. sometimes has *-έα* for *-ύν* : *εὐρέα πόντον* *the wide sea*.

	<i>sweet</i>		
Sing. Nom.	ἡδύς	ἡδεῖα	ἡδύ
Gen.	ἡδέος	ἡδείας	ἡδέος
Dat.	(ἡδέϊ) ἡδεῖ	ἡδείᾳ	(ἡδέϊ) ἡδεῖ
Accus.	ἡδύν	ἡδεῖαν	ἡδύ
Voc.	ἡδύ	ἡδεῖα	ἡδύ
Dual N. A. V.	ἡδέες	ἡδείαι	ἡδέε
G. D.	ἡδέοιν	ἡδείαιν	ἡδέοιν
Plur. Nom.	(ἡδέες) ἡδεῖς	ἡδεῖαι	ἡδέα
Gen.	ἡδέων	ἡδειῶν	ἡδέων
Dat.	ἡδέσι	ἡδείαις	ἡδέσι
Accus.	ἡδεῖς	ἡδείας	ἡδέα

So γλυκύς *sweet*, βραδύς *slow*, ταχύς *swift*, εὐρύς *wide*.

a. All these are oxytone except θήλυς *female* and ἡμισυς *half*. In θήλυς the poets sometimes use the masculine form for the feminine.

Stems in -εσ-.

230. These are of two endings: M. F. εὐγενής (εὐ-γενεσ-), N. εὐγενές *well-born*.

S. N.	M. F. εὐγενής	N. εὐγενές
G.	(εὐγενέ-ος) εὐγενοῦς	
D.	(εὐγενέ-ϊ) εὐγενεῖ	
A.	(εὐγενέ-α) εὐγενῇ	εὐγενές
V.	εὐγενές	
Dual.	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν	
P. N.	(εὐγενέ-ες) εὐγενεῖς	(εὐγενέ-α) εὐγενῇ
G.	(εὐγενέ-ων) εὐγενῶν	
D.	εὐγενέσι	
A.	εὐγενεῖς	(εὐγενέ-α) εὐγενῇ

So σαφής *clear*, ἀληθής *true*, πλήρης *full*.

230 D. a. Hm. and Hd. use uncontracted forms: both have -εας in accus. plur. masc. and fem. But Hm. sometimes contracts -εῖ, -εες: καταπρηνεῖ, ἐναργεῖς. Hd. has ἀκλεᾶ for ἀκλεέα.

231. a. Cf. 190. The accusative plural in -εις irregularly follows the nominative.

b. -εα is contracted into -ᾶ, not -η, when an ε precedes (192): ἐνδεᾶ from ἐνδεής *needy*. After ι and υ both vowels occur: ὑγιᾶ and ὑγιῆ from ὑγίης *healthy*; εἰφῡᾶ and εἰφῡῆ from εἰφῡής *comely*.

232. Compound paroxytones in -ης have recessive accent everywhere, even in contract forms: αὐτάρκης *self-sufficient*, neut. αὐταρκές, gen. plur. αὐτάρκων (not αὐταρκῶν). This does not apply to words in -ώδης, -ώλης, -ώρης, -ήρης, which were not felt as compounds; yet τριήρων, from τριήρης *trireme*, is commonly written.

a. The neuter ἀληθές, when used as an exclamation, throws back its accent: ἄληθες *indeed!*

Stems in -ν-.

233. Stems in -αν- form the nominative masculine with -ς (μέλας for μελαν-ς, 34), and are of three endings. The feminine μέλαινα is for μελαν-ια (65).

234. Other stems in -ν- form their nominative masculine according to 168 (2), and are of two endings, except τέρην, τέρεινα, τέρεν *tender*. The accent is recessive: neuter εὔδαιμον.

235.

	<i>black</i>			<i>fortunate</i>	
Sing. Nom.	μέλας	μέλαινα	μέλαν	εὔδαιμων	εὔδαιμον
Gen.	μέλανος	μελαίνης	μέλανος	εὔδαιμόνος	
Dat.	μέλανι	μελαίνῃ	μέλανι	εὔδαιμόνι	
Accus.	μέλανα	μέλαιναν	μέλαν	εὔδαιμόνα	εὔδαιμον
Voc.	μέλαν	μέλαινα	μέλαν	εὔδαιμον	
Dual N. A. V.	μέλανε	μελαίνᾱ	μέλανε	εὔδαιμόνε	
G. D.	μελάνοιν	μελαίναιν	μελάνοιν	εὔδαιμόνοιν	
Plur. Nom.	μέλανες	μέλαιναι	μέλανα	εὔδαιμόνες	εὔδαιμόνα
Gen.	μελάνων	μελαινῶν	μελάνων	εὔδαιμόνων	
Dat.	μέλασι	μελαίναις	μέλασι	εὔδαιμοσι	
Accus.	μέλανας	μελαίνᾱς	μέλανα	εὔδαιμόνας	εὔδαιμόνα

So τάλας, τάλαινα, τάλαν *wretched*, σώφρων, σῶφρον *discreet*, ἄρρην, ἄρρεν (older ἄρσην, ἄρσεν) *male*.

b. In adjectives in -εης Hm. rarely contracts -εε- of the stem: εὐκλείας for εὐ-κλεῆας, εὐρρεῖος for εὐρρεῆος. Cf. 194 D.

Comparative Stems in -on-.

236. Adjectives of the comparative degree in -ων (stem -ον-) have, in some of their cases, shorter forms, which are more used in Attic.

Sing. Nom. Gen. Dat. Accus. Voc.	M. F. <i>greater</i> μεῖζων		N. μεῖζον
		μεῖζον-ος	
		μεῖζον-ι	
	μεῖζον-α, μεῖζω		μεῖζον
		μεῖζον	
Dual N. A. V. G. D.		μεῖζον-ε	
		μεῖζόν-οιν	
Plur. N. V. Gen. Dat. Accus.	μεῖζον-ες, μεῖζους		μεῖζον-α, μεῖζω
		μεῖζόν-ων	
		μεῖζοσι	
	μεῖζον-ας, μεῖζους		μεῖζον-α, μεῖζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

a. The forms in -ον have recessive accent : βέλτιον.

b. The shorter forms are from a different stem in -οσ- : μείζω and μείζους are contracted from μείζο-α, μείζο-ες (never used). The accus. plur. μείζους follows the nominative.

Stems in -ντ-.

237. In these the feminine has -σα with the preceding vowel lengthened (for -ντ-ια, -νσα, 67 and 34). But stems in -εντ- (like χαρίεις) have the feminine in -εσσα (for -ετ-ια, 67) from shorter stems in -ετ-. From the same is the dative plur. χαρίεσι.

a. The nom. sing. χαρίεις, πᾶς are for χαριεντ-ς, παντ-ς (56).

238. Contracted forms of adjectives in -εις occur : πτεροῦντα for πτερόεντα, μελιττοῦττα (48) for μελιτόεσσα *honey-cake*. So many names of places, Παμνοῦς (-όεις), gen. Παμνοῦντος.

239. In πᾶν the vowel is exceptionally long : the compounds sometimes have it short : ἅπαν — The gen. and dat. sing. conform their accent to 172, but not the gen. and dat. dual and plural.

236 D. Hm. and Hd. use both the shorter and longer forms.

238 D. Hm. seldom contracts : τῆμῆς for τῆμῆεις (40 a), τῆμῆντα for τῆμῆεντα. The Doric has -ās, -āntos for -ā-εις, -ā-εντος : ἀργάντα.

240.

	<i>pleasing</i>			<i>all</i>		
S. N.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
G.	χαρίεντος	χαριέσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαριέσση	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πάσαν	πᾶν
V.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
Dual.	χαρίεντε	χαριέσσᾱ	χαρίεντε	πάντε	πάσᾱ	πάντε
	χαρίέντοιιν	χαριέσσαιιν	χαρίέντοιιν	πάντοιιν	πάσαιιν	πάντοιιν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαρίέντων	χαριεσσῶν	χαρίέντων	πάντων	πᾶσῶν	πάντων
D.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
A.	χαρίεντας	χαριέσσᾱς	χαρίεντα	πάντας	πάσᾱς	πάντα

So *πτερόεις* winged, *φωνήεις* voiced.

Participle-Stems in -ντ-.

241. Stems in -οντ-, in general, form the nominative singular like γέρον (176), according to 168 (2). But stems in -οντ- in presents and aorists of the *μι-form*, and all stems in -αντ-, -εντ-, -υντ- form it with -s, according to 56. The vocative singular is like the nominative.

242.

	<i>loosing</i> (λῶοντ-)			<i>giving</i> (διδοντ-)		
S. N.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
G.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λυούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσαν	λύον	διδόντα	διδούσαν	διδόν
V.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
Dual.	λύοντε	λυούσᾱ	λύοντε	διδόντε	διδούσᾱ	διδόντε
	λύόντοιιν	λυούσαιιν	λύόντοιιν	διδόντοιιν	διδούσαιιν	διδόντοιιν
P. N.	λύοντες	λύουσai	λύοντα	διδόντες	διδούσαι	διδόντα
G.	λύόντων	λυουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
A.	λύοντας	λυούσᾱς	λύοντα	διδόντας	διδούσᾱς	διδόντα

242 D. The Aeolic has -οισα for -ουσα and -αισα for -ᾱσα in the feminine participle; also -αις for -ᾱς in the masculine (34 D): τρέφοισα nourishing,

	<i>loosed</i> (λυθεντ-)			<i>showing</i> (δεικνυντ-)		
S. N.	λυθείς	λυθείσα	λυθίν	δεικνύς	δεικνύσα	δεικνύν
G.	λυθέντος	λυθείσης	λυθέντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λυθέντι	λυθείσῃ	λυθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λυθέντα	λυθείσαν	λυθίν	δεικνύντα	δεικνύσαν	δεικνύν
V.	λυθείς	λυθείσα	λυθίν	δεικνύς	δεικνύσα	δεικνύν
Dual.	λυθέντε	λυθείσᾱ	λυθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
	λυθέντοιν	λυθείσαιν	λυθέντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
P. N.	λυθέντες	λυθείσαι	λυθέντα	δεικνύντες	δεικνύσαι	δεικνύντα
G.	λυθέντων	λυθείσων	λυθέντων	δεικνύντων	δεικνύσων	δεικνύντων
D.	λυθείσι	λυθείσαις	λυθείσι	δεικνύσι	δεικνύσαις	δεικνύσι
A.	λυθέντας	λυθείσας	λυθέντα	δεικνύντας	δεικνύσας	δεικνύντα

Decline also λύσας, λύσᾱσα, λύσαν;
λύσαντος, λῦσάσης, λῦσαντος

like πᾶς (240); but voc. sing. λύσας, and short *a* in λύσαν.

a. Monosyllabic participles do not follow 172 in accent: δούς, gen. δόντος (not δοντός).

243. Participles in -άων, -έων, -όων are contracted:

τιμάων, τιμάουσα, τιμάον *honoring*, contr. τιμῶν, τιμῶσα, τιμῶν;
φιλέων, φιλέουσα, φιλέον *loving*, contr. φιλῶν, φιλοῦσα, φιλοῦν;
δηλόων, δηλόουσα, δηλόον *showing*, contr. δηλῶν, δηλοῦσα, δηλοῦν.

The *uncontracted* forms are like those of λύων (242); the *contract* forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμῶσης	τιμῶντος	φιλοῦντος	φιλοῦσης	φιλοῦντος
D.	τιμῶντι	τιμῶσῃ	τιμῶντι	φιλοῦντι	φιλοῦσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual.	τιμῶντε	τιμῶσᾱ	τιμῶντε	φιλοῦντε	φιλοῦσᾱ	φιλοῦντε
	τιμῶντοιν	τιμῶσαιν	τιμῶντοιν	φιλοῦντοιν	φιλοῦσαιν	φιλοῦντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσων	τιμῶντων	φιλοῦντων	φιλοῦσων	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

θρέψαις, θρέψαισα *having nourished*. The first of these forms is used by Theocritus, and all of them by Pindar.

244. PERFECT ACTIVE PARTICIPLES.—These have stems in -ot-. The feminine ends in -υια.

	<i>having loosed</i> (λελυκοτ-)			<i>standing</i> (έστωτ-)		
S. N.	λελυκώς	λελυκυία	λελυκός	έστώς	έστῶσα	έστός
G.	λελυκότος	λελυκυίας	λελυκότος	έστῶτος	έστῶσης	έστῶτος
D.	λελυκότι	λελυκυίῃ	λελυκότι	έστῶτι	έστῶσῃ	έστῶτι
A.	λελυκότα	λελυκυίαν	λελυκός	έστῶτα	έστῶσαν	έστός
V.	λελυκώς	λελυκυία	λελυκός	έστώς	έστῶσα	έστός
<hr/>						
Dual.	λελυκότε	λελυκυίῃ	λελυκότε	έστῶτε	έστῶσῃ	έστῶτε
	λελυκότοιιν	λελυκυίαιν	λελυκότοιιν	έστῶτοιιν	έστῶσαιιν	έστῶτοιιν
<hr/>						
P. N.	λελυκότες	λελυκυίαι	λελυκότα	έστῶτες	έστῶσαι	έστῶτα
G.	λελυκότων	λελυκυίων	λελυκότων	έστῶτων	έστῶσῶν	έστῶτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	έστῶσι	έστῶσαις	έστῶσι
A.	λελυκότας	λελυκυίς	λελυκότα	έστῶτας	έστῶσῆς	έστῶτα

a. *έστῶς* is contracted from *έσταως*, and is irregular in the formation of the feminine. The neuter form *έστός* is also irregular : *έστῶς* seems to have been also used.

245. OTHER ADJECTIVES.—Of *two endings* are some compounds of substantives, with stems ending in various ways ; as

ἀπάτωρ, ἄπατορ : gen. ἀπάτορ-ος *fatherless*.

εὐελπις, εὐελπι : gen. εὐέλπιδ-ος *of good hope*.

εὐχαρις, εὐχαρι : gen. εὐχάριτ-ος *agreeable*.

246. *Adjectives of One Ending*.—In these the feminine is like the masculine ; but, owing either to their meaning or their form, they have no neuter : thus ἄρπαξ, ἄρπαγ-ος *rapacious*, φυγάς φυγάδ-ος *fugitive*, ἄγνως, ἄγνωτ-ος *unknown*, ἄπαις, ἄπαιδ-ος *childless*, μάκαρ, μάκαρ-ος *blessed*, πένης, πένητ-ος *poor*, γυμνής, γυμνήτ-ος *light-armed*, ἴδρις, nom. plur. ἴδρι-ες *knowing*.

247. *Irregular Adjectives*.—Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα- and μεγαλο-) *great*, πολὺς (πολυ- and πολλο-) *much*, many.

246 D. Hm. has many adjectives which appear only in the feminine : πότνια (in voc. also πότνη) *revered*, λάχεια (or perhaps ἐλάχεια *small*) : *εὐπατέρεια of noble father*, ὀβριμοπάτρη *of mighty father*, ἀντιάνειρα *match for men*, βωτιάνειρα *nourishing men*, κυδιάνειρα *making men glorious*, πουλυβότειρα *much nourishing*, ἰοχέαιρα *arrow-showering*, ἵπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To fem. θάλεια *rich* there is a neut. plur. θάλεια.

247 D. Hm. and Hd. have πολλός, -ή, -όν reg. like ἀγαθός. But Hm. has

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.	μεγάλῳ μεγάλουιν	μεγάλῃ μεγάλαιιν	μεγάλῳ μεγάλοιιν			
P. N.	μ.γάλοι	μεγάλοι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλουσιν	μεγάλουσιν	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλαις	μεγάλα	πολλούς	πολλάς	πολλά

a. *πρᾶος milē* forms the whole feminine from stem *πρᾶϋ-*: *πρᾶεία*, *πρᾶείας*, etc. The masculine and neuter singular are formed from stem *πρᾶο-*: *πρᾶον*, *πρᾶϋ*, *πρᾶον*. In the masculine and neuter plural, both formations are used: *πρᾶοι* and *πρᾶεῖς*, *πρᾶα* and *πρᾶέα*.

b. Some compounds of *πούς* (ποδ-) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in *-ουν*, after the analogy of *ἄπλους* (223); *τρίπους* *three-footed*, *τρίπουιν* (but in the sense *tripod*, accus. always *τρίποδα*).

COMPARISON OF ADJECTIVES.

A. BY -τερός AND -τατος.

248. The usual ending of the *comparative* degree is *-τερος*, *-τερῃ*, *-τερον* (stem *-τερο-*); of the *superlative*, *-τατος*, *-τατῃ*, *-τατον* (stem *-τατο-*). These endings are applied to the masculine stem of the positive. Thus:

also the common forms *πολύς*, *πολύ*, *πολύν*, as well as *πουλός*, *πουλύ*, *πουλύν*; and from the same stem, *πολυ-*, he makes likewise G. S. *πολέος*, N. P. *πολέες*, G. *πολέων*, D. *πολέεσσι* or *πολέσι*, A. *πολέας*.

Pindar has *πρᾶϋς*, *πρᾶϋ*, the Ionic *πρῆς* *πρῆϋ*. Compare *πρῆϋτερος* in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: *θοῦρις*, *-ιδος* *impetuous*, M. *θοῦρις*; *πτεῖρα* *fat*, *rich*, M. *πιων*; *πρέσβα* and *πρέσβειρα* *honored*, M. *πρέσβυς*; *πρόφρασσα* *favorable*, M. *πρόφρων*.—The following are made from the stem of the masculine, but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυπέια* (Hes.) *sweet-speaking*, M. *ἡδυπέης*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the plur. only, *θαμειαί* *crowded*, *ταρφειαί* *frequent*, M. *θαμέες*, *ταρφέες*.

In Hm. *ἐρίηρος* *trusty*, makes plur. nom., and accus. *ἐρίηρ-ες*, *ἐρίηρ-ας*.

248 D. The force of the ending is nearly lost in the Homeric forms: *θηλύτερος* *feminine*, *ἀγρότερος* *wild* (*living in the country*), *ὀρεστέρος* *living in*

Positive.	Comparative.	Superlative.
κοῦφος (κουφο-) <i>light</i>	κουφό-τερος, -ᾶ, -ον	κουφό-τατος, -η, -ον
γλυκὺς (γλυκυ-) <i>sweet</i>	γλυκύ-τερος	γλυκύ-τατος
μέλας (μελαν-) <i>black</i>	μελάν-τερος	μελάν-τατος
μάκαρ (μακαρ-) <i>blessed</i>	μακάρ-τερος	μακάρ-τατος
σαφής (σαφεσ-) <i>clear</i>	σαφέσ-τερος	σαφέσ-τατος
χαρίεις (χαριεντ-) <i>pleasing</i>	χαριέσ-τερος	χαριέσ-τατος
πένης (πενητ-) <i>poor</i>	πενέσ-τερος	πενέσ-τατος

χαριέστερος and πενέστερος arise from χαριετ-τερος (237) and πενητ-τερος by change of τ to σ (52). In the latter, η is shortened.

249. Adjectives in -os with short penult lengthen -o- to -ω-: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφός-s, ἀξίος-s.

a. But if the penult is long by nature or position, -o- remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

250. The adjective γεραιός *aged* always, παλαιός *ancient*, and σχολαίος *leisurely*, sometimes, drop -o- after -ai-: γεραί-τερος, παλαί-τατος.

a. μέσος *middle*, ἴσος *equal*, εὐδῖος *serene*, ἡσυχος *quiet*, πρῶτος *early*, ὕψιος *late*, make -αιτερος, -αιτατος, as if from forms in -αιος: μεσαί-τατος, πρωϊαί-τερον. ἡσυχώτερος occurs once. From πλησίον adv. *near* (adj. πλήσιος poetic) come πλησιαί-τερος, -τατος; and from προὔργου (for πρὸ ἔργου *advantageous*) comes προῦργιαί-τερος.

b. φίλος *dear* makes φίλτερος (poetic) and φίλτατος. The comparative in prose is usually μᾶλλον φίλος (256).—φιλαίτερος, φιλαίτατος occur only in Xenophon.

251. Some adjectives take the irregular endings -εστερος, -εστατος. So

a. Stems in -ον-: σώφρων (σωφρον-) *discreet*, σωφρονέσ-τερος, εὐδαίμων (ευδαιμον-) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πῖων *fat*, πῖότερος, -τατος; and πέπων *ripe*, πεπαίτερος, -τατος.

b. ἀκράτος *unmixed*, ἐρρωμένος *strong*, ἄσμενος *glad*, and occasionally some others in -ος: ἀκρατέστερος, ἐρρωμένεστερος.

c. Some contract adjectives in (-οος) -ους: εὐνούστερος (for εὐνοέστερος) from εὐνους (εὐνοος) *well-disposed*.

252. a. The adj. λάλος *talkative*, πτωχός *beggarly*, ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have -ιστερος, -ιστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

the mountains, θεώτερος *belonging to the gods*, δεξιτέρος Lat. *dexter*, which differ little from θήλυς, ἄγριος, ἕριος, θεῖος, δεξιός.

249 D. The poets sometimes use -ω- after a long syllable: διζυρώτερος Hm. *more wretched*.—From ἰθύς *straight*, Hm. makes ἰθύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος.

b. Other adjectives of one gender in -ης (G. -ου) follow the rule for stems in -ο: ὑβριστότερος from ὑβριστής insolent.

c. Compounds of χάρις *favor* form the comparative and superlative as if they ended in -χαριτο-s: ἐπιχαριτώτερος from ἐπίχαρις *agreeable*.

B. BY -ΙΩΝ AND -ΙΣΤΟΣ.

253. A much less frequent ending of the comparative is -ίων, -ιον (stem -ιον-); of the superlative, -ιστος, -ιστη, -ιστον (stem -ιστο-).

These endings are applied, not to the stem of the positive, but to the *root* of the word. Hence a final vowel, or syllable -ρο-, in the stem of the positive disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-s <i>pleasant</i>	(ἡδ-ομαι <i>am pleased</i>)	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-s <i>swift</i>	(τάχ-ος <i>swiftness</i>)	θάσσω (for ταχ-ίων)	τάχ-ιστος
μέγ-α-s <i>great</i>	(μέγ-εθος <i>greatness</i>)	μείζων (for μεγ-ίων)	μέγ-ιστος
ἐχθ-ρό-s <i>hostile</i>	(ἐχθ-ος <i>hatred</i>)	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρό-s <i>shameful</i>	(αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος

a. In μείζων, for μεγ-ίων, the ι passes into the first syllable, as in ἀμείνων for αμεν-ίων. For -σσ- in θάσσω (θάπτων), see 67.

254. The following require special notice:

Positive.	Comparative.	Superlative.
1. ἀγαθός <i>good</i>	ἀμείνων βελτίων κρείσσω (κρείττων) λῶν	ἄριστος (ἀρ-ετή <i>virtue</i>) βέλτιστος κράτιστος (κράτ-ος <i>strength</i>) λῶστος

ἀμείνων, ἄριστος, refer more to *excellence* or *worth*; κρείσσω, κράτιστος, more to *power* and *superiority*. The opposite of κρείσσω is ἥσσω.

252 D. c. Hm. has ἀχαρίσ-τερος (for ἀχαριτ-τερος), from ἀχαρις *graceless*.

253 D. In Epic and Doric poetry -ίων (with short ι) is used. The forms in -ίων, -ιστος are much more frequent in poetry than in prose: thus (the starred forms are un-Homeric), *βαθίων, βάθιστος (βαθός *deep*),—θράσσω or *βραδίων, βάρδιστος or *βράδιστος (βραδύς *slow*),—*βράχιστος (βραχύς *short*),—γλυκίων (γλυκύς *sweet*),—ἐλέγχιστος (ἐλεγχείες plur. *infamous*),—*κιδίων, κιδιστος (κιδρός *glorious*),—μίσσω, μήκιστος, Dor. *μάκιστος (μακρός *long*),—οἰκτιστος (οἰκτρός *pitiable*),—πάσσω or *παχίων, πάχιστος (παχύς *thick*),—φιλίων, *φίλιστος (φίλος *dear*),—ώκιστος (ώκός *quick*).—Hd. has μέζων for μείζων.

254 D. 1. Hm. comp. ἀρείων: pos. κρατύς *powerful*, sup. κάρτιστος (64): comp. λωίων and λωίτερος.—Hd. and Dor. κρέσσω for κρείσσω.—Poet. βέλτερος, βέλτατος (not used in Hm.): φέρτερος *more excellent*, φέρτατος and φέριστος.

2. κακός <i>bad</i>	κακίων χείρων (<i>deterior</i>) ἥσων, ἥττων (<i>inferior</i>)	κάκιστος χείριστος ἥκιστα <i>adv. least of all</i>
3. μικρός <i>small</i>	μικρότερος μείων	μικρότατος
4. ὀλίγος <i>little, few</i>	(ὀλείζων <i>inscriptions</i>) ἐλάσων (ἐλάττων)	ὀλίγιστος <i>fewest</i> ἐλάχιστος <i>least</i>
5. πολὺς <i>much, many</i>	πλείων or πλέων (44) neut. πλέον, also πλείν	πλείστος
6. καλός <i>beautiful</i>	καλλίων	κάλλιστος (κάλλος <i>beauty</i>)
7. ῥᾶδιος <i>easy</i>	ῥᾶων	ῥᾶστος
8. ἀλγινός <i>painful</i>	ἀλγίων	ἄλγιστος (ἄλγος <i>pain</i>)

255. *Defective Comparison.*—The following adjectives are without the positive :

(πρὶν <i>before</i>)	πρότερος <i>prior</i> ὑστέρος <i>later, latter</i>	πρῶτος <i>primus</i> ῥίστατος <i>latest, last</i>
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a. A superlative ending *-atos* appears in ἔσχατος *extremus*; and in the (mostly poetic) forms νέατος *novissimus, last in place* (from νέος *novus*), and ὑπατος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic comp. ὑπέρτερος, *sup. superat*).

256. For the comparative and superlative may be used μᾶλλον *more*, μάλιστα *most*, with the positive : μᾶλλον ἄξιος *more worthy*, μάλιστα παρὰνέμος *most unlawful*. For participles this is the only mode of comparison.

2. Hm. comp. κακώτερος : χερείων, χερειότερος, χειρότερος : also the defective forms, D. S. χέρηϊ, A. S. χέρηα, N. P. χέρηες, neut. χέρηα.—Hd. ἔσων for ἥσων.

4. Hm. comp. ὀλίζων.

5. In the comp. Hm. has also the defective forms πλέες, πλέας.—Hd. contracts eo to eu : πλεῖν, πλεῖνες, for πλέον, πλέονες.

7. Hm. pos. ῥήϊδιος (also in Hd.); *adv.* ῥηιδίως, often ῥεῖα, ῥέα; *comp.* ῥηίτερος; *sup.* ῥηίτατος and ῥηίστος.

To the above add for Hm.

9. κερδίων, κέρδιστος (κερδαλέος *gainful, artful*, κέρδος *gain*).

10. ῥιγίων, ῥιγιστος *more, most dreadful* (ῥιγηλός Hes. *chilling*, ῥίγος *cold*).

11. κήδιστος (κηδεῖος *dear*, κῆδος *care*).

12. Poet. (not in Hm.) ὑψίων, ὕψιστος (ὕψηλός *high*, ὕψος *height*).

255 D. Doric πρᾶτος for πρῶτος. Hm. sometimes forms a comp. or sup. from a *substantive*: βασιλεύτερος, -τατος (from βασιλεύς *king*), κουρότερος (κοῖρος *youth*), κύντερος *more dog like* (κύων *dog*).

Other defectives in Hm. are: ὀπλότερος *younger*, ὀπλότατος,—ἀφάρτερος (ἄφαρ *forthwith*);—and several expressing place: παροίτερος (πάροιθεν *before*),—ὀπίστατος (ὀπίσθεν *behind*),—ἐπασσύτερος (ἄσσουν *nearer*),—μυχολίτατος (ἐν μύχῳ *in a recess*).—The ending *-atos* appears also in μέσστατος from μέσος *middle*.

FORMATION AND COMPARISON OF ADVERBS.

257. Adverbs are formed from adjectives by adding *-ως* to the stem. The stem takes the same form as before *-ων* in the genitive plural. The adverb has also the accent of the genitive plural, and is contracted when the latter is contracted.

Thus *δίκαιος* *just* (G. P. *δικαίων*), adv. *δικαίως* *justly*, *σοφός* *wise* (*σοφῶν*) *σοφῶς* *wisely*, *πᾶς* *whole, all* (*πάντων*) *πάντως* *wholly*, *ταχύς* *quick* (*ταχέων*) *ταχέως* *quickly*, *σαφής* *clear* (*σαφῶν* contr. from *σαφέων*), *σαφῶς* contr. from *σαφέως* *clearly*.

258. A less common ending of adverbs is *-α*: *ταχίς* *quick*, adv. *τάχα* *quickly*, in Attic prose *perhaps*, *ἅμα* *at the same time*, *μάλα* *very, much*. The comp. of *μάλα* is *μᾶλλον* (for *μαλ-ιον*, 66) *more*, the sup. *μάλιστα* *most*.—*εὖ* *well* is used as the adverb of *ἀγαθός* *good*.

259. For the comparative and superlative of adverbs, the *accusative neuter* of the adjective is commonly used; in the *singular* for the comparative, in the *plural* for the superlative: *σοφῶς* *wisely*, *σοφώτερον*, *σοφώτατα*; *καλῶς* *finely*, *κάλλιον*, *κάλλιστα*.

a. Forms in *-ως* also occur: *βεβαιοτέρως* *more firmly*, *καλλιόνως* *more finely*.

260. Adverbs in *-ω* (such as *ἄνω* *above*, *κάτω* *below*, *ἔσω* *within*, *ἔξω* *without*) make the comp. and sup. in *-ω*: *ἄνωτέρω*, *κατωτέρω*. So also *ἄπωτέρω* *further* from prep. *ἀπό* *from*, *περαιτέρω* *further* from *πέρα* *beyond*, *ἐγγυτέρω*, *ἐγγυτάτω* (or *ἐγγύτερον*, *ἐγγύτατα*) *from ἐγγύς* *near*, and a few others.

and *πύματος* *last*.—Hm. has *ὑστάτιος* for *ὑστατος*, and in the same sense *δεύτατος* (*δεύτερος* *second*). A strengthened sup. is Hm. *πρώτιστος* *first of all*.

258 D. Adverbs in *-α* are more frequent in Hm.: *κάρτα* *very* (*κρατύς*), *λίγα* *shrinkly* (*λιγύς*), *σάφα* *clearly* (*σαφής*), *ᾠκα* *quickly* (*ᾠκός*).

For *εὖ*, Hm. has *εἴ*, whenever the *υ* would be long by position: *εἴ* *γνοίην*. So too in compound words: *εἴζωνος*; yet rarely *εὖ*:- *εἴπλεκτος* or *εὐπλεκτος*.—Hm. has also a defective adj. *εἴς* or *ἡῖς*, A. S. *εἴν* or *ἡῖν*, also G. S. *εἴης*.

260 D. *ἐκάς* *far*, Hm. *ἐκαστέρω*, *-τάτω*,—*τῆλε* or *τηλοῦ* *far*, Hm. *τηλοτάτω*,—*ἄγχι* or *ἀγχοῦ* *near*, Hm. *ἄσσον* (for *αγχιον*, 67), also *ἄσσοτέρω*, *ἄγχιστα* (*ἄγχοτάτω* Hd.). The adj. *ἀγχότερος*, *ἀγχότατος*, and *ἄγχιστος* are post-Homeric.

PRONOUNS.

261. PERSONAL PRONOUNS.

	FIRST PERSON.	SECOND PERSON.	THIRD PERSON.
Sing. Nom.	ἐγώ <i>I</i>	σύ <i>thou</i>	
Gen.	ἐμοῦ, μοῦ	σοῦ	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Accus.	ἐμέ, μέ	σέ	ἐ
Dual N. A. V.	νώ	σφώ	
G. D.	νών	σφῶν	
Plur. Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφέεις <i>they</i>
Gen.	ἡμῶν	ὕμῶν	σφῶν
Dat.	ἡμῖν	ὕμῖν	σφίσι
Accus.	ἡμᾶς	ὕμᾶς	σφᾶς

261 D. *Personal Pronouns in the Dialects.*—Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τύνῃ)	
G.	ἐμέο, ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ἐο), εῖ (εῖο, ἐθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οἱ, (έοι)
A.	ἐμέ, μέ	σέ	(ἐ), (έέ), μίν
Dual.	(νώϊ, νώ) (νώιν)	(σφῶϊ, σφώ) (σφῶϊν)	(σφῶέ) (σφῶϊν)
P. N.	ἡμεῖς, (ἄμμες)	ὑμεῖς, (ῥμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμέλων)	ὕμέων, (ὕμέλων)	σφέων, (σφέλων)
D.	ἡμῖν, (ἄμμι)	ὕμῖν, (ῥμμι)	σφίσι, σφί
A.	ἡμέας, (ἄμμε)	ὕμέας, (ῥμμε)	σφέας, σφέ

ἐγών is used before vowels (87 D). The datives σοί and τοί are distinguished in the same way as ἐμοί and μοί (263). The forms with -μμ-, ἄμμες, ῥμμες, belong to the (Lesbian) Aeolic.

a. For μίν, the Dor. and Trag. have νίν: both are enclitic, both used in all genders, and νίν is sometimes plural.—In Hd. and Trag. σφέ is sometimes singular.—In Hd. σφίσι (not σφί) is reflexive: he has also a neut. plur. σφέα.

b. The Dor. has N. S. ἐγών even before a consonant, τύ (tu) for σύ, G. τεῦ, τεῦς, D. τοί for σοί; also ἐμίν, τίν, ἴν for ἐμοί, σοί, οἱ, A. τέ, enclitic τύ, for σέ. N. P. ἄμές, ὕμές G. ἄμέων, D. ἄμῖν, A. ἄμέ, ὕμέ, and ψέ for σφέ. Of these Pind. has only τύ, τοί, τίν.

262. The stems of the singular are $\epsilon\mu\epsilon$ - (Lat. *me*), $\sigma\epsilon$ - (*te*), $\acute{\epsilon}$ - (*se*). But the nominative is differently formed: $\acute{\epsilon}\gamma\acute{\omega}$, $\sigma\acute{\upsilon}$; and in the third person is entirely wanting. The stems of the dual are $\nu\omega$ - (Lat. *no-s*), $\sigma\phi\omega$ -. The stems of the plural are $\acute{\eta}\mu\epsilon$ -, $\acute{\upsilon}\mu\epsilon$ -, $\sigma\phi\epsilon$:- ϵ - is contracted with most of the endings (cf. 261 D).

263. The forms mentioned in the list of *enclitics* (113 a) lose their accent when there is no emphasis upon the pronoun; and in the first person singular the shorter forms ($\mu\omicron\upsilon$, $\mu\omicron\iota$, $\mu\acute{\epsilon}$) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms ($\acute{\epsilon}\mu\omicron\upsilon$, $\acute{\epsilon}\mu\omicron\iota$, $\acute{\epsilon}\mu\acute{\epsilon}$) are used in the first person. So also, in general, after prepositions. Thus $\delta\omicron\kappa\epsilon\iota \mu\omicron\iota$ *it seems to me*, $\acute{\epsilon}\mu\omicron\iota \omicron\upsilon \sigma\omicron\iota \tau\omicron\upsilon\tau\omicron \acute{\alpha}\rho\epsilon\sigma\kappa\epsilon\iota$ *this pleases me, not thee*; $\pi\alpha\rho' \acute{\epsilon}\mu\omicron\upsilon$ *from me* (not $\pi\alpha\rho\acute{\alpha} \mu\omicron\nu$), $\acute{\epsilon}\pi\iota \sigma\omicron\iota$ *upon thee* (not $\acute{\epsilon}\pi\iota \sigma\omicron\iota$): yet $\pi\rho\acute{\omicron}\varsigma \mu\epsilon$ *to me* frequently occurs.

264. The genitive, dative, and accusative plural of the first and second persons, when unemphatic, sometimes throw the accent on the first syllable: $\acute{\eta}\mu\omega\nu$, $\acute{\upsilon}\mu\omega\nu$; the last syllable of the dative and accusative is then usually shortened: $\acute{\eta}\mu\upsilon\tau$, $\acute{\upsilon}\mu\alpha\varsigma$. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write $\acute{\eta}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$.

INTENSIVE PRONOUN.

265. The intensive pronoun $\alpha\upsilon\tau\acute{o}$ -s *self* (Lat. *ipse*) is inflected

$\alpha\upsilon\tau\acute{o}\varsigma$	$\alpha\upsilon\tau\acute{\eta}$	$\alpha\upsilon\tau\acute{o}$
$\alpha\upsilon\tau\omicron\upsilon$	$\alpha\upsilon\tau\acute{\eta}\varsigma$	$\alpha\upsilon\tau\omicron\upsilon$ etc.,

like $\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$ (222), except that the neuter singular, in the nominative and accusative, does not take - ν .

Preceded by the article, $\acute{o} \alpha\upsilon\tau\acute{o}\varsigma$, $\acute{\eta} \alpha\upsilon\tau\acute{\eta}$, $\tau\acute{o} \alpha\upsilon\tau\acute{o}$ (or with crasis, 77 b, $\alpha\upsilon\tau\acute{o}\varsigma$, $\alpha\upsilon\tau\acute{\eta}$, $\tau\alpha\upsilon\tau\acute{o}$, also $\tau\alpha\upsilon\tau\acute{o}\nu$), it signifies *the same* (Lat. *idem*). The neut. plur. $\tau\alpha\upsilon\tau\acute{\alpha}$, for $\tau\acute{\alpha} \alpha\upsilon\tau\acute{\alpha}$, must not be confounded with $\tau\alpha\upsilon\tau\alpha$ *these* (272).

a. In the oblique cases, it also serves as a personal pronoun of the third person: *him, her, it*.

REFLEXIVE PRONOUNS.

266. The reflexive pronouns are formed from the stems of the personal pronouns compounded with $\alpha\upsilon\tau\acute{o}\varsigma$. They have no nominative. In the plural both stems are declined together, yet the third person plural has also the compound form.

265 D. For Ionic crasis in $\omega\tau\acute{o}\varsigma$ (Hm.), $\omega\tau\acute{o}\varsigma$ (Hd.), see 77 D.

266 D. Hm. always has the separate forms, even in the sing.: $\acute{\epsilon}\mu\acute{\epsilon} \alpha\upsilon\tau\acute{o}\nu$, $\omicron\iota \alpha\upsilon\tau\acute{\omega}$, not $\acute{\epsilon}\mu\alpha\upsilon\tau\acute{o}\nu$, $\acute{\epsilon}\alpha\upsilon\tau\acute{\omega}$.—For $\acute{\epsilon}\mu\alpha\upsilon\tau\omicron\upsilon$, etc., Hd. has $\acute{\epsilon}\mu\epsilon\omega\upsilon\tau\omicron\upsilon$, etc.; and in like manner $\sigma\epsilon\omega\upsilon\tau\omicron\upsilon$, $\acute{\epsilon}\omega\upsilon\tau\omicron\upsilon$ (14 D).

	<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Sing. G.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς	ἐαυτοῦ, -ῆς
D.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ	ἐαυτῷ, -ῇ
A.	ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἐαυτόν, -ήν, -ό
	<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Plur. G.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἐαυτῶν OR σφῶν αὐτῶν
D.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς OR σφίσιν αὐτοῖς, -αῖς
A.	ἡμᾶς αὐτούς, -άς	ὑμᾶς αὐτούς, -άς	ἐαυτούς, -άς, -ά OR σφᾶς αὐτούς, -άς

a. σεαυτοῦ and ἐαυτοῦ are often contracted: σαυτοῦ, σαυτῆς; αὐτοῦ, αὐτῆς, etc.

267. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (265): ἄλλος, ἄλλη, ἄλλο.

RECIPROCAL PRONOUN.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλᾱς	ἀλλήλοι

a. It is formed from the stem of ἄλλος (267), compounded with itself, ἀλλ-ηλο- (for αλλ αλλο-).

POSSESSIVE PRONOUNS.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are :

ἐμός	ἐμή	ἐμόν	<i>my, mine.</i>	ἡμέτερος	-ᾱ	-ον	<i>our, ours.</i>
σός	σή	σόν	<i>thy, thine.</i>	ἐμέτερος	-ᾱ	-ον	<i>your, yours.</i>
ός	ῆ	όν	<i>his (her, its) own.</i>	σφέτερος	-ᾱ	-ον	<i>their own.</i>

a. ὅς is never used in Attic prose, seldom in Attic poetry.

269 D. Hm. has also τεός (also Doric, = *tuus*) *thy*, ἐός *his*; ἐμός *our* (properly Dor.), ὁμός, σφός; also (from the dual stems νω-, σφω-) νᾶϊτερος, σφωϊτερος.

ARTICLE AND DEMONSTRATIVE PRONOUNS.

270. The article δ , η , $\tau\acute{o}$ *the*, has the two stems δ - and $\tau\omicron$ -. For its inflection see 272.

271. The most important demonstrative pronouns are :

$\delta\delta\epsilon$	$\eta\eta\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	<i>this (here)</i>
$\omicron\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$	<i>this, that</i>
$\epsilon\kappa\epsilon\iota\upsilon\omicron\varsigma$	$\epsilon\kappa\epsilon\iota\upsilon\eta$	$\epsilon\kappa\epsilon\iota\upsilon\omicron$	<i>that (there, yonder)</i>

$\delta\delta\epsilon$ is formed from the article and the demonstrative ending $-\delta\epsilon$ (enclitic) : it is declined like the article, with $-\delta\epsilon$ added to each form.

$\omicron\upsilon\tau\omicron\varsigma$ follows the article in respect to the *h* or *t* at the beginning. It takes *av* in the penult, wherever the last syllable has an *a*-sound (*a*, η) ; but *ou* where it has an *o*-sound (*o*, ω , *ou*).

$\epsilon\kappa\epsilon\iota\upsilon\omicron\varsigma$ is declined like $\alpha\upsilon\tau\acute{o}\varsigma$ (265).

272.

S. N.	δ	η	$\tau\acute{o}$	$\delta\delta\epsilon$	$\eta\eta\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\omicron\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$
G.	$\tau\omicron\upsilon$	$\tau\eta\varsigma$	$\tau\omicron\upsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\eta\varsigma\delta\epsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\upsilon$	$\tau\alpha\upsilon\tau\eta\varsigma$	$\tau\omicron\upsilon\tau\omicron\upsilon\omicron$
D.	$\tau\tilde{\omega}$	$\tau\tilde{\eta}$	$\tau\tilde{\omega}$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\tilde{\eta}\delta\epsilon$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\omega$	$\tau\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron\omega$
A.	$\tau\acute{o}\nu$	$\tau\eta\grave{\nu}$	$\tau\acute{o}$	$\tau\acute{o}\nu\delta\epsilon$	$\tau\eta\grave{\nu}\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\omicron\nu$	$\tau\alpha\upsilon\tau\eta\nu$	$\tau\omicron\upsilon\tau\omicron\tau\omicron$
Dual.	$\tau\acute{\omega}$	$\tau\acute{\omega}$	$\tau\acute{\omega}$	$\tau\acute{\omega}\delta\epsilon$	$\tau\acute{\omega}\delta\epsilon$	$\tau\acute{\omega}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\omega$	$\tau\omicron\upsilon\tau\omicron\omega$	$\tau\omicron\upsilon\tau\omicron\omega$
	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\iota\nu$	$\tau\omicron\upsilon\tau\omicron\iota\nu$	$\tau\omicron\upsilon\tau\omicron\iota\nu$
P. N.	$\omicron\iota$	$\alpha\iota$	$\tau\acute{\alpha}$	$\omicron\iota\delta\epsilon$	$\alpha\iota\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\omicron\upsilon\tau\omicron\iota$	$\alpha\upsilon\tau\alpha\iota$	$\tau\alpha\upsilon\tau\alpha$
G.	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\omega\nu$	$\tau\omicron\upsilon\tau\omicron\omega\nu$	$\tau\omicron\upsilon\tau\omicron\omega\nu$
D.	$\tau\omicron\iota\varsigma$	$\tau\alpha\iota\varsigma$	$\tau\omicron\iota\varsigma$	$\tau\omicron\iota\varsigma\delta\epsilon$	$\tau\alpha\iota\varsigma\delta\epsilon$	$\tau\omicron\iota\varsigma\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\iota\varsigma$	$\tau\alpha\upsilon\tau\alpha\iota\varsigma$	$\tau\omicron\upsilon\tau\omicron\iota\varsigma$
A.	$\tau\omicron\upsilon\varsigma$	$\tau\acute{\alpha}\varsigma$	$\tau\acute{\alpha}$	$\tau\omicron\upsilon\varsigma\delta\epsilon$	$\tau\acute{\alpha}\varsigma\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$	$\tau\alpha\upsilon\tau\alpha\varsigma$	$\tau\alpha\upsilon\tau\alpha$

a. Separate feminine forms for the dual, $\tau\acute{\alpha}\tau\alpha\iota\nu$, $\tau\acute{\alpha}\delta\epsilon\tau\alpha\iota\nu\delta\epsilon$, $\tau\alpha\upsilon\tau\acute{\alpha}\tau\alpha\iota\nu$, are rare, and perhaps not Attic.

b. When used as demonstrative, \acute{o} , η , $\acute{o}\iota$, $\alpha\iota$ are best written with an accent, \acute{o} , η , $\acute{o}\iota$, $\acute{\alpha}$.

c. The adverb of $\delta\delta\epsilon$ is $\delta\delta\epsilon$, that of $\omicron\upsilon\tau\omicron\varsigma$ is $\omicron\upsilon\tau\omicron\omega\varsigma$ or $\omicron\upsilon\tau\omicron\omega$ (88 c), *thus, so*.

belonging to us (you) both.— $\acute{\alpha}\mu\acute{o}\varsigma$ (also written $\acute{\alpha}\mu\acute{o}\varsigma$) is found in Attic poetry for $\acute{\epsilon}\mu\acute{o}\varsigma$.— $\acute{\upsilon}\varsigma$ is sometimes used without reference to the third person, in the sense of *own*.

271 D. For $\epsilon\kappa\epsilon\iota\upsilon\omicron\varsigma$ the poets have $\kappa\epsilon\iota\upsilon\omicron\varsigma$.

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms: G. S. $\tau\omicron\iota\omicron$, G. D. $\tau\omicron\iota\nu$, N. P. $\tau\omicron\iota$, $\tau\alpha\iota$, G. Fem. $\tau\acute{\alpha}\omega\nu$.

273.—*Demonstratives of Quantity, Quality, and Age.*—These were *τόσος, τοῖος, τηλίκος*, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσούσδε	τοσίῃδε	τοσόνδε	<i>so much, so many</i>
τοιούσδε	τοιᾷδε	τοιόνδε	<i>such (in quality)</i>
τηλικόσδε	τηλικήδε	τηλικόνδε	<i>so old, so great</i>
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	<i>so much, so many</i>
τοιούτος	τοιαύτη	τοιούτο(ν)	<i>such (in quality)</i>
τηλικούτος	τηλिकाύτη	τηλικούτο(ν)	<i>so old, so great</i>

The last three are declined like *οὗτος*; but the neuter singular, in the nominative and accusative, has two forms, with and without *-ν*: *τοσοῦτο* and *τοσοῦτον*, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *-ι, iota paragogicum*, before which the short vowels (*a, e, o*) are elided: *οὔτοστί, αὐτήι, τουτέι, ταυτέι, ὀδέι, τοισδέι, ἐκειωντί*. The particle *γέ* is sometimes put between: *τουτογι*.

RELATIVE PRONOUN.

275. The relative pronoun is *ὅς, ἣ, ὃ who, which*.

S. N.	ὅς	ἣ	ὃ	D. N. A.	ὧ	ῳ	ῳ	P. N.	οἷ	αἷ	ᾧ
G.	οὗ	ῆς	οῦ	G. D.	οῖν	οῖν	οῖν	G.	ῶν	ᾧν	ᾧν
D.	ῷ	ῇ	ῳ					D.	οῖς	αῖς	οῖς
A.	ὅν	ἣν	ὃ					A.	οῖς	αῖς	ᾧ

a. Separate feminine dual forms, *ᾗ* and *αῖν*, are seldom or never used in Attic.

b. *ὅς* is used as a *demonstrative* in the phrases *καὶ ὅς ἔφη* and *he said*, *ἦ δ' ὅς* said *he*. In the plural we have *καὶ οἳ* and *they*; in which *οἳ* may be taken as the article (272 b).

D. *τοῖσι, τῇσι*, or *τῇς*. For *τοῖσδε* Hm. rarely has *τοῖσδεσσι* or *τοῖσδεσι*. The forms *τοί, ταί* are also Doric.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοισίδε, τησίδε*.

273 D. Hm. has *τόσσοι* for *τόσοι* (47 D).

275 D. Hm. has also *ὅ* for *ὅς*; *ὅου*, properly written *ὄο*, for *οῦ*; *ἕης* for *ῆς*: the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has *ὅς, ἣ, οἷ, αἷ*: for all other forms of the relative he uses the article *τό, τοί, τῇς*, etc., except after certain prepositions: *παρ' ὧ, ἐξ οῦ*.—This use of the article (*τ*-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are *ὅσος* *as much as*, *οἷος* *of which sort*, *ἡλικός* *of which age*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

277. The interrogative pronoun is *τίς*, *τί* *who? which?* The same word when *enclitic* is the indefinite pronoun, *some*, *any*.

	INTERROGATIVE.		INDEFINITE.	
Sing. Nom.	M. F. <i>τίς</i>	N. <i>τί</i>	M. F. <i>τις</i>	N. <i>τι</i>
Gen.	<i>τίνος, τοῦ</i>		<i>τινός, τοῦ</i>	
Dat.	<i>τίνι, τῷ</i>		<i>τινί, τῷ</i>	
Acc.	<i>τίνα</i>	<i>τί</i>	<i>τινά</i>	<i>τι</i>
Dual N. A. V.	<i>τίνε</i>		<i>τινέ</i>	
G. D.	<i>τίνοιν</i>		<i>τινοῖν</i>	
Plur. Nom.	<i>τίνες</i>	<i>τίνα</i>	<i>τινές</i>	<i>τινά</i>
Gen.	<i>τίνων</i>		<i>τινῶν</i>	
Dat.	<i>τίσι</i>		<i>τισί</i>	
Acc.	<i>τίνας</i>	<i>τίνα</i>	<i>τινάς</i>	<i>τινά</i>

a. The acute accent of *τίς*, *τί* interrogative never changes to the grave (see 108).

b. *ἄττα* (never enclitic, Hm. *ἄσσα*) is sometimes used for the indefinite *τινά*.

278. Other interrogative pronouns are *πότερος* *which of two?* *πόσος* *how much?* *ποῖος* *of what sort?* *πηλίκος* *how old or large?* *πότερος* and (with different accent) *ποσός*, *ποιός* are also indefinite.

279. Another indefinite pronoun is *δεῖνα* *so and so, what's his name*, used in colloquial speech, always with preceding article: *ὁ (ἡ, τὸ) δεῖνα*. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing. N. <i>ὁ δεῖνα</i>	Plur. N. <i>οἱ δεῖνες</i>
G. <i>τοῦ δεῖνος</i>	G. <i>τῶν δεῖνων</i>
D. <i>τῷ δεῖνι</i>	_____
A. <i>τὸν δεῖνα</i>	A. <i>τοὺς δεῖνας</i>

276 D. Hm. has often *ὅσος* for *ὅσος* (47 D); once *ὁσσάτιος*.

277 D. The Ion. (Hm. Hd.) has G. S. *τέο, τεῦ*, D. *τέφ*, G. P. *τέων*, D. *τέοισι*.

278 D. Hd. has *κ-* for *π-* in the interrogatives and indefinites: *κότερος*, *κόσος*, *κοῖος*; so the adverbs *κοῦ*, *κότε*, etc. Cf. Lat. *qu-* in *quis*, *quot*, *qualis*, etc.

INDEFINITE RELATIVE PRONOUN.

280. The indefinite relative ὅστις, ἥτις, ὃ τι *whoever, whichever*, is formed by uniting the relative ὅς with the indefinite τις, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου
Dat.	ὧτινι, ὅτῳ	ἥτινι	ὧτινι, ὅτῳ
Acc.	ὅντινα	ἥντινα	ὃ τι
Dual N. A. V.	ὧτινε	ἥτινε	ὧτινε
G. D.	οἷντινολν	οἷντινολν	οἷντινολν
Plur. Nom.	οὔτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, ὅτων	ῶντινων	ὧντινων, ὅτων
Dat.	οἷστίσι, ὅτοις	αἰστίσι	οἷστίσι, ὅτοις
Acc.	οὗστινας	ἄστινας	ἅτινα

a. The shorter forms ὅτου, ὅτῳ, ὅτων, ὅτοις are invariably used in the older Attic, and ὅτου, ὅτῳ are at all times much more common than οὗτινος, ὧτινι.

b. For ἅτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (277 b).

281. Other indefinite relatives (cf. 278) are ὁ-πότερος *whichever* (of two), ὁ-πόσος *however much*, ὁ-ποῖος *of whatever sort*, ὁ-πῆλίκος *of whatever age or size*.

CORRELATION OF PRONOUNS.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in ὁ-πόσος, ὁ-ποῖος, etc (281).

S. (ὅτις)	N. (ὃ τι)	P.	N. ἅσσα
ὅτεν (ὅττεο, ὅττεν)		ὅτεων	
ὅτεφ		ὀτέοισι	
(ὅτινα)	N. (ὃ τι)	(ὅτινας)	N. ἅσσα

The forms not in () occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles π in the indefinite relatives: ὁππότερος, ὁπποῖος; and in adverbs ὅππως, ὁππότε, etc. (47 D).

Hd. has ὁκότερος, ὁκόσος, etc.; and in adverbs ὅκου, ὁκόθεν, etc. Cf. 278 D.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς <i>who?</i> <i>which? what?</i>	τις <i>some</i>	ὅδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	έτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(τόσος) { <i>so</i> τοσόσδε { <i>much,</i> τοσοῦτος { <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποιός <i>of</i> <i>some sort</i>	(τοιός) <i>such</i> τοιόσδε τοιιοῦτος	οἷος, ὁποῖος <i>of which sort</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some</i> <i>age, size</i>	(τηλίκος) } <i>so old,</i> τηλικόσδε { <i>large</i> τηλικούτος	ἡλίκος, ὁπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

283. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>there</i>	οἷ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθέν <i>from</i> <i>some place</i>	(ἐνθεν) ἐνθένδε, ἐντεῖθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποί <i>to</i> <i>some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	πότε <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at</i> <i>what time?</i>		(τηνίκα) { <i>at</i> τηνικάδε { <i>that</i> τηνικαῦτα { <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which</i> <i>way? how?</i>	πῇ <i>some way,</i> <i>somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ἥ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	(ὥς) ὥδε, οὕτω(s) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (113 b).

a. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκείσε thither*.

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: *καὶ ὥς even thus*, *οὐδ' ὥς, μηδ' ὥς not even thus*; *ἐνθα μὲν . . . ἐνθα δέ here . . . there*; so *ἐνθεν μὲν . . . ἐνθεν δέ*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly *relative*, *ἐνθα* being used instead of *οὐ* and *οἶ*, *ἐνθεν* instead of *ὅθεν*.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δή, ὅστις δή ποτε, ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισιν, ὅστισιν, ὅστισιν*. With the same force, *τις* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν of what sort soever*.

286. The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

287. Observe also the *negative* pronouns and adverbs: *οὔτις, μήτις no one* (poet. for *οὐδεῖς, μηδεῖς*, 290 a; in prose only *οὔτι, μήτι not at all*), *οὐδέτερος, μηδέτερος neither of two*, *οὐδαμοῦ, μηδαμοῦ nowhere*, *οὐδαμῇ, μηδαμῇ in no way*, *οὐδαμῶς, μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

283 D. Poetic are *πόθι = ποῦ, ποθί = ποῦ, ὅθι = οὗ; τόθι there; τόθεν thence*;—also *ἥμος, τῆμος* (Dor. *ἄμος, τᾶμος*) = *ὅτε, τότε*.—For Att. *έως as long as, τέως so long*, Hm. has also *είως, τείως*, and sometimes *είος, τείος*. In the same sense, he has *ἕφρα, τόφρα*. Beside *ἦ*, he has the form *ἦχι*, but uses both only in the local meaning, *which way, where*: for *ποί, ὅποι*, he always uses *πόσε, ὀππόσε*.—For *ἐνθαῦτα, ἐνθεῦτεν* in Hd., see 74 D.

a. For *ἐκεῖ*, etc., the poets use *κεῖθι, κεῖθεν, κεῖσε* (271 D).

284 D. The demonstrative *ὥς* (distinguished by its accent from the relative *ὡς as*, 120) is frequent in Epic poetry: it is sometimes written *ῶς*. The poets have also *τάς = οὕτως*.

288 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, *δώδεκα, δυνάδεκα, and δυοκαίδεκα*; 20, *εἴκοσι and ἐλείκοσι*; 30, *τρίηκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα and ἐννήκοντα*; 200 and 300, *δικήκοιοι, τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι, δεκάχιλοι*. He has also the ordinals 5d, *πρίτατος*; 4th, *τέττατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *εἰνατος*; 12th, *δυνωδέματος*; 20th, *εἰκοστός*; together with the Attic form of each.

		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2	β'	δύο	δεύτερος	δῖς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρεισκαίδεκα	τρισκαιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ις'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ις'	ἐπτακαίδεκα	ἐπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾶκόσιοι, -αι, -α	διᾶκοσιοστός	διᾶκοσιάκις
300	τ	τριᾶκόσιοι, -αι, -α	τριᾶκοσιοστός	
400	υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ψ'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	ω	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900	Ϟ	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	α	χίλιοι, -αι, -α	χίλιοστός	χιλιάκις
2,000	β	δισχίλιοι, -αι, -α	δισχίλιοστός	
3,000	γ	τρισχίλιοι, -αι, -α	τρισχίλιοστός	
10,000	ι	μύριοι, -αι, -α	μῦριοστός	μῦριάκις

Hd. has *δυῶδεκα* (*δυαδέκατος*), *τρίηκοντα* (*τριηκοστός*), *ὀγδώκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τριηκόσιοι*: for *ἐνατος* he has *εἵνατος*, and so *εἵνάκις*, *εἵνακόσιοι*, *εἵνακισχίλιοι*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. the ordinal *πέμπτος*.

289. NOTATION.—The letters from α' to θ' denote units 1—9, ς' (for former \mathcal{F} , *vau*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, κ' (*koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, Σ (*sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\theta' = 1859$.

a. *Sampi*, like *vau* and *koppa* (γ), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus ϕ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

290. The cardinal numbers from 1 to 4 are *declinable*:

one			two		three		four	
εἷς	μία	ἓν	N. A. δύο		τρεῖς	τρία	τέσσαρες	τέσσαρα
ἑνός	μῆς	ένός	G. D. δυοῖν		τριῶν		τεσσάρων	
ἐνί	μῆζ	ἐνί			τρισί		τέσσαρσι	
ἑνα	μίαν	έν			τρεῖς	τρία	τέσσαρας	τέσσαρα

a. Like $\epsilonἷς$, are declined oὐδεῖς , oὐδεμία , oὐδέν , and μηδεῖς , *no one*: these are found also in the plural. They may be written in two words for emphasis: oὐδὲ εἷς *not a soul*; and ἄν or a preposition may be interposed: μηδ' ἄν εἷς , oὐδὲ παρ' ἑνός .

b. With a *plural* noun δυο is sometimes used without inflection. The forms δυεῖν and δυσί belong to late Greek.

c. For $\sigma\sigma$ in τέσσαρες and all its forms, $\tau\tau$ is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable*. Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13 τρισκαίδεκα also occurs. For the ordinals 13th—19th separate forms are also found: $\text{τρίτος καὶ δέκατος}$, etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	Ordinal.
πέντε καὶ εἴκοσι	πέμπτος καὶ εἰκοστός
εἴκοσι καὶ πέντε	εἰκοστός καὶ πέμπτος
εἴκοσι πέντε	πέντε καὶ εἰκοστός

Cf. $\text{τῷ ἐνὶ καὶ τριακοστῷ ἔτει}$ (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem. ἴα , ἴης , ἴῃ , ἴαν , with D. S. neut. ἰῷ .

2. Hm. has δύο and δύω , both indeclinable; also Du. δοιώ , Pl. δοιοί . -αί, -ά, D. δοιοῖσι , A. δοιούς , -ās, -ά.—Hd. with δύο , δυοῖν , has G. P. δυνῶν , D. δυοῖσι ; also δύο indeclinable.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).—Hd. τέσσερες (so 14 τεσσερεσκαίδεκα sometimes indeclinable, and 40 τεσσεράκοντα).—Dor. τέτορες , D. τέτρασι .

a. Of oὐδεῖς , μηδεῖς , Hm. has only oὐδέν , μηδέν , oὐδενί .

292. The numbers 18, 19 are commonly expressed by ἐνὸς (or δυοῖν) δέοντες εἴκοσι *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; ναυσὶ μιᾶς δεοῦσαις πεντήκοντα *with 49 ships*. So too the ordinals: δυοῖν δέοντι τριᾶκοστῷ ἔτει *in the 28th year*.

293. Examples of *fractional expressions* are: ἥμισυς (229 a) $\frac{1}{2}$; ἡμιτάλαντον *half a talent*; —ἡμιόλιος $1\frac{1}{2}$; τρία ἡμιτάλαντα $1\frac{1}{2}$ talents; τρίτον ἡμιτάλαντον $2\frac{1}{2}$ talents; —τριτημόριον $\frac{1}{3}$, τεταρτημόριον $\frac{1}{4}$; —ἐπίτριτος $1\frac{1}{3}$; —τὰ δύο μέρη (*duae partes*) $\frac{2}{3}$; τὰ τρία μέρη $\frac{3}{4}$; τῶν πέντε αἱ δύο μοῖραι $\frac{2}{5}$.

294. To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrogative ποστός (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative ὁπόστος.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together, two by two*, etc.

b. *Multiplicatives*, in -πλοῦς (from -πλοος, Lat. *-plex*): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in -πλάσιος: διπλάσιος *twice as much* (δὺς τοσοῦτος), τριπλάσιος *three times as much*, etc., πολλαπλάσιος *many times as much*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in -άς: μονάς (μονάδ-ος) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μῦριάς: hence τρεῖς μῦριάδες = 30,000.

296. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),

ἕκαστος (with superlative ending) *each* (of any number),

ἄμφω, G. D. ἄμφοιν, *both* (Lat. *ambo*), for which ἀμφοτέρω, -αι, -α is commonly used.

297. Observe also the adverbs in -άκις, πολλάκις, *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

295 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; also διπλήσιος, τριπλήσιος, etc., as if for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

297 D. Adverbs in -άκις sometimes lose -s in poetry: ὁσσάκι Hm., see 88 D.

VERBS.

298. VOICES.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. MODES.—Each voice has six modes :

the *indicative*, *subjunctive*, *optative*, and *imperative* ;
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in *-τός* and *-τέος* are like participles, though less clearly distinguished from ordinary adjectives.

300. TENSES.—The tenses of the *indicative* mode are seven :
the *present*, and *imperfect* (for continued action) ;
the *aorist*, and *future* (for indefinite action) ;
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three :

the *present* (for continued action) ;
the *aorist* (for indefinite action) ;
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the *indicative* are also distinguished as

1. *Principal* tenses : the *present*, *future*, *perfect*, and *future perfect* ; which express present or future time ;

2. *Past* tenses : the *imperfect*, *aorist*, and *pluperfect* ; which express past time.

302. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

300 D. The future and future perfect optatives are never found in Hm.

303. TENSE-SYSTEMS.—The different forms of the verb are divided into the following *systems* of tenses :

1. the *present* system including the *Present* and *Imperfect*.
2. the *future* system “ *Future Active* and *Middle*.
3. the *first aorist* system “ 1st *Aorist Active* and *Middle*.
4. the *second aorist* system “ 2d *Aorist Active* and *Middle*.
5. the *first perfect* system “ 1st *Perf.* and 1st *Plup. Act.*
6. the *second perfect* system “ 2d *Perf.* and 2d *Plup. Act.*
7. the *perfect middle* system “ *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system “ 1st *Aor.* and 1st *Fut. Pass.*
9. the *second passive* system “ 2d *Aor.* and 2d *Fut. Pass.*

304. a. The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

b. Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

c. The ‘principal parts’ of a verb are the first person singular indicative of every system used in it. Thus:

λέω, λῶσω, ἔλῳσα, λέλυκα, λέλυμαι, ἐλύθην (see 313).

305. STEMS.—Each tense-system has a separate stem, called a *tense-stem*.

a. The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

b. Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

306. INFLECTION.—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

307. THEMES AND ROOTS.—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus *τι-* (present *τίω honor*) is a root; *τιμα-* (present *τιμάω*) is a longer theme.

a. The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

308. PRIMITIVE AND DENOMINATIVE VERBS.—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs $\lambda\acute{\epsilon}\omega$ *loose* and $\tau\acute{\iota}\omega$ *honor* are from the roots $\lambda\nu$ - and $\tau\iota$ -; the denominative verbs $\phi\acute{\iota}\lambda\acute{\epsilon}\omega$ *love* and $\tau\acute{\iota}\mu\acute{\alpha}\omega$ *honor* are from the themes $\phi\acute{\iota}\lambda\epsilon$ -, $\tau\acute{\iota}\mu\alpha$ -, which are the stems $\phi\acute{\iota}\lambda\omicron$ -, $\tau\acute{\iota}\mu\acute{\alpha}$ - of the nouns $\phi\acute{\iota}\lambda\omicron\varsigma$ *dear* and $\tau\acute{\iota}\mu\acute{\eta}$ *honor*, slightly modified.

a. The following practical rule will *generally* serve to distinguish the two kinds of verbs. Primitive are verbs in $-\mu\iota$ (311 c), and verbs in $-\omega$ of *two* syllables in the present indicative active, as $\lambda\acute{\epsilon}\gamma\omega$ *speak* (or *three* syllables in the middle, as $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$ *fight*, deponent). Others are denominative.

309. Verbs are named *mute-verbs*, *liquid-verbs*, *vowel-verbs*, etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. VARIABLE VOWEL.—The final vowel of a tense-stem is said to be *variable* when it is $-\omicron$ - in some of the forms and $-\epsilon$ - in others. Thus $\lambda\acute{\upsilon}\omicron$ - $\mu\epsilon\nu$ *we loose* but $\lambda\acute{\upsilon}\epsilon$ - $\tau\epsilon$ *you loose*. The sign for the variable vowel is $-\omicron^{\epsilon}$.

Thus $\lambda\acute{\upsilon}\omicron^{\epsilon}$ - means that the stem is sometimes $\lambda\acute{\upsilon}\omicron$ - and sometimes $\lambda\acute{\upsilon}\epsilon$ -. It may be read ' $\lambda\acute{\upsilon}\omicron$ - or $\lambda\acute{\upsilon}\epsilon$ '.

a. The subjunctive has also a *long* variable vowel, $-\omega^{\eta}$ -.

311. THE MI-FORM.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *$\mu\iota$ -form*. See 383 and 385.

The Present and Second Aorist systems are inflected according to the $\mu\iota$ -form when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The $\mu\iota$ -form is thus called, because when the present indicative active is so inflected, its first person singular ends in $-\mu\iota$.

c. Verbs whose present system has the $\mu\iota$ -form are called 'verbs in $-\mu\iota$ '; and those whose present system has the common form, 'verbs in $-\omega$.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb $\lambda\acute{\epsilon}\omega$ *loose*, the meanings of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. ($\epsilon\acute{\alpha}\nu$) $\lambda\acute{\epsilon}\omega$ (*if*) *I loose*; Opt. ($\epsilon\iota$) $\lambda\acute{\epsilon}\omicron\mu\iota$ (*if*) *I should loose*.

The meanings of the *passive* may be inferred from those of the active; thus $\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ *I am loosed*, etc. The middle of $\lambda\acute{\epsilon}\omega$ means *to loose for one's self* (*deliver, ransom*): so $\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ *I loose for myself*, and so on.

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	λύω <i>I loose (or am loosing)</i> ἐλυον <i>I was loosing</i>	λύσω <i>I shall loose</i>	ἔλυσα <i>I loosed</i> λύσω	ἔλυκα <i>I have loosed</i> ἐκέλευν <i>I had loosed</i> ἔλυκα
	Sub.	λύω		λύσθαι	ἔλυμαι
	Opt.	λύομαι	λύσομαι	λύσθαι	ἔλυμαι
	Imv.	λύε loose	λύεσθαι	λύσθαι	ἔλυμαι
Middle.	Ind.	λύομαι <i>I loose for myself</i> ἐλύομαι	λύσομαι	ἔλυσάμην λύσσομαι	ἔλυσμαι ἐκέλευν
	Sub.	λύομαι	λύσομαι	λύσθαι	ἔλυμαι
	Opt.	λύομαι	λύσομαι	λύσθαι	ἔλυμαι
	Imv.	λύου	λύεσθαι	λύσθαι	ἔλυμαι
Passive.	Ind.	λύομαι	λύσομαι	ἔλύσθαι	ἔλυμαι
	Sub.	λύομαι	λύσομαι	λύσθαι	ἔλυμαι
	Opt.	λύομαι	λύσομαι	λύσθαι	ἔλυμαι
	Imv.	λύομαι	λύσομαι	λύσθαι	ἔλυμαι

Fut. Perf. Pass. Ind. **ἔλυσσομαι** (*I shall have been loosed*), Opt. **ἔλυσσομαι**, Inf. **ἔλυσσθαι**, Par. **ἔλυσσόμενος**.
 Verbal Adjectives: **λυτός** loosed or loosable, **λυτός** (requiring) to be loosed.

314.

<div>λύ-ω</div> <div>loose</div>		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indica- tive.	S. 1	λύω	ἔ-λιτο-ν	λύο-μαι	ἐ-λιό-μην
	2	λύεις	ἔ-λῦε-ς	λῦει	ἐ-λύου
	3	λύει	ἔ-λιε	λῦε-ται	ἐ-λύε-το
	D. 2	λύε-τον	ἐ-λίε-τον	λῦε-σθον	ἐ-λύε-σθον
	3	λύε-τον	ἐ-λῦέ-την	λίε-σθον	ἐ-λῦέ-σθην
	P. 1	λύο-μεν	ἐ-λύο-μεν	λῦό-μεθα	ἐ-λῦό-μεθα
	2	λύε-τε	ἐ-λίε-τε	λῦε-σθε	ἐ-λύε-σθε
	3	λύουσι	ἔ-λῡο-ν	λύο-νται	ἐ-λύο-ντο
		Present.		Present.	
Sub- junc- tive.	S. 1	λύω		λύω-μαι	
	2	λύη-ς		λύῃ	
	3	λύῃ		λύῃ-ται	
	D. 2	λύῃ-τον		λύῃ-σθον	
	3	λύῃ-τον		λύῃ-σθον	
	P. 1	λύω-μεν		λῡώ-μεθα	
	2	λύῃ-τε		λύῃ-σθε	
	3	λύωσι		λύω-νται	
Opta- tive.	S. 1	λύοι-μι		λῡοί-μην	
	2	λύοι-ς		λύοι-ο	
	3	λύοι		λύοι-το	
	D. 2	λύοι-τον		λέοι-σθον	
	3	λῡοί-την		λέοι-σθην	
	P. 1	λύοι-μεν		λῡοί-μεθα	
	2	λέοι-τε		λύοι-σθε	
	3	λύοιε-ν		λύοι-ντο	
Imper- ative.	S. 2	λῦε		λῦου	
	3	λῡέ-τω		λῡέ-σθω	
	D. 2	λῡέ-τον		λέε-σθον	
	3	λῡέ-των		λῡέ-σθων	
	P. 2	λέε-τε		λέε-σθε	
	3	λῡό-ντων		λῡέ-σθων	
		or λῡέ-τωσαν		or λῡέ-σθωσαν	
Infinitive.		λύειν		λέε-σθαι	
Participle.		λῡων, -ουσα, -ον		λῡό-μενο-ς, -η, -ον	

315.

316.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσω	λύσομαι	ἔ-λυσα	ἔ-λυσά-μην
λύσεις	λύσει	ἔ-λυσας	ἔ-λίσω
λύσει	λύσεται	ἔ-λύσε	ἔ-λύσα-το
λύσε-τον	λύσε-σθον	ἔ-λύσα-τον	ἔ-λύσα-σθον
λύσε-τον	λύσε-σθον	ἔ-λυσά-την	ἔ-λυσά-σθην
λύσο-μεν	λύσό-μεθα	ἔ-λύσα-μεν	ἔ-λυσά-μεθα
λύσε-τε	λύσε-σθε	ἔ-λύσα-τε	ἔ-λύσα-σθε
λύσουσι	λύσονται	ἔ-λύσα-ν	ἔ-λίσα-ντο
		λίσω	λύσωμαι
		λύσης	λύση
		λίση	λύσηται
		λίσητον	λύσησθον
		λύσητον	λύσησθον
		λύσωμεν	λύσώμεθα
		λύσητε	λύσησθε
		λύσωσι	λύσωνται
λίσοιμι	λυσοίμην	λύσαιμι	λίσαίμην
λύσοις	λύσοιο	λύσεις, λύσαις	λύσαιο
λύσοι	λύσοιτο	λύσειε, λύσαι	λύσαιτο
λύσοι-τον	λύσοισθον	λύσαιτον	λύσαισθον
λυσοίτην	λυσοίσθην	λύσαίτην	λύσαίσθην
λίσοιμεν	λυσοίμεθα	λύσαιμεν	λυσαίμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λίσαισθε
λύσοιεν	λύσوينτο	λύσειαν, λύσαιεν	λύσαιντο
		λύσον	λύσαι
		λύσάτω	λύσάσθω
		λύσατον	λύσασθον
		λύσάτων	λύσάσθων
		λύσατε	λύσασθε
		λύσάντων	λύσάσθων
		or λύσάτωσαν	or λύσάσθωσαν
λύσειν	λύσεσθαι	λύσαι	λίσασθαι
λύσων, -ουσα, -ον	λυσόμενος, -η, -ον	λύσᾱς, -σᾱσα, -σαν	λυσάμενος, -η, -ον

317.

318.

λύ-ω loose		<i>First Perfect System.</i>		<i>Perfect Middle</i>	
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		1st Perfect.	1st Pluperfect.	Perfect.	Pluperfect.
	S. 1	λέλυκα	ἔ-λελύκη, -ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκα-ς	ἔ-λελύκη-ς, -εις	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκε	ἔ-λελύκει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λελύκα-τον	ἔ-λελύκει-τον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λελύκα-τον	ἔ-λελυκέ-την	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λελύκα-μεν	ἔ-λελύκει-μεν	λελύ-μεθα	ἔ-λελύ-μεθα
	2	λελύκα-τε	ἔ-λελύκει-τε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λελύκᾱσι	ἔ-λελύκε-σαν	λέλυ-νται	ἔ-λέλυ-ντο
Subjunctive.		1st Perfect.		Perfect.	
	S. 1	λελύκω		λελυμένος (-η, -ον)	ῶ
	2	λελύκης		"	ῆς
	3	λελύκη		"	ῆ
	D. 2	λελύκητον		λελυμένω (-ᾱ, -ω)	ῖτον
	3	λελύκητον		"	ῆτον
	P. 1	λελύκωμεν		λελυμένοι (-αι, -α)	ῶμεν
	2	λελύκητε		"	ῆτε
	3	λελύκωσι		"	ῶσι
Optative.					
	S. 1	λελύκοιμι		λελυμένος (-η, -ον)	εῖην
	2	λελύκοις		"	εῖης
	3	λελύκοι		"	εῖη
	D. 2	λελύκοιτον		λελυμένω (-ᾱ, -ω)	εῖτον or εῖητον
	3	λελυκοίτην		"	εῖτην εῖήτην
	P. 1	λελύκοιμεν		λελυμένοι (-αι, -α)	εῖμεν εῖημεν
	2	λελύκοιτε		"	εῖτε εῖητε
	3	λελύκοιεν		"	εῖεν εῖησαν
Imperative.					
	S. 2			λέλυ-σο	
	3			λελύ-σθω	
	D. 2			λέλυ-σθον	
	3			λελύ-σθων	
	P. 2			λέλυ-σθε	
Infin.					
	3			λελύ-σθων	or λελύ-σθωσαν
Part.					
		λελυκέναι		λελύ-σθαι	
Part.					
		λελυκώς, -κυῖα, -κός		λελυ-μένος, -η, -ον	

319.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.).	PASSIVE.	
Future Perfect.	1st Aorist.	1st Future.
λελύσο-μαι	ἐ-λύθη-ν	λυθήσο-μαι
λελύσει	ἐ-λύθη-ς	λυθήσει
λελύσε-ται	ἐ-λύθη	λυθήσε-ται
λελύσε-σθον	ἐ-λύθη-τον	λυθήσε-σθον
λελύσε-σθον	ἐ-λυθή-την	λυθήσε-σθον
λελύσό-μεθα	ἐ-λύθη-μ.ν	λυθησό-μεθα
λελύσε-σθε	ἐ-λύθη-τε	λυθήσε-σθε
λελύσονται	ἐ-λύθη-σαν	λυθήσονται
	λυθῶ λυθῆ̃ς λυθῇ λυθήτον λυθήτον λυθῶμεν λυθήτε λυθῶσι	
λελύσοίμην	λυθείην	λυθησοίμην
λελύσοιο	λυθείης	λυθήσοιο
λελύσοιτο	λυθείη	λυθήσοιτο
λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
λελύσοίστην	λυθείτην λυθείήτην	λυθησοίστην
λελύσοίμεθα	λυθείμεν λυθείημεν	λυθησοίμεθα
λελύσοισθε	λυθείτε λυθείητε	λυθήσοισθε
λελύσονται	λυθείεν λυθείησαν	λυθήσονται
	λύθη-τι λυθή-τω λύθη-τον λυθή-των λύθη-τε λυθέ-ντων or λυθήτωσαν	
λελύσε-σθαι	λυθή-ναι	λυθήσε-σθαι
λελύσό-μενος, -η, -ον	λυθείς, -είσα, -έν	λυθησό-μενος, -η, -ον

320.

λείπω (λιπ-) leave		<i>Second Aorist System.</i>	
		ACTIVE.	MIDDLE.
		2d Aorist.	
Indicative.	S. 1	ἔ-λιπο-ν	ἔ-λιπό-μην
	2	ἔ-λιπε-ς	ἔ-λίπου
	3	ἔ-λιπε	ἔ-λίπε-το
	D. 2	ἔ-λίπε-τον	ἔ-λίπε-σθον
	3	ἔ-λίπέ-την	ἔ-λίπέ-σθην
	P. 1	ἔ-λίπο-μεν	ἔ-λιπό-μεθα
	2	ἔ-λίπε-τε	ἔ-λίπε-σθε
	3	ἔ-λιπο-ν	ἔ-λίπο-ντο
Subjunctive.	S. 1	λίπω	λίπωμαι
	2	λίπῃς	λίπῃ
	3	λίπῃ	λίπῃται
	D. 2	λίπητον	λίπησθον
	3	λίπητον	λίπησθον
	P. 1	λίπωμεν	λιπώμεθα
	2	λίπητε	λίπησθε
	3	λίπωσι	λίπωνται
Optative.	S. 1	λίπομι	λιποίμην
	2	λίποις	λίποιο
	3	λίποι	λίποιτο
	D. 2	λίποιτον	λίποισθον
	3	λιποίτην	λιποίσθην
	P. 1	λίπομεν	λιποίμεθα
	2	λίποιτε	λίποισθε
	3	λίποιεν	λίποιντο
Imperative.	S. 2	λίπε	λιποῦ
	3	λίπέ-τω	λίπέ-σθω
	D. 2	λίπε-τον	λίπε-σθον
	3	λίπέ-των	λίπέ-σθων
	P. 2	λίπε-τε	λίπε-σθε
	3	λιπό-ντων or λιπέ-τωσαν	λίπέ-σθων or λιπέ-σθωσαν
Infin.		λιπεῖν	λίπέ-σθαι
Part.		λιπών, -οῦσα, -όν	λιπό-μενος, -η, -ον

321.

<i>Second Perfect System.</i>	
ACTIVE.	
2d Perfect.	2d Pluperfect.
λέλοιπα	ἔ-λελοίπη, -ειν
λέλοιπα-ς	ἔ-λελοίπης, -εις
λέλοιπε	ἔ-λελοίπει
λελοίπα-τον	ἔ-λελοίπει-τον
λελοίπα-τον	ἔ-λελοιπεί-την
λελοίπα-μεν	ἔ-λελοίπει-μεν
λελοίπα-τε	ἔ-λελοίπει-τε
λελοίπασι	ἔ-λελοίπε-σαν
2d Perfect.	
λελοίπω	
λελοίπῃς	
λελοίπῃ	
λελοίπητον	
λελοίπητον	
λελοίπωμεν	
λελοίπητε	
λελοίπωσι	
λελοίποιμι	
λελοίποις	
λελοίποι	
λελοίποιτον	
λελοιποίτην	
λελοίπομεν	
λελοίποιτε	
λελοίποιεν	
λελοιπέ-ναι	
λελοιπώς, -υῖα, -ός	

322.

στέλλω (στελ-) <i>send</i>		<i>Second Passive System.</i>	
		PASSIVE.	
		2d Aorist.	2d Future.
Indica- tive.	S. 1	ἐ-στάλη-ν	σταλήσο-μαι
	2	ἐ-στάλη-ς	σταλήσει
	3	ἐ-στάλη	σταλήσεται
	D. 2	ἐ-στάλη-τον	σταλήσε-σθον
	3	ἐ-σταλή-την	σταλήσε-σθον
	P. 1	ἐ-στάλη-μεν	σταλήσο-μεθα
	2	ἐ-στάλη-τε	σταλήσε-σθε
	3	ἐ-στάλη-σαν	σταλήσονται
Sub- junc- tive.	S. 1	σταλῶ	
	2	σταλῆς	
	3	σταλή	
	D. 2	σταλήτον	
	3	σταλήτον	
	P. 1	σταλῶμεν	
	2	σταλήτε	
	3	σταλῶσι	
Opta- tive.	S. 1	σταλείην	σταλήσοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείτον or σταλείητον	σταλήσοισθον
	3	σταλείτην σταλείητην	σταλήσοίσθην
	P. 1	σταλείμεν σταλείημεν	σταλήσοίμεθα
	2	σταλείτε σταλείητε	σταλήσοισθε
	3	σταλείεν σταλείησαν	σταλήσοιντο
Impera- tive.	S. 2	στάλη-θι	
	3	σταλή-τω	
	D. 2	στάλη-τον	
	3	σταλή-των	
	P. 2	στάλη-τε	
	3	σταλέ-ντων or σταλήτωσαν	
Infinitive.		σταλή-ναι	σταλήσε-σθαι
Participle.		σταλείς, -εῖσα, -έν	σταλήσο-μενος, -η, -ον

323.

		<i>Present System of Contract Verbs in -aw.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		Present.	Imperfect.	Present.	Imperfect.
τῆμά-ω honor	S. 1	τῆμ(άω)ῶ	ἐτῆμ(αον)ων	τῆμ(δο)ῶ-μαι	ἐτῆμ(αό)ῶ-μην
	2	τῆμ(άεις)ῆς	ἐτῆμ(αες)ᾱς	τῆμ(άει)ῆ	ἐτῆμ(δου)ῶ
	3	τῆμ(άει)ῆ	ἐτῆμ(αε)ᾱ	τῆμ(άε)ᾱ-ται	ἐτῆμ(δέ)ᾱ-το
	D. 2	τῆμ(άε)ᾱ-τον	ἐτῆμ(άε)ᾱ-τον	τῆμ(δέ)ᾱ-σθον	ἐτῆμ(δέ)ᾱ-σθων
	3	τῆμ(άε) ἰ-των	ἐτῆμ(αέ)ᾱ-την	τῆμ(δέ)ᾱ-σθον	ἐτῆμ(αέ)ᾱ-σθην
	P. 1	τῆμ(δο)ῶ-μεν	ἐτῆμ(δο)ῶ-μεν	τῆμ(αό)ῶ-μεθα	ἐτῆμ(αό)ῶ-μεθα
	2	τῆμ(δέ)ᾱ-τε	ἐτῆμ(δέ)ᾱ-τε	τῆμ(δέ)ᾱ-σθε	ἐτῆμ(δέ)ᾱ-σθε
	3	τῆμ(δου)ῶσι	ἐτῆμ(αον)ων	τῆμ(δο)ῶ-νται	ἐτῆμ(δο)ῶ-ντο
Subjunctive.		Present.		Present.	
	S. 1	τῆμ(άω)ῶ		τῆμ(άω)ῶ-μαι	
	2	τῆμ(άης)ῆς		τῆμ(άη)ῆ	
	3	τῆμ(άη)ῆ		τῆμ(άη)ᾱ-ται	
	D. 2	τῆμ(άη)ᾱ-τον		τῆμ(άη)ᾱ-σθον	
	3	τῆμ(άη)ᾱ-τον		τῆμ(άη)ᾱ-σθον	
	P. 1	τῆμ(άω)ῶ-μεν		τῆμ(αώ)ῶ-μεθα	
	2	τῆμ(άη)ᾱ-τε		τῆμ(άη)ᾱ-σθε	
	3	τῆμ(άω)ῶσι		τῆμ(άω)ῶ-νται	
Optative.					
	S. 1	τῆμ(αοί)ῶ-ν or τῆμ(αοι)ῶ-μι		τῆμ(αοί)ῶ-μην	
	2	τῆμ(αοί)ῶ-ς		τῆμ(αοι)ῶ-ο	
	3	τῆμ(αοί)ῶ τῆμ(αοι)ῶ		τῆμ(αοι)ῶ-το	
	D. 2	τῆμ(αοι)ῶ-τον		τῆμ(αοι)ῶ-σθον	
	3	τῆμ(αοί)ῶ-την		τῆμ(αοί)ῶ-σθην	
	P. 1	τῆμ(αοι)ῶ-μεν		τῆμ(αοί)ῶ-μεθα	
	2	τῆμ(αοι)ῶ-τε		τῆμ(αοι)ῶ-σθε	
	3	τῆμ(αοι)ῶ-ν		τῆμ(αοι)ῶ-ντο	
Imperative.					
	S. 2	τῆμ(αε)ᾱ		τῆμ(δου)ῶ	
	3	τῆμ(αέ)ᾱ-τω		τῆμ(αέ)ᾱ-σθω	
	D. 2	τῆμ(δέ)ᾱ-τον		τῆμ(δέ)ᾱ-σθον	
	3	τῆμ(αέ)ᾱ-των		τῆμ(αέ)ᾱ-σθων	
P. 2	2	τῆμ(δέ)ᾱ-τε		τῆμ(δέ)ᾱ-σθε	
	3	τῆμ(αό)ῶ-ντων or τῆμ(αέ)ᾱ-τωσαν		τῆμ(αέ)ᾱ-σθων or τῆμ(αέ)ᾱ-σθωσαν	
Infin.		τῆμ(δεῖν)εῖν		τῆμ(δέ)ᾱ-σθαι	
Part.		τῆμ(δων)ῶν, -ῶσα, -ῶν		τῆμ(αό)ῶ-μενος, -η, -ον	

324.

φιλέω
love*Present System of Contract Verbs in -εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλέω	ἐφίλειον	φιλέομαι	ἐφίλειούμην
φιλείεις	ἐφίλειεις	φιλείει	ἐφίλειού
φιλείει	ἐφίλειει	φιλείειται	ἐφίλειειτο
φιλείειτον	ἐφίλειειτον	φιλείεισθον	ἐφίλειεισθον
φιλείειτον	ἐφίλειείτην	φιλείεισθον	ἐφίλειείσθην
φιλέοῦμεν	ἐφίλειέοῦμεν	φιλέοῦμεθα	ἐφίλειέοῦμεθα
φιλείειτε	ἐφίλειειτε	φιλείεισθε	ἐφίλειεισθε
φιλέουσι	ἐφίλειέον	φιλέονται	ἐφίλειόντο
Present.		Present.	
φιλέω	φιλέωμαι	φιλέω	φιλέωμαι
φιλέης	φιλέῃ	φιλέῃ	φιλέῃ
φιλέῃ	φιλέῃται	φιλέῃ	φιλέῃται
φιλέῃτον	φιλέῃσθον	φιλέῃ	φιλέῃσθον
φιλέῃτον	φιλέῃσθον	φιλέῃ	φιλέῃσθον
φιλέωμεν	φιλέώμεθα	φιλέώ	φιλέώμεθα
φιλέῃτε	φιλέῃσθε	φιλέῃ	φιλέῃσθε
φιλέωσι	φιλέονται	φιλέω	φιλέονται
φιλεοίη-ν or φιλεοῖ-μι	φιλεοί-μην	φιλεοίη-ν	φιλεοί-μην
φιλεοίη-ς	φιλεοῖ-ο	φιλεοῖ-ο	φιλεοῖ-ο
φιλεοίη	φιλεοῖ-το	φιλεοῖ-το	φιλεοῖ-το
φιλεοῖ-τον	φιλεοῖ-σθον	φιλεοῖ-σθον	φιλεοῖ-σθον
φιλεοῖ-την	φιλεοῖ-σθην	φιλεοῖ-σθην	φιλεοῖ-σθην
φιλεοῖ-μεν, -οίη-μεν	φιλεοῖ-μεθα	φιλεοῖ-μεθα	φιλεοῖ-μεθα
φιλεοῖ-τε, -οίη-τε	φιλεοῖ-σθε	φιλεοῖ-σθε	φιλεοῖ-σθε
φιλεοῖ-ν	φιλεοῖ-ντο	φιλεοῖ-ντο	φιλεοῖ-ντο
φιλείει	φιλέου	φιλέου	φιλέου
φιλείει-τω	φιλείει-σθω	φιλείει-σθω	φιλείει-σθω
φιλείει-τον	φιλείει-σθον	φιλείει-σθον	φιλείει-σθον
φιλείει-των	φιλείει-σθων	φιλείει-σθων	φιλείει-σθων
φιλείει-τε	φιλείει-σθε	φιλείει-σθε	φιλείει-σθε
φιλέού-ντων	φιλείει-σθων	φιλείει-σθων	φιλείει-σθων
or φιλείει-τωσαν	or φιλείει-σθωσαν	or φιλείει-σθωσαν	or φιλείει-σθωσαν
φιλείειν	φιλείει-σθαι	φιλείει-σθαι	φιλείει-σθαι
φιλέων, -οῦσα, -οῦν	φιλέοῦ-μενος, -η, -ον	φιλέοῦ-μενος, -η, -ον	φιλέοῦ-μενος, -η, -ον

325.

δηλό-ω
manifest*Present System of Contract Verbs in -ωω.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	δηλ(όω)ῶ	ἔδηλ(οον)οῦν	δηλ(όο)οὔ-μαι	ἔδηλ(οό)οὔ-μην
	2	δηλ(όεις)οῖς	ἔδηλ(οες)οὖς	δηλ(όει)οῖ	ἔδηλ(όου)οὔ
	3	δηλ(όει)οῖ	ἔδηλ(οε)ου	δηλ(όε)οὔ-ται	ἔδηλ(όε)οὔ-το
	D. 2	δηλ(όε)οὔ-τον	ἔδηλ(όε)οὔ-τον	δηλ(όε)οὔ-σθον	ἔδηλ(όε)οὔ-σθον
	3	δηλ(όε)οὔ-τον	ἔδηλ(οέ)οὔ-την	δηλ(όε)οὔ-σθον	ἔδηλ(οέ)οὔ-σθην
	P. 1	δηλ(όο)οὔ-μεν	ἔδηλ(όο)οὔ-μεν	δηλ(οό)οὔ-μεθα	ἔδηλ(οό)οὔ-μεθα
	2	δηλ(όε)οὔ-τε	ἔδηλ(όε)οὔ-τε	δηλ(όε)οὔ-σθε	ἔδηλ(όε)οὔ-σθε
	3	δηλ(όου)οὔσι	ἔδηλ(οον)οὖν	δηλ(όο)οὔ-νται	ἔδηλ(όο)οὔ-ντο
Subjunctive.			Present.		
	S. 1	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όης)οῖς		δηλ(όη)οῖ	
	3	δηλ(όη)οῖ		δηλ(όη)ῶ-ται	
	D. 2	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	P. 1	δηλ(όω)ῶ-μεν		δηλ(οά)ῶ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶσι		δηλ(όω)ῶ-νται	
Optative.	S. 1	δηλ(οοί)οίη-ν or δηλ(όοι)οῖ-μι		δηλ(οοί)οῖ-μην	
	2	δηλ(οοί)οίη-ς δηλ(όοις)οῖ-ς		δηλ(όοι)οῖ-ο	
	3	δηλ(οοί)οίη δηλ(όοι)οῖ		δηλ(όοι)οῖ-το	
	D. 2	δηλ(όοι)οῖ-τον		δηλ(όοι)οῖ-σθον	
	3	δηλ(οοί)οῖ-την		δηλ(οοί)οῖ-σθην	
	P. 1	δηλ(όοι)οῖ-μεν		δηλ(οοί)οῖ-μεθα	
	2	δηλ(όοι)οῖ-τε		δηλ(όοι)οῖ-σθε	
	3	δηλ(όοι)οῖε-ν		δηλ(όοι)οῖ-ντο	
Imperative.	S. 2	δῆλ(οε)ου		δηλ(όου)οὔ	
	3	δηλ(οέ)οὔ-τω		δηλ(οέ)οὔ-σθω	
	D. 2	δηλ(όε)οὔ-τον		δηλ(όε)οὔ-σθον	
	3	δηλ(οέ)οὔ-των		δηλ(οέ)οὔ-σθων	
	P. 2	δηλ(όε)οὔ-τε		δηλ(όε)οὔ-σθε	
	3	δηλ(οό)οὔ-ντων or δηλ(οέ)οὔ-τωσαν		δηλ(οέ)οὔ-σθων or δηλ(οέ)οὔ-σθωσαν	
Infin.		δηλ(όειν)οῦν		δηλ(όε)οὔ-σθαι	
Part.		δηλ(όων)ῶν, -οὔσα, -οὔν		δηλ(οό)οὔ-μενος, -η, -ον	

326.

327.

<i>φαίνω</i> (<i>φαν-</i>) <i>show</i>		<i>Future System of</i> <i>Liquid Verbs.</i>		<i>First Aorist System of</i> <i>Liquid Verbs.</i>	
ACTIVE.		MIDDLE.		ACTIVE.	
Future (contracted).		1st Aorist.			
φανῶ	φανοῦμαι	ἔ-φῆνα	ἔ-φῆνά-μην		
φανείς	φανεί	ἔ-φῆνα-ς	ἔ-φῆνω		
φανεί	φανείται	ἔ-φῆνε	ἔ-φῆνα-το		
φανείτον	φανείσθον	ἔ-φῆνα-τον	ἔ-φῆνα-σθον		
φανείτον	φανείσθον	ἔ-φῆνά-την	ἔ-φῆνά-σθην		
φανοῦμεν	φανούμεθα	ἔ-φῆνα-μεν	ἔ-φῆνά-μεθα		
φανείτε	φανείσθε	ἔ-φῆνα-τε	ἔ-φῆνα-σθε		
φανούσι	φανούνται	ἔ-φῆνα-ν	ἔ-φῆνα-ντο		
		φῆνω	φῆνωμαι		
		φῆνης	φῆνη		
		φῆνη	φῆνetai		
		φῆνητον	φῆνησθον		
		φῆνητον	φῆνησθον		
		φῆνωμεν	φηνώμεθα		
		φῆνητε	φῆνησθε		
		φῆνωσι	φῆνωntαι		
φανοίην, φανοίμ	φανοίμην	φῆναιμι	φηναίμην		
φανοίης, φανοίς	φανοίῃ	φῆνεις, φῆναις	φῆναιο		
φανοίη, φανοῖ	φανοίτο	φῆνεις, φῆναι	φῆναιτο		
φανοίτον	φανοίσθον	φῆναιτον	φῆναισθον		
φανοίτην	φανοίσθην	φηναίτην	φηναίσθην		
φανοίμεν	φανοίμεθα	φῆναιμεν	φηναίμεθα		
φανοίτε	φανοίσθε	φῆναιτε	φῆναισθε		
φανοίεν	φανοίντο	φῆναιεν, φῆναιεν	φῆναιντο		
		φῆνον	φῆναι		
		φηνάτω	φηνάσθω		
		φῆνατον	φῆνασθον		
		φηνάτων	φηνάσθων		
		φῆνατε	φῆνασθε		
		φηνάντων	φηνάσθων		
		οἱ φηνάτωσαν	οἱ φηνάσθωσαν		
φανείν	φανείσθαι	φῆναι	φῆνασθαι		
φανῶν, -οῦσα, -οῦν	φανούμενος, -η, -ον	φῆνᾱς, -ᾱσα, -αν	φηνάμενος, -η, -ον		

328.

Perfect Middle and

		<i>Vowel-Verbs, with added σ.</i>	<i>Liquid Verbs.</i>	
MIDDLE (PASSIVE).		τελέω (τελε-) <i>complete</i>	στέλλω (στελ-) <i>send</i>	φαίνω (φαν-) <i>show</i>
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	(πέφανσαι, 463 a)
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετελέ-σ-μεθα	ἑστάλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἑσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἐ-τετελέ-σ-μην	ἑστάλμην	ἐπεφάσμην
	2	ἐ-τετέλε-σο	ἔσταλσο	(ἐπέφανσο)
	3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετέλε-σθον	ἔσταλθον	ἐπέφανθον
	3	ἐ-τετελέ-σθην	ἑστάλθην	ἐπεφάνθην
	P. 1	ἐ-τετελέ-σ-μεθα	ἑστάλμεθα	ἐπεφάσμεθα
	2	ἐ-τετέλε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἑσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ᾧ	ἑσταλμένος ᾧ	πεφασμένος ᾧ
Perf. Opt.		τετελεσμένος εἶην	ἑσταλμένος εἶην	πεφασμένος εἶην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	(πέφανσο)
	3	τετελέ-σθω	ἑστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετελέ-σθων	ἑστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθων	ἑστάλθων	πεφάνθων
		or τετελέ-σθωσαν	or ἑστάλθωσαν	or πεφάνθωσαν
Perf. Inf.		τετελέ-σθαι	ἑστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἑσταλμένος	πεφασμένος
1st Aor. Pass.	Ind.	ἐ-τελέ-σ-θην		ἐφάνθην
	Sub.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Inv.	τελέ-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
	Par.	τελε-σ-θείς		φανθείς
1 Fut. Ind.		τελε-σ-θήσομαι		φανθήσομαι

First Passive Systems of

Mute Verbs.

ρίπτω (ρίψ-) <i>throw</i>	ἀλλάσσω (αλλαγ-) <i>exchange</i>	ἐλέγχω (ελεγχ-) <i>convict</i>	πείθω (πιθ-) <i>persuade</i>
ἐρρίμμαι ἐρρίψαι ἐρρίπται ἐρρίφθον ἐρρίφθον ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι εἰσὶ	ἡλλαγμαι ἡλλαξαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐλήλεγμαι ἐλήλεγξαι ἐλήλεγκται ἐλήλεγχθον ἐλήλεγχθον ἐληλέγμεθα ἐλήλεγχθε ἐληλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πεπείσμεθα πέπεισθε πεπεισμένοι εἰσὶ
ἐρρίμμην ἐρρίψο ἐρρίπτο ἐρρίφθον ἐρρίφθην ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι ἦσαν	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλάχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν	ἐληλέγμην ἐλήλεγξο ἐλήλεγκτο ἐλήλεγχθον ἐληλέγχθην ἐληλέγμεθα ἐλήλεγχθε ἐληλεγμένοι ἦσαν	ἐπεείσμην ἐπέπεισο ἐπέπειστο ἐπέπειο θον ἐπεείσθην ἐπεείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν
ἐρρίμμένος ὦ ἐρρίμμένος εἶην	ἡλλαγμένος ὦ ἡλλαγμένος εἶην	ἐληλεγμένος ὦ ἐληλεγμένος εἶην	πεπεισμένος ὦ πεπεισμένος εἶην
ἐρρίψο ἐρρίφθω ἐρρίφθον ἐρρίφθων ἐρρίφθε ἐρρίφθων οἱ ἐρρίφθωσαν	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθων οἱ ἡλλάχθωσαν	ἐλήλεγξο ἐληλέγχθω ἐλήλεγχθον ἐληλέγχθων ἐλήλεγχθε ἐληλέγχθων οἱ ἐληλέγχθωσαν	πέπεισο πεπείσθω πέπεισθον πεπείσθων πέπεισθε πεπείσθων οἱ πεπείσθωσαν
ἐρρίφθαι ἐρρίμμενος	ἡλλάχθαι ἡλλαγμένος	ἐληλέγχθαι ἐληλεγμένος	πεπεισθαι πεπεισμένος
ἐρρίφθην ῥιφθῶ ῥιφθείην ῥίφθητι ῥιφθῆναι ῥιφθεῖς	ἡλλάχθην ἀλλαχθῶ ἀλλαχθείην ἀλλάχθητι ἀλλαχθῆναι ἀλλαχθεῖς	ἡλέγχθην ἐλεγχθῶ ἐλεγχθείην ἐλέγχθητι ἐλεγχθῆναι ἐλεγχθεῖς	ἐπίσθην πισθῶ πισθείην πίσθητι πισθῆναι πισθεῖς
ῥιφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πισθήσομαι

329.

*Present System,**τίθημι (θε-) put.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς, τιθ-ῖς	ἐ-τί-θεις	τί-θε-σαι	ἐ-τί-θε-σο
	3	τί-θη-σι	ἐ-τί-θει	τί-θε-ται	ἐ-τί-θε-το
	D. 2	τί-θι-τον	ἐ-τί-θι-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P. 1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S. 1	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D. 2	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P. 1	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S. 1	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
	2	τι-θείη-ς		τι-θεί-ο τι-θοί-ο	
	3	τι-θείη		τι-θεί-το τι-θοί-το	
	D. 2	τι-θεί-τον or τι-θείη-τον		τι-θεί-σθον τι-θοί-σθον	
	3	τι-θεί-την τι-θείη-την		τι-θεί-σθην τι-θοί-σθην	
	P. 1	τι-θεί-μεν τι-θείη-μεν		τι-θεί-μεθα τι-θοί-μεθα	
	2	τι-θεί-τε τι-θείη-τε		τι-θεί-σθε τι-θοί-σθε	
	3	τι-θείε-ν τι-θείη-σαν		τι-θεί-ντο τι-θοί-ντο	
Imperative.	S. 2	τί-θει		τί-θε-σο	
	3	τι-θέ-τω		τι-θέ-σθω	
	D. 2	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P. 2	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-ντων or τι-θέ-τωσαν		τι-θέ-σθων or τι-θέ-σθωσαν	
Infin.		τι-θέ-ναι		τί-θε-σθαι	
Part.		τι-θείς, -είσα, -έν		τι-θέ-μενος, -η, -ον	

330.

MI-Form.

δίδωμι (δο-) give.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δους	δί-δο-σαι	ἐ-δί-δο-σο
δί-δω-σι	ἐ-δί-δου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δι-δό-ασι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο
Present.		Present.	
δι-δῶ		δι-δῶ-μαι	
δι-δῶ-ς		δι-δῶ	
δι-δῶ		δι-δῶ-ται	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-μεν		δι-δῶ-μεθα	
δι-δῶ-τε		δι-δῶ-σθε	
δι-δῶ-σι		δι-δῶ-νται	
δι-δοίη-ν		δι-δοί-μην	
δι-δοίη-ς		δι-δοί-ο	
δι-δοίη		δι-δοί-το	
δι-δοί-τον or δι-δοίη-τον		δι-δοί-σθον	
δι-δοί-την δι-δοίη-την		δι-δοί-σθην	
δι-δοί-μεν δι-δοίη-μεν		δι-δοί-μεθα	
δι-δοί-τε δι-δοίη-τε		δι-δοί-σθε	
δι-δοί-εν δι-δοίη-σαν		δι-δοί-ντο	
δί-δου		δί-δο-σο	
δι-δό-τω		δι-δό-σθω	
δί-δο-τον		δί-δο-σθον	
δι-δό-των		δι-δό-σθων	
δί-δο-τε		δί-δο-σθε	
δι-δό-ντων		δι-δό-σθων	
or δι-δό-τωσαν		or δι-δό-σθωσαν	
δι-δό-ναι		δί-δο-σθαι	
δι-δούς, -ούσα, -όν		δι-δό-μενος, -η, -ον	

331.

*Present System,**ἵστημι (στα-) set.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	ἵ-στη-μι	ἵ-στη-ν	ἵ-στα-μαι	ἵ-στά-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D. 2	ἵ-στα-τον	ἵ-στα-τον	ἵ-στα-σθον	ἵ-στα-σθον
	3	ἵ-στα-τον	ἵ-στά-την	ἵ-στα-σθον	ἵ-στά-σθην
	P. 1	ἵ-στα-μεν	ἵ-στα-μεν	ἵ-στά-μεθα	ἵ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἵ-στα-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
Subjunctive.		Present.		Present.	
	S. 1	ἵ-στῶ		ἵ-στῶ-μαι	
	2	ἵ-στῇ-ς		ἵ-στῇ	
	3	ἵ-στῇ		ἵ-στῇ-ται	
	D. 2	ἵ-στῇ-τον		ἵ-στῇ-σθον	
	3	ἵ-στῇ-τον		ἵ-στῇ-σθον	
	P. 1	ἵ-στῶ-μεν		ἵ-στῶ-μεθα	
	2	ἵ-στῇ-τε		ἵ-στῇ-σθε	
	3	ἵ-στῶ-σι		ἵ-στῶ-νται	
Optative.	S. 1	ἵ-σταίη-ν		ἵ-σταί-μην	
	2	ἵ-σταίη-ς		ἵ-σταί-ο	
	3	ἵ-σταίη		ἵ-σταί-το	
	D. 2	ἵ-σταί-τον or ἵ-σταίη-τον		ἵ-σταί-σθον	
	3	ἵ-σταί-την	ἵ-σταίη-την	ἵ-σταί-σθην	
	P. 1	ἵ-σταί-μεν	ἵ-σταίη-μεν	ἵ-σταί-μεθα	
	2	ἵ-σταί-τε	ἵ-σταίη-τε	ἵ-σταί-σθε	
	3	ἵ-σταίε-ν	ἵ-σταίη-σαν	ἵ-σταί-ντο	
Imperative.	S. 2	ἵ-στη		ἵ-στα-σο	
	3	ἵ-στά-τω		ἵ-στά-σθω	
	D. 2	ἵ-στα-τον		ἵ-στα-σθον	
	3	ἵ-στά-των		ἵ-στά-σθων	
	P. 2	ἵ-στα-τε		ἵ-στα-σθε	
	3	ἵ-στά-ντων or ἵ-στά-τωσαν		ἵ-στά-σθων or ἵ-στά-σθωσαν	
Infinitive.		ἵ-στά-ναι		ἵ-στα-σθαι	
Participle.		ἵ-στάς, -ᾶσα, -άν		ἵ-στά-μενος, -η, -ον	

332.

MI-Form.

δείκνυμι (δεικ-) show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νυ-μι	ἐ-δείκ-νῦ-ν	δείκ-νυ-μαι	ἐ-δ-ικ-νύ-μην
δ-ίκ-νῦ-ς	ἐ-δείκ-νῦ-ς	δ-ίκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῦ-σι	ἐ-δείκ-νῦ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νυ-τον	ἐ-δείκ-νυ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δεικ-νύ-την	δείκ-νυ-σθον	ἐ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἐ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δεικ-νύ-ᾱσι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύμαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύωμεν		δεικνύμεθα	
δεικνύητε		δεικνύσθε	
δεικνύωσι		δεικνύονται	
δεικνύοιμι		δεικνυόμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυοίτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νῦ		δείκ-νυ-σο	
δεικ-νύ-τω		δεικ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δεικ-νύ-των		δεικ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δεικ-νύ-ντων		δεικ-νύ-σθων	
or δεικ-νύ-τωσαν		or δεικ-νύ-σθωσαν	
δεικ-νύ-ναι		δείκ-νυ-σθαι	
δεικ-νύς, -ῦσα, -ύν		δεικ-νύ-μενος, -η, -ον	

333.

334.

Second Aorist System,

		τίθημι (θε-) <i>put.</i>		δίδωμι (δο-) <i>give.</i>	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἔ-θέ-μην	(ἔδωκα)	ἔ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἔ-θέ-την	ἔ-θέ-σθην	ἔ-δό-την	ἔ-δό-σθην
	P.	ἔ-θε-μεν	ἔ-θέ-μεθα	ἔ-δο-μεν	ἔ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῇ-ται	δῷ	δῶ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μ.ν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεί-ο	δοίη-ς	δοί-ο
	3	θείη	θεί-το (-θοῖτο)	δοίη	δοί-το
	D.	θεί-τον θείη-τον	θεί-σθον	δοί-τον δοίη-τον	δοί-σθον
	3	θεί-την θείη-την	θεί-σθην	δοί-την δοίη-την	δοί-σθην
	P.	θεί-μεν θείη-μεν	θεί-μεθα (-θοίμεθα)	δοί-μεν δοίη-μεν	δοί-μεθα
	2	θεί-τε θείη-τε	θεί-σθε (-θοῖσθε)	δοί-τε δοίη-τε	δοί-σθε
	3	θείε-ν θείη-σαν	θεί-ντο (-θοῖντο)	δοίε-ν δοίη-σαν	δοί-ντο
Imperative	S.	θέ-ς	θοῦ	δό-ς	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
		or θέ-τωσαν	or θέ-σθωσαν	or δό-τωσαν	or δό-σθωσαν
Infin.		θεῖν-αι	θέ-σθαι	δοῦν-αι	δό-σθαι
Part.		θείς, θεῖσα, θέ-ν	θέ-μενος, -η, -ον	δούς, δοῦσα, δό-ν	δό-μενος, -η, -ον

335.

336.

MI-Form.

Second Perfect System without suffix (454).

ἴστημι (στα-).	δύ-ω enter.	ἴστημι (στα-) set.	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἔ-στη-ν <i>stood</i>	ἔ-δυ-ν	(ἔσθηκα) <i>stand</i>	(ἔσθηκη)
ἔ-στη-ς	ἔ-δυ-ς	(ἔσθηκας)	(ἔσθηκης)
ἔ-στη	ἔ-δῦ	(ἔσθηκε)	(ἔσθηκει)
ἔ-στη-τον	ἔ-δῦ-τον	ἔ-στα-τον	ἔ-στα-τον
ἔ-στή-την	ἔ-δῦ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δῦ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δῦ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δῦ-σαν	ἔ-στασι	ἔ-στα-σαν
		2d Perfect Act.	
σταῶ	δύω	ἔστώ	
σταῖς	δύης		
στή	δύη		
στή-τον	δίητον		
στή-τον	δίητον		
σταῶ-μεν	δύωμεν	ἔ-στώ-μεν	
στή-τε	δύητε		
σταῶ-σι	δύωσι	ἔ-στώ-σι	
σταίη-ν		ἔ-σταίη-ν	
σταίη-ς		ἔ-σταίη-ς	
σταίη		ἔ-σταίη	
σταί-τον or σταίη-τον			
σταί-την σταίη-την			
σταί-μεν σταίη-μεν			
σταί-τε σταίη-τε			
σταίε-ν σταίη-σαν		ἔ-σταίε-ν	
στή-θι	δῦ-θι	ἔ-στα-θι	
στή-τω	δῦ-τω	ἔ-στά-τω	
στή-τον	δῦ-τον	ἔ-στα-τον	
στή-των	δῦ-των	ἔ-στά-των	
στή-τε	δῦ-τε	ἔ-στα-τε	
στά-ντων	δύ-ντων	ἔ-στά-ντων	
or στή-τωσαν	or δῦ-τωσαν	or ἔ-στά-τασαν	
στή-ναι	δῦ-ναι	ἔ-στά-ναι	
στάς, σταῖα, στά-ν	δίς, δύσα, δύ-ν	ἔ-στώς, ἔ-στώσα, ἔ-στός	

337.

Synopsis of τιμά-ω *honor*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω	ἐτίμησα	τετίμηκα ἐτετίμηκη
Sub.	τιμῶ		τιμήσω	τιτιμήκω
Opt.	τιμῶην, -ῶμι	τιμήσοιμι	τιμήσαιμι	τετίμηκοιμι
Imv.	τιμᾶ		τιμήσον	
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετίμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσᾱς	τετίμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι	ἐτιμησάμην	τετίμημαι ἐτετίμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετίμημένος ὦ
Opt.	τιμῶμην	τιμησόμεν	τιμησαίμην	τετίμημένος εἶην
Imv.	τιμῶ		τιμήσαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετίμησθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετίμημένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετίμησομαι
Sub.			τιμηθῶ	
Opt.		τιμηθίσομην	τιμηθείην	τετιμησόμεν
Imv.			τιμήθητι	
Inf.		τιμηθήσονται	τιμηθήναι	τετιμήσεσθαι
Par.		τιμηθισόμενος	τιμηθείς	τετιμησόμενος

Verbs.

τιμητός
τιμητέος

338.

θηρά-ω *hunt*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	θηρῶ ἐθήρων	θηράσω	ἐθήρασα	τεθήρακα ἐτεθήρακη
Sub.	θηρῶ		θηράσω	τεθήρακω
Opt.	θηρῶην, -ῶμι	θηράσοιμι	θηράσαιμι	τεθήρακοιμι
Imv.	θήρᾶ		θήρασον	
Inf.	θηρᾶν	θηράσειν	θηράσαι	τεθήρακέναι
Par.	θηρῶν	θηράσων	θηράσᾱς	τεθήρακώς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι	ἐθηρᾶσάμην	τεθήραμαι ἐτεθηράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηράμένος ὦ
Opt.	θηρῶμην	θηράσομην	θηρᾶσαίμην	τεθηράμένος εἶην
Imv.	θηρῶ		θήρασαι	τεθήρασο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηρᾶσασθαι	τεθηράσθαι
Par.	θηρώμενος	θηράσόμενος	θηρᾶσάμενος	τεθηράμένος
		Passive.	Passive.	
Ind.		θηρᾶθήσομαι	ἐθηράθην	
Sub.			θηρᾶθῶ	
Opt.		θηρᾶθίσομην	θηρᾶθείην	
Imv.			θηρᾶθητι	
Inf.		θηρᾶθήσονται	θηρᾶθήναι	
Par.		θηρᾶθισόμενος	θηρᾶθείς	

Verbs.

θηρᾶτός
θηρᾶτέος

339.

ποιέ-ω *make*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
ποιῶ	ποιήσω		τεποίηκα
ἐποιοῦν		ἐποίησα	ἐπεποίηκη
ποιῶ		ποιήσω	πεποίηκω
ποιοῖην, -οῖμι	ποιήσοιμι	ποιήσαιμι	πεποίηκοιμι
ποιεῖ		ποιήσον	
ποιεῖν	ποιήσειν	ποιήσαι	πεποιηκέναι
ποιῶν	ποιήσων	ποιήσῃς	πεποιηκώς
M. P.	Middle.	Middle.	M. P.
ποιοῦμαι	ποιήσομαι		πεποίημαι
ἐποιούμεν		ἐποιήσάμην	ἐπεποιήμην
ποιῶμαι		ποιήσωμαι	τεποιημένος ὦ
ποιούμην	ποιησοίμην	ποιήσαιμην	τεποιημένος εἶην
ποιοῦ		ποιήσαι	πεποίησο
ποιεῖσθαι	ποιήσεσθαι	ποιήσασθαι	πεποιήσθαι
ποιούμενος	ποιησόμενος	ποιησάμενος	τεποιημένος
	Passive.	Passive.	Fut. Perf. Pass.
	ποιηθήσομαι	ἐποιήθην	πεποιήσομαι
	ποιηθισοίμην	ποιηθῶ	
		ποιηθείην	πεποιησοίμην
		ποιήθητι	
	ποιηθήσεσθαι	ποιηθῆναι	πεποιήσεσθαι
	ποιηθησόμενος	ποιηθείς	πεποιησόμενος

Verbals.

ποιητός
ποιητός

340.

τελέ-ω *complete*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
τελῶ	τελῶ (τελέσω, 423)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετέλεκη
τελῶ		τελέσω	τετελέκω
τελοῖην, -οῖμι	τελοῖην, -οῖμι	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	
τελείν	τελείν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσῃς	τετελεκώς
M. P.	Middle.	Middle.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμεν		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσάμην	τετελεσμένος εἶην
τελοῦ		τέλεσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	Passive.	Passive.	
	τελεσθήσομαι	ἐτελέσθην	
	τελεσθισοίμην	τελεσθῶ	
		τελεσθείην	
	τελεσθήσεσθαι	τελεσθῆναι	
	τελεσθησόμενος	τελεσθείς	

Verbals.

τελεστός
τελεστός
τελεστός

341.

δηλό-ω *manifest*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλῶ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκη
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοῖην, -οῦμι	δηλώσομαι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι (as pass., 496)	(wanting)	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλῶμαι			δεδηλωμένος ᾧ
Opt.	δηλοίμην	δηλωσοίμην		δεδηλωμένος εἶην
Imv.	δηλοῦ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι		δεδηλωσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.		δηλωθσοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθήσόμενος	δηλωθείς	δεδηλωσόμενος

Verbals.
ἐηλωτός
δηλωτέος

342.

στέλλω (στέλ-) *send*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω ἔστανον	στελῶ	ἔστειλα	ἔσταλκα ἔστάλκη
Sub.	στέλλω		στείλω	ἔστάλκω
Opt.	στέλλοιμι	στελοῖην, -οῦμι	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στέilon	
Inf.	στέλλειν	στελεῖν	στεῖλαι	ἔσταλκέναι
Par.	στέλλων	στελῶν	στείλας	ἔσταλκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι	ἔστειλάμην	ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἔσταλμένος ᾧ
Opt.	στελλοίμην	στελοίμην	σταλαίμην	ἔσταλμένος εἶην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἔστάλθαι
Par.	σταλλόμενος	στελούμενος	στειλάμενος	ἔσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἔσταλην	
Sub.			σταλῶ	
Opt.		σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλήναι	
Par.		σταλησόμενος	σταλείς	

Verbals.
σταλτός
σταλτέος

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω ἐφαινον φαίνω φαίνομι φαῖνε φαίνειν φαίνων	φανῶ φανοίην, -οῖμι φανεῖν φανῶν	ἔφην φήνω φήναιμι φήνον φήναι φήνᾱς	πέφαγκα ἐπεφάγκη πεφάγκω πεφάγκοιμι πεφαγκέναι πεφαγκώς	πέφην ἐπεφήνη πεφήνω πεφήνοιμι πεφηνέναι πεφηνώς
M. P.	Middle.	Middle.	M. P.	
φαίνομαι ἐφαινόμην φαίνωμαι φαινοίμην φαίνου φαίνεσθαι φαινόμενος	φανοῦμαι φανοίμην φανείσθαι φανούμενος	ἐφηνάμην φήνωμαι φηνάμην φήναι φήνασθαι φηνάμενος	πέφασμαι ἐπεφάσμην πεφασμένος ᾧ πεφασμένος εἶην (πέφανσο) πεφάνθαι πεφασμένος	
Verbals. φαντός φαντός	2d Future P.	2d Aorist P.	1st Aorist P.	
	φανήσομαι	ἐφάνην φανῶ	ἐφάνθην φανθῶ	
	φανησοίμην	φανείην φάνηθι	φανθείην φάνθητι	
	φανήσεσθαι φανησόμενος	φανήναι φανείς	φανθήναι φανθείς	

344.

λείπω (λιπ-) *leave*.

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω ἔλειπον λείπω λείπομι λείπε λείπειν λείπων	λείψω λείψοιμι λείψειν λείψων	ἔλιπον λίπω λίπομι λίπε λιπεῖν λιπών	λέλοιπα ἐλελοίπη λελοίπω λελοίπομι λελοιπέναι λελοιπώς
M. P.	Middle.	Middle.	M. P.
λείπομαι ἐλειπόμην λείπωμαι λειποίμην λείπου λείπεσθαι λειπόμενος	λείψομαι λειψοίμην λείψεισθαι λειψόμενος	ἐλιπόμην λίπωμαι λειποίμην λιποῦ λιπέσθαι λιπόμενος	λέλειμμαι ἐλελείμην λελειμμένος ᾧ λελειμμένος εἶην λέλειψο λελείφθαι λελειμμένος
Verbals. λειπτός λειπτός	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
	λειφθήσομαι	ἐλείφθην λειφθῶ	λελείψομαι
	λειφθησοίμην	λειφθείην λείφθητι	λελειψοίμην
	λειφθήσεσθαι λειφθησόμενος	λειφθήναι λειφθείς	λελείψεσθαι λελειψόμενος

345.

ρίπτω (ρίψ-, ριψ-) *throw*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ρίπτω ἔρρίπτον	ρίψω	ἔρριψα	ἔρριψα ἔρριψη
Sub.	ρίπτω		ρίψω	ἔρριψω
Opt.	ρίπτομαι	ρίψοιμι	ρίψαιμι	ἔρριψοιμι
Imv.	ρίπτε		ρίψον	
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἔρριφέναι
Par.	ρίπτων	ρίψων	ρίψας	ἔρριψάς
	M. P.	Middle.	Middle.	M. P.
Ind.	ρίπτομαι ἔρρίπτομένην	(wanting)	(wanting)	ἔρριμμαι ἔρριμην
Sub.	ρίπτομαι			ἔρριμμένος ὦ
Opt.	ρίπτοίμην			ἔρριμμένος εἴην
Imv.	ρίπτου			ἔρριψο
Inf.	ρίπτεσθαι			ἔρριφθαι
Par.	ρίπτομένους			ἔρριμμένους
		Passive.	Passive.	Future Perfect.
Ind.		ρίψθήσομαι	ἔρριφθην	ἔρριψομαι
Sub.			ρίψθῶ	
Opt.		ρίψθισοίμην	ρίψθίην	ἔρριψοίμην
Imv.			ρίψθητι	
Inf.		ρίψθήσθαι	ρίψθῆναι	ἔρριψεσθαι
Par.		ρίψθησόμενος	ρίψθεις	ἔρριψόμενος

a. Less common are 2d aor. P. ἔρριφην, etc., 2d fut. P. ριφήσομαι, etc.

346.

ἀλλάσσω (αλλαγ-) *exchange*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω ἡλλάσσον	ἀλλάξω	ἡλλαξα	ἡλλάχῃ
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἀλλάσσε		ἡλλαξον	
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἡλλαχώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσόμην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμαί
Sub.	ἀλλάσσομαι		ἡλλάξωμαι	ἡλλαγμένην ὦ
Opt.	ἀλλασσοίμην	ἡλλαξοίμην	ἡλλαξαίμην	ἡλλαγμένος εἴην
Imv.	ἀλλάσσου		ἡλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἡλλάξεσθαι	ἡλλάξασθαι	ἡλλάχθαι
Par.	ἀλλασσόμενος	ἡλλαξόμενος	ἡλλαξάμενος	ἡλλαγμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἡλλαγήσομαι	ἡλλάγην	
Sub.			ἡλλαγῶ	
Opt.		ἡλλαγησοίμην	ἡλλαγίην	
Imv.			ἡλλάγητι	
Inf.		ἡλλαγήσθαι	ἡλλαγῆναι	
Par.		ἡλλαγησόμενος	ἡλλαγείς	

a. Less common are 1st aor. P. ἡλλάχην, etc., 1st fut. P. ἀλλαχθήσομαι.

347.

πείθω (πιθ-) *persuade*, Mid. *obey*.

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἔπειθον		ἔπεισα	ἐπεπέικη	ἐπεποίη
πείθω		πέλω	πεπέικω	πεποίω
πείθομαι	πείσομαι	πείσασμαι	πεπείκομαι	πεποίδομαι
πείθε		πείσον		
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποιθέναι
πείθων	πείσων	πείσας	πεπεικώς	πεποιθώς
Pr. Impf. M. P.	Future M.	Middle.	Perf. Plup. M. P.	
πείθομαι	πείσομαι	(wanting)	πέπεισμαι	
ἐπειθόμην			ἐπεπείσμην	
πείθωμαι			πεπεισμένος ὦ	
πειθοίμην	πεισοίμην		πεπεισμένος εἶην	
πείθου			πέπεισο	
πείθεσθαι	πείσεσθαι		πεπείσθαι	
πειθόμενος	πεισόμενος		πεπεισμένος	
	Future P.	Aorist P.		
	πεισθήσομαι	ἐπείσθην		
		πεισθῶ		
	πεισθησοίμην	πεισθείην		
		πείσθητι		
	πεισθήσεσθαι	πεισθήναι		
	πεισθησόμενος	πεισθείς		

a. Poetic are 2d aor. A. ἔπιθον, etc., 2d aor. M. ἐπιθόμην, etc.

348.

κομίζω (κομιδ-) *bring*.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομιῶ (425)		κεκόμικα
ἐκόμιζον		ἐκόμισα	ἔκκομική
κομίζω		κομίσω	κεκομίκω
κομίζομαι	κομιόην, -οῖμι	κομίσασμαι	κεκομίκομαι
κόμιζε		κόμισον	
κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
κομίζων	κομιῶν	κομίσας	κεκομικώς
M. P.	Middle.	Middle.	M. P.
κομίζομαι	κομιώμαι		κεκόμισμαι
ἐκομιζόμην		ἐκομισάμην	ἔκεκομισμην
κομίζωμαι		κομίσωμαι	κεκομισμένος ὦ
κομιζοίμην	κομιόμην	κομισαίμην	κεκομισμένος εἶην
κομίζου		κόμισαι	κεκόμισο
κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κεκομισθαι
κομιζόμενος	κομιούμενος	κομισάμενος	κεκομισμένος
	Passive.	Passive.	
	κομισθήσομαι	ἐκομισθην	
		κομισθῶ	
	κομισθησοίμην	κομισθείην	
		κομισθητι	
	κομισθήσεσθαι	κομισθήναι	
	κομισθησόμενος	κομιυθείς	

Verbals.
κομιστός
κομιστέος

349.

τίθημι (θε-) put.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τίθημι ἐτίθην	θήσω		τέθεικα ἐτεθείκη
Sub.	τιθῶ		θήσῃ	τεθείκω
Opt.	τιθείην	θήσοιμι	θείην	τεθείκοιμι
Imv.	τίθει		θίς	
Inf.	τιθέναι	θήσειν	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσων	θείς	τεθεικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	τίθεμαι ἐτιθέμην	θήσομαι		τέθειμαι ἐτεθείμην
Sub.	τιθῶμαι		θήσῃ	τεθειμένος ὦ
Opt.	τιθείμην	θησοίμην	θείμην	τεθειμένος εἶην
Imv.	τίθεσο		θοῦ	τέθεισο
Inf.	τιθεσθαι	θήσεσθαι	θεσθαι	τεθεισθαι
Par.	τιθέμενος	θησόμενος	θέμενος	τεθειμένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		τεθήσομαι	ἐτέθην	
Sub.			τεθῶ	
Opt.		τεθησοίμην	τεθείην	
Imv.			τέθητι	
Inf.		τεθήσεσθαι	τεθήναι	
Par.		τεθησόμενος	τεθείς	

Verbals.
θετός
θετός

350.

δίδωμι (δο-) give.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	δίδωμι ἐδίδουν	δώσω		δέδωκα ἐδεδώκη
Sub.	διδῶ		δώσῃ	δεδώκω
Opt.	διδούην	δώσοιμι	δοίην	δεδώκοιμι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσειν	δοῦναι	δεδωκέναι
Par.	διδούς	δώσων	δοῖς	δεδωκώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	δίδομαι ἐδιδόμην	δώσομαι		δέδομαι ἐδεδόμην
Sub.	διδῶμαι		δώσῃ	δεδομένος ὦ
Opt.	διδούμην	δωσοίμην	δοίμην	δεδομένος εἶην
Imv.	δίδοσο		δοῦ	δέδοσο
Inf.	δίδοσθαι	δώσεσθαι	δόσθαι	δεδόσθαι
Par.	διδόμενος	δωσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		δοθήσομαι	ἐδόθην	
Sub.			δοθῶ	
Opt.		δοθησοίμην	δοθείην	
Imv.		δοθήσθαι	δοθήναι	
Inf.		δοθήσεσθαι	δοθήναι	
Par.		δοθησόμενος	δοθείς	

Verbals.
δοτός
δοτός

351. ἵστημι (στα-) *set up* (in perf. and 2d aor. *stand*).

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	2d Aor. Act.	Perf. Plup. Act.
ἵστημι	στήσω	ἔστησα	ἔστην	ἔστηκα
ἵστην		στήσω	στώ	ἔστηκη
ἵστώ		στήσῃμι	σταίην	ἔστήκω, ἔστώ
ἵσταίνην	στήσοιμι	στήσαιμι	σταίην	ἔστήκοιμι, ἔσταίην
ἵστη		στήσον	στήθι	ἔσταθι
ἵσταναι	στήσειν	στήσαι	στήναι	ἔστηκέναι, ἔσάναι
ἵστᾱς	στήσων	στήσᾱς	στάς	ἔστηκώς, ἔσώς
Pr. Impf. M. P.	Fut. Mid.	1st Aor. Mid.	Fut. Perf. A.	
ἵσταμαι	στήσομαι		ἔστήξω	
ἑστάμην		ἑστησάμην		
ἑστώμαι		στήσωμαι		
ἑσταίμην	στησοίμην	στησαίμην	ἑστήξοιμι	
ἵστασο		στήσαι		
ἵστασθαι	στήσεσθαι	στήσασθαι	ἑστήξιν	
ἑστάμενος	στησόμενος	στησάμενος	ἑστήξων	
	1st Future P.	1st Aorist P.		
	σταθήσομαι	ἑστάθην		
		σταθῶ		
	σταθησοίμην	σταθείην		
		στάθητι		
	σταθήσεσθαι	σταθῆναι		
	σταθιόμενος	σταθείς		

Verbs.
στατός
στατός

352.

δείκνυμι (δεικ-) *show*.

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	1st Perf. Plup. A.
δείκνυμι	δείξω		δέδειχα
δείκνυν		ἔδειξα	ἔδεδίχη
δείκνύω		δείξω	δεδείχω
δεικνύοιμι	δείξοιμι	δείξαιμι	δεδείχοιμι
δείκνυ		δείξον	
δεικνύναι	δείξειν	δείξαι	δεδειχέναι
δεικνύς	δείξων	δείξᾱς	δεδειχώς
Pr. Impf. M. P.	Future Middle.	1st Aor. Mid.	Perf. Plup. M.
δείκνυμαι	δείξομαι		δέδειγμαι
ἑδεικνύμην		ἑδείξάμην	ἑδεδίγμην
δεικνύωμαι		δείξωμαι	δεδειγμένος ῶ
δεικνυοίμην	δειξοίμην	δείξαίμην	δεδειγμένος εἶην
δείκνυσσο		δείξαι	δέδειξο
δεικνυσθαι	δείξεσθαι	δείξασθαι	δεδειχθαι
δεικνύμενος	δειξόμενος	δείξάμενος	δεδειγμένος
	Future Pass.	1st Aorist Pass.	
	δειχθήσομαι	ἑδείχθην	
		δειχθῶ	
	δειχθησοίμην	δειχθείην	
		δείχθητι	
	δειχθήσεσθαι	δειχθῆναι	
	δειχθιόμενος	δειχθείς	

Verbs.
δεικτός
δεικτός

FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are :

1. The *augment*, 3. The *tense and mode suffixes*,
2. The *reduplication*, 4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

Augment.

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aorist*, and *pluperfect*. It has two forms :

1. *Syllabic* augment, made by prefixing ε.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant* : λύω *loose*, impf. ἐ-λύον ; στέλλω *send*, impf. ἐ-στελλον.

a. ρ is *doubled* after the syllabic augment (see 49) : ῥίπτω *throw*, impf. ἐ-ῥρίπτον.

b. Three verbs sometimes have η- as augment, especially in the later Attic : μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἡ-μελλον, ἡ-βουλόμην, ἡ-δυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel* : ἡλαυνον from ἐλαύνω *drive*, ὥρμων from ὀρμάω *move*, ἱκέτεον from ἱκετεύω *supplicate*, ὑβρίζον from ὑβρίζω *insult*.—The vowel α- becomes η- : ἦγον from ἄγω *lead*.

a. The long vowels remain unchanged; only ā- becomes η- : ἦθλον from ἀθλέω *contend*. But αῖω *hear* makes αῖον.

354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λύε, ἐλαυνε, ἔχε, for ἐλυε, ἡλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial λ is sometimes doubled after the augment (47 D). ἐ-λλίσσετο (λίσσομαι *pray*). Similarly, μ is doubled in ἐ-μυαθε *learned*, ν in ἐ-ννεον *were swimming*, σ in the verbs σεύω *drive* and σεῖω *shake*, and δ in the root δει- : ἐ-σσευα *drove*, ἐ-δδειςε *feared*.

b. The other dialects have *only* ε- as augment in μέλλω, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the pluperfect.—In the Doric, α- by the temporal augment becomes ᾱ- : ᾱγον.

357. Diphthongs lengthen their *first* vowel: ἡσθάνομην from αἰσθάνομαι *perceive*, ἡκάζον from εἰκάζω *guess*, ᾠκτῖρον from οἰκτῖρω *pity*, ἡῤῥξον from αὔξω *increase*, ἡῤῥισκον from εὑρίσκω *find*.

a. But *ou-* remains unchanged. And in the later Attic, *ει-*, *ευ-* and sometimes *οι-* remain: εὑρον for ἡῤῥον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. *Augment of the Pluperfect*.—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of *ε-* (365) or *ει-* (366), the augment is omitted: perf. ἔσταλκα, plupf. ἔστάλκη (not ἥσταλκη) from στέλλω *send*.

a. But ἔστηκε *stand* makes both εἰστήκη (older Attic) and ἐστήκη.—ζοικα *am like* (492) takes the augment on the second syllable, ἐζέκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ολώλη, perf. ἀπ-όλωλα *am lost*; ἡκηκόη, perf. ἀκήκοα *have heard*. But perf. ἐλήλυθα (*ἔρχομαι come*) has plupf. always ἐλήλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ολώλη, ἀπο-πεφεύγη are still read in some editions.

359. *Syllabic Augment before Vowel-Initial*.—A few verbs beginning with a vowel take the syllabic augment. This with *ε-* is contracted to *ει-*: εἶχον for *ε-εχον*. Here belong

ἄγνυμι *break*, ἔαξα *aor.*

ἀλίσκομαι *am taken*, ἐάλων *aor.*,

but impf. ἡλίσκομην.

ἀνδάνω *please*, ἔαδον *aor.*

ἀνοίγω *open*, ἀνέφρον.

ὁράω *see*, ἐώρων.

οὐρέω *make water*, εὐόρουν.

ὠθέω *push*, ἐώθουν.

ὠνέομαι *buy*, ἐωνούμην.

εἶω *permit*, εἶων.

εἵθιζω *accustom*, εἵθιζον.

ἐλίσσω *turn*, ἐλίσσον.

ἔλκω *draw*, εἶλκον.

ἔπομαι *follow*, εἰπόμην.

ἐργάζομαι *work*, ἐργαζόμην.

ἔρπω or ἐρπύζω *creep*, εἶρπον.

ἐστιάω *entertain*, εἰστίων.

ἔχω *have, hold*, εἶχον.

a. Here belong, further, the aorists εἶλον (*αἰρέω take*, 539, 1), εἶσα *I set* (517 D, 7), and εἶτον etc., 2d aorist of ἵημι (476). Cf. also the plupf. εἰστήκη, 358 a.

b. Of these, ὁράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen *ο* of the theme.

358 D. b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκήκοε etc.

359 D. Hm. has ἐάλην from εἶλω *press*, εἶρυσσα from ἐρύω *draw*, ἐφνοχέει from οἰνοχοέω *pour out wine*, ἥνδανον and ἐήνδανον from ἀνδάνω *please*. In Hd., ἄγνυμι, ἐλκω, ἐπομαι, ἔχω are augmented as in Att.; ἀνδάνω has impf.

c. These verbs began originally with a consonant, *F* or *σ*; so ἀγνῶμι, originally *Φάγνῶμι*, aorist ἔφαξα, ἔαξα; ἔρπω, originally *σερπω*, impf. *εσερπον*, *εέρπον*, *εῖρπον*.

d. Irregularly, ἑορτάζω *keep festival* has the augment on the *second* vowel: ἑώρταζον instead of ἡορταζον, cf. 36.

AUGMENT OF COMPOUND VERBS.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσ-φέρω *bring in*, εἰσ-έφερον; προσ-άγω *lead to*, προσ-ἤγον.

a. Prepositions ending in a vowel lose that vowel before *ε*:- ἀπο-φέρω *bear away*, ἀπ-έφερον. But περί and πρό retain the final vowel: πρό is often *contracted* with *ε*: προ-βαίνω *advance*, προύβαινον for προ-έβαινε.

b. The prepositions ἐξ, ἐν, σύν have their proper form before *ε*:- ἐκτείνω *extend*, ἐξ-έτεινον; ἐμβάλλω *incade*, ἐν-έβαλλον; συλλέγω *collect*, συν-έλεξα.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: καθεύδω *sleep*, ἐκάθευδον (yet also καθύδον); καθίζω *sit*, ἐκάθισον. So some forms of ἀφτήμι (476 a), κάθημαι (484, 2), ἀμφιέννυμι (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: ἀνέχομαι *endure*, ἡνιχόμεν; ἀνορθώ *set right*, ἡνώρθουν; ἐνοχλέω *annoy*, ἡνώχλουν.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: οἰκοδομέω *build* (from οἰκο-δόμος *house-builder*), ᾠκοδόμουν.

a. This rule sometimes holds good when such verbs begin with a preposition: thus ἐναντιόομαι *oppose* (from ἐναντίος *opposite*, not from ἐν and ἀντιόομαι), ἡναντιούμεν; μετεωρίζω *raise aloft* (from μετέωρος *aloft*), ἐμετεώριζον. But more commonly the augment comes *after* the preposition: ἐκκλησιάζω *hold an assembly* (ἐκκλησίᾱ), ἐξεκκλησιάζον; ὑποπτεύω *suspect* (ὑπόπτος *suspected*), ὑπώπτευον.—The verb παροινέω *behave as drunken* (πάροις) takes two augments: ἐπαρώνουν.

b. The verb διαιτάω *arbitrate* (from δίαίτα *arbitration*) is augmented as if it were a compound of διά; διήτησα: and in compounds it takes two augments; κατ-εδιήτησα.

c. Verbs beginning with εἰ *well* and δυσ- *ill* have the augment after the adverb when the second part of the compound begins with a short vowel: δυσαρεστέω *am displeased* (δυσάρεστος), δυσηρέστουν; εὐεργετέω *benefit* (εὐεργέτης), εὐηργέτουν, also εὐεργέτουν. But δυστυχέω *am unlucky* (δυστυχής), ἐδυστύχουν.

ἐάνδανον, 2d aor. ἔαδον: the rest usually (perhaps always) reject *ε*, and take either the temporal augment (so ἀλίσκομαι, ὀράω), or none at all (so ἀνοίγω, ἔαώ, ἐργάζομαι, ὠθέω, ὠνέμαι).

Reduplication.

363. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with *ε* : λύω, perf. λέ-λυκα. A rough mute becomes smooth in the reduplication (73 a); θύω *sacrifice*, τέ-θυκα.

365. In verbs beginning with a *double consonant*, *two consonants*, or ρ-, the reduplication omits the consonant and consists of *ε*- only. ρ is doubled (49).

Thus ψεύδομαι *lie*, perf. ἔ-ψευσμαι (not πε-ψευσμαι); στέλλω *send*, ἔ-σταλκα; ῥίπτω *throw*, ἔ-ῥρίφα.

a. But before a *mute* and a *liquid* the reduplication has generally its full form : γράφω *write*, γέ-γραφα. Still γν- takes *ε*- only : γιγνώσκω (γνο-) *know*, ἔ-γνωνκα. And rarely βλ-, γλ- do the same.

b. The perfects κέ-κτημαι *possess*, μέ-μνημαι *remember*, from roots κτα- and μνα-, are against the rule. So πέ-πτωκα *am fallen*, πέ-πταμαι *am spread* (presents πέπτω and πετάννυμι).

366. The reduplication has the form *ει-* in :

εἴ-ληφα from λαμβάνω(λαβ-) <i>take</i> .	εἴ-μαρται <i>it is fated</i> (μερ-, 518, 26).
εἴ-ληχα from λαγχάνω(λαχ-) <i>get by lot</i> .	εἴ-λοχα from λέγω <i>gather</i> .
εἴ-ρηκα <i>have said</i> (ρε-, 539, 8).	δι-εἰ-λεγμαι from δια-λέγομαι <i>converse</i> .

But λέγω *speak* has λέ-λεγμαι.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment* : ἐλπίζω *hope*, ἤλπικα; ὀρμάω *move*, ὤρμηκα; ἀπορέω *am at a loss*, ἠπόρηκα; αἰρέω *take*, ἤρηκα.

363 D. The reduplication is regularly retained in Hm.; yet we find δέχεται (for δεδέχεται, pf. 3d pl. of δέχομαι *receive*); εἶμαι, ἔσται (orig. *Ἔσμαι*, *Ἔσται*, from ἐννύμι *clothe*); ἔρχεται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω *shut*); ἄνωγα *order*. Cf. pf. οἶδα *know* in all dialects. The long *ā* remains unchanged in the defective perfect participles, ἀδικῶς *sated* (aor. opt. ἀθήσειε *might be sated*), and ἀρμημένος *distressed*.

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has ρερυπωμένος *soiled* (for ῥέρυπωμένος); but, on the other hand, ἔμμορε (for με-μορε) from μέιρομαι *receive part*, ἔσσυμαι (for σε-σσυμαι) from σεύω *drive*, like the verbs with initial ρ. In δέι-δοικα and δέι-δια *fear* (490 D 5), δέι-δεγμαῖ *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has ἔ-κτημαι regularly formed.

368. '*Attic Reduplication.*'—Some verbs, beginning with α-, ε-, ο-, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called 'Attic reduplication.'

Thus ἀλείφω (αλιφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκοα (but perf. mid. ἤκουσμαι); ὀρύσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. *E as reduplication before a vowel-initial.*—The verbs mentioned in 359 have ε- for the reduplication also, and this with initial ε- is contracted to ει-: ἄγνυμι *break* (orig. *Ἐάγνυμι*, perf. *Ἐέφαγα*), ἔαγα; ἐθίζω *accustom*, εἴθικα (from ε-εθικα).—ὁράω *see* makes ἑώρακα; ἀν-οίγω *open*, ἀν-έωγα or ἀν-έωχα.—The root εικ- makes perf. *ἔ-οικα* *am like*, *appear*, plup. *ἐ-ώκη*. Similarly the root εθ- or ηθ- makes *εἴ-ωθα* *am accustomed*.

370. In *compound verbs*, and verbs derived from compounds, the reduplication has the same place as the augment. See 360-362.

371. REDUPLICATION IN THE PRESENT.—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with ι: γι-γνώσκω (γνο-) *know*; τί-θημι (θε-) *put*. In πίμ-πλημι *fill* and πίμ-πρημι *burn* this reduplication is strengthened by μ.

a. For reduplication in the *second aorist*, see 436.

Tense and Mode Suffixes.

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο|ε-, -το|ε-, -ιο|ε-, -νο|ε-, -ανο|ε-, -νεο|ε-, -να-, -νυ-, -σκη|ε, or none.

368 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλά-ομαι, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλνκτάζω *am distressed*), ἄρ-ηρα *am fitted* from ἀραρίσκω (αρ-), ἐρ-έριπτο from ἐρέιπω (εριπ-) *overthrow*, ὀδ-ώδυσται *is wroth* (ὀδυσ-), ὕρ-ωρα *am roused* from ὕρνυμι (ορ-) etc.—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 53 D a.—Hd. has irregularly ἀπαίρηκα from αἰρέ-ω *take*.

369 D. For εἴ-ωθα, Hm. has also ἔ-ωθα (Hd. only ξωθα): the orig. root was perhaps σφηθ-, pf. ε-σφωθ-α (28 a).—Further, Hm. has ἐλπ-ω (Ἐελπ-) *cause to hope*, pf. ἔολπα *hope*, plup. ἐώλπεα; and ἔρδω (Ἐεργ-, Eng. *work*) *do*, pf. ἔοργα, plup. ἐώργεα; also ἐ-ερμένος from εἶρω *join*.

372 D. For epic first aorist forms with suffix -σκη|ε- see 428 D b.—For σ

Future system, $-\sigma^o|\epsilon^-$.

First aorist system, $-\sigma a^-$.

Second aorist system, $-\sigma|\epsilon^-$, or none.

First perfect system, $-\kappa a^-$ (plupf. $-\kappa\eta^-$ or $-\kappa\epsilon\iota^-$).

Second perfect system, $-\alpha^-$ (plupf. $-\eta^-$ or $-\epsilon\iota^-$).

Perfect middle system, none (future perfect $-\sigma^o|\epsilon^-$).

First passive system, $-\theta\epsilon^-$ (future passive $-\theta\eta\sigma^o|\epsilon^-$).

Second passive system, $-\epsilon^-$ (future passive $-\eta\sigma^o|\epsilon^-$).

a. In these suffixes the *variable vowel* ($^o|\epsilon$) appears as o before μ or ν , and in the optative; otherwise as ϵ : $\lambda\acute{\upsilon}o-\mu\epsilon\nu$, $\lambda\acute{\upsilon}o-\iota-\mu\iota$, $\lambda\acute{\upsilon}\epsilon-\tau\epsilon$.

373. The Subjunctive puts the *long* variable vowel $-\omega|\eta^-$ in the place of the final vowel of the tense-suffix. But in the aorist passive $-\omega|\eta^-$ is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix (μ -forms).

374. The Optative adds the mode-suffix $-\iota-$ or $-\iota\eta-$ to the tense-stem: $\lambda\acute{\upsilon}o-\iota-\mu\iota$, $\delta o-\iota\eta-\nu$.

a. The form $-\iota\eta-$ is used only before active endings. It is always employed in the *singular* of tenses which have the μ -inflection (385); $\delta o-\iota\eta-\nu$, $\lambda\nu\theta\epsilon-\iota\eta-\nu$. In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect; $\lambda\nu\theta\epsilon\iota\eta\tau\epsilon$, $\delta o\iota\eta\sigma a\nu$. It is also regularly used in the singular of contract forms: $\tau\bar{\iota}\mu a o-\iota\eta-\nu$, contr. $\tau\bar{\iota}\mu\acute{\omega}\eta\nu$.

b. Before $-\nu$ in the 3d plur. active, $-\iota\epsilon-$ is always used: $\lambda\acute{\upsilon}o-\iota\epsilon-\nu$.—For $-\iota a-$ as mode-suffix in the first aorist, see 434.

Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

doubled in the future and first aorist see 420 D, 428 D a.—For ‘Doric’ future with suffix $-\sigma\epsilon^o|\epsilon^-$ see 426.

The suffix of the pluperfect was originally $-\kappa\epsilon a-$, $-\epsilon a-$, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has $-\sigma|\epsilon^-$ instead of $-\omega|\eta^-$ in the subjunctive; in the active before the endings $-\tau o\nu$, $-\mu\epsilon\nu$, $-\tau\epsilon$, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the μ -form, and the second aorist passive. See these tenses severally, 433 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in $-\omega$.

374 D. a. Hm. almost never has $-\iota\eta-$ in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.

376. INDICATIVE, SUBJUNCTIVE, AND OPTATIVE.

		ACTIVE.		MIDDLE.	
		<i>Principal tenses.</i>	<i>Past tenses.</i>	<i>Principal tenses.</i>	<i>Past tenses.</i>
S.	1	-μι	-ν	-μαι	-μην
	2	-ς [-σι]	-ς	-σαι	-σο
	3	-σι [-τι]	—	-ται	-το
D.	2	-τον	-τον	-σθον	-σθον
	3	-τον	-την	-σθον	-σθην
P.	1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
	2	-τε	-τε	-σθε	-σθε
	3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 69.

377. The ending -σθα for -ς (second person singular) is found in a few μι-forms: ἔφη-σθα *thou saidst*. And in presents of the μι-form the ending -ᾱσι is used for -νσι: see 385, 7.

378. The ending of the first person plural is also used for the *first person dual*.—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: εἰχέτην *you had*.

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: λῶσι-μι; unless -ιη- is the mode-suffix. The 3d plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -οιν for -οιμι occur very rarely: τρέφουν Eur. frag. 895 Nauck, ἀμάρτων Cratin. Drapetides frag. 6 Meineke.

376 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τᾶν for -την, -μᾶν for -μην, -σθᾶν for -σθην. Thus τίθητι, λῶσντι, λῦσωντι, λελύκαντι, λύσομες, ἐλῶμᾶν, ἐλελύσθᾶν, for τίθησι, λῶσσι, λῦσωσι, λελύκᾱσι, λῦσομεν, ἐλῶμην, ἐλελύσθην.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: γιγνόμεσθα.

d. The Ionic has also the endings -αται, -ατο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of μι-forms: see 415 D c.

e. In the optative, Hm. and Hd. always have -ατο for -ντο: γιγνοί-ατο for γίγνοι-ντο; though in the subjunctive they always have -νται: γίγνων-νται.

377 D. In Hm. -σθα is more frequent; τίθησθα, διδοῖσθα. He has it even in the subjunctive; ἐθέλησθα for ἐθέλῃς (ἐθέλω *wish*): rarely in the optative; κλαῖοισθα for κλαίεις (κλαίω *weep*).

380. IMPERATIVE.

ACTIVE.			MIDDLE.		
S. 2. -θι	D. 2. -τον	P. 2. -τε	S. 2. -σο	D. 2. -σθον	P. 2. -σθε
3. -τω	3. -των	3. -ντων or -τωσαν	3. -σθω	3. -σθων	3. -σθων or -σθωσαν

a. The endings -τωσαν and -σθωσαν, if Attic at all, belong only to the later Attic.

381. INFINITIVE.—The infinitive-endings are

Active, -εν (contracted with preceding ε to -ειν), or -ναι.

Middle, -σθαι.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is

for the *Active*, -ντ- (but for the perfect active -οτ-),

for the *Middle*, -μενο-.

For the declension of the participles and the formation of the feminine, see 241-244.

USE OF THE ENDINGS.

383. A. The Common Form of Inflection.

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings -μι and -σι are omitted: λύω, λέλυκε.

a. Except -μι in the optative (379 a): λύοι-μι.

2. The imperative ending -θι is omitted: λύε.

3. The 3d plural of the past tenses has -ν: ἔλυσεν.

4. The middle endings -σαι and -σο drop σ (71) and are contracted: λύει for λύε-(σ)αι, λύῃ for λύῃ-(σ)αι, ἐλύον for ἐλύε-(σ)ο, ἐλύσω for ἐλύσα-(σ)ο. But in the optative there is no contraction: λύοιο for λύοι-(σ)ο.

380 D. a. The endings -τωσαν and -σθωσαν do not occur in Hm.

381 D. For -εν or -ναι, Hm. often has -μεναι or -μεν (also Dor.), with the accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεν *to send*. Hm. never uses -μεν after a long syllable or -ναι after a short one: hence στήμεναι or στήναι, never στημεν, δαμῆμεναι or δαμῆναι *aor. pass. to be subdued*, never δαμημεν, ἐστάμεναι: or ἐστάμεν, never ἐστάναι. Yet we have ἵναι as well as ἵμεναι, ἵμεν *to go*.

383 D. 1. Hm. often retains -μι, -σι in the subjunctive: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλῃσι) for ἐθέλω, ἐθέλῃ.

4. In Hm. and Hd. the vowels, after σ is dropped, usually remain uncontracted: λύσσαι, ἐλῶ, etc. Hd. contracts -ηαι to -ῃ and sometimes -εο to -εν:

5. The infinitive active has *-εν* (381): *λέειν*.

b. Except the first aorist and the perfect.

6. Active participles with stems in *-οντ-* make the nominative singular masculine in *-ων* (see 241): *λέων*.

384. The 2d singular indicative middle has *-ει* in Attic, *-η* in all other dialects (except Ionic, see 383 D 4). The Common dialect had *-η* except in *βούλει, οἶει*, from *βούλομαι wish* and *οἶομαι think*.

385. B. The MI-form of Inflection.

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings *-μι* and *-σι* are retained in the indicative: *τίθη-μι, τίθη-σι*.

2. The imperative ending *-θι* is sometimes retained: *φα-θεί, στή-θι*; sometimes not: *ἵστη*.

3. The 3d plural of the past tenses has *-σαν*: *ἐτίθε-σαν*.

4. The middle endings *-σαι* and *-σο* usually retain *σ*: *τίθε-σαι, λέλυ-σο*.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has *-ναι*: *τιθέ-ναι, λυθῆ-ναι*.

6. Active participles with stems in *-οντ-* make the nominative sing. masc. in *-ούς* (241): *διδούς*.

7. The 3d plural present indicative active has generally the ending *-ᾶσι*.

Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λύσασθων, λύσασθε*.

Final *-αι* and *-οι* have the effect of *short* vowels on the accent (102): *λύονται, λύσαι, λυθησόμενοι*. But not so in the optative: *λύσαι, λελύκοι*.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. *βούλη*, inv. *βούλεο* or *βούλεν wish*. Hm. contracts *-εαι* to *-ει* only in *ᾔψει thou wilt see*.

5. For *-εν* Hm. has sometimes *-μεναι* or *-μεν* (381 D).

385 D. 3. Hm. often has *-ν* for *-σαν*, always with a short vowel preceding: *ἔβα-ν, ἔφα-ν* for *ἔβη-σαν, ἔφη-σαν*.

5. Hm. has also *-μεναι* and *-μεν* (381 D).

7. Hm. has *-ᾶσι* only in *ἵασι they go* and *ἔασι they are* (477, 478 D).

8. For *-αται, -ατο* in 3d plur. middle, see 376 D c.

EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing accents the end of the stem:

a. uniformly in the *middle*: λιποῦ contracted from λιπέ-(σ)ο.

b. in the following *active* forms: εἰπέ *say*, ἐλθέ *come*, εὗρέ *find*, ἰδέ *see*, λαβέ *take*; but not in their compounds: ἄπ-ειπε.

388. In optatives of the *μ*-inflection the accent can not go back of the mode-suffix -ι-: ἵσταί-τε, διδοί-το, λυθείεν.

389. The *infinitive* and *participle* present several exceptions:

a. In the second aorist active and middle they accent the end of the stem: λιπεῖν (for λιπέ-εν) λιπών, λιπέ-σθαι.

b. In the perfect middle they accent the penult: λελύσθαι, τετῖ-μῆσθαι, λελυμένος.

c. The first aorist active infinitive accents the penult: τιμῆσαι.

d. All infinitives in -ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι.

e. All third-declension participles in -ς, except that of the first aorist active, are oxytone: διδούς, λελυκώς, λυθείς, σταθείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt.	Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
	Inf. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
2d Sing. Inv. Mid.		πλέξαι	παύσαι	τέλειαι	δῆλωσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σches *hold on*, συνέκ-δος *give out together* (not ἔπισches, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was there* (not ἄπῆλθε, ἄφῖκται, πάρην). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὕπ-εικε imperative, *yield*.

c. The middle imperative in -ον of the second aorist of the *μ*-form throws the accent back when compounded with a preposition of *two* syllables: ἀπό-δου *sell*, κατά-θου *put down*; but not when the preposition is of *one* syllable: ἐνθού *stow away*, προῦ *abandon*.

389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω *assemble*), ἔρεσθαι (εἶρωμαι *ask*), ἔχθεςθαι (ἐχθάνομαι *am odious*), ἔγρεσθαι (ἐγείρω *arouse*).

b. In Hm., the perfects ἀλάλῃσθαι, ἀλαλήμενος (ἀλάομαι *wander*), ἀκάχῃσθαι, ἀκαχήμενος or ἀκηχήμενος (ἀχυνναι *am pained*), ἐσσύμενος (σεύω *drive*), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: ἔιθεο, σύνθεο.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR.

Present and Imperfect.

FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs*.

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. FIRST CLASS (*Variable Vowel Class*).—The suffix $-o|_{\epsilon}$ - (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to $-o$:

λέγ-ω <i>speak</i>	present stem	λεγ- $o _{\epsilon}$ -	theme	λεγ-.
φιλέ-ω <i>love</i>	present stem	φιλε- $o _{\epsilon}$ -	theme	φιλε-.

a. In presents in $-o$ the quantity of o wavers, but in Attic long \bar{o} prevails: thus always λῶ loose, δῶ go under, πτῶ spit, ῥῶ rain, and generally φῶ make grow, θῶ sacrifice; probably also ξῶ scrape, μῶ shut the eyes. So always ἀλῶ am beside myself, ἀρτῶ prepare, δακρῶ weep, ἰδρῶ establish, ἰσχῶ am strong, κωκῶ lament, μηνῶ divulge, and almost always κωλῶ hinder. On the other hand κλῶ hear (poetic), and μεθύω am drunk.

b. In γίγνομαι become (for γι-γεν-ο-μαι) and ἵσχω hold (for σι-σεχ-ω) the present has the reduplication (371).

394. SECOND CLASS (*Strong-Vowel Class*).—The suffix $-o|_{\epsilon}$ - is added, and the theme-vowel α, ι, υ takes the *strong* form $\eta, \epsilon, \epsilon\upsilon$ (32): τήκ-ω melt (present stem τηκ- $o|_{\epsilon}$ -) theme τακ-; λείπ-ω leave, theme λιπ-; φεύγ-ω flee, theme φνγ-.

a. Roots ending in $-o$ lose this vowel in the present (44): πλέω sail for πλεω-ω (πλυ-), χέω pour for χευ-ω (χυ-). So

θέω (θυ-) run.	πνέω (πνυ-) blow, breathe.
νέω (νυ-) swim.	ρέω (ῥυ-) flow.

395. THIRD CLASS (*Tau-class*).—The suffix $-o|_{\epsilon}$ - is added: τύπ-τω strike (present stem τυπ- $o|_{\epsilon}$ -) from theme τυπ-; βάπ-τω dip, theme βαφ-; καλύπ-τω cover, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is π, β , or ϕ cannot be ascertained from the present, but only from the second

393 D. a. Hm. has λῶω (and λύω) δῶω, φύω, θῶω (and θύω) πτῶω, ξῶω, ῥῶω. Theocr. has πτώω. And ἀλῶω, ἀρτῶω, ἰδρῶω, κωκῶω occur in Hm., ἰσχῶω and μᾶνώω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. ἐ-τύπ-ην, ἐ-βάφ-ην, and the noun καλύβ-η *cove*.

396. FOURTH CLASS (*Iota-class*).—The suffix -ι^ο|ε- is added ; this always occasions sound-changes, as follows :

397. κ, χ, τ, θ, and sometimes γ, unite with ι to form σσ (later Attic ττ): see 67. Thus φυλάσσω *guard* (present stem φυλασσο|ε-) for φυλακ-ιω, theme φυλακ-; ταρασσω *disturb* for ταραχ-ιω, theme ταραχ-; τάσσω *arrange* for ταγ-ιω, theme ταγ-.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in -ξω or -σω, will show whether the consonant is a palatal or lingual.

b. In πίσσω (πεπ-) *cook*, the present comes from an older form of the theme, πεκ-.

398. δ, less often γ, unites with ι to form ζ (68): φράζω *tell* for φραδ-ιω; κράζω *cry* for κραγ-ιω.

a. Here also the future will show whether the stem ends in a lingual (δ) or a palatal (γ).

b. Themes in -γγ- drop γ nasal before ζ: κλάζω (κλαγγ-) *shriek*, πλάζω (πλαγγ-) *cause to wander*, σαλπίζω (σαλπιγγ-) *sound the trumpet*.

c. In νίζω (νιβ-) *wash* the present comes from an older form of the theme, νιγ-.

399. λ with ι produces λλ (66): βάλλω (for βαλ-ιω) *throw*.

a. Only ὀφείλω (for ὀφελ-ιω) *am obliged* follows the analogy of 400, being distinguished thus from ὀφέλλω (also for ὀφελ-ιω) *increase*.

400. ν and ρ with ι transpose it to the preceding syllable, where it unites with the vowel of the theme (65): φαίνω *show* for φαν-ιω; φθείρω *destroy* for φθερ-ιω. If the theme-vowel is ι or υ, it becomes long: κρίνω *distinguish* for κριν-ιω; σῆρω *drag* for συρ-ιω.

401. Two verbs with themes in -αν- drop the υ: καίω *burn* for καν-ιω (44) and κλαίω *weep* for κλαν-ιω. The Attic prose, however, uses the forms κάω, κλάω (35).

398 D. Aeol. -σῶω for -ζω, frequent in Theoc. (63 D): σῦρσιδω for σῦρίζω *pipe*. In Dor., most verbs in -ζω have themes in -γ-: κομίζω *take care of*, aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm., too, these verbs have -γ- much oftener than in Att.: so in ἀλαπάζω *lay waste*, δαίζω *divide*, ἐναρίζω *slay, strip*, μερμηρίζω *debate in mind*, πολεμίζω *war*, στυφελίζω *push*, etc.

399 D. a. Hm. has εἴλω (ελ-) *press* (not ελλω). But instead of ὀφείλω he commonly uses the form ὀφέλλω.

401 D. In Hm., some other vowel-themes annex -ιω: δαίω (δαν-) *burn*, δαίομαι (δα-) *divide*, ναίω (να-) *inhabit*, μαίομαι (μα-) *reach after*, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing ν is added.

a. $-\nu^o|_{\epsilon-}$: $\tau\acute{\epsilon}\mu\text{-}\nu\omega$ *cut* (present stem $\tau\epsilon\mu\text{-}\nu^o|_{\epsilon-}$), theme $\tau\epsilon\mu\text{-}$.

b. $-\alpha\nu^o|_{\epsilon-}$: $\acute{\alpha}\mu\alpha\rho\tau\text{-}\acute{\alpha}\nu\omega$ *err*, theme $\acute{\alpha}\mu\alpha\rho\tau\text{-}$.

c. $-\alpha\nu^o|_{\epsilon-}$ with an inserted nasal: $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\omega$ *learn*, theme $\mu\alpha\theta\text{-}$; $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\omega$ *take*, theme $\lambda\alpha\beta\text{-}$; $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\omega$ *get by lot*, theme $\lambda\alpha\chi\text{-}$.

REM. $-\alpha\nu^o|_{\epsilon-}$ is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (ν , μ , γ , according as it precedes a lingual, labial, or palatal mute).

d. $-\nu\epsilon^o|_{\epsilon-}$: $\iota\kappa\text{-}\nu\acute{\epsilon}\omicron\text{-}\mu\alpha\iota$ *come*, theme $\iota\kappa\text{-}$.

e. $-\nu\nu\text{-}$ (after a vowel $-\nu\nu\nu\text{-}$): $\delta\epsilon\iota\kappa\text{-}\nu\bar{\nu}\text{-}\mu\iota$ *show*, theme $\delta\epsilon\iota\kappa\text{-}$; $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\bar{\nu}\mu\iota$ *quench*, theme $\sigma\beta\epsilon\text{-}$.

f. $-\nu\alpha\text{-}$: $\acute{\epsilon}\pi\acute{\epsilon}\rho\text{-}\nu\eta\text{-}\mu\iota$ *sell* (present stem $\pi\epsilon\rho\text{-}\nu\alpha\text{-}$), theme $\pi\epsilon\rho\text{-}$.

403. SIXTH CLASS (*Inceptive Class*).—The suffix $-\sigma\kappa^o|_{\epsilon-}$ (or $-\iota\sigma\kappa^o|_{\epsilon-}$) is added: $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\omega$ *please*, $\epsilon\bar{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\omega$ *find*. The vowel before $-\sigma\kappa\omega$ is usually made long.

a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\sigma\kappa\omega$ *grow old*.

b. Several presents have the reduplication: $\gamma\iota\text{-}\gamma\acute{\nu}\acute{\omega}\text{-}\sigma\kappa\omega$ ($\gamma\acute{\nu}\omicron\text{-}$) *know*.

c. A mute before $-\sigma\kappa\omega$ is dropped: $\lambda\acute{\alpha}\sigma\kappa\omega$ for $\lambda\alpha\kappa\text{-}\sigma\kappa\omega$ *speak*. Quite irregular are $\mu\acute{\iota}\sigma\gamma\omega$ for $\mu\iota\gamma\text{-}\sigma\kappa\omega$ *mix*, and $\pi\acute{\alpha}\sigma\chi\omega$ for $\pi\alpha\theta\text{-}\sigma\kappa\omega$ *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without reduplication, serves as present stem: $\phi\eta\text{-}\acute{\mu}\iota$ *say*, theme and present stem $\phi\alpha\text{-}$; $\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota$ *put*, present stem $\tau\iota\theta\epsilon\text{-}$, theme $\theta\epsilon\text{-}$.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in $-\epsilon\text{-}$, while the other systems are formed from a shorter one without $-\epsilon\text{-}$: pres. $\delta\omicron\kappa\acute{\epsilon}\omega$ ($\delta\omicron\kappa\epsilon\text{-}$) *seem*, but future $\delta\acute{\omicron}\xi\omega$ ($\delta\omicron\kappa\text{-}$). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in $-\epsilon\text{-}$, or in $-\omicron\text{-}$: present $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ ($\beta\omicron\upsilon\lambda\text{-}$) *wish*, but future $\beta\omicron\upsilon\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$ ($\beta\omicron\upsilon\lambda\epsilon\text{-}$).

INFLECTION.

406. A. THE COMMON FORM (*Presents in $-\omega$*).—Present stems ending in a variable vowel ($-\omicron|_{\epsilon-}$) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel \omicron to ω : $\lambda\acute{\upsilon}\omega$. (b.) In the 2d and 3d sing. $-\epsilon\iota\varsigma$ and $-\epsilon\iota$

407 D. (b.) The Doric (Theocr.) has sometimes $-\epsilon\varsigma$ for $-\epsilon\iota\varsigma$ in the 2d pers. (c.) The Doric has $-\omicron\nu\tau\iota$, $-\omicron\nu\tau\iota$; see 69 D.

are perhaps due to *epenthesis* (cf. 65); λῦεις for λῦε-σι, λῦει (λῦειτ) for λῦε-τι. So, too, -ης -η in the subjunctive active. (c.) In the 3d plur. active -ουσι is for -ο-νσι (55 d) and -ωσι for -ω-νσι. (d.) For the middle forms of the second person, λῦει, ἐλθόν, etc., see 384 and 383, 4.

408. The Subjunctive has -ω|η- for -ο|ε-. The Optative has the mode-suffix -ι-; for λῦο-ιεν, see 374 b.

409. CONTRACT PRESENTS.—Verbs in -αω, -εω, and -οω contract the final α, ε, or ο of the theme with the following variable vowel: τῖμά-ω τῖμῶ *honor*, φιλέ-ω φιλῶ *love*, δηλό-ω δηλῶ *manifest*. Paradigms 323-325.

a. The contraction follows the rules, 37, 39. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τῖμ(άο)ῶ-μεν the uncontracted form is τῖμάομεν, the contract form τῖμῶμεν.

409 D. CONTRACT PRESENTS IN THE DIALECTS.

Usage of Homer.—a. Verbs in -αω are often contracted as in Attic: ὀρῶ, ῥρῆς, ὀρῆ. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for αε, αη, a double α-sound, and for αο, αω, αου a double ο-sound. One of the vowels is usually lengthened; rarely both.

ὀρώω	for	ὀράω	μενοινάω	for	μενοινάω
ὀρώντες		ὀράοντες	ἡβῶντες		ἡβῶντες
ὀρόμμι		ὀράοιμι	ἡβῶοιμι		ἡβῶοιμι
ὀρώσι		ὀράουσι	ἡβῶωσα		ἡβῶωσα
ὀράῃς		ὀράεις	μενοيناῖ		μενοινάει
ὀράσθαι		ὀράεσθαι	μνάσθαι		μνάεσθαι.

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus ὀρώμεν (for ὀράομεν) is an impossible form. A single exception is *μνωόμενος*. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception *γελώντες*).

Uncontracted forms without assimilation occur rarely: αἰοιδίζει, ναιετάοντα: even with lengthening: *πεινᾶοντα*. In imperfects αο is sometimes changed to εο: ἦντεον (ἀντάω *encounter*), ὀμοκλέομεν (ὀμοκλάω *rebuke*). Notice *χρεώμενος* for *χραόμενος*.

b. Verbs in -εω are commonly uncontracted, but sometimes εε, εει go into ει; εο, εου, into ευ: τελέει, τελέουσι, τελέεται, τελέομενος, or τελεῖ, τελεῖσι, τελεῖται, τελεῖμενος. In the 2d sing. mid. -έ-ε-αι, -έ-ε-ο may become -εῖ-αι, -εῖ-ο, by contraction of εε, or -έ-αι, -έ-ο, by rejection of one ε: μῦθεῖται or μῦθεῖαι, for μῦθέ-ε-αι *thou sayest*. An older form of these verbs was in -εῖω: so *ναικείω* for *ναικέω* *quarrel*, ἐτελέετο from τελέω *complete*.

c. Verbs in -οω are contracted as in Attic. But sometimes they have forms with a double ο-sound, like verbs in -αω: ἀρόσι for ἀρόουσι (ἀρόω *plough*), ὑπνώοντας (ὑπνώω *sleep*).

Usage of Herodotus.—d. Verbs in -αω commonly change α before an ο-sound to ε: τῖμέω, τῖμέονται, τῖμέομενος, τῖμέουσι; εο rarely goes into ευ: ἐτίμευν (Att. ἐτίμων). Otherwise they contract α with the following vowel as in Att.:

410. a. In the optative active, contract verbs have generally -ιη- (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, -α-ειν, -ο-ειν give -ᾶν, -οῦν (not -ᾷν, -οιν) because -ει is a spurious diphthong; see 40 a and 381.

411. Verbs in -εω of two syllables admit only the contraction into εἰ. Wherever contraction would result in any other sound, the uncontracted form is used. Thus πλέ-ω *sail* makes in the pres. ind. πλί-ω, πλείς, πλεί, dual πλείτον, plur. πλέ-ομεν, πλείτε, πλέ-ουσι. Except δέ-ω *bind*, which makes τὸ δοῦν (for δέ-ον), δοῦμαι (for δέ-ομαι), etc., and is thus distinguished from δέ-ω *want, require*, which follows the rule, making τὸ δέ-ον *the requisite*, δέομαι, *I request*.

412. Seven verbs in -αω take η instead of ᾶ in the contract forms. Thus ζά-ω *live*, ζῆς (not ζᾶς), ζῆ, ζῆτε, ζῆν, etc. So also πεινά-ω *hunger*, διψά-ω *thirst*, κνά-ω *scratch*, σμά-ω *wash*, ψά-ω *rub*, and χρά-ομαι *use*.

a. ῥιγό-ω *am cold* has ω and ρ in contract forms, instead of ου and οι: inf. ῥιγών, opt. ῥιγῶν.

b. λού-ω *bathe* sometimes drops υ (44), and is then contracted as a verb in -οω: ἔλου for ἔλο(υ)-ε, λούμαι for λο(ύ)-ο-μαι, etc.

413. B. THE ΜΙ-FORM.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in -νυ- and -να- of class 5,—are inflected according to 385. Paradigms 329–332.

τιμῶς, τιμᾶτε, τῖμῃμην, τιμᾶσθαι; so also mid. inv. τῖμῶ, impf. ἐτῖμῶ. But χράομαι changes α to εω: χρέωμαι.

e. Verbs in -εω are uncontracted, except that εο, εου may go into ευ: φιλέω, φιλέει, φιλέοιμι, φιλέομαι or φιλεῦμαι, φιλέουσι or φιλεῦσι. But δεῖ *it is necessary* and its inf. δεῖν are usually contracted. Instead of 2d sing. mid. φιλέ-ε-ο, ἐφιλέ-ε-ο, we find forms with only one ε, φιλέο, ἐφιλέο.

f. Verbs in -οω are contracted as in Att., but sometimes have -ευ instead of -ου: δηλῶ, δηλοῖ, δηλῶμαι, δηλοῖμην, δηλοῖσι or δηλεῖσι, ἐδήλου or ἐδήλευ.

Doric Contraction.—g. The Doric contracts α with ο, ω (not in the ultima) to ᾶ instead of ω: it contracts α with ε, η, ει, η, to η, η instead of ᾶ, ᾶ: πεινᾶ-μες (for πεινῶμεν), πεινᾶντι (for πεινῶσι), ὀρῆτε (for ὀράτε), ὀρῆ (for ὀρᾶ), ὀρῆν (for ὀρᾶν); see 37 D h and i. The Ion. contraction of εο, εου to ευ belongs also to the Doric.

Aeolic Inflection.—h. For -αω, -εω, -οω, the Aeolic (of Lesbos) has peculiar forms in -αιμι, -ημι, -ωμι, with the μι-inflection: φίλημι, φιλήμενος, δοκίμωμι.

410 D. a. In contract present optatives Homer scarcely ever has -ιη-; Hd. uses it for verbs in -αω (τῖμῶν), but not for those in -εω and -οω.

412 D. Hm. has πεινῆμεναι, κνῆ; but ζώειν. Hd. has ζῆν, διψῆν, but χρᾶσθαι, κνᾶν, σμᾶν.

c. Other irregular contractions in Hm. are: προσανθήτην (αὐδάω *speak*), συναντήτην (ἀντάω *encounter*), ἀπειλήτην (ἀπειλέω *threaten*), πενθήμεναι (πενθέω *mourn*), ποθήμεναι (ποθέω *miss*), φορήμεναι and φορήναι (φορέω *bear*). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: *τίθη-μι*, stem *τιθε-*; *ἐδείκνυ-ν*, stem *δεικνυ-*.

415. a. Stems in *-a-* contract *-a-āσι* in the 3d plur. pres.: *ιστᾶσι*.

b. In the present imperative *-θι* is omitted, and the stem-vowel lengthened: *ἵστη, δείκνυ*.

416. The forms in *-σο* rarely drop *σ* and are contracted: so in poetry *τίθου, ἵστω* for *τίθεσο, ἵστασο*. But in *δύναμαι can* and *ἐπίσταμαι understand*, this is generally the case: *ἐδύνω, ἠπίστω*. We have even poetic *δύνῃ* for *δύνασαι*, and *ἐφίτει* for *ἐφίττει*.

417. The subjunctive adds the mode-suffix *-ω|η-*, and contracts it with final *a, e, o* of the stem: *τιθῶ* for *τιθέω*; but not with *υ*: *δεικνύω*. In contraction, *αη, αη, οη* give *η, η, φ* (contrary to 37 d, 39 c): *ιστῆται* for *ιστάηται*, *διδῶς* for *διδῶς*.

a. But in three verbs *-ω|η-* takes the place of the stem-vowel, so there is no contraction. These are *δύνα-μαι can*, *ἐπίστα-μαι understand*, *κρέμα-μαι hang*; subj. *δύνω-μαι, ἐπίστω-μαι, κρέμω-μαι*.

418. a. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. For *δεικνύοιμι, τιθοίμην*, see 419 b and c.

b. The accent of the optative follows 388: *ισταίτο*. But the verbs mentioned in 417 a are exceptions: *δύναιτο, ἐπίσταιτο, κρέμαιτο*.

419. In some forms the *μι*-verbs take the inflection of *presents in -ω*, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms *ἐδίδουν, ἐδίδους, ἐδίδου; ἐτίθεις, ἐτίθει* (used for *ἐδίδων, -ως, -ω; ἐτίθης, -η*). So in the present *τιθείς* (more Attic than *τίθης*) and in the imperative *τίθει* and *δίδου*. These forms are made as if from *τιθεω* and *διδωω*.

b. The optative of verbs in *-νύμι*: *δεικνύ-οιμι*, like *λύ-οιμι*.

c. The optative *τιθοίμην*, cf. *φιλοίμην*.

414 D. In Hm. the stem-vowel is sometimes long in other forms: as *τιθήμεναι, τιθήμενος, ἄλῃναι to blow: δίξημαι seek*.

415 D. a. Hm. and Hd. always have 3d plur. *τιθεῖσι, διδοῦσι, ῥηγνύσι*, etc., but both have *ἱᾶσι they go* and Hm. has *ἑᾶσι they are*.

b. Hm. sometimes retains *-θι*: *δίδωθι give, ὕμνωθι swear*.

c. Hd. has forms with *-αται, -ατο* in the 3d plur. of the middle: *τιθέαται, ἐτιθέατο*, even *ἐδυνέατο* for *ἐδύναντο*, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of *ἵημι*, according to most editions: *ἵῃ* (Hd.) *ἵῃσι* (Hm.) for *ἵῃ*.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has *διδοῖς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδοῖσθα, διδοῖ* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ῖεις* (with irregular accent), *ῖει* (and *ῖησι*). Also *καθίστᾶ* (= *-ίστα-ε*), impv. In Hd. *ῖει, τιθεῖς, τιθεῖ, διδοῖς, διδοῖ, ἱστᾶ*, are perhaps always used. So, too, Hd. has impf. 3d sing. *ἱστᾶ* for *ἵστη*.

b. But Hm. has opt. *δαινύτο* for *δαινυ-ι-το* from *δαίνυμαι feast*.

FUTURE SYSTEM, OF

Future Active and Middle.

420. The future stem is formed by adding -σ^ο|ε- to the theme, and is inflected like the present of the common form (406): -σω, -σεις, -σει etc. Paradigm 315.

421. a. *Mute Verbs*.—A labial or palatal mute at the end of the theme unites with σ, forming ψ or ξ: a lingual mute is dropped before σ (54).

κόπτω (κοπ-) cut	κόψω	τάσσω (ταγ-) arrange	τάξω
βλάπτω (βλαβ-) hurt	βλάψω	ὀρύσσω (ορυχ-) dig	ὀρύξω
γράφω write	γράψω	φράζω (φραδ-) tell	φράσω
πλέκω twist	πλέξω	σπένδω pour	σπείσω (55 d).

For τρέφω *nourish*, θρέψω, and the like, see 74 c.

b. *Vowel Verbs*.—A short vowel at the end of the theme becomes long before σ (33).

ἐάω permit	ἐᾶσω	ποιέω make	ποιήσω
τιμάω honor	τιμήσω	δουλόω enslave	δουλώσω

For exceptions, see 503.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: πείθω (πιθ-) *persuade*, πείσω; πνέω (πνυ-) *breathe*, πνεύσομαι.

422. *Liquid Future*.—The future of liquid verbs ends in -εω instead of -σω; ε is contracted with the following vowel, as in the present of φιλέω: φαίνω (φαν-) *show*, φανέω, contracted φανῶ. Paradigm 326.

a. -εω is for -εσω: σ is dropped between two vowels (71).

b. κέλλω (κελ-) *land*, κέρω (κερ-) *fall in with*, ἔρνυμι *rouse* make κέλσω, κύρσω, ἔρσω, with σ.

Contract Future from Vowel and Mute Verbs.

423. Some verbs in -εω drop σ in the future, and contract: τελέω *complete*, fut. τελέσω, τελέω, τελῶ; 1st plur. τελοῦμεν, etc. The future thus made has the same form as the present.

420 D. In Hm. σ of the future is often *doubled* after a short vowel: δλέσσω for δλέσω (ἔλλαῦμι *destroy*), ἀνύσσω for ἀνύσω (ἀνύω *achieve*).

421 a. For fut. in -ξω from pres. in -ζω, frequent in Hm., see 398 D.

422 D. The future in -εω has in the dialects the same forms, contracted and uncontracted, as the present in -εω (409 D b and e).

b. Hm. has other exceptions: θέρσομαι (θέρω *warm*); cf. 431 D c.

424. Verbs in -αζω (themes in -αδ-) sometimes do the same : βιβάζω *cause to go*, fut. βιβάσω, βιβά-ω, βιβῶ. Similarly ἐλαίνω (ελα-) *drive*, ἐλά(σ)ω, ἐλῶ, ἐλᾶς, ἐλᾶ, etc.

425. Verbs in -ιζω (themes in -ιδ-) make their future in -ιεω instead of -ισω, and contract : κομίζω (κομιδ-) *convey*, κομι-έω, κομιῶ; 1st plur. κομοῖμεν, etc.; fut. mid. κομοῖμαι. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in -σεομαι, contracted -σοῖμαι, instead of -σιμαι : πνέ-ω (πνυ-, πνευ-) *breathe*, πνευσέ-ομαι, πνευσοῖμαι; φεύγ-ω (φνυ-) *flee*, φευξοῖμαι. Here -σε^οε- is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in -σομαι.

427. A few verbs have futures with the form of a present : χέω (χυ-) *pour*, fut. χέω. So the irregular futures ἔδομαι *shall eat* (539, 3), πίομαι *shall drink* (521, 3).

FIRST AORIST SYSTEM, or

First Aorist Active and Middle.

428. FORMATION.—The first aorist stem is formed by adding -σα- to the theme : λῦ-σα- (first person ἔ-λῦ-σα).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	ἔκοψα	τάσσω (ταγ-)	ἔταξα	τῆμά-ω	ἐτίμησα
βλάπ-τω	ἔβλαψα	ὀρίζσω (ορυχ-)	ὥρυξα	ποιέ-ω	ἐποίησα
γράφ-ω	ἔγραψα	φράζω (φραδ-)	ἔφρασα	δουλό-ω	ἐδούλωσα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	πείθω (πιθ-)	ἔπεισα
τρέφ-ω	ἔθρεψα	ἐά-ω	εἵασα	πνέω (πνυ-)	ἔπνευσα

424 D. The future in -αω has in Hm. the same variety of forms as the present in -αω (409 D a): thus ἐλώω, ἐλάϊς, ἐλάϊ. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in -σεω, -σεομαι contracted : λῖσῶ, λῦσεῖς, λῦσεῖ, λῦσεῖτον, λῦσεῖμες, λῦσεῖτε, λῦσεῖντι; mid. λῦσεῖμαι, λῖσῃ, λῦσεῖται, etc., λῦσεῖσθαι, λῦσεῖμενος.

427 D. Similarly, Hm. has fut. βείομαι or βέομαι *shall live* connected with βιώω *live*, δῆω *shall find* connected with 2d aor. pass. ἐ-δά-ην *learned*, κείω or κέω *shall lie* from κῆμαι.—He also uses ἀνύω *achieve*, ἐρύω *draw*, τανύω *stretch*, as futures.

428 D. a. Hm. often doubles σ of the first aorist after a short vowel ; ἐγέλασσα for ἐγέλασα (γελάω *laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of α : ἐβήσετο *went* (βαίνω), ἐδῦσετο *set* (δύω), ἔξε, ἔξον *came* (ἵκω). So especially

430. $\chiέω$ ($\chiυ-$) *pour* makes $\tilde{\epsilon}\chiεα$ (for $\epsilon\chiευα$) without σ , corresponding to the future $\chiέω$ (427).

431. *Liquid Verbs*.—These reject σ in the first aorist, and lengthen the theme-vowel in compensation for it (34) : $\phiαίνω$ ($\phiαν-$), $\tilde{\epsilon}\phiηνα$ (for $\epsilon\phiανσα$) ; $\muέν-ω$ *remain*, $\tilde{\epsilon}\muεινα$ (for $\epsilonμενσα$) ; $\kappaρίνω$ ($\κριν-$) *decide*, $\tilde{\epsilon}\kappaρίνα$ (for $\epsilonκρινσα$). Paradigm 327.

a. The lengthened form of a is η , except after ι or ρ : $\tilde{\epsilon}\phiηνα$, but $\tilde{\epsilon}πέρᾱνα$ ($\piεραίνω$ *finish*).

b. The verbs $\tilde{\alpha}\rhoω$ ($\tilde{\alpha}ρ-$) *raise* and $\tilde{\alpha}\lambdaλομαι$ ($\tilde{\alpha}λ-$) *leap* make $\tilde{\alpha}ρ-$ and $\tilde{\alpha}λ-$ in the first aorist, except in the indicative, which has $\eta-$ on account of the augment : $\tilde{\eta}ρα$, $\tilde{\eta}λάμην$, but $\tilde{\alpha}ρᾱς$, $\tilde{\alpha}λάμενος$. Even a few other verbs have \tilde{a} where the rule requires η : $\kappaερδαίνω$ *gain*, $\tilde{\epsilon}κέρδᾱνα$; $\deltaργαίνω$ *enrage*, $\tilde{\omega}ργᾱνα$.

c. $\kappaέλλω$, $\kappaύρω$, $\tilde{\epsilon}ρνῦμι$ (422 b) make $\tilde{\epsilon}κελσα$, $\tilde{\epsilon}κυρσα$, $\tilde{\omega}ρσα$.

432. Three first aorists have the suffix $-κα-$; $\tilde{\epsilon}\thetaηκα$ from $\tauίθημι$ ($\thetaε-$) *put*, $\tilde{\epsilon}\deltaωκα$ from $\deltaίδωμι$ ($\deltaο-$) *give*, and $\tilde{\eta}κα$ from $\tilde{\eta}μι$ ($\tilde{\epsilon}-$) *send*. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 333, 334, 476) in place of the defective second aorist. Plural forms, like $\tilde{\epsilon}\deltaώκαμεν$, $\tilde{\epsilon}\deltaωκατε$, $\tilde{\epsilon}\deltaωκαν$, are rare and poetic.

433. INFLECTION.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending $-ν$, $\tilde{\epsilon}λῦσα$; and the 3d sing. changes $-α$ to $-ε$, $\tilde{\epsilon}λῦσε$. The inv. $\lambdaῦσον$, $\lambdaῦσαι$ and infin. $\lambdaῖσαι$ are irregular. For the middle forms $\tilde{\epsilon}λῦσσω$, $\lambdaῦσῃ$, $\lambdaῦσαιο$ see 383, 4.

b. The subjunctive has $-ω|η-$ in place of $-α-$: $\lambdaῦσσω$.

434. In the optative, besides the regular forms with mode-suffix $-ι-$, there are three irregular forms in $-σε-ια-ς$, $-σε-ιε$, $-σε-ια-ν$. These are much more used than those in $-σαις$, $-σαι$, $-σαιεν$.

in the imperative : $\tilde{\upsilon}ρσεο$, $\tilde{\upsilon}ρσευ$ *rise* ($\tilde{\upsilon}ρ-νῦμι$), $\tilde{\alpha}\tilde{\zeta}ετε$ *lead* ($\tilde{\alpha}\tilde{\zeta}ω$), $\omicron\tilde{\iota}σε$ *bring* ($\phiέρω$), $\lambdaέξεο$ *lay thyself* ($\lambdaέγω$), $\piελάσσετον$ *draw near* ($\piελάζω$).

430 D. For $\tilde{\epsilon}\chiεα$, Hm. has commonly $\tilde{\epsilon}\chiενα$. Similarly, Hm. makes 1st aor. $\tilde{\epsilon}\kappaη-α$ (Att. $\tilde{\epsilon}\kappaανσα$) from $\kappaαίω$ ($\kappaαν-$) *burn*, $\tilde{\epsilon}\sigmaσενα$ from $\sigmaεύω$ ($\sigmaυ-$) *drive*, $\tilde{\eta}\lambdaεάμην$ and $\tilde{\eta}\lambdaενάμην$ from $\tilde{\alpha}λέομαι$ or $\tilde{\alpha}λέυομαι$ *avoid*, and the defective aor. $\deltaέατο$ *seemed*. Hes. has $\deltaατέασθαι$ from $\deltaατέομαι$ *divide*.

431 D. c. Homer has also $\tilde{\epsilon}\kappaερσα$ ($\kappaείρω$ *shear*), $\phiέρσω$ aor. subj. ($\phiέρω$ *mix*), $\tilde{\epsilon}\lambdaσα$ ($\epsilonῖλω$ *press*), defective $\tilde{\alpha}πό-ερσα$ *took away*.

d. The Aeolic (Lesbian) assimilates σ to the foregoing liquid : $\tilde{\epsilon}\phiαννα$ for $\tilde{\epsilon}\phiανσα$. So Hm. in one word ; $\tilde{\omega}\phiελλα$, from $\delta\phiέλλω$ *increase*.

433 D. b. In Hm., first aorist subjunctives with short vowels $-ο|ε-$ (373 D) often occur : $\nuεμεσῆσ-ετε$ for $\nuεμεσῆσ-ητε$ ($\nuεμεσά-ω$ *resent*), $\tilde{\epsilon}\phiάψ-ειαι$ for ($\tilde{\epsilon}\phiάψ-ηαι$) $\tilde{\epsilon}\phiάψῃ$ ($\tilde{\epsilon}\phiάπτομαι$ *touch upon*). These forms are often liable to be confounded with those of the future indicative.

SECOND AORIST SYSTEM, or

Second Aorist Active and Middle.

SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds $-\sigma|_{\epsilon}-$ to the theme: $\lambda\iota\pi-\sigma|_{\epsilon}-$; indic. $\xi\lambda\iota\pi\omicron\nu$, present $\lambda\epsilon\acute{\iota}\pi\omega$ ($\lambda\iota\pi-$). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have a for ϵ of the root: $\xi\text{-}\tau\rho\alpha\pi\text{-}\omicron\nu$ from $\tau\rho\acute{\epsilon}\pi\text{-}\omega$ *turn*.

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of $\acute{\alpha}\gamma\text{-}\omega$ *lead* has a *reduplicated* stem: $\eta\gamma\alpha\gamma\epsilon\nu$, $\acute{\alpha}\gamma\alpha\gamma\acute{\epsilon}\iota\nu$.

a. $\epsilon\acute{\iota}\pi\omicron\nu$ *said* is also reduplicated: it is contracted from $\epsilon\text{-}\epsilon\epsilon\pi\omicron\nu$ ($\epsilon\text{-}\text{F}\epsilon\text{F}\epsilon\pi\omicron\nu$, root $\text{F}\epsilon\pi\text{-}$, 72 D).

437. The root-vowel is dropped (syncope, 43) in $\acute{\epsilon}\text{-}\pi\tau\text{-}\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\epsilon}\tau\text{-}\omicron\mu\alpha\iota$ *fly*), $\acute{\epsilon}\text{-}\sigma\chi\text{-}\omicron\nu$ (for $\epsilon\text{-}\sigma\epsilon\chi\text{-}\omicron\nu$, pres. $\acute{\epsilon}\chi\omega$ *have*), $\acute{\epsilon}\text{-}\sigma\pi\text{-}\acute{\omicron}\mu\eta\nu$ (for $\epsilon\text{-}\sigma\epsilon\pi\text{-}\omicron\mu\eta\nu$, pres. $\acute{\epsilon}\pi\omicron\mu\alpha\iota$ *follow*), and some others.

438. Two second aorists, $\epsilon\acute{\iota}\pi\omicron\nu$ *said* and $\eta\gamma\epsilon\gamma\omicron\nu$ *bore* (539, 8 and 6), have also forms with stems in $-\alpha\text{-}$, $\epsilon\acute{\iota}\pi\alpha$, $\eta\gamma\epsilon\gamma\alpha$, with the inflection of the first aorist.

SECOND AORIST OF THE μ -FORM.

439. The second aorist of the μ -form has the simple theme as its stem: $\acute{\epsilon}\text{-}\sigma\tau\eta\text{-}\nu$ ($\sigma\tau\alpha\text{-}$) *stood*. This is inflected according to 385. Paradigms 333, 334, 335.

435 D. In Hm., a few roots which end in a mute after ρ , suffer transposition as well as variation of vowel in the second aorist: $\delta\acute{\epsilon}\rho\kappa\text{-}\omicron\mu\alpha\iota$ *see*, $\acute{\epsilon}\delta\rho\alpha\kappa\omicron\nu$; $\pi\acute{\epsilon}\rho\theta\text{-}\omega$ *destroy*, $\acute{\epsilon}\pi\rho\alpha\theta\omicron\nu$.

b. Hm. and Hd. often have $-\acute{\epsilon}\iota\nu$ for $-\epsilon\iota\nu$ in the 2d aor. inf.: $\lambda\iota\pi\acute{\epsilon}\iota\nu$, $\beta\alpha\lambda\acute{\epsilon}\iota\nu$.

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.: $\acute{\epsilon}\text{-}\pi\acute{\epsilon}\phi\rho\alpha\delta\text{-}\omicron\nu$ ($\phi\rho\acute{\alpha}\zeta\omega$ *declare*), $\pi\acute{\epsilon}\pi\iota\theta\text{-}\omicron\nu$ ($\pi\acute{\epsilon}\iota\theta\omega$ *persuade*), $\tau\epsilon\tau\alpha\rho\acute{\omicron}\mu\eta\nu$ ($\tau\acute{\epsilon}\rho\pi\text{-}\omega$ *delight*), $\pi\epsilon\phi\iota\delta\text{-}\acute{\epsilon}\sigma\theta\alpha\iota$ ($\phi\epsilon\acute{\iota}\delta\omicron\mu\alpha\iota$ *spare*), etc. So $\eta\gamma\rho\alpha\text{-}\omicron\nu$ ($\alpha\rho\text{-}$, pr. $\acute{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$ *fit*), $\acute{\omega}\rho\omicron\phi\text{-}\omicron\nu$ ($\acute{\upsilon}\rho\text{-}\nu\acute{\upsilon}\mu\iota$ *rouse*).—Reduplicated and syncopated are $\acute{\epsilon}\text{-}\kappa\epsilon\kappa\lambda\text{-}\acute{\omicron}\mu\eta\nu$ ($\kappa\acute{\epsilon}\lambda\text{-}\omicron\mu\alpha\iota$ *command*), $\acute{\alpha}\lambda\alpha\lambda\kappa\text{-}\omicron\nu$ ($\alpha\lambda\epsilon\kappa\text{-}$, pr. $\acute{\alpha}\lambda\acute{\epsilon}\xi\omega$ *ward off*). Not used in the pres. are $\pi\acute{\epsilon}\phi\eta\nu\text{-}\omicron\nu$ ($\phi\epsilon\nu\text{-}$) *killed*, $\tau\acute{\epsilon}\tau\mu\text{-}\omicron\nu$ ($\tau\epsilon\mu\text{-}$) *came up to*, $\tau\epsilon\tau\alpha\gamma\text{-}\acute{\omicron}\nu$ ($\tau\alpha\gamma\text{-}$, Lat. *tango*) *having seized*.—Two verbs, $\acute{\epsilon}\rho\acute{\upsilon}\kappa\text{-}\omega$ *draw*, $\acute{\epsilon}\nu\acute{\iota}\pi\text{-}\tau\omega$ *hide*, reduplicate the final consonant of the theme, with α as a connective: $\eta\rho\acute{\upsilon}\kappa\text{-}\alpha\kappa\text{-}\omicron\nu$, $\eta\nu\acute{\iota}\pi\text{-}\alpha\pi\text{-}\omicron\nu$ (also $\acute{\epsilon}\nu\acute{\epsilon}\nu\acute{\iota}\pi\text{-}\omicron\nu$).

437 D. Of syncopated stems, Hm. has also $\acute{\epsilon}\gamma\rho\text{-}\acute{\omicron}\mu\eta\nu$ *awoke* (found even in Att., from $\acute{\epsilon}\gamma\acute{\epsilon}\rho\omega$, $\epsilon\gamma\epsilon\rho\text{-}$), $\acute{\alpha}\gamma\rho\text{-}\acute{\omicron}\mu\epsilon\nu\omicron\iota$ *assembled* (inf. $\acute{\alpha}\gamma\acute{\epsilon}\rho\text{-}\epsilon\sigma\theta\alpha\iota$, 389 D a, pr. $\acute{\alpha}\gamma\acute{\epsilon}\rho\omega$), $\acute{\epsilon}\text{-}\pi\lambda\text{-}\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\epsilon}\lambda\text{-}\omicron\mu\alpha\iota$ *am*).

440. The end-vowel of the stem is made long in the active before a single consonant: ἔστη-ν, ἔστη-μεν, στή-ναι; but στα-ίην, στά-ντων.

a. The 3d sing. ἔστη comes under this rule because it stands for ε-στη-τ. —So does στάν neuter participle, for στα-ντ.

b. ὠνήμην, aor. of ὀνίημι (ονα-) *benefit*, follows the same rule in the middle: ὠνήμεθα (but ὠνασθε).

441. The middle ending -σο drops σ (385, 4 a): ἔ-θου (not ἐ-θε-σο), πρ'ὼ *buy* (yet also πρίασο). But not after a long vowel: ὄνησο.

442. In compounds -βᾱ and -στᾱ occur for βῆ-θι and στῆ-θι: κατάβᾱ *come down*, παρᾱστᾱ *stand by*, used only in poetry.

443. The second aorists of three verbs, τίθημι, δίδωμι and ἵημι, are peculiar in these respects (paradigms 333, 334, 476):

a. They do not lengthen the stem-vowel: ἔ-θε-μεν.

b. The 2d sing. imper. active has -ς for -θι.

c. The infinitive active, θείναι, δοῦναι, εἶναι (for θε-εναι etc.), has an irregular ending -εναι.

d. The singular of the indicative is wanting, and supplied by the first aorist in -xa (432).

444. The subjunctive adds -ω|η- and is contracted as in the present (417): θῶ for θέ-ω, δῶς for δέ-ης; but δέ-ω uncontracted.

a. The aorist ἐπρίαμην *bought* puts -ω|η- in place of the stem-vowel (cf. 417 a): πρίωμαι.

445. The optative mode-suffix is -ι- or -ιη- according to 374 a. But stems in -υ- (ἐ-δῦ-ν) have no optative in Attic.

a. The optative is accented according to 388. But πριαίμην (from ἐπρίαμην *bought*) and ὀναίμην (from ὠνήμην *received profit*) are exceptions: πρίαίτο, ὀναίτο.

440 D. Exceptions, the poetic aorist ἔκτα-ν *killed* (489, 4) and Hm. οἶτα *wounded*, οὐτάμεναι *to wound*.—On the other hand, like ὠνήμην Hm. has πλῆτο *approached*, ἔβλητο *was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the μi-form usually remains uncontracted: θέωμεν, ἀφ-έη. The root-vowel is then almost always made long, α and ε becoming ει before an ο-sound, and η before an ε-sound. Thus γνῶω, βείω (for βᾶω, βῶ), θείω (for θέω, θῶ), θήης (for θέης, θῆς), δῶησι (for δέη, δῶ). And before the endings -τον, -μεν, -τε, the *mode-vowel* is short (373 D): στήετον (for στάητον, στήτον), θείωμεν (for θέωμεν, θῶμεν): so also in the middle forms θείωμαι (for θέωμαι, θῶμαι), βλήεται. Hm. has subj. δῶω, with long ῶ.

In Hd., only αω and εω remain uncontracted in the subjunctive; αω he changes to εω: στέωμεν (for στάωμεν, στῶμεν). The same change is found in Hm.

445 D. Hm. has opt. δῶη, δῶμεν (contracted from δυ-ιη, δυ-ι-μεν). So also φθίτω (for φθι-ιτω) 2d aor. opt. of φθίνω *perish*.

b. The compounds of $\tau\acute{\iota}\theta\eta\mu\iota$ and $\epsilon^{\eta}\eta\mu\iota$ have in the second aorist optative $-\theta\omicron\iota\tau\omicron$ and $-\omicron\iota\tau\omicron$, besides the regular $\theta\epsilon\iota\tau\omicron$ and $\epsilon\iota\tau\omicron$; so too in the plural $-\theta\omicron\acute{\iota}\mu\epsilon\theta\alpha$, $-\omicron\acute{\iota}\mu\epsilon\theta\alpha$ etc. These are sometimes written with recessive accent: $\pi\rho\acute{o}\sigma\theta\omicron\iota\tau\omicron$, $\pi\rho\acute{o}\nu\omicron\iota\tau\omicron$.

PERFECT ACTIVE SYSTEMS, OR

Perfect and Pluperfect Active.

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and $-\kappa\alpha-$ is added: $\lambda\epsilon-\lambda\upsilon-\kappa\alpha-$; 1st sing. indic. $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in $-\iota\zeta\omega$ ($-\iota\delta-$) and $-\alpha\zeta\omega$ ($-\alpha\delta-$).

447. a. A lingual mute is dropped before $-\kappa\alpha-$; $\pi\epsilon\acute{\iota}\theta\omega$ ($\pi\iota\theta-$), $\pi\acute{\epsilon}\pi\epsilon\iota-\kappa\alpha$; $\kappa\omicron\mu\acute{\iota}\zeta\omega$ ($\kappa\omicron\mu\iota\delta-$), $\kappa\epsilon\kappa\acute{o}\mu\iota-\kappa\alpha$.

b. Vowel-verbs usually lengthen the vowel before $-\kappa\alpha-$, and verbs of the second class have the strong form of the theme with $\epsilon\iota$ or $\epsilon\upsilon$.

$\acute{\epsilon}\acute{\alpha}-\omega$	$\epsilon\acute{\iota}\tilde{\alpha}-\kappa\alpha$	$\pi\omicron\iota\acute{\epsilon}-\omega$	$\pi\epsilon\pi\omicron\iota\acute{\eta}-\kappa\alpha$	$\pi\epsilon\acute{\iota}\theta\omega$ ($\pi\iota\theta-$)	$\pi\acute{\epsilon}\pi\epsilon\iota-\kappa\alpha$
$\tau\acute{\iota}\mu\acute{\alpha}-\omega$	$\tau\epsilon\tau\acute{\iota}\mu\eta-\kappa\alpha$	$\delta\omicron\upsilon\lambda\acute{o}-\omega$	$\delta\epsilon\delta\omicron\upsilon\lambda\omega-\kappa\alpha$	$\pi\nu\acute{\epsilon}\omega$ ($\pi\nu\upsilon-$)	$\pi\acute{\epsilon}\pi\nu\epsilon\upsilon-\kappa\alpha$

448. a. Liquid themes of one syllable change ϵ to α : $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ ($\sigma\tau\epsilon\lambda-$) *send*, $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$; $\phi\theta\acute{\epsilon}\rho\omega$ ($\phi\theta\epsilon\rho-$) *destroy*, $\acute{\epsilon}\phi\theta\alpha\rho\kappa\alpha$.

b. ν is rejected in a few verbs: $\kappa\rho\acute{\iota}\nu\omega$ ($\kappa\rho\iota\nu-$) *distinguish*, $\kappa\acute{\epsilon}\kappa\rho\iota-\kappa\alpha$; $\tau\acute{\epsilon}\iota\nu\omega$ ($\tau\epsilon\nu-$) *extend*, $\tau\acute{\epsilon}\tau\alpha-\kappa\alpha$, etc. (519). If not rejected, it must be changed to γ nasal: $\phi\acute{\alpha}\iota\nu\omega$ ($\phi\alpha\nu-$), $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: $\beta\acute{\alpha}\lambda\lambda\omega$ ($\beta\alpha\lambda-$) *throw*, $\beta\acute{\epsilon}-\beta\lambda\eta-\kappa\alpha$; $\kappa\acute{\alpha}\mu-\nu\omega$ *am weary*, $\kappa\acute{\epsilon}-\kappa\mu\eta-\kappa\alpha$.

449. The stem of the first pluperfect is the same as that of the first perfect, with $-\kappa\eta-$ (in some forms $-\kappa\epsilon\iota-$) substituted for $-\kappa\alpha-$.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds $-\alpha-$: $\gamma\epsilon-\gamma\rho\alpha\phi-\alpha-$, 1st sing. indic. $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\alpha$; from $\gamma\rho\acute{\alpha}\phi\omega$ ($\gamma\rho\alpha\phi-$) *write*.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb $\acute{\alpha}\kappa\omicron\upsilon\acute{\omega}$ *hear* makes the second perf. $\acute{\alpha}\kappa\acute{\eta}\kappa\omicron\alpha$.

b. Hd. has $-\theta\acute{\epsilon}\omicron\iota\tau\omicron$ for $-\theta\epsilon\iota\tau\omicron$ in compounds.

446 D. In Hm. only vowel-themes (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: $\pi\epsilon\phi\acute{\upsilon}-\acute{\alpha}\sigma\iota$ Att. $\pi\epsilon\phi\acute{\upsilon}\kappa\acute{\alpha}\sigma\iota$ ($\phi\acute{\upsilon}-\omega$ *produce*), $\kappa\epsilon\kappa\mu\eta-\acute{\omega}\varsigma$ Att. $\kappa\epsilon\kappa\mu\eta\kappa\acute{\omega}\varsigma$ ($\kappa\acute{\alpha}\mu-\nu\omega$ *am weary*), $\tau\epsilon\tau\eta\acute{\omega}\varsigma$ *troubled*.

451. *Vowel changes*.—a. An ϵ of the root becomes o in the second perfect :

στρεφ-ω *turn*, ἔ-στροφ-α.

τίκτω (τεκ-) *bring forth*, τέ-τοκ-α.

b. Verbs of the second class have the strong form of the theme, but take oi instead of ei (29).

λείπω (λιπ-) *leave*, λέ-λοιπ-α.

φεύγω (φυγ-) *flee*, πέ-φευγ-α.

τήκω (τακ-) *melt*, τέ-τηκ-α.

c. In other verbs a is often lengthened : κράζω (κραγ-) *cry*, κέκρᾱγα ; ἄγ-νῦμι *break*, ἔᾱγα ; φαίνω (φαν-), πέφηνα.

d. But the theme-vowel remains short after the Attic reduplication (368) : ἀλείφω (αλιφ-) *anoint*, ἀήλιφα.

e. Cases that stand by themselves are ἔρῳγα from ῥήγνυμι (ῥαγ-) *break*, and εἴωθα *am accustomed* from root $\epsilon\theta$ - or $\eta\theta$ -.

452. *Perfected with Aspiration*.—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π , β , to ϕ , and κ , γ , to χ : κλέπτω (κλεπ-) *steal*, κέκλοφα ; ἀλλάσσω (αλλαγ-) *exchange*, ἥλλαχα.

a. A few verbs have two forms, aspirate and unaspirate: thus πράσσω (πᾱγ-) *do*, πέπρᾱγα and πέπρᾱχα *have done* ; πέπρᾱγα is oftener intransitive, *have done (fared) well or ill*.

453. The second pluperfect stem is the same as that of the second perfect, with η - (in some forms ϵi -) substituted for a -.

454. *SHORTER PERFECT FORMS*.—A few second perfects have forms *without any suffix*, the endings being added directly to the root : ἔ-στα-μεν *we stand*, τε-θνά-ναι *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. *INFLECTION*.—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indie. changes a to ϵ : λέλυκε. The 3d plur. $\alpha\sigma i$ is for a -νσι. The a - of the stem changes

451 D. c. In Hm., the feminine of the participle sometimes keeps short a , when the other forms of the tense have η : ἀρῆρῶς *fitted*, fem. ἀραρυῖα, ind. ἄρηρα (ἀραρίσκω) ; τεθελῶς *blooming*, fem. τεθαλυῖα (θάλλω).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in $ω$, $εις$, $ει$ like the present, instead of a , $ας$, ϵ : δεδοίκω *I fear*, πεφύκει *has sprung up*. So the infin., δεδῶκεν *to have set*, and the participles (in Pindar), πεφρίκοντας, κεχλάδοντας. Cf. in Hm. κεκλήγοντες (from κλάζω *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before -*ως* (suffix -*οτ-*) of the participle. For -*ναι* in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle *τεθνεώς*, gen. *τεθνεώτος*, *dead* (490, 4) arises from *τεθνα-ως τεθνα-οτος* by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: *ἔσταθι stand*, *τεθνάτω let him die the death*. Yet we have *κεκρῆγετε yell* and *κεχίνυτε stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in -*οιην*, -*οιης*, -*οιη*: *πεποιθοίη*. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of *εἰμί* *am*: *λελυκώς ᾧ, εἶην, ἴσθι*.

458. The pluperfect follows the *μι*-form (385): before -*σαν* in the 3d plural, *ε* is used instead of *ει*.

a. The first and second person singular of the pluperfect have -*η*, -*ης* in the older Attic and in Plato, but -*ειν*, -*εις* in the later Attic.

PERFECT MIDDLE SYSTEM, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

459. FORMATION.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem *λε-λυ-*, 1st sing. indic. *λέλυμαι*.

460. In vowel-changes of the theme and the rejection of *ν*, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

εἶά-ω	εἶᾶ-μαι	πείθω (πιθ-)	πέπεισ-μαι	κρίνω (κριν-)	κέκρι-μαι
τιμά-ω	τετίμη-μαι	πλέω (πλυ-)	πέπλευσ-μαι	τείνω (τεν-)	τέτα-μαι
ποιέ-ω	πεποίη-μαι	στέλλω (στελ-)	ἔσταλ-μαι	βύλλω (βαλ-)	βέβλη-μαι
δουλό-ω	δεδούλω-μαι	φθείρω (φθερ-)	ἔφθαρ-μαι		

b. Hm. has *τεθνηώς*, *τεθνηώτος*. In other second perf. participles, too, he has -*ωτ-* for -*οτ-*: *βεβαῶτος*, *γεγαῶτος*.

458 D. Hd. has in the pluperfect active -*εα*, -*εας*, -*εε*, -*εα-τε*; in the 3d plur. only -*εσα-ν*.—Hm. has -*εα*, -*εας* (also contracted -*ης*), -*ει* or -*ειν* (contracted from -*εε*, -*εε-ν*): *ἐτεθήπεια was astonished*, *ἐτεθήπεις, δεδειπνήκειν he had feasted*. The uncontracted 3d sing. is seen only in *ἤδεε*, commonly *ἤδη he knew*.—In two or three words, Hm. forms a pluperfect with the suffix -*ο|ε*, after the analogy of the imperfect: *ἡνώγ-ο-ν* (also *ἡνώγ-εα*) plup. of *ἄνωγα command*, *ἐμέμηκ-ο-ν* plup. of *μέμηκα bleat*, *ἐγέγων-ε* (also *ἐγεγών-ει*) plup. of *γέγωνα shout*. Still more irregular are 3d pl. *ἡνώγ-ευν*, *γεγών-ευν* (contracted from -*εο-ν*).

a. The verbs *τρέφ-ω nourish*, *τρέπ-ω turn*, and *στρέφ-ω turn*, change ε to α: *τέθραμμαι* (74 c, d), *τέτραμμαι*, *ἔστραμμαι*.

461. *Addition of σ*.—Many vowel-verbs add σ to the stem of the perfect middle: *τελέ-ω complete*, *τε τέλε-σ-μαι*, *έτε-τέλε-σ-το*. But the added σ falls away before endings that begin with σ (62): *τε-τέλε-σαι*, *έτε-τέλε-σθε*. Paradigm 328.

a. This σ is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: *ξ-πα-σ-μαι* from *σπά-ω draw*. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without σ: *κλεί-ω close*, *κέκλεισμαι* and *κέκλειμαι*: in such cases the form without σ is the older.

462. INFLECTION.—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs*.—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51–54, 61.

a. Stems in -ν- (unless they reject ν, 460) change it to σ before μ: *φαίνω* (φαν-), *πέφασ-μαι*; but sometimes to μ: *ῥξύνω* (οξυν-) *sharpen*, *ῥξυνμαι*. The succession ν-τ remains; ν-σθ drops σ (61). The forms which would have ν-σ (*πέφανσαι* etc.) are avoided altogether; for these, it is likely that *πεφασμένος εἶ*, *ῥσθα*, *ῥσθι*, were used.

b. When μμ or γγ would be brought before μ, the first consonant is rejected: *πέμπ-ω to send*, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ελέγχ-ω to convict*, *ἐλ-ήλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπίνδ-ω pour* makes *ἔσπεισμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

464. *Third Person Plural of the Indicative*.—The endings -νται, -ντο can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb *εἰσί they are* for the perfect, and *ἦσαν they were* for the pluperfect. See Paradigm 328.

a. The Ionic endings -αται, -ατο (before which π, β, κ, γ are aspirated) sometimes appear in Attic, after a consonant: *τετάχαται*, *έτετάχατο*, for *τεταγμένοι εἰσί*, *ἦσαν*, from *τάσσω* (ταγ-) *arrange*.

462 D. Hm. sometimes drops σ in the 2d sing.: *μέμνη-αι* for *μέμνη-σαι*, also contracted *μέμνη*. So in Hd. the imperative *μέμνεο remember*, with ε for η.

464 D. a. The use of -αται, -ατο is much more common in Hm. and Hd. see 376 D d. Hm. has *τετεύχαται*, -ατο (1st sing. *τέτυγμαι*, *τεύχω make*) with

465. *Subjunctive and Optative*.—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of εἰμί *am*.

a. A few vowel-verbs form these modes directly from the stem : κτά-ομαι *acquire*, perf. κέκτη-μαι *possess*, subj. κεκτῶμαι, κεκτῇ, κεκτῆται (contracted from κεκτη-ωμαι, etc.), opt. κεκτῶμην, κεκτῷο, κεκτῷτο (from κεκτη-οιμην, etc.), or κεκτῆμην, κεκτῆο, κεκτῆτο (from κεκτη-ιμην, etc.). So μινύσκειω (μνα-) *remind*, perf. μέμνη-μαι *remember*.

466. FUTURE PERFECT.—The future perfect stem adds -σ^ο to the tense-stem of the perfect middle. It has the inflection of the future middle, -σομαι, -σει, -σεται, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before -σομαι must be long, even when it is short in the perfect middle: δεδή-σομαι (δέω *bind*), λελέ-σομαι; but δέδε-μαι, λέλυ-μαι.

b. The meaning of this tense is almost always *passive*. The chief exceptions are μεμνήσομαι *shall remember* (530, 6), κεκτήσομαι *shall possess*, πεπαύσομαι *shall have ceased*. Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is διαπεπολημσόμενον in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in -ξω (-κ-σω).

ἵστημι <i>set up</i>	perf. ἔστηκα <i>stand</i>	fut. perf. ἑστήξω <i>shall stand</i> .
θνήσκω <i>die</i>	τέθνηκα <i>am dead</i>	τεθνήξω <i>shall be dead</i> .

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with ἔσομαι *shall be*: ἐγνωκότες ἐσόμεθα *we shall have recognized*. Even the passive future perfect may be similarly formed: ἐψευσμένοι ἔσονται *they will have been deceived*.

ευ for υ, ἐρηρέδ-ατο (1st sing. ἐρρηρίσμην, ἐρείδω *support*) with ε for ει,—the change of quantity in each case being required by the hexameter verse. He has even -αται -ατο after vowels: δεδαλ-αται (δαίνομαι *divide*), βεβλή-ατο (βάλλω *throw*). Before these endings he inserts δ in ἀκ-ηχέ-δ-αται (part. ἀκ-ηχέ-μενος *ruined*), ἐλ-ηλέ-δ-ατο (for ἐλ-ηλα-δ-ατο, theme ελα-, pres. ἐλαύνω *drive*). Hd. usually has -αται -ατο even after vowels; a preceding α or η becomes ε: οἰκέαται for ὀικηνται (οἰκέω *inhabit*). In παρ-εσκευάδ-αται (παρασκευάζω *prepare*), and like forms from verbs in -ίζω, δ belong to the theme. In ἀπ-ίκ-αται, -ατο (Hd.) = Att. ἀφῳγμένοι εἰσί, ἦσαν, κ is not changed to χ.

465 D. Hm. has subjunctive μεμνώμεθα (Hd. μεμνεώμεθα), optative μεμνήμην, μεμνέωτο (εω for ηοι, 36); also opt. 3d plur. λελύτο (for λελυ-ι-ντο).

PASSIVE SYSTEMS, or

Aorist and Future Passive.

468. FORMATION OF THE AORIST PASSIVE.—To form the stem, the suffix *-θε-* for the first aorist, or *-ε-* for the second, is added to the theme. These become *-θη-* and *-η-* before a single consonant. Thus stems *λυ-θε-*, *σταλ-ε-*; 1st sing. indic. *ἐλύθην*, *ἐστάλην*.

Remarks on the First Aorist Passive.

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

ἐά-ω	εἰᾶ-θην	πείθω (πιθ-)	ἐπείσ-θην	βάλ-λω	ἐβλή-θην
τῖμά-ω	ἐτῖμή-θην	πλέω (πλυ-)	ἐπλεύσ-θην	σπά-ω	ἐσπᾶσ-θην
ποιέ-ω	ἐποιή-θην	τείνω (τεν-)	ἐτά-θην	τελέ-ω	ἐτελέσ-θην
δουλό-ω	ἐδουλώ-θην	κρίνω (κριν-)	ἐκρί-θην	ἀκού-ω	ἤκούσ-θην

. a. But *στρέφω*, *τρέπω*, and *τρέφω* (460 a) have *ε* in the first aorist passive: *ἐστρέφθην*, *ἐτρέφθην*, *ἐθρέφθην*.

470. *Mute Verbs*.—Before *θ*, a labial or palatal mute (*π*, *β*, *κ*, *γ*) becomes rough (*φ*, *χ*); a lingual mute (*τ*, *δ*, *θ*) becomes *σ*; see 51, 52, and Paradigms 328.

For *ἐθρέφθην*, etc., see 74 d. For *ἐτέθην*, *ἐτύθην*, see 73 c.

Remarks on the Second Aorist Passive.

471. An *ε* of the root becomes *α*: *στέλ-λω* *send*, *ἐστάλην*.

a. *πλήσσω* (*πλαγ-*) *strike* makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is *τρέπω* *turn*, *ἔτραπον* and *ἐτράπην*.

a. Some verbs have both passive aorists in use: *βλάπτω* (*βλαβ-*) *harm*, *ἐβλάφθην* and *ἐβλάβην*. So *τρέπω*, *τρέφω*, *στρέφω*; but the second aorist is more used.

473. INFLECTION.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the *μ*-form (385).

469 D. Hm. adds *ν* before *θ* to some vowel-themes: *ιδρύ-ν-θην* *took my seat* (*ιδρύ-ω*), *ἀμ-πνύ-ν-θην* *revived*, root *πνυ-* *breathe*. In *φάνθην* (*φαίνω* *shine*, = *φαίνω*) he changes *φαεν-* to *φαν-* (cf. 409 D a).

473 D. Hm. sometimes has *ν* for *-σαν* in the 3d plur. indic.; see 385 D 3; also *-μεναι* for *-ναι* in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix $-\omega|\eta-$ and contracts: $\lambdaυθ\omega$ for $\lambdaυθ\acute{\epsilon}\omega$. The optative has the mode-suffix $-\iota\eta-$ or $-\iota-$ according to 374 a: $\lambdaυθ\epsilon-ι\eta-ν$, $\lambdaυθ\epsilon-ι-τε$. For the ending $-τι$ instead of $-θι$ in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

474. FUTURE PASSIVE.—The stem adds $-\sigma\omicron'\epsilon-$ to the aorist passive stem; and is inflected like the future middle. The first future passive ends in $-\thetaησομαι$, the second future passive in $-\ησομαι$: $\lambdaυθ\acute{\eta}σομαι$, $\sigmaταλ\acute{\eta}σομαι$.

Verbal Adjectives.

475. The verbal adjectives are analogous to passive participles. Their stems are formed by annexing $-\tauο-$ or $-\τεο-$ (nom. $-\τός$, $-\τέος$) to the theme.

1. $\lambdaυ-τός$, $-\acute{\eta}$, $-\όν$ loosed, looseable (*solutus, solubilis*).
2. $\lambdaυ-τέος$, $-\acute{\alpha}$, $-\ον$ (requiring) to be loosed (*solvendus*).

The theme assumes the same form as in the first aorist passive, except that a mute before $-\τός$ and $-\τέος$ must be smooth (51).

$\epsilon\acute{\iota}-\omega$	$\epsilon\acute{\alpha}τός, -τέος$	$\pi\acute{\epsilon}ιθω$	$\pi\epsilonιστός, -τέος$	$\beta\acute{\alpha}λλω$	$\beta\lambdaητός, -τέος$
$\tau\acute{\iota}μ\acute{\alpha}-\omega$	$\tau\acute{\iota}μητός, -τέος$	$\pi\acute{\lambda}\acute{\epsilon}\omega$	$\pi\lambdaευστός, -τέος$	$\pi\acute{\lambda}\acute{\epsilon}κω$	$\pi\lambdaεκτός, -τέος$
$\tau\acute{\epsilon}\lambda\acute{\epsilon}-\omega$	$\tau\epsilonλεστός, -τέος$	$\tau\acute{\epsilon}ινω$	$\tauατός, -τέος$	$\tau\acute{\alpha}\sigmaσω$	$\tauακτός, -τέος$
$\acute{\alpha}κού-\omega$	$\acute{\alpha}κουστός, -τέος$	$\kappa\rho\acute{\iota}νω$	$\kappaριτός, -τέος$	$\tau\rho\acute{\epsilon}φω$	$\thetaρεπτός, -τέος$

THE IRREGULAR VERBS IN -MI.

476. $\epsilon\etaμι$ ($\acute{\epsilon}$) send; inflected nearly like $\tau\acute{\iota}θημι$.

Fut. $\eta\sigmaω$, Aor. $\etaκα$ ($\epsilon\acute{\iota}τον$ etc., 443), Perf. $\epsilon\acute{\iota}κα$, $\epsilon\acute{\iota}μαι$, Aor. P. $\epsilon\acute{\iota}θην$

The aorists and perfect occur almost entirely in compounds.

The tenses which have the $\muι$ -form are inflected as follows:

a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the $\muι$ -form (444 D): $\phiαν\acute{\eta}η$ (for $\phiαν\acute{\epsilon}ρ$, $\phiαν\eta$), $\deltaαυ\epsilon\acute{\iota}ετε$ (for $\deltaαμ\acute{\epsilon}ητε$, $\deltaαμ\eta\etaτε$), $\tauραπ\epsilon\acute{\iota}ομεν$ (for $\tauρυπ\acute{\epsilon}\omegaμεν$, $\tauραπ\acute{\omega}μεν$) with transposition, from $\acute{\epsilon}τ\acute{\alpha}ρπην$ ($\tau\acute{\epsilon}ρπω$ *delight*).

Hd. in the subjunctive contracts $\epsilonη$, but not $\epsilonω$: $\lambdaυθ\acute{\epsilon}\omega$, $\lambdaυθ\eta\etaς$, $\lambdaυθ\eta$.

474 D. In Hm., the first future passive is never found; the second future only in $\deltaα\acute{\eta}σομαι$ (2d aor. pass. $\acute{\epsilon}δ\acute{\alpha}νην$ *learned*), $\muιγ\acute{\eta}σομαι$ ($\mu\acute{\iota}γ-ν\omicron\muι$ *mix*).

476 D. Hm. has usually $\epsilon\etaμι$, with short ι . He has impf. 1st sg. $\epsilon\acute{\iota}ω$, 1st aor. $\etaκα$ and $\acute{\epsilon}ηκα$ (359): from $\acute{\alpha}ν-ι\etaμι$ he has a fu. $\acute{\alpha}ν\acute{\epsilon}\sigmaω$, ao. $\acute{\alpha}νεσα$.—Hd. pf. ind. 3d pl. $\acute{\alpha}ν-έωνται$ irreg. for $\acute{\alpha}ν-ε\acute{\iota}νται$, and pf. par. $\mu\epsilon-μετ-ι-μένος$ very irreg.

Present and Imperfect.

ACTIVE.		MIDDLE (PASSIVE).	
Pres. ἔημι ἔης, ἔεις ἔησι ἔετον ἔετον ἔμεν ἔετε ἔασι	Impf. ἔην ἔεις ἔει ἔετον ἔέτην ἔμεν ἔετε ἔεσαν	Pres. ἔμαι ἔσαι ἔται ἔσθον ἔσθον ἔμεθα ἔσθε ἔνται	Impf. ἔμην ἔσο ἔετο ἔσθον ἔσθην ἔμεθα ἔσθε ἔντο
Pres. Subj. ἴω ἴῃς etc.		Pres. Subj. ἴωμαι ἴῃ etc.	
Pres. Opt. ἴειν or ἴοιμι ἴείης ἴοις etc.		Pres. Opt. ἴεμην or ἴοίμην ἴειο ἴοιο etc.	
Pres. Impv. ἔει ἔέτω etc.		Pres. Impv. ἔεσο ἔέσθω etc.	
Pres. Infin. ἔναι Part. ἔεις, ἔείσα, ἔέν		Pres. Infin. ἔεσθαι Part. ἔέμενος, -η, -ον	

Second Aorist.

ACTIVE.		MIDDLE.	
Indicative.		Indicative.	
(ἦκα)	ἔμεν	ἔμην	ἔμεθα
(ἦκας)	ἔιτον	ἔισο	ἔισθον
(ἦκε)	ἔιτην	ἔιτο	ἔισθην
Subjunctive.		Subjunctive.	
ῶ	ῶμεν	ῶμαι	ῶμεθα
ῷς	ῷτε	ῷ	ῷσθον
ῷ	ῶσι	ῷται	ῶσθον
Optative.		Optative.	
εἶην	εἶμεν, εἴημεν	εἶμην	εἶμεθα (-οἶμεθα)
εἶης	εἶτον, εἴητον	εἶο	εἶσθον
εἶη	εἶτην, εἴητην	εἶτο (-οἶτο)	εἶσθην
			εἶντο (-οἶντο)

ACTIVE.			MIDDLE.		
Imperative.			Imperative.		
ἔς	ἔτον	ἔτε	οὔ	ἔσθον	ἔσθε
ἔτω	ἔτων	ἔντων or ἔτωσαν	ἔσθω	ἔσθων	ἔσθων or ἔσθωσαν
Infin. εἶναι			Infin. ἔσθαι		
Part. εἶς, εἶς, ἐν			Part. ἔμενος, -η, -ον		
			Verbals ἐτός, ἐτέος.		

a. The impf. of ἀφίημι sometimes takes the augment before the preposition: ἡφίτει.

477. εἶμι (ι-; Latin *i-re*) *go* has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι		ἕμεν	ἦα or ἦεν		ἦμεν
εἶ	ἔτον	ἔτε	ἦεις or ἦεισθα	ἦτον	ἦτε
εἶσι	ἔτον	ἔασι	ἦει or ἦειν	ἦτην	ἦσαν or ἦσαν
Present Subjunctive.			Present Optative.		
ἔω		ἔωμεν	λοιήν or λοίμην		λοιμεν
ἔης	ἔητον	ἔητε	λοις	λοιτον	λοιτε
ἔη	ἔητον	ἔωσι	λοι	λοιτήν	λοιεν
Present Imperative.			Present Infinitive		λέναι
ἔθι	ἔτον	ἔτε	Participle		λόν, λούσθ, λόν
ἔτω	ἔτων	ἔόντων or ἔτωσαν	Verbals ἰτός, ἰτέος (also ἰτητέος)		

a. The present has a future meaning, especially in the indicative εἶμι *I am going*, i. e., *about to go*.

b. Rare, and perhaps not Attic, are the forms ἡίμεν, ἡίετε, in the plural of the imperfect.

c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

477 D. Hm. pr. ind. 2d sg. εἶσθα; impf. ἦα or ἦιον, 3 sg. ἦτε or ἦε, 1 pl. ἦομεν, 3 pl. ἦιον, ἦσαν, or ἦσαν. Hm. has also an impf. with simple ι: 3 sg. ἦε, 3 du. ἦτην, 1 pl. ἕμεν, 3 pl. ἕσαν.—Hd. has in impf. 1 sg. ἦα, 3 sg. ἦτε, 3 pl. ἦσαν.—Compounds have rarely -ει for -ιθι in Attic poets; as ἔξει.

Hm. sub. 2 sg. ἔησθα, 3 sg. ἔησι, 1 pl. ἔομεν or ἔομεν, opt. 3 sg. ἔοι or ἔείη, inf. ἔέναι, ἔμεναι or ἕμεν; fu. ἔισομαι, aor. εἰσάμην, irreg. ἐεισήμεν.

478. εἰμί (εσ-; Lat. *es-se*) *am*; has only the present and future systems.

Present Indicative.			Imperfect Indicative.		
εἶμι		ἔσμεν	ἦ or ἦν		ἦμεν
εἶ	ἔστων	ἔστε	ἦσθα	ἦστον or ἦτον	ἦτε or ἦσθε
ἔστί	ἔστων	εἰσί	ἦν	ἦστην or ἦτην	ἦσαν
Present Subjunctive.			Present Optative.		
ᾶ		ᾶμεν	εἴην		εἴμεν or εἴημεν
ῆς	ἦτον	ἦτε	εἴης	εἴτον or εἴητον	εἴτε or εἴητε
ῆ	ἦτων	ᾶσι	εἴη	εἴτην or εἴητην	εἴεν or εἴησαν
Present Imperative.			Present Infinitive		εἶναι
ἴσθι	ἔστων	ἔστε	Participle		ᾶν, οἶσα, ὄν
ἔστω	ἔστων	ἔστων			ὄντος, etc.
or ἔστωσαν					

Future ἔσομαι (3d sg. ἔσται), ἐσοίμην, ἔσεσθαι, ἐσόμενος.

479. In the pres. indic. εἰμί is for εσ-μι (34); εἶ is for εσι (originally ἐσ-σί): ἐσ-τί retains the original ending τι. The subj. ᾶ is for ἔω (Ion.) from εσ-ω: the opt. εἴην is for εσ-ιη-ν. The inf. εἶναι is for εσ-ναι: the part. ᾶν is for ἐῶν (Ion.) from εσ-ων.

480. The forms of the present indicative are all enclitic, except the 2d sing. εἶ (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο ὃ ἔστι *that which exists*, ἔστι μοι βουλευμένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

478 D. Hm. has many peculiar forms:

Pr. ind. 2d sg. ἔσσί and εἶς, 1st pl. εἰμέν, 3d pl. (εἰσί, and) ἔασι not enclitic; Impf. ἦα, ἔα, ἔων, 2d sg. (ἦσθα and) ἔησθα, 3d sg. (ἦν and) ἦεν, ἔην, ἦην, 3d pl. (ἦσαν and) ἔσαν; iterative (493) ἔσσκον (for εσ-σκον); Subj. ἔω, εἶω, 3d sg. ἔῃ, ἔησι, ἦσι, 3d pl. ἔωσι (once ᾶσι); Opt. (εἴην etc., also) ἔοις, ἔοι; Inv. 2d sg. ἔσ-σο (middle ending); Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν; Part. ἐῶν, ἐοῦσα, ἐόν, etc. Fut. often with σσ: ἔσσομαι; Fut. 3d sg. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσειται (as in Dor.).

Hd. has pr. ind. 2d sg. εἶς, 1st pl. εἰμέν; impf. ἔα, 2d sg. ἔας, 2d pl. ἔατε; iterative ἔσσκον; sub. ἔω, ἔωσι; opt. once ἐν-έοι; part. ἐῶν.

Dor. pr. ind. 2d sg. ἐσσί, 1st pl. εἰμές, 3d pl. ἐνρί; impf. 3d sg. ἦς, 1st pl. ἦμες; inf. εἴμεν, ἦμεν; part. ἐῶν. Fut. ἔσσειμαι, -ῆ, -εῖται, etc.

a. The participle ὦν retains its accent in composition: παρών, παροῦσα; so also the 3d sing. of the future ἔσται (for ἔσεται): παρέσται. The retention of the accent in several other compound forms is not irregular: παρῆν (391 b), παρῶ (-έω, 479), παρείεν (388), παρεῖναι (389 d).

481. φημί (φα-, Lat. *fā-ri*) say:

Fut. φήσω,

Aor. ἔφησα,

Vb. φατός, φατέος.

Present Indicative.			Imperfect Indicative.		
φημί		φαμέν	ἔφην		ἔφαμεν
φής	φατόν	φατέ	ἔφησθα or ἔφης	ἔφατον	ἔφατε
φησί	φατόν	φᾶσί	ἔφη	ἔφάτην	ἔφασαν
Present Subjunctive.			Present Optative.		
φῶ etc.			φαίην etc.		
Present Imperative.			Present Infinitive		
φαθί or φάθι			Participle	φάναι	
φάτω etc.				φᾶς, φᾶσα, φάν	

a. The forms of the present indicative are all enclitic except the 2d sing. φής (113 c). The participle φάς is never used in Attic prose, which takes φάσκων instead: cf. 530, 8.

482. κείμαι (κει-) lie, am laid.

Fut. κείσομαι.

Present Indicative.			Imperfect Indicative.		
κείμαι		κείμεθα	ἐκείμην		ἐκείμεθα
κείσαι	κείσθων	κείσθε	ἔκεισο	ἔκεισθων	ἔκεισθε
κείται	κείσθων	κείνται	ἔκειτο	ἔκεισθην	ἔκειντο
Present Subjunctive.			Present Optative.		
κέωμαι etc.			κεοίμην etc.		
Present Imperative.			Present Infinitive		
κείσο			Participle	κείσθαι	
κείσθω etc.				κείμενος	

481 D. Middle forms of φημί are rare in Att. (thus in Plato, pf. inv. 3d sg. πεφάσθω), but common in other dialects; yet the pres. indicative middle is rare. Hm. has impf. ἐφάμην, ἔφατο or φάτο, etc., inv. φάο, φάσθω, etc., inf. φάσθαι, part. φάμενος.

482 D. Hm. pr. ind. 3d pl. κείνται, κέταται (376 D d), κέταται (44); impf. 3d pl. ἔκειντο, κείατο, κέατο; subj. 3d sg. κῆται; iterative (493) 3d sg. κέσκετο; fu.

a. The infinitive *κείσθαι* retains its accent in composition: *κατα-κείσθαι*, contrary to 386.

b. The only forms of the subjunctive and optative which occur are *κේηται*, *κේησθε*, *κέωνται*; *κείοιτο*, *κείοντο*.

483. *ἦμαι* (*ῆσ-*) *sit*: used only in the present system. The -σ- of the root is retained only before the endings -ται and -το.

Present Indicative.			Imperfect Indicative.		
<i>ἦμαι</i>		<i>ἦμεθα</i>	<i>ἦμην</i>		<i>ἦμεθα</i>
<i>ῆσαι</i>	<i>ῆσθον</i>	<i>ῆσθε</i>	<i>ῆσο</i>	<i>ῆσθον</i>	<i>ῆσθε</i>
<i>ῆσται</i>	<i>ῆσθον</i>	<i>ῆνται</i>	<i>ῆστο</i>	<i>ῆσθην</i>	<i>ῆντο</i>
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive		<i>ῆσθαι</i>
<i>ῆσο</i>			Participle		<i>ῆμενος</i>
<i>ῆσθω</i> etc.					

484. For *ἦμαι*, the Attic prose almost always uses the compound *κάθημαι* (properly *sit down*).

Pr. Ind. *κάθημαι*, *κάθησαι*, *κάθηται*, etc.

Impf. *ἐκαθήμην*, *ἐκάθησο*, *ἐκάθητο*, etc. (361)
or *καθήμην*, *καθήσο*, *καθήστο*, etc.

Pr. Subj. *καθῶμαι*, *καθῆ*, *καθήται*, etc.

Opt. *καθοίμην*, *καθοίω*, *καθοίτο*, etc.

Inv. *κάθησο*, *καθήσθω*, etc. Inf. *καθῆσθαι*. Part. *καθήμενος*.

a. *καθῆσθαι* irregularly keeps the accent of *ῆσθαι*: cf. *κατακείσθαι* (482 a).

485. *ἦμι* (cf. Lat. *a-io*) *say*, used only in pres. 1st sing. *ἦμι* and impf. 1st and 3d sing. *ἦν*, *ῆ* (*ῆν δ' ἐγὼ said I*, *ῆ δ' ὅς said he*).

486. *χρή* (*χρα-*, *χρε-*) *it behoves*, impf. *ἐχρήν* or *χρήν*;

Pr. sub. *χρή*, opt. *χρείη*, inf. *χρήναι*, p. *χρεών* (only neut., for *χρᾶον* 36).

Fu. *χρήσει*. A compound of this is:

ἀπό-χρη *it is enough*, 3d pl. (contract) *ἀποχρῶσι*, impf. *ἀπέχρη*;

κείω or *κέω* (427 D).—Hd. has *εε* for *ει* in some forms: *κέεται*, *έκέετο*, *κέεσθω*, *κέεσθαι* (but not before *μ*, as *κεεμαι*, *κεεμενος*). In the ind. 3d pl. he has *κέαται*, *έκέατο*.

483 D. Hm. has ind. 3d pl. *εἵται*, *εἵατο* (376 D d), with irregular change of *η* to *ει*, rarely *εἵται*, *εἵατο*, only once *ῆντο*. Hd. always *εἵται*, *εἵατο*.

486 D. Hd. has *χρή*, *χρήν*, *χρήναι*, but *ἀποχρᾶ* (*καταχρᾶ*, *κατέχρᾶ*), *ἀποχρᾶν*.

Pr. inf. ἀποχρῆν, part. ἀποχρῶν, -ῶσα, -ῶν, both contract.

Fu. ἀποχρήσει, ἀποχρήσουσι, aor. ἀπέχρησε.

487. The deponents δύναμαι *can*, ἐπίσταμαι *understand*, and κρέμαμαι *hang* are inflected in the present like the middle of ἵστημι (331), except in the following forms:

1. The 2d sing. imperfect and imperative: ἐδύνω, ἡπίστω; δύνω, ἐπίστω (416).

2. Subjunctive δύνωμαι, ἐπίστωμαι, κρέμωμαι, proparoxytone (417 a).

3. Optative δύναιο, ἐπίσταιο, κρέμαιο, etc., with recessive accent (418 b).

For their principal parts, see 535, 5, 6, 8.

ENUMERATION OF MI-FORMS.

Presents of the μι-form.

488. The verbs whose presents have the μι-form belong to the *seventh* and the *fifth* classes (404, 402 e, f).

The presents in -μι of the *seventh* class are enumerated in the verb-list 534–538. For the complete inflection of τίθημι, δίδωμι, ἵστημι see 329–331; of ἵημι, εἶμι, εἰμί, φημί, κείμαι, ἦμαι see 476–484.

The presents in -μι of the *fifth* class are enumerated in the verb-list, 525–529. Those in -νῦμι are inflected like δείκνῦμι, 332; the few in -νῆμι like ἵστημι.

a. Verbs in -νῦμι, in the later Attic and common dialect, often have another form in -νύω, inflected like λύω: δεικνύω δεικνύεις, etc.

Second Aorists of the μι-form.

489. For the second aorists of τίθημι, δίδωμι, ἵστημι, see 333–335; of ἵημι, see 476.

Themes in -α-.

1. βαίνω (βα-) *go* (519, 7).

2d ao. ἔβην, βῶ, βαῖην, βῆθι, βῆναι, βᾶς.

2. γηράσκω *grow old* (530, 1). 2d ao. inf. γηράναι (poetic).

3. διδράσκω (δρα-) *run* (530, 2), used only in compounds.

2d ao. ἔδρην, ἔδρᾶς, ἔδρᾱ, etc.; δρῶ, δρᾶς, δρᾱ, etc.; δραῖην, δρᾶθι, δρᾶναι, δρᾶς.

489 D. Hm. has 3d pl. ἔσαν, inf. θέμεν, θέμεναι, δόμεν, δόμεναι, στήμεναι.

1. Hm. ind. 3d dual βήτην and βάτην, 3d pl. ἔβησαν, and ἔβαν, βάν, once ἔβασαν, subj. βείω (444 D), 3d sg. βήη, 1st pl. βείομεν (Hd. βέωμεν), inf. βῆναι and βήμεναι.

2. Hm. part. γηράς.

3. Hd. ἔδρην, inf. δρῆναι, but part. δρᾶς.

4. κτείνω (κτεν-, κτα-) *kill* (519, 4).
 2d ao. (poetic) ἔκταν, ἔκτας, ἔκτα ; part. κτάς, mid. κτάμενος.
 5. ὀνίνημι (ονα-) *benefit* (534, 6).
 2d ao. mid. ὀνήμην (440 b) ὀναίμην (445 a) ὀνησο, ὀνασθαι, ὀνήμενος.
 6. πέτομαι (πετ- also πτα-) *fly* (508, 23).
 2d ao. act. (only poetic) ἔπτην, πταίην, πτήναι, πτάς.
 mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος.
 7. Root τλα- *endure*, fut. τλήσομαι, perf. τέτληκα.
 2d ao. ἔτλην, τλώ, τλαίην, τλήθι, τλήναι, τλάς.
 8. φθάνω (φθα-) *anticipate* (521, 2).
 2d ao. ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.
 9. Theme πρια-, used for aor. of ὠνέομαι *buy* (539, 7).
 2d ao. ἐπριάμην, πρίωμαι, πριαίμην (445 a), πρίασο and πρίω, πρίασθαι, πριάμενος.

Themes in -ε-.

10. σβέννυμι (σβε-) *put out, extinguish* (526, 3).
 2d ao. ἔσβην *went out* (500, 5), inf. σβῆναι.
 11. σκέλλω (σκελ-, σκλε-) *dry trans.* (518, 15).
 2d ao. ἔσκλην *became dry* (500, 6), inf. σκλῆναι.
 12. ἔχω (σεχ, σχε-) *have, hold* (508, 16).
 2d ao. imv. σχές (443 b).

Themes in -ο-.

13. ἀλίσκομαι (άλ-, ἀλσ-) *am taken* (533, 1).
 2d ao. ἐάλων or ἤλων, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς.
 14. βιό-ω *live* (507, 2).
 2d ao. ἐβίων, βιῶ, βιοίην, βιῶναι, βιούς.
 15. γιγνώσκω (γνο-) *know* (531, 4).
 2d ao. ἔγνω, γνῶ, γνοίην, γνώθι, γνῶναι, γνούς.

Themes in -ι- and -υ-.

16. πίνω (πι-) *drink* (521, 3). 2d ao. imv. πίθι (poet. πίε).
 17. δέ-ω *pass under, take on* (507, 3).
 2d ao. ἐδύν (500, 4), δύω, δῦθι, δύναι, δύς.

4. Hm. 3 pl. ἔκταν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν ; mid. 3 sg. ἔκατο *was killed*, inf. κτάσθαι.

6. Dor. ἔπτᾱν (in chorus of Att. tragedy).

7. Hm. 3 pl. ἔτλαν.

8. Hm. 3 pl. φθάν, subj. 3 sg. φθήη or φθῆσι (once παρ-φθήησι), 1 pl. φθέωμεν, 3 pl. φθέωσι.

13. The form with ε- is not found in Hm. and Hd. Hm. has subj. 3 sg. ἀλώη (444 D), inf. ἀλῶναι and ἀλώμεναι.

14. Hm. subj. 3 sg. γνώη and γνώ, inf. γνώμεναι and γνῶναι. Pind. ind. 3 pl. ἔγνω.

17. Hm. 3 pl. ἔδυν and ἔδυσαν, opt. 3 sg. δέη (for δυ-ιη, 445 D), 1 pl. δῦμεν (for δυ-ιμεν), inf. δύμεναι and δύναι ; iterative δύσκον.

18. φῦ-ω *produce* (507, 4).

2d ao. ἐφῦν (*was produced, born*, 500, 3), φύω, φῦναι, φῦς.

19. Hm. 3 pl. ἐφυν.

The following second aorists of the μι-form are peculiar to the Epic dialect:

19. ἄ-ω *satiate*, 2 ao. *became sated*, sub. 1 pl. ἔωμεν, inf. ἄμεναι.

20. ἀπαυρά-ω *take away*, 2 ao. part. ἀπούρας (mid. ἀπουράμενος Hes.).

21. βάλλω (βαλ-, βλα-) *throw at* (518, 4), 2 ao. 3 du. ξυμ-βλήτην *encountered*, inf. ξυμβλήμεναι; mid. 3 sg. ἐβλητο *was hit, wounded*, sub. 3 sg. βλήεται (373 D), opt. 2 sg. βλείο (for βλη-ιο), inf. βλήσθαι, par. βλήμενος.

22. οὐτά-ω *wound* (507 D, 5), 2 ao. 3 sg. οὐτα, inf. οὐτάμεναι, οὐτάμεν, mid. par. οὐτάμενος *wounded*.

23. τίμπλημι (πλα-) *fill* (534, 7), 2 ao. mid. 3 sg. πλήτο, 3 pl. τλήντο, *became full* (in Aristoph. opt. ἐμ-πλήμην, inv. ἐμπλησο, par. ἐμπλήμενος).

24. πελάζω (πελαδ-) *come near* (514 D, 21). From cognate theme πλα- *come* 2 ao. mid. 3 sg. πλήτο, ἐπλητο, 3 pl. ἐπληντο, πλήντο.

25. πτήσσω (πτηκ-) *crouch* (514, 7). From cognate theme πτα- *come* 2 ao. 3 du. κατα-πτήτην.

26. βιβρώσκω (βορ-, βρο-) *eat* (531, 3), 2 ao. ἔβρων.

27. πλώ-ω Ion. and poet. for πλέω (πλυ-) *sail* (512, 3), 2 ao. (in comp.) ἔπλων, par. πλώς.

28. κτίζω (κτιδ-) *found*. From shorter root κτι- comes 2 ao. mid. par. κτίμενος *founded*.

29. φθί-νω *perish* (521, 5), 2 ao. mid. ἐφθίμην, sub. 3 sg. φθίεται, 1 pl. φθιόμεσθα, opt. φθίμην (for φθι-ιμην, 445 D), 3 sg. φθίτο, inf. φθίσθαι, par. φθίμενος.

30. κλύ-ω *hear* (512 D, 8), 2 ao. ἔκλυον *heard*, inv. κλίθι, 2 pl. κλύτε, also κέκλυθι, κέκλυτε (436 D).

31. λύ-ω *loose*, 2 ao. mid. λύμην, 3 sg. λύτο and λῦτο, 3 pl. λύντο.

32. πνέω (πνυ-) *breathe* (512, 4), 2 ao. mid. 3 sg. ἄμ-πνῦτο *recovered breath*.

33. σεύω (συ-) *drive* (512 D, 9), 2 ao. mid. 3 sg. σύτο, par. σύμενος (Trag.).

34. χέω (χυ-) *pour* (512, 6), 2 ao. mid. 3 sg. χύτο, 3 pl. χύντο, par. χύμενος.

Also the following (all in the middle) from verbs with consonant themes:

35. ἄλλομαι (άλ-) *leap* (518, 3), 2 ao. 2, 3 sg. ἄλσο, ἄλτο (ἐπ-ἄλτο), sub. 3 sg. ἄλεται, ἄληται, par. ἐπ-άλμενος (also ἐπι-άλμενος).

36. ἀρρίσκω (αρ-) *join* (533 D, 14), 2 ao. mid. par. ἄρμενος *fitting*.

37. Root γεν-, only in 2 ao. 3 sg. γέντο *he grasped*.

38. δέχ-ομαι *receive*, 2 ao. ἐδέγμην, 3 sg. δέκτο, inv. δέξο, inf. δέχθαι, par. δέγμενος.

39. λέγ-ω *speak*, 2 ao. ἐλέγμην *counted myself*, 3 sg. λέκτο *counted* (for himself).

40. Root λεχ- (no Pres.), 2 ao. 3 sg. ἔλεκτο *laid himself to rest*, inv. λέξο (as to λέξο, see 428 D b), inf. κατα-λέχθαι, par. κατα-λέγμενος.

41. μίγ-νῦμι *mix* (528, 7), 2 ao. 3 sg. ἐμίκτο, μίκτο.

42. ἔρ-νῦμι *rouse* (528, 11), 2 ao. 3 sg. ἄρτο, inv. ἔρσο (as to ἔρσο, see 428 D b), inf. ἔρθαι, par. ἔρμενος.

43. πήγ-νῦμι *fix* (528, 12), 2 ao. 3 sg. κατ-έπηκτο *stuck*.

44. πάλω (παλ-) *shake* (518 D, 27), 2 ao. 3 sg. πάλτο *dashed himself*.

45. πέρθ-ω *destroy*, 2 ao. inf. πέρθαι (for περθ-σθαι) *to be destroyed*.

Here belong also two adjectives, originally participles of the 2 ao. mid.:

46. ἄσμενος *well-pleased, glad* (root ἄδ-, pr. ἀνδάνω *please*, 523, 1).

47. ἱκμενος *favorable* (root ικ-, pr. ικάνω, *come*, 524 D, 2).

Shorter Second Perfect Forms without -a-.

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix *-a-*. See paradigm 336.

1. ἵστημι (στα) *set*, 1st pf. ἔστηκα (for σε-στηκα) *stand* (500, 1), with regular inflection; 2d pf. dual ἕστατον, etc. Paradigm 336.

2. βαίνω (βα-) *go* (519, 7), 1st pf. βέβηκα *have gone, stand fast* (500, 2), regular; 2d pf. 3 pl. βεβᾶσι, sub. 3 pl. βεβῶσι, inf. βεβάναι, part. βεβῶς, βεβῶσα, gen. βεβῶτος (contracted from βεβαῶς).

3. γίγνομαι (γεν-, γα-) *become* (506, 1), 2d pf. γέγονα regular; 2d pf. part. γεγῶς, γεγῶσα, gen. γεγῶτος (contracted from γεγαῶς).

4. θνήσκω (θαν-, θνα-) *die* (530, 4), 1st pf. τέθνηκα *am dead* regular; 2d pf. pl. τέθναμεν, τεθνᾶσι, 2d plup. 3 pl. ἐτέθνασαν, pf. opt. τεθναίην, inv. τεθναθι, inf. τεθνάσαι, part. τεθνεῶς, -ῶσα, -ός, gen. -ῶτος.

5. 1st pf. δέδοικα (root δι-, δει-) *fear*, aor. ἔδεια. 2d pf. δέδια, pl. δέδιμεν, δέδιασι, 2d plup. 3 du. ἐδέδιτην, 3 pl. ἐδέδισαν, pf. sub. δεδίω, opt. δεδείην, inv. δεδίθι, inf. δεδείναι, part. δεδιῶς.

491. 6. οἶδα (ιδ-, ειδ-) *know*: a perfect without reduplication and with present meaning. Fut. εἶσομαι, verbal ἰστέον.

Perfect Indicative.			Pluperfect Indicative.		
οἶδα	ἴσταν	ἴσταν	ἔδειν	ἔδειν	ἔδειν, ἔδειμεν
οἶδα	ἴσταν	ἴσταν	ἔδειν	ἔδειν	ἔδειν, ἔδειμεν
οἶδε	ἴσταν	ἴσταν	ἔδειν	ἔδειν	ἔδειν, ἔδειμεν
Perfect Subjunctive.			Perfect Optative.		
εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ, εἶδῃ
εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ, εἶδῃ
εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ	εἶδῃ, εἶδῃ
Perfect Imperative.			Perfect Infinitive		
ἴσθι	ἴσταν	ἴσταν	εἶδῃ	εἶδῃ	εἶδῃ
ἴσταν	ἴσταν	ἴσταν	εἶδῃ	εἶδῃ	εἶδῃ
		οἶσταν	εἶδῃ	εἶδῃ	εἶδῃ

490 D. 1. Hm. pf. 2 pl. ἕστητε, inf. ἐστάμεαι, ἐστάμεν, part. ἐσταῶς, ἐσταῶτος. —Hd. part. ἐστεῶς, ἐστεῶσα, etc.

2. Hm. pf. 3 pl. βεβᾶσι, part. βεβαῶς, βεβανῆα, gen. βεβαῶτος.

3. Hm. pf. 3 pl. γεγάσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαῶς, γεγαυῆα, gen. γεγαῶτος.

4. Hm. inv. τεθναθι, τεθνᾶτω, inf. τεθνάμεναι, τεθνάμεν, part. gen. τεθνηῶτος, also τεθνηῶτος, fem. τεθνηυῆς; only once τεθνεῶτι, as in Att.

5. Hm. has δει- for the redupl., δέδια, δέδοικα (once δέδιασι), and doubles δ after the augment, ἔδδεια, as well as after a short vowel in composition,

a. The forms ἦδης and ἦδεις are also used for ἦδησθα and ἦδειςθα. Rare and poetic are ἦδεμεν, ἦδετε: colloquial οἶσθας. Rare and mostly late are οἶδας, οἶδαμεν, οἶδατε, οἶδᾱσι.

492. 7. *ῥοικα* (ικ-, εικ-) *am like, appear*, pluperf. ἐώκη (358 a): besides the regular inflection, has the forms 1 pl. *ῥοιγμεν* (poetic), 3 pl. *ῥῖξᾱσι* (cf. ἰσᾱσι), inf. *εἰκέναι*, part. *εἰκώς, εἰκυῖα, εἰκός*. Fut. *ῥῖξω* rare.

8. *κράζω* (κραγ-) *cry* (514, 13), 2d pf. *κέκραγα* as present; 2d pf. inv. *κ'κραχθι*.

περιδδείσας (once *ὑποδείσατε*). The original root was *δφι*: hence pf. *δεδφια*, ao. *εδφείσα*, which, after *F* was lost, were changed to *δείδια, ἔδδειςα*, to preserve the long quantity of the first syllable. For *δείδια*, Hm. has also *δεῖδω* with present form, but only in the first person sing. He has also a future *δείσεται, δείσεσθαι*, and an impf. *δίε, δίον, feared, fled*.

491 D. 6. Hm. has pf. 1 pl. *ἴδμεν* (53 D a), plup. 2, 3 sg. *ἦδησθα, ἦδη*, or *ἦδεε*, also very irreg. *ἡείδης, ἡείδῃ* (perhaps for *εφείδης, εφείδῃ*); plup. 3 pl. *ἴσαν* (for *ιδ-σαν*); pf. sub. *εἰδέω*, pl. *εἶδομεν, εἶδετε, εἰδώσι*; inf. *ἴδμεναι, ἴδμεν*, part. fem. *ιδυῖα* and *ιδυῖα*; fu. *εἴσομαι* and *εἰδήσω*.

Hd. has pf. 1 pl. *ἴδμεν* and *οἶδαμεν*, plup. 1, 3 sg. *ἦδεα, ἦδεε*, 2 pl. *ἦδέατε*; fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar pres. *ἰσᾱμι, ἰσᾱς, ἰσᾱτι*, pl. *ἰσαμεν, ἰσαντι*.

492 D. 7. Hm. impf. 3 sg. *εἶκε*, 2d pf. 3 du. *εἶκτον*, 2 plup. 3 du. *εἶκτην*, plup. mid. 3 sg. *ἦκτο* or *εἶκτο*.—Hd. has pf. *οἶκα*, part. *οικώς*.

Add further for Homer,

9. *μαίομαι* (μα-, μεν-) *reach after, seek for*, 2 pf. *press on, desire eagerly*; 2 pf. sg. *μέμονα, -as, -ε*, du. *μέματον*, pl. *μέμαμεν, μέματε, μεμαᾶσι*, plup. 3 pl. *μεμασαν*, pf. inv. 3 sg. *μεμάτω*, part. *μεμαώς, -νῖα*, gen. *μεμαῶτος* or *μεμαῶτος*.

10. Pf. *τέτληκα* (τλα-) *am patient* (489, 7); 2d pf. 1 pl. *τέτλαμεν*, opt. *τετλαῖην*, inv. *τέτλαθι*, inf. *τετλάμεν(αι)*, part. *τετληώς, -νῖα*, gen. *-ότος*.

11. 2d pf. *ἄνωγα, -as, -ε* (ανωγ-) *command*, 1 pl. *ἄνωγμεν*, inv. *ἄνωχθι*, 3 sg. *ἄνώχθω* (with middle ending; so), 2 pl. *ἄνωχθε*: sub. *ἄνώγω*, opt. *ἄνώγοιμι*, rare inv. *ἄνωγε*, inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 sg. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. plup. *ἠνώγον* (or *ἄνωγον*), 3 sg. *ἠνώγε*, 3 pl. *ἠνώγευν*, see 458 D. For pf. 3 sg. *ἄνωγε* he commands, *ἄνώγει* is sometimes used: 2 du. *ἄνώγετον* for *ἄνώγατον*. Fu. *ἄνώξω*, ao. *ἠνώξα*.

12. *ἐγείρω* (εγερ-) *wake* (518, 5), 2d pf. *ἐγρήγορα am awake*, 3 pl. *ἐγρηγόρθᾱσι* wholly irreg., inv. 2 pl. *ἐγρήγορθε* (middle ending), inf. *ἐγρήγορθαι* (middle ending, but accent irreg.). Hence pr. part. *ἐγρηγορών*.

13. *ἔρχομαι come* (539, 2), 2d pf. *ἐλήλυθα*, etc.; also *εἰλήλουθα*, 1 pl. *εἰλήλυσθμεν* (29 D).

14. *πάσχω* (παθ-, πενθ-) *suffer* (533, 13), 2d pf. *πέπνυθα*, 2 pl. *πέποσθε* (better *πέπασθε*, for *πεπαθ-τε*), part. fem. *πεπαθῖα*.

15. *πείθω* (πιθ-) *persuade* (511, 8), 2d pf. *πέποιθα trust*, 2d plup. 1 pl. *ἐπέπειθμεν* (inv. *ἐπέπεισθι* Aesch.).

16. *βιβρώσκω* (βρο-) *eat* (531, 3), pf. *βέβρωκα* (part. nom. pl. *βεβρώτες* Soph.).

17. *πίπτω* (πετ-, πτε-, πτο-) *fall* (506, 4), pf. *πέπτωκα*, part. acc. pl. *πεπτεῶτας* (*πεπτῶς, πεπτῶτος*, Soph.).

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

493. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: *πέμπεσκε* he was sending (*repeatedly*), *used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: *ἐλάσασκε* he drove (*repeatedly*), *used to drive*.—Both are confined to the *indicative*; and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* -σκ^o|ε-, and are inflected like the imperfect: act. -σκο-ν, -σκε-ς, -σκε, etc., mid. -σκο-μην, -σκε-ο, -σκε-το, etc. Thus μένε-σκον (μένω *remain*), φύγε-σκε (φεύγω *flee*), ἐρητύσα-σκε (ἐρητύω *restrain*), στά-σκε stood (ἵστημι *set*, ἕστην *stood*).

a. A very few iterative imperfects have α before -σκον, κρύπτα-σκον (κρύπτω *hide*), ῥίπτα-σκον (ῥίπτω *throw*).

b. In *contract* verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *call*); or is dropped: ὤθε-σκον (ὠθέω *push*). Verbs in -αω sometimes change αε to αα: ναιετάασκον (ναιετάω *inhabit*). cf. ναιετάω (409 D a).

494. FORMATION WITH -θ-.

Several verbs annex -θ^o|ε- to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to -α-. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω <i>pursue</i>	ἐδιώκαθες, διωκάθω (subj.) -θειν.
εἴκω <i>yield</i>	εἰκάθῃ, -θοιμι, -θοντα.
ἀμύνω <i>ward off</i>	ἀμύνάθου, -θετε, -θειν.
εἴργω <i>shut out</i>	ἐέργαθεν, ἀπο-έργαθε, κατειργάθου, etc.
ἀείρω <i>lift up</i>	ἡερέθονται <i>float in air</i> .
ἀγείρω <i>assemble</i>	ἡγερέθονται, -οντο.
φλέγω <i>burn</i>	φλεγέθει, -οίατο, -θων.
φθίνω <i>perish</i>	φθινύθουσι, -θον, -θειν.
ἔχω <i>hold</i>	ἔσχεθον aor., inf. σχεθέειν, Att. σχεθεῖν.
ἔκινω <i>went</i> , aor.	μετ-εκίαθον.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: διωκαθεῖν, εἰκαθόντα, ἀμύναθειν.

IRREGULARITIES OF MEANING.

A. Forms of one voice in the sense of another.

495. In many verbs the active voice has no future, the future middle being used instead: *μανθάνω learn, μαθήσομαι (not μαθησω) shall learn.*

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 521-533); also with many others, as *φεύγω flee, θαυμάζω wonder*; especially such as express an action of the body, as *ἀκούω hear, ᾄδω sing, ἀπαντάω meet, ἀπολαύω enjoy, βαδίζω (fut. βαδιοῦμαι) walk, βλέπω see, βοάω cry, γελάω laugh, κλάω weep, οἰμώζω wail, σιγᾶω and σιωπάω am silent, σπουδάζω am busy.*

496. In many verbs the future middle has the meaning of a future passive: *λείπω leave, λείψομαι (= λειφθήσομαι) shall be left.*

a. This is always the case with the following verbs, which have no future passive: *ἀδικέω wrong, ἄρχω rule, διδάσκω teach, εἴργω shut out, ἔχω have, κωλύω hinder, οἰκέω inhabit, ὁμολογέω acknowledge, ταρασσω disturb, τρέφω nourish, τηρέω watch, φιλέω love, φυλάσσω guard.* So nearly always *τιμᾶω honor, τρῖβω crush, στερεώ deprive.*

497. In many *deponent* verbs the *aeorist passive* is used instead of the *aeorist middle*: thus *βούλομαι wish*, future *βουλήσομαι*, but *aeorist ἐβουλήθην (not ἐβουλησαμην) wished.* These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

a. Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with *: thus **διαλέγομαι converse*, *aeor. διελέχθην conversed*, *fut. διαλέξομαι* and *διαλεχθήσομαι shall converse.* But *ἥδομαι* has only *ἡσθήσομαι*.

ἄγαμαι admire (535, 4)
**αἰδέομαι feel shame (503, 7)*
ἀλάομαι wander
ἀμυλλᾶομαι contend
ἄρνέομαι deny
**ἄχθομαι am grieved (510, 2)*
βούλομαι wish (510, 4)
δέομαι want (510, 5)
δέρκομαι see (508 D, 31)
δύναμαι am able (535, 5)
ἐναντιόομαι oppose
**ἐπίσταμαι understand (535, 6)*
εὐλαβέομαι am cautious

**ἥδομαι am pleased*
ἐνθυμέομαι consider
**προθυμέομαι am eager*
**διαλέγομαι converse (508, 19)*
ἐπιμέλομαι care for (510, 12)
μεταμέλομαι regret
ἀπονοέομαι despair
**διανοέομαι meditate*
ἐννοέομαι think on
προνοέομαι foresee, provide
οἶομαι think (510, 16)
σέβομαι revere
φιλοτιμέομαι am ambitious

496 D. In Hm. a few second *aeorists* middle have a passive meaning: *ἐβλήτο he was hit, κτάμενος slain.*

b. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus ἄγαμαι, aor. usually ἡγάσθην, but also ἡγασάμην.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: εὐφραίνω *gladden*, ἡὐφράνθην *rejoiced*; στρέφω *turn*, ἐστράφην *turned (myself)*; φαίνω *show*, ἐφάνην *showed myself, appeared* (but ἐφάνθην generally *was shown*).

499. Several deponent verbs have a passive aorist and future with passive meaning: ἰάομαι *heal*, ἰασάμην *healed*, but ἰάθην *was healed*; δέχομαι *receive*, ἐδεξάμην *received*, but ἐδέχθην *was received*.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: μιμέομαι *imitate*, μεμίμημαι *have imitated* or *have been imitated*.

B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα-) *set, place*;
trans., fut. στήσω *shall set*, 1st aor. ἔστησα *set*;
intrans., 2d aor. ἔστην (*set myself*) *stood*, pf. ἔστηκα (*have set myself*) *am standing*, ἐστήκη *was standing*, fut. pf. ἐστήξω *shall stand*.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι *set off, cause to revolt*, ἀπέστην *stood off, revolted*, ἀφέστηκα *am distant, am in revolt*,—ἐφίστημι *set over*, ἐπέστην *set myself over*, ἐφέστηκα *am set over*,—καθίστημι *set down, establish*, κατέστην *established myself, became established*, καθέστηκα *am established*. The aorist middle has a different meaning: κατεστήσατο *established for himself*.

2. βαίνω (βα-) *go*;
(trans., fut. βήσω *shall cause to go*, 1st aor. ἔβησα, Ion. and poet.)
intrans., 2d aor. ἔβην *went*, pf. βέβηκα *have gone, stand fast*.

3. φέω *bring forth, produce*; so φύσω, ἐφύσα; intrans., ἐφῦν *was produced, came into being*, πέφυκα *am by nature*.

4. δύνω *pass under, take on*; καταδύνω *submerge* trans.; so trans. δύσω, ἔδυσα, δέδυκα, but intrans. ἔδυν *dived, set*, δέδυκα *have entered, set*.

a. ἐνέδυσα means *put on* and ἀπέδυσα or ἐξέδυσα *took off* another's clothes; ἐνέδυν and ἀπέδυν, ἐξέδυν are used of one's own clothes.

5. σβέννυμι *put out, extinguish*; 2d aor. ἔσβην *went out*, pf. ἔσβηκα *am extinguished*.

6. σκέλλω (σκελ-) *dry* trans.; intrans., 2d aor. ἔσκλην *became dry*, pf. ἔσκληκα *am dry*.

7. πίνω (πι-) *drink*, 2d aor. ἔπιον *drank*; 1st aor. ἔπισα *caused to drink*.

8. γείνομαι (γεν-) *am born*, poetic; 1st aor. ἐγενάμην *begot, brought forth*.

501. In several verbs, only the *second perfect* is intransitive.

ἄγνυμι <i>break</i>	2d pf. ἔαγα <i>am broken</i>
ἐγείρω <i>wake trans.</i>	ἐγρήγορα <i>am awake</i>
ὀλλύμι <i>destroy</i>	ὀλώλα <i>am ruined</i> (ὀλώλεκα <i>have ruined</i>)
πείθω <i>persuade</i>	πέποιθα <i>trust</i> (πέπεικα <i>have persuaded</i>)
πῆγνυμι <i>fix</i>	πέπηγα <i>am fixed</i>
ῥίγνυμι <i>break</i>	ῥῥῶγα <i>am broken</i>
σήπω <i>cause to rot</i>	σέσηπα <i>am rotten</i>
τήκω <i>cause to melt</i>	τέτηκα <i>am melted</i>
φαίνω <i>show</i>	πέφηνα <i>have shown myself, appeared</i>

CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class*.

Full-faced type (as γελάω) distinguishes forms of the *Attic spoken language*; here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as τρέω) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [], or marked *late*, (l.), belong to the period of the Common dialect (3 e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *f.r.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in -τος and -τεος are seldom given when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Variable-Vowel Class*, 393).

503. The theme assumes -ο|ε- in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms :

Future.	Aorist.	Perfect.	Passive.
1. γελάω <i>laugh</i> .			
γελάσομαι	ἔγελασα		ἐγελάσθην

2. ἐράω *love*; also poetic pres. ἐραμαι, class 7.

Fu. p. ἐρασθήσομαι as act.

ἡράσθην as act.

3. [κλάω] *break*.

[κλάσω]

ἐκλασα

κέκλασμαι

ἐκλάσθην

4. σπάω *draw*.

σπάσω

ἔσπασα

ἔσπακα, ἔσπασμαι

ἐσπάσθην

5. φλάω *bruise*; (collateral form θλάω) [ao. p. ἐθλάσθην]

6. χαλάω *loosen*.

[χαλάσω]

ἐχάλασα

ἐχαλάσθην

7. αἰδέομαι (*αἰδε-*) *feel shame*; also αἰδομαι poet.

αἰδέσομαι

ἤδεσάμην r. pr.

ἤδεσμαι

ἠδέσθην

8. ἀκέομαι *heal*.

[ἀκέσομαι]

ἠκесάμην

[ἠκέσθην]

9. ἀλέω *grind*.

ἤλεσα

ἀλήλεσμαι, ἀλήλεμαι

10. ἀρκέω *suffice*.

ἀρκέσω

ἤρκεσα

[ἠρκέσθην]

11. ἐμέω *vomit*. ao. ἤμεσα.

12. ζέω *boil*. fu. ζέσω, ao. ἔξεσα.

13. ξέω *serape*. ao. ἔξεσο, pf. ἔξεσμαι.

14. τελέω *complete*.

τελέω, τελέσω

ἐτέλεσα

τετέλεκα, τετέλεσμαι

ἐτελέσθην

15. τρέω *tremble*. ao. ἔτρετα.

16. ἀρύω *plough*.

[ἀρύσω]

ἤρυσα

ἠρύσθην

17. ἀνύω *accomplish*, also ἀνύτω.

ἀνύσω

ἤνυσα

ἤνυκα, ἤνυσμαι

[ἠνύσθην]

18. ἀρύω *draw water*, Attic ἀρίτω.

ἤρυσα

ἠρύσθην [ἠρύσθην]

19. ἔλκω (*έλκ-, ἔλκυ-*) *draw*.

ἔλξω

εἴλκυσα

εἴλκυκα, εἴλκυσμαι

εἴλκύσθην

a. The forms ἐλκύνω, ἐλκύνσω, εἴλξα, εἴλχθην are late.

503 D. 1. Hm. also γελοιόω.

2. Hm. ao. m. ἠρασάμην.

5. Theoc. fu. φλασσῶ, Hm. ao. ἔθλασα, Pind. ἔφλασα, Theoc. pf. p. τέθλασμαι

6. Pind. ao. part. χαλάξαις.

8. Hm. ἀκείομαι.

12. Hipp. ἔξεσμαι.

16. Hm. pf. m. ἀρήρομαι.

17. The form ἀνύω is commoner in poetry, ἀνύτω in Attic prose. Hm. has also a fu. ἀνύω. Hes. has ἐπ-ηνύσθη. Theoc. has ἄνυμες, and Hm. ἤνυστο, as if from a pr. ἄνυμι. ἄνω (also ἄνω) is poetic, though it occurs once in Plato.

19. Hm. has imp. ἐλκεον, fu. ἐλκῆσω, ao. ἐλκησα.

20. πτῖω *spit* (see 393 a).

[πτύσω, -σομαι] ἔπτυσσα

504. b. The following retain the short vowel in a part of the forms. The first three make it long before σ.

1. δέω *bind*.

δήσω ἔδησα δέδεκα, δέδεμαι ἐδέθην

2. θύω (θυ-) *sacrifice* (see 393 a).

θύσω ἔθυσσα τέθυκα, τέθυμαι ἐτίθην

3. λύω *loose* (see 393 a).

λύσω ἔλυσα λέλυκα, λέλυμαι ἐλίθην

4. αἰνέω *praise*.

αἰνέσω ἤνεσσα ἤνεκα, ἤνημαι ἤνέθην

In Att. prose used mostly in compounds.

5. καλέω (καλε-, κλη-) *call*.

καλώ (423) ἐκάλεσα κέκληκα, κέκλημαι ἐκλήθην

6. μύω *shut the lips or eyes* (see 393 a).

[μίσω] ἔμυσσα μέμικα *am shut*.

7. δύω *enter* (see 507, 3).

8. ποθέω *miss* is inflected regularly with η, but has ε occasionally in the future and first aorist systems.

II. Vowel-verbs with added σ after a long vowel.

505. The forms in which σ is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this σ after a *short* vowel have been enumerated in 503. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

21. Ion. and poet. νεικέω (or νεικείω) *quarrel*, fu. νεικέσω, ao. ἐνέικεσα.

504 D. 3. Hm. 2d ao. m. ἐλύμην, as pass.

4. Hm. fu. αἰνήσω, ao. ἤνησα; pr. also αἰνίζομαι (in Hes. αἶνημι).

5. Hm. also προ-καλίζομαι, poet. κυκλήσκω cl. 6.

9. Hm. ἁάω *harm, mislead*, pr. m. 3d sg. ἁάται, ao. ἁασα or ἁᾶσα, contracted ᾶσα, ao. p. ᾶσθην. The first α may become ᾶ by augment. V. ᾶ ἁάτος or ᾶ-ᾶτος.

10. Hm. κοτέω (also κοτέομαι) *am angry*, ao. ἐκότεσα, 2d pf. par. κεκοτηός.

11. Ion. and poet. ἐρύω *draw*, fu. ἐρύσω (Hm. also ἐρύω, 427 D), ao. εἷρυσσα, pf. εἷρῡμαι (κατεῖρυσμαι). Hes. pr. inf. (μι-form) εἰρύμεναι (33 D). Hm. has ειρυ- only as result of augm. or redupl. (359 D). Different are ἐρύσομαι, ῥύσομαι (also with short υ), *preserve* (538 D, 6 and 7).

1. δράω <i>do</i> .			
δράσσω	ἔδρασα	δέδρακα, δέδραμαι	ἔδρασθην
2. κνάω <i>scrape</i> .			
κνήσω Hipp.	ἔκνησα		ἔκνησθην
3. χράω <i>give oracle</i> .			
χρήσω	ἔχρησα	κέχρησμαι Hd.	ἔχρησθην
4. νέω <i>heap up</i> , pr. only Hd.			
νήσω	ἔνησα	νένημαι, νένησμαι	[ἐνήσθην, -σθην]
5. κυλίω, more fr. κυλίνδω, <i>roll</i> .			
	ἐκύλισα	κεκύλισμαι	ἐκυλίσθην
6. πρίω <i>saw</i> .			
	ἔπρισα	πέπρισμαι	ἐπρίσθην
7. χρίω <i>anoint</i> .			
χρίσω	ἔχρησα	κέχρημαι, κέχρησμαι	ἔχρίσθην
8. χόω <i>heap up</i> .			
χώσω	ἔχωσα	κέχωκα, κέχωσμαι	ἔχώσθην
9. ξύω <i>polish</i> (see 393 a).			
	ἔξυσα	[ἐξυσμαι]	ἐξύσθην
10. ὕω <i>rain</i> (see 393 a).			
ὔσω	ῦσα	ῦσμαι	ὔσθην Hd.
11. κναίω <i>scratch</i> .			
κναίσω	ἐκναισα	κέκναικα, κέκναισμαι	ἐκναίσθην
12. παίω <i>strike</i> .			
παίσω	ἔπαισα	πέπακα [πέπαισμαι]	ἐπαίσθην
παιήσω			
13. παλαίω <i>wrestle</i> .			
παλαίσω Hm.	ἐπάλαισα		ἐπαλαίσθην
14. κλήω <i>shut</i> , later Attic κλείω.			
κλήσω	ἔκλησα	κέκληκα, κέκλημαι	ἔκλήσθην
κλείσω	ἔκλεισα	[κέκλεικα] κέκλειμαι	ἐκλείσθην
		later κέκλεισμαι	
15. σείω <i>shake</i> .			
σειώσω	ἔσεισα	σέσεικα, σέσεισμαι	ἔσεισθην
16. θραύω <i>break</i> .			
θραύσω	ἔθραυσα	τέθραυμαι, τέθραυσμαι	ἔθραύσθην

17. παύω *make cease*; middle *cease*.

παύσω	ἔπαυσα	πέπαυκα, πέπαυμαι	ἐπαύθην
		v. παυστέος	[ἐπαύσθην]

18. κελεύω *order*.

κελεύσω	ἐκέλευσα	κεκέλευκα, κεκέλευμαι	ἐκελεύσθην
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19. λεύω *stone*.

λεύσω	ἔλευσα		ἐλεύσθην
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20. ἀκούω *hear*, see 507, 1.

21. κρούω *beat*.

κρούσω	ἔκρουσα	κέκρουκα	ἱκρούσθην
		κέκρουμαι, κέκρουμαι	

III. Verbs with Reduplicated Presents.

506. The theme assumes a reduplication in the present. For μι-verbs of this kind, see 534; for reduplicated verbs of the sixth class, see 530. There remain:

1. γίγνομαι (γεν-, 393 b) *become*: also γίνομαι in IId. and late writers.

γενήσομαι	ἐγενόμην	γέγονα (490, 3)	[ἐγενήθην]
		γεγένημαι	

2. ἵσχω (σεχ-, 393 b) *hold*, another form of ἔχω (508, 16; cf. 524, 4).

3. μένω (μεν-) *remain*, poetic form of μένω (510, 14).

4. πίπτω (πετ-, πτο-) *fall*: cf. πίτνω cl. 5 (521, 10), poetic.

πέσομαι	ἔπεσον	πέπτωκα
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a. ἔπεσον is for orig. and Dor. ἔπετον (69 a).

5. τίκτω (for τιτκω, root τεκ-) *bring forth, beget*.

τέξομαι	ἔτεκον	τέτοκα
τέξω less fr.		[τέτεγμαι]
		[ἐτέχθην]

a. Mid. τίκτομαι rare and poetic. Ao. ἔτεξα doubtful in Attic.

6. [τιτρίω] (τρα-) *bore*: also τετραίνω (τετραν-, cl. 4).

[τρήσω]	ἔτρησα	τέτρημαι
		[ἐτέτρῃνα]

22. Poet. ραίω *shatter*, fu. ραίσω, ao. p. ἐρραίσθην.

506 D. 1. 2d ao. 3d sg. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (489 D, 37). From root γεν- comes also poet. γείνομαι cl. 4, *am born*, ao. ἐγεινάμην trans. *begot, bore* (οἱ γεινάμενοι *the parents*, also in prose). γέγαα etc., 490 D, 3.

2. Epic also ἰσχάνω, ἰσχανάω.

4. Hm. 2d pf. par. πεπετώτας, Soph. πεπτώας, -ῶτος (492 D, 17).

6. Ion. fu. τετρανέω, ao. τέτρηνα, v. τρητός. Late poets ἐτετράνθην.

7. Hm. λαύω (αν-, αυε-, αε-) *slurp*, ao. ἄεσα or ἄεσα, once contr. ἄσαμεν.

IV. Verbs which form second tenses.

507. a. Themes ending in a vowel.

1. ἀκούω *hear*.

ἀκούσομαι	ἤκουσα	ἀκήκοα (44, 368) [ἤκουσμαι]	ἤκούσθην (461)
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2. βιώω *live*. Cf. ἀνα-βιώσκομαι cl. 6 (531, 1).

βιώσομαι	ἔβιων (489, 14)	βεβίωκα	
[βιώσω]	ἔβιωσα rarer	βεβίωμαι	v. βιωτός, -τέος

3. δύνω *enter, cause to enter* (500, 4): also δύνω cl. 5.

δύσω tr.	ἔδυσα tr.	δέδυκα tr., δέδυκα intr.	ἔδυθην
	ἔδυν (489, 17)	δέδυμαι	v. δυτέος

4. φύω *produce* (500, 3).

φύσω	ἔφυσα	πέφυκα intr.	[ἐφύην]
	ἔφυν (489, 18)		[v. φυτός]

508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. θλίβω (θλιβ-, θλιβ-) *press*.

θλίψω	ἔθλιψα	[τέθλιφα, -ιμμαι]	ἔθλιψθην [ἐθλίβην]
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2. πνίγω (πνιγ-, πνιγ-) *choke*.

πνίξω	ἔπνιξα	πέπνιγμαι	ἐπνίγην
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3. τρίβω (τριβ-, τριβ-) *rub*.

τρίψω (496 a)	ἔτριψα	τέτριφα	ἐτριβην
		τέτριμμαι	ἐτριψθην less fr.

4. түφω (түф-, τυф-) *raise smoke*, rare in prose.

τέθυμαι (74 c)	ἐтүфην
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5. ψύχω (ψυχ-, ψυχ-) *cool*.

ψύξω	ἔψιξα	ἔψυγμαι	ἔψυχθην, also ἔψύχην [ἐψύγην]
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507 D. 2. Hm. fu. βείομαι or βέομαι (427 D).

3. Hm. has pr. impf. act. only δύνω (yet ὁψέ δύνων *late setting*), mid. only δύομαι, both with same meaning. For ἐδύσσετο, δύσσεο, δυσόμενος, see 428 D b.

4. Hm. 2d pf. 3d pl. πεφύασι, par. πεφυώς, -ῶτος (446 D, 456 D b); plup. 3d pl. ἐπέφυκον Hes. (458 D).

5. Hm. οὐτάω *wound*, ao. 3d sg. οὔτησε, comm. 2d ao. οὔτα (489 D, 22), 2d ao. m. par. οὐτάμενος *wounded*. Also pr. οὐτάζω, ao. οὔτασα freq., pf. m. 3d sg. οὔτασται, par. οὔτασμένος.

6. ἄγω *lead*.

ἄξω	ἡγαγον (436)	ἡχα [ἀγῆοχα]	ἡχθην
ἄξομαι m. and p.	ἡξα rare	ἡγμαι	ἄχθῆσομαι

7. ἄρχω *rule, begin, middle begin*.

ἄρξω (496 a)	ἡρξα	[ἡρχα] ἡργμαι	ἡρχθην
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8. βλέπω *look, see*.

βλέψω	έβλεψα	[βέβλεφα, βέβλεμμαι]	[έβλέφθην]
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9. βρέχω *wet*.

[βρέξω]	έβρεξα	βέβρεγμαι	έβρέχθην [έβράχην]
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10. βρῖθω *am heavy, only once in Att. prose*.

βρίτσω	έβρισα	βέβριθα	
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11. γράφω *write*.

γράψω	έγραψα	γέγραφα, γέγραμμαι	έγράφη
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a. 1st pf. γεγράφηκα and 1st ao. p. έγράφηται are late.

12. δέρω *flay*: also δείρω cl. 4.

δερῶ	έδειρα	δέδαρμαι	εδάρην
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13. έπομαι *follow*; impf. είπόμην (359).

έπομαι	είσομην (σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος)		
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a. The orig. root was σππ-. 2d ao. είσομην is for ε-σ(ε)π-ομην (43) with irregular breathing brought in from the pr. έπομαι (70).

14. έρομαι *ask*. Pr. impf. epic only, supplied in Attic from έρωτάω.

έρήσομαι (510, 6) ήρόμην

15. έρύκω *hold back*; chiefly poetic. Ao. ήρύξα. See D.16. έχω *have, hold*; impf. είχον (359): also ἔτχω 506, 2.

έξω, σχήσω	έσχον	έσχηκα, έσχημμι	[έσχέθην]
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a. V. έκτός, -τέος, and σχετός, -τέος. The modes of the 2d ao. are

508 D. 6. Hm. also ἀγινέω; ao. imv. ἄξετε (428 D b).

9. Hm. has also theme βρεχ- *rattle*, only in 2d ao. 3d sg. έβραχε:—also βροχ- *swallow*, only in 1st ao. opt. 3d sg. ἀνα-(κατα-)βρόξειε and 2d. ao. p. par. ἀναβροχέις.

12. Hm. has verbal δρατός.

13. Ion. and poet. act. (only once as simple) έπω *to be busy*, fu. έψω, 2d ao. έσπον (έπ-έσπον), par. σπῶν, 2d ao. m. as in Att. The forms έσπωμαι, έσποίμην, etc., in Hm. should prob. be changed to σπῶμαι, σποίμην, etc., the preceding word being read without elision: ἅμα σπέσθω, not ἅμ' έσπέσθω. Hm. imv. σπειῶ for σπέο. Hd. ao. p. περι-έφθην.

14. Ion. pr. είρομαι, fu. ειρήσομαι. Hm. also pr. έρέομαι (less freq. act. έρέω) and έρείνω. He has irreg. accent in pr. imv. έρειω (for έρεῖο, from ερεεο, 409 D b) and 2d ao. inf. έρεσθαι (389 D a).

15. Hm. has fu. έρῶξω and 2d ao. ήρύκακον (436 D), also pr. έρύκάνω and έρύκανάω.

16. Hm. 2d pf. έχωκα (for οκωχα), plup. m. 3d pl. έπ-όχατο irreg. For poet. έσχεθον, see 494.

ἔσχον, σχῶ, σχοῖν (in comp. παράσχοιμι, etc.), σχές (489, 12), σχεῖν, σχών. In the pr. ἔχω is for ἔχω (73 e), and that for σεχω (70). The root σεχ- is syncopated in ἔσχον (43), beside which it assumes ε in σχήσω, etc.

17. θέρμαι *become warm*; in prose only present.

18. λάμπω *shine*, middle λάμπομαι id.

λάμψω ἔλαμψα ἔλαμπα

19. a. λέγω *gather*; used by Attic writers only in compounds.

λέξω Hm. ἔλεξα εἴλοχα (366) ἐλέγην
εἴλεγμαι, ἔλεγμαι r. ἐλέχθην r. A.

b. λέγω *speak*.

λέξω ἔλεξα (εἴρηκα, 539, 8) ἐλέχθην
λέλεγμαι

But διαλέγομαι makes δι-είλεγμαι (366).

20. ἀν-οίγω *open*; impf. ἀνέγγον (359 b): also ἀν-οίγνυμι cl. 5.

ἀνοίξω ἀνέφξα ἀνέφγα, ἀνέφχα ἀνέφχθην
ἀνέφγμαi v. ἀνοικτέος

a. In late Greek ἀνέφγα was used intransitively = ἀνέφγμαi. The forms ἡνοιγον and ἡνοιξα are doubtful in Attic. A comp. δι-οίγω is also used, and in poetry the simple verb is found, but without the syllabic augment.

21. πέμπω *send*.

πέμψω ἔπεμψα πέπομψα, πέπεμμαι ἐπέμψθην

22. πέρδομαι, Lat. *pedo*.

παρδήσομαι ἔπαρδον πέπορδα

23. πέτομαι (πετ-, πετε-, πτα-) *fly*.

πτήσομαι ἐπτόμην
πετήσομαι ἐπτάμην

24. πλέκω *twist*.

[πλέξω] ἔπλεξα πέπλεγμαι ἐπλάκη
ἐπλέχθην r. A.

25. στέργω *love*.

στέρξω ἔστερξα ἔστοργα Hd. v. στερκτός, -τέρος

17. Hm. fu. θέρσομαι (422 D b), 2d ao. p. sub. θερέω.

19. Hm. and Hd. have no pf. act., in pf. m. only ἔλεγμαι, in ao. p. ἐλέχθην (Hd. also ἐλέγην). For ao. m. ἐλέγμην, ἔλεκτο, see 489 D, 39.

20. Poet. and Ion. 1st ao. ᾠξα, ᾠξα and οἶξα. Hm. impf. m. 3d pl. ᾠγγυντο.

23. Poet. ao. ἔπτην (489, 6). Poetic also are ἵπταμαι and πέταμαι; also ποτάομαι, ποτέομαι, ποτήσομαι, πεπότῃμαι, ἐποτήθην.

26. στρέψω *turn*.

στρέψω ἔστρεψα

ἔστροφα

ἐστράφην

ἔστραμμαι

ἐστρέφθην r. A.

27. τέρπω *delight*.

τέρψω ἔτερψα

ἐτέρφθην

28. τρέπω *turn*.

τρέψω ἔτρεψα

τέτροφα [τέτραφα]

ἐτράπην

τέτραμμαι

ἐτρέφθην r. A.

29. τρέφω *nourish*.

θρέψω (496 a) ἔθρεψα

τέτροφα [τέτραφα]

ἐτράφην

τέθραμμαι

ἐθρέφθην r. A.

V. Verbs which assume -ε- in the present.

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. γαμέω (γαμ-, γαμε-) *marry* (act. *uxorem duco*, mid. *nubo*).

γαμῶ ἔγημα γεγάμηκα, -ημαι [ἐγαμήθην]

a. Late forms γαμήσω, ἐγάμησα, ἐγαμέθην Theoc.

27. Hm. 2d ao. m. ἐταρπόμην, and with redupl. (436 D) τεταρπόμην, ao. p. ἐτάρφθην and ἐτέρφθην, also 2d ao. ἐτάρπην, sub. 1st pl. τραπέιομεν (473 D a).

28. Hd. has pr. τράπω, ao. p. ἐτράφθην (also in Hm.), but τρέψω, ἔτρεψα. Hm. has also τραπέω, τροπέω. For τετράφαται, see 464 D a.

29. Dor. τράφω. Hm. has an intrans. 2d ao. ἔτραφον *was nourished, grew*, and uses the 2d pf. τέτροφα as intransitive.

30. Root γων-. Hm. has 2d pf. γέγωνα *shout*, plup. 3d sg. ἐγεγώνει (and ἐγέγωνε, also 1st sg. γεγώνευν, 458 D), inf. γεγωνέμεν, irreg. γεγωνεῖν, part. γεγωνώς (not in Hm. are sub. γεγώνω, imv. γέγωνε; fu. γεγωνήσω, ao. ἐγεγώνησα). Poet. pr. γεγωνίσκω or γεγωνέω, found even in Att. prose.

31. Poet. δέркоμαι *see*, 2d ao. ἔδρακον (435 D), 2d pf. δέδορκα *see*, ao. p. ἐδέρχθην *saw* (2d ao. ἐδράκην Pind.).

32. Hm. ἔλπω *cause to hope*, ἔλπομαι or ἐέλπομαι (72 D a) *hope* (= Att. ἐλπίζω cl. 4), 2d pf. ἔολπα *hope*, plup. ἐώλπεα (369 D), v. ἄ-ελπτος.

33. Poet. ἰάχω and ἰαχέω *sound*; Hm. 2d pf. par. fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *command*, fu. κελήσομαι (cf. 510), ao. ἐκελησάμην *rare*, usu. 2d ao. ἐκεκλόμην (436 D).

35. Poet. πέλομαι (move) *be*, 2d ao. ἐπλόμην (437 D) often used as pres. Less freq. act. πέλω, 2d ao. 3d sg. ἐπλε.

36. Poet. πέρω *destroy* (in prose πορθέω), fu. πέρσω, ao. ἔπερσα. Hm. 2d ao. ἔπραθον (435 D), 2d ao. m. inf. πέρθαι (489 D, 45).

37. Poet. root, πορ-, 2d ao. ἔπορον *imparted*, pf. m. 3d sg. πέπρωται (64) *it is allotted, destined*, part. πεπρωμένος.

38. Ion. and poet. τέρσομαι *become dry*, 2d ao. p. ἐτέρσην. Hence act. τερσαίνω, ao. ἐτέρσηνα (late ἔτερσα) *made dry*.

509 D. Hm. fu. m. 3d sg. γαμέσσεται *will cause (a woman) to marry*, doubtful.

2. γηθέω (γηθ-, γηθε-) *rejoice*.

γηθῆσω ἐγήθησα γέγηθα *am glad*.

3. δοκέω (δοκ-, δοκε-) *seem, think*.

δόξω ἔδοξα δέδογμαι ἐδόχθην *r*.

a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.

4. κυρέω (κυρ-, κυρε-) *hit upon, happen*, Ion. and poet.: also κέρω, cl. 4.
κυρήσω, κύρσω ἔκυρσα, ἐκύρησα.

5. { μαρτυρέω (μαρτυρε-) *bear witness*, inflected regularly, but
{ μαρτυρόμαι (μαρτυρ-) cl. 4, *call witnesses*, ao. ἐμαρτύραμην.

6. πεκτέω (πεκ-, πεκτε-) *comb, shear*. ao. p. ἐπέχθην

7. ῥίπτέω *throw* = ῥίπτω (513, 13), only pr. and impf.

8. ώθήω (ωθ-, ωθε-) *push*; impf. ἴωθουν (359).

ώσω, ώθήσω ἔωσα [ἔωκα] ἔωσμαι ἔώσθην

a. The syllabic augment is rarely omitted in Attic.

6. πεξῶ and ἔπεξα Theocr. Hm. pr. πείκω.

9. Poet. δουπέω *sound heavily*, ao. ἐδούπησα (even in Xen.), ἐγδούπησα (cf. ἐρίγδουπος *loud thundering*), 2d pf. δέδουπα.

10. Poet. κελαδέω *roar*, fu. κελαδήσω, Hm. pr. part. κελάδων.

11. Ion. and poet. κεντέω *prick*, fu. κεντήσω, etc., reg.; but Hm. ao. inf. κένσαι (= κεντ-σαι), v. κεστός (= κεντ-τος).

12. Poet. κτυπέω *crash, clatter*, rare in prose, 2d ao. ἔκτυπον; in Trag. also 1st ao. ἐκτύπησα.

13. Ion. and poet. πατέομαι, *eat*, ao. ἐπασάμην, pf. πέπασμαι, v. ἄ-παστος.

14. Poet. ῥιγέω *shudder*, fu. ῥιγήσω, ao. ἑρρίγησα, 2d pf. ἑρρίγα used as a present. Different is ῥιγῶ *am cold* (412 a).

15. Ion. and poet. στυγέω *dread, hate*, fu. στυγήσομαι, ao. ἐστύγησα, etc., reg. Hm. has 1st ao. ἔστυξα *made dreadful*, 2d ao. ἔστυγον *dreaded*.

16. Pr. φιλέω *love*, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. ao. m. ἐφίλαμην (φιλ-).

17. Hm. (χραισμέω *help, ward off*, pr. impf. rare and late) fu. χραισμήσω, ao. ἐχραίσμησα, 2d ao. ἔχραισμον.

Add the following, which form the present from themes in -a-

18. Pr. βρῦχάομαι *roar*, ao. ἐβρῦχισάμην. In Hm., only 2d pf. βέβρῦχα used as a present.

19. Poet. γοάω *bewail*, fu. γοήσομαι, Hm. 2d ao. ἔγοον.

20. Hm. δηριόομαι *quarrel* (fu. δηρίσσομαι Theoc.), ao. ἐδηρίσάμην, ao. p. ἐδηρίνθην (469 D). Pind. δηρίομαι, δηριῶ.

21. Poet. λιχμάω, -ομαι, *lick*, fu. λιχμήσομαι, 2d pf. part. irregular λελειχ-μόςες Hes.

22. Hm. μηκάομαι (μακ-, μυκ-) *bleat*, 2d ao. part. μακών, 2d pf. part. μεμηκώς, fem. μεμακυῖα (451 D c), plup. ἐμέμηκον (458 D).

23. Hm. μητιῶ, -ομαι, *plan*, fu. μητίσομαι, ao. ἐμητισάμην. Pind. μητίομαι.

24. Pr. μῦκάομαι (μῦκ-, μυκ-) *low* (used in Att. prose). Poet. ao. ἐμῦκῆσάμην Hm. 2d ao. ἔμυκον, 2d pf. μέμῦκα used as a present.

VI. Verbs which assume -ε- in other tenses.

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. ἀλέξω (ἀλεξ-, ἀλεκ-, ἀλκ-) *ward off*. Act. rare in prose.

ἀλέξομαι ἡλεξάμην

- a. ἀλεξήσομαι and ἀλεξησάμην are probably not Attic.

2. ἄχθομαι *am displeased*.

ἄχθεσσομαι [ἤχθην] ἡχθέσθην (497 a)

3. βόσκω *feed*.

βοσκήσω [ἐβόσκησα] [ἐβοσκήθην]

v. βοσκητέος.

4. βούλωμαι *wish*. Augment, see 355 b.

βουλήσομαι βεβούλημαι ἐβουλήθην (497 a)

5. δέω *need*, middle *want, entreat*.

δεήσω ἐδέησα δεδέηκα, δεδέημαι ἐδεήθην (497 a)

- a. Impersonal δεῖ *it is necessary*, impf. ἔδει, fu. δεήσει, ao. ἰδέησε.

6. ἔρομαι *ask*, see 508, 14; fu. ἐρήσομαι.

7. ἔρρω *go (to harm)*.

ἐρρήσω ἡρρήσα ἡρρήκα

8. εὕδω *sleep*, usually in comp. καθεύδω. Augment, 361.

καθευδήσω v. καθευδητέον

9. ἔψω *boil*.

ἐψήσω ἥψητσα [ἥψην] [ἥψήθην, ἥφθην]

- v. ἐφθός (for ἐψ-τος) and ἐψητός.

10. ἐθέλω and θέλω *wish*: impf. ἤθελον (never εθέλον).

(ἐ)θελήσω ἡθέλησα ἡθέληκα [τεθέληκα]

- a. The Attic poets in the Iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have η: thus ao. ἡθέλησα, but sub. ἐθελήσω or θελήσω, etc.

11. μάχομαι *fight*.

μαχοῦμαι (423) ἐμαχесάμην μεμάχημαι v. μαχετέος, -ητέος

510 D. 1. Ion. and poet. fu. ἀλεξήσω, -ησομαι, ao. ἡλέξησα, 2d ao. ἄλαλκον (436 D), ἀλκαθεῖν (494).

4. Hm. pr. inf. βόλεισθαι, 2d pf. προ-βέβουλα.

5. Hm. has in act. δῆσε and ἐδεύησε; in middle always δεύομαι. Cf. 44.

11. Hm. μάχομαι, also μαχέομαι, part. μαχεῖόμενος or μαχεοῦμενος (33 D), fu. μαχέομαι usu. μαχήσομαι, ao. ἐμαχесάμην or ἐμαχησάμην, v. μαχητός. Hd. fu. μαχέσομαι.

12. μέλω *care for*.

μελήσω	ἐμέλησα	μεμέληκα, -ημαι	ἐμελήθην
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- a. The Att. prose has the act. only as an impersonal verb, μέλει *it concerns*, fu. μελήσει, etc.; and in the mid. uses the comp. ἐπιμέλομαι (also ἐπιμελέομαι) passive deponent (497 a).

13. μέλλω *am about*. Augment 355 b.

μελλήσω	ἐμέλλησα	v. μελλητέος
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14. μένω *remain*: also μίμνω (506, 3) poetic.

μενῶ	ἔμεινα	μεμένηκα	v. μενετός, -τέος
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15. νέμω *distribute*.

νεμῶ	ἐνεμια	νενέμηκα, -ημαι	ἐνεμήθην
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16. οἶμαι, more fr. οἶμι *think*; impf. ὤομην (ᾤμην).

οἰήσομαι	[ὤησάμην]	ᾤήθην (497 a)
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17. οἴχομαι *am gone*; impf. ὤχόμην *was gone or went*.

οἰχήσομαι	[ὤχῃμαι]
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18. πέρδομαι, see 508, 22; fu. παρδήσομαι.

19. πέτομαι *fly*, see 508, 23; fu. πτήσομαι, πέτησομαι.SECOND CLASS (*Strong-Vowel Class*, 394).511. The theme-vowel *a, ι, υ* takes the *strong* form *η, ει, ευ*.

a. Mute themes.

1. λήθω (λαθ-) rare in prose, = λανθάνω cl. 5, *lie hid*.2. σήπω (σαπ-) *rot, trans*.

σήψω	[ἔσηψα]	σέσηπα (501) [σέσημμαι]	ἔσάπην
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3. τήκω (τακ-) *melt, trans*.

τήξω	ἔτηξα	τέτηκα (501) [τέτηγμαι]	ἔτάκην ἔτήχθην rare
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4. τρώγω (for τρηγω, root τραγ-) *gnaw*.

τρώξομαι	ἔτραγον	τέτρωγμαι	v. τρωκτός
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12. Hm. 2d pf. μέμηλα, pf. m. 3d sg. μέμβλεται (for με-μλε-ται, 60 D), plup. μέμβλετο.

16. Hm. act. οἶω or οἴω, middle almost always with diaeresis οἶομαι, ao. ὠῖσάμην, ao. p. ὠῖσθην.

17. Hm. also pr. οἰχνέω cl. 5, pf. παρ-όχηκα. Hd. οἴχωκα (for οἰχ-ωχ-α, 73).

20. Hm. ἄλθομαι *am healed*, fu. ἀλθήσομαι.

21. Hm. κήδω *trouble*, fu. κηδήσω, ao. ἐκήδησα (2d pf. κέκηδα, not in Hm., intrans. =) m. κήδομαι *am troubled*, irreg. fu. pf. κεκαδήσομαι, different from fu. pf. of χάζω (514 D, 18).

22. Hm. μέδομαι *attend to*, fu. μεδήσομαι. Cf. Hm. μέδων (-ντ-), μεδέων (-ντ-) *guardian*. Cf. also μήδομαι *intend, contrive*, fu. μήσομαι, ao. ἐμησάμην.

5. ἀλείφω (αλιφ-) *anoint*.

ἀλείψω	ἡλειψα	ἀλήλιφα (368)	ἡλείφθην
		ἀλήλιμμαι	[ἡλίφην]

6. ἐρείπω (εριπ-) *overthrow*; chiefly Ion. and poet.

ἰρείψω	[ἦρειψα]	[ἐρήριμμαι]	ἡρείφθην
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7. λείπω (λιπ-) *leave*; also λιμπάνω cl. 5, rare.

λείψω	ἔλιπον	λέλοιπα, λέλειμμαι	ἐλείφθην
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8. πείθω (πιθ-) *persuade*.

πέισω	ἔπεισα	πέπεικα, πέπεισμαι	ἐπέισθην
	ἐπιθον	πέποιθα <i>trust</i> r. A. pr.	

9. στείβω (στιβ-) *tread*, chiefly used in pr. impf.; rare in prose.

ἔστειψα	ἐστίβημαι	v. στείπτός
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10. στείχω (στιχ-) *march, go*, chiefly in pr. impf.; Ion. and poet.11. φείδομαι (φιδ-) *spare*.

φείσομαι	ἐφεισάμην
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12. κεύθω (κυθ-) *hide*, poetic.

κεύσω	ἔκευσα Hm.	κέκευθα as pres.
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13. πύθομαι (πυθ-) poetic for πυνθάνομαι cl. 5, *inquire, learn*.14. τεύχω (τυχ-, τυκ-) *make ready, make*, poetic.

τεύξω	ἔτευξα	τέτυγμα
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15. φεύγω (φυγ-) *flee*; also φυγγάνω cl. 5.

φεύξομαι or	ἔφυγον	πέφευγα	v. φευκτός, -τέος
φευξοῦμαι (426)			

511 D. 6. Ion. 2d ao. ἤριπον *fell*, 2d pf. ἐρήριπα *am fallen*; Pind. 2d ao. p. ἡρίπην.

8. Hm. 2d ao. πέπιθεν (436 D) *persuaded*, whence fu. πεπιθήσω *shall persuade*; but πιθήσω (405) *shall obey*, ao. par. πιθήσας *trusting*, 2d plup. 1st pl. ἐπέπιθμεν *trusted* (492 D, 15). Aesch. 2d pf. imv. πέπεισθι.

10. Ep. ao. ἔστιεξα and ἔστιχον.

11. Hm. 2d ao. πεφιδόμην (436 D), fu. πεφιδόσομαι.

12. Hm. pr. κευθάνω cl. 5; 2d ao. 3d sg. κύθε, sub. 3d pl. κεκύθωσι (436 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

14. Hm. ao. p. ἐτύχθην, 2d pf. part. τετευχώς, fu. pf. τετεύξεμαι, 2d ao. τέτυκον, τετυκόμην (436 D) *prepared*. Also pr. τιτύσκομαι (for τι-τυκ-σκομαι) *prepare, aim*. For τετεύχεται, -ατο, see 464 D a.

15. Hm. 2d pf. par. πεφυγότες (cf. Hm. φύξα = φυγή *flight*), pf. m. par. πεφυγμένος, v. φυκτός.

16. Ion. and poet. theme ταφ- or θαπ- (cf. 74), 2d pf. τέθηπα *wonder*, 2d ao. par. ταφών.

17. Hm. τμήγω (τμαγ-) *cut* = τέμνω cl. 5 (521, 8), ao. ἔτμηξα, 2d ao. ἔτμαγον, 2d ao. p. ἔτμάγων.

512. b. Themes in -υ-.

1. θέω (θυ-) *run*. Fu. θεύσομαι.2. νέω (νυ-) *swim*.

νευσοῦμαι (426) ἐνευσα νένευκα v. νευστήος

3. πλέω (πλυ-) *sail*.

πλεύσομαι or ἔπλευσα πέπλευκα [ἐπλεύσθην]

πλευσοῦμαι [πλεύσω] πέπλευσμαι (461) v. πλευστήος

4. πνέω (πνυ-) *breathes, blows*.

πνέσομαι or ἔπνευσα πέπνευκα [ἐπνέσθην]

πνευσοῦμαι

5. ῥέω (ρυ-) *flow*.

ῥεύσομαι or [ῥήρευσα] ῥήρύηκα ῥήρύην as act.

ῥήσομαι fu. p. as act. v. ῥυτός

6. χέω (χυ-) *pour*.

χέω (427) ἔχεα (430) κέχυκα, κέχυμαι ἐχύθην

THIRD CLASS (*Tim-Class*, 395).

513. The theme assumes -τ^ο|ε- in the present. Verbs of this class have themes ending in a labial mute.

18. Ion. and poet. ἐρείκω (ερικ-) *read*, ao. ἤρειξα, 2d ao. ἤρικον intrans. *shivered*, pf. m. ἐρήριγμαi.

19. Epic and Ion. ἐρεύγμαι *spew* (Att. ἐρυγγάνω cl. 5), fu. ἐρεύζομαι, 2d ao. ἤρυγον *roared*.

20. Hm. ἐρεῦθω (ερυθ-) *make red*, ao. inf. ἐρεῖσαι. Also pr. ἐρυθαίνομαι *grow red*.

512 D. 2. Hm. has also νήχω, νήχομαι, fu. νήξομαι (freq. in late prose). Dor. νάχω, νάχομαι. Hm. ξννεον (355 D a).

3. Ion. and poet. πλώω, fu. πλώσομαι, ao. ἔπλωσα, also 2d ao. ἔπλων (489 D, 27), pf. πέπλωκα, v. πλωτός.

4. Hm. 2d ao. inv. ἄμ-πνυε, 2d ao. m. 3d sg. ἄμ-πνῖτο (489 D, 32), ao. p. ἄμ-πνύσθην (469 D), pf. m. πέπνυμαι *am animated, intelligent*: connected with this is pr. πινύσκω (πινυ-) Aesch. *make wise*, Hm. ao. ἐπίνυσσα.

6. Hm. also χείω (409 D b), ao. usu. ἔχεα (430 D), 2d ao. m. 3d sg. χύτε (489 D, 34).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ-) *avoid* (act. ἀλεύω *avert*, Aesch.), ao. ἡλεάμην and ἡλευάμην (430 D). Pr. also ἀλεείνω.

8. Poet. κλέω (κλυ-) *celebrate* (i. e. *make men hear of*), Hm. κλείω. Also pr. κλύω *hear*. 2d ao. ἔκλυον *heard*, inv. κλῆθι or κέκλυθι, κλῦτε or κέκλυτε (489 D, 30), also κλύε, κλύετε, par. m. κλύμενος = v. κλυτός, κλειτός *celebrated*.

9. Poet. σέω (συ-) *drive* (also in late prose), ao. ἔσσεα (355 D a, 430 D), pf. m. ἔσσυμαι *hasten* (365 D, 359 D b), ao. p. ἐσσύθην or ἐσύθην, 2d ao. m. 3d sg. σύτο (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. σεῦται, 3d pl. σούνται, inv. σοῦ, σοῖσθε, σοῖσθε.

1. ἄπτω (ἄφ-) <i>fasten, kindle, middle touch.</i>			
ἄψω	ἥψα	ἥμμαι	ἥφθην
2. βάπτω (βαφ-) <i>dip, dye.</i>			
βάψω	έβαψα	βέβαιμαι	έβάφην, έβάφθην r.
3. βλάπτω (βλαβ-) <i>hurt.</i>			
βλάψω	έβλαψα	βέβλαφα βέβλαμμαι	έβλάφθην and έβλάβην
4. θάπτω (ταφ-, 74 c) <i>bury.</i>			
θάψω	έθαψα	τέθαμμαι	ετάφην, v. θαπτός
5. θρύπτω (τρυφ-, 74 c) <i>break down, weaken.</i>			
θρύψω	έθρυψα Hipp.	τέθρυμμαι	[έθρύφθην]
6. καλύπτω (καλυβ-) <i>cover.</i>			
καλύψω	έκάλυψα	κεκάλυμαι	έκαλύφθην
7. κάμπτω (καμπ-) <i>bend.</i>			
κάμψω	έκαμψα	κέκαμμαι (463 b)	έκάμφθην
8. κλέπτω (κλεπ-) <i>steal.</i>			
κλέψω	έκλεψα	κέκλοφα κέκλεμμαι	έκλάπην έκλέφθην
9. κόπτω (κοπ-) <i>cut.</i>			
κόψω	έκοψα	κέκοφα, κέκομμαι	έκόπην, v. κοπτός
10. κρύπτω (κρυφ-) <i>hide.</i>			
κρύψω	έκρυψα	κέκρυμμαι	έκρύφθην έκρύφην [έκρύβην]
11. κύπτω (κῦφ-) <i>stoop.</i>			
κῑψω	έκῡψα	κέκῑφα	
12. ράπτω (ραφ-) <i>sew.</i>			
ράψω	έρραψα	έρραμμαι	έρράφην
13. ρίπτω (ρίφ-, ριφ-) <i>throw.</i>			
ρίψω	έρρίψα	έρρίψα, έρρίμμαι	έρρίφθην έρρίφην
14. σκάπτω (σκαφ-) <i>dig.</i>			
σκάψω	έσκαψα	έσκαφα, έσκαμμαι	έσκάφην
15. σκέπτομαι (σκεπ-) <i>view.</i>			
σκέψομαι	έσκεψάμην	έσκεμμαι	[έσκέφθην]

a. Instead of σκέπτομαι, the Attic writers almost always use the kindred σκοπέω in the present and imperfect; but the other tenses of σκοπέω are found only in late writers.

513 D. 3. Hm. pr. m. 3d sg. βλάβεται.

4. Hm. pf. m. 3d pl. τεθάφεται (364 D a); Hd. ao. p. έθάφθην.

5. Hm. 2d ao. p. έτρύφην.

9. Hm. 2d pf. part. κεκοπώς.

16. σκήπτω (σκηπ-) *prop.*

σκήψω	ἔσκηψα	[ἔσκηφα] ἔσκημμαι	ἐσκήφθην
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17. σκώπτω (σκωπ-) *jeer.*

σκώψομαι	ἔσκωψα	[ἔσκωμμαι]	ἐσκώφθην
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18. τύπτω (τυπ-, also τυπτε-) *strike.*

τυπτήσω	ἐτύπην
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a. ἐτύπτησα is found in Aristotle; τετύπτηκα, τετύπτημαι, ἐτυπτήθην are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from πατάσσω (παταγ-), the perfect and passive systems from πλήσσω (514, 5).

FOURTH CLASS (*Iota-Class*, 396 ff).

The theme assumes -ι^o|ε- in the present, always with sound-changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in -σσω and -ζω which form second tenses.

514. 1. ἀλλάσσω (αλλαγ-) *exchange.*

ἀλλάξω	ἥλλαξα	ἥλλαχα, ἥλλαγμαι	ἡλλάγην ἡλλάχθην
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2. κηρύσσω (κηρῡκ-) *proclaim.*

κηρύξω	ἐκήρῡξα	κεκήρῡχα, -γμαι	ἐκηρύχθην
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3. μάσσω (μαγ-) *knead.*

μάξω	ἔμαξα	μέμαχα, μέμαγμαι	ἐμάγην, ἐμάχθην
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4. ὀρύσσω (ορυχ-) *dig.*

ὀρύξω	ὥρυξα	ὀρώρυχα, -γμαι	ὠρύχθην
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a. Pf. m. ὠρυγμαι (for ὀρώρυγμαι) late, 2d ao. p. ὠρύχην doubtful.

5. πλήσσω (πλαγ-, πληγ-) *strike.* (ἐκπλήγνυσθαι cl. 5, Thuc.)

πλήξω	ἐπλήξα	πέπληγα πέπληγμαι	ἐπλήγην ἐπλήχθην
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a. ἐκπλήσσω, καταπλήσσω make -επλάγην (471 a). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from πατάσσω (παταγ-), which in Att. is confined to the active, or from τύπτω (513, 18).

18. Ion. and Lyric 1st ao. ἔτυψα, pf. m. τέτυμμαι, poet. 2d ao. ἔτυπον.

19. Poet. γνάμπτω (γναμπ-) *bend*, fu. γνάμψω, ao. ἔγναμψα, ao. p. ἐγνάμφθην.

20. Hm. εἰίπτω (ειιπ-) *chide*, also ἐνίσσω cl. 4 (515 D, 3), 2d ao. ἡνίπαπον and ἐνείπον (436 D).

21. Poet. μάρπτω (μαρπ-) *seize*, fu. μάρψω, ao. ἔμαρψα In Hes. 2d ao. μέμαρπον (436 D), opt. μεμάποιεν, inf. μαπέειν, 2d pf. μέμαρπα.

514 D, 5. Hm. 2d ao. (ἐ)πέπληγον (436 D), 2d ao. p. ἐκ-πλήγην, κατ-επλήγην.

19. χέζω (χεδ-) *alvum exonero*.

χεσοῦμαι (426) ἔχεσα, ἔχεσον r. κέχοδα, κέχετμαι

II. Verbs in -σσω and -ζω with other peculiarities.

515. a. Labial themes (397 b, 398 c).

1. πέσσω (πεπ-, formerly πεκ-) *cook*: [πέπτω later].

πέψω ἔπεψα πέπεμμαι ἐπέψθην

2. νίζω (νιβ-, formerly νιγ-), *wash hands or feet*: [νίπτω later].

νίψω ἔνιψα νένιμμαι ἐνίψθην Hipp.

516. b. Lingual themes which make -σσω (-ττω).

1. ἀρμόττω *fit together*: also ἀρμόζω poet.

ἀρμόσω ἤρμοσα ἤρμοσμαι ἤρμόσθην

2. βλίττω *take the honey* (μέλι, μέλιτ-ος, 60 D). ao. ἔβλισσα.

3. βράσσω *boil*. [ao. ἔβρασα, pf. m. βέβρασμαι.]

4. ἐρέσσω (ερετ-) *row*. Only pr. impf. in Att.

5. πάσσω *sprinkle*.

πάσω ἔπασα [πέπασμαι] ἐπάσθην

6. πλάσσω *mould*.

πλάσω Hipp. ἔπλασα πέπλασμαι ἐπλάσθην

7. πτίσσω *round*.

ἔπτισα Hd. ἔπτισμαι [ἐπτίσθην]

20. Poet. κρίζω *creak*; 2d ao. 3d sg. κρίκε (or κρίγε) Hm., 2d pf. κέκρίγα Aristoph.

21. Poet. πελάζω (πελαδ-, πελα-, πλα-) *bring near*, mid. *come near*, pr. and ao. act. also in prose, intrans., fu. πελάσω, πελῶ (424), ao. ἐπέλασα, pf. m. πέπλημαι, ao. p. ἐπελάσθην and Trag. ἐπλάσθην, 2d ao. m. 3d sg. πλῆτο, 3d pl. ἐπληντο (489 D, 24). Pr. also πελάω, Ep. πίλναμαι or πιλνάω cl. 5 (529 D, 6), Trag. πελάθω, πλάθω (494).

515 D. 2. Hm. νίπτομαι.

3. Hm. ἐνίσσω (ενιπ-) = ἐνίπτω cl. 3, *hide* (513 D, 20).

4. Hm. ὕσσομαι (οπ-) *foresee*, only pr. impf.; cf. 539, 4.

5. Hm. λάζομαι (λαβ-) = λαμβάνω cl. 5, *take* (523, 5). Attic poets have λάζομαι.

516 D. 4. Hm. ao. ἤρεσα and ἤρεσσα.

8. Hd. ἀφάσσω = ἀφάω *feel*, ao. ἤφασα.

9. Poet. ἱμάσσω *lash*, Hm. ao. ἱμασα; cf. ἱμᾶς *lash*, gen. ἱμάντ-ος.

10. Poet. κορύσσω (κορυθ-) *equip*, ao. m. κορυσσάμενος, pf. m. κεκορυθμένος (53 D a).

11. Poet. (rare in prose) λίσσομαι (λιτ-) *pray*, also λίτομαι cl. 1. Hm. ao. ἑλλισάμην (355 D a), 2d ao. inf. λιτέσθαι.

12. Poet. νίσσομαι go, fu. νίσσομαι. Also pr. νέομαι, usu. with future meaning.

517. c. Themes of variable form.

1. ἄρπάζω (ἄρπαδ-, also ἄρπαγ- not Att.) *seize*.

ἄρπάσω (-ομαι)	ἤρπασα	ἤρπακx, ἤρπασμαι	ἤρπάσθην
[ἄρπάξω]	[ἤρπαξα]	[ἤρπαγμα]	[ἤρπάχθην, ἤρπάγην]

2. βαστάζω (βασταδ-, late βασταγ-) *carry*, poet. (late in prose).

βαστάσω	ἐβέστασα [-ξα]	[βεβάσταγμα]	[ἐβαστάχθην]
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3. [νέσσω] (ναγ- and ναδ-) *press close*. pf. m. νέασμαι.4. παίζω (παιδ- and παιγ-) *sport*.

παίζομαι (426)	ἔπαισα	πέπαισμαι	v. παιστής
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a. ἔπαιξα, πέπαιχα, πέπαιγμα, ἐπαίχθην are late: so also fu. παίζομαι and παίζω.

5. σώζω, later σώζω (σω-, σφδ-) *save*.

σώσω	ἔσωσα	σέσωκα, σέσωμαι	ἔσώθην
		σέσωσμαι	v. σωστής

6. χρώζω (χρωδ-, χροιδ-) *color*, also χροίζω poet.; [χρώννυμι late].

[ἐχρώσα]	[ἐχρώκα]	κέχρωσμαι	ἐχρώσθην
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7. ἵζω (ιδ-, ιζε-) *sit, scat*, middle ἵζομαι, also ἔζομαι (εδ-), *sit*: found chiefly in comp. with κατά. Hence

καθίζω, impf. ἐκάθιζον (361): also ἰζάνω, καθιζάνω, cl. 5.

καθιῶ (425) ἐκάθισα and καθίσα.

καθιζήσομαι ἐκαθισάμην

καθέζομαι, impf. ἐκαθέζομην and καθεζόμεν.

καθεδοῦμαι (for καθεδεσσομαι, cf. 423).

[ἐκαθέσθην]

a. Pr. ind. ἔζομαι, καθέζομαι, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally σεδ- (Lat. *sed-co*).8. ὀζω (οδ-, οζε-) *smell*.

ὀζήσω ὠζησα

517 D. 1. Hm. ἄρπάξω and ἤρπαξα.

3. Hm. and Hd. ἔναξα.

5. Hm. pr. σώζω and σώω (shortened in subj. σώης, σώη, σώωσι), fu. σώσω, ao. ἐσάωσα, ao. p. ἐσαώθην. The orig. theme was σαο- (cf. 227 D), from which comes also a 2d ao. (μι-form) σάω *he saved* and *save thou*.7. Hm. ao. εἶσα (= ε-σεδ-σα) *scated*, inv. εἶσον (better ἔσσον), inf. ἔσαι, par. ἔσας (ἀνέσας), Hd. εἴσας; middle trans. 3d sg. ἐέσατο (εἴσατο Eur., ἔσαντο Pind.), par. ἐσσάμενος, Hd. εἰσάμενος; fu. ἔσσομαι (= σεδ-σομαι). In comp. Hm. has ao. καθεῖσα and κάθισα.

8. Hm. pf. ὕδωδα as pr.

9. Pr. μῦζω (μῦγ-, μῦζε-), Hm. ao. ἐμῦζησα.

10. Hm. ἀφύσσω (αφυγ-, αφυδ-) *draw out*, fu. ἀφύξω, ao. ἤφυσα. Also once pr. ἀφύω.

III. *Liquid themes which form second tenses.*518. 1. ἀγείρω (αγερ-) *gather*.

ἡγείρα	[ἀγήγερκα, -μαι]
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2. αἶρω (ᾱρ-) *lift*; contracted from ἀείρω (αερ-).

ἄρω	ἦρα (431 b)	ἦρκα, ἦρμαι	ἦρθην
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3. ἄλλομαι (άλ-) *leap*.

ἀλοῦμαι ἡλάμην (431 b, 2d ao. ἡλόμην doubtful in Att., cf. 489 D, 35).

4. βάλλω (βαλ-, βλα-, 64) *throw*.

βιλῶ	ἔβαλον	βέβληκα, βέβλημαι	ἐβλήθην
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5. ἐγείρω (εγερ-) *rouse, wake* trans., 2d pf. and mid. *wake* intrans.

ἐγερῶ	ἡγείρα	ἐγρήγορα (368, 501)	ἡγέρθην
	ἡγρόμην (437 D)	ἐγήγερμαι	

a. A poetic pr. ἔγρω, ἔγρομαι is also found.

6. θάλλω (θαλ-) *flourish*. 2d pf. τέθηλα.7. καίνω (καν-) *kill*, fu. κανῶ, 2d ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.8. κείρω (κερ-) *shear*.

κερῶ	ἔκειρα	[κέκαρκα] κέκαρμαι	[ἐκάρην] γ. καρτέος
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9. κλίνω (κλιν-) *make incline*, see 519, 1.10. κτείνω (κτεν-) *kill*, see 519, 4.11. μαίνομαι (μαν-) *am mad*: poet. μαίνω *madden*, ao. ἔμνηα.

μανοῦμαι	Hd.	μέμνηα <i>am mad</i>	ἐμάνην
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12. ὀφείλω *am obliged*. 2d ao. ὤφελον. From theme οφειλε- come

ὀφειλήσω	ὠφέλησα	ὠφέλιχα	ὠφειλήθην
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13. πείρω (περ-) *pierce* (pr. Epic only).

ἐπειρα	πέπαρμαι
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518 D, 1. Hm. pr. impf. 3d pl. ἡγέρεθονται, -οντο (494), 2d ao. 3d pl. ἀγέρ-οντο, inf. ἀγέρεσθαι (389 D a), part. ἀγρόμενος (437 D), ao. p. ἡγέρθην.

2. Hm. has only ao. m. ἡράμην, p. part. ἄρθεις. He commonly uses Ion. and poet. αἶρω (αερ-), ao. ἦειρα, ao. p. ἦέρθην, plur. 3d sg. ἄωρτο (for ἡορτο): pr. impf. 3d pl. ἡερέθονται, -οντο (494).

4. Hm. pf. 2d sg. βέβληαι (462 D), 3d pl. βεβλήαται, -ατο (376 D d), also βεβολήατο, part. βεβολημένος; 2d ao. m. 3d sg. ἔβλητο, etc. (489 D, 21); fu. once συμβλήσομαι.

6. Hm. pf. part. fem. τεθαλυῖα (451 D c), 2d ao. 3d sg. θάλε. Hm. pr. θηλέω, fu. θηλήσω, pr. part. θαλέθων (494), τηλεθῶν.

8. Hm. ao. ἔκερσα (431 D c). Hd. has ao. p. ἐκάρην, Pind. ἐκέρθην.

11. Hm. ao. ἐμηνάμην, Theoc. pf. m. μεμάνημαι.

12. Hm. in pr. impf. almost always ὀφέλλω (different from ὀφέλλω *increase*, ao. opt. ὀφέλλειε, 431 D d).

13. Hd. ao. p. ἐπάρην.

14. σαίρω (σαρ-) *sweep*.
 ἔσηρα σέσηρα *grin*
15. [σκέλλω] (σκελ-, σκλη-) *dry* (500, 6).
 [σκλησομαι] ἔσκλην (489, 11)
16. σπείρω (σπερ-) *sow*.
 σπερῶ ἔσπειρα ἔσπαρμαι v. σπαρτός
 ἔσπαρην
17. στέλλω (στελ-) *send*.
 στελῶ ἔστειλα ἔσταλκα, ἔσταλμαι ἔστάλην
18. σφάλλω *trip up, deceive*.
 σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἔσφάλην
19. φαίνω, *show, middle appear*.
 φανῶ ἔφηνα πέφαγκα, πέφασμαι ἑφάνθην r. pr.
 πέφηνα intr. ἑφάνην
20. φθείρω (φθερ-) *corrupt, destroy*.
 φθερῶ ἔφθειρα ἑφθαρκα, ἑφθαρμαι ἑφθάρην
 ἑφθορα [v. φθαρτός]
21. χαίρω (χαρ-, also χαρε-, χαιρε-) *rejoice*.
 χαιρήσω [ἑχαίρησα] κεχάρηκα ἑχάρην as act.
 [χαρήσομαι] κεχάρημαι, κέχαρμαι v. χαρτός

IV. Liquid themes which reject ν.

519. A few liquid verbs reject the final ν of the theme in some of the systems (the first six only in the perfect and passive systems).

15. Hm. 1st ao. irreg. ἔσκηλα *made dry*. Ion. pf. ἔσκληκα *am dry*.
19. Hm. 2d ao. act. iter. φάνεσκε *appeared*. From shorter root φα- he has impf. φάε (morn) *appeared*, fu. pf. πεφήσεται *will appear*. For φαίνω, ao. p. φαάνθην, see 469 D. For intensive παμφαίνων, παμφανόνων, see 574.
20. Hm. fu. δια-φθέρσω (422 D b), 2d pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. fu. m. δια-φθαρέομαι intr.
21. Hm. ao. m. ἐχρήαμην, 2d ao. κεχαρόμην (436 D), fu. κεχαρήσω, -ομαι, pf. part. κεχαρήως (446 D).
22. Poet. ἀλδαίνω (ἀλδαν-) *nourish*, 2d ao. ἤλδανον.
23. Hm. εἴλω (ελ-, Feλ-) *press*, ao. (ἔ)ελσα, pf. m. ἔελμαι, 2d ao. p. ἐάλην, inf. ἀλῆναι. Pind. has 2d plup. 3d sg. ἐόλει. In pr. impf. act., Hm. has only εἰλέω. Even Attic writers have pr. impf. εἰλέω or εἰλέω, also εἴλλω: ἴλλω is old and poetic.
24. Poet. ἐναίρω (εναρ-) *slay*, 2d ao. ἦναρον, ao. m. 3d sg. ἐνήρατο.
25. Poet. θείνω (θεν-) *smile*, fu. θενῶ, ao. ἔθεινα, 2d ao. ἔθενον.
26. Hm. μείρομαι (μερ-) *receive as my part*, 2d pf. 3d sg. ἔμμορε (365 D), pf. m. 3d sg. εἴμαρτα (366) *it is fated* used even in Att. prose, part. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορημένος.
27. Poet. πάλλω (παλ-) *shake*, ao. ἔπηλα; Hm. 2d ao. part. ἀμ-πεπαλῶν (436 D), 2d ao. m. 3d sg. πάλτο (489 D, 44).

1. κλίνω (κλιν-, κλι-)
- make incline*
- .

κλινῶ	ἐκλῖνα	[κέκλικα] κέκλιμαι	ἐκλίθην and κατ-εκλίνην
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2. κρῖνω (κριν-, κρι-)
- judge*
- .

κρινῶ	ἐκρῖνα	κέκρικα, κέκριμαι	ἐκρίθην
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3. πλίνω (πλυν-, πλυ-)
- wash clothes*
- .

πλυνῶ	ἐπλύνα	πέπλυμαι	ἐπλύθην Hipp.
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4. κτείνω (κτεν-, κτα)
- kill*
- : also ἀπο-κτίννιμι, -ύω cl. 5.

κτενῶ	ἐκτεινα	ἀπ-έκτονα ἐκτανον	[ἐκταγκα, ἐκτακα]
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a. For 2d ao. poet. *ἐκταν*, see 489, 4. For the perf. m. and ao. p. the Attic uses *τέθνηκα* and *ἔθανον* from *θνήσκω* (530, 4).

5. τέλλω (τεν-, τα-)
- extend*
- .

τενῶ	ἔτεινα	τέτακα, τέταμαι	ἐτάθην
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6. κερδαίνω (κερδαν-, κερδα-)
- gain*
- .

κερδανῶ	ἐκέρδᾱνα (431 b)	κεκέρδηκα	
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7. βαίνω (βαν-, βα-)
- go*
- .

βήσομαι	ἔβην (489, 1)	βέβηκα (490, 2)	ἐβάθην in comp.
βήσω (500, 2)	ἔβησα	βέβαμαι in comp.	v. βατός, βατέος

8. ὀσφραίνομαι (οσφραν-, οσφρα-, οσφρ-)
- smell*
- .

ὀσφρήσομαι	ὠσφρόμην [ὠσφρησάμην]	ὠσφράνθην
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V. Vowel-themes of the fourth class.

520. 1. καίω (καυ-)
- burn*
- ; Att. prose κᾶω uncontracted.

καῦσω	ἐκίυσα	κέκαυκα, κέκαυμαι	ἐκαίθην
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2. κλαίω (κλαν-)
- weep*
- ; Att. prose κλᾶω uncontracted.

κλαύσομαι	ἐκλανσα	κέκλανμαι	v. κλαυτός
κλανσοῦμαι (426)			later κλαυστός

also κλᾷῃσω

a. κέκλανσμαι, ἐκλαύσθην are late.

- 519 D. 1. Hm. ao. p. ἐκλίνθην and ἐκλίθην, pf. m. 3d pl. κεκλίεται (464 D a).

2. Hm. ao. p. ἐκρίνθην (so Hd.) and ἐκρίθην.

4. Hm. fu. κτενέω and κτανέω, ao. p. ἐκτάθην.

5. From root τα-, Hm. makes also pr. τανύω (once with μι-form, pr. m. 3d sg. τάνυται), fu. τανύσω, ao. ἐτάνυσα, pf. m. τετάνυσμαι, ao. p. ἐτανύσθην. Also pr. τιταίνω, ao. ἐτίτινα.

6. Hd. fu. κερδήσομαι, ao. ἐκέρδησα.

7. Hm. ao. m. 3d sg. ἐβήσετο (428 D b). Pr. also βάσχω cl. 6; 530 D, 11. Pr. part. βιβᾶς, as if from βιβημι, also βιβῶν (as if from βιβω). Dor. fu. βᾶσοῦμαι, Theoc. βησεῦμαι.

8. Hd. ao. 3d pl. ὠσφραντο.

9. Hm. root φεν-, φα-, 2d ao. ἐπεφνον, πέφνον (436 D)
- killed*
- , pf. m. πέφαμαι, fu. pf. πεφήσομαι.

- 520 D. 1. Hm. ao. ἔκηα, Attic poets have part. κῆās (shortened from κῆās). Hm. ao. p. ἐκάην.

FIFTH CLASS (*Nasal Class*, 402).

The theme assumes a syllable containing *v*.

I. *Themes which assume -v^o|ε-.*

521. 1. ἐλαύνω (ελα-) *drive*: also ἐλάω poetic.

ἐλῶ (ἐλάσω, 424) ἤλασα ἐλήλακα, ἐλήλαμαι ἤλάθην [ἤλάσθην]
a. ἐλαύνω is probably for ελα-νυ-ω; see 525 and 488 a.

2. φθάνω (φθα-) *anticipate*.

φθίσομαι ἐφθην (489, 8) [ἐφθακα] - [ἐφθάσθην]
φθάσω ἐφθατα

3. πίνω (πι-, also πο-) *drink*.

πίομαι (427) ἔπιον (489, 16) πέπωκα, πέπομαι ἐπόθην
or πιόμαι [πιούμαι] v. πιστός, ποτός, ποτέος

4. τίνω (τι-) *pay back*, middle *obtain payment*.

τίσω ἔτισα τέτικα, τέτισμαι ἐτίσθην

5. φθίνω (φθι-) *perish*.

φθίσω trans. ἔφθισα trans. ἔφθιμαι v. φθιτός

a. Late ἐφθίνησα ἐφθίνηκα.

6. δάκνω (δακ-) *bite*.

δήξομαι ἔδακον δέδηγμαι ἰδήχθην

7. κάμνω (καμ-, κμα-) *am weary, sick*.

καμῶμαι ἔκαμυν κέκμηκα v. ἀπο-κμητέον

8. τέμνω (τεμ-, τμε-) *cut*.

τεμῶ ἔτεμυν, ἔταμον τέτμηκα, τέτμημαι ἐτμήθην

9. πίτνω (πετ-) *fall*. Cf. πίπτω, 506, 4.

3. Poet. δαίω (δα-) *burn* trans., mid. intr., 2d pf. δέδηα intr., 2d ao. m. sub. 3d sg. δάηται.

4. Poet. δαίομαι (δα-) *divide*, fu. δάσομαι, ao. ἐδασάμην, pf. 3d sg. δέδασται, 3d pl. (irreg.) δεδαίαται. Also pr. δατέομαι (Hes. ao. inf. irreg. δατέασθαι, 430 D).

5. Poet. μάομαι (μα-, μεν-) *reach after, seek for*, fu. μάσομαι, ao. ἐμασάμην, 2d pf. μέμονα *press on, desire eagerly*, pl. μέμαμεν, etc. (492 D, 9), v. μαστός. In the sense of the pf., Hm. has intensive μαιμάω (574), ao. μαίμυσε. In Att. Trag. we find pr. part. μώμενος (= μα-ομενος).

6. Poet. ναίω (να-) *inhabit*, ao. ἔνασσα *caused to inhabit*, m. ἐνασσάμην *became settled in*, = ao. p. ἐνάσθην. Pf. m. νένασμαι late.

7. Hm. ὀπνίω (οπν-) *take to wife*, fu. ὀπύσω Aristoph.

521 D. 1. Hm. fu. ἐλώω, ἐλάῳ, etc. (424 D); plup. m. 3d sg. ἐλήλατο, once ἡλήλατο, 3d p. ἐληλέδατο (464 D a). Hipp. ἐλήλασμαι. 2. Hm. pres. φθάνω.

4. Hm. τίνω. Hm. and Hd. have also pr. τίνῃμι, τίννυμαι, v. τιτός.

5. Hm. φθίνω, φθίσω, ἔφθισα; 2d ao. ἔφθιον, m. ἐφθίμην, ἐφθίθην (489 D, 29). Pr. also φθινύθω (494).

7. Hm. pf. part. κεκμηώς, -ῶτος (446 D, 455 D b).

8. Ion. τάμνω, 2d ao. ἔταμον. Hm. has pr. τέμνω once, τέμω once; also τμήγω (τμαγ-) cl. 2 (511 D, 17).

II. Themes which assume -αν^ο|ε-.522. 1. αἰσθάνομαι (αἰσθ-) *perceive*: also αἰσθόμαι rare.

αἰσθήσομαι ἥσθόμην ἥσθημαι v. αἰσθητός

2. ἁμαρτάνω (ἁμαρτ-) *err*.

ἁμαρτήσομαι ἥμαρτον ἥμαρτηκα, -ημαι ἥμαρτήθην

3. αὐξάνω (αυξ-) *increase*: also αὕξω.

αὐξήσω ηὔξησα ηὔξηκα, ηὔξημαι ηὔξηθην

4. βλαστάνω (βλαστ-) *sprout*: [also βλαστέω late].βλαστήσω ἔβλαστον (β)ἐβλάστηκα (365 a).
[ἐβλάστησα]5. δαρβάνω (δαρθ-) *sleep*, in comp. except in 2d ao.

ἔδαρθον δεδάρθηκα [ἐδάρθην]

6. ἀπ-εχθάνομαι (εχθ-) *am hated*.

ἀπεχθήσομαι ἀπηχθόμην ἀπήχθημαι

The forms ἔχθω *hate*, ἔχθομαι *am hated* are poetic.7. οἰδάνω (οιδ-) and οἰδέω cl. 1, *swell*; [later οἰδάω, οἰδαίνω.]

ᾤδησα ᾤδηκα

8. ὀλισθάνω (ολισθ-) *slip*; [later ὀλισθαίνω]

[ὀλισθήσω] ὠλισθον (ὠλίσθηκα and ὠλίσθησα Hipp.)

9. ὀφλισκάνω (οφλ-, οφλισκ-) *incur judgment*.

ὀφλήσω ὦφλον ὦφληκα, ὦφλημαι

523. The following have an inserted nasal.

1. ἀνδάνω (ἄδ-) *please*, only the present in Attic.2. θιγγάνω (θιγ-) *touch*.

θίξομαι ἔθιγον v. ἄ-θικτος

10. Hm. θύνω (Hes. θύνέω) = θύ-ω *rush*.

522 D. 2. Hm. 2d ao. ἥμβροτον (for ἡμαρτον, ἡμροτον, 60 D).

3. Hm. ἄέξω.

5. Hm. 2d ao. ἔδραθον (435 D).

10. Eur. ἀλφάνω (αλφ-) *procure*. Hm. 2d ao. ἤλφον.

The following two add -αίνω to the theme.

11. Hes. ἀλιταίνω (αλιτ-) *offend*. Hm. 2d ao. ἤλιτον, m. ἡλιτόμην, pf. part. irreg. ἀλιτήμενος (cf. 389 D b).12. Hm. ἐριδαίνω (εριδ-) *contend* (= ἐρίζω cl. 4), ao. m. inf. ἐριδήσασθαι. Pr. also ἐριδμαίνω *provoke*.

523 D. 1. Hm. impf. ἦνδανον, ἐήνδανον (Hd. ἐάνδανον) see 359 D; 2d ao. ᾗδον or εὔαδον (= εῤῥαδον, cf. 355 D a), 2d pf. ἔαδα. Hd. 2d ao. ἔαδον, fut. ἀδήσω. For ἄσμενος, see 489 D, 46.

3. κιγχάνω (κιχ-) *come up to*.

κιχήσομαι

ἐκίχον

v. ἀ-κίχητος

4. λαγχάνω (λαχ-) *obtain by lot*.

λήξομαι

ἐλιχον

ἐλληχα, ἐλληγμαι

ἐλήχθην

5. λαμβάνω (λαβ-) *take*.

λήψομαι

ἐλαβον

ἐλληφα, ἐλλημμαι

ἐλήφθην

λέλημμαι

6. λανθάνω (λαθ-) *lie hid, middle forget*: also λήθω cl. 2 (511, 1).

λήσω

ἐλαθον

λέληθα, λέλησμαι

v. ἄ-λαστος

a. The simple middle is rare in prose, ἐπι-λανθάνομαι (seldom ἐκ-λανθάνομαι) being used instead.

7. μανθάνω (μαθ-) *learn*.

μαθήσομαι

ἐμιβον

μεμάθηκα

v. μαθητός, -τέος

8. πυνθάνομαι (πυθ-) *inquire, learn*: also πεύθομαι cl. 2, poet.

πέυσομαι

ἐπυθόμην

πέπυσμαι

v. πευστέος

9. τυγχάνω (τυχ-) *hit, happen*.

τεύσομαι

ἔτυχον

τετύχηκα, τέτευχα

[ἐτεύχθην]

[τέτευγμαι]

III. Themes which assume -νε^o|ε-.

524. 1. βύνω (βυ-) *stop up*; [also βύω].

βύσω

ἔβυστα

βέβυσμαι

[ἐβύσθην] v. βυστός

2. ἰκνέομαι (ικ-) *come*.

ἴξομαι

ἰκόμην

ἴγμαι

a. ἀφ-ικνέομαι is commonly used in prose.

3. Hm. κιχάνω, ao. κιχήσατο. For μι-forms from theme κιχε-, see 538 D, 4.

4. Hd. fu. λάξομαι. Hm. 2d ao. ἐλαχον *obtained by lot*, but λέλαχον (436 D) *made partaker*. Ion. and poet. 2d pf. λέλογχα.

5. Hd. fu. λάμψομαι, pf. λελάβηκα, pf. m. λέλαμμαι (463 b), ao. p. ἐλάμφθην, v. λαμπτέος. Hm. 2d ao. m. inf. λελαβέσθαι (436 D).

6. Hm. 2d ao. ἐλαθον *lay hid*, but λέλαθον (436 D) *caused to forget*, m. λελαθέσθαι *to forget*, pf. m. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare pr. ληθάνω, ao. ἐπ-έλησα, and sometimes in pr. act. ἐπιλήθω. Dor. ao. p. ἐλάσθην.

8. Hm. 2d ao. m. opt. πεπύθοιτο (436 D), v. ἄ-πυστος.

9. Hm. has also 1st ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχθην (from τεύχω cl. 2, 511, 14) in the sense of τετύχηκα, ἔτυχον.

10. Poet. χανδάνω (χαδ-, χανδ-, χενδ-) *contain*, fu. χείσομαι (= χενδ-σομαι), 2d ao. ἔχαδον, 2d pf. κέχανδα.

524 D. 2. Hm. has pr. impf. ἰκνέομαι only twice, often ἰκένω (also ἰκάνομαι) and ἴκω, 1st ao. ἴξε, ἴξον (428 D b). For 2d ao. part. ἰκμενος, see 489 D, 47.

Hd. pf. m. 3d pl. ἀπικάται, ἀπικάτο (464 D a).

3. *κυνέω* (κν-) *kiss*. ao. *ἔκνσα*.

a. The simple verb is poetic; but *προσκυνέω* *do homage* is frequent in prose; it makes *προσκυνήσω*, *προσεκύνησα*.

4. *ἀμπισχνέομαι* (αμπ-εχ-) = *ἀμπέχομαι*, *have on*: active *ἀμπέχω*, *ἀμπίσχω*, *put on*. Impf. *ἤμπειχόμεν* (361 a).

ἀμφέξω *ἤμπισχον*, inf. *ἀμπισχέιν*

ἀμφέξομαι *ἤμπισχόμεν* or *ἤμπεσχόμεν* (361 a)

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νεο-μαι*. For change of φ to π, cf. 73 d. *ισχ* is for *ίσχ*, and that for *σι-σ(ε)χ*, a reduplicated theme of *ἔχω* (*σεχ-*) *have* (508, 16; cf. 506, 2). The 2d ao. must be divided *ἤμπι-σχον*; *ι* here belongs to the preposition.

5. *ὑπισχνέομαι* (ὑπ-εχ-) *promise*; also *ὑπίσχομαι*. See 4 a above and 508, 16.

ὑποσχήσομαι *ὑπεσχόμεν* *ὑπέσχημαι*

IV. Themes which assume -vv- (after a vowel -vvv-).

525. Themes in -a-.

1. *κεράννυμι* (κερα-, κρα-) *mix*.

[*κεράσω*] *ἔκερασα* *κέκρᾱμαι* *ἐκράσθην* or
v. *κρᾱτέος* [*κεκέρασμαι*] *ἐκεράσθην*

2. *κρεμάννυμι* (κρεμα-) *hang* trans.: [also *κρεμάω* late].

κρεμῶ (-άσω 424) *ἐκρέμασα* [*κεκρέμασμαι*] *ἔκρεμάσθην*

a. For middle *κρέμαμαι* *hang* intrans., fu. *κρεμήσομαι*, see 535, δ.

3. *πετάννυμι* (πετα-) *expand*: [also *πετάω* late].

πετώ (-άσω 424) *ἐπέτασα* *πέπταμαι* [*πεπέτασμαι*] *ἐπετάσθην*

4. *σκεδάννυμι* (σκεδα-) *scatter*: also *σκίδνυμι* r. A., [*σκεδάω* late].

σκεδῶ (-άσω 424) *ἐσκέδασα* *ἐσκέδασμαι* *ἐσκεδάσθην*

526. Themes in -ε-.

1. *ἐννυμι* (έ-, orig. *Feσ-*, Lat. *ves-tio*) *clothe*: in prose *ἀμφιέννυμι*.

ἀμφιῶ (-έσω 423) *ἤμφεσσα* (361) *ἤμφεσμαι*

ἀμφίεσομαι

525 D. 1. Hm. also pr. *κεράω*, *κεραίω*, ao. inf. *ἐπι-κρῆσαι*, v. *ἄ-κρητος*. For *κίρνημι*, see 529 D, 2.

4. Hm. ao. also without σ, *ἐκέδασσα*, *ἐκεδάσθην*; cf. *κίδνυμι* (529 D, 8).

5. Poet. *γάννυμαι* (γα-) *am glad*, fu. *γανύσσομαι*, late pf. *γεγάνυμαι*. Cf. *γαίω* cl. 4, only in pr. part. *γαίων*.

526 D. 1. Hm. impf. *κατα-είνυον* (= *Feσ-νυον*), cf. Hd. *ἐπ-είνυσθαι*, fu. *ἔσσω*, ao. *ἔσσα*, ao. m. 3d sg. *ἐ(σ)σάτο* or *ἔεσσατο*, pf. m. *εἶμαι* (= *Feσ-μαι*), *ἔσσαι*, *εἴται* (*ἔσται*?), plup. 2d, 3d sg. *ἔσσο*, *ἔστο* or *ἔεστο*, 3d du. *ἔσθην*, 3d pl. *εἶατο*, part. *εἰμένος*.

2. [κορέννυμι] (κορε-) *satiate*, chiefly poetic.

κεκόρεσμαι

ἐκορέσθην

3. σβέννυμι (σβε-) *extinguish* (500, 5).

σβέσω

ἔσβεσα

ἔσβηκα

σβήσομαι

ἔσβην (489, 10) [ἔσβεσμαι]

ἔσβεσθην

527. Themes in -ω-.

1. ζώννυμι (ζω-) *gird*.

[ζώσω]

ἔζωσα

[ἔζωκα] ἔζωμαι, ἔζωμαι

[ἔζώσθην]

2. [ῥώννυμι] (ῥω-) *strengthen*.

[ῥώσω]

ἔῤῥωσα

ἔῤῥωμαι *am strong*

ἔῤῥώσθην

3. στρώννυμι (στρω-) *spread out* = στόρνυμι, 528, 15.

στρώσω

ἔστρωσα

ἔστρωμαι

ἔστρώσθην

528. Themes ending in a consonant.

1. ἄγνυμι (αγ-, orig. *Fay-*) *break*.

ἄξω

ἔαξα (359)

ἔαγα (501) [ἔαγμα]

ἔάγην

2. ἄρνυμι (αρ-) *win*, chiefly poetic.

ἄροῦμαι

ἠρόμην

3. δείκνυμι (δεικ-) *show*.

δείξω

ἔδειξα

δέδειχα, δέδειγμα

ἔδείχθην

4. εἴργνυμι (εἰργ-) *shut in*: (also εἴργω).

εἴρξω

εἴρξα, p. ἔρξα

εἴργμαι

εἴρχθην

- a. The forms of εἴργω *shut out* are distinguished from these by their *smooth* breathing.

5. ζεύγνυμι (ζυγ-, ζευγ-) *join*.

ζεύξω

ἔζευξα

ἔζευγμα

ἔζυγην, ἔζεύχθην r. A.

2. Hm. fu. κορέω (423), ao. ἐκόρεσα, ἐκόρεσσα, pf. part. κεκορηώς (446 D), pf. m. κεκόρημαι (also Hd.), v. ἀ-κόρητος. Hd. fu. κορέσω.

Add the following with themes in -ι-:

4. Poet. κίννυμι (κι-) *move* intrans., 2d ao. ἔκινον *went*, part. κινών. For ἐκίαθον, see 494.

5. Epic αἴννυμι (αι-) *take away*, in comp. ἀποαίννυμι and ἀπαίννυμι.

6. Ion. and poet. δαίννυμι (δαι-) *feast* trans., mid. intr., opt. 3d sg. δοινῶτο (419 D b), 3d pl. δαινύατο: fu. δαίσω, ao. ἔδαισα, ao. p. ἐδαίσθην, v. ἄ-δαιτος.

528 D. 1. Hm. ao. ἔαξα, rare ἦξα (Hes. opt. 2d sg. κανάξαις, = κα⁷Φαξαις = κατα-Φαξαις, 84 D), ao. p. ἐάγην with short α. Hd. pf. ἔηγα.

3. Hd. has root δεκ- in δέξω, ἔδεξα, δέδεγμα, ἐδέχθην. Hm. pf. m. δειδέγμα *greet* (for δεδειγμα), 3d pl. δειδέχεται, -ατο (464 D a). In the same sense of *greeting*, he has pr. part. δεικνύμενος, as also pr. δεικανόμαι and δειδίσκομαι (= δει-δικ-σκομαι).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has εργ- or εεργ- instead of ειργ-. For ἔρχαται, (ἐ)έρχατο, see 363 D. For poet. εἴργαθον, Hm. (ἐ)έργαθον, see 494.

SIXTH CLASS (*Inceptive Class*, 403).

530. The theme assumes -σκ^o|ε- (or -ισκ^o|ε-) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in -α- and -ε-.

1. γηράσκω = γηρά-ω *grow old*. 2d ao. inf. γηρᾶναι (489, 2).

γηράσσω, -ομαι ἐγήρᾱσα γεγήρᾱκα

2. διδράσκω (δρα-) *run*, used only in composition.

δράσσομαι ἔδρᾱν (489, 3) δέδρᾱκα

3. ἡβᾶσκω (ἡβα-) *come to puberty*: ἡβίω *am at puberty*.

ἡβίσσω ἡβησα ἡβηκα

4. θνήσκω, older θνήττω (θαν-, θνα-) *die*.

θανοῦμαι ἔθανον τέθνηκα *am dead* (490, 4)

a. Fu. pf. τεθνήξω, see 467 a. For fu. θανοῦμαι, 2d ao. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the pf. τέθνηκα, not ἀπο-τέθνηκα.

5. ἱλάσκομαι (ἱλα-) *propitiate*.

ἱλάσσομαι ἱλασάμην ἱλάσθην

18. Poet. καίνυμαι (for καθ-νυμαι) *surpass*, pf. κέκασμαι, part. κεκασμένος (Pind. κεκαδμένος).

19. Hm. ὀρέγνυμι (ορεγ-), = ὀρέγω cl 1, *reach*, pf. m. 3d pl. ὀρωρέχεται (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final α in other forms, assume -να- instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ-, δαμα-) *overcome*, fu. δαμῶ (cf. 424), ao. ἐδάμασα, pf. m. δέδμημαι, fu. pf. δεδμήσομαι, ao. p. ἐδαμάσθην or ἐδμήθην, more freq. 2d ao. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσθην are even found in Att. prose.—The same perf. m. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *build*, ao. ἔδειμα.

2. κίρνημι or κιννάω (κερα-), = κεράννυμι *mix* (525, 1).

3. κρήνναμαι (κρεμα-), = κρέμαμαι *hang* (535, 8; cf. 525, 2). Active κρήννημι very rare.

4. μάρναμαι (μαρα-) *fight*, used only in the present.

5. πέρννημι (περα-), = πιπράσκω *sell* (530, 7), fu. περάω (cf. 424), ao. ἐπέρασα, pf. m. part. πεπερημένος.

6. πίλναμαι (πελα-) *draw near*; also πιλνάω = πελάζω *bring near* (514 D, 21).

7. πίτννημι or πιννάω (πετα-), = πετάννυμι *spread* (525, 3).

8. σκίδννημι (σκεδα-), = σκεδάννυμι *scatter* (525, 4): also without σ, κίδννημι.

530 D. 2. Hd. διδρήσκω, δρήσομαι, ἔδρην (30 D).

5. Hm. also ἱλάομαι, pf. ἱλήκα; see 535 D, 10.

6. **μυμήσκω**, older **μιμνήσκω** (*μνα-*) *remind*, mid. *remember*, *mention*.

μνήσω **ἐμνησα** **μέμνημαι** (365 b, 465 a) **ἐμνήσθην**

Fu. pf. **μεμνήσομαι** *will bear in mind*.

- a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place.
The pf. m. **μέμνημαι** is present in meaning, = Lat. *memini*.

7. [**πιπράσκω**] (*πρα-*) *sell*; wanting in fu. and ao. aet.

(**ἀποδῶσομαι**) (**ἀπεδόμην**) **πέπρᾱκα**, **πέπρᾱμαι** **ἐπράθην**

8. **φάσκω** (*φα-*) = *φημί* (535, 1) *say*; used chiefly in the part., see 481 a.

9. **χάσκω** (*χα-, χαν-*) *gape*; [**χαίνω** late]

χανοῦμαι **ἔχανον** **κέχηναι** *stand agape*

10. **ἀρέσκω** (*αρε-*) *please*.

ἀρέσω **ἤρεσα** [**ἠήρεκα**] **ἠρέσθην**

531. Themes in -ο-.

1. **ἀνα-βιώσκομαι** (*βιο-*) trans. *re-animate*, intr. *revive*.

ao. **ἀνεβίων** (489, 14) intrans., **ἀνεβιωσάμην** trans. Cf. **βιόω** (507, 2).

2. **βλώσκω** (*μολ-, μλο-, βλο-*, 60 D) *go*, poetic. Pr. impf. only Epic.

μολοῦμαι **ἔμολον** **μέμβλωκα** (60 D)

3. **βιβρώσκω** (*βρο-*) *eat*; pres. Hipp. and late.

[**βρώσομαι**] [**ἔβρωσα**] **βέβρωκα**, **βέβρωμαι** **ἐβρώθην** Hd.

- a. The defective parts are supplied by forms of **ἐσθίω** cl. 8 (539, 3).

4. **γινώσκω** (*γνο-*) *know*; also **γινώσκω** Ionic and late Att.

γνώσομαι **ἔγνων** (489, 15) **ἔγνωκα**, **ἔγνωσμαι** **ἐγνώσθην**

5. **θρώσκω** (*θορ-, θρο-*) *leap*, poet.; also **θόρνυμαι** cl. 5.

θοροῦμαι **ἔθορον**

6. **τιτρώσκω** (*τρο-*) *wound*.

τρώσω **ἔτρωσα** **τέτρωμαι** **ἐτρώθην**

532. Themes in -ι- and -υ-.

1. **κυῖσκομαι** (*κυ-*) *conceive*, ao. **ἐκῦσα** *impregnated*.

- a. **κύνω**, **κνέω** mean *am pregnant*.

6. Hm. pf. m. 2d sg. **μέμνηαι**, **μέμνη** (imv. **μέμνεο** Hd.), see 462 D; sub. 1st pl. **μεμνώμεθα** (Hd. **μεμνῶμεθα**), opt. **μεμνήμην**, 3d sg. **μεμνέφτω**, see 465 D.

11. Poet. **βάσκω** (*βα-*) = **βαίνω** *go* (519, 7), chiefly in imv. **βάσκ' ἴθι** *haste*; once **ἐπιβασκέμεν** *cause to go upon*.

12. Poet. **κικλήσκω** (*κλη-*) = **καλέω** cl. 1, *call* (504, 5).

531 D. 3. Hm. **βεβρώθω**. Ep. 2d ao. **ἔβρων** (489, 26; not in Hm.). Soph. 2d pf. part. **βεβρώτες** (492 D, 16).

4. Hd. 1st ao. **ἀνέγνωσα** *persuaded*. Poet. v. **γνωτός** (for **γνωστός**).

6. Hm. **τρώω**; v. **τρωτός**.

2. μεθύσκω (μεθυ-) *intoxicate*.

ἐμέθυσσα

[μεμέθυσμαι]

ἐμεθύσθην

a. Mid. μεθύσκομαι *get drunk*; but μεθύ (only pr. impf.) *am drunk*.

533. Themes ending in a consonant.

1. ἀλίσκομαι (ἀλ-, ἄλο-) *am taken*, used as passive to αἰρέω cl. 8.

ἀλώσομαι

ἔἄλων or

ἔἄλωκα or

v. ἄλωτός

ἦλων (489, 13) ἦλωκα

2. ἀν-ᾠλίσκω (ᾠλ-, ᾠλο-) *expend*: also ἀνᾠλώω.

ἀνᾠλώσω

ἀνήλωσα

ἀνήλωκα, ἀνήλωμαι

ἀνηλώθην

a. Rare forms, ἠνᾠλώσα, ἠνᾠλωμαι (361). The forms ἀνᾠλώσα, ἀνᾠλωκα, ἀνᾠλώθην etc., are un-Attic.

3. ἀμβλίσκω (αμβλ-, αμβλο-) *miscarry*: also ἐξ-αμβλέω.

[ἀμβλώσω]

ἤμβλωσα

ἤμβλωκα, ἤμβλωμαι

[ἤμβλώθην]

4. ἐπαυρίσκομαι (αυρ-) *enjoy*, also ἐπαυρίσκω, ἐπαυρέω: pres. Ionic only.

ἐπαυρήσομαι

ἐπηῦρον,

ἐπηυρόμην [ἐπηυράμην]

5. εὐρίσκω (εὐρ-) *find*.

εὐρήσω

ἦῦρον

ἦῦρηκα, ἦῦρημαι

ἠύρέθην v. εὐρετός

a. For 2d ao. imv. εἶρέ, see 387 b. For later Attic εἶρον, εἶρηκα, etc., see 357 a.

6. στερίσκω (στερ-) = στερέω *deprive*.

στέρησω

ἐστέρησα

ἐστέρηκα, -ημαι

ἐστερήθην, ἐστέρην

a. Pass. στερίσκομαι, στεροῦμαι *am deprived*; but στέρομαι *am needy*.

7. ἀλύσκω (for αλυκ-σκω, theme αλυκ-) *avoid*, poet.; pr. impf. rare.

ἀλύξω

ἤλυξα

8. διδάσκω (for διδαχ-σκω, theme διδαχ-) *teach*.

διδάξω

ἐδίδαξα

δεδίδαχα, -γμαί

ἐδιδάχθην

9. λάσκω (for λακ-σκω, theme λακ-) *speak*, poetic.

λακήσομαι

ἐλάκησα

λέλᾱκα

ἔλακον

10. μίσγω (for μιγ-σκω, theme μιγ-) *mix*, = μίγνυμι cl. 5 (528, 7).

532 D. 3. Ion. and poet. πιπίσκω (πι-) *give to drink* (cf. πίνω, 521, 3), fu. πίσω, ao. ἐπίσα.

4. Hm. πιφαύσκω (φαν-) *declare*. Hd. διαφαύσκω, or -φώσκω *shine, dawn*.

533 D. 6. Hm. ao. inf. στερέσαι.

7. Hm. has also αλυσκάω cl. 4 and αλυσκάνω cl. 5.

8. Ep. ao. ἐδιδάσκησα (not in Hm.). A shorter theme is δα-, Hm. fu. δήω *shall find* (427 D), 2d ao. δέδαον (436 D, also ἔδαον) *taught*, 2d ao. m. inf. δεδάσθαι (for δεδαεσθαι), pf. δεδάηκα *have learned*, 2d pf. part. δεδαώς, pf. m. part. δεδαημένος, 2d ao. p. ἐδάην *learned*, fu. p. δαήσομαι.

9. Hm. ληκέω, 2d pf. λέληκα, part. fem. λελακυῖα (451 D c).

7. *πύμπλημι* (πλα-) *fill*; also *πλήθω* *am full*.

πλήσω ἔπλησα πέπληκα ἐπλήσθην
 πέπλημαι, -σμαι

- a. In this verb and the next, the reduplication is strengthened by the nasal *μ*. This, however, often falls away in the compounds, if the preposition has *μ*: *ἐμ-πίπλημι*, but *impf. 3d pl. ἐν-επίμπελαταν*.

8. *πύμπρημι* (πρα-) *set on fire, burn*.

πρήσω ἔπρησα [πέπρηκα] ἐπρήσθην
 πέπρημαι [πέπρησμαι]

9. *κίχρημι* (χρα-) *lend, mid. borrow*.

χρήσω Hd. ἔχρησα κέχρηκα, κέχρημαι

II. Without Reduplication.

535. a. Themes in -α-.

1. *φημί* (φα-) *say*; see 481.

φήσω ἔφησα

2. *ῥήμι* (α-) *say*; defective present; see 485.

3. *χρή* (χρα-, χρε-) *it behoves*; impersonal; see 486. fu. *χρήσει*.

4. *ἀγαμαι* (αγα-) *admire*. ao. rarely *ἡγασάμην*, usually *ἡγάσθην* (497 b).

5. *δύναμαι* (δυνα-) *can, am able*; see 487.

δυνήσομαι δεδύνημαι ἐδυνήθην, ἐδυνάσθην r. A.

6. *ἐπί-σταμαι* (στα-) *understand* (*impf. ἡπιστάμην*); see 487.

ἐπιστήσομαι ἡπιστήθην

7. *ἔραμαι* (ερα-) *love*; poetic for *ἐράω* (503, 2).

8. *κρέμαμαι* (κρεμα-) *hang, intr.* (cf. 525, 2); see 487. fu. *κρεμήσομαι*

536. b. Themes in -ι-.

1. *εἶμι* (ι-) *go*; only pres. and *impf.*; see 477.

2. *κείμει* (κει-) *lie*; see 482. fu. *κείσομαι*.

7. Hm. pr. m. also *πιμπλάνεται*, 2d ao. m. *πλήτο, πλήντο*; see 489 D, 23. *πλήθω* is chiefly poetic, 2d pf. *πέπληθα*. 8. Hm. *πρήθω*.

10. Hm. pr. part. *βιβᾶς*, from root *βα-*, common pr. *βαίνω go* (519, 7).

535 D. 1 and 3. For dialectic forms of *φημί* and *χρή*, see 481 D, 486 D.

4. Besides *ἀγαμαι admire*, Hm. has *ἀγάομαι* and *ἀγαίομαι envy*, fu. *ἀγάσσεμαι*, ao. *ἡγασάμην*, v. *ἀγητός*.

5. Hm. and Hd. have in ao. p. only *ἐδυνάσθην*. Hm. has also ao. m. *ἐδυνασάμην*. 6. Hd. pr. ind. 2d sg. *ἐξ-επίστεαι* for *ἐξεπίστασαι*.

9. Hm. pr. act. inf. *ἄρόμεναι* (ἄρα-) *pray*; common present *ἄράομαι*.

10. Ep. *ἱλαμαι propitiate*, rare; also in act., inv. *ἱληθι* Hm. (*ἱλαθι* Theoc.) *be propitious*. The quantity of *i-* wavers. Common present *ἱλάσκομαι* (530, 5).

537. c. Themes in -σ-.

1. εἰμί (εσ-) *am*; see 478. fu. ἔσομαι.2. ἦμαι (ῖσ-) *sit*, also κάθημαι; see 483, 484.EIGHTH CLASS (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω (αῖρε-, ἐλ-, 359 a), *take*, mid. *choose*.

αἰρήσω εἶλον (ἐλω etc.) ἦρηκα, ἦρημαι ἦρέθην

a. Fu. ἐλῶ, ao. εἰλάμην are late.

2. ἔρχομαι (ερχ-, ελυθ-, ελθ-) *go, come*.

ἐλεύσομαι ἦλθον ἐλήλυθα (367 b)

a. For 2d ao. inv. ἐλθέ, see 387 b. For ἐλεύσομαι the Attic prose has εἶμι, ἦζω, or ἀφίξομαι; for ἡρχόμεν, ἔρχωμαι, ἐρχοίμεν, ἔρχου, ἔρχεσθαι, ἐρχόμενος, the Attic prose generally has ἦα, ἴω, ἴοιμι, ἴθι, ἰέναι, ἰών.

536-7 D. For dialectic forms of εἶμι, see 477 D; of κεῖμαι, 482 D; of εἰμί, 478 D; of ἦμαι, 483 D.

538 D. Hm. has also the following μι-verbs of the seventh class:

1. ἄημι (αε-) *blow*, 2d du. ἄητον, impf. 3d sg. ἄη or ἄει, inf. ἄηναι or ἄήμεναι, part. ἄεις; mid. impf. 3d sg. ἄητο, part. ἄήμενος.

2. Theme διε- *make flee* (in mid., also *flee*), impf. 3d pl. ἐν-δίεσαν; m. pr. 3d pl. διένται, sub. διώμαι, opt. 3d sg. δίοιτο (cf. 417 a, 418 b), inf. δίσσθαι.

3. δίζημι (διζε-) *seek*, 2d sg. δίζηαι, part. διζήμενος; fu. διζήσομαι.

4. Theme κιχε- (from κιχ-, common pr. κιγχάνω *come up to*, 523, 3), impf. 2d sg. ἐκίχεις, 3d du. κιχήτην, sub. κιχείω, opt. κιχείην, inf. κιχῆναι or κιχήμεναι, part. κιχείς, m. κιχήμενος.

5. ὀνο-μαι *find fault with*, 2d sg. ὀνοσαι, opt. 3d sg. ὀνοιτο (cf. 418 b); fu. ὀνόσσομαι, ao. ὠνόσάμην (Hd. ὠνόσθην).—Hm. has also from root ον-, pr. 2d pl. οὔνεσθε and ao. ὠνατο.

6. ἐρύομαι or ἐρύομαι (ερν-, ειρν-) *guard, preserve*, Ion. and poet. The μι-forms are pr. ind. 3d pl. εἰρύσται, impf. 2d sg. ἐρύσο, 3d sg. ἐρύτο, εἶρύτο, 3d pl. εἶρυντο, εἰρύατο, inf. ἔρυσθαι, εἶρυσθαι. Fu. ἐρύσσομαι (ἐρύεσθαι, cf. 427 D), εἰρύσσομαι, ao. εἶρυ(σ)σάμην.

7. From ῥύομαι or ῥύομαι (ρν-) = ἔρτομαι come μι-forms, impf. 3d pl. ῥέτατο, inf. ῥύσθαι. Fu. ῥύσομαι (Hd.), ao. ἐρρύσάμην and ῥύσάμην (once ῥυσάμην).

8. Root στευ-, *promise, threaten*, pr. impf. στεῦται, στεῦτο, στεῦνται.

9. From ἔδ-ω (539 D, 3) *eat*, pr. inf. ἔδ-μεναι; cf. Lat. *esse* for *ed-se*.

10. From φέρ-ω (539, 6) *bear*, pr. inv. 2d pl. φέρ-τε; cf. Lat. *fer-te*.

539 D. 1. Hd. pf. ἀραίρηκα (368 D).

2. Poet. 2d ao. ἦλυθον with υ (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) ἦνθον. Hm. 2d pf. εἰλήλουθα, 1st pl. εἰλήλουθμεν (492 D, 13).

3. ἐσθίω (εσθ-, εδ-, ἐδεσ-, ἐδο-, φαγ-) *eat*.

ἔδομαι (427)	ἔφαγον	ἐδήδοκα	ἡδέσθην
		ἐδήδεσμαι	v. ἐδεστός, -τέος

4. ὁράω (ὄρα-, ιδ-, οπ-) *see*, impf. ἴδρων (359 b).

ὤψομαι	ἴδον (ἴδω etc.)	ἰδῶκα, ἰδῶκα, ἰδῶμαι	ᾤφθην [ἑωρᾶσθην]
	inv. ἴδέ (387 b)	ὤπωπα, ὤμμαι	v. ὀρᾶτός, ὀπτέος

a. The middle is generally poetic, but occurs in Att. prose in composition with *πρό*, *ὑπό*, *περί*. Inv. *ἰδοῦ*, but as exclamation *ἰδοῦ lo!*

5. τρέχω (τρέχ-, δραμ-, δραμε-) *run*.

δραμοῦμαι	ἔδραμον	δεδράμηκα	v. θρεκτέον (74 c)
θρέξομαι	ἔθρεξα (74 c)	δεδράμηναι in comp.	

6. φέρω (φερ-, οι-, ενεκ-, ενεγκ-) *bear*.

οἴσω	{ ἡνεγκα (438)	ἐνήνοχα	ἡνέχθην
οἴσομαι (as mid. and pass.).		ἡνεγκον	ἐνήνεγμα
	ἡνεγκάμην	v. οἰστός, -τέος	οἰσθήσομαι

7. ὠνέομαι (ωνε-, πρια-) *buy*, impf. ἑωνοῦμην (359).

ὠνήσομαι	ἐπριάμην (489, 9)	ἑώνημαι	ἑωνήθην
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a. *ἑωνησάμην* is late. The syllabic augment is rarely omitted in Att. *ἑώνημαι* *may* have, *ἑωνήθην* *always* has, a passive meaning (499).

8. εἶπον (επ-, ερ-, ρε-) *said*.

ἔρῳ	{ εἶπον (436 a)	εἶρηκα (366)	ἔρρήθην, v. ῥητός
	{ εἶπα (438)	εἶρημαι	[ἔρῶθην]
	inv. εἶπέ (387 b)	fu. pf. εἰρήσομαι	ῥηθήσομαι

a. The pr. impf. are supplied by *λέγω*, *φημί*, and (especially in comp.) by *ἀγορεύω* *discourse*, as *ἀπαγορεύω* *forbid*, ao. *ἄπειπον*. The root of *εἶπον* was originally *Feπ-*; cf. *ἔπος*, orig. *Feπος*, *word*. The root of *ἔρῳ* was orig. *Feρ-* (cf. Lat. *verbum*); hence *εἶρηκα* for *Fe-Fρη-κα*, *ἔρῶθην* for *εFρηθην*, *ῥητός* for *Fρητος*.

3. Hm. has pres. *ἔσθω* (for *εδ-θω*, 52) and *ἔδω*; also pr. inf. *ἔδμεναι* (538 D, 9), 2d pf. par. *ἐδηδώς*, pf. m. *ἐδήδομαι*.

4. Hm. fu. *ἐπιδόσομαι* *shall choose*, but *ἐπόσομαι* *shall look on*; so Pind. 1st ao. *ἐπόψατο* *looked at*, but Att. (rare) *ἐπιωψάμην* *chose*. Hd. impf. *ᾤρων*. Aeol. pr. *ᾤρημι* Theoc. For *ὄσσομαι* (οσ-), see 515 D, 4. Poetic is also pr. m. *εἶδομαι* *appear*, *appear like*, ao. *εἰσάμην*.

5. Doric *τράχω*. Hm. pf. *δέδρομα*.

6. Hm. pr. inv. *φέρτε* (538 D 10), ao. *ἡνεικα* (rarely *ἡνεικον*), m. *ἡνεικάμην*; ao. inv. *οἴσε* (428 D b), inf. *οἰσέμεναι*, v. *φερτός*. Hd. has ao. *ἡνεικα*, inf. *οἴσαι* (once), pf. m. *ἐνήνειγμα*, ao. p. *ἡνέχθην*.

8. Hm. pr. *εἶρω* rare, fu. *ἐρέω*, ao. *εἶπον* and in ind. (uncontracted) *ἔειπον* = *ε-FeFeπον*. From root *σεπ-*, *ἐπ-* (70), comes *ἐν-έπω* or *ἐννέπω*, 2d ao. *ἐνι-σπον*, inv. *ἐνι-σπε* or *ἐνισπες* (2d pl. *ἔσπετε* for *εν-σπετε*), fu. *ἐνίψω* (= *ενι-σπ-σω*) or *ἐνι-σπήσω*, v. *ᾗ-σπετος*. Hd. makes ao. usu. *εἶπα*, ao. p. *εἰρέθην*.

PART THIRD.

FORMATION OF WORDS.

540. SIMPLE AND COMPOUND WORDS.—A word is either *simple*, i. e., containing a single stem: λόγo-s *speech*, γράφω *write*; or *compound*, i. e., containing two or more stems: λογο-γράφo-s *speech-writer*.

FORMATION OF SIMPLE WORDS.

541. PRIMITIVES AND DENOMINATIVES.—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives*: ἀρχ-ή *beginning*, from αρχ-, root of ἀρχ-ω *begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ίο-s *of the beginning, original*, from the stem of ἀρχή (αρχᾱ-) *beginning*.

542. SUFFIXES.—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus λόγ-o-s is formed from the root λεγ- by means of the suffix -o-; ἀρχα-ίο-s from the noun-stem αρχᾱ- by means of the suffix -ιο-.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme ποιε- (ποιέω) *make, compose*, are formed ποιη-τή-s *composer, poet*, ποιή-σι-s *act or art of composing*, ποίη-μα (ποιη-ματ-) *thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

543. ROOTS.—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes and prefixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus ο-ρυχ-, ελυθ- (also ελθ-) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root στα- (ἵστημι) becomes σταθ- in σταθ-μός *station*. The consonants most commonly added are θ, ν and σ. σ appears not only with roots, as στα-σ-μός *twitching* from στα- (σπά-ω), but sometimes with other verb-themes: κελευ-σ-τής *commander* from κελεύ-ω. Cf. the perfect middle, 461.

544. CHANGES OF THE ROOT-VOWEL.—The vowel of the root may be changed in the process of word-formation. Thus:

- a. It may take the *strong* form (32): ζεύγ-*os* *yoke, pair*, from root ζυγ-.
- b. A vowel at the end of a root is commonly made *long* before a consonant: δῶ-ρον *gift*, root δο-; δρᾶ-μα *action*, root δρα-. This applies also to other verb-themes: ποίη-σις *composition* from theme ποιε- (ποιέ-ω). But this rule has many exceptions: δό-σις *gift*, λυ-τήρ *looser*, γένε-σι-ς *birth*.
- c. ε may become ο (28), and ει (strong form of ι) may become οι (29). Thus τρόπ-ο-ς *turning* from τρεπ- (τρέπ-ω *turn*), λοιπ-ό-ς *left* from λιπ-, λειπ- (λείπ-ω *leave*). Compare ἄρωγ-ό-ς *helper*, and ἀρήγ-ω *help*.

545. OTHER CHANGES.—The addition of suffixes gives occasion to many sound-changes.

- a. Vowels brought together are often *contracted*: ἀρχαῖος for αρχα-ιο-ς, βασιλειᾶ *kingdom* for βασιλε(υ)-ιᾶ, ἀλήθεια *truth* for αληθε(σ)-ια (71) from ἀληθής (αληθεσ-) *true*, αἰδοῖος *venerable* for αἰδο(σ)-ιο-ς from αἰδώς *reverence*.
- b. A noun-stem may change its final syllable before a suffix: οἰκέ-της *house-slave* from οἰκο-ς *house*, σωφρο-σύνη *discretion* from stem σωφρον- (σώφρων *discreet*).
- c. A noun-stem often drops its final vowel (especially -ο-) before a suffix beginning with a vowel: ἵππ-ιο-ς *equine* from ἵππο-ς *horse*; οὐράν-ιο-ς *heavenly* from οὐρανός *heaven*. Even a *diphthong* may be dropped: βασιλ-ικό-ς from βασιλεύ-ς.
- d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα *writing* for γραφ-μα, λέξις *speaking* for λεγ-σι-ς, δικασ-τή-ς *judge* for δικαδ-τη-ς from δικάζω *judge*, etc.

546. ACCENT.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES.

A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) *flame* from φλεγ- (φλέγ-ω *burn*): ὤψ (οπ-) *voice* from επ- (εἶπον *said*).

548. Many substantives are formed from roots by the suffixes:

-ο-, nom. -ο-ς masc. fem., -ο-ν neut.; -ᾱ-, nom. -ᾱ or -η fem.

In the root, ε becomes ο, and ει becomes οι (544 c).

λόγ-ο-ς <i>speech</i>	from λέγ-ω <i>speak</i>	μάχ-η <i>fight</i>	from μάχ-ομαι <i>fight</i>
στόλ-ο-ς <i>sending</i>	στελ- (στέλλω <i>send</i>)	φορ-ᾶ <i>bearing</i>	φέρ-ω <i>bear</i>
τροφ-ό-ς <i>nurse</i>	τρέφ-ω <i>nourish</i>	τροφ-ή <i>nurture</i>	τρέφ-ω <i>nourish</i>
ζυγ-ό-ν <i>yoke</i>	ζυγ- (ζεύγνυμι <i>join</i>)	λοιβ-ή <i>pouring</i>	λείβ-ω <i>pour</i>

a. In like manner ευ changes to ου in σπουδ-ή *haste* from σπεύδ-ω *hasten* (29). For the same reason we have πλόος (for πλου-ος) *voyage* from πλέω (for πλευ-ω, root πλυ-) *sail*; πνοή (for πνου-η) *blast* from πνέω (for πνευ-ω, root πνυ-) *blow*.

b. These substantives have a wide range of meaning. Most in *-ā* or *-η* are oxytone, especially those which have a change of root-vowel. So too those in *-os* which denote an *agent*: ἀγ-ός *leader*.

549. *Suffix -i-*.—This forms a few substantives: τρέχ-ι-*s runner* from τρέχ-ω *run*; πόλι-*s city*. Many original *i*-stems have added δ at the end and become consonant-stems: ἐλπί-*s (ἐλπ-ιδ-) hope* from ἐλπ-ομαι *hope*; κοπί-*s (κοπ-ιδ-) cleaver* from κοπ- (κόπ-τω *chop*).

550. The AGENT is expressed by the following suffixes:

-τηρ-	nom. -τηρ	} masc. ;	-τειᾱ-	nom. -τειρα	} fem.
-τορ-	-τωρ		-τριᾱ-	-τρια	
-τᾱ-	-της		-τριδ-	-τρι-ς	

σω-τήρ *savior* }

σώ-τειρα fem. }

ῥή-τωρ (-τορ-) *orator*

κρι-τής (-τᾱ-) *judge*

ποιη-τής (-τᾱ-) *poet* }

ποιή-τρια fem. }

αὔλη-τής (-τᾱ-) *flute-player* }

αὔλη-τρι-ς (-τριδ-) fem. }

from σω- (σῶζω *save*)

ῥε- (ῥῶ, 539, 8)

κρι- (κρίνω *decide*)

ποιέ-ω *compose*

αὔλέ-ω *play flute*

a. *Accent*.—Words in *-τηρ* and *-τρῖς* are always oxytone: so also most of those in *-της*, especially when the penult is long by nature or position. Words in *-τωρ*, *-τειρα*, *-τρια*, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1. -τι-	nom. -τι-ς	} feminine.
-σι-	-σι-ς	
-σιᾱ-	-σιᾱ	

-σι- is for -τι- by 69, cf. Lat. *-ti-o*.

πίσ-τι-ς *faith*

μίμη-σι-ς *imitation*

πράξι-ς *action*

γένε-σι-ς *origin*

δοκιμα-σίᾱ *examination*

from πιθ- (πείθω *persuade*)

μιμέ-ομαι *imitate*

πράγ- (πράσσω *act*)

γεν-, γενε- (γίγνομαι *become*)

δοκιμαδ- (δοκιμάζω *examine*)

2. -μο-, nom. -μο-ς, masc. and oxytone.

ὄδυρ-μό-ς *wailing*

λογισ-μό-ς *calculation*

σπα-σ-μό-ς *twitching*

ῥυ-θ-μό-ς (movement) *rhythm*

from ὄδυρ- (ὀδύρομαι *wail*)

λογιδ- (λογίζομαι *calculate*)

σπά-ω *draw*

ῥυ- (ῥέω *flow*)

a. The corresponding feminine suffix *-μᾱ-* is seen in γνω-μή *opinion* from γνω- (γινώσκω *know*), τι-μή *honor* from τί-ω *honor*.

3. -τυ-, nom. -τύς, feminine and oxytone; chiefly Homeric (cf. Lat. *-tu-* in *can-tu-s*, or *tu-s*): βρω-τύ-ς *food* from βρω- (βιβρώσκω *eat*), βοη-τύ-ς *shouting* from βοά-ω *shout*.

552. From verbs in *-ευω* are formed substantives in *-ειᾱ* (for *-ευ-ιᾱ*) which express the action; they are all feminine and paroxytone: παιδείᾱ *education*, from παιδεύω *educate*.

553. The RESULT of an action is expressed by the suffixes:

1. -ματ-, nom. -μα, neuter.

πᾶγ-μα (-ματ-) <i>thing done, affair</i>	from πᾶγ- (πράσσω <i>do</i>)
ῥή-μα (ῥηματ-) <i>word</i>	ῥε- (ἔρω <i>shall say</i>)
τμή-μα (τμηματ-) <i>scction</i>	τεμ-, τμε- (τέμνω <i>cut</i>)

2. -εσ-, nom. -ος, neuter.

λάχ-ος (λαχεσ-) <i>lot</i>	from λαχ- (λαγχάνω <i>get by lot</i>)
ἔθ-ος (εθεσ-) <i>custom</i>	εθ- (εἶωθα <i>am accustomed</i>)
τέκ-ος (τεκεσ-) <i>child</i>	τεκ- (τίκτω <i>bring forth</i>)

a. The same suffix may express *quality*:

θάλπ-ος (θαλπεσ-) <i>warmth</i>	from θάλπ-ω <i>heat</i>
βάρ-ος (βαρεσ-) <i>weight</i>	βαρ- (βαρ-ύς <i>heavy</i>)
βάθ-ος (βαθεσ-) <i>depth</i>	βαθ- (βαθ-ύς <i>deep</i>)

554. The INSTRUMENT OR MEANS of an action is expressed by

-τρο-, nom. -τρον, neuter (cf. Lat. *-trum*).

ἄρο-τρον <i>plough</i> (aratrum)	from ἄρδ-ω <i>plough</i>
λύ-τρον <i>ransom</i>	λυ- (λύ-ω <i>loose</i>)
δίδασ-τρον <i>teacher's hire</i>	διδασχ- (διδάσκω <i>teach</i>)

a. The kindred feminine suffix -τρᾶ- is less definite: ξύ-σ-τρᾶ *flesh scraper* from ξύ-ω *scrape*, ὀρχή-σ-τρᾶ *place of dancing* from ὀρχέ-ομαι *dance*, παλαί-σ-τρᾶ *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

-ον-, -ων-: εἰκ-ών (εἰκον-) *image* from εἰκ- (ἔοικα *am like*); κλύδ-ων (-ων-) *billow* from κλυδ- (κλύζω *splash*).

-ανο-: στέφ-ανο-ς *wreath* (στέφ-ω *crown*).

-ονᾶ-: ἡδ-ονή *pleasure* (ἡδ-ομαι *am glad*).

B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. -τητ-, nom. -της, feminine (Lat. *-tat-*, nom. *-tas-*).

παχύ-της (-τητ-) <i>thickness</i>	from παχύ- <i>thick</i>
νεό-της (-τητ-) <i>youth</i>	νέο- <i>young</i>
ἰσό-της (-τητ-) <i>equality</i>	ἴσο- <i>equal</i>

2. -συνᾶ-, nom. -συνη, feminine.

δικαιο-σύνη <i>justice</i>	from δίκαιο- <i>just</i>
σωφρο-σύνη <i>discretion</i>	σώφρων (σωφρο-) <i>discreet</i>

3. -ιᾶ-, nom. -ιᾶ or -ια (139), feminine.

σοφ-ιᾶ <i>wisdom</i>	from σοφός <i>wise</i>
εὐδαιμον-ιᾶ <i>happiness</i>	εὐδαίμων (εὐδαιμον-) <i>happy</i>
ἀλήθει-ια (αληθεσ-ια) <i>truth</i>	ἀληθής (αληθεσ-) <i>true</i>
εὖνο-ια <i>good-will</i>	εὖνους (ευνου-) <i>well-disposed</i>

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. -ευ-, nom. -ευ-ς, masc., always oxytone; denotes a person with reference to his *function*.

ἵππεύ-ς *horseman*

from ἵππο-ς *horse*

πορθμεύ-ς *ferryman*

πορθμύ-ς *ferry*

ιερεύ-ς *priest*

ιερό-ς *sacred*

γραφεύ-ς *scribe*

γραφή *writing*

γονεύ-ς *parent*

γονή *procreation*

b. Several masculines in -ευς have corresponding feminines in -εια (for -ευ-ια) proparoxytone: βασιλεύς *king*, βασίλεια *queen*.

2. -τᾱ-, nom. -της, masc., paroxytone.

-τιδ-, -τις fem., paroxytone or properispomenon.

πολί-της (-τᾱ-) *citizen*

from πόλι-ς *city*

στρατιώ-της (-τᾱ-) *soldier*

στρατιά *army*

οἰκέ-της (-τᾱ-) *house-servant* }

οἶκο-ς *house*

οἰκέ-τις (-τιδ-) *house-maid* }

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. -ιο-, nom. -ιον, neuter.

παιδ-ιον *little child*

from παῖς (παιδ-) *child*

κηπ-ιον *little garden*

κῆπο-ς *garden*

ἀκόντ-ιον *javelin*

ἄκων (ακοντ-) *lance*

Those of three syllables are paroxytone, if the first syllable is long by nature or position: παιδίον.

2. Other forms connected with -ιο- are

-ιδιο-: οἰκ-ίδιον *little house*

from οἶκο-ς *house*

-αριο: παιδ-άριον *little child*

παῖς (παιδ-) *child*

-υδριο: μελ-ύδριον *little song*

μέλος (μελεσ-) *song*

3. -ισκο-, -ισκᾱ-, nom. -ισκο-ς masc., -ισκη fem., paroxytone.

νεᾶν-ισκο-ς Lat. *adulescentulus*

from νεᾶν *young man*

παιδ-ισκη *lass*

ἡ παῖς (παιδ-) *girl*

στεφαν-ίσκο-ς *little wreath*

στέφανο-ς *wreath*

559. PATRONYMICS (proper names which express descent from a *father* or *ancestor*) are formed from proper names of persons by adding the suffixes:

-ιδᾱ- or -δᾱ-, nom. -ιδης or -δης, masculine, paroxytone;

-ιδ- or -δ- -ις or -ς, feminine, oxytone.

a. The forms -δᾱ- and -δ- are applied to masculine stems in -ᾱ- and -ις-: -ᾱ- is then changed to -α-, and -ις- to -ια-:

masc. Βορέᾱ-δης,

fem. Βορέᾱ-ς (-ᾱδ-ος)

from Βορέᾱ-ς

Ἀργεᾱ-δης

Ἀργεᾱ-ς

Θεστιά-δης,

Θεστιά-ς (-ᾱδ-ος)

Θέστιο-ς

Μενoitιά-δης

Μενoitιο-ς

b. All other stems take -ιδᾱ- and -ιδ-, before which -ο- of the 2d decl. is dropped. Those in -ευ- lose υ (44).

masc. Κεκροπ-ίδη-s	fem. Κεκροπ-ί-s (-ίδ-ος)	from Κέκροψ (-οπ-)
Τανταλ-ίδη-s	Τανταλ-ί-s (-ίδ-ος)	Τάνταλο-s
Κρον-ίδη-s		Κρόνο-s
Πηλε-ίδη-s (epic Πηλείδης)		Πηλεύ-s
	Νηρε-ί-s, Νηρη-ί-s	Νηρεύ-s
Λητο-ίδη-s		Λητώ (ΛητοF-)

Sometimes -ιάδης is used: Πηλη-ιάδης from Πηλεύ-s.

c. A rarer suffix for patronymics is -ων- or -τον-: Κρον-ίων (genit. Κρονί-ωνος or Κρονίονος) *son of Κρόνο-s*.

560. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. -ευ-, nom. ευ-s, oxytone: cf. 557, 1.

Μεγαρ-εύ-s a *Megarian*

from Μέγαρα (2d decl. pl.)

Ἐρετρι-εύ-s an *Éretrian*

Ἐρέτρια (1st decl.)

2. -τᾱ-, nom. -τη-s, paroxytone: cf. 557, 2.

Τεγέᾱ-τη-s from Τεγέᾱ, Αἰγῆνῆ-τη-s from Αἶγῆνα, Ἠπειρώ-τη-s from Ἠπειρο-s, Σικελιώ-τη-s from Σικελιά.

3. The corresponding feminine stems end in -ιδ- and -τιδ-, nom. -:s, -τις: Μεγαρίς (Μεγαριδ-) a *Megarian woman*, Τεγεᾱτις (-ιδ-), Σικελιώτις (-ιδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in -ιος see 564 a.

561. The PLACE is expressed by the suffixes:

1. -ιο- in neuters. The words thus formed end in:

a. -τηρ-ιο-ν, from substantives in -τηρ (mostly obsolete forms of those in -της, 550).

δικαστήρ-ιον *court of justice*

from (δικαστήρ) δικαστής *judge*

ἄκροᾱτήρ-ιον *auditorium*

(ἄκροᾱτήρ) ἄκροᾱτής *hearer*

- b. -ε-ιο-ν, properispomenon.

λογε-ιο-ν *speaker's platform*

from λόγο-s *speech*

κουρε-ιο-ν (for κουρευ-ιο-ν) *barber's shop*

κουρεύ-s *barber*

μουσε-ιο-ν *seat of the muses*

μοῦσα *muse*

2. -ων-, nom. -ων, masculine and oxytone.

ἄμπελ-ών *vineyard*

from ἄμπελο-s *vine*

οἶ-ών *wine-cellar*

οἶνο-s *wine*

παρθεν-ών *maiden's room*

παρθένο-s *maid*

II. FORMATION OF ADJECTIVES.

A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. -υ-, nom. -υ-s, -εια, -υ, oxytone; added only to *roots*.

ἡδ-ύ-s *sweet*

from ἡδ- (ἡδομαι *am pleased*)

βαρ-ύ-s *heavy*

βαρ- (βάρο-s *weight*)

ταχ-ύ-s *swift*

ταχ- (τάχ-os *swiftness*)

2. -εσ-, nom. -ης, -ες (cf. 553, 2); used especially in compounds (578).
 ψευδ-ής *false* from ψευδ- (ψεύδομαι *lie*)
 σαφ-ής *clear* σαφ-
3. -μον-, nom. -μων, -μων.
 τλή-μων *suffering, daring* from τλα- (ἐτλην *endured*)
 ἐπι-λήσ-μων *forgetful* λαθ- (ἐπι-λανθάνομαι *forget*)

563. Here belong also all *participles*: suffixes -ντ-, -οτ-, -μενο- (see 382); and the verbal adjectives in -το-ς and -τεο-ς (see 475).

B. Denominatives.

564. The suffix -ιο-, nom. -ιο-ς, -ιᾶ, -ιο-ν or -ιο-ς, -ιο-ν expresses *that which pertains* in any way to the noun from which the adjective is formed:

οὐράν-ιο-ς <i>heavenly</i>	from οὐρανός-ς <i>heaven</i>
πλούσ-ιο-ς <i>wealthy</i> (for πλουτ-ιο-ς)	πλούτ-ο-ς <i>wealth</i>
οἰκέ-ιο-ς <i>domestic</i> (for οἰκε-ιο-ς)	οἴκο-ς <i>house</i>
ἀγοραί-ο-ς <i>forensis</i> (for ἀγορα-ιο-ς)	ἀγορά <i>forum</i>
θέρει-ο-ς <i>of the summer</i> (for θερεσ-ιο-ς)	θέρους (θερεσ-) <i>summer</i>
αἰδοῖο-ς <i>venerable</i> (for αἰδοσ-ιο-ς)	αἰδώς (αἰδοσ-) <i>shame</i>
βασιλει-ο-ς <i>kingly</i> (for βασιλευ-ιο-ς)	βασιλεύ-ς <i>king</i>

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσ-ιο-ς (for Μίλητ-ιο-ς) *Milesian* from Μίλητο-ς, Ἀθηναῖο-ς *Athenian* from Ἀθῆναι *Athens*.

b. Adjectives in -αίο-ς, -οίο-ς are generally properispomena (-αῖος, -οῖος).

565. -ικο-, nom. -ικο-ς, -ικη, -ικο-ν, always oxytone. It expresses *that which pertains to the noun, often with a notion of fitness or ability*.

μουσ-ικό-ς <i>musical</i>	from μουσα <i>muse</i>
ἀρχ-ικό-ς <i>capable of governing</i>	ἀρχός-ς <i>ruler</i>

After ι-stems -κο- is used: φυσι-κό-ς *natural* from φύσι-ς *nature*.

a. Such adjectives may be formed directly from a verb-theme by the suffix -τικο-: αἰσθη-τικό-ς *capable of feeling*, πράκ-τικό-ς *suited for action*.

566. -εο-, nom. -εο-ς contracted -ους (224).

-ινο-, -ινο-ς

These denote the *material*: χρῦσεο-ς, χρῦσοῦς *golden* from χρῦσός-ς *gold*; λίθ-ινο-ς *of stone* from λίθος-ς *stone*, ξύλ-ινο-ς *wooden* from ξύλον *wood*.

a. The older form of -εο-ς is -ειο-ς, in which the suffix is really -ιο-, the ε belonging to the stem of the noun: thus χρῦσε-ι-ς (Hm.) formed like οἰκε-ῖο-ς, 564.

b. -ινο-, nom. -ινο-ς *oxytone*, forms adjectives denoting *time*: χθεσ-ινό-ς *belonging to yesterday, hesternus*; νυκτερ-ινό-ς *nocturnus*, ἐαρ-ινό-ς *vernus*.

567. -εντ-, nom. -εις, -εσσα, -εν.

These denote *fulness or abundance*: χαρί-ει-ς *graceful* from χάρι-ς, ὑλή-ει-ς *woody* from ὕλη, ἰχθυ-ό-εις *full of fish* from ἰχθύς-ς. They are mostly poetic.

568. The comparative and superlative suffixes **-τερο-** and **-τατο-** (248) belong here. The suffixes **-τον-** and **-ιστο-** (253), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are :

1. **-ιμο-**, nom. **-ιμο-s**, active: **ἄλκ-ιμο-s** *brave* (ἄλκή *prowess*), **μάχ-ιμο-s** *warlike*, **ἀοιδ-ιμο-s** *to be sung of*. And akin to this :

2. **-σιμο-**, nom. **-σιμο-s**: **χρή-σιμο-s** *useful*, **φύξιμο-s** (φυγ-σιμο-s) *avoidable* or *able to avoid*, **ἱππὰ σιμο-s** *fit for riding* (ἱππάζομαι *ride*).

a. Both these classes were originally denominative. The words in **-σιμο-s** came at first from nouns in **-σι-s** (551, 1): **χρήσι-μος** *useful* from **χρησι-s** *use*; but afterwards **-σιμο-**, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. **-τηριο-**, nom. **-τηριο-s**, forms adjectives from verbs: **πεισ-τήριο-s** *persuasive* from **πείθ-ω**. These are properly denominatives from nouns in **-τηρ** (**σωτήριο-s** *preserving* from **σω-τήρ**) or in **-της** (cf. 561, 1 a), and in most cases the corresponding noun exists.

4. **-νο-**, nom. **-νο-s**, oxytone.

a. In verbals, passive: **δει-νό-s** *fearful* (to be feared), **σεμ-νό-s** (σέβ-ομαι) *to be revered*.

b. In denominatives: **ἀλγεινό-s** (αλγεσ-νο-s) *painful* from **ἄλγος** (αλγεσ-) *pain*, **ὄρεινό-s** (ορεσ-νο-s) *mountainous* from **ὄρος** (ορεσ-) *mountain*.

5. **-ρο-**, nom. **-ρο-s**, mostly oxytone and active: **λαμπ-ρό-s** *bright* (λάμπ-ω *shine*), **φθονε-ρό-s** *envious* (φθόνο-s *envy*), **λύπη-ρό-s** *annoying* (λύπη *annoyance*).

6. **-λο-**, nom. **λο-s**, mostly oxytone and active: **δει-λό-s** *timid*, **ἀπατη-λό-s** *deceitful* (ἀπάτη *deceit*).

III. DENOMINATIVE VERBS.

570. Denominative verbs were originally formed by adding, in the present, the suffix **-ι|ε-** (1st sg. indic. **-ιω**) to a noun-stem, usually somewhat modified. The **ι** then disappeared (as in **τελέ-ω** *finish*, older **τελε-ίω**) or combined with the preceding sound (as in **παίζω** *sport* for **παιδ-ιω**, from **παῖς** *child*). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

1. -ο-ω	δουλό-ω <i>enslave</i>	from δοῦλο-s <i>slave</i>
	χρῦσό-ω <i>gild</i>	χρῦσό-s <i>gold</i>
	ζημιό-ω <i>punish</i>	ζημιά <i>penalty</i>

Verbs in **-οω** are *causative*; that is, they signify to *make* or *cause* what is expressed by the noun.

2. -α-ω	τιμá-ω <i>honor</i>	from τιμή <i>honor</i>
	αἰτιά-ομαι <i>accuse</i>	αἰτία <i>fault</i>
	γοά-ω <i>lament</i>	γόο-s <i>wail</i>

- | | | |
|----------|---|---|
| 3. -ε-ω | ἀριθμέ-ω <i>number</i>
εὐτυχέ-ω <i>am fortunate</i>
ἰστορέ-ω <i>know by inquiry</i> | from ἀριθμό- <i>s number</i>
εὐτυχής <i>fortunate</i>
ἴστωρ (ἰστορ-) <i>knowing</i> |
| 4. -ευ-ω | βασιλεύ-ω <i>am king</i>
βουλεύ-ω <i>take counsel</i>
ἀληθεύ-ω <i>speak truth</i> | from βασιλεύ- <i>s king</i>
βουλή <i>counsel</i>
ἀληθής <i>true</i> |

This class of verbs arose first from nouns in -ευ-*s*, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

- | | | |
|---------|---|--|
| 5. -ιζω | ἐλπίζω (ἐλπιδ-ιω) <i>hope</i>
ἐλληνίζω <i>speak Greek</i>
φιλιππίζω <i>favor Philip</i> | from ἐλπίς (ἐλπιδ-) <i>hope</i>
Ἑλλην <i>Greek</i>
Φίλιππο- <i>s</i> |
|---------|---|--|

The theme of these verbs ends in -ιδ-, and the type arose from nouns with stems in -ι- or -ιδ-, but was extended to other nouns.

- | | | |
|---------|--|---|
| 6. -αζω | δικάζω (δικαδ-ιω) <i>judge</i>
ἐργάζομαι <i>work</i>
βιάζομαι <i>use force</i> | from δίκη <i>justice</i>
ἔργο- <i>v work</i>
βία <i>force</i> |
|---------|--|---|

The theme of these verbs ends in -αδ-. They are in origin closely allied to those in -αω, both classes being derived, for the most part, from noun-stems in -ᾱ-.

- | | | |
|----------|--|---|
| 7. -αινω | σημαίνω (σημαν-ιω) <i>signify</i>
μελαίνομαι <i>grow black</i>
χαλεπαίνω <i>am angry</i> | from σῆμα (σηματ-) <i>sign</i>
μέλας (μελαν-) <i>black</i>
χαλεπό- <i>s hard, angry</i> |
| 8. -υνω | ἡδύνω (ἡδυν-ιω) <i>sweeten</i>
λαμπρύνω <i>brighten</i>
αἰσχύνομαι <i>am ashamed</i> | ἡδύ- <i>s sweet</i>
λαμπρό- <i>s bright</i>
αἰσχύνῃ <i>shame</i> |

The verbs in -αινω and -υνω have themes in -αν- and -υν-. They come from a great variety of nouns, but -αινω comes especially from stems in -ατ-, and -υνω from stems in -υ-. Most of them are causative.

9. Less frequent endings are seen in μαρτυρόμαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleanse* from καθαρός *clean*, ἱμείρω (ἱμερ-ιω) *desire* from ἱμερο-*s longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἀγγελο-*s messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλος *talkative*.

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δοῦλο-*s slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμο-*s war*, πολεμέ-ω and πολεμίζω *wage war*, πολεμέ-ω *make hostile*.

573. DESIDERATIVES.—Verbs expressing *desire* are formed most frequently with the ending -σειω: γελασείω *desire to laugh*, δρασείω *have a mind to do*; also in -αω, -ιαω: φονάω *am eager for murder*, κλαυσιάω *long to weep*.—Some verbs in -αω, -ιαω express an *affection of the body*: ὤχριάω *am pallid*, ὀφθαλμιάω *have sore eyes*.

574. INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω *reach after, long for*, from μαίνομαι (μα-) *reach*, πορφύρ-ω *boil* (of the sea) from φύρ *mix*, ποιπνύ-ω *puff* from πνέω (πνυ-) *breathe*.

COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

575. When a noun stands as the *first* part of a compound word, only its *stem* is used: *νῡν-πηγός* *ship-builder* (ναῦ-ς), *χορο-διδάσκαλος* *chorus-teacher* (χορό-ς).

a. Stems of the first decl. change -ᾱ- to -ο-, appearing thus like stems of the second decl.: *λυρο-ποιός* *lyre-maker* (λέρᾱ). Stems of both these declensions drop their final vowel when a vowel follows: *χορ-ηγός* *chorus-leader* (χορό-ς). It is retained, however, when the second part of the compound began originally with *F*: Hm. *δημο-εργός* *artisan*, Att. *δημιουργός*.

Stems of the third declension commonly assume *ο* before a consonant: *ἀνδριαντ-ο-ποιός* *image-maker*, *πατρ-ο-κτόνος* *parricide*, *φυσι-ο-λόγος* *natural philosopher*, *ἰχθυ-ο-φάγος* *fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in -σ- often change to ο-stems: *ξιφο-κτόνος* (ξίφος, st. ξιφεσ-) *slaying with the sword*, *τειχο-μαχία* (st. τειχεσ-) *battle at the wall*.—Stems of the first declension sometimes retain the final -ᾱ- (as ᾱ or η): *χοη-φόρος* *libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: *νεώσ-οικος* *ship-house*, *Πελοπόν-νησος* (for *Πελοποσ-νησος*) *Pelops's island*, *δορί-ληπτος* *won by the spear*. In a few words, however, an inflected case appears in a real compound: *ναυσί-πορος* *traversed by ships* (-πορος not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: *φιλό-τιμος* (τίμη) *honor-loving*.

a. Neuters in -μα (-ματ-) make adjectives in -μων: *πολυ-πράγμων* (πράγμα) *busy*. *φρήν* becomes -φρων, as *εὖ-φρων* *merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in -ιά is formed from a (real or imaginary) compound adjective: thus *βολή* *throwing*, but *πετρο-βολιά* *stone-throwing* (from *πετρο-βόλο-ς* *stone-thrower*); so *ναυ-μαχία* (μάχη) *ship-fight*, *εὖ-πράξιᾱ* (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή* *forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus *λυρο-ποιός* *lyre-maker*, *ναυ-μάχος* *fighter in ships*, though -ποιος *maker*, -μαχος *fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is -ης, -ες (stem -εσ-). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in -εσ- (nom. -ος): *εὖ-γενής* (γένος) *of good birth*, *δεκα-ετής* (ἔτος) *of ten years*.

b. Less often when the last part is a noun with some other ending: *εὖ-τυχής* (τύχη) *fortunate*, *θεο-φιλής* (φίλο-ς) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: *ἄ-φανής* *invisible* (φαν-, φαίνω), *ἡμι-θλής* *half-dead* (θαν-, θνήσκω).

579. Compounds in which the first part is made directly from a *verb-theme*,* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: δακ-έ-θῦμος (δάκ-νω *bite*) *heart-corroding*, ἀρχ-ι-τέκτων *master-builder*, μῖσ-δ-γυνος *woman-hater*, πείθ-αρχος *obedient to command*.

b. The verb-theme has -σι- added to it: this becomes -σ- before a vowel: λῦ-σι-πονός *releasing from toil*, ἐρυ-σ-άρματες (nom. pl., Hm.) *chariot-drawing*, πλῆξι-πιπός (πληγ-, πλήσσω) *horse-driving*, στρεψί-δικός (στρέφ-ω) *perverter of justice*.

580. COMPOUND VERBS are formed by prefixing a *preposition* to a simple verb: ἐπι-βάλλω *throw on*.

a. Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tnesis* (τμήσις *cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from *compound nouns*.

Thus ναῦ-ς and μάχομαι cannot form ναυ-μαχομαι, but from ναυ-μάχος *fighting in ships* is made ναυμαχέω *fight in ships*; νόμο-ς and τίθημι cannot unite, but from νομο-θέτης *lawgiver* is formed νομοθετέω *make laws*. So πείθομαι *obey*, but *disobey* is not α-πειθομαι, but ἀπειθέω from ἀπειθής *disobedient*.

582. ACCENT OF COMPOUNDS.—In general, compounds have *recessive* accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: ἀπο-στολή *sending away*, πλουτο-δοτήρ *wealth-giver*, μον-ῶψ *one-eyed*.

b. Most compounds in -ης, -ες are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a *passive* or *intransitive* sense, follow the rule: λιθό-βολος *thrown at with stones*, μητρό-κτονος *slain by a mother*. But when the last part is *active* (denoting the *agent*), and is made from a root by suffix -ο- (nom. -ος), they accent the *penult* if it is short; if long, the *ultima*: λιθο-βόλος *throwing stones*, μητρο-κτόνος *matricide*, ὕδρο-φόρος *water-carrier*; στρατ-ηγός *army-leader*, general, λογο-ποιός *story-maker*, ψυχο-πομπός *conductor of souls*.

But compounds in -οχος (ἐχ-ω) and -αρχος (ἀρχ-ω), with some others, follow the general rule: ἡνι-οχος (*rein-holder*) *charioteer*, δαδοῦχος (*contr. from δαδῶ-οχος*) *torch-holder*, ἵππ-αρχος *commander of horse*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: συλλογισ-μός *reckoning* from συλλογίζομαι *reckon*, ἀποδο-τέος from ἀποδίδωμι *give back*.

* Compare in English 'breakwater,' 'dreadnought,' and the like.

II. MEANING OF COMPOUND WORDS.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. DETERMINATIVE COMPOUNDS.—In these, the first part defines or *determines* the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus οἰκο-φύλαξ *house-guardian* is a particular kind of φύλαξ or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

λογο-γράφος *speech-writer* = *writer of speeches*

χειρο-ποίητος *hand-made* = *made with hands*

θε-ήλατος *god-sent* = *sent by a god*

Here may be put the verbal compounds mentioned in 579; as δεισι-δαίμων *spirit-fearing, fearing spirits*; although in these the *second* part defines the *first*.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

ἄκρο-πολις *upper city, citadel* = ἄκρᾱ πόλις

ψευδο-κῆρυξ *false herald* = ψευδῆς κῆρυξ

ὁμό-δοσλος *fellow-slave*

586. POSSESSIVE COMPOUNDS.—In these, also, the first part defines the second, but the whole compound is an adjective describing the *possessor*, some such idea as ‘having’ being supplied in thought. In English such compounds generally end in *-ed*.*

μακρό-χειρ *long-armed* = *having long arms*

γλαυκ-ὤπις *bright-eyed* = *having bright eyes*

ἄργυρό-τοξο-ς *with silver bow*

ὁμό-τροπο-ς *of like character*

πικρό-γαμο-ς *bitter-wedded* = *having an unhappy marriage*

δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in -ο-ειδής, or contracted -ώδης: σφαιρο-ειδής *having the appearance of a ball, ball-like*; τερατώδης *monster-like, monstrous*.

587. *Prepositions* may be connected with substantives in each of the above-described relations:

a. DETERMINATIVE:

προ-βουλή *forethought, planning beforehand*

ἄμφι-ρυτός *flowed around, sea-girt*

* Yet compare such names as ‘Greatheart,’ ‘Bluebeard.’

b. POSSESSIVE:

ἐνθεος *having a god in him, inspired*
 ἀμφικίων *having pillars round it*

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood. Thus:

from ἐφ' ἐστίᾱ comes ἐφέστιος (being) *on the hearth*
 ἐφ' ἵππῳ ἐπίππιος *pertaining to (being on) a horse*
 ἐν χώρᾱ ἐγχώριος *native = (being) in the country.*

589. ALPHA PRIVATIVE.—The prefix ἀν- (Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning *alpha privative*. Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

ἀν-αιδής *shameless* (αἰδώς *shame*)
 ἄ-παις *childless* (παῖς *child*)
 ἄ-δύνατος *unable, impossible* (δυνατός *able, possible*)
 ἄ-φανής *invisible* (φαν-, φαίνω *show*)

a. Determinative compounds formed with this prefix from substantives, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὐσα.

b. Words, which began originally with F, have ἀ-, not ἀν-: ἄ-έκων, ἄκων, *unwilling*, ἄ-εικής, αἰκής, *unseemly* (root ικ-, εἶκα).

590. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate, or difficult*: δύσ-βουλος *ill-advised* (possessive) = *having evil counsels*, δυσ-ἄρεστος (determinative) *ill-pleased*, δυσ-άλωτος *hard to be caught*. Here, too, determinative compounds formed from substantives are very rare: Ἡμ. Δύσ-παρις *wretched Paris*.

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PART FOURTH.

SYNTAX.

DEFINITIONS.

591. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are
the SUBJECT, of which something is said, and
the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative; sometimes also in the genitive, see 735 ff).

a. Verbs capable of taking a direct object are called *transitive*; others are *intransitive*.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called :

a. An *Attributive*, when it is directly joined with the substantive, without any *assertion*: as ὁ ἀγαθὸς ἀνὴρ *the good man*.

b. A *Predicate-Adjective*, when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθός ἐστι *the man is good*, ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good*.

REM.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this*, συλλέξας στρατεῦμα ἐπρεῦθη *having collected an army he set out*, ψιλαῖς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare*, πρῶτος, συλλέξας, and ψιλαῖς are called predicate-adjectives.

595. A *substantive* qualifying another substantive may be :

a. An *Appositive*, when it is simply added to the substantive to explain it : as Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive : as Μιλτιάδης στρατηγός ἐστὶ *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general*.

REM.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἦκεις μοι σωτήρ *thou art come as my savior*, βασιλεύς and σωτήρ are regarded as predicate-substantives.

596. COPULATIVE VERBS.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula*. Some other verbs, as γίγνομαι *become*, and those meaning *to appear*, *to be called*, *chosen*, *considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

PRONOUNS OF REFERENCE.

597. Pronouns of reference are either *relative* or *demonstrative* :

598. *Relative*.—A substantive may be qualified by a sentence : ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love*. The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent*.

599. *Demonstrative*.—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun*, *article*, or *participle* ; or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive : τὸ γινῶθι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταῦτόν *the "know thyself" and the "be wise" are the same thing* (PCharm.164^e).

b. A preposition with a numeral may take the place of a substantive : ἀπέθανον αὐτῶν περὶ τριακοσίων *there died of them about three hundred* (XH.4.6¹¹).

GENERAL RULES OF THE SENTENCE.

The Subject.

601. The subject of a finite verb is in the nominative case :
 Κῦρος βασιλεύει *Cyrus is king.*

602. OMISSION OF THE SUBJECT.—The subject is often omitted :

a. When it is a pronoun of the first and second person : λέγω *I speak*, ἀκούσατε *hear ye*.

But the pronoun is not omitted, if there is an emphasis upon it : ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear.*

b. When it is implied in the context :

Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειε *Cyrus sent for the ships, that he (Cyrus) might land troops (XA.1 4^b).*

c. When it is a general idea of person : φᾶσί *they (men, people) say.*

Less often in the singular : ἐσάλπιγξε *the trumpet sounded*, literally (*one*) *sounded the trumpet (XA.1.2¹⁷).*

So originally such verbs as ὕει *it rains*, νίφει *it snows*, ἀστράπτει *it lightens*, σείει (*it shakes*) *there is an earthquake*, etc. ; these operations of nature being regarded by the Greeks as actions of a divine person, Ζεὺς, or θεός (which are sometimes expressed).

d. When the subject is *indeterminate* ; that is, thought of as wholly vague and general. The verb is then said to be *impersonal* : ὅψε ἦν *it was late.*

So ἡμέρᾳ ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης *there is need of a battle*, δηλοῖ (something makes clear) *it is clear.*

The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect* : παρεσκεύασται μοι (things have been prepared by me) *I have made preparation.*

REMARK.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence* : ἔξεστιν εὐδαιμονεῖν *it is possible to be happy*, δηλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near (XA.2.3⁶).*

The Verb.

603. A finite verb agrees with its subject-nominative in number and person : ἡμεῖς ἐπαινοῦμεν *we approve.*

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς ; of the *second person*, σύ, σφώ, ὑμεῖς ; all other nominatives are of the *third person*.

604. But a neuter plural subject has its verb in the singular : τὰ πράγματα ταῦτα δεινὰ ἐστί *these things are dreadful.*

a. A neuter plural subject denoting *persons*, may have a verb in the plural : τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον *so many nations were warring on the side of the Athenians (T.7.58).*

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. σπάρτα λέλυνται *the cables are loosed* (B 135).

605. Very seldom a *masculine* or *feminine* plural subject has a verb in the singular. In such cases the verb stands first: δοκοῦντι δικαίῳ εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι *to a man reputed to be just, there comes, in consequence of his reputation, both offices and nuptials* (PRp.363^a). So with the dual: ἔστι τούτῳ διττῷ τῷ βίῳ *there are these two different ways of living* (PGo.500^d).

AGREEMENT WITH TWO OR MORE SUBJECTS.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν *Eurymedon and Sophocles set out on a campaign* (T.4.46), δεινοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἡμεῖν *both I and thou were skilful and wise* (PTheat.154^d), οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε *'twas not you and not your friends who first conceived this opinion* (PLg.888^b).

a. With two singular subjects, the dual may be used: ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται *pleasure and pain will bear sway in the city* (PRp.607^a).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον *the king and his followers break into the camp* (XA.1.10¹), οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει *the poor and the common people have superior power* (XRa.1²), ἔπεμψε με Ἀριαῖος καὶ Ἀρτάος *Ariaios and Artaozus sent me* (XA.2.4¹⁶), ἐγὼ λέγω καὶ Σεύθης τὰ αὐτά *I and Scuthes say the same* (XA.7.7¹⁶).

608. A plural verb is rarely used, when singular subjects are connected by *ἢ* or, *οὔτε* nor: εἰ ἔμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης *if Leochares or Dicaogenes were about to make a defence* (Isae.5⁵).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι *Demosthenes with his associate-generals make a treaty with the Mantineans* (T.3.109).

609. COLLECTIVE SUBJECT.—The subject is sometimes a collective noun, expressing more than one in the singular: ἐσθῆς *clothing* (clothes), πλίνθος *brick* (= bricks), ἡ ἵππος *the horse* (cavalry), ἡ ἀσπίς *the heavy armed*.

A collective subject denoting *persons*, may have its verb in the plural:

Ἀθηναίων τὸ πλῆθος οἶονται Ἱππαρχον τύραννον ὄντα ἀποθανεῖν *the mass of the Athenians believe that Hipparchus was tyrant when he died* (T.1.20).

a. Such words as ἕκαστος *each*, τὶς *any one*, πᾶς τις *every one*, οὐδεὶς *no one*, may have the construction of collectives, on account of the plural which they imply: τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν ἀρχουσιν *each man rules his own, both children and servants* (XRl.6¹).

AGREEMENT WITH A PREDICATE-NOUN.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστι *his chorus-payments are a sufficient sign of prosperity* (Ant. 27⁸), τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *the place was before called Nine Ways* (T. 4. 102). So, also, participles of such verbs: ὑπεξέθεντο τὰς θυγατέρας παιδία ἔντα *they conveyed away their daughters being children* (D. 19¹⁹⁴).

a. With a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὔτε σώματος κάλλος καὶ ἰσχὺς δε. λ. ῥ. ξυνοικούντα πρόποντα φαίνεται *nor do beauty and strength of body, when dwelling with a crowd, appear seemly qualities* (PMenex. 246^e).

OMISSION OF THE VERB.

611. The copula εἰμί *am* is often omitted, especially the forms ἐστί and εἰσί: θεῶν δύναμις μεγίστη *the power of the gods is greatest* (EAlc. 219).

a. The omission is the rule with certain words; as ὥρᾳ *time*, ἀνάγκη *necessity*, δέον and χρεὼν *needful*, φροῖδος *gone*; and is frequent also with verbals in -τέος (988): τῷ νόμῳ πειστέον *the law must be obeyed* (PAp. 19^a), ὥρᾳ λέγην *'tis time to tell* (XA. 1. 3¹²).

b. The omission of other forms of εἰμί is comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part am fond of hearing* (PEuthyd. 304^e), ἔως (sc. ἐστέ) ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε *while you are yet in safety, beware* (D. 19²⁶²).

612. Some common verbs of *being, doing, saying, going, coming*, may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. γένηται); *to what end?* literally, *that what may happen?* (PAp. 26^d), τί ἄλλο οὔτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did these men than plot against us?* (T. 3. 39), οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν *they do nothing else than advise us* (I. 8³⁷), καίτοι καὶ τοῦτο (sc. λέγω) *though this also I say* (D. 4¹¹), ἀλλ' οὕτω περὶ τούτων *but not yet about this will I speak* (D. 18⁹⁹), μή μοι μυρίους ξένους (sc. λέγετε) *tell me not of ten thousand mercenaries* (D. 4¹⁹), ὦ φίλε Φαῖδρε, ποῖ δὴ (sc. εἶ), καὶ πόθεν (sc. ἵκεις); *dear Phaedrus, whither, I pray are you going, and whence are you come?* (PPhaedr. 227^a).

a. Here belongs the phrase καὶ ταῦτα *and that*: ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα εἰς αὐτόν *he rendered them wilder, and that (he did) toward himself* (PGo. 516^e); καὶ ταῦτα is especially used with concessive participles (969 e): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that (you do) though you are wise* (PGo. 505^a).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλληνας εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for you are a Greek, and so are we* (XA. 2. 1¹⁶), τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then was able or now is able to state* (T. 6. 60) Cf. 905 and 1006.

Predicate-Nouns.

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case*, *number*, and *gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: *οἱ τοὶ γε φανερά ἐστι λῶβη τῶν συγγιγνομένων* *these men are a manifest bane to their associates* (PMen.91^c).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: *Ἀγάθων καὶ Σωκράτης λοιποὶ* *Agathon and Socrates are left* (PSym.193^c).

With substantives of different *genders*:

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the *persons*:

(1) *ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι μηδὲν ἦττον ἐλεύθεροι ᾤσι τῶν πριαμένων* *when bought men and bought women are no less free than their buyers* (PRp.563^b).—(2) *νοῦς καὶ τέχνη πρότερα ἂν εἴη* *mind and art must have been pre-existent* (PLg.892^b).—(3) *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* *fortune and Philip had control over the actions* (Ae.211^b).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: *καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν* *for fear and law are capable of restraining love* (XC.5.1¹⁰):

617. NEUTER PREDICATE-ADJECTIVE. — A predicate-adjective is often neuter when its substantive is masculine or feminine: *καλὸν ἡ ἀλήθεια* *beautiful is truth*; properly a *beautiful thing* (PLg.663^e):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: *εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δηλὰ ἐστὶν ἀγαθὰ ὄντα* *high birth and power and honor are manifestly good things* (PEuthyd.279^b), *ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν* *the noblest polity and the noblest man would be left for us to consider* (PRp.562^a), *σφαλερὸν ἡγεμὼν θρασὺς* *dangerous is a daring guide* (ESupp.508), *δεινὸν οἱ πολλοί, κακούργοις ὅταν ἔχωσι προστάτας* *formidable are the many, when they have rogues for leaders* (EOr.772).

SPECIAL USES OF PREDICATE-NOUNS.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

ἀθάνατον τὴν μνήμην καταλείψουσι (they will leave the memory deathless) *the memory which they leave will be deathless* (I.9³), *οὐχ ἀπλοῦν τοῦτο ἐρωτᾷς* (not being a simple thing, do you ask this) *this is no simple thing that you ask*

(PGo.503^a), οἷον ἔχιδναν τήνδ' ἔφῃσας (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (Elon1262), πόσον τι ἄγει τὸ στράτευμα; (how large is he leading the army) *how large is the army which he leads?* (XC.2.1²), ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα *I know in what kind of soil one must plant*, i. e., of what kind the soil is, in which, etc. (XO.19²), παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον *they received the leadership from their allies (being willing) who were willing to confer it* (I.7¹⁷). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: ἀφικνοῦνται τριταῖοι *they arrive on the third day* (XA.5.3²), ὕστεροι ἀφίκοντο *they came afterward* (PLg.698^e), ὅρκιος δέ σοι λέγω *and under oath I speak to thee* (SAnt.305).

a. So especially adjectives denoting *time* or *order*: δευτεραῖος *on the second day*, ὄρθριος *at dawn*, σκοταῖος *in the dark*, πρότερος, πρῶτος *first*, ὕστερος ὕστατος, τελευταῖος *last*, etc. So also ἐκὼν *willingly*, ἄκων *unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνη προσέβαλε *he first (before any one else) attacked Methymna*; πρώτη Μηθύμνη προσέβαλε *he attacked Methymna first (before any other place)*; but with the adverb, πρῶτον Μηθύμνη προσέβαλε *first (before doing any thing else) he attacked Methymna*.

Attributives.

620. An adjective agrees with its substantive in case, number, and gender: δίκαιος ἀνὴρ *a just man*.

a. An attributive belonging to more than one substantive agrees with the nearest: τὸν καλὸν κάγαθον ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι φημι *the perfect man and woman I say are happy* (PGo.470^e). Otherwise it must be repeated with each substantive.

621. ADJECTIVE USED ALONE.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: ὁ σοφός *the wise man*, οἱ Θεβαῖοι *the Thebans*.

So ἡ καλή *the beautiful woman*, οἱ πολλοί *the many, the mass of the people*, ἐκκλησιάζουσαι *women holding assembly*.

b. When it is the general idea of *thing*, the attributive is then neuter: ἀγαθὰ *good things*. Sometimes *quality, essence, space, time*, or other words, may be used in English to express the omitted idea:

τὸ λεγόμενον (the thing said) *the common saying*, τὰ τῆς πόλεως *the affairs of the city*, τὸ τυραννικόν *the condition or character of tyrant*, ἐπὶ πολὺ (over much space or time) *to a great extent or for a long time*, ἐν μέσῳ (in the midst) *in public*, τὸ ἀπὸ τοῦδε (the time from this time) *henceforth*, τὸ ναυτικόν *the (naval force) navy*, τὸ βαρβαρικόν *the barbarian world*, τὸ κοινόν *the common-wealth*, τὰ Διονύσια *the festival of Dionysus*.

REM.—τὸ καλόν is abstract, *the (quality) beautiful*; τὰ καλά, concrete, *beautiful things, whatever is beautiful*.

c. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιὰ *the right hand*. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρᾱ *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus ὁ Ἰόνιος *the Ionian gulf*, ὁ ἄκρατος *unmixed wine*, ἡ προτεραία *the day before*, ἡ ἐπιούσα *the coming day*, ἡ αὔριον *the morrow*, ἡ ἑαυτοῦ *my own country* (T.5.26), βάδιζε τὴν εὐθείαν *walk the straight way* (Mlon.62), ἦγε τὴν ἐπὶ Μάγαρα *he was leading on the way toward Megara* (XH.4.4¹³), ῥητορικὴ *rhetoric* (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my judgment* (PPhil. 41^b), ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted suit, the defendant not appearing* (PAp.18^c) εἰκοστή (μερίς) *a twentieth part* (T.6.54), ἡ πεπωμένη (μοῖρα) *the allotted portion, destiny* (I.1⁴³), τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this man few blows* (XA.5.8¹⁷), ὥς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep a sleep you slept* (Luc.Marin.293), θερμῶ (sc. ὕδατι) *λοῦσθαι to bathe in warm water* (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) *ὑμῖν ἐστι if out of ten thousand chances you have a single one* (XA.2.1¹⁹), μετέχει τῆς καλλίστης (sc. τέχνης) τῶν τεχνῶν *he shares in the fairest of arts* (PGo.448^c).

622. Feminine adjectives without a substantive are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front* (XHier.6^s), μακρὰν *a long way off* (EPhoen.906), ἐς μακρὰν *at a long remove in time* (D.18³⁶), ἦκειν τὴν ταχίστην *to come (the quickest way) most quickly* (XH.4.5^s), ληστεύειν ἀνάγκη τὴν πρώτην *we must needs plunder (as the first course) at first* (D.4²³), τὴν ἄλλως ἄδολεσχῶ *I am prating to no purpose, i. e., the way that leads astray* (D.6²²).

Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλτας, πόλιν οἰκομένην *to Peltæ, an inhabited city* (XA.1.2¹⁰).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάρρος καὶ φόβος, ἄρρονε ξυμβόλῳ *daring and terror, unintelligent advisers* (PTim.69^d).

624. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive: ὀπισθοφύλακες λοχαγοὶ *rear-guard captains* (XA.4.7^s). Such an appositive may be placed between the article and its substantive (666 a): ὁ Εὐφράτης ποταμός *the river Euphrates* (XA.1.4¹¹), οἱ Ἕλληνες πελτασταὶ *the Greek targeteers* (XA.6.5²⁶).

b. DESCRIPTIVE APPPOSITION: the appositive describes something just named: ἡ ἡμετέρᾱ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* (Ae.3¹³⁴).

c. DEFINITIVE APPPOSITION: the appositive definitely expresses something which has been vaguely indicated: ὁ θάνατος τυγχάνει ὡν δυοῖν πράγματων διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος *death is a separation of two things, the soul and the body* (PGo.524^b).

d. PARTITIVE APPPOSITION: the appositive is related to its substantive as the part to the whole: λῦπαι αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ πονηραὶ *pains are, some good, others evil* (PGo.499^e), αἱ τέχναι καὶ αὐτῆς ἐκάστη ἔργον ἐργάζεται *the arts work each one its own work* (PRp.346^d), ὅστοι ἄλλος ἄλλα λέγει *these say, one one thing another another* (XA.2.1¹⁵).

625. The following are peculiar uses of appositives :

a. Words denoting station or condition are often connected with ἀνὴρ *man* or ἄνθρωπος *person*, the former implying respect, the latter contempt: ἄνδρες δικασταὶ *judges*, *liter. juror-men*, cf. gentlemen of the jury (D.29¹), ἄνθρωπος γόης *a mountebank fellow* (Ae.2¹⁵³).

b. In Homer, the demonstrative ὃ δέ, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: οἱ δ' ἀντίοι ἔγχ' ἄειραν Τρῶες *but they in opposition raised their spears, the Trojans* (Υ 773), τὸ δ' ὑπέρπματο χάλκεον ἔγχος *but it flew over him, the brazen spear* (X 275). With ὃ μὲν, this is much less often the case.

c. HOMERIC CONSTRUCTION OF THE WHOLE AND PART.—To words denoting *person*, in the accusative or dative, Homer often adds an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: Διῷπτιν οὐτασεν ὤμον *he wounded Deïopites in the shoulder* (Λ 420), καὶ δ' ἄχος οἱ χυτο μῦριον ὀφθαλμοῖσιν *excessive grief o'erspread (him the eyes) his eyes* (Υ 282), ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; *what manner of saying has escaped the fence of thy teeth?* (Δ 350), ἄδος τέ μιν ἵκετο θυμόν *and satiety came to his spirit* (Λ 88).

626. APPPOSITION TO A SENTENCE.—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative*:

ἐμέθυον, ἰκανὴ πρόφασις *I was drunk—a sufficient excuse* (Philem.iv.62), εὐδαιμονοίης, μισθὸν ἡδίστων λόγων *mayst thou be happy, a reward for sweetest words* (EEl.231).

a. The word is put in the nominative, as not depending in construction upon any other word (708). When put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb: εὐδαιμονοίης (εὐδαιμονίαν), μισθόν, etc.

b. Neuter words often used in apposition with a sentence, are σημεῖον *eign*, γεκμήριον *evidence*, κεφάλαιον *chief point*, τὸ μέγιστον *the greatest thing*, τὸ ἐναντίον *the contrary*, τὸ λεγόμενον *the common saying*, τὸ τῆς παροιμίας *the expression of the proverb*, αὐτὸ τοῦτο *this very thing*, ταὐτὸ τοῦτο *this same thing*, δυοῖν θάτερον *one of two things*, ἀμφοτέρον or ἀμφοτέρα *both*, etc. Such words commonly precede the sentence: καὶ τὸ μέγιστον, ἐφοβεῖτο ὅτι ὀφθῆσε σθαὶ ἐμελλε and—*more than all—he was afraid, because he was likely to be seen* (XC.3.1¹), τὸ λεγόμενον, κατόπιν ἑορτῆς ἤκομεν; *are we come too late for a feast, as the saying is?* (PGo.477^a), δυοῖν θάτερον, ἢ οὐδαμοῦ ἐστὶ κτήσασθαι τὸ εἰδέναι ἢ τελευτήσασιν *one or the other must be true, either nowhere can we attain to knowledge, or after we are dead* (PPhaed.66^e).

Pronouns of Reference.

627. The relative agrees with its antecedent in number and gender :

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν σάτυρον θηρεῖσαι *here was a spring, by which Marsyas is said to have caught the satyr* (XA.1.2¹³).

a. If the relative is subject of a sentence, its verb takes the person of the antecedent : ἡμεῖς οἱ τοῦτο λέγομεν *we who say this*.

For omission of the antecedent, incorporation, etc., see 994–996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616):

περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων *concerning war and peace, which have the greatest power in the life of men* (I.8²), ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν *delivered from wars and dangers and trouble, in which we have now become involved with one another* (I.8²⁰).

629. A relative, referring to a collective, may be in the plural :

παρέσται ὠφέλιᾶ οἱ τῶνδε κρείστους εἰσὶ *an auxiliary force will be at hand, who are more effective than these* (T.6.80), τὸ Ἀρκαδικὸν ὀπλιτικόν, ᾧ ἤρχε Κλεάνωρ *the Arcadian heavy-armed force, whom Cleanor led* (XA.4.8¹⁸).

a. A singular antecedent may suggest a class of persons, and may thus have a relative in the plural : θησαυροποῖς ἀνὴρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος *a money-making man, just those whom the multitude praise* (PRp.554^a).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number : ἀσπάζεται πάντας, ὃς ὦν περιτυγχάνη *he embraces all men, whatsoever one he falls in with* (PRp.566^d).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine : τυραννίδα θηρᾶν, ἃ πλήθει χρήμασιν θ' ἀλίσκεται *to pursue despotic power, (a thing) which is captured through numbers and wealth* (Sot.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun : ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἔμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire* (PPhaedr.255^c).

a. The relative may even agree with a predicate-noun belonging to the antecedent : οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἀδίκων πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται *rhetoric can never be an unjust thing, since it (rhetoric) is always making its discourses about justice* (PGo.460^e).

632. The rules in 627–630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun : αὕτη ἐστὶν ἄνοια (for τοῦτό ἐστιν ἄνοια) *this is folly*, ἵδε ἀρχὴ τῆς ὁμολογίας, ἐρῆσθαι ἡμῶς αὐτοῦς *this is a beginning of agreement, to question one another* (PRp.462^a).

OTHER PECULIARITIES IN THE USE OF NUMBER AND GENDER.

633. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν).—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς *the army provided food for itself, by slaughtering the oxen* (XA.2.1⁶), ταῦτ' ἔλεγεν ἡ μιὰ αὕτη κεφαλὴ, ἐξεληλυθὼς *thus spake this abominable person, having come out* (D.21¹¹⁷); or a pronoun of reference: θανόντων ἐπὶ τὰ γενναίων τέκνων οὓς ποτ' Ἀργείων ἀναξ Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: ὦ περισσὰ τιμηθεὶς τέκνον *O greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive *implied* in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest* (PAr.29^d), οἰκίᾳ ἡ ὑμετέρᾳ οἱ χρήσθε *(your house) the house of you, who use, etc.* (XC.5.2¹⁵).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινοπέων ἀποίκους *they came to Cotyora, colonists of the Sinopeans* (XA.5.5³), Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὧν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of them, i. e., of the Corcyreans* (T.1.136).

634. DUAL AND PLURAL.—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεᾶνίσκω *two young men ran up* (XA.4.3¹⁰), ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους *they both burst into laughter on looking at one another* (PEuthyd.273^d).

635. PLURAL FOR SINGULAR.—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: ταῦτα (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: πολεμητέα ἦν (things were to be done in war) *it was necessary to make war*, πλοιμώτερα ἐγένετο (things became more favorable to navigation) *navigation became more advanced* (T.1.8), ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to keep off the Locrians* (T.4.1).

636. The plural of abstract substantives expresses repeated instances of the quality: ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι *to me thy (often repeated) good fortune is not pleasing* (Hd.3.40).

a. Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνᾳς ἐδίδασαν *they taught him (the arts of) horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): χάλα τοκεῦσιν εἰκότως θυμολύμοις *forgive a parent justly indignant*, as all such have a claim to indulgence (EHec.403).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: ἡμεῖς δεινοὶ τὰ τοιαῦτα ἤμεν *I was* (we were) *skilled in such practices* (XM.1.2⁴⁶).

a. This occurs frequently in poetry, sometimes with abrupt change of number: ἥλιον μαρτυρέμεσθα, δρῶς' & δρᾶν οὐ βούλομαι *I call the sun to witness, doing what I would fain not do* (EHf.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): πεσοῦμεθ', εἰ χρή, πατρὶ τῶμαρούμενοι *I (Electra) will fall, if need be, in avenging my father* (SEl.399).

638. SINGULAR FOR PLURAL.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. MASCULINE FOR PERSON IN GENERAL.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

τῶν εὐτυχοῦντων πάντες εἰσὶ συγγενεῖς *all (persons) are kinsfolk of the prosperous* (MMon.510), ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ, εἴθ' ἡ γυνή, οὗτος καὶ πλείον φέρεται τοῦ ἀγαθοῦ *whichever is the better, whether the man or the woman, he receives also more of the good* (XO.7²⁷).

ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate-adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: εὖ ποιεῖς *thou dost well*, πολὺ κάλλιστος *much the handsomest*, μάλ' ἀσμένως *right gladly*.

a. In the attributive position (636 a) an adverb may serve as an adjective; see 600.

Degrees of Comparison.

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with ὥς or ὥστε: τὸ ὕδωρ ψυχρὸν ὥστε λούσασθαι ἐστὶν *the water is (too) cold for bathing* (XM.3.13³).

643. COMPARATIVE.—The comparative degree may be followed by ἢ *than*, or by the genitive: μείζων ἢ ἐγὼ or μείζων ἐμοῦ *taller than I*.

a. When ἢ is used, the objects compared are usually in the same case: χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους *to consider money of more value than friends* (PCr.44°); and this is always so when they are connected with the

same verb. The word after *ἤ* may, however, be the subject of a new verb, expressed or understood: *ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἷός* *son of a man more powerful than I am* (XC.5.2²⁸); yet even this is sometimes attracted into the case of the preceding word: *ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν* *they have been rescued from greater perils than these* (T.7.77).

b. The genitive is freely used in cases where *ἤ*, if used, would be followed by a nominative or accusative: *νεώτερος σοῦ εἰμι* (= *ἢ σὺ*) *I am younger than you*; much less freely, where *ἤ* would be followed by some other case, or by a preposition: *ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων* (= *ἢ ἐτέροις*) *it is permitted to us rather than to others* (T.1.85), *βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς* (= *ἢ εἰς τὴν ἀρετὴν*) *to look at skill more than at courage* (Arist. Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἵπικὸν κτησάμεθα μὴ χεῖρον τούτων* *if we should raise a cavalry-force not worse than theirs* (XC.4.3⁷), *παρόικησις ἐπικινδυνωτέρᾳ ἐτέρων* *a proximity more dangerous than that of other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself *under other circumstances*. The subject is generally strengthened by *αὐτός*. Thus *δυνατώτεροι αὐτοὶ ἑαυτῶν ἐγίνοντο* *they grew more powerful than before* (T.3.11), *αὐτοῦ ἐωυτοῦ ῥέει πολλῶ ὑποδεέστερος* *it (the Nile in winter) runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: *ἔν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὧν* *where he is (best of himself) at his best* (Efr.183), *τῇ εὐρυτάτῃ ἐστὶ αὐτῇ ἐωυτῆς* *where it (the Caspian) is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) *ἤ* is always used, and *both* are put in the comparative: *στρατηγῶι πλείονες ἢ βελτίονες* *generals more numerous than good* (ArAch.1078), *συνομώτερον ἢ σαφέστερον διαλεχθῆναι* *to discourse more briefly than clearly* (I.6²⁴).

646. The comparative has a peculiar use before *ἢ κατὰ* (*quam pro*) with the accusative: *νομοθέτης βελτίων ἢ κατ' ἄνθρωπον* *a lawgiver better (than according to man) than consists with man's nature* (XM.4.4²⁴), *μείζω ἢ κατὰ δάκρυα πεπονθότες* *having suffered misfortunes too great for tears* (T.7.75).

a. For *ἢ ὥστε* etc., with infinitive after a comparative, see 954.

647. *ἤ* is sometimes omitted when the neuter *πλέον* (*πλεῖν*) *more* or *ἐλάττων* (*μείον*) *less* is followed by a numeral: *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους* *they kill not less than 500 of the men* (XA.6.4²⁴). In this construction *πλέον*, *ἐλάττων*, etc., remain unchanged for case and number: *Ἄλυσ οὐ μείον δυοῖν σταδίων* *the Halys a river of not less than two stadia* (XA.5.6³); so sometimes even when *ἤ* is retained: *ἐν πλέον* (= *πλείοσιν*) *ἢ διακοσίοις ἔτεσι* *in more than 200 years* (D.24¹⁴¹).

648. Instead of the genitive or the particle *ἤ*, a preposition is sometimes used with the comparative:

κατεργάσατο αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου *he made a noble death more desirable than (lit. instead of) a shameful life*

(XRl.9¹), *μὴ παῖδας περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου* *do not consider children of more account than* (lit. before) *justice* (PCr.54^b), *χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾱν* *a cold more severe than* (lit. in comparison with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

οἱ σοφώτεροι *the wiser* (those wiser than the rest), *ἁμεινὸν ἔστι ὑπὸ θεοῦ καὶ φρονίμου ἄρχεσθαι* *it is better to be governed by a divine and intelligent being* (PRp.590^d). Note also *νέωτερον* *something new* (more recent than we know already); often in a bad sense, *a calamity*.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very*: *πλείω λέλεκται* *too much has been told* (EAlc.706). So *θᾶσσον* *too soon*, *μᾶλλον* *too much*, etc.

b. But often it gives the force of *rather*, *somewhat*: *γελοιότερον* *rather funny* (PAr.30^e), *ὑπομαργότερος* *a little out of his head* (Hd.6.75).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): *ὁ σοφώτατος τῶν Ἑλλήνων* *the wisest of the Greeks*.

a. But the highest degree among *two* is expressed by the comparative: so *πρότερος* and *πρῶτος*, *ὑσπερος* and *ὑστατος*, *ἐκάτερος* and *ἑκαστος*, are carefully distinguished: *πότερος λέξει πρότερος* *which (of the two) is to speak first* (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: *ἄνθρωπος σοφώτατος* *a very wise man*. In this sense it never has the article.

651. *Strengthened Forms*.—The superlative is strengthened by a prefixed *ὥς* or *ὅτι*, less often *ἥ* (in poetry also *ὅσον* and *ὁπως*): *ἄνδρες ὅτι πλείστοι* (*quam plurimi*) *as many men as possible*.

So *ὥς ἐλαχίστων δεῖσθαι* *to have the very smallest wants*, *ὅτι μάλιστα* *as much as possible*, *ἥ ῥᾶστα* *in the easiest manner*. Sometimes *ὥς* and *ὅτι* are used together: *ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι* *that I should become as good as may be* (PSym.218^d). The adjective pronoun *οἷος* has a similar use: *ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὕντα* *I see that our affairs are not in the very best condition* (Lys.13²³).

a. Sometimes fuller forms of expression are used: thus with *ὥς* and other relatives (but not with *ὅτι*) the verb of *possibility* may be expressed: *διηγήσομαι ὥς ἂν δύνωμαι διὰ βραχυτάτων* *I will state in the briefest terms I am able* (I.21²), *τὰς κόρας σίτῃ ἥ ἂνυστὸν μετριωτάτῃ τρέφουσι* *they feed their girls with an amount of bread as moderate as possible* (XRl.13), *ἦγε στρατιᾶν ὅσον πλείστην ἐδύνατο* *he brought as large an army as he could* (T.7.21).

652. a. *ἐν τοῖς* is sometimes prefixed to the superlative to strengthen it: *ἐν τοῖς πρῶτοι δὲ Ἀθηναῖσι τὸν σίδηρον κατέθεντο* *the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: *ἐν τοῖς πρῶτος*, *ἐν τοῖς πλείστοι*.

b. The superlative may receive emphasis from the numeral εἷς: *πλείστα εἷς ἀνὴρ δυνάμενος ὥφελειν* *being able to render (most aid as one man) aid beyond any other one man* (T.8.68).

c. Sometimes *μάλιστα*, or *πλείστον*, *μέγιστον* is added to the superlative: *οἱ μάλιστα ἀνοητότατοι* *the very stupidest* (PTim.92^a). So *μᾶλλον* is sometimes found with the comparative: *αἰσχυνηροτέρω μᾶλλον τοῦ δέοντος* *bashful more than they ought to be* (PGo.487^a).

For comparison by means of *μᾶλλον* and *μάλιστα* see 256.

THE ARTICLE.

‘Ο in Poetry.

653. The word *ὁ, ἡ, τό* was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative: *εἶος δὲ τῷ πολέμιζε* *while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: *οἱ ἄλλοι* *the others*, *τὰ ἐσσόμενα* *the things about to be*, *τὸ πρὶν* *formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For *ὁ, ἡ, τό* as a *relative* pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

‘Ο as a Demonstrative.

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before *μέν* and *δέ*; and usually in *contrasted* expression, *ὁ μὲν . . . ὁ δέ* *this . . . that, the one . . . the other*:

οἱ μὲν ἐπορεύοντο, οἱ δ’ εἶποντο *these (the Greeks) marched on, and those (the Persians) followed* (XA.3.4¹⁶).

a. Often no particular person is meant: *one . . . another, some . . . some*; in this use *τις* may be added: *ἔλεγον τοῦ Κύρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρῶτητα, ὁ δὲ τις καὶ τὸ κάλλος* *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1⁴¹).

b. As adverbs, *τὸ μὲν . . . τὸ δέ, τὰ μὲν . . . τὰ δέ* (also *τοῦτο μὲν . . . τοῦτο δέ*), mean *on the one hand . . . on the other, partly . . . partly*.

c. After a preposition, the order is usually changed: *ἐν μὲν τοῖς, εἰς δὲ τὰ*.

d. In late writers (even in Demosthenes), the *relative* is sometimes so used, but only in oblique cases: *πόλεις, αἷς μὲν ἀναιρῶν, εἰς αἷς δὲ τοὺς φυγάδας κατὰγων* *destroying some cities, into others bringing back their exiles* (D.18⁷¹).

e. Very often *ὁ δέ* (without preceding *ὁ μὲν*) means *but he*; in the nominative this almost always refers to a different subject from that of the preceding sentence: *Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ’ ἦλθον* *Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases δ is demonstrative:

a. In *καὶ τόν, καὶ τήν*, before an infinitive: *καὶ τὸν ἀποκρίνασθαι λέγεται and it is said that he answered* (XC.4.2¹³). In the nom., we have *καὶ ὅς, καὶ ἥ, καὶ οἱ* (275 b): *καὶ οἱ ἠρώτων and they asked* (XC.4.2¹³). So *ἦ δ' ὅς, ἦ δ' ἥ* (485).

b. In *τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ*: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for this and that we ought to have done, and this not to have done* (D.9⁸⁵). The nom. *ὅς καὶ ὅς* occurs in *IId*.

c. Rarely before a relative: *ἀρέγεται τοῦ ὃ ἐστὶν ἴσων he aims at that which is equal* (PPhaed.75^b).

d. In *πρὸ τοῦ* (also written *πρὸ τοῦ*) *before this* (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the *superlative*, see 652 a.

‘O as an Article.

656. Used as an article, δ is either *restrictive* or *generic*.

A. RESTRICTIVE ARTICLE.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus *ὁ ἄνθρωπος the man* (distinguished from other men).

So *οἱ ἀγαθοὶ ἄνδρες, the* (particular) *good men*, distinguished from other good men, *ἡ δικαιοσύνη Κύρου the justice of Cyrus*, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As *well known*: *οἱ Τρῶες τὰ δέκα ἔτη ἀντεῖχον the Trojans held out during the ten years*, the well known duration of the siege (T.1.11).

b. As the *usual* or *proper* thing under the circumstances: *γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί be it mine to return the* (proper) *thanks to a father* (Chaer.Fr.34).

c. As a *specimen of its class*, selected at pleasure. In this use, the article may often be rendered by *a* or *each*: *ἔδωκε τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ he gave three half-darics a month to each soldier*, lit. the month to the soldier (XA.1.3²¹). This use approaches very closely to the *generic* article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδω Cyprus leaped down from his chariot, and put on his breastplate (XA.1.8³).

659. B. GENERIC ARTICLE.—The generic article marks a whole class of objects as distinguished from other classes: thus *ὁ ἄνθρωπος man* as such, distinguished from other beings, *οἱ γέροντες the old*. It must often be left untranslated in English.

So *οἱ ἀγαθοὶ ἄνδρες good men* as a class, distinguished from bad men, *ἡ δικαιοσύνη justice*, *ἡ ῥητορικὴ rhetoric*.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέας *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*. οὔτε πατὴρ οὔτε μητὴρ φέιδεται *he spares neither father nor mother* (PPhil.15^e), more forcible than *his father, his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the* (particular) *god*.

c. Βασιλεὺς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἄστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *country*, γῆ *land*, θάλασσα *sea*,—δεξιὰ, ἀριστερά, *right, left hand*, δεξιόν, εὐώνυμον (κέρας), *right, left wing*, μέσον *center*—ἡμέρα *day*, νύξ *night*, ἕως *morn*, ὕρθρος *day-break*, δεῖλη *afternoon*, ἑσπέρᾳ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἄστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρυ *to the* (spear-side) *right*, παρ' ἀσπίδα *to the* (shield-side) *left*, εὐώνυμον εἶχον *they held the left wing*, ἅμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὅφ' ἔω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἄγρους τοὺς ἑαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES.—Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὐβοία ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶᾱ Κῦρος τὸν Κλέαρχον ἔχειν *their soldiers, who had gone to Clearchus, Cyrus allowed* (the said) *Clearchus to retain* (XA.1.4ⁱ); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article οἱ Πλάτῳνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: ὑποστάντες Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve in number, there were absent* (the part) *three* (XH.7.5¹⁰), τὰ δύο μέρη *two thirds*. i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: *μη ἐρεῖς ὅτι τὰ δώδεκά ἐστι δις ἕξ; will you say that (the) twelve is twice six?* (PRp.337^b).

c. When it is an approximate *round number*: *ἔμειναν ἡμέρας ἅμφὶ τὰς τριάκοντα they staid about thirty days* (XA.4.8²²).

665. Note the phrases *οἱ πλείστοι the most numerous part, the largest number, οἱ πλείονες (the more numerous part) the majority*, and with much the same meaning *οἱ πολλοί (the numerous part) the larger number*, often used for the democratic mass; cf. *οἱ ὀλίγοι the oligarchs*. Also *τὸ πολὺ the great part*.

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς the father's house*, yet often *ἡ οἰκία τοῦ πατρὸς*.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles *μέν, δέ, γέ, τέ, γάρ, δέ, οὐν*, and in Herodotus, *τις: τῶν τις Περσέων one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: *ὁ ἀγαθὸς ἀνὴρ the good man*.

So *ἡ προτέρᾳ ὀλιγαρχίᾳ the earlier oligarchy* (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχίᾳ the earlier oligarchy* (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή the daily food*.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπὸ τούτου βλασφημίαι εἰρημέναι the slanders uttered by this man* (D.18¹²⁶), *ὁ κατειληφὼς κίνδυνος τὴν πόλιν the danger which has overtaken the state* (D.18²²⁰).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: *τὸ Κοτύλαιον ὀνομαζόμενον ἕρος the mountain called Cotylæum* (Ae.3⁸⁶).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: *ὁ ἀνὴρ ὁ ἀγαθός*.

οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν the Chians threw down their wall, the new one (T.4.51), *ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου in the expedition with Cyrus* (XA.5.1¹).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: *τί διαφέρει ἄνθρωπος ἄκρατης θηρίου τοῦ ἀμαθεστάτου; how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5¹¹).

669. ARTICLE WITH PREDICATE-NOUNS. — The predicate-noun, in general, is without the article : *ἄνθρωπος εἶ thou art a man*. Hence we may distinguish subject and predicate in sentences such as *προδότης ἦν ὁ στρατηγός the general was a traitor*.

a. But if the predicate-noun is definite, meaning *the individual or the class*, it has the article : *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην calling Dexippus the (notorious) traitor* (XA.6.6¹), *οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοί the enactors of the laws are the weak men and the multitude* (PGo.483^b).

670. PREDICATE POSITION OF ADJECTIVES. — A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them : *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός the man is good*. This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an *assertion* (594 rem.): *ψιλὴν ἔχων τὴν κεφαλὴν having his head bare* (XA.1.8⁶), *ἰδρῶντι τῷ ἵππῳ with his horse sweating* (XA.1.8¹), *διὰ φιλίας τῆς χώρας ἀπάξει he will conduct us back* (through the country being friendly) *through the country which will then be friendly* (XA.1.3¹⁴). For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE. — The adjectives *μέσος*, *ἄκρος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject :

μέση ἡ χώρα or *ἡ χώρα μέση the middle of the country*, but *ἡ μέση χώρα the middle country* (between other countries); *ἔσχατον τὸ ὕψος* or *τὸ ὕψος ἔσχατον the end of the mountain*, but *τὸ ἔσχατον ὕψος the last mountain* (of several mountains); *ἄκρῃ ἡ χεὶρ* or *ἡ χεὶρ ἄκρῃ the point of the hand*. — In like manner, *ἡμῖς ὁ βίος* or *ὁ βίος ἡμῖς half of the life*.

672. ARTICLE WITH *πᾶς* AND *ὅλος*. — The adjective *πᾶς* (strengthened *ἅπας*, *σύμπας*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται all the citizens*, individually, but *οἱ πάντες πολῖται the whole body of citizens*.

a. With numerals *οἱ πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες there crossed over to the island about six hundred in all* (T.3.85).

b. Without the article, *πάντες πολῖται all citizens*, *πάσῃ προθυμίᾳ with all zeal*. But *πᾶς* in the singular without the article often means *every*: *πᾶς ἀνὴρ every man*.

c. Similarly, *ὅλος whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη the city as a whole*, *ἡ ὅλη πόλις the whole city*; without article, *ὅλη πόλις a whole city*.

673. ARTICLE WITH PRONOUNS. — Substantives with *ὁδε*, *οὗτος*, *ἐκείνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὁδε ὁ ἀνὴρ this man*, *τὰ πράγματα ταῦτα these affairs*.

a. The same is true of *ἄμφω*, *ἀμφοτέρους both*, *ἐκάτερος each* (of two), *ἐκαστος each* (of several): *ἐκάστη ἡ ἀρχή each magistracy*. But with *ἐκαστος* the article may be omitted: *καθ' ἐκάστην ἡμέραν every day*.

b. Genitives of *personal* pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἐμαντοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity* (PPol.297^e), ἡ πάλαι ἡμῶν φύσις *our old nature* (PSym.189^d).

674. With ὅδε, οὗτος, and ἐκεῖνος, substantives omit the article in certain cases; thus often proper names: Καλλίστρατος ἐκεῖνος *that well-known Callistratus* (D.18²¹⁹); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate*: κίνησις αὕτη μέγιστη δὴ τοῖς Ἕλλησιν ἐγένετο *this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: μίασμα τοῦτο *this stain* (SAnt.1042).

For the article with αὐτός, see 679, 680.

675. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

676. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστόν· τὸ τί; *A. A queer thing is happening to him. B. (The what) What is it?* (ArPax 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺ ἡμῶν· παρὰ τίνας τοὺς ἡμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?* (PLys.203^b).

PRONOUNS.

677. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*: καὶ σὺ ὄψει αὐτόν *thou also wilt see him*. When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun οὗ, οἱ, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of αὐτός are used as a personal pronoun (682).

INTENSIVE PRONOUN.

678. The intensive pronoun αὐτός has three meanings, (1) *same*, (2) *self*, (3) *him, her, it*.

679. With preceding article (attributive position, 666 a) αὐτός means *the same*, Lat. *idem*: ὁ αὐτός ἀνὴρ *the same man*.

a. In Homer, αὐτός without the article may mean *the same*: ἦρχε δὲ τῷ αὐτῇν ὁδὸν ἵνπερ οἱ ἄλλοι *and he led him the same way that the others had gone* (θ 107).

680. Αὐτός is emphatic (*himself, myself, etc., Lat. ipse*) :

1. In the predicate position (670) with a substantive : αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*.

a. So, too, when the substantive has no article : αὐτὸς Μένων *Meno himself*.

2. When standing alone in the nominative : αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case :

Βρᾶσίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (T.4.78), εἰ οἶόν τέ ἐστιν ἀμελεῖ αὐτὸν ὅντα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible for one who is careless himself to make others careful* (XO.12¹¹).

681. The emphatic αὐτός has various shades of meaning : ἐπιστήμη αὐτῇ *knowledge in itself* (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19¹⁸), ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολλὴν κρείσσων εἶναι *I believe our city by itself (alone) to be much superior in strength* (T.6.37), ἔξει γὰρ αὐτά *for this will come to light of itself* = of its own accord (SOT.341). For αὐτοῖς τοῖς ὄπλοις and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the abstract idea of a thing : αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.363^a).

b. Αὐτός is used, by a peculiar idiom, with ordinal numerals : ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general (himself third) with two associates* (T.4.42).

c. Αὐτός is said of the master by a slave or a pupil : αὐτὸς ἔφη *the master* (Pythagoras) *said it*, ἀνοίγεται τις δώματ'· αὐτὸς ἔρχεται *open the house somebody; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῷ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns : *him, her, it* : ἐγὼ αὐτὸν εἶδον *I saw him*.

Κόρυς παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πύθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4²).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

REFLEXIVE PRONOUNS.

683. The reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence : γνῶθι σεαυτόν *know thyself*.

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb; they are then said to be *indirect reflexives* :

τὰ ναυῶγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* (T.2.92), ἐβούλετο ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*

(XA.2.5²⁹), *τούτων ἤρξε Κύρος οὐχ ἑαυτῷ ὁμογλώττων ὄντων* *Cyrus became ruler of these, though they were not of the same tongue with him* (XC.1.1⁵), *ἡγεῖ αὐτὰς ἐπισημίους εἶναι σεαυτῷ* *you think that they are hurtful to you* (XM.2.7³).

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: *ἀπὸ σεαυτοῦ ᾧ σε διδάξω* *from yourself I will instruct you* (ArNub.385), *τὸν κωμάρχην ὥχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτας* *Xenophon went conducting the governor of the village to his own people, the governor's, not Xenophon's* (XA.4.5³⁵). The real office of the reflexives is to *emphasize the identity* of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: *δοκῶ μοι ἀδύνατος εἶναι* *I (seem to myself to be) think that I am unable* (PRp.368^b).

a. So αὐτοῦ, αὐτῷ, etc., may take the place of ἑαυτοῦ, ἑαυτῷ, etc., as *indirect* reflexives, but not as *direct*: *λέγουσιν ὅτι μεταμέλῳ αὐτοῖς* *they said that they were sorry*, *liter.*, that it repented them (XA.5.6³⁶).

b. As subject of the infinitive, ἐμέ, σέ, are commonly used, not the reflexives: *ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι* *I dare say that both you and I think it worse to wrong than to be wronged* (PGo.474^b).

685. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic almost always used as *indirect* reflexives; but οὗ and εἰ are rare in Attic prose, and οἱ is seldom emphatic: *ἐγκλήματα ποιοῦμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν* *bringing charges, that they might have the greatest possible color for making war* (T.1.126), *λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας* *Apollo is said to have playd Marsyas, when contending with him* (Apollo) *in skill* (XA.1.2⁸).

a. In Homer, εἰ, οἱ, etc., when used as personal pronouns (= Att. αὐτοῦ, αὐτῷ, etc.), are *enclitic*; when *direct* reflexives (= ἑαυτοῦ, etc), they are *orthotone*: *αὐτόματος δέ οἱ ἦλθε Μενελάος* *but Menelaus of his own accord came to him* (B 408); but *τὸν κρῖν ἀπὸ ἑο πέμπε θύραζε* *the ram he sent from himself out at the door* (ι 461). As *indirect* reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms εἰ, οἱ are never *direct* reflexives nor *orthotone*. For σφίσι and σφί, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοῦς* *we must question ourselves* (PPhaed.78^b). In Hm. the possessive pronoun ὅς (ἐός) has a similar use: *οὗτοι ἔγωγε ἥς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι* *I can look on nothing sweeter than mine own land* (ι 28).

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, ἀλλήλων, ἀλλήλοισι, etc.: *ἡμῖν αὐτοῖς διαλεξόμεθα* *we shall converse (with ourselves) with one another* (D.48⁶).

687. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυνε καὶ ἐμὲ αὐτὸν ἔβρισε *he disgraced my children, and insulted me myself* (Lys.1⁴), *αὐτῷ ταῦτα σοὶ δίδωμι* *to thee thyself do I give these things* (EHec.1276).

a. Instead of εἰ αὐτόν, etc., in the third person, αὐτόν alone is used: *λήψεται αὐτόν καὶ γυναῖκα* *he will take the man himself and his wife* (XA.7.8⁹).

b. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as ἐ αὐτόν, οἱ αὐτῶ, σοὶ αὐτῶ, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it αὐτός in agreement with the subject:

αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου *they marched by themselves* (XA.2.4¹⁰), τὸν σοφὸν αὐτὸν αὐτῶ μάλιστα δεῖ σοφὸν εἶναι *the wise man must be wise especially for himself* (PHipp.Maj.283^b).

a. The two pronouns are separated by a preposition: φαίνεται τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖν *some things the soul appears to survey by itself* (PTheat.185^d); but not, usually, by the article: καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν *he has overthrown his own dominion* (Ac.3²³³).

POSSESSIVE PRONOUNS.

For the article with a possessive pronoun, see 675. For the article used instead of an unemphatic possessive pronoun, see 658.

689. Instead of the possessives ἐμός, σός, the genitives of the personal pronouns μου, σου (enclitic, not ἐμοῦ, σου) are often used; less often ἡμῶν, ὑμῶν, for ἡμέτερος, ὑμέτερος. These genitives take the predicate position (670): εἶδον τοῦ νιόν σου or εἶδον σου τὸν νιόν *I saw thy son*.

690. For the third person, *his, her, its, their*, the genitives αὐτοῦ, αὐτῆς, αὐτῶν (682), in the predicate position, are always used in Attic (ὅς and σφέτερος being reflexive): παρὰ τὴν δόξαν αὐτοῦ *contrary to his expectation* (XA.2.1¹⁸).

a. In Ionic εἷ and σφέων can be used. And in Hm. ὅς (or ἐός), though usually reflexive, is sometimes a simple possessive: τὴν ποτε Νηλεὺς γῆμεν ἐὼν διὰ κάλλος *whom of yore Nelcus wedded by reason of her beauty* (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: ἡ ὑμετέρᾳ τῶν σοφιστῶν τέχνη *the art of you the sophists* (PHipp.Maj.281^e), τὰμὰ δυστήνου κακά *the ills of me, unhappy one* (SOc.344), ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν *if your own mind is offended* (β 138).

692. Possessive pronouns are reflexive (*my own, his own, etc.*) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of ὅς and σφέτερος, but ὅς is poetic only:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property* (D.53¹²), Βοιωτοὶ μέρος τὸ σφέτερον παρέχοντο *the Boeotians furnished their contingent* (T.2.12), ψαύσας ἀναιροῖς χερσὶν ὦν παίδων *having caressed his daughters with groping hands* (SOc.1639).

2. The possessives strengthened by αὐτοῦ, αὐτῆς, αὐτῶν (691); but with the singular possessives ἐμός, σός, ὅς, this is poetic only:

πολέμοι ἐσμεν τοῖς ἡμετέροις αὐτῶν φίλοις *we are foes to our own friends* = *nostris ipsorum amicis* (XA.7.1²⁹), τὰ σφέτερ' αὐτῶν εὖ τίθεσθαι *to get their own affairs into good condition* (I.20¹⁵).

3. The genitives of the reflexive pronouns, ἐμαυτοῦ, -ῆς, σεαυτοῦ, -ῆς, ἐαυτοῦ, -ῆς, ἐαυτῶν, in the *attributive* position: μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα *he sent for his own daughter* (XC.1.3¹).

a. This is the only way of expressing *his own* in prose. Observe that the forms ἡμῶν αὐτῶν, etc., are hardly ever so used. Thucydides has occasionally σφῶν (in the *predicate* position) for ἐαυτῶν.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

693. Summary of Possessive Forms (those in parentheses are poetic).

I. Not reflexive.

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὑμέτερος	ὑμῶν
his, her	(ὅς Hm., rare)	αὐτοῦ, -ῆς (εὖ Hm., rare)	their		αὐτῶν (σφῶν Ionic)

II. Reflexive.

my own	ἐμός	(ἐμός αὐτοῦ, -ῆς)	ἐμαυτοῦ, -ῆς
thy own	σός	(σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς
his, her own	(ὅς)	(ὅς αὐτοῦ, -ῆς)	ἐαυτοῦ, -ῆς
our own	ἡμέτερος	ἡμέτερος αὐτῶν	
your own	ὑμέτερος	ὑμέτερος αὐτῶν	
their own	σφέτερος	σφέτερος αὐτῶν	ἐαυτῶν σφῶν, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: εὐνοία ἡ ἐμή *their good-will to me* (XC.3.1²⁵); so σὴν χάριν (as a favor to thee) *for thy sake* (PSoph.24^{2a}).

DEMONSTRATIVE PRONOUNS.

695. The ordinary demonstrative is οὗτος *this, that*. ὅδε *this* (here) is used of something *near* or *present*; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, sometimes mean *here, there, lo, behold*, calling attention to an object in sight: νῦν τε ὅδε ἐστὶ and *now here he is!* (Hd.1.111), ὁρᾷ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην *lo, I see Iocaste coming from the house!* (Sot.631), οὗτος ὑπισθεν προσέρχεται *there he comes behind us!* (PRp.327^b), νῆες ἐκεῖναι ἐπιπλέουσι *yonder are ships sailing towards us* (T.1.51). 'Those ships' would be αἱ νῆες ἐκεῖναι; see 673, 674.

696. In referring *back*, to an object already mentioned, οὗτος is used; but ὅδε, in referring *forward*, to an object yet to be mentioned: ἔλεξαν ταῦτα *they said this* (before stated), ἔλεξαν τὰδε *they spoke as fol-*

lous. The same distinction exists between *τοιούτος* *such*, *τοσούτος* *so much, many*, *τηλικούτος* *so old, large*, and the corresponding forms in -δε, τοιούσδε, τοσούσδε, τηλικούσδε.

a. Yet *οὗτος*—especially the neuter *τοῦτο*—sometimes refers *forward* to a word or sentence in apposition: *ὥς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται* *that they may not think of this alone, what they shall suffer* (XA.3.1⁴¹). More rarely, *οἷδε* refers back to something before mentioned.

b. *Ἐκεῖνος*, like *οὗτος*, refers back (rarely forward), but implies remoteness, either in space or in thought: *Κύρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος* *Cyrus observes the king and the band around him, some way off, as leader of the opposite army* (XA.1.9²³).

c. Noteworthy is the colloquial phrase *τοῦτ' ἐκεῖνο, τόδ' ἐκείνο* *that's it! there it is!* (literally *this is that* already spoken of or understood).

697. *Οὗτος* sometimes repeats the subject or object of a sentence with emphatic force: *ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος* *the man who furnished the seed, he is responsible for what grew from it* (D.18¹⁵⁹).

For *καὶ ταῦτα* *and that* with omitted verb, see 612 a.

698. *Οὗτος* is sometimes used in addressing a person: *οὗτος, τί ποιεῖς;* *you there, what are you doing?* (ArRan.198).

RELATIVE PRONOUNS.

699. The ordinary relatives (*ὅς, ὅσος, οἷος*, etc.) are often used where the antecedent is *indefinite*: *πείθονται οὗς ἂν (= οὓστινας ἂν) ἡγῶνται βελτίστους εἶναι* *they obey (those, any) whom they think to be best*.

a. But the indefinite relatives (*ὅστις, ὅπόσος, ὅποιος*, etc.) are not used where the antecedent is *definite*. Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: *ἐπεθύμησε Πολυκράτεια ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε* *he desired to destroy Polyocrates, (as being a person) on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For *ὅς* demonstrative, see 275 b and 655 a and b.

700. INTERROGATIVES.—The interrogatives (pronouns and adverbs, 282-3) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): *ἡρώτῃ ὁ τι βούλονται* *he asked what they wanted* (XA.2.3⁴).

For peculiarities of interrogative sentences, see 1010 ff.

701. INDEFINITE PRONOUNS.—The pronoun *τις, τι*, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. *Τίς* may express indefiniteness of *nature*; 'a sort of': *ὁ σοφιστὴς ἡρέθη ἔμπορός τις* *the sophist has been found to be a sort of trader* (PSoph.231^d).

a. So with adjectives and numerals it implies hesitancy or reservation: *μὴ βλάξ τις καὶ ἡλίθιος γένωμαι* lest I should come to be a sort of dull and simple fellow (XC.1.4¹²), so *τοιαῦτ' ἅπαντα* things of some such kind (PSym.174^d), *μέγας τις* of some magnitude (PGo.481^b), *ἐν τινὶ βραχεῖ χρόνῳ* in a pretty short time (PLg.698^d), *τριάκοντά τινας ἀπέκτειναν* they killed some thirty (T.8.73), *ὀλίγοι τινές* some few (XH.6.1⁵).

b. So *τι* with adverbs: *σχεδόν τι* pretty nearly (T.3.68), *οὐ πᾶν τι ἀσφαλές* not altogether safe (XA.6.1²⁶).

703. *Πᾶς τις, ἕκαστός τις*, denote every one, each one, taken at pleasure. *Τις* in the singular has sometimes a general pluralising sense, like French *on* or German *man*: *χρὴ δειπνῆν ὃ τι τις ἔχει* whatever (every) one has, he must make a dinner of it (XA.2.2⁴).

a. *Τις* sometimes means somebody (or something) of importance: *ἡῦχαις τις εἶναι* thou didst vaunt thyself to be somebody (EEI.939), *λέγειν τι* to say something (to the point); so *οὐδὲν λέγειν* to say nothing (sensible).

704. *Ἄλλος* other, rest, is often put first, the particular thing to which it is in contrast being named afterwards:

τά τε ἄλλα ἐτίμησε καὶ μύριους ἔδωκε δᾶρεικούς he gave me ten thousand darics, besides honoring me in other ways (XA.1.3³), *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προέμπει* with the rest of the army he kept quiet, but sends forward a hundred peltasts (T.4.111).

a. *Ἄλλος ἄλλο* and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. *Ἄλλος* and *ἕτερος* have sometimes an *appositive* relation to their substantives, in which they may be rendered *besides*: *οἱ πολῖται καὶ οἱ ἄλλοι ξένοι* the citizens and (the others, foreigners) the foreigners beside (PGo.473^e), *γέρον χωρεῖ μεθ' ἑτέρου νεανίου* an old man comes with (a second person, a young man) a young man beside (ArEcl.849).

THE CASES.

NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are :

a. As subject of a finite verb (601): *Κῦρος βασιλεύει* Cyrus is king.

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject: *ἐγὼ στρατηγός εἰμι* I am general.

707. NOMINATIVE FOR VOCATIVE.—The nominative is often used for the vocative in address, especially in connection with *οὗτος* (698): *ὁ Ἀπολλόδορος οὗτος, οὐ περιμενεῖς*; you Apollodorus there, will you not stay? (PSym.172^a).

a. A nominative with the article may be used as appositive to a vocative: ὦ ἄνδρες οἱ παρόντες *you gentlemen who are present* (PProt.337^c).

b. The nominative is used in exclamations *about* a person (not addressed to him): σχέτλιος *rash man!* (E 403), ὦ μῶρος *O foolish woman!* (EMed.61).

708. NOMINATIVE INDEPENDENT.—The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*; and sometimes even when they are part of a sentence: προσέληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σὺκοφάντης *he obtained the common appellation of the vile, 'sycophant'* (Ae.299), παρηγγυᾷ ὁ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγμών *Cyrus gave out, as pass-word, 'Zeus, our ally and leader'* (XC.3.35^b).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed, but sometimes it is wanting: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, men of Athens* (PAp.30^c), ἀκούεις, Αἰσχίνη; *hearest thou, Aeschines?* (D.18^{1,2}).

ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification and Adverbial accusative.*
4. *Accusative of extent, and of the Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.

For the accusative absolute, see 973.

711. The DIRECT OBJECT of a transitive verb is put in the accusative: τὸν ἄνδρα ὁρῶ *I see the man.*

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

εὖ (κακῶς) ποιεῖν τινα *to do good (ill) to one*, εἰδ (κακῶς) λέγειν τινα *to speak well (ill) of one*, ὀμνῦναι τοὺς θεοὺς *to swear by the gods*, μένειν τινα *to wait for one*, φεύγειν τινα *to flee from one*, λανθάνειν τινα *to escape the notice of one*, φυλάττεσθαι τινα *to guard against one* (act. φυλάττειν τινα *to guard one*), αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα *to feel shame before his father*, θαρρῆν τινα *to rely on one*, θαρρῆν τὰς μάχας *to have no fear of the battles*, πλεῖν τὴν θάλασσαν *to sail over the sea*, σιγᾶν, σιωπᾶν τι *to keep silence about something.*

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 735-743 and 764, 2.

b. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τινος *to perceive something*, ἐνθυμεῖσθαι τινος, τι *to consider something*, ἐνοχλεῖν τινα, τινι *to trouble one*, μέμψεσθαι τινα, τινι *to blame one*, ἐπιστρατεύειν τινά, τινί *to war against one* (so, too, other compounds of ἐπί), δεῖ μοί τινος *I have need of something*, poet. δεῖ (χρή) μέ τινος. Especially in poetry, verbs usually intransitive sometimes take a direct object: ἦσθαι or θάσσειν (κεῖσθαι, πηδᾶν) τόπον τινά *to sit (lie, leap) in a place*, χορεύειν τὸν θεόν *to celebrate the god by choral dance*, τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι *the gods rejoice not in the death of the pious* (EHipp 1339).

c. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν *to cross the river*, ἐκβαίνειν τὴν ἡλικίαν *to pass out of the age*, παραβαίνειν τοὺς νόμους *to transgress the laws*, ἀποδεδρακότες πατέρας *having run away from their fathers*.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: ἐπιστήμονες ἦσαν τὰ προσήκοντα *they were acquainted with their duties* (XC.3.3⁹), ἔστι τὰ μετέωρα φροντιστής *he is a student of things above the earth* (PAp.18^b), συνθήκᾳς ἕξαρνος γίγνεται *he denies the agreement* (D.23¹⁷¹), τεθνάναι τῷ φόβῳ Θηβαίων *to be mortally afraid of the Thebans* (D.19⁸¹), σὲ φύξιμος (ἐστὶ) *is able to escape thee* (SAnt.787), εἰ δέ μ' ᾧδ' αἰεὶ λόγους ἐξήρχες ἵψ' γοῦ *always thus begun your addresses to me* (SEL.556), δεσπότῳ γόοις κατάρξω *I will begin with lamentations for my master* (EAnd.1198).

714. ACCUSATIVE OF EFFECT.—Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει ἐπιστολήν *he writes a letter*.

a. Compare in English *break a hole*, as opposed to *break the ice*. So in Greek διώρυχα τέμνειν *to cut a canal*, ὄρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), but τέμνειν τὴν γῆν *to lay waste the land*.

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: πρεσβεύειν εἰρήνην *to negotiate a peace*, i. e. form a peace by acting as ambassador (I.4¹⁷⁷), χορηγῶν παισὶ Διονύσια *celebrating the Dionysia by furnishing a chorus of boys* (D.21⁶⁴), ἥδε τροπὰς καταρῆγγυσι *this (anarchy) causes routs by breaking ranks*, *liter. breaks routs* (SAnt.675).

715. COGNATE-ACCUSATIVE.—This repeats the meaning of the verb in the form of a noun: δρόμον δραμεῖν *to run a race*. It has commonly an *attributive* connected with it.

The cognate-accusative is sometimes called the *implied* object, as being already contained in the verb. Here belong:

a. ACCUSATIVE OF KINDRED FORMATION: τὴν αὐτὴν μάχην μάχεσθαι *to fight the same battle* (XAg.5⁵), τὴν πομπὴν πῆμειν *to conduct the procession* (Lys.13⁸⁰), δουλεῖν δουλείᾳ αἰσχροῦ *to be subject to an infamous servitude* (XM.1.5⁶), ὅς κεν ἀρίστην βουλήν βουλεύσῃ *whoever may give the best counsel* (I 75), ἐτέρᾳ νόσον νοσεῖν *to be sick with another disease* (PAle.ii.159^e), ἐκρίνετο τὴν περὶ

Ὀρωποῦ κρίσιν *he was tried in the suit about Oropus* (D.21⁶⁴), συνέφυγε τὴν φρῆγην ταύτην *he shared in that banishment* (PAr.21^a).

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life* (MMon.186), ἐξῆλθον ἄλλᾱς ἐξόδους *they went on other expeditions* (XH.1.21⁷), πάσας νόσους κάμνουσι *they are sick with all diseases* (PRp.408^e), τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they engaged in the so-called Sacred war* (T.1.112), μεγάλᾱς γραφᾶς διώκειν *to prosecute important suits* (Ant.2a⁵).

REMARK.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus φυλακᾶς φυλάττειν *to stand sentry*, φόρον φέρειν *to pay tribute*, ἀρχὴν ἄρχειν *to hold an office*.

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. QUALIFYING SUBSTANTIVE.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of νικᾶν νίκην) is said νικᾶν μάχην *to conquer in a battle*, νικᾶν Ὀλύμπια *to win a victory at the Olympian games*, and even νικᾶν δίκην *to win a suit* and νικᾶν γνώμην *to carry a resolution*. Similarly ἡττᾶσθαι *to be beaten*. So also (like ἀγωνίζεσθαι ἄγωνα), ἀγωνίζεσθαι πάλην (στάδιον) *to contend in wrestling (a race)*. Also πῦρ ὀφθαλμοῖσι δεδορκῶς *looking (a look of) fire with his eyes* (τ 446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

REMARK.—Still freer is the poetic phrase βαίνειν πόδα *step the foot* (on the analogy of βαίνειν βᾶσιν *step a footstep*): ἐκβᾶς τεθρίππων ἁρμάτων πόδα *having stepped from the four-horse chariot* (EHeracl.802). So also περᾶν, ἐπάσσειν and other verbs.

b. NEUTER ADJECTIVE.—The kindred noun is replaced by a neuter adjective: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν τοῖς πολλοῖς *to have the same pains and the same pleasures with the multitude* (D.18²⁹²), σμικρόν τι ἀπορῶ *I am in some little perplexity* (PTheat.145⁴), τί χρήσεται αὐτῷ; *what use will he make of him?* (ArAch.935), σεμνὸν βλέπεις *you look grave* (EAlc.773).

717. The cognate-accusative is also used in connection with *adjectives*: κακοὶ πᾶσαν κακίαν *bad with all badness* (PRp.490⁴).

718. ACCUSATIVE OF SPECIFICATION.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: ἀλγείν τοὺς πόδας *to have pain in the feet*, Μῦσος τὸ γένος *a Mysian by birth*.

This accusative specifies:

a. The part: τὰ σώματα εὖ ἔχοντες *being well in our bodies* (XM.3.12⁴), τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὕμνατ' *blind thou art in ears, and mind, and eyes* (Sot.371).

b. The property (*nature, form, size, name, number, etc.*): εἶδος κάλλιστος *most beautiful in form* (X.C.1.2¹), ποταμὸς εὖρος δύο πλέθρων *a river of two plethra in breadth* (X.A.1.2²³), ἀπειρον τὸ πλῆθος *infinite in its extent* (PPar.143^a). πρῶτος τὸ ἥθος *mild in disposition* (PPhaedr.243^c).

c. The sphere: τοῦκείνου μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, *liter. as to his part* (EHec.989), οὐ κωλύω τὸ κατ' ἐμέ *on my part I make no objection* (XH.1.6⁵), τὰ περὶ τοὺς θεοὺς εὐσεβοῦμεν *in our relations to the gods we are devout* (I.3²).

REMARK.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. ADVERBIAL ACCUSATIVE.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last (as the end) he said*.

a. Note especially the following common phrases: τοῖδε (τοῦτον) τὸν τρόπον *in this manner*, πάντα τρόπον *in every manner*, ὃν τρόπον *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθεῖαν *(in the straight way) straight-forward, etc.*; cf. 622.—(τὴν) ἀρχὴν *at all*, always with a negative: ἀρχὴν δὲ θηρῶν οὐ πρόπει *it is not meet to chase impossibilities at all*, i. e. not to make even a beginning of it (SAnt.92).—χάριν *for the sake of*, with a genitive: τοῦ λόγου χάριν *for the sake of the argument*, ἐμὴν χάριν *for my sake*.—δίκην *like (in the fashion of)*: πεπληρώσθαι δίκην ἀγγείου *to be filled like a pail* (PPhaedr.235^d).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπὸν *for the rest, for the future (but τοῦ λοιποῦ at some time in the future)*, τυχόν *perhaps*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, ὅσον *as far as*, τί *somewhat (ἐγγύς τι pretty near)*. Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλαίεις; *why art thou weeping?* (A 362), αὐτὰ ταῦτα νῦν ἵκω *for this very reason am I now come* (PProt.310^e), ταῦτ' ἄρ' ἐφυλάττου *ah, that's why you were so cautious!* (ArEq.125).

720. ACCUSATIVE OF EXTENT.—The extent of time and space is put in the accusative.

a. TIME: ἐνταῦθα ἔμεινεν ἡμέρας πέντε *there he remained five days* (X.A.1.2¹¹), αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον *no one who lies escapes detection long* (MMon 547).

b. SPACE: Κῦρος ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (X.A.1.2⁵). Μέγαρον ἀπέχει Συρακοσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν *Megara is not far distant from Syracuse, either by sea or by land*, *liter. no long voyage or journey* (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἐβδόμην ἡμέραν ἡ θυγάτηρ ἐτετελευτήκει

his daughter had died the seventh day (i. e. six days) *before* (Ac.3⁷¹). The pronoun *οὐτοσί* is often added: *ἐξήλθομεν ἔτος τουτὶ τρίτον ἐς Πανάκτον* *we went out two years ago* (this, as third year) *to Punactum* (D.54³).

722. OBJECT OF MOTION.—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: *τὸ κοῖλον Ἄργος βίς* *having gone to hollow Argos* (Soc.378), *καὶ μεν κλέος οὐρανὸν ἵκει* *my fame reaches to heaven* (ι 20), *μνηστῆρας ἀφίκετο* *she came to the suitors* (α 332), *σὲ τὸδ' ἐλήλυθε πᾶν κράτος* *this whole power has come to thee* (SPhil.141).

a. The accusative of a person is used after the conjunction *ὥς* in its meaning *to*: *πορεύεται ὥς βασιλέᾳ* *he goes to the king* (XA.1.2⁴). See 784 a on improper prepositions.

723. ADVERBS OF SWEARING.—*Νή* and *μά* are followed by the accusative (perhaps on account of *δυνῶμι* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always negative: *νή Δία* *by Zeus*, *ναὶ μὰ Δία* *yea, by Zeus*, *μὰ Δία* or *οὐ μὰ Δία* *no, by Zeus*.

a. Sometimes the name of the god is suppressed with humorous effect: *μὰ τὸν—οὐ σύ γε* *not you, by* — (PGo.466^e). Rarely is *μά* omitted after a negative: *οὐ, τόνδ' Ὀλυμπον* *no, by this Olympus* (SAnt.758).

b. The accusative is sometimes found in other exclamations: *οὗτος, ὦ σέ τοι* *you there, ho! you, I mean* (ArAv.274).

Two Accusatives with One Verb.

724. DOUBLE OBJECT.—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking*, *teaching*, *clothing*, *hiding*, *depriving*, and others: *Κύρον αἰτεῖν πλοῖα* *to ask Cyrus for vessels*.

Such verbs are *αἰτῶ*, *ἔρωτῶ* *ask*, *διδάσκω* *teach*, *πείθω* *convince*, *ἀναμνησκω* *remind*, *ἀμφιέννυμι*, *ἐνδύω* *clothe*, *ἐκδύω* *strip*, *κρύπτω* *hide*, *ἀφαιροῦμαι*, *ἀποστερῶ* *deprive*, *σὺλῶ* *despoil*, *πράττομαι* (also *πράττω* or *εἰσπράττω*) *exact*.

Thus *οὐ τοῦτ' ἔρωτῶ σε* *that's not what I ask you* (ArNub.641), *ἤρξατό σε διδάσκειν τὴν στρατηγίαν* *he began to teach you military science* (XM.3.1⁵), *ἔπειθον οὐδέν' οὐδέν' I convinced no one of aught* (AAg.1212), *συμμαχίαν ἀναμνησκοντες τοὺς Ἀθηναίους* *reminding the Athenians of the alliance* (T.6.6), *τὸν μὲν ἑαυτοῦ χίτωνα ἐκείνον ἡμφίεσε* *his own tunic he put on the other boy* (XC.1.3¹⁷), *ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα* *stripping me of the oracular garment* (AAg.1269), *τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός* *he hid from his daughter her husband's death* (Lys.32⁷), *ἀφαιρεῖσθαι τοὺς Ἑλληνας τὴν γῆν* *to deprive the Greeks of their land* (XA.1.3⁴), *τοὺς νησιώτας ἐξήκοντα τάλαντα εἰσέπράττον* *they exacted from the islanders sixty talents* (Ac.2⁷¹).

a. The *passive* of these verbs retains the accusative of the thing: *μουσικὴν παιδευθεῖς* *having been taught music* (PMenex.236^a), *τὴν ὄψιν ἀφαιρεῖται* *he is deprived of his sight* (XM.4.3¹⁴).

725. OBJECT AND COGNATE-ACCUSATIVE.—Many transitive verbs may have, beside the object, a cognate-accusative :

Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην *Melctus brought this impeachment against me* (PAr.19^b), ἔρκωσαν τοὺς στρατιωτὰς τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths* (T.S.75), ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείαν ἔτρεφεν *my father reared me with the training of the boys* (XC.8.3³⁷), Ἦμ. δν περὶ κῆρι φίλει Ζεὺς παντοίην φιλότητα *for whom Zeus felt in his heart all manner of love* (o 245).

a. Here are included verbs meaning to *do anything* to a person and *say anything of* a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1.115), τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd.8.61).

b. Verbs of *dividing* may take this construction: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* (XC.7.5¹³).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρῃς τὰς κρίσεις *to undergo both the trials* (D.24¹³⁴), τύπτεσθαι πεντήκοντα πληγὰς *to be struck fifty blows* (Ae.1¹³⁹), οὐ βλάψονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T.6.64).

726. OBJECT AND PREDICATE-ACCUSATIVE.—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean to *make, show, choose, call, consider*, and the like.

ποιῶμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγόν *to choose one as general*, παρέχειν ἑαυτὸν εὐπειθῆ *to show himself ready to obey* (XC 2.1²²), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (PMen.85^b), σωτῆρα τὸν Φίλιππον ἡγούντο *they regarded Philip as their preserver* (D.18⁴³), ἔδωκα δωρεὰν τὰ λύτρα *I gave him his ransom as a gift* (D.19¹⁷⁰).

a. The predicate-accusative is often distinguished from the object by the absence of the article (669): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation* (XC.8.2³¹).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύης *the river is called Marsyas* (XA.1.2⁸). Cf. 596.

GENITIVE.

727. The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablative*.

We distinguish:

1. *Genitive with substantives.*

(a) *Attributive.* (b) *Predicate.*

2. *Genitive with verbs.*

(a) *As Subject.* (b) *As Object.* (c) *Of cause, crime, value.* (d) *Of separation, distinction, source.* (e) *With compound verbs.*

3. *Genitive with adjectives and adverbs.*

4. *Genitive in looser relations.*

(a) *Time.* (b) *Place.* (c) *In exclamation.*

For the genitive absolute, see 970 ff; for the infinitive with *ταῖς* expressing purpose, see 960.

Genitive with Substantives.

728. One substantive may have another depending on it in the genitive: *ὀφθαλμὸς βασιλέως the king's eye.*

a. This is the *Attributive Genitive*: cf. 600.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging*: *οἰκίᾳ πατρός a father's house, κύματα τῆς θαλάσσης waves of the sea, ὥρᾳ ἄριστου breakfast-time.*

REMARK.—It may express merely origin or connection: *Ὀμήρου Ἰλιάς Homer's Iliad, γραφὴ κλοπῆς an indictment for theft.*

b. *Genitive Subjective*, showing the subject of an action: *ὁ φόβος τῶν πολεμίων the fear of the enemy* (which they feel), *ἡ ἔφοδος τοῦ στρατεύματος the approach of the army* (XA.2.2¹⁸).

c. *Genitive Objective*, showing the object of an action: *ὁ φόβος τῶν πολεμίων the fear of the enemy* (which is felt toward them), *ὁ ὄλεθρος τῶν συστρατιωτῶν the destruction of their fellow-soldiers* (XA.1.2²⁶).

REMARK.—Other prepositions are often to be used in translating this genitive: *θεῶν εὐχαὶ prayers to the gods* (PPhaedr.244^e), *ἡ τῶν κρείσσονων δουλείᾳ servitude to the stronger* (T.1.8), *ὁ θεῶν πόλεμος the war with the gods* (XA.2.5⁷), *Ἀθηναίων εὖνοια affection for the Athenians* (T.7.57), *ἐγκράτεια ἡδονῆς moderation in pleasure* (I.1²¹), *ἀπαλλαγὴ τοῦ βίου departure from life* (XC.5.1¹³), *κράτος τῆς θαλάσσης power over the sea* (T.8.76), *μεγάλων ἀδικημάτων ὀργή anger at great wrongs* (Lys.12²⁰), *ἀπόβασις τῆς γῆς a descent upon the land* (T.1.108), *βίᾳ τῶν πολῖτων (with violence toward) in spite of the citizens* (XH.3.1²¹).

d. *Genitive of Measure* (extent, duration, value): *ποταμὸς εὖρος πλέθρου a river of one plethrum in breadth* (XA.1.4⁴), *μισθὸς τεττάρων μηνῶν four months' pay* (XA.1.2¹²), *χιλίων δραχμῶν δίκη a suit for a thousand drachmae* (D.55²⁵).

e. *Genitive Partitive*, denoting the whole, of which the other substantive is a part: *πολλοὶ τῶν Ἀθηναίων many of the Athenians, ἀνὴρ τοῦ δήμου a man of the people* (XC.2.2²²), *μέσον ἡμέρας the middle of the day* (XA.1.8^e).

f. *Genitive of Material*: *τάλαντον χρυσοῦ a talent of gold, ἄμαξαι σίτου wagons (wagon loads) of corn* (XC.2.4¹⁸).

g. *Genitive of Designation*, taking the place of an appositive: *εἰς χρῆμα μέγα a (great affair) monster of a wild boar* (Hd.1.36). This construction is chiefly poetic: *Τροίης πολίεσσαν city of Troy* (a 2), *θανάτοιο τέλος end of (life, i. e.) death* (Γ 309).

REM.—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, *νίος son* and *οἶκος house* are often omitted: Ἀλέξανδρος ὁ Φιλίππου *Alexander the son of Philip*, εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἀιδου *in the abode of Hades*, ἐν Διονύσου *in the temple of Dionysus*, εἰς τίνος διδασκάλου; *to what teacher's (school)?*

b. Especially frequent is the genitive after the *neuter article*: τὰ τῆς πόλεως *the affairs of the city, state-affairs*, τὰ τῶν Συρακοσίων *the resources of the Syracusans*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the ordering of the gods* (EPhoen.332), τὸ τῆς τέχνης περαίνοιτο ἂν καὶ διὰ σιγῆς *the function of the art can be performed even in silence* (PGo.450^e). Often this is merely a vaguer expression for the thing itself: τὰ τῆς ψυχῆς *the soul* (with all that belongs to it) nearly the same as ἡ ψυχὴ, τὸ τῆς τύχης *luck*, τὸ τῆς ὀλιγαρχίας *the oligarchy*. So τὸ τοῦδε, meaning nearly *he*, and even τὰμά *I*.

c. The genitive partitive with *neuter pronouns and adjectives* often denotes degree: εἰς τοσοῦτον ἀνοίας ἐλθεῖν *to come to this extent of folly* (PGo.514^e), ἐπὶ μέγα δυνάμειος ἐχώρησαν *they advanced to a great degree of power* (T.1.118), ἐν παντὶ κακοῦ *in extremity of evil* (PRp.579^b).

d. The partitive genitive does not take the *attributive position* (666 a): thus Ἀθηναίων ὁ δῆμος *the lower class of the Athenians* (but ὁ Ἀθηναίων δῆμος *the Athenian people, the whole mass*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neuter: ὁ ἡμισυς (ὁ λοιπός, ὁ πλεῖστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὰ τῆς χώρας (also πολὺ τῆς χώρας) *much of the country*.

731. TWO GENITIVES WITH ONE SUBSTANTIVE.—The same substantive may have two genitives depending on it, usually in different relations: τῶν ἀνθρώπων δέος τοῦ θανάτου *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἅπωσιν τῶν ναυαγίων *because of the wind's driving the wrecks out to sea* (T.7.34), ἵππου δρόμος ἡμέρας *a day's run for a horse* (D.19²⁷³), Διονύσου πρεσβυτῶν χορός *a Dionysiac chorus of old men* (PLg.665^b).

732. PREDICATE-GENITIVE.—The genitive may take the place of a predicate-noun: ὁ νόμος οὗτος Δράκοντός ἐστι *this law is Draco's*.

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

Genitive of Possession, Belonging, Origin: Βοιωτῶν ἡ πόλις ἔσται *the city will belong to the Boeotians* (Lys.12⁵⁸), οἰκίας μεγάλης ἦν *he was of an influential house* (PMen.94^a), τοιοῦτων ἔστέ προγόνων *from such ancestors are ye* (XA.3.2¹⁴).

Objective: οὐ τῶν κακούργων οἰκτος, ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice* (EFrag.272).

Of Measure: ἦν ἐτῶν ὡς τριάκοντα *he was about thirty years old* (XA.2.6²⁰), τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχίλιαν ταλάντων *the rateable property of the country is (of) six thousand talents* (D.14¹⁹).

Partitive: Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη Solon was called one of the seven wise men (I.15²³⁵), τῶν λαμβανόντων εἰσὶν οἱ μαθάνοντες learners are among the receivers (PEuthyd.277^c).

Of Material: οἱ στεφάνοι ῥόδων ἦσαν the wreaths were of roses (D.22⁷⁰).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων count me one of the believers (PRp.424^c).

c. A predicate-genitive is often connected with an *infinitive*, and denotes one whose *nature, habit, or duty*, is to do something: δις ἐξαμαρτεῖν ταῦτόν οὐκ ἀνδρὸς σοφοῦ 'tis not the nature of a wise man twice to err in the same thing (MMon.121), οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον 'tis the business of a good husbandman to manage his estate well (XO.1²).

d. The genitive of *characteristic* so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τούτου τοῦ τρόπου πῶς εἰμὶ ἀεὶ I am always of about this character (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν they were of the same opinion (T.1.113).

Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ τοῦτο I admired this especially in him, literally I admired most this of him (PPhaed.89^a), ἃ διώκει τοῦ ψηφίσματος ταῦτ' ἐστὶ the points which he impeaches in the decree, are these, literally which points of the decree (D.18⁵⁶), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν we misunderstand each other's language (PGo.517^c).

a. By an extension of this usage, the genitive sometimes means simply *about, concerning*: τί δὲ ἵππων οἶε; but of horses, what think you? (PRp.459^b), τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπῃ κομισθῶσονται touching their homeward voyage, they were considering by what course they should return (T.1.52).

734. GENITIVE AS SUBJECT.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμῶθεν προσήκει τοῦ πράγματος I have no part whatever in the matter, literally to me belongs in no way of the matter (Andoc.4³⁴), πολέμου καὶ μάχης οὐ μετῆν αὐτῇ of war and fighting she had no share (XC.7.2²⁸), ἐπιμιγνύναι ἔφασαν σφῶν πρὸς ἐκείνους they said that some of their number had intercourse with them (XA.3.5¹⁶).—In these cases the genitive may be regarded as depending on an omitted form of *τις* some one.

GENITIVE AS OBJECT.

735. NOTE.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of *τις* some. In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) to exercise control over the sea.

736. The genitive is used with verbs whose action affects the object only *in part* (compare genitive partitive, 729 e; also 734). Almost any transitive verb may be occasionally so used:

τῶν ὑμετέρων ἐμοὶ δίδοιαι *to give me some of your property* (Lys.21¹⁵), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *having taken part of the barbarian army* (XA.1.5⁷), ἀφίεις τῶν αἰχμαλώτων *releasing some of the prisoners* (XA.7.4⁵), τῆς γῆς ἔτεμον *they ravaged part of the land* (T.1.30). So πίνειν οἶνον *to drink wine*, but πίνειν οἶνου *to drink some wine*.

a. But this principle applies especially to verbs of *sharing* (having, etc., part of something), *touching* (the surface of something), *aiming* (seeking to touch), *enjoying* (more or less of something). Hence the following rules (737-740).

737. Verbs of *sharing* take the genitive: ἀνθρώπου ψυχῇ τοῦ θεῖου μετέχει *man's soul has part in the divine*.

Such are μεταλαμβάνω *receive part*, μεταδίδωμι *give part*, κοινωνέω *participate*, etc. λαγχάνειν τινός means *to get by lot a share in something*, λαγχάνειν τι *to get (the whole of) something by lot*.

738. Verbs of *touching*, *taking hold of*, *beginning*, take the genitive: λαβέσθαι τῆς χειρός *to take hold of the hand*.

Such are ἅπτομαι, ψάω, θιγγάνω *touch*, ἔχομαι *hold on to*, ἀντέχομαι, ἐπιλαμβάνομαι *take hold of*, ἄρχομαι *begin*, πειράομαι *make trial of*.

πρὸς ἔστι θιγόντα μὴ εὐθὺς καέσθαι *it is possible that one touching fire should not be burned immediately* (XC.5.11¹⁶), τοῦ λόγου δὲ ἤρξετο ᾧδε *and he began his speech thus* (XA.3.2⁷), πειράμενοι ταύτης τῆς τάξεως *trying this order of march* (XA.3.2³⁸).

a. The same verb may have an accusative of the *person*, and a genitive of the *part*, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by the girdle* (XA.1.6¹⁰).

b. So, too, verbs in which touching is only *implied*: ἄγειν τῆς ἡνίās τὸν ἵππον *to lead the horse by the bridle* (XEq.6⁹), Ἡμ. ἐμὲ λισσέσχετο γούνων *she besought me clasping my knees* (I.451). So even κατεἰγῆναι or συντριβῆναι τῆς κεφαλῆς *to have one's head broken or bruised* (ArAch.1180, Pax 71).

739. Verbs of *aiming*, *reaching*, and *attaining*, take the genitive: ἀνθρώπων στοχάζεσθαι *to aim at men*, συγγνώμης τυγχάνειν *to obtain pardon*.

Such are στοχάζομαι *aim at*, ὀρέγομαι *reach after*, ἐφί-μαι *long, strive for*, ἐξικνέομαι, ἐφικνέομαι *arrive at, attain*, τυγχάνω *hit upon, obtain*, in poetry κυρέω *light upon*, and others. (For verbs of *missing*, see 748.)

ἥκιστα τῶν ἀλλοτρίων ὀρέγονται *they are furthest from reaching for other men's goods* (XSym.4⁴²), ἐφέμενος τῆς Ἑλληνικῆς ἀρχῆς *longing for the control of Greece* (T.1.128).

a. Here belong verbs of *claiming* and *disputing*, which take the object of the dispute in the genitive: οὐκ ἀντιπαισόμεθα βασιλεῖ τῆς ἀρχῆς *we do not pretend to the sovereignty against the king* (XA.2.3²³), ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *he disputed with Erechtheus the possession of the city* (I.12¹⁹³).

740. Verbs of *enjoying* take the genitive: ἀπολαύειν τῶν ἀγαθῶν *to enjoy the good things*.

Such are ἀπολαύω, ὀνίναμαι, εὐχέομαι, τέρπεσθαι.

εὐωχοῦ τοῦ λόγου *feast on the discourse* (PRp.35^{2b}), ἐνδς ἀνδρὸς εἰδ φρονήσαντος ἀπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may receive profit* (I.4²).

741. The genitive is used with verbs of *ruling* and *leading*: as ἄρχειν τῶν νήσων *to rule the islands*.

*Ερως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195^c), Πολυκράτης Σάμου ἐτυράννει *Polyrates was tyrant of Samos* (T.1.13), ἱππέων Λάχης ἐστρατήγει *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea* (T.1.4), Χειρίσοφος ἡγήετο τοῦ στρατεύματος *Chiriso-phus led the army* (XA.4.1⁶).

742. The genitive is used with many verbs which signify an action of the *senses* or the *mind*; particularly those meaning *to hear, taste, smell, to remember and forget, to care for and neglect, to spare and desire*: φωνῆς ἀκούω *I hear a voice*, τῶν φίλων μέμνησο *remember your friends*.

Such verbs are ἀκούω, ἀκροάομαι *hear*, γέομαι *taste* (also γέω *cause to taste*), ὀσφραίνομαι *smell*, αἰσθάνομαι *perceive*, μιμνήσκομαι *remember* (also μιμνήσκω *remind*), ἐπιλανθάνομαι *forget*, μέλει μοι *I am concerned*, μεταμέλει μοι *I repent*, ἐπιμέλομαι *take care of*, ἐντρέπομαι *regard*, ἀμελέω *neglect*, ὀλιγωρέω *think little of*, φείδομαι *spare*, ἀφειδέω *am wasteful*, ἐράω *love*, ἐπιθυμέω *desire*, πεινάω *hunger*, διψάω *thirst*.—πυνθάνομαι *am informed of* more commonly takes the accusative.

τῆς κραυγῆς ᾗσθοντο *they perceived the shouting* (XH.4.4⁴), δέδοικα μὴ ἐπιλαθώμεθα τῆς οἰκᾶδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2²⁵), τοῖς σπουδαίοις οὐχ οἶδν τε τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue* (I.1⁴⁸), οὔτε τοῦ σώματος οὔτε τῶν ὄντων ἐφεισάμην *I spared neither my person nor my property* (Andoc.2¹¹), τούτων τῶν μαθημάτων πάλα ἐπιθυμῶ *I have long desired this learning* (XM.2.6³⁰), πεινώσι τοῦ ἐπαίνου ἔναι τῶν φύσεων *some natures hunger for praise* (XO.13⁹).

a. With μέλειν and μεταμέλειν the object of the feeling is sometimes (rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of τούτου μοι μέλει).

b. Verbs of remembering and forgetting may take the accusative instead of the genitive: τοὺς ἀδικοῦντας μεμνήσθαι *to remember those who harm you* (D.6³⁰); and always do when the object is a neuter pronoun. So verbs of reminding may take two accusatives, instead of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the *person* heard in the genitive: ἀκοῦειν τὸν λόγον *to hear the discourse*, but ἀκοῦειν τοῦ διδασκάλου *to hear the teacher*. This is always the case when both are expressed: ἡδομαι ἀκούων σου φρονίμους λόγους *I am glad to hear from you sensible words* (XA.2.5¹⁶).

743. The genitive is used with verbs of *plenty* and *want*: γέμειν τούτων τῶν λόγων *to be full of such talk*.

Thus πίμπλημι, πληρώω *fill*, πλήθω, γέμω *am full*, δέομαι *want*, etc.

τὰ ὦτα μου ἐπέπλησε δαιμονίᾳ σοφίᾳς *he filled my ears with divine wisdom* (PCrat.396^d), χρημάτων εὐπόρει *he had abundance of treasure* (D.18²³⁵), οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life* (PRp.521^a), σessaγμένος πλούτου τὴν ψυχὴν *glutted with wealth* (XSym.4⁶¹), ὁ μὴδὲν ἀδικῶν οὐδένοσ δαῖται νόμου *who does no wrong needs no law* (Antiph.iii.148), ἐπαίνοις οὐποτε σπανίζετε *you never lack praise* (XHier.1¹⁴).

Here belong expressions such as μεθυσθεὶς τοῦ νέκταρος *intoxicated with the nectar* (PSym.203^b), ἡ πηγὴ ῥεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water* (PPhaedr.230^b).

a. When δέομαι means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: τοῦτο ἐμὼν δέειμαι *I ask this of you* (PAp.17^c).

b. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much*, ὀλίγου, μικροῦ, *little*, τισούτου (also τοσοῦτο) *so much*: τοσοῦτου δέω καταφρονεῖν *I am so far from despising* (I.12²⁶); also impersonally, πολλοῦ δεῖ οὕτως ἔχειν *it wants much of being so* (PAp.35^d). With omitted δέι, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost*: ὀλίγου πάντες *nearly all* (PRp.55²⁴). The phrases οὐδ' ὀλίγου δεῖ (nor does it want little) and οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather everything) both mean *far from it* (D.19¹⁸⁴, 54⁴⁰). For δέων with numbers, see 292.

GENITIVE OF CAUSE, CRIME, VALUE.

744. Many verbs of *emotion* take a genitive of the *cause*: τοῦτου μὲν οὐ θαυμάζω *I am not surprised at this*.

Such verbs are θαυμάζω, ἀγαμαί *wonder, admire*, ζηλώω, φθονέω *envy*, οἰκτῆρω *pity*, εὐδαιμονίζω *think happy*, etc.

συγχαίρω τῶν γεγενημένων *I share the joy for what has occurred* (D.15¹⁵), τοῦτους οἰκτῆρω τῆς ἁγᾶν χαλεπῆς νόσου *I pity these for their very severe disease* (XSym.4³⁷), ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλιάς στυγᾶ *I envy thee for thy wisdom, but detest thee for thy cowardice* (SEL.1027), χωόμενος γυναικὸς *angry because of a woman* (A.429).—Here belong also ξένον δίκαιον αἰνέσαι προθύμιας *'tis right to praise the stranger for his zeal* (Ela.1371), οὐπορ' ἀνδρὶ τῷδε κηρύκευμάτων μέμψει *never wilt thou blame me for my tidings* (ASept.651), συγγιγνώσκειν ἀποτοῖς χρὴ τῆς ἐπιθυμίας *it is right to forgive them for the desire* (PEuthyd.306^c).

745. Verbs of *judicial action* take a genitive of the *crime*: φόνου διώκειν *to prosecute for murder*.

So the legal phrases γράφουμαι *indict*, διώκω *prosecute*, φεύγω *am prosecuted*, ἀποφεύγω *am acquitted*, αἰρέω *convict*, ἀλίσκομαι *am convicted*, ὀφλισκάνω *lose a suit*, etc.

διώκω μὲν κακηγορίᾳς, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I am prosecuting for slander, and at the same trial am on my defence for murder* (Lys.11¹²), ψευδομαρτυρίων ἀλώσεσθαι προσδοκῶν *expecting to be convicted of false testimony* (D.39¹⁸).

a. The genitive with these verbs depends on an omitted cognate-accusative, δίκην, γραφὴν or the like; this may be expressed, as Aesch. Ag. 534.

b. *Θανάτου*, with such verbs, is a genitive of value (cf. 746 b): *τὸν Σφιδριάν ὑπὸν ἡγόν θανάτου* they impeached *Sphodrias* on a *capitā* charge (XII.5.4²⁴).

746. The genitive of *value* is used with verbs of *buying, selling, valuing*, and sometimes with other verbs:

δραχμῆς πρίασθαι to buy for a *drachme* (PAr.26^e), *οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας* I would not have sold my hopes for a great price (PPhaed.98^b), *μὴ τιμῇσι πλείονος* let him not set a greater price on it (PLg.917^e).

πόσου διδάσκει; πέντε μνῶν for how much does he teach? for five minae (PAr.20^b), *οἱ τύραννοι μισθοῦ φύλακας ἔχουσι* the tyrants keep guards for pay (XHier.6¹⁰), *προπέπεται τῆς παρατικά χάριτος τὰ τῆς πόλεως πράγματα* the interests of the city have been sacrificed for immediate popularity (D.3²²), *τὴν παρατικά ἐλπίδα οὐδενὸς ἂν ἡλλάξαντο* they would not have exchanged the hope of the moment for anything (T.8.8²).

a. With verbs of valuing, *περὶ πολλοῦ* (S03, 1 b) is usually said instead of *πολλοῦ*; and so *περὶ πλείονος, ἐλάττωνος*, etc., unless an exact price is meant.

b. Note the phrase *τιμᾶν τινί τινος* to fix one's penalty at something, said of the judge, *τιμᾶσθαι τινί τινος* to propose something as a penalty for some one, said of the contending parties: *τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου* the man proposes death as my penalty (PAr.36^b).

c. The thing bargained for is rarely put in the genitive (of cause): *οὐδένα τῆς συνοσίᾳς ἀργύριον πρῆττει* (724) for your society you demand money of no one (XM.1.6¹¹), *τοῦ δώδεκα μνᾶς Πᾶσιζ* (sc. *ὀφείλω*); for what do I owe twelve minae to *Pasias*? (ArNub.22).

GENITIVE OF SEPARATION, DISTINCTION, SOURCE.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation*; that is, those which imply *removing, restraining, releasing, ceasing, failing, differing, yielding* (receding from), and many others:

ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου the island is not far distant from the mainland (T.3.51), *εἰ θαλάττης εἰργοντο* if they should be excluded from the sea (XII.7.1⁸), *χρεῶν ἡλευθέρωσε* he freed (men) from debt (PRp.566^e), *εἰ καταλῦει περῖσσεσθε τοῦτον τῆς ἀρχῆς* if ye shall try to put this man out of his command (XC.8.5²⁴), *λωφῇ τῆς οὔνης καὶ γέγηθε* it rests from its pain and rejoices (PPhaedr.251^d), *οὐδεὶς ἡμάρτανεν ἀνδρός* no one missed his man (XA.3.4¹⁵), *οὐκ ἐψεύσθη τῆς ἐλπίδος* he was not disappointed of his expectation (XH.7.5²⁴), *οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν* you will not differ at all from *Chaerephon* in nature (ArNub.503), *τῆς τῶν Ἑλλήνων ἐλευθερίᾳς παραχωρῆσαι Φιλίππῳ* to surrender the freedom of the Greeks to *Philip* (D.18⁶⁸).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): *τῶν ἄλλων ἀφαιρούμενοι χρήματα* taking away property from the rest (XM.1.5³), *πόσων ἀπεστέρησθε;* of how much have you been bereft? (D.8⁶³).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: *βάθρων ἵστασθε* rise from the steps (S0t.14²), *Πυθῶνος ἔβας* from *Pitho* art thou come (S0t.15²).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain : περιγενέσθαι τῶν ἐχθρῶν *to get the better of one's enemies*.

So περιγίγνομαι *overcome*, λείπομαι *am inferior*, and especially verbs derived from *comparative* adjectives, as ἡττάομαι *am worsted* : ἀν' ὃ ξύνεσιν οὐδενὸς λειπόμενος *a man (left away from) second to no one in understanding* (T.6.72), εἴ τις ἑτέρου προφέρει ἐπιστήμη *if one is more advanced than another in knowledge* (T.7.61), τοῦτου οὐκ ἡττησόμεθα εὖ ποιοῦντες *we shall not be outdone by him in kind offices* (XA.2.3²³), τίμαις τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (XA.3.1³⁷), ὑστερίζουσι τῶν πραγμάτων *they are too late for the crisis* (I.3¹⁹).—νικάσθαι *to be vanquished* has the same constructions as ἡττάσθαι.

750. Many verbs take a genitive of the source :

ταῦτά σου τυχόντες *obtaining this of you* (XA.6.6³²), μάθε δέ μου καὶ τάδε *but learn of me this also* (XC.1.6¹⁴), ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from Xenophon's party, why they extinguished the fires* (XA.6.3²⁵).

So verbs meaning *to be born* : Δάρειον καὶ Παρυσάτιδος γίνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1¹).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent* : σᾶς ἀλόχου σφαγείς *slain by thine own spouse* (EEL.123), φωτὸς ἡπατημένη *deceived by a husband* (SAj.807), κείνης διδασκτὰ *taught by her* (SEL.343).

GENITIVE WITH COMPOUND VERBS.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case :

πρόκειται τῆς χώρας ἔρη μεγάλα *in front of the country lie great mountains* (XM.3.5²⁵), ἐπιβάς τοῦ τείχους *having mounted the wall* (T.4.116), ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge* (T.4.93). So verbs derived from compounds : ὑπερδικεῖν τοῦ λόγου *to plead for the principle* (PPhaed.86^e).

752. Especially many compounds of κατά, which have the sense of feeling or acting *against*, take the genitive of the person : καταγελάσαι ὑμῶν *to laugh at you*.

χρὴ μὴ καταφρονεῖν τοῦ πλίσθους *we should not condemn the multitude* (I.5⁷⁹), δι' ἐχθρᾶν καταψεύδονται μου *through enmity they attack me with falsehood* (D.21¹³⁶).

a. Some take, beside, an accusative of the thing : thus of the *crime*, ἀντιβολῶ μὴ καταγνῶναι δωροδοκίαν ἐμοῦ *I beg you not to pronounce me guilty of bribery* (Lys.21²¹), τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν *they charged on me the offences of the thirty* (Lys.25⁵); or of the *punishment*, ἐνίων ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some without trial* (Lys.25²⁶).

So with an additional genitive of the crime, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favoring the Persians* (I.4¹⁵⁷).

Genitive with Adjectives and Adverbs.

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. OF SHARING: *μέτοχος σοφίας partaking in wisdom* (PLg.689¹), *ισόμοιρος τῶν πατρῶν having an equal part of the patrimony* (Isae.6²⁵).

b. OF POWER: *κύριος πάντων master of everything* (Ae.2¹³¹), *ἡδονῶν ἐγκρατής able to control indulgences* (XM.1.2¹⁴).

c. OF PLENTY OR WANT: *μεστὸς κακῶν full of evils* (MMon.334), *πλούσιος φρονήσεως rich in good sense* (PPol.261^e), *χρημάτων πένης poor in treasure* (EEI.37), *ἐπιστήμης κενός void of knowledge* (PRp.486^c). So the adverb *ἅλις enough*.

Many compounds of alpha privative take a genitive of the thing wanted: *ἄπαις ἀρρένων παίδων childless as to male children* (XC.4.6²), *ἄδωρος χρημάτων taking no bribes of money* (T.2.65).

d. OF SENSATION OR MENTAL ACTION.—Thus compounds in *-ήκοος* from *ἀκούω*: *λόγων καλῶν ἐπήκοος listening to excellent discourses* (PRp.499^a), *ἐπήκοος τῶν γονέων obedient to one's parents* (PRp.463^d). So *τοφλὸς τοῦ μέλλοντος blind to the future* (Plut.Sol.12), *ἀνμήμων τῶν κινδύνων unmindful of the dangers* (Ant.2a⁷), *ἐπιμελής σμικρῶν attentive to little things* (PLg.900^c).

e. OF ACCOUNTABILITY: *αἴτιος τοῦτων accountable for this* (PGo.447^b), *ἐνοχος δειλίας liable to a charge of cowardice* (Lys.14⁵), *φόνου ὑπόδικος subject to a trial for murder* (D.54²⁵), *τῆς ἀρχῆς ὑπεύθυνος bound to give account of his office* (D.18¹¹⁷), *ὑποτελής φόρου subject to payment of tribute* (T.1.19).

f. OF VALUE: *ἄξιος ἐπαίνου worthy of praise* (PLg.762^e), *ἀνάξιος τῆς πόλεως unworthy of the city* (Lys.20³⁵), *ὠνητὸς χρημάτων purchasable for money* (I.2³²).

g. OF SEPARATION AND DISTINCTION: *ὀρφανὸς ἀνδρῶν bereft of men* (Lys.2⁶⁰), *ἐλεύθερος αἰδοῦς free from shame* (PLg.699^e), *καθαρὸς πάντων τῶν κακῶν clear from all things evil* (PCrat.403^e), *γυμνὸς τοῦ σώματος stripped of the body* (PCrat.403^b), *διάφορος τῶν ἄλλων distinct from the rest* (PParm.160^d), *ἄλλα τῶν δικαίων things other than the just* (XM.4.4²⁵), *ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ the pleasant is different from the good* (PGo.500^d).

754. The genitive is also used with other adjectives:

a. With adjectives of *transitive action*, where the corresponding verbs would have the accusative: *ὀψιμαθὴς τῆς ἀδικίας late in learning injustice* (PRp.409^b), *κακοῦργος τῶν ἄλλων doing evil to the others* (XM.1.5³), *ἐπιστήμων τῆς τέχνης skilled in the art* (PGo.448^b); especially

b. With adjectives of *capacity* in *-ικός*: *παρασκευαστικὸς τῶν εἰς τὸν πόλεμον qualified to provide the requisites for the war* (XM.3.1⁶), *διδασκαλικὸς τῆς αὐτοῦ σοφίας fitted to teach his own science* (PEuthyph.3^c).

c. With adjectives of *possession*, to denote the possessor: *κοινὸς πάντων ἀνθρώπων common to all men* (PSym.205^a), *ἴδιος αὐτῶν belonging to themselves alone* (Ae.3³), *ἐκάστου οἰκείος peculiar to each* (PGo.506^e), *ἱερὸς τῆς Ἀρτέμιδος sacred to Artemis* (XA.5.3¹³). These, however, sometimes take the dative.

d. With some adjectives of *connection*: *συγγενὴς αὐτοῦ akin to him* (XC.4.1²¹), *ἀκόλουθα ἀλλήλων consistent with one another* (XO.11¹²), *ὁμώνυμος Σωκρά-*

τους a namesake of Socrates (PSoph.218^b). But these oftener take the dative (772 b).

e. With some adjectives derived from substantives, where the genitive may be regarded as depending on the included substantive: *ῥαΐά γάμου* ripe for marriage (XC.4.6⁹), like *ῥαΐά γάμου* age for marriage, *τέλειος τῆς ἀρετῆς* perfect in virtue (PLg.643^d), like *τέλος ἀρετῆς* perfection of virtue.

f. With some adjectives of place (cf. 757), but seldom in Attic prose: Hm. *ἐναντίοι ἔσταν Ἀχαιῶν* they stood opposite to the Greeks (P 343), Hd. *ἐπικάρσιαι τοῦ Πόντου* at right angles to the Pontus (Hd.7.36).

755. Adjectives of the comparative degree take the genitive (see 643): *μείζων τοῦ ἀδελφοῦ* taller than his brother.

ὔστεροι ἀπικόμενοι τῆς συμβολῆς coming (later than) too late for the engagement (Hd.6.120), similarly *τῇ ὑστεραίᾳ τῆς μάχης* on the day after the battle (PMenex.240^c), *οὐδενὸς δεύτερος* second to no one (Hd.1.23), *λευκοτέρᾳ τοῦ ὄντος*, *ὀρθοτέρᾳ τῆς φύσεως* fairer than (reality) her real complexion, straighter than (nature) her real figure (XM.2.1²²), *καταδεστέραν τὴν δόξαν τῆς ἐλπίδος* ἔλαβε the reputation he obtained came short of his expectation (I.2⁷), *δόξα κρείττων τῶν φθονούντων* a reputation (greater than the envious) superior to envy (D.3²⁴).

a. Multiplicatives in -πλάσιος and -πλοῦς have the same construction: *ἄλλοις πολλαπλάσιος ἡμῶν ἐπολεμήσαμεν* we engaged in war with others many times more numerous than you (XA.5.5²²).

b. The superlative often takes a partitive genitive (see 650). Inexact expressions like *κάλλιστος τῶν ἄλλων* (B 673), for *καλλίων τῶν ἄλλων* or *κάλλιστος πάντων*, are frequent. Similarly *μόνος τῶν ἄλλων* = *μόνος πάντων* alone of all (Lycurg.¹⁰³).

GENITIVE WITH ADVERBS.

756. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως αὐτῶν* in a manner unworthy of themselves, *διαφερόντως τῶν ἄλλων ἀνθρώπων* differently from the rest of men.

757. The genitive is also used with other adverbs, especially those of place: as *ποῦ γῆς*; where on earth?

So *οἱ προελήλυθεν ἀσελγεῖας ἄνθρωπος* to what a pitch of profligacy the man has come (D.4³), *μέχρι δεῦρο τοῦ λόγου* to this point of the discussion (PSym. 217^c), *πῶρῳ σοφίας ἔκει* he is far advanced in wisdom (PEuthyd.294^c), *ἐκτὸς ὄρων* outside of the boundaries (T.2.12), so *ἐντὸς ἰνside*, *ἐχώρουν ἔξω τοῦ τεύχους* they came without the wall (T.3.22), so *εἰσω* within, *μεταξὺ τοῦ ποταμοῦ καὶ τῆς ταφροῦ* between the river and the ditch (XA.1.7¹⁶), *πλησίον τοῦ δεσμοτηρίου* near the prison (PPhaed.59^d), *πρόσθεν*, *ἐμπροσθεν τοῦ στρατοπέδου* in front of the camp (XH.4.1²², XC.3.3²⁵), so *ὑπισθεν* behind, *ἀμφοτέρωθεν τῆς ὁδοῦ* on both sides of the way (XH.5.2⁶), so *ἐκατέρωθεν* on each side, *ἐνθεν καὶ ἐκθεν* on this side and that, *πέραν τοῦ ποταμοῦ* across the river (T.6.101), *εὐθὺ τῆς Φασήλιδος* straight towards Phasdis (T.8.88).

a. So of time: *πηνίκα τῆς ἡμέρας* at what time of the day? (ArAv.1498), *ὅψε τῆς ῥῥας* late in the day (D.21⁸⁴).

Of condition or degree: πῶς ἔχεις δόξης; in what state of mind are you? (PRp.456^c), ἀκολασίαν φευκτέοι ὥς ἔχει ποδῶν ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us, *liter.* according to that condition of feet in which each one is (PGo.507^d), ἱκανῶς ἐπιστήμης ἔξει he will be well enough off for knowledge (PPhil.62^a).

Of separation: χωρὶς τοῦ σώματος ἀπὸ τοῦ σώματος (PPhaed.66^e), κρύφα τῶν Ἀθηναίων (in concealment from) without knowledge of the Athenians (T.1.101).

758. The adverbs ἄνευ *without*, πλὴν *except*, ἄχρι, μέχρι *until*, ἐνέκα *for the sake of, as regards*, often called improper prepositions (784 a), take the genitive:

ἄνευ πλοίων *without boats* (XA.2.2³), ἐλευθερίᾳς ἐνέκα *for the sake of freedom* (D.18¹⁰⁰), μέχρι τῆς μάχης *as far as the place of battle* (XA.2.2⁶).

a. Ἐνέκα has also the forms ἐνεκεν and poet. εἵνεκα. πλὴν is often used without a genitive, as a conjunction: οὐκ ἂρ' Ἀχαιοὶς ἄνδρες εἰσὶ πλὴν ὅδε (with the same meaning as πλὴν τοῦδε) *have the Achaeans no men save this?* (SAj.1238).

Genitive in Lococ Relations.

759. GENITIVE OF TIME.—The genitive is used to denote the time to which an action belongs: ἡμέρᾳς *by day*, νυκτός *by night*.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: τοῦ αὐτοῦ χειμῶνος (at some time in) *the same winter* (T.3.30), δέκα ἐτῶν οὐχ ἔξουσιν *they will not come (any time in) for ten years* (PLg.642^e), οὔτε τις ξένος ἀφίεται χρόνου συχνοῦ *nor has any stranger come within a long time* (PPhaed.57^a), τρία ἡμιδᾶρεια τοῦ μηνός *three half-darics each month* (XA.1.3²¹), τοῦ λοιποῦ (at any time) *in the future*, but τὸ λοιπὸν *for the future* (for all future time).

760. GENITIVE OF PLACE.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνεται πίσης γαλῆς *but no cloud appeared over (any part of) the whole land* (P 372), ἔξεν τοίχου τοῦ ἐτέρου *he was sitting by the other wall* (I 218), ἦ οὐκ Ἀργεὺς ἦεν Ἀχαιῶκοι; *was he not (any where) in Achaean Argos?* (γ 251), θέειν πεδίῳ *to run on the plain* (Z 507), λούεσθαι ποταμοῖο *to bathe in the river* (Z 508). Still more singularly πρῆσαι πυρὸς *to burn with (within) fire* (B 415).

a. In prose, this construction appears only in a few phrases: ἐπετάχυνον τῆς ὁδοῦ *they hurried them on the way* (T.4.47), ἵεναι τοῦ πρόσω *to go forward* (XA.1.3¹). But compare the adverbs of place which end in -ου: ποῦ *where*, etc. (283), αὐτοῦ *there*, ὁμοῦ (in the same place) *together*.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός *alas for the man!* (XC.3.1³⁹), ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* (PEuthyd.303^a), τῆς τύχης *my ill luck!* (XC.2 2³). It is often joined to an adjective: ὦ δυστάλαινα τῆς ἐμῆς αὐθιγῆς *O unhappy me, for my self-will!* (EMed.1027).

DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

Dative of the Indirect Object.

763. The indirect object of an action is put in the dative: ἔδωκε Κύρῳ χρήματα *he gave money to Cyrus*, δοκεῖ μοι *it seems to me*.

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give, send, entrust, promise, say, advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν *Cyrus paid the army four months' wages* (XA.1.2¹²), ὀφείλειν θεῷ θυσίας *to owe sacrifices to a god* (PRp. 331^b), λέγειν ταῦτα τοῖς στρατιώταις *to tell this to the soldiers* (XA.1.4¹¹).

a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: ἐκείνῳ αὕτη ἡ χώρα ἐδόθη *to him this country had been given* (XH.3.1⁶).

2. With many *intransitive* verbs, as those of *seeming, belonging, yielding*, etc. Here belong verbs signifying to *please, profit, trust, aid, obey, serve, befit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger, envy, favor, threats*; although the corresponding English verbs are for the most part transitive (712 a).

ἐπιφορᾷς ἥσσον ἑτέρων εἴκομεν *we yield to misfortunes less than others* (T.1.84), χαρίζομενος τῇ ἐπιθυμίᾳ *gratifying his desire* (PRp.561^c), ἐπίστενον αὐτῷ αἱ πόλεις *the cities trusted him* (XA.1.9^c), ἐδόκει αὐταῖς ὑπουργεῖν τοῖς Συρακοσίοις *it seemed to them best to aid the Syracusans* (T.6.88), τῷ νόμῳ τῷ ἡμετέρῳ πείσσομαι *I will obey your law* (XA.7.3³⁹), τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει *to do no wrong becometh all men* (M.iv.293), οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς *but the soldiers were enraged at the generals* (XA.1.4¹²), φθονοῦσιν ἐκείνους ἄλλων ἢ τοῖς ἄλλοις ἀνθρώποις *they envy each other rather than the rest of mankind* (XM.3.5¹⁶).

b. Note the following constructions: ὀνειδίζειν *τινί* (or *τινὰ*) *reproach some one*, often ὀνειδίζειν *τί τινι* *cast something in one's teeth*; so ἐπιτιμᾶν (ἐγκαλεῖν)

τί τινι. λοιδορεῖν τινά and λοιδορεῖσθαι τινι both mean *revile some one*; τιμωρεῖν (rarely τιμωρεῖσθαι) τινι means *avenge some one*, τιμωρεῖσθαι (rarely τιμωρεῖν) τινα *take vengeance on, punish some one*. Cf. also 712 b.

765. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ὑπὸχος τοῖς θεοῖς *subject to the gods* (XA.2.5¹), ἀπρεπὴς φύλαξιν *unbecoming to guardians* (PRp.398^e), νόμοις ἐναντίος *in opposition to the laws* (D.6²⁵), φίλος βασιλεῖ *friendly to the king* (XA.2.1²⁰), δυσμενὴς ὑμῖν *hostile to you* (XH.2.3²⁹).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15^a), ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the divinity* (PAP.30^a). The same substantive may have also a genitive: καταδούλωσις τῶν Ἑλλήνων *'Athenaiois subjugation of the Greeks to the Athenians* (T.3.10).

Dative of Interest.

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. DATIVE OF ADVANTAGE OR DISADVANTAGE.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country*.

So with verbs and adjectives: αἱ βάλανοι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3¹⁵), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3²¹), μεγάλων πρᾶγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great deeds have been thrown away for (to the detriment of) the city* (D.19^b), ἐσπάνιζον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), αὐτῷ σοφός *wise for himself* (MMon.332), χρήσιμος ἀνθρώποις *useful for men* (PRp.389^b).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκῆπτρον *he took from him the staff* (B 186). And regularly with ἀμύνω *ward off*; which is even used with dative alone, as ἀμύνειν τῇ πόλει *to defend the city*.

768. DATIVE OF THE POSSESSOR.—With εἰμί, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μυριάδες ἐκάστω γεγόνᾱσι *every man has had myriads of ancestors* (PTheat.175^a). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστὶ, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126^b).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: οἱ σφι βόες *their cattle* (Hd.1.31), οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods* (PPhaed.62^b).

769. DATIVE OF THE AGENT.—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of *ὑπό* with the genitive); the dative implies that the person *has the thing done*, as for himself:

τὰ τούτῳ πεπράγμενα *the things done by him* (D.29¹), ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: τὰ ληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται *the truth is not found by men* (MMon.511).

b. With *verbals* in -τέος, the agent is regularly expressed by the dative, see 991.

770. ETHICAL DATIVE.—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

τούτῳ πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you* (D.18¹⁷⁸), τί σοι μαθήσομαι; *(what shall I learn for you) what would you have me learn?* (ArNub.111), ἀμυνσότεροι γενήσονται ὑμῖν οἱ νέοι *you young men will become ruder, i. e., you will find them becoming so* (PRp.546⁹).

771. DATIVE OF INTEREST IN LOOSER RELATIONS.—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνὴρ *the honest man is noble in my view*, (EFrag.345), ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστί *in the case of such a man, one must suppose that he is simple* (PRp.598^d), τέθνηχ' ὑμῖν πάλαι *I am long since dead to you* (SPhil.1030), Σωκράτης ἐδόκει τίμης ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city* (XM.1.26²).

a. In these constructions a *participle* in the dative is frequently used: ἐπεὶ ἦν ἡμέρᾳ πέμπτῃ ἐπιπλέονσι τοῖς Ἀθηναίοις *when (it was the fifth day for the Athenians sailing out) the Athenians sailed out for battle for the fifth day* (XH.2.1²¹). A *feeling* is often so expressed: εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστὶν *if that is according to his wish* (XH.4.1¹¹), ἐπανέλθωμεν, εἰ σοι ἡδομένῳ ἐστί *let us go back, if it is your pleasure to do so* (PPhaed.78^b).

b. Such a participle may be used without a substantive; thus in expressions of place: Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον *Epidamnus is a city on the right (to one sailing) as you sail into the Ionian gulf* (T.1.24). So the phrase *συνελόντι* (or *ὡς συνελόντι*) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point).

Dative of Association and Likeness.

772. The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus ὁμιλεῖν τοῖς κακοῖς *to associate with the bad*, μάχεσθαι τύχῃ *to fight with fortune*.

Here are included verbs of *approaching*, *meeting*, *accompanying*, *following*, *communicating*, *mixing*, *reconciling*; *warring*, *quarrelling*, and like ideas:

οὐδὲ τελάσαι οὐδὲν τ' ἦν τῇ εἰσόδῳ *it was impossible even to get near the entrance* (XA.4.2³), ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης *Euclides meets Xenophon* (XA.7.8¹), ἔπεσθαι ὑμῖν βούλομαι *I am willing to follow you* (XA.3.1²⁵), κοινωνεῖν ἀλλήλοις *to participate with one another in toils* (PLg.686^a), ὁμολογεῖν ἀλλήλοις *to agree with one another* (PCrat.436⁴), διελεγέσθην ἀλλήλοιν *they were talking with each other* (PEuthyd.273^b), κεράσαι τὴν κρήνην οἶνω *to mingle the spring with wine* (XA.1.2¹³), χρὴ καταλλαγῆναι πόλιν πόλει *city must be reconciled with city* (T.4.61), πολεμεῖν Τισσαφέρνει *to be at war with Tissaphernes* (XA.1.1⁵), ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute goodnaturedly with friends, but enemies quarrel with one another* (PProt.337^b), τοῖς πονηροῖς διαφέρεισθαι *to be at variance with the bad* (XM.2.9⁸).

a. So with phrases: βουλευόμεθα αὐτοῖς διὰ φιλίας ἰέναι *we intend to be on friendly terms with them* (XA.3.2⁵), εἰς λόγους (χειρας) ἔρχεσθαι τινι *to come to words (blows) with any one* (T.8.48; 7.44).

b. Also with adjectives of like meaning, and even substantives: ἀκόλουθος θεῷ *conformable to God* (PLg.716^c), κοινωνία τοῖς ἀνδράσι *participation with men* (PRp.466^e). διάφορος with dative means *at variance*, with genitive *different*.

c. Here belong the adverbs ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order*: ἅμα τῇ ἡμέρᾳ *at day-break* (XA.2.1²), τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud* (T.7.84), τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to this* (PTim.30^e).

773. Words of *likeness* or *unlikeness* take the dative: ὅμοιος τῷ ἀδελφῷ *like his brother*.

Except *ἔοικα* *am like*, these are chiefly adjectives, or words derived from adjectives: ἀλλὰ φιλοσόφῳ ἔοικας, ᾧ νεανίσκῃ *why, you seem like a philosopher, young man* (XA.2.1¹³), οὐ δεῖ ἶσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς *the bad must not have equality with the good* (XC.2.3⁵), δοκεῖ τοῦτο παραπλήσιόν τι εἶναι τῷ Ἀστυνάκτι *this name seems to be similar to Astyanax* (PCrat.393^a), ὁ πάππος τε καὶ ὁμᾶννος ἐμοί *my grandfather, and of the same name with me* (PRp.330^b), τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μίμεισθαι ἔστι *to make one's self like to another is to imitate* (PRp.393^c), ἀλλήλοις ἀνομοίως *in a way unlike each other* (PTim.36^d).

a. On this principle ὁ αὐτός *the same* takes the dative: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as foolishness* (XA.2.6²²), ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κόρῳ ὅπλοις *they were armed with the same weapons as Cyrus* (XC.7.1²).

b. The comparison is often abridged (cf. 643 c): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα *(for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the slave-girls* (XC.5.1⁴). Cf. the second example in a.

774. With other words a dative of *accompaniment* is used, chiefly in statements of military forces: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us go with horses the most powerful and with men* (XC.5.3³⁵).

a. Like this is the use of the dative with αὐτός: τέτταρας ναὺς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all*, literally, with the crews themselves (XH.1.2¹²), πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρηνησιθῆναι *they said that many had been thrown over precipices, horses and all* (XC.1.4⁷).

Dative with Compound Verbs.

775. Many verbs compounded with ἐν, σύν, ἐπί, and some compounded with πρός, παρά, περί, ὑπό, take a dative depending on the preposition:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ *to produce knowledge in the soul* (XM.2.1²⁰), συνεπολέμει Κίρῳ πρὸς αὐτόν *he joined Cyrus in the war against him* (XA.1.4²), ἐπικείμενοι τοῖς διαβαίνουσι *to press hard upon them while crossing* (XA.4.3⁷), προσελθεῖν τῷ δήμῳ *to come before the people* (D.18¹³), παρίστασθαι ἀλλήλοις *to stand by one another* (XH.6.5³³), πάρεσμέν σοι *we are with you* (XA.6.4²⁰), περιπίπτειν ξυμφοραῖς *to (fall about) be involved in misfortunes* (PLg.877^c), ὑποκείσθαι τῷ ἄρχοντι *to be subject to the ruler* (PGo.510^e).

a. Sometimes the same preposition is repeated before the object: *πάρεστι παρ' ἡμῖν* (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their *general meaning*, according to the foregoing rules.

Dative of Instrument, Means, Cause, Manner.

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner*: as ὁρᾶν τοῖς ὀφθαλμοῖς *to see with the eyes*, ρίγει ἀπολέσθαι *to perish by cold*, χωρεῖν δρόμῳ *to advance at a run*.

Further examples:

MEANS OR INSTRUMENT: οὐδεὶς ἔπαινον ἡδοναῖς ἐκτίσαστο *no one gets praise by pleasures* (Care.fr.7), χρὴ περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις *we must judge of the future by what has already happened* (I.6⁵⁹), γνωσθέντες τῇ σκευῇ τῶν ὅπλων *recognized by the fashion of their arms* (T.1.8), θανάτῳ ζημοῦν *to punish by death* (XC.6.3²⁷), λίθοις ἔβαλλον *they pelted them with stones* (XA.5.4²³).

CAUSE: ἀγνοίᾳ ἑξαμαρτάνουσι *they err by reason of ignorance* (XC.3.1³⁸), ἡγοῦνται ἡμᾶς φόβῳ οὐκ ἐπιέναι *they think we do not attack them through fear* (T.5.97), οὐδεὶς οὐδὲν πενίᾳ δρᾷσει *none will do aught because of want* (ArEccl.605).

MANNER: τοῦτῳ τῷ τρόπῳ ἐπορεύθησαν *in this way they proceeded* (XA.3.4²³), κραυγῇ πολλῇ ἐπῖασι *they advance with loud outcry* (XA.1.7⁴), ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete* (T.8.27), τύχῃ ἀγαθῇ καταρχέτω *let him begin (with good luck) and may fortune favor it* (PSym.177^e). So βίᾳ *by force, forcibly*, σίγῃ *silently*, σπουδῇ *hastily, earnestly*.

The following are special uses of this dative:

777. The verb χρᾶσθαι *use* (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: λόγῳ χρῶνται *they use reason* (XM.3.3¹¹).

a. A predicate-noun is often added in the same case: τοῦτοις χρῶνται δορυφόροις *these they use as body-guards* (XHier.5⁴). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): τί βούλεται ἡμῖν χρῆσθαι; *for what does he want to use us?* (XA.1.3¹³).

778. The dative of cause is used with many verbs of *feeling*; thus ἡδομαι, χαίρω *am pleased*, ἄχθομαι *am vexed*, ἀγανακτέω *am indignant*, χαλεπαίνω *am angry*, αἰσχύνομαι *am ashamed*:

οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends* (XM.2.6³⁵), ἀχθεσθεὶς τῇ ἀναβολῇ *vexed at the delay* (XH.1.6⁷), τῷ Ἑκατῶν μῶ χαλεπαίνοντες τοῖς εἰρημένοις *angry with Hecatonymus for what he had said* (XA.5.5²⁴), αἰσχύνομαί τοι ταῖς πρότερον ἁμαρτίαις *I am ashamed of my former errors* (ArEq 1355), ἀγαπῶντες τῇ σωτηρίᾳ *being content with their safety* (Lys.2⁴⁴), χαλεπῶς φέρω τῶς παροῦσι πράγμασι *I am distressed at the present occurrences* (XA.1.3³).

a. But all these verbs take also ἐπί with the dative (799, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): ταύτῃ (ἐκείνῃ, ᾗ, πῇ) *in this (that, which, what) way or manner*, ἰδίᾳ (δημοσίᾳ, κοινῇ) *by individual (public, common) action or expense*.

b. This dative often means *according to*: τούτῳ τῷ λόγῳ *according to this statement*, τῇ ἐμῇ γνώμῃ *in my judgment*, τῇ ἀληθείᾳ *in truth*, τῷ ἔστι *in reality*, ἔργῳ *in act, in fact*, λόγῳ *in word, in profession*, προφάσει *in pretence*.

c. Note the peculiar dative with δέχομαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῳ *as the cities did not admit them to market nor town, but (only) to water and anchorage* (T.6.44).

780. DATIVE OF RESPECT.—The dative of manner is used to show in what particular point or respect something is true: διαφέρειν ἀρετῇ *to be distinguished in virtue* (PCharm.157^e), ἰσχύειν τοῖς σώμασι *to be strong in their bodies* (XM.2.7⁷), ταῖς ψυχαῖς ἐρρωμένεστεροι *firmer in their spirit* (XA.3.1⁴²), τὸ πρόττειν τοῦ λέγειν ὑστερον ὢν τῇ τάξει πρότερον τῇ δυνάμει ἐστί *action, though after speech in order, is before it in power* (D.3¹⁵). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: πόλις Θάψακος ὀνόματι *a city Thapsacus by name* (XA.1.4¹¹).

781. DATIVE OF DEGREE OF DIFFERENCE.—The dative of manner is used, especially with the comparative, to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων (taller by the head) *a head taller* (PPhaed.101^a), πολλὰς γενεαῖς ὑστερα τῶν Τρωϊκῶν *many generations later than the Trojan war* (T.1.14), δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῶνι ναυμαχίας *ten years before the sea-fight at Salamis* (PLg.698^c).

a. So, very often, the dative of neuter adjectives: πολλῷ *by much*, μακρῷ *by far*, ὀλίγῳ *by little*, etc., πολλῷ χείρων *much worse*, τῷ παντὶ κρείττων (better by all odds) *infinitely better*, πόσω μᾶλλον ἂν μισοῖσθε; *how much more would you be hated?* (D.19²³⁸), τοσοῦτῳ ἡδίων (ὡ ὅσω πλείω κέκτημαι) *I live more pleasantly (by that degree, by which) the more I possess* (XC.8.3⁴⁰).—But the accusatives τί, οὐδέν, μηδέν are always used instead of their datives; and sometimes πολὺ, ὀλίγον.

b. The dative occurs also with the superlative, μακρῷ ἄριστες *best by far*.

Dative of Time and Place.

782. DATIVE OF TIME.—The dative is used to denote the time at which something is, or is done: τῇ ὑστεραίᾳ *on the following day*.

This applies to statements of the particular *day, night, month, year*; an attributive, therefore, must always be used with the substantive: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτί *to-night*, τῷ ἐπιόντι μηνί *in the coming month* (PLg.767^c), τετάρτῃ ἔτει *in the fourth year* (T.1.103);—also to ὥρᾳ: χειμῶνος ὥρᾳ *in time of winter* (Andoc.¹⁵⁷);—further to *festival times*: Θεσμοφορίοις *at the Thesmophoria* (ArAv.1519).

a. To other words, ἐν is added: ἐν τούτῳ τῷ χρόνῳ *at this time*, ἐν τῷ παρόντι *at the present time*. This is rarely omitted: τῇ προτέρῃ ἐκκλησίᾳ *at the time of the former assembly* (T.1.44), χειμερίῳ νότῳ *at the time of the wintry south wind* (SAnt.335).

783. DATIVE OF PLACE.—In poetry, the dative is often used without a preposition, to denote the place *in* which something is, or is done:

Ἑλλάδι οἶκια ναίων *in Hellas inhabiting dwellings* (Π 595), τήν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταυον *which on the mountains builders felled* (N 390), εἶδε μύχῳ κλισίῃς *he slumbered in the corner of the tent* (I 663), τόξ' ὤμοισιν ἔχων *bearing the bow on his shoulders* (A 45).

a. Here belongs the poetical dative with verbs of *ruling*: Ἦμ. Ταφίοισι φιληρέτμοισιν ἀνάσσω *among the our-loving Taphians I reign* (a 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: Μελίτῃ *at Melite* (Isae.11⁴²), τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea* (PMenex.245^a).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

PREPOSITIONS WITH THEIR CASES.

784. The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.
2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἄνευ *without*, πλὴν *except*, etc., which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (758), except ὧς, which takes the accusative (722 a).

785. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: περί *round about, exceedingly* (in

the sense *exceedingly* some write περί); σὺν δέ *and therewith*. Hd. has ἐπὶ δέ *and thereupon*, μετὰ δέ *and next*, ἐν δέ *and among the number*; also πρὸς δέ, καὶ πρὸς *and besides*, which occur even in Attic prose.

a. The preposition may belong to ἐστὶ or εἰσὶ (rarely εἰμί) understood, and may thus stand for a compound verb: so, even in Attic prose, ἐνὶ for ἔνεστι *it is possible*; in Attic poetry, παρά for πάρεστι *is at hand*, πάρεμι *I am here*. Hm. has also ἐπι, μέτα, for ἔπεστι, μέτεστι, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 580 a) or substantives to which they belong: ἐν δ' αὐτὸς ἐδύσετο νόροπα χαλκόν *and he himself put on the shining brass* (B 578), ἀμφὶ δέ χαῖται ὤμοις αἰσούνται *and round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as μέν, δέ, γέ, τέ, γάρ, οὖν, may be interposed after the preposition; other words very rarely: παρὰ γὰρ οἶμαι τοὺς νόμους *for contrary, I suppose, to the laws* (PPol.300^b).

b. The regular order of words τὸν μὲν ἄνδρα (666 c) generally changes with a preposition to πρὸς μὲν τὸν ἄνδρα or πρὸς τὸν ἄνδρα μὲν.

Use of different cases with the prepositions.

787. In general, the dative is used with prepositions, to express *being in* a particular situation; the accusative, for *coming to* it; the genitive, for *passing from* it: μένει παρὰ τῷ βασιλεῖ *he remains* (by the side of) *in the presence of the king*, ἦκει παρ' αὐτὸν *he is come to his presence*, οἴχεται παρ' αὐτοῦ *he is gone from his presence*.

a. But there are exceptions to this: thus the accusative sometimes expresses *extension over* an object: κατὰ Θεσσαλίαν *throughout Thessaly*; and the genitive sometimes mere *belonging to* or *connection with* an object: πρὸ τῶν πυλῶν *before the gates*.

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell* (into, and were) *in the river* (XAg.1³²). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: στᾶς εἰς μέσον (lit. standing into the midst) *coming into the midst and standing there* (Hd.3.62), καθήμεθ' ἄκρων ἐκ πάγων *we sat* (and looked down) *from the top of a hill* (SAnt.411). This is called *constructio praeagnans*.

a. Similarly ὁ ἐκ is often said for ὁ ἐν when the verb of the sentence implies removal: οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον *the market-people* (those in the market) *left their goods and fled* (XA.1.2¹⁸).

b. These principles apply to *adverbs*: ὅποι καθέσταμεν *whither* (arrived) *we stand* (SOc.23), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤξοντα (for τὸν ἐκεῖ πόλεμον) *he knows not that the war in that region will come hither* (D.1¹⁵).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: ἐκ δεξιᾶς (*a dextra*) *on the right*, ἐκατέρωθεν *on either hand*, ἐνθεν καὶ ἔνθεν *on this side and on that*.

General View of the Prepositions.

789. In Attic prose the prepositions are used as follows :

With the Accusative only : ἀνά, εἰς.

With the Genitive only : ἀντί, ἀπό, ἐξ, πρό.

With the Dative only : ἐν and σύν.

With the Accusative and Genitive : ἀμφί, διά, κατά, μετά, ὑπέρ.

With the Accusative, Genitive and Dative : ἐπί, παρά, περί, πρὸς, ὑπό.

a. In poetry, ἀνά, ἀμφί and μετά are also used with the dative ; and ἀμφί is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791–808. The beginner, however, should note especially the following

COMMONEST DISTINCTIONS OF MEANING.

ἀμφί and περί : with genitive *concerning* ; with accus. *around, about*.

διά : with genitive *through* ; with accus. *on account of*.

κατά : with genitive *against* ; with accus. *along, over, according to*.

μετά : with genitive *with* ; with accus. *after*.

ὑπέρ : with genitive *above, in behalf of* ; with accus. *over, beyond*.

ἐπί : with genitive and dative *on* ; with accus. *to, toward, for*.

παρά : with genitive *from* ; with dative *with, near* ; with accus. *to, contrary to*.

πρὸς : with gen. *on the side of* ; with dat. *at, besides* ; with acc. *to, toward*.

ὑπό : with genitive *by, under* ; with dative and accus. *under*.

Use of the Prepositions.

ἀμφί.

791. ἀμφί (Lat. *amb-*) properly *on both sides of* (c1 ἀμφω *both*), hence *about* (cf. περί, 803).

1. WITH GENITIVE, *about, concerning*, rare in prose : ἀμφὶ ὧν εἶχον διαφερόμενοι *quarrelling about what they had* (XA.4.5¹⁷).

Very rarely of place : ἀμφὶ ταύτης τῆς πόλεως (*about*) *in the neighborhood of this city* (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of* : ἰδρώσει τελαμῶν ἀμφὶ στήθεσσι *the shield strap will sweat about his breast* (E 388), ἀμφὶ ἀπόδου τῇ ἐμῇ πείσομαι τοι *concerning my departure, I will obey you* (Hd.5.19), ἀμφὶ φόβῳ *by reason of fear* (EOr.825).

3. WITH ACCUSATIVE, *about*, of place, time, etc. : ἀμφὶ τὰ ὅρια (*about*) *close to the boundaries* (XC.2 4¹⁶), ἀμφὶ μέσον ἡμέρας *about midday* (XA.4.4¹), ἀμφὶ τὰ πεντήκοντα *about fifty* (XA.2.6¹⁵), ἀμφὶ δεῖπνον εἶχεν *he was busy about dinner* (XC.5.5⁴⁴).

Phrases: οἱ ἀμφὶ τινα *a person with those about him, his friends, followers, soldiers, etc.*

IN COMPOSITION: *about, on both sides.*

ἀνά.

792. ἀνά originally *up* (opposed to κατά).

1. WITH DATIVE, only in Epic and lyric poetry, *upon*: ἀνὰ Γαργάρον ἄκρῳ *on the summit of Gargarus* (O 152), χρύσεα ἀνὰ σκήπτρῳ *upon a golden staff* (A 15).

2. WITH ACCUSATIVE, *up along*; *passing over, through* (cf. κατά with acc., 800, 2):

a. Of place: ἀνὰ πᾶσαν τὴν γῆν *over the whole land* (XAges.9⁷), ἀνὰ στρατόν *through the camp* (A 10), ἀνὰ τὸν ποταμόν *up the river* (Hd.2.96).

b. Of time: ἀνὰ πᾶσαν ἡμέραν *every day* (XC.1.2⁸), Hm. ἀνὰ νύκτα *through the night* (Ξ 80).

c. In distributive expressions: ἀνὰ ἑκατόν *by hundreds* (XA.5.4¹²).

Phrases: ἀνὰ κράτος (up to his power) *with all his might* (XA.1.10¹⁵), ἀνὰ λόγον *according to proportion* (PPhaed.110^d), ἀνὰ στόμα ἔχειν *to have in one's mouth, to talk about* (B 250).

IN COMPOSITION: *up, back, again.*

ἀντί.

793. ἀντί *instead of, for.*

WITH GENITIVE only: ἀντὶ τῆς ἀρχῆς δουλείαν ἀλλάξασθαι *in exchange for empire, to get slavery* (Andoc.2²⁷).

a. The original meaning, *facing, opposite to*, was lost, except in composition.

IN COMPOSITION: *against, in opposition to, in return.*

ἀπό.

794. ἀπό (Lat. *ab*) *from, off, away from* (properly *from a position on something*).

WITH GENITIVE only:

a. Of place: Hm. ἀπ' ἵππων ἄλτο χαμάζε *from the (horses) ear he sprang to the ground* (Π 733), ἀφ' ἵπου θηρεύειν *to hunt (from a horse) on horseback* (XA.1.2¹).

b. Of time: ἀπὸ τούτου τοῦ χρόνου *(from) since that time* (XA.7.5⁸).

c. Of cause: ἀπὸ ξυμμαχίας αὐτόνομοι *independent from the terms of an alliance* (T.7.57), ἀπὸ ξυνηθείας ἔκει *he is come by agreement* (T.6.61).

Phrases: ἀπὸ σκοποῦ *away from the mark, amiss* (PTheat.179^c), ἀπὸ ταῖτο μάτου *(from self-moved action) without occasion, of itself* (Ae.1¹²⁷), ἀπὸ στόματος εἰπεῖν *to repeat by heart, lit., from mouth* (XSym.3⁵).

IN COMPOSITION: *from, away.*

διά.

795. διά (Lat. *di-, dis-*) *through* (originally *between, asunder*).

1. WITH GENITIVE:

a. Of place: Hm. διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ἔβριμον ἔγχος *through the shining shic'd passed the stout spear* (H 251).

b. Of time: διὰ νυκτός *through the night* (XA.4.6²²).

c. Of means: δι' ἐρμηνέως λέγειν *to speak by an interpreter* (XA.2.3¹⁵).

d. Of a state of action or feeling: αὐτοῖς διὰ πολέμου ἵέναι *to proceed (in the way of war) in a hostile manner toward them* (XA.5.2⁸), διὰ φόβων γίγνεσθαι *to come to be in a state of alarm* (PLg.791^b).

e. διὰ with the genitive often denotes an interval of space or time: διὰ μακροῦ *after a long interval* (T.6.15), διὰ τετρακοσίων ἐτῶν *after (an interval of) 400 years* (I.6²⁷), διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers* (T.3.21).

Phrases: διὰ στόματος ἔχειν *to have in one's mouth*, i. e., passing through the mouth (XC.1.4²⁵), διὰ χειρὸς ἔχειν *to have in hand* (T.2.13), διὰ ταχέων (by quick ways) *quickly* (XA.1.5⁹), διὰ τέλους *completely* (SAj.6S⁵).

2. WITH ACCUSATIVE :

a. Regularly, on account of: διὰ νόσον τοῦ ἱατροῦ φίλος *on account of sickness he is fond of the physician* (PLys.218^e).

b. Through, during, mostly poetic: Hm. διὰ δώματα *through the halls* (A 6C0), διὰ νύκτα *during the night* (τ 66).

Phrases: αὐτὸς δι' ἑαυτὸν *by and for himself* (PRp.367^d), διὰ τί; *why, wherefore?*

IN COMPOSITION: *through*, also *apart* (Lat. *di-, dis-*): διαφέρω = *differe*.

εἰς.

796. εἰς (also ἐς) *into, to* (properly *to a position in something*, opposed to ἐξ *out of*) = Lat. *in* with accusative.

WITH ACCUSATIVE only:

a. Of place: Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν *the Siculi passed over from Italy into Sicily* (T.6.2), εἰς ἄνδρας ἐγγράφειν *to enrol among men*, i. e., write into the list of men (D.19²³⁰).

b. Of time: ἐς ἡῶ *till dawn* (λ 375), ἐς ἐμέ *to my time* (Hd 1.92), εἰς ἐνιαυτὸν *to the end of a year* for *a whole year* (κ 467). An action may be thought of as taking place when a certain time is *come to*; hence εἰς is also used for the time *when*, especially a fixed or expected time: ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἑῷ ἡξεν βασιλεύς *for it was thought that on the next morning the king would arrive* (XA.1.7¹).

c. Of other relations: εἰς τετρακοσίων *to the number of 400, about 400* (XA.3.3⁶), εἰς ὀκτώ *to the depth of eight men, eight deep* (XA.7.1²³), εἰς δύνάμιν *to the extent of one's power* (XA.2.3²³), παιδεύειν ἀνθρώπους εἰς ἀρετήν *to train men with a view to virtue* (PGo.519^e), ἐς τέλος *finally* (EIon 1261).

IN COMPOSITION: *into, in, to*.

NOTE.—In Attic prose, εἰς is the common form: only Thucydides (like Hd.) has ἐς. The poets use either form at pleasure.

ἐν.

797. ἐν (Hm. ἐν') *in*, = Lat. *in* with the ablative.

WITH DATIVE only:

a. Of place: ἐν Σπάρτῃ *in Sparta* (T.1.128):—with a word implying number, it has the sense of *among*: ἐν τοῖς φίλοις *among their friends* (XA.5.4³²).

b. Of time: ἐν τῷ χειμῶνι *in the winter* (XOec.17³).

c. Of other relations: ἐν τῷ θεῷ τὸ τέλος ἦν *(in the power of) with God was the issue* (D.18¹⁹³), ἐν παρασκευῇ εἶναι *to be in preparation* (T.2.80).

Phrases: ἐν ὕπλοις εἶναι *to be under arms* (XA.5.9¹¹), ἐν αἰτίᾳ ἔχειν τινά *to hold one (in blame) responsible* (T.1.35), πειράσσομαι ἐν καιρῷ σοι εἶναι *I will try to be (in good time) useful to you* (XH.3.4⁹).

IN COMPOSITION: *in, on.*

NOTE.—Rare poetic forms are εἰν, εἰνί.

ξ.

793. ἐξ (before consonants ἐκ: Lat. *ex, e*) *out of, from* (properly *from a position in something*).

WITH GENITIVE only:

a. Of place: ἐκ Σπάρτης φεύγει *he is banished from Sparta*.

b. Of time: ἐκ παιδός (from a child) *since childhood* (XC.5.1²). Hence of immediate succession: λόγον ἐκ λόγου λέγειν *to make one speech after another* (D.18³¹³).

c. Of origin: ἐκ τῶν θεῶν γενομένους *born of the gods* (I.12⁸¹). Hence with passive verbs (instead of ὑπό with the gen.): τιμᾶσθαι ἐκ τινος *to be honored by some one*: the agent is then viewed as the source of the action; this construction is rare in Attic, but frequent in other dialects.

d. Of inference: ἐκ τῶν παρόντων (judging from) *according to the present circumstances* (T.4.17).

Phrases: ἐκ δεξιᾶς *on the right hand* (788 c), ἐκ πολλοῦ *at a great distance, ever since a remote time*, ἐξ ἴσου *on an equality*, δῆσαι (κρεμάσαι) τι ἐκ τινος *to bind (hang) one thing on another*.

IN COMPOSITION: *out of, from, away.*

799. ἐπί *on, upon.*

ἐπί.

1. WITH GENITIVE:

a. Of the place where: προῖφαινετο ὁ Κῦρος ἐφ' ἄρματος *Cyrus appeared upon a chariot* (XC.8.3¹³), ἐπὶ τοῦ εὐωνύμου (sc. κέρως) *on the left wing* (XA.1.8⁹).

b. Of the place whither: ἐπὶ Σάμου πλεῖν *to sail toward Samos* (T.1.116).

c. Of time: ἐπὶ τῶν προγόνων *in our forefathers' time* (Ae.3¹⁷⁸).

d. In other relations: λέγειν ἐπὶ τινος *to speak with reference to some one* (PCharm.155⁴), ἐφ' ἑαυτοῦ οἰκεῖν *to live by himself* (T.2.63), ἐπ' ὀλίγων τεταγμένοι *drawn up few men deep* (XA.4.8¹¹), ἐπὶ γνώμης γενέσθαι *to take a resolution* (D.4⁶), ἐπὶ τινος κεκληῖσθαι *to be named after some one* (Hd.4.45).

2. WITH DATIVE:

a. Of place: Πη. ἐπὶ χθορὶ σίτον ἔδοντες *eating bread upon the earth* (θ 222), ἐπὶ τῇ θαλάσσῃ οἰκίσθαι *to be situated (close upon) by the sea* (XA.1.4¹).

b. Of time: ἐπὶ τούτοις *after this, thereupon* (XC.5.5¹¹).

c. Of aim or condition: ἐπὶ παιδείᾳ τοῦτο ἔμαθες *in order to an education hast thou learned this* (PProt.312^b), ἐπὶ τόκῳ δανείζειν *to lend on interest* (PLg.742^e), ἐπὶ τοῖσδε *on these conditions* (T.3.114).

d. In other relations: ἐπὶ τοῖς πράγμασιν εἶναι *to be at the head of affairs* (D.9²), ἐπὶ τοῖς πολεμίοις εἶναι *to be in the power of the enemy* (XA.5.8¹⁷), ἐπὶ τινι χαίρειν *to rejoice (on the ground of) at something* (XM.2.6³⁵).

3. WITH ACCUSATIVE:

a. Of place: *to, upon, against*: ἀναβαίνειν ἐφ' ἵππον *to mount on horseback* (XA.1.8³), ἐπὶ δεξιὰ *toward the right* (XA.6.4¹), ἐπὶ βασιλεῖᾳ ἵνα *to march against the king* (XA.1.3¹).

b. Of *extension over* place or time: ἐπὶ πᾶσαν Εὐρώπην *throughout all Europe* (PCriti.112^e), ἐπὶ τρεῖς ἡμέρας *for (during) three days* (XA.6.6³⁶).

c. Of an object sought: τρέχω πρὸς τοῦτον *I run to fetch a ladle* (ArAn.79).
Phrases: ἐπὶ πολὺ *to a great extent* (T.1.6), ὥς ἐπὶ τὸ πολὺ *for the most part* (T.2.13), τὸ ἐν' ἐμέ *so far as I am concerned* (EOr.1345).

IN COMPOSITION: *upon, over, after, toward, unto*. Often it cannot well be translated.

κατά.

800. κατά (cf. adv. κάτω *below*) originally *down* (opposed to ἀνύ).

1. WITH GENITIVE:

a. *Down from*: Hm. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus* (A 44).

b. *Underneath*: κατὰ γῆς *underground* (PPhaedr.249^a).

c. *Down upon*: μύρον κατὰ τῆς κεφαλῆς καταχέαι *to pour ointment over the head* (PRp.398^a).

d. *Against* a person (of speaking, etc.): ψεύδασθαι κατὰ τινος *to speak falsely against one* (PEuthyd.284^a). Rarely in a good sense: *concerning, respecting*.

Phrases: πόλιν κατ' ἅκρῳς ἐλεῖν *to take a city completely*, i. e., from its highest point down (T.4.112), κατὰ νότον *in the rear of an army* (T.4.33).

2. WITH ACCUSATIVE, *down along*; *passing over, through*; *pertaining to, according to, opposite*:

a. Of place: κατὰ ῥόον *down stream* (Hd.2.96), κατὰ Θεσσαλίαν *throughout Thessaly* (PCr.45^e), κατὰ γῆν καὶ κατὰ θάλατταν *(over) by land and by sea* (XA.3.2¹³), τὸ καθ' αὐτοὺς *the part opposite them* (XA.1.8²¹).

b. Of time: κατ' ἐκείνον τὸν χρόνον *at that time* (T.1.139), οἱ καθ' ἡμᾶς *our contemporaries* (D.20⁷³).

c. Of other relations: κατὰ τὸν αὐτὸν τρόπον *(according to) in the same manner* (XC.8.2⁵), κατὰ πάντα *in all respects* (D.24¹⁰⁸), κατὰ δύναμιν *according to ability* (Hd.3.142), κατὰ τοὺς νόμους *according to the laws* (D.8²), τὸ κατ' ἐμέ *as regards me* (D.18²⁴⁷).

d. In distributive expressions: Hm. κατὰ φύλα *by clans, each clan by itself* (B 362), κατὰ δύο *by twos, two by two* (D.20⁷⁷), καθ' ἡμέραν *day by day* (T.1.2).

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

μετά.

801. μετά *amid, among*.

1. WITH GENITIVE, *with*, implying participation (cf. σύν, 806): μετὰ ξυμμάχων κινδυνεύειν *to meet the dangers of battle in common with allies* (T.5.24), μετὰ πολλῶν δακρύων *with (amid) many tears* (PAp.34^e).

2. WITH DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα ὡς θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men* (Ω 253).

3. WITH ACCUSATIVE:

a. Usually *after*, in time or order: μετὰ τοῦτον τὸν χρόνον *after this time* (PRp.537^b), μετὰ θεοὺς ψυχὴ θεϊότατον *next to the gods, the soul is most divine* (PLg.726^a).

b. *To* (a position) *among or along with*, poetic: Hm. ἰὼν μετὰ ἔθνος ἐταίρων *going among the multitude of his friends* (H 115).

c. *After* (in quest of), poetic: Hm. βῆναι μετὰ πατρὸς ἀκούην *to go in quest of tidings of a father* (β 308).

Phrases: μετὰ χεῖρας ἔχειν *to have in hand*, properly, *to take between the hands and hold there* (Ae.1⁷⁷), μεθ' ἡμέρῶν *by day* (Ant.5⁴⁴).

IN COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

παρά.

802. παρά (Hm. also πάρ, παραί) *alongside of*, *by*, *near*.

1. WITH GENITIVE, *from beside*, *from*: Hm. παρά νηῶν ἀλ' ἀπονοστήσειν *to return from the ships* (M 115), λαμβάνειν παρά πολεμίων *to take from the enemy* (XHier.1³⁴). Very rarely, and only in poetry, simply *alongside of*: ναιετάων παρ' Ἰσμηνοῦ ρέιθρων *dwelling by the currents of Ismenus* (Sant.1123).

2. WITH DATIVE: *with*, *beside*: παρά τῷ διδασκάλῳ σιτεῖσθαι *to dine with the teacher* (XC.1.2⁸), Hm. μιμνᾶζειν παρά νηυσὶ κορωνίσι *to remain by the curved ships* (B 392). Figuratively: παρ' ἐμοί *in my opinion* (Hd.1.32).

3. WITH ACCUSATIVE, *to* (a position) *beside*, *unto*: also *along by*:

a. Of place: Hm. τῷ δ' αὖτις ἵτην παρά νῆας *but they two went again to the ships* (A 347), βῆ δ' ἀχέων παρά θίνα πολυφλοίσβοιο θαλάσσης *he went sorrowing along the shore of the roaring sea* (A 34).

b. Of time: παρ' ὅλον τὸν βίον *(along by) during his whole life* (MMon.131).

c. Of comparison: παρά τοὺς ἄλλους εὐτακτῶν *obedient in comparison with the others* (XM.4.4¹).

d. Of cause: παρά τὴν ἡμετέρῶν ἀμέλειαν Φίλιππος ἐπηύξηται *through our neglect Philip is becoming great* (D.4¹¹), properly, by it, in connection with it.

e. Of exception or opposition: ἔχω παρά ταῦτα ἄλλο τι λέγειν *beside this I have another thing to say* (PPhaed.107^a), παρά τοὺς νόμους *contrary to the laws* (XM.4.4²), properly, passing by or beyond them, trans-gressing them, the opposite of κατὰ with acc. (800, 2 c).

Phrases: παρά μικρόν *by little*, *within a little*, παρά μικρόν ἦλθον ἀποθανεῖν *I came near dying* (I.19²²), παρά πολὺ νικᾶν *to be (victorious by much) completely victorious* (T.1.29), παρ' ὀλίγον ποιεῖσθαι *to esteem lightly* (XA.6.6¹¹).

IN COMPOSITION: *beside*, *along by* or *past*, *aside*, *amiss*.

περί.

803. περί *around* (on all sides, cf. ἀμφί 791).

1. With GENITIVE:

a. Chiefly in derived sense, *about*, *concerning* (Lat. *de*): τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you about the march?* (XA.2.2¹⁰).

b. In Hm. *surpassing*, *more than*: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* (A 287). Hence, in prose, such phrases as περὶ πολλοῦ ποιεῖσθαι *to consider as (more than much) very important* (PAr.46^e), περὶ οὐδενὸς ἡγεῖσθαι *to esteem (just above nothing) very low*, think little of (Lys.31³¹). Cf. 746 a.

2. With DATIVE, not frequent in Attic prose:

a. Of place: θώρακα ἔχει περὶ τοῖς στέρνοις *he wears a cuirass round his breast* (XC.1.2¹³).

b. Of cause: δεδιότες περὶ τῷ χωρίῳ *being alarmed for the place* (T.1.60).

3. WITH ACCUSATIVE, nearly the same as ἀμφί: *περὶ Ἑλλήσποντον* *about the Hellespont, in the region of the Hellespont* (D.8³); and in derived sense, *σπουδάζειν περὶ τὴν πολιτείαν* *to be busily engaged about the government* (I.8⁵¹), *τὰ περὶ τὴν γεωργίαν* *what pertains to husbandry* (XO.20¹).

IN COMPOSITION: *around (remaining) over, surpassing* (with adjectives = Lat. *per-* in *permagnus*).

For *Hm.* *περί* as adverb *exceedingly*, see 785.

πρό.

804. *πρό* (Lat. *pro*) *before*.

WITH GENITIVE only:

a. Of place: *πρὸ τῶν πυλῶν* *before the gates* (XH.2.4²⁴).

b. Of time: *πρὸ τῆς μάχης* *before the battle* (XA.1.7¹³).

c. Of preference: *πρὸ τούτου τεθνάναι* *εἰλοῖτο* *before this he would rather choose death* (PSym.179^a).

d. Of protection or care: *μάχεσθαι πρὸ παίδων* *to fight for one's children*, properly, in front of them (Θ 57), *πρὸ ὑμῶν ἀγρυπνεῖν* *to watch in your behalf* (XA.7.6³⁶).

Phrases: *πρὸ πολλοῦ ποιεῖσθαι* (to esteem in preference to much) *to consider as valuable, important* (I.5¹⁴), *Hm.* *πρὸ ὁδοῦ* *further on the way* (Δ 382).

IN COMPOSITION: *before, forward, forth*.

πρός.

805. *πρός* (*Hm.* also *προτί, ποτί*) *at or by* (properly *confronting*).

1. WITH GENITIVE:

a. *In front of, looking towards, on the side of*: *πρὸς Θρᾷκης* *κείσθαι* *to be situated over against Thrace* (D.23¹⁸²), *τὸ πρὸς ἐσπέρας* *τεῖχος* *the westward wall* (XH.4.4¹⁸).

Similarly in *swearing*: *πρὸς θεῶν* *before the gods, by the gods* (XA.5.7⁵). So *πρὸς πατρός* *on the father's side*, *πρὸς μητρός* *on the mother's side* (D.21¹⁴⁴).

b. To express what is *natural or appropriate* on the part of some one: *πρὸς γυναῖκας ἦν* *it was the way of a woman* (A.Ag.1636), *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* *it was not according to the character of Cyrus* (XA.1.2¹¹).

c. *From*: *ἐπαινον ἔχων πρὸς ὑμῶν* *having praise from you* (XA.7.6³³). Sometimes used with passive verbs (instead of *ὑπό*, 808, 1 b): *πρὸς θεῶν ὁρώμενος* *seen by the gods* (AEum.411): cf. *ἐκ*, 798 c.

2. WITH DATIVE:

a. *At*: *ὁ Κύρος ἦν πρὸς Βαβυλῶνι* *Cyrus was at Babylon* (XC.7.5¹). Also in derived sense, *engaged in*: *πρὸς ἔργῳ εἶναι* *to be busied with a work* (XH.4.8²²).

b. *In addition to*: *πρὸς τούτοις* *besides this, furthermore* (XC.1.2⁸).

3. WITH ACCUSATIVE:

a. *To*: *ἔρχονται πρὸς ἡμᾶς* *they come to us* (XA.5.7²⁰), *λέξατε πρὸς με* *speak to me* (XA.3.3²). Also *against*: *ιέναι πρὸς τοὺς πολέμους* *to march against the enemy* (XA.2.6¹⁰).

b. *Towards*: *πρὸς Βορρᾶν* *towards the north* (T.6.2). Especially of disposition or relation toward some one: *οἰκείως διακείσθαι πρὸς τινα* *to be confidentially disposed towards one* (XA.7.5¹⁶), *σπονδὰς ποιήσασθαι πρὸς τινα* *to make a truce with one* (T.4.15).

c. In reference to, with a view to: *πρὸς ταῦτα* in view of this, therefore (APr.915), *διαφέρειν πρὸς ἀρετὴν* to have the advantage in respect to virtue (PAr.35^b), *πρὸς τί με ταῦτ' ἐρωτᾷς*; to what end do you ask me this? (XM.3.7²), *πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν* to judge of happiness (by reference to) according to money (I.4⁷⁶).

Phrases: *πρὸς ἡδονήν, χάριν* with a view to please, gratify (APr.494, SPhil. 1155), *πρὸς βίαν* by force, forcibly (APr.208), *πρὸς ὀργήν* in anger, angrily (SEI.369), *οὐδὲν πρὸς ἐμέ* it is nothing to me (D.18²¹).

IN COMPOSITION: to, towards, in addition.

σύν.

806. *σύν* (also *ξύν*) with, i. e. in company with, in connection with = Lat. *cum* (cf. *μετά* with the gen., 801, 1):

WITH DATIVE only:

ἐπαιδεύετο σύν τῷ ἀδελφῷ he was educated with his brother (XA.1.9²), *σύν θεοῖς* with the help of the gods (XC.6.4¹⁹), *σύν τῷ νόμῳ* in conformity with the law (XC.1.3¹⁷).

IN COMPOSITION: with, together.

ὑπέρ.

807. *ὑπέρ* (Hm. also *ὑπείρ*) over = Lat. *super*.

1. WITH GENITIVE:

a. Of place: *ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται* the sun journeys above us (XM.3.8⁹).

b. In derived sense, for, in behalf of: *μάχεσθαι ὑπὲρ τινος* to fight for one, orig. over him, standing over to defend (PLg.642^c), *πονεῖν ὑπὲρ σοῦ* to labor in your behalf (XA.7.3³¹). Also on account of: *ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω* I congratulate you on account of your freedom (XA.1.7³).

c. Concerning (= *περί*), rarely found before Demosthenes: *τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν* to have such an opinion concerning the war (D.2¹).

2. WITH ACCUSATIVE, over, beyond, of place and measure: Hm. *ὑπὲρ οὐδὲν ἐβήσετο* he passed over the threshold (ν 63), *οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες* those who dwell beyond the Hellespont (XA.1.1⁹), *ὑπὲρ δύνανται* beyond one's ability (D.21⁶⁹).

IN COMPOSITION: over, beyond, exceedingly, in behalf of.

ὑπό.

808. *ὑπό* (Hm. also *ὑπαί*) under = Lat. *sub*.

1. WITH GENITIVE:

a. Less often under, of place: *ὑπὸ γῆς* under the earth (PAr.18^b). Hence in some expressions of dependence: *ἐπ' αὐλητῶν χωρεῖν* to march under the lead of flute-players (T.5.70).

b. Much more frequently, by, of agency, with passive verbs: *ἐτίματο ὑπὸ τοῦ δήμου* he was honored by the people (XH.2.3¹⁵), *ὑπὸ τῶν δούλων ἀπέθινον* they were slain by the slaves (XHier.10⁴). Cf. 820.

c. Of cause: *ὑπὸ ἀπλοῖᾶς ἐνδιέτριψεν* through bad weather he delayed (T.2.85).

2. WITH DATIVE, under: *ὑπὸ τῷ οὐρανῷ* under the heavens (PPhaed.110^b), *ὑπὸ τῇ ἀκροπόλει* at the foot of the acropolis (XA.1.2⁸), *ὑπὸ βασιλεῖ εἶναι* to be under (the power of) the king (XC.8.1⁶).

3. WITH ACCUSATIVE :

a. Of place, properly to (a position) *under*: Hm. ὑπὸ πόντον ἐδύσετο κύμαίνοντα *he dived under the surging sea* (λ 253). Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοῦς ποιείσθαι *to bring cities and nations under their power* (PRp.348^d).

b. Of time (either impending or in progress): ὑπὸ νύκτα *just before night* (T.1.115), cf. Lat. *sub noctem*; ὑπὸ τὴν νύκτα *during the night* (Hd.9.58).

IN COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

THE VOICES.

ACTIVE.

809. The active voice represents the subject as acting: thus τύπτω *I strike*.

810. The active voice of some verbs has both a transitive (593 a) and an intransitive meaning:

ἐλαύνειν tr. *to drive*, intr. *to ride, march*; πρᾶττειν tr. *to do*, intr. εἶ (κακῶς) πρᾶττειν *to do or fare well (ill)*; ἔχειν tr. *to have, hold*, intr. καλῶς ἔχει Lat. *bene se habet, it is well*, ἔχε δὴ *stop now*, ἔχ' ἡρέμα *keep still*.—In English, this is still more common, as in the verbs *move, turn, break, melt, increase, etc.*

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to throw*, εἰσβάλλειν and ἐμβάλλειν *to make an invasion*, also (of rivers) *to empty*; δίδοναι *to give*, ἐνδιδόναι *to give in, surrender*, ἐπιδιδόναι *to advance, improve*; κόπτειν *to cut*, προκόπτειν *to make progress*.

For intransitive verbs which become transitive in composition, see 712 c.

MIDDLE.

811. The middle voice represents the subject as acting on himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish the following three uses of the middle.

812. The DIRECT MIDDLE represents the subject as acting directly on himself: λούεσθαι *to wash one's self, bathe*.

So τρέπεσθαι *to turn one's self*, ἐπιδείκνυσθαι *to show one's self*, ἵστασθαι *to set one's self*, καλύπτεσθαι *to cover one's self*. The subject is also the direct object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: *παύειν* to stop, *παύεσθαι* (to stop one's self) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πείθειν* to persuade, *πείθεσθαι* (to persuade one's self) to trust, comply.

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *ἡ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοῖς βεβαιώσασθαι* either to harm us or to secure themselves (T.1.33).

813. The INDIRECT MIDDLE represents the subject as acting *for* himself, or on something *belonging* to himself: *πορίζεσθαι χρήματα* to provide money for one's self, *σπάσασθαι τὸ ξίφος* to draw one's (own) sword.

So *ἀγεσθαι γυναῖκα* to take a wife (to one's own house), *ποιεῖσθαι τινα φίλον* to (make some one a friend) gain some one's friendship (for one's self), *μεταπέμπομαι τινα* I send for one (that he may come to me), *τίθεσθαι τὴν ψήφον* to deposit one's (own) vote. Sometimes the middle means *to*, rather than *for*, one's self: Hm. *ἐφέλκεται ἄνδρα σίδηρος* the iron draws the man to itself (π 294).

a. With 'ward off' etc. the middle is translated *from* (cf. 767 a): *αὐτεσθαι κίνδυνον* to ward off danger (for, i. e.) from one's self, *τρέπεσθαι τοὺς πολέμους* to turn the enemy from ourselves, put them to flight.

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τινος* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some intransitive verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλευεῖν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεύειν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties, to conduct public affairs; *πρεσβεύειν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations, by sending ambassadors.

815. In some verbs, the indirect middle has a *causative* use:

διδάσκειν τὸν υἱόν I have my son taught (make others teach him for me), *παρατίθεμαι δεῖπνον* I have a meal served up to me (make others serve it for me). Cf. PMen.93^d, T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. *αἰρεῖν* to take; *αἰρεῖσθαι* to choose.
2. *ἀποδοῦναι* to give back; *ἀποδόσθαι* to sell (give it away for one's self, for value received).

3. ἄπτειν *to attach*; ἄπτεσθαι *τινος to touch something* (attach one's self to it).

4. ἄρχειν *to begin* (in advance of others, opposed to ὑστερεῖν *to be behind*); ἀρχεσθαι *to begin* (one's own work, without reference to others, opposed to παύεσθαι *to cease*).

5. γαμεῖν *to marry* (of the man); γαμῖσθαι *to marry* (of the woman).

6. γράφειν νόμον *to write or propose a law*; γράφεσθαι *τινα to bring suit against some one* (have him written down in the magistrate's book).

7. δανείζειν *to lend*; δανείζεσθαι *to borrow* (make another lend to one).

8. δικάζειν *to give judgment*; δικάζεσθαι *to maintain a suit at law* (make another give judgment for one).

9. ἔχειν *to hold*; ἔχεσθαι *τινος to hold on to*, hence *be close to something*.

10. μισθοῦν *to let for hire*; μισθοῦσθαι *to hire* (make another let to one).

11. τιθέναι νόμους *to make laws for others* (said of the lawgiver); τίθεσθαι νόμους *to make laws for itself* (said of the people).

12. τῖμωρεῖν *τινι to avenge some one*; τῖμωρεῖσθαι *τινα to avenge one's self on some one*.

13. φυλάττειν *τινά to watch* (guard) *some one*; φυλάττεσθαι *τινα to be on one's guard against some one* (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus διδάσκειν *indirect middle with causative meaning* (815); but also as direct middle, *I teach myself, learn*.

817. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, ἐπισχεῖσθαι *(to hold one's self under) to undertake, promise*; indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι *causative, to (make live again) re-animate*; subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἶεσθαι *to think* (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: *τύπτομαι I am struck*.

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by *ἐπό* with the genitive (808, 1 b); rarely by other prepositions (798 c, 805, 1 c); sometimes by the dative (769).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect* object (genitive or dative) of the active becoming the subject of the passive. Thus in particular ἐρᾶν *love*, ἄρχειν *rule*, καταφρονεῖν *despise* (which take the genitive); πιστεύειν *trust*, ἀπιστεῖν *distrust*, φθονεῖν *envy*, ἐπιβουλεύειν *plot against*, πολεμεῖν *war against* (which take the dative):

μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn to govern and to be governed* (X.A.1.9⁴), ὥρᾳ ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν *'tis time for us to beware lest we be despised* (X.A.5.7¹²), πιστεύεσθαι ὑπὸ τῆς πατρίδος *to be trusted by one's country* (X.Sym.4²⁹), ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύόμεθα *we are plotted against by the Athenians* (T.1.82), φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως *envied by Odysseus* (X.M.4.2³³).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν (for ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή) *those entrusted with the guard* (T.1.126), ἄλλο τι μείζον ἐπιταχθήσεσθε (for ἄλλο τι μείζον ἐπιταχθήσεται ὑμῖν) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: τὰ στρατηγούμενα *the things done in commanding, strategic operations* (D.4⁴⁷), τὰ ἐμοὶ πεπολιτευμένα *my political course or conduct* (D.18⁵⁹).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, aor. βιάσασθαι; but also pass. *to suffer violence*, aor. βιασθῆναι (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: αἰρεῖν *to take*; middle αἰρεῖσθαι, aor. ἐλέσθαι *to choose*; passive αἰρεῖσθαι, aor. αἰρεθῆναι *to be taken*, also *to be chosen*.

REMARK.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus ἀκούειν, poet. κλύειν, (properly 'hear') in the sense of *to be called* or *to be well* or *ill spoken of* takes the place of the passive of λέγειν. So εὖ πάσχειν ('suffer well') means *to be treated well* as passive of εὖ ποιεῖν; ἀποθνήσκειν ('die') *to be killed* as passive of ἀποκτείνειν; φεύγειν ('flee') *to be banished* or *prosecuted* as passive of διώκειν; ἐκπίπτειν ('fall out') *to be cast out* as passive of ἐκβάλλειν; and often κεῖσθαι ('lie') *to be put* replaces the rare perfect passive of τίθημι.

Thus μέγα εὖ ἀκούειν ὑπὸ ἑξακισχίλιων ἀνθρώπων *'tis a great thing to be well spoken of by six thousand men* (X.A.7.7²³), νῦν κόλακες καὶ θεοὶς ἐχθροὶ ἀκούουσι *now they are called flatterers and god-hated* (D.18⁴⁶), ἐν Θράκῃ γὰρ ἀπέθανεν ὑπὸ Νικάνδρου *for he was slain by Nicander in Thrace* (X.A.5.1¹⁵), οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους *those who transgress the laws appointed by the gods* (X.M.4.4²¹), μὴ πως ἐγὼ ὑπὸ Μελήτρου τσαυτάς δικὰς φύγοιμι *may I never be prosecuted on such grave charges by Meletus* (P.Ap.19^e).

THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι <i>to do.</i>	ποιεῖν <i>to be doing,</i> <i>be engaged in.</i>	πεποιηκέναι <i>to have done.</i>
ἀποθανεῖν <i>to die.</i>	ἀποθνήσκειν <i>to be</i> <i>dying.</i>	τεθνηκέναι <i>to be dead.</i>
φυγεῖν <i>to flee, run away,</i> <i>take flight, be banished.</i>	φεύγειν <i>to be fleeing,</i> <i>or in exile.</i>	πεφευγέναι <i>to have got</i> <i>safe off, be out of dan-</i> <i>ger.</i>
φοβηθῆναι <i>to take fright,</i> <i>be frightened.</i>	φοβεῖσθαι <i>to fear,</i> <i>be afraid.</i>	πεφοβῆσθαι <i>to be terror-</i> <i>stricken.</i>
ἀνθῆσαι <i>to blossom forth,</i> <i>burst into flower.</i>	ἀνθεῖν <i>to bloom, be</i> <i>blooming.</i>	ἠνθηκέναι <i>to be in flower.</i>
πιστεῦσαι <i>to put one's</i> <i>trust.</i>	πιστεῖν <i>to trust.</i>	πεπιστευκέναι <i>to have a</i> <i>settled confidence.</i>

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus *to sleep* expresses continued action, *to take*, action brought to pass.

b. The name of the aorist tense (*ἀόριστος indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:

	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω <i>am writing.</i>	Perf. γέγραφα <i>have written.</i>
PAST TIME.	Aor. ἔγραψα <i>wrote.</i>	Impf. ἔγραφον <i>was writing.</i>	Plupf. ἐγεγράφη <i>had written.</i>
FUTURE TIME.	Fut. γράψω <i>shall write.</i>		Fut. Perf. γεγρά- ψεται <i>it will have</i> <i>been written.</i>

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing.*

I. TENSES OF THE INDICATIVE.

Present.

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing.*

a. Customary actions and general truths are also expressed by the present: οἷτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19⁴⁶), τίττει κόρος ὕβριν *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the *perfect* or the *future*, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόν-
θασιν *many on account of glory have suffered great evils* (XM.4.2³⁵), ἀνὴρ ἐπιεικὴς
ἀπολέσας τι ῥᾶστα οἶσει *a reasonable man, when he has lost anything, will bear*
it very easily (PRp.603^e).—For a similar use of the aorist, see 838.

825. PRESENT OF ATTEMPTED ACTION.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer*, πείθω *I try to persuade.*

ἐξελαύνετε ἡμᾶς ἐκ τῆς χώρας *you are trying to drive us out of the country* (XA.7.7⁷). The same use is found in the other modes: Ἰμ. τέρποντες πυκινῶς
ἀκαχήμενον· οὐδέ τι θυμῷ τέρπετο *seeking to cheer him in his grievous sorrow ;*
but not at all in spirit was he cheered (T 312).

826. With πάλαι and other expressions of past time, the present is used, where in English the perfect would be required: πάλαι ζητοῦμεν *we have long been seeking* (SOT.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus ἀκούω (*I hear*) may mean *I (have heard) am informed*; νικάω (*I conquer*) may mean *I (have conquered) am victorious*; φεύγω (*I flee*) may mean *I (have fled) am in exile*; ἀδικέω (*I do wrong*) may mean *I (have done wrong) am a wrong-doer*. The presents ἤκω *I am come*, οἶχομαι *I am gone*, are always used in this way.

a. The imperfect of these verbs has a corresponding use: ἐνίκων *I was victorious*, etc.

828. HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present:

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1¹). The present in this use is freely interchanged with the past tenses: ἐπεὶ ἤγειτο Ἀρχιδάμος ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὐκ ἐδέξατο, ἀλλ' ἐγκλίνουσι *when Archidamus led against the enemy, they did not abide the attack, but turn to flee* (XH.7.5¹²).

a. Even a future event, when thought of as immediate or certain, may be expressed by the present: εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία *if this city shall be taken, the whole of Sicily is (i. e., will be) in their hands* (T.6.91). This is the general use of εἶμι *I (am going, i. e.) am about to go* (477 a).

Imperfect.

829. The imperfect represents an action as *going on* at a past time: ἔγραφον *I was writing*.

a. The imperfect is especially common where different past actions are represented as going on at the same time:

Ἦμ. ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαὸς *while it was morning and the sacred day was waxing, so long the weapons of both hosts did clash, and people fell* (Θ 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

Σωκράτης ὥσπερ ἐγίγνωσκεν οὕτως ἔλεγε *as Socrates thought, so he (always) spoke* (XM.1.1¹), ἐλέγετο *it was (repeatedly) said, the talk was* (XA.1.2¹²).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying *speech* (saying, commanding, asking, etc.): ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται *he told the magistrates that there would be an attack* (T.3.25).

832. IMPERFECT OF ATTEMPTED ACTION.—The imperfect, like the present (825), often denotes an attempted action:

Κλέαρχος τοὺς στρατιώτας ἐβάάετο ἰέναι· οἱ δ' αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προΐεναι *Clearchus (was forcing) tried to force his soldiers to march; but they kept throwing stones at him, when he began to go forward* (XA.1.3¹).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: οὐ τοῦτ' ἦν εὐδαιμονία, κακοῦ ἀπαλλαγὴ *this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478^c), οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; *aren't you then the only epops*, as I supposed? (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μήτε πρὸς ἑχθρᾶν ποιεῖσθαι λόγον μηδένα μήτε πρὸς χάριν *the speakers ought not to make any discourse with reference either to enmity or to favor*, implying that they do (D.8¹). Thus also χρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express *past obligation*: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfillment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν *taking up their poems, I would (often) ask what they meant* (PAr.22^b).

a. The aorist indicative with ἄν has a similar use: δραχμαὶς ἂν ἤτησ' εἴκοσιν εἰς ἱμάτιον *I would (= used to) ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist*:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνῆρε *Apollo invented archery and medicine and divination* (PSym.197^a), Hm. τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής, βῆ δ' ἰθὺς προθύροιο *her much the first godlike Telemachus espied, and went straight toward the door-way* (α 113).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all* (Ae.1⁹⁹), Κῦρον μεταπέμψεται (828) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *he sends for Cyrus from the government of which he (made) had made him satrap* (XA.1.1²).

838. EPISTOLARY AORIST.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: μετ' Ἀρταβάζου, ὃν σοι ἔπεμψα, πρᾶσσε *negotiate with Artabazus, whom I (sent) send to thee* (T.1.129). The perfect may also be so used.

839. In questions with *τί οὐ*, containing a proposal, the aorist is often used, instead of the present: *τί οὐ σὺ μοι ἐγένου συνθηρᾶτής*; *why (didn't you) don't you become my fellow-hunter?* (XII.3.11¹⁵).

840. GNOMIC AORIST.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

τὰς τῶν φαύλων συνθηλαῖς ὀλίγος χρόνος διέλυσε *the associations of the bad a little time dissolves* (I.1¹), *μὴ ἡμέρᾱ τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἤρ' ἄνω* *a single day drags one man down from high estate, and lifts another up* (EFrag.424).

a. This is called *gnomic aorist*, as being especially frequent in proverbs or maxims (*γνώμαι*). By Hm. it is often used in *similes* or comparisons.

841. INCEPTIVE AORIST.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus *ἐνόσησε* *he fell ill* (pres. *νοσῶ am ill*).

So *ἔχω have*, *ἔσχον got, got possession of*; *ἄρχω rule*, *ἤρξα attained dominion*; *βασιλεύω am king*, *ἐβασίλευσα became king*; *κοιμῶμαι sleep*, *ἐκοιμήθην went to sleep*; *ισχύω am strong*, *ἴσχυσα grew strong*; *σιγῶ am silent*, *ἐσίγησα became silent*; *δακρῶ weep*, *ἐδάκρυσα burst into tears*; *ἐρῶ love*, *ἠράσθην fell in love*; *κινδυνεύω am in danger*, *ἐκινδένευσα incurred risk*. So *ἔστην took my stand* (perf. *ἔστηκα am standing*).

a. This use is found in all the modes of the aorist: *νοσῆσαι to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factive* sense (836 a): *ἐβασίλευσε δέκα ἔτη* *he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: *ἐγέλασα* *I can't help laughing*, *liter., I laughed* (ArEq.696), *ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου* *I praise the deed, and forethought which you exercised* (SAj.536).

For the aorist indicative with *ἄν*, expressing occasional action, see 835 a.

Future.

843. The future denotes an action that will take place at a future time: *γράψω* *I shall write*.

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 823 a): thus *ἄρξω* may denote either *I shall attain to rule* (cf. aor. *ἤρξα*, 841) or *I shall rule* (be ruler): *πράγματεύονται ὅπως ἄρξουσιν* *they take measures to attain to power* (XRI.14^b), *διαιρετέον οἵτινες ἄρξουσιν τε καὶ ἄρξονται* *we must distinguish who are to rule and who to be ruled* (PRp.412^b).

844. The second person of the future is used as a softened form of command: *πάντως δὲ τοῦτο δράσεις* *but this you shall do by all means* (ArNub.1352).

With negatives, it expresses prohibition: οὐ τοῦτο λογιεῖσθε γοῦ *will not* (are not to) *consider this* (Lycurg.⁶⁷).

a. But in negative questions, it forms a lively expression for urgent demand: οὐ περιμενεῖς; *will thou not wait?* (PSym.172^a). For οὐ μή with the future, see 1032 a.

845. With the future indicative Homer sometimes joins κέ or ἄν, without materially modifying the meaning: καί κέ τις ὧδ' ἐρέει *and thus some one will say* (Δ 175). In Attic writers this construction is very rare, and even doubtful.

846. PERIPHRASTIC FUTURE.—To represent a future action as immediately expected or intended, the verb μέλλω *am about* is used with the infinitive of the future or present, or (more rarely) the aorist:

μέλλω ἡμᾶς διδάξειν ὅθεν μοι ἡ διαβολή γέγονε *I am about to teach you whence this calumny has arisen against me* (PAr.21^b), ἐγὼ ὑμᾶς μέλλω ἄγειν εἰς Φάσιν *I am going to lead you to Phasis* (XA.5.7⁵), μέλλοντος λαβεῖν αὐτοῦ *when he is on the point of seizing it* (ArAch.1159).

a. Other tenses of μέλλω are used in a similar way: πλησίον ἤδη ἦν ὁ σταθμός, ἔνθα ἔμελλε καταλῦσειν *the station was now near, where he was about to stop for the night* (XA.1.8¹). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase πῶς οὐ μέλλω or τί οὐ μέλλω has a peculiar meaning, *how (why) should I not?*—πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι; *why should not that which is wiser appear nobler?* (PProt.309^c).

Perfect and Pluperfect.

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: γέγραφα *I have written*, ἐγεγράφη *I had written*.

848. A future action is sometimes vividly expressed by the perfect: ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν *thou art a dead man, if I ask thee this again* (Sot.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. PERFECT WITH PRESENT MEANING.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μémνημαι (from μμνήσκω), properly, have recalled to mind, and so *remember*, Lat. *memini*.

κέκλημαι (καλέω) have received a name, *am called*.

κέκτημαι (κτάομαι) have acquired, *possess*.

ἡμφίεσμαι (ἀμφιέννυμι) have dressed myself in, *have on*.

πέποιθα (πείθω) have put confidence, *have confidence in*.

πέφυκα (φύω) have been produced, *am by nature*.

ἔστηκα (ἵστημι) have set myself, *stand*.

βέβηκα (βαίνω) have stepped, *stand*, also *am gone*.

ἔγνωνκα (γινώσκω) have recognized, *know*.

a. When the present of a verb denotes a state or condition, the perfect denotes merely a more *settled* condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as οἶδα *know*, ξοῦκα *am like*, εἵωθα *am accustomed*, δέδοικα *am afraid*, and others; furthermore the perfects of several verbs signifying to make a noise: κέκρᾱγα (κράζω) *bawl*, κέκριγα (κρίζω) *shriek*, κέκλαγγα (κλάζω) *bay*; also κέχρημαι (χρήζω) *need* and others. In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτῆμην *was in possession of*, ἐστήκη *was standing*;—and the *future perfect* has the meaning of a simple *future*: ἐστήξω *shall stand*, μεμνήσομαι *shall remember*, κεκράξομαι *shall bawl*.

Future Perfect.

850. The future perfect denotes an action which will be completed at a future time: γεγράψεται *it will have been written*.

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with ἔσομαι see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus πεπράσσομαι *shall be sold*, κεκόψομαι *shall be cut* are the regular Attic forms, instead of πρᾶθήσομαι, κοπήσομαι; and δεδήσομαι *shall be bound*, πεπαύσομαι *shall be quiet* are oftener said than δεθήσομαι, πανθήσομαι. Cf. also 849 c.

II. TENSES IN OTHER MODES.

GENERAL RULE.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued*: thus ποιεῖν *to be doing* (at any time).

The aorist denotes an action simply as *brought to pass*: ποιῆσαι *to do* (at any time).

The perfect denotes an action simply as *completed*: πεποιηκέναι *to have done* (at any time).

a. The time of the action, when time is thought of at all, is *implied* in the connection, not *expressed* by the form of the verb. Thus:

PRESENT TIME: οὐ βουλευέσθαι ᾠρᾶ, ἀλλὰ βεβουλευῆσθαι *it is time, not to be planning, but to have a plan formed* (PGr. 46^a), μαινόμεθα πάντες ὅποταν ὀργιζόμεθα *we all are mad whenever we are angered* (Philem. iv. 54). Here βουλευέσθαι, βεβουλευῆσθαι, ὀργιζόμεθα are understood, from the connection merely, to refer to present time.

FUTURE TIME: *τίς ἐθελήσει κήρυξ ἰέναι*; *who will be willing to go as herald?* (XA.5.7³⁰), *ὁπότεν ἀπίωμεν, ἔψονται* *whenever we go away, they will follow* (XA.6.5¹⁵). Here the connection shows that *ἰέναι, ἀπίωμεν* refer to the future.

PAST TIME: *ἐβούλετο τῷ παιδὲ ἀμφοτέρῳ παρῆναι* *he wanted both his sons to be with him* (XA.1.1¹), *Κῦρος ἔπεμπε βίκου οἴνου ὁπότε πάνυ ἰδὺν λάβοι* *Cyrus sent jars of wine whenever he got any very good* (XA.1.9²⁵). Here *παρῆναι, λάβοι* are seen from the context to refer to the past.

b. The imperative, though expressing no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: *τετάχθω* *let him (have been placed) have his station* (PRp.562^a).

OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present*: that is, the same time as the leading verb: *γράφειν φησί* *he says that he is writing* (now); *ἔφη γράφειν* or *ἔλεγεν ὅτι γράφοι* *he said that he was writing* (then).

So *γεγραμέναι φησὶ τὴν ἐπιστολὴν* *he says that he has the letter written* (now), *ἤκαζον προεληλακέναι* *they guessed that he had ridden ahead*, i. e., that the action was then already completed (XA.1.10¹⁶), *ἦκεν ἄγγελος λέγων ὅτι Σύννεσις λελοιπῶς εἴη τὰ ἄκρα* *there came a messenger saying that Synnesis had left the heights*, i. e., was then gone from them (XA.2.1²¹).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past*:

πέπεισμαι ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους *I am persuaded that men used to run away from Scylla for this reason* (XM.2.6³¹). Here *φεύγειν* represents *ἔφευγον*. The aorist *φυγεῖν* would mean that they ran away on some one occasion. With the perfect infin., *λέγεται ἄνδρα τινὰ ἐκπεπληγχαί* *'tis said that a certain man had been fascinated* (XC.1.4²⁷); here *ἐκπεπληγχαί* represents *ἐξεπέπληκτο*.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past*: *γράφαι φησὶ* *he says that he wrote*, *ἔφη γράφαι* or *ἔλεγεν ὅτι γράψει* *he said that he had written*.

οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (indic. *ἔπεμψε*) *the Indians said that the king of the Indians had sent them* (XC.2.4⁷), *λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι* *the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that *γράφαι*, aorist infinitive, when in indirect discourse means *to have written*, but when not in indirect discourse it means *to write*.

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: γράψειν φησί *he says that he will write*, ἔφη γράψειν or ἔλεγεν ὅτι γράψοι *he said that he would write*.

ὁ τι δὲ ποιήσοι, οὐ διεσήμηνε *but what he would do, he did not indicate* (XA.2.1²³), ταῦτα ὑπὸσχέτο ποιήσειν *he promised that he would do this* (I.5⁶³).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with μέλλω (846), and with τό (959): τὸ ἐκφοβήσῃν *the expectation of frightening* (T.4.12⁶).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 5. 16.

PARTICIPLES.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus:

Present participle: οἱ γράφοντες *those who write (now)*, οἱ δειλοὶ κύνες τοὺς μὲν παριόντας δάκνουνσι, τοὺς δὲ διώκοντας φεύγουσιν *cowardly dogs bite the passers-by, but run from those who pursue them* (XA.3.2³⁵), ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: οἱ γεγραφότες *those who have written (have the writing now done)*, ἀλγείς ἐπὶ τοῖς συμβεθηκόσιν, Αἰσχίνῃ *you are vexed at what has resulted, Aeschines* (D.18⁴¹), ἔλεγον πάντα τὰ γεγενημένα *they told all that had happened*, i. e., was at that time completed (XA.6.3¹¹).

Aorist participle: οἱ γράψαντες *those who wrote*, ταῦτα ποιήσας διέβαινε *having done this he went across* (XA.1.4¹⁷), Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλῦσει *Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: οἱ γρίψοντες *those who will write*, οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσοντας *we did not come together to make war (as about to make war) on the king* (XA.2.3²¹).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively *past*: Ἀθηναῖοι οἱ πρότερον πορθοῦντες τὴν Βοιωτίαν *the Athenians who formerly used to ravage Boeotia* (XM.3.5⁴). Here πορθοῦντες = οἱ ἐπόρθουν. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (κεκτημένῳ).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: εἶ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me* (PPhaed.60⁶). So especially the supplementary aorist participle with the aorists of φθάνω, τυγχάνω, λανθάνω (984): as ἔτυχεν ἐλθὼν *he chanced to come* (T.7.2), βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to get away without his knowledge* (XA.1.3¹⁷); rarely with other tenses of the same verbs: λήσομεν ἐπιπεσόντες *we shall fall on them unawares* (XA.7.3⁴³).

THE MODES.

The Adverb αν.

The uses of *αν* (Homeric *κε*) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb *αν* has two distinct uses :

1. In independent clauses,
 - (a) with the *indicative* (past tenses),
 - (b) with the *optative*.
2. In dependent clauses, with the *subjunctive*.

a. There is no adequate translation for *αν*, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

**AN* IN INDEPENDENT CLAUSES.

858. With the past tenses of the indicative, *αν* marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative*, 895): *ἔδωκεν αν, εἰ τι εἶχεν* *he would have given, if he had had anything*.

a. **AN* is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (845).

859. With the optative, *αν* forms an expression of *possibility* (*potential optative*, 872): *τοῦτο γένοιτο αν* *this may (might, would) happen*.

a. In Hm. *αν* may be joined to the subjunctive in the sense of the future indicative (868).

**AN* IN DEPENDENT CLAUSES.

860. All relative and conditional clauses which have the subjunctive, must also have *αν*; but this *αν* is attached to the introductory word of the clause, and belongs less closely with the verb: *ὅ τι αν βούληται* *whatever he may choose*, *ὅπου αν ᾗ* *wherever he be*.

With *εἰ, ὅτε, ὁπότε, ἐπεὶ* and *ἐπειδή*, *αν* unites to form *εἰαν* (*ἦν, αν*) *ὅταν, ὁπότεαν, ἐπὴν* or *ἐπᾶν* (Hd. *ἐπεάν*), *ἐπειδάν*.

a. For the omission of *αν* in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare *κε* with optative in dependent clauses, see 900 b.

861. Ἄν is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take ἄν; see 964 and 987.

862. POSITION OF ἄν.—In clauses with the indicative and optative (858, 859) ἄν is not always placed next the verb to which it belongs. It often attaches itself to negatives (οὐκ ἄν), or interrogatives (πῶς ἄν), or emphatic words (μάλιστα ἄν), or to the principal verb instead of a subordinate one (οὐκ οἶδ' ἄν εἰ πείσαιμι for οὐκ οἶδα εἰ πείσαιμι ἄν, EMed.941).

863. Ἄν sometimes stands alone, its verb being understood: οἱ δ' οἰκέται βέγγχουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔρρεγκον) *the slaves are snoring; well, they wouldn't have done so before* (ArNub.5). So πῶς γὰρ ἄν (sc. εἴη); *how can it be?* For ὥσπερ ἄν εἰ, see 905.

864. Ἄν REPEATED.—This may occur when the sentence is very long, or when it contains more than one prominent word to which ἄν might naturally attach itself (862): πῶς ἄν οὖν οὐκ ἄν δεινὰ πάσχοιμεν; *how then should we not be outrageously treated?* (Lys.26¹⁵).

A. FINITE MODES IN SIMPLE SENTENCES.

Indicative.

865. The *indicative* expresses that which *is*, *was*, or *will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without ἄν), see 893, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with ἄν to denote customary action, see 835 and a.

Subjunctive.

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request* or *proposal* (hortative subjunctive): ἴωμεν *let us go*, φέρε δῆ, περᾶθῶ *come now, let me try*.

a. So negatively with μή: μὴ μαινόμεθα *let us not be mad* (XA.7.1²⁹).

2. The second and third persons are used with μή in *prohibitions*: μὴ ποιήσῃς ταῦτα *do not do this*. This use is confined to the *aorist*: see 874.

3. The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): τί φῶ; *what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' So δέξεσθε συμπότην, ἢ ἀπίωμεν; *will you receive a fellow-reveller, or shall we go away?* (P^Sym.212^e). Only the question τί πάθω; *what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often βούλει *do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: βούλει σοι εἶπω; *do you wish me to tell you?* (P^Go.521^d), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with τις, instead of the first person: ποῖ τις οἶν φύγῃ; *whither can one flee?* (S^Aj.463).

867. The subjunctive is also used with μή, in expressions of *anxiety* or *apprehension*: μὴ ἀγροικότερον ἢ τὸ ἀληθές εἶπέν I *am afraid it may be too rude to say what is true* (P^Go.462^e). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, μὴ οὐ is used: Hm. μὴ νύ τοι οὐ χραίσμῃ σκηπτρὸν καὶ στέμμα θεοῖο (*there is danger*) *indeed that the staff and wreath of the god may not avail thee* (A 28), μὴ οὐ θεμιτὸν ᾗ I *fear it is not right* (P^Phaed.67^b).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, ἄν or κέ is sometimes added: οὐκ ἄν τοι χραίσμῃ κίθαρις *nought will the lyre avail thee* (Γ 54). Cf. 845.

Optative.

869. The optative has two uses in simple sentences; one without ἄν, in wishes; and one with ἄν, in assertions and questions.

870. OPTATIVE OF WISHING.—The optative is used without ἄν, to express a wish that something may happen: ἀπόλοιτο *may he perish*.

So τούτους οἱ θεοὶ ἀποτίσαιντο *may the gods requite them* (X^A.3.2^b), ὦ παῖ, γέναιο πατρὸς εὐτυχέστερος *mayst thou, my son, be happier than thy sire* (S^Aj.550), μὴ μοι γένοιθ' ἃ βούλομ', ἀλλ' ἃ συμφέρει *may not what I would fain, but what is best, be mine* (M^Mon.366). From this use comes the name *optative*.

a. This optative may be introduced by the particles of wishing, εἴθε or εἰ γάρ: thus εἴθε σὺ φίλος ἡμῖν γένοιο *O that thou wouldst be our friend* (X^H.4.1^{2e}). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple εἰ occurs; for instance Eur. Hec. 836. Hm. sometimes has αἶθε and αἰ γάρ.

c. Wishes are also introduced by ὥς: Hm. ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο *would that discord from among both gods and men might perish* (Σ 107).

d. A wish expressed by the optative refers to the *future*. Very rarely, however, an aorist optative is used of the future realization of a past event: *αἱ γὰρ ἐλασάατο μώνυχας ἵππους* *O that they may (prove to) have driven off the hoofed steeds* (K 536).

e. Another form of wishing is *πῶς ἂν* with the optative, strictly a question. This occurs chiefly in dramatic poetry: *πῶς ἂν ὀλοῖμην*; (how can I perish?) *would that I might die* (EMed.97).

871. UNATTAINABLE WISH.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense of the indicative* with *εἴθε* or *εἰ γάρ*. The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*:

εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had so much power*, implying, 'I have not' (EAlc.1072), *εἴθε σοι τότε συνεγενόμην* *O that I had been with thee then*, implying, 'but I was not' (XM.1.2⁴⁶).

a. Such wishes are expressed also by *ὄφελον* (*ought*) with the present or aorist infinitive: *ὄφελε μὲν Κύρος ζῆν* *would that Cyrus were alive*, *liter.*, 'Cyrus ought to be alive' (XA.2.1⁴).

The particles of wishing may be prefixed: *εἴθ' ὄφελον*, *εἰ γὰρ ὄφελον*. The negative is *μή*, not *οὐ* as might be supposed: *μήποτ' ὄφελον λιπεῖν* *would that I had never left* (SPhil.969).

872. POTENTIAL OPTATIVE.—The optative is used with *ἂν* as a less positive expression for the future (or present) indicative, and is translated with *may*, *might*, *would*, etc.: *τοῦτο γένοιτ' ἂν* *this may (or might) happen*.

πολλὰς ἂν εὔροις μηχανὰς *many devices thou mayst find* (EAnd.85), *οὐκ ἂν ἀρνηθῆιν* *I would not (= will not) deny it* (D.21¹⁹¹), *ἐνθα πολλὴν σωφροσύνην καταμάθου τις ἂν* *where one may notice many an instance of self-control* (XA.1.9²), *ἡδέως ἂν ἐροίμην* *I (would gladly ask) should like to ask* (D.18⁶⁴).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future*. When it seems to refer to the present, it denotes in strictness the future realization of a present fact: *ποῦ δὴτ' ἂν εἶεν οἱ ξένοι*; *where, pray, may the strangers be?* i. e., where would they be found if sought (SEL.1450), *ὥρᾱ ἂν εἴη λέγειν* *it (would be, will be) probably is time to say* (XM.3.5⁷).

c. Very rarely it is used, in like manner, of a past event: *εἶσαν δ' ἂν ὄδοι Κρήτες* *these were probably Cretans*, i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative*, expressing a command as a permission: *λέγοις ἂν ὥς τάχιστα* *speak at once*, *liter.*, 'you may speak' (ASept.261).

e. In poetry, the potential optative is used without ἄν, though very seldom: οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νέμμαιμ' ἢ σοί *there's none to whom a higher rank I would award than thee* (ΔPr.291).

f. The future optative is never used with ἄν. See 855 a.

Imperative.

873. The imperative represents the action as *commanded*: λέγε *speake*, πάταξον μὲν, ἀκουσον δέ *strike, but listen*.

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by μή with the *present imperative* or the *aoist subjunctive*: μὴ λέγε τοῦτο or μὴ λέξης τοῦτο *do not say this*.

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus μὴ χαλέπαινε *do not persist in your present anger* (Υ 133), but μὴ χαλεπήνης *do not take offence*; μὴ βράδυνε μηδ' ἐπιμνήσθης ἔτι Τροίᾱς *linger not (as you are now doing), nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with μή in the *third* person, but almost never in the second: ἀλλὰ γὰρ μὴ θρῆνόν τις τοῦτον τὸν λόγον νομισάτω *but let no one regard this discourse as a lamentation* (XAgcs.10³). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after οἶσθ' ὃ and like questions, where we should expect δεῖ with the infinitive: οἶσθ' ὃ δρᾶσον; *do you know what you are to do?* *liter.*, 'do—you know what?' (ArAv.54). So οἶσθ' ὡς ποιήσον; (SOT.543).

B. FINITE MODES IN COMPOUND SENTENCES.

876. SUBORDINATION.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound* sentence: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

οἱ δὲ ἀπεκρίναντο (principal clause) ὅτι οὐκ ἔνταῦθα εἴη (dependent clause) *but they answered that he was not there* (XA.4.5¹⁰); εἰ θεοί τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοί (principal) *if gods do aught that's base, they are not gods* (EFrag.294).

a. CO-ORDINATION.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀδράστον *fortune is fickle, and the future is unseen* (I.1²⁹). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.

877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence ἡρόμην Ἐφροβὸν εἴ τινες παρῆσαν ὅτ' ἀπελάμβανε τὴν προῖκα *I asked Aphobus whether any persons had been present when he received the dowry* (D.30²⁰), ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἴ τινες παρῆσαν, and this again depends on ἡρόμην Ἐφροβόν.

878. PROLEPSIS.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (πρόληψις *anticipation*).

Thus ἐώρᾳ τοὺς ἀνθρώπους ὡς εἶχον δεινῶς (= ἐώρᾳ ὡς οἱ ἄνθρωποι εἶχον δεινῶς) *he saw that the men were in sad plight* (XA.6.4²³), Ἡμ. Τυδεΐδην δ' οὐκ ἂν γνούς ποτέοις μετείη *Tydidēs thou wouldst not have known, in which of armies twain was he* (E 85), καὶ τῶν βαρβάρων ἐπεμελείτο ὡς πολεμεῖν ἱκανοὶ εἴησαν *he took care also that the barbarians should be in condition to make war* (XA.1.1⁵).

879. PROTASIS, APODOSIS.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are protases, and so are many relative clauses: thus ἐπεὶ ἦσθετο διαβεβηκότας (protasis), ἦσθη (apodosis) *when he saw that they had crossed, he was pleased* (XA.1.4¹⁶).

The protasis naturally *precedes* the apodosis, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily *follow* their principal clauses.

I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with ὅπως after verbs of *effort*, etc.; C. Clauses with μή after verbs of *fearing*.

A. PURE PURPOSE.

881. Clauses expressing purpose are introduced by ἵνα, ὥς, ὅπως (and Ἡμ. ὅφρα) *that, in order that*, and μή, ἵνα μή, ὥς μή, ὅπως μή *that not*; and take the subjunctive: ἐρχομαι ἵνα ἴδω *I come to see*.

But if the clause depends on a past tense, the optative *may* be used instead of the subjunctive: ἦλθον ἵνα ἴδοιμι (or ἴδω) *I came to see*.

κύνας τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν *you rear dogs, that they may keep off the wolves* (XM.2.9²), διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε *he intends to destroy the bridge, that you may not cross* (XA.2.4¹⁷).

καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζοιντο *they were launching the triremes, that in these they might save themselves* (XA.7.1¹⁹), ἐδόκει ἀπιέναι, μὴ ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις *it was thought best to return, lest an attack should be made on those who were left behind* (XA.4.4²²).

a. The optative is used on the principle of *implied indirect discourse* (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: τὰ πλοῖα Ἀβροκόμῃς κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ *Abrocomus burned the vessels, that Cyrus (may not) visit not cross* (XA.1.4¹⁸).

b. The optative may be used by attraction, when the clause depends on an optative: βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος εἴη *the king would like exceedingly to destroy us, that the other Greeks might be afraid* (XA.2.4³).—Very rarely the optative occurs after a principal tense of the indicative: Iliad A 344.

c. Ὅπως with the future indicative is rarely used in pure final clauses: τρέφονται ὅπως μαχοῦνται *they are kept that they may fight* (XC.2.1²¹).

882. With ὥς, ὅπως (and in Hm. ὅφρα), the particle ἂν (Hm. κέ) is sometimes used before the subjunctive. It adds nothing to the meaning: ὥς ἂν μάθῃς, ἀντάκουσον *hear me in turn, that you may learn* (XA.2.5¹⁶). Homer and Herodotus use this ἂν even before the optative.

883. In some elliptical expressions, the principal clause is omitted: ὥς δὲ συντέμω *but to be brief*, sc. I say only this (ETro.441); ἵν' ἐκ τούτων ἄρξωμαι *to begin with this* (D.21⁴³).

884. UNATTAINABLE PURPOSE.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὦφελον οἱοί τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱοί τ' ἦσαν αὐτὰ καὶ ἀγαθὰ τὰ μέγιστα *I wish they were able to work the greatest mischief, that they might be able to work the greatest good*, implying 'but as it is, they cannot' (PCr.44^d), ζῶντι ἔδει βοηθεῖν, ὅπως ὅτι δικαιοτάτος ὢν ἐξῇ *they ought to have aided him while living, that he might have lived most justly* (PLg.959^b).

B. VERBS OF EFFORT.

885. After verbs which signify *attention, care, or effort*, the object of the endeavor is expressed by ὅπως or ὅπως μὴ with the future indicative: σκόπει ὅπως παρέσει *see to it that you are on hand*.

Such verbs are σκοπεῖν, ὁρᾶν, ἐπιμέλεσθαι, εὐλαβεῖσθαι, πρᾶσσειν, etc.

ὅπως καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει *it shall be my care that you too shall praise me* (XA.1.4¹⁶), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις *beware that you do nothing unworthy of that rank* (I.2³¹).

a. Even after a past tense, the future indicative usually remains: ἐπράσσον ὅπως τις βοήθεια ἦξει *they negotiated for the sending of succor* (T.3.4). Occa-

sionally it gives place to the future optative: *ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσονται* *he took care that they never should be without food* (XC.8.1⁴³).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: *ἐπράσσειν ὅπως πόλεμος γένηται* *he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; *ὥς* may also be used for *ὅπως*, and *κέ* may be added before the subjunctive: *φράσσεται ὥς κε νήηται* *he will devise that he shall homeward come* (α 205), *πεῖρ᾽ ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἔκηαι* *try to reach at last thy native land* (δ 545).

886. Before *ὅπως* with the future, in earnest commands and warnings, the principal verb is often *omitted*: *ὅπως ἀνὴρ ἔσει* (sc. *σκόπει* *be sure to*) *be a man* (ECycl.595), *ὅπως περὶ τοῦ πολέμου μηδὲν ἐρείς* (sc. *φυλάττων* *take heed to*) *say nothing about the war* (D.19⁹²).

C. VERBS OF FEARING.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by *μή that, lest*, or *μὴ οὐ that not, lest not*, with the subjunctive: *φοβοῦμαι μὴ γένηται* *I fear that it may happen*.

After a past tense, the optative *may* be used (as in pure purpose, 881): *ἐφοβούμην μὴ γένοιτο* (or *γένηται*) *I feared that it might happen*.

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2²⁵), *δέδιμεν μὴ οὐ βέβαιοι ᾗτε* *we fear you may not be steadfast* (T.3.57), *ᾗν ὁ Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πράγματα* *Philip was in alarm lest his objects might escape him* (D.18³³), *τοὺς συμμάχους ἐδέδισαν μὴ ἀποστῶσι* *they were afraid that their allies (may) might revolt* (T.5.14).

a. Rarely *ὅπως μὴ* is used for *μή*: *οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων*; *are you not afraid that you may be doing something impious?* (PEuthyph.4⁹). The future indicative may then be used: *δέδοιχ' ὅπως μὴ τεύξομαι* *I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even *μή* alone rarely takes the future indicative: *φοβοῦμαι μὴ ἡδονῆς ἐυρήσομεν ἐναντίας* *I fear that we shall find opposite pleasures* (PPhil.13^a).

c. After such words as *ὁρᾶν* and *σκοπεῖν*, *μή* often introduces something *suspected as probable*, i. e. conjectured (rather than feared): *ἄθρει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν* *take heed lest this may not be the real good* (PGo.495^b).

888. When the fear relates to something past or present, the indicative is used after *μή* and *μὴ οὐ*:

φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both* (T.3.53), *δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν* *I fear that all the goddess said was true* (ε 300).

a. The subjunctive (aorist or present) in such cases is rare: *δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾗ* *sore am I troubled lest the prophet (prove to) be clear sighted* (Sot.747); cf. the first example in 887 a. See Iliad A 555.

II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition*. It is introduced by a word meaning *if*: either $\epsilon\iota$, or $\epsilon\acute{\alpha}\nu$ (860) contracted $\eta\nu$, $\acute{\alpha}\nu$ (Homeric $\epsilon\acute{\iota}$ $\kappa\epsilon$).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence* or *period*.

890. Conditional sentences are either *particular* or *general*. In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'when-ever').

Thus: *if he wishes (now) to go, he has leave*, is a particular conditional sentence; but *if he (ever) wishes to go, his master (always) gives him leave*, is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

TABLE OF CONDITIONAL FORMS.

- I. *Simple present or past supposition*:
 - A. Particular: $\epsilon\iota$ with pres. or past indic. . . indicative.
 - B. General: $\left\{ \begin{array}{l} 1. \epsilon\acute{\alpha}\nu \text{ with subjunctive pres. indicative.} \\ 2. \epsilon\iota \text{ with optative imperf. indicative.} \end{array} \right.$
- II. *Present or past supposition, contrary to reality*:

$\epsilon\iota$ with past indicative . . . past indicative with $\acute{\alpha}\nu$.
- III. *Future supposition with more probability*:

$\epsilon\acute{\alpha}\nu$ with subjunctive . . . future indicative, or imperative.
- IV. *Future supposition with less probability*:

$\epsilon\iota$ with optative optative with $\acute{\alpha}\nu$.

First Class.

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then :

in the condition, *εἰ* with present or past indicative ;
in the conclusion, any tense of the indicative :

εἰ τοῦτο ποιῆς, ἐπαινῶ if you are doing this, I approve.

εἰ θεοί τι δρῶσιν αἰσχροῦν, οὐκ εἰσὶν θεοί if gods do aught that's base, they are not gods (EFr.294), *εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής if he was a god's son, he was not greedily of gain* (PRp.408^e), *εἰ παρὰ τοὺς ὅρκους ἔλῳε τὰς σπονδὰς, τὴν δίκην ἔχει if contrary to his oaths he broke the truce, he has his due* (XA.2.5⁴¹), *εἴπερ γε Δαρείῳ καὶ Παρυσάτιδος ἐστὶ παῖς, οὐκ ἄμαχέϊ ταῦτ' ἐγὼ λήψομαι so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle* (XA.1.7⁹).

a. Observe that condition and conclusion may be in different tenses ; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion: *σοὶ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε if you have come to a different view, speak and instruct me* (PCr.49^e).

c. Rarely a future indicative, expressing *present intention*, is used in the condition: *αἶρε πλῆκτρον εἰ μαχεῖ (= εἰ μέλλεις μαχεῖσθαι) raise your spur if you are going to fight* (ArAv.759). This must not be mistaken for a future condition: cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time :

in the condition, *εἰάν* with the subjunctive (any tense) ;
in the conclusion, the present indicative :

εἰάν τοῦτο ποιήσῃ, ἐπαινῶ if he (ever) does this, I (always) approve.

2. For past time :

in the condition, *εἰ* with the optative (pres., aor., or perf.) ;
in the conclusion, the imperfect indicative :

εἰ τοῦτο ποιήσεις, ἐπῆνονν if he (ever) did this, I (always) approved.

ἤν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θηήσκειν *if death draws near, no one desires to die* (EAlc.671), πάντ' ἔστιν ἐξευρεῖν, εἰ μὴ τὸν πόνον φεύγῃ *tis one may find out all things, if one shun not the toil* (Philem.iv.13).

εἰ ποὺ ἐξελαύνοι, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κῦρον *as often as he rode out, he took Cyrus about on a horse with golden bridle* (XC.1.3³), εἰ τοῦ φίλων βλέψειεν οἰκετῶν δέμας, ἔκλαιεν ἡ δύστηνος εἰσορωμένη *if c'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (STr.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with ἄν (835): ἵππος εὐγενής, κἂν ἡ γέρων, ἐν τοῖσι δεινοῖσι θῦμὸν οὐκ ἀπώλεσεν *a steed of noble breed, though he be old, in danger loses not his mettle* (SEL.25), εἰ τις αὐτῷ δοκοῖη βλάκεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ξπαισεν ἄν *if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.3¹¹). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9¹⁸.

b. Homer usually has εἰ alone, instead of ἐάν, in general suppositions. In the Attic poets this is very rare: ἀλλ' ἄνδρα, κεί τις ἡ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν *but for a man, though he be wise, aye to be learning much is no disgrace* (SAnt.710).

c. Occasionally the indicative with εἰ is used in the condition, the particular form (893) being used in a general sense: εἰ τίς τι ἐπηρώτᾳ, ἀπεκρίνοντο *if any one asked any thing, they answered* (T.7.10).

Second Class.

895. *Present or Past Supposition contrary to reality.*—The supposition is understood to be past fulfilment, and contrary to fact. We have then:

in the condition, εἰ with a past tense of the indicative;

in the conclusion, a past tense of the indicative with ἄν.

The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus εἰ τοῦτο ἐποίει, ἐπῆνουν ἄν *if he were doing this, I should approve* (but he is not doing it, and I do not approve), εἰ τοῦτο ἐποίησεν, ἐπῆνεσα ἄν *if he had done this, I should have approved* (but he did not do it and I did not approve).

εἰ ἐώρων ἀπορῶντας ὑμᾶς, τοῦτ' ἄν ἐσκόπων *if I saw you in distress, I should be considering this* (XA.5.6²⁰), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not bidden him* (XA.6.6¹⁵), εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἄν πρὸς βασιλέᾳ *if you had not come, we should be marching against the king* (XA.2.1⁴), εἰ ἐκεκτῆμην οὐσίᾳ, ἐπ' ἀσπράβης ἂν ὠχούμην *if I possessed a fortune, I should ride on a saddle* (Lys.24¹¹), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὑβρίκει τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long*, implying 'but they are insufficient, and he has insulted you' (D.3¹⁴).

NOTE.—The indicative with *ἄν*, thus used in the conclusion, is called the *hypothetical indicative*.

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*; it then refers to the *past*: οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force*, implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγὼ σε ἐτύγχανον ἀνερωτῶν, τί ἂν μοι ἀπεκρίνω; *if I happened to be asking you, what would you (proceed to) answer?* (PTheag.123^b), but τί ἂν ἀπεκρίνου; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with *ἄν*; this makes no difference in meaning: καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη *and here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle *ἄν* is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834), as ἔδει, χρῆν, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it*, is omitted:

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμεῖν γάμον τόνδ' *thou oughtest, if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But χρῆν ἄν, ἔδει ἄν are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἄν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἔδει ἄν μαθόντα καὶ ἀσκήσαντα ἵεναι ὥς ἐπ' ἀθλητάς *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PALc.i.119^b).

b. Some other imperfects, particularly ἐβουλόμην, ἥσχυνόμην, are occasionally used without ἄν: ἥσχυνόμην, εἰ ὑπὸ πολέμῳ γε ἔντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6²¹).

Third Class.

898. *Future Supposition with more probability*.—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, *ἐάν* with the subjunctive (any tense);

in the conclusion, the future indicative, or the imperative:

ἐάν τοῦτο ποιήσῃς, ἐπαινέσομαι *if you do this, I shall approve*.

ἢν τις ἀντιστῇται, πειρᾶσόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3¹¹), ἢν γὰρ τοῦτο λάβωμεν, οὐ δύνησονται μένειν *for if we take this, they will not be able to remain* (XA.3.4⁴¹), ἢν πόλεμον αἰρήσῃς, μήκει

ἤκετε δεῖρο ἀνευ ὅπλων *if you choose war, do not come here again unarmed* (XC.3.2¹³).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without ἄν or κέ, (868) is found: εἰ δέ κε μὴ δώρῃσι, ἐγὼ δέ κεν αὐτὸς ἔλαμαι *if he restore her not, then I myself will seize her* (A 324).

b. Poets, especially Homer, sometimes use simple εἰ for εἰάν or εἴ κε (cf. 894 b): εἰ δ' αὖ τις ῥάϊσι θεῶν ἐπὶ οἶνοπι πόντῳ, τλήσομαι ἐν στήθεσσι *but if some god shall wreck me on the wine-lued deep, I will endure in soul* (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin *future perfect*: νέος ἂν πονήσῃς, γῆρας ἔξεις εὐθαλές *si juvenis laboraveris, senectutem habebis jucundam*, i. e., *if young you toil (shall have toiled), a thriving age you will enjoy* (MMon 388).

899. Very often, the condition is expressed by εἰ with the future indicative (instead of εἰάν with the subjunctive). This makes no essential difference in meaning:

εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἔξει *if anything shall happen to the Medes, the danger will come to the Persians* (XC.2.1⁸), εἰ τιμωρήσεις Πατρόκλῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενείς, αὐτὸς ἀποθανεῖ *if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain* (PAp.28^c).

Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, εἰ with the optative (pres., aor., or perf.);

in the conclusion, the optative with ἄν (pres., aor., or perf.):

εἰ τοῦτο ποιήσεις, ἐπαινέσαιμι ἄν *if you should do (or were to do) this, I should approve.*

εἰ ἅπαντες μίμησαίμεθα τὴν Λακεδαιμονίων πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα *if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith* (I.11²⁰), εἴ τις κεκτημένος εἴη πλοῦτον, χρᾶτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοί; *if a man should possess wealth, but make no use of it, would he be happy?* (PEuthyd.280^d). The future opt. is never used: see 855 a.

NOTE.—The optative with ἄν is the *Potential Optative*: see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with ἄν, conclusion to another condition expressed or implied: εἴπερ ἄλλῳ τῷ πειθοίμην ἄν, καὶ σοὶ πείθομαι *as surely as I would trust any one else (if he were to give me his word), I trust you* (PProt.329^b).

b. Homer sometimes uses εἴ κε with the optative instead of simple εἰ: εἴ χ' ὅμεις γε φάνοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη *should you devour, perchance hereafter I should get redress* (β 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος *nor wouldst thou say so, did thy couch disgraced not irk thee* (EMed.568).

Peculiarities of Conditional Sentences.

901. MIXED FORMS.—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth*:
ἐὰν ἐθελήσῃτε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε
ἀγαθόν *if you will consent to act in a manner worthy of yourselves, you*
could perhaps gain some great good (D.3³³).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 893 a):
εἰ μηδένα τῶν ἄλλων ἱππεύειν εἰᾶσαν, οὐκ ἂν δικάως
χαρίζοσθε αὐτοῖς *if they allowed none of the others to serve as horsemen,*
you will not justly show them any favor (Lys.15³).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

902. SUBSTITUTIONS FOR CONDITION.—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

σὺν δὲ κλύων εἴσει τάχα *but if you listen, you will quickly know* (ArAv.1390),
διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε *by yourselves* (i. e. if you had been left
to yourselves) *ye would have perished long ago* (D.18⁴⁹), παῖδες γενέσθωσαν·
φροντίζων ἤδη πάντα πλέα *let children be born* (= if they are born), *everything*
now is full of cars (Ant.ap.Stob.flor.68³⁷).

903. CONDITION OMITTED.—This occurs especially in the *second* and *fourth* classes of supposition. Thus ἡβουλόμην ἂν *I should wish*
(εἰ ἐδυνάμην *if I had the power, as I have not*): βουλοίμην ἂν *I should*
wish (εἰ δυναίμην *if I should have the power, as possibly I might have*).
The potential optative with ἂν, in simple sentences, may be explained
in this way (cf. 872 a).

904. CONCLUSION OMITTED.—This occurs when εἰ, εἴθε, εἰ γάρ are
used in expressions of wishing with the optative or indicative (870 a,
871).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή
(906), the conclusion of the first is sometimes omitted altogether, as suffi-
ciently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προ-
γεγενημένων μανθάνετε *if then I instruct you well enough, so be it; but if not,*
learn from the men of former times (XC.8.7²⁴).

905. VERB OMITTED.—The verb of the condition or the conclusion
may be omitted, in cases where it may be readily supplied (611–613).
Especially when the same verb belongs to condition and conclusion,
it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἀξίως ἐστί θανατάζεσθαι *if any other man is*
worthy to be admired, Cyrus also is worthy (XC.5.1⁶), εἰ δὴ τῷ σοφώτερος
φαίην εἶναι, τούτῳ ἂν (sc. φαίην, etc.) *if in any respect I should say that I was*
wiser, in this I should say it (P.Ap.29^b).

a. So arise the following special phrases:

1. *εἰ μὴ* *except*: οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους *for we see none (if not) except these few* (XA.4.7⁵).

2. *εἰ μὴ διὰ* *except for*, explained by supplying an idea of *hindrance*: ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν *it seemed that they would have taken everything, (if not prevented by) except for his delay* (T.2.18).

3. ὥσπερ ἂν εἰ *as, like*: φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι *fearing, like a boy, to be cut* (PGo.479^a), properly, ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη *as he might fear, if he were a boy*.

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆρει τὰ χρήματα· εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς *he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοῖν), he said he would make war upon them* (XH.1.3³).

a. *εἰ δὲ μή* is sometimes found where *ἐὰν δὲ μή* would be more regular: ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε· εἰ δὲ μή, ἀντιτείνετε *if I seem to you to speak truth, agree with me; but if not, oppose* (PPhaed.91^c).

b. *εἰ δὲ μή* is often used after negative sentences, where we might expect *εἰ δέ*: thus *μὴ οὕτω λέγε· εἰ δὲ μή, οὐ θαρρύντα με ἔξεις do not speak thus; but (if otherwise) if you do, you will not find me confident* (XC.3.1³⁵). So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μή*: *εἰ μὲν βούλεται, ἐψέτω· εἰ δ', ὃ τι βούλεται, τοῦτο ποιεῖτω if he wishes, let him boil me; but if he wishes something else, let him do what he wishes* (PEuthyd.285^c).

907. A peculiar class of clauses, having the form of conditions, are those in which *εἰ* or *ἐάν* has the force of *if perchance* or *on the chance that*. The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτ' ἂν δοκῇ *listen to me too, if perchance you may arrive at the same conclusion* (PRp.358^b), πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν *they advanced towards the city, on the chance that they (the citizens) should make a sally* (T.8.100).

For *εἰ* after *θανυμάζω*, etc., see 926.

III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time*, *place* or *manner*.

909. ORDINARY RELATIVE CLAUSES.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent*; that is, refer to some definite person, thing, time or place. If negative they have *οὐ*.

a. Commonly the indicative is used: ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι *it is this that I ask of you* (XA.7.2³⁴). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive*: Ἀνυτος ὅδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89^e); or the *optative of wishing*: οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν *for I think we should be so treated as I pray the gods may treat our enemies* (XA.3.2³); or even the *imperative*: ἄξιον πιστεῦσαι τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομίζατε *you must trust time, which I bid you consider as the surest test of the truth* (Lys.19⁶¹).—For οἷσθ' ὃ δρᾶσον, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used :

Cause, θαυμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως *you behave strangely in that you give us nothing* (XM.2.7¹³); Result, τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα; *who is so foolish, as not to know that the war in that quarter will come hither?* (D.1¹⁵).—For μή sometimes used in such sentences, instead of οὐ, see 1021 b.

911. FINAL RELATIVE CLAUSES.—Relative clauses expressing *purpose* take the future indicative; and if negative, have μή :

πρεσβεῖαν πέμπειν ἥτις ταῦτ' ἐρεῖ *to send an embassy to say this* (D.1²), θαλάττων ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι *cast me out into the sea, where ye may never see me more* (Sot.1411).—The use of ὅπως in final clauses (885) is a development of this.

Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of 'if'; so that 'whatever person' (thing, place, etc.) is nearly equivalent to 'if any person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle ἄν is attached to the relative word when the subjunctive follows (860): thus ὅς ἄν, ὁπόθεν ἄν etc. With ὅτε, ὥποτε, ἐπεί, and ἐπειδή, it unites to form ὅταν, ὁπότε, ἐπὶν or ἐπάν, ἐπειδάν. If negative, the relative clause has μή.

914. FIRST CLASS.—*Simple present or past relative clauses.*

A. Particular (cf. 893).—Relative with present or past indicative
.. indicative:

ἂ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι *what I do not know* (= εἴ τινα μὴ οἶδα if I do not know anything), *I don't think that I know* (PAr.21^d), οὓς μὴ εὕρισκον, *κενοτάφιον αὐτοῖς ἐποίησαν* *whomever they did not find* (= εἴ τινας μὴ εὕρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4⁹).

B. *General* (cf. 894).—Either:

(1) relative with ἄν and subjunctive . . . present indicative; or

(2) relative with optative . . . imperfect indicative:

πέος δ' ἀπολλυτ' ὄντων ἄν φιλήῃ θεός *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120¹³), ἐπειδὰν ἀρξώμεθα προσιέναι, φέρονται οἱ λίθοι πολλοί *whenever we begin to approach, the stones fly in great numbers* (XA.4.7¹), πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.6⁷), ἐθήρενεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιο εἰατόν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2⁷).

a. The omission of ἄν with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λυποῖσ' εἰ φανῶσ' ἀνθαίρετοι *but of woes those cause most pain which come self-sought* (Sot.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without κέ or ἄν, in similes after ὥς, ὥς ὅτε, and the like: ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξη πόρτιος ἢ ἐ βοός, . . . ὥς τοὺς ἀμφοτέρους κτλ. *and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two etc.* (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of *necessity* or *possibility* in the present tense: ἀλλ' ὃν πόλις στήσῃς, τοῦδε χρή κλῦειν *but whom the state appointeth, him we must obey* (SAnt.666).

915. SECOND CLASS.—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with ἄν:

οὐ γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἂ μὴ ἐπιστάμεθα *for we should not ourselves be undertaking (as we are) to do what we did not understand* (PCharm. 171^e).

916. THIRD CLASS.—*Future with more probability* (cf. 898). Relative with ἄν and subjunctive . . . future indicative, or imperative:

ὅ τι ἄν δέη, πείσομαι *whatever may be needful, I will undergo* (XA.1.3⁵), ἐπειδὰν διαπράξωμαι ἂ δέομαι, ἤξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3²⁹).

917. FOURTH CLASS.—*Future with less probability* (cf. 900). Relative with optative . . . optative with ἄν:

οὐκ ἄν οὖν θρέψαις ἄνδρα ὅστις ἐθέλοι ἀπερῦκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9²).

918. In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

ἐπειδὴν ὧν ἂν πρίηται κύριος γένηται *as soon as he becomes master of what he bargains for* (D.18⁴⁷), Ἡμ. ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέξοι *as may another perish too, whoever such deeds shall do* (α 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

ἐννευγιγνώσκειτε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγεν, ἐν οἷσπερ ἔτεθράμην *you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up* (PAr.17^d).

Relative Clauses introduced by 'until.'

920. The relative adverbs ἕως, ἔστε, ἄχρι, μέχρι (Hm. ὄφρα, εἰσόκεν), when they mean *while, as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. Ἔως and other words signifying *until*, when they imply *expectation*, take ἄν and the subjunctive; but after a past tense the optative (without ἄν) may be used:

περιμένετε ἔστ' ἂν ἔλθω *wait till I come* (XA.5.1⁴), οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρᾳ χώρᾳ κακῶται *we are not waiting for our own country to be ravaged* (XC.3.3¹⁵), περιέμενε μέχρι ἔλθοι *he waited for him to come* (XH.1.3¹¹), ἔδοξεν οὖν προίεσθαι ἕως Κύρου συμμῖξιαν *they resolved therefore to go forward until they should come up with Cyrus* (XA.2.1²).

a. The omission of ἄν is frequent in poetry, and occurs even in prose: κατατίθεται ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη *he deposits them in Tenedos, until the Athenians shall have come to some decision* (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus δέοιτό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλθοις *he would beg him to stay until you should retire* (XC.5.3¹³), οὐκ ἂν ἐπαρόμην ἕως ἀπεπειράθην *I should not stop till I had made trial* (PCrat.396^c).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (881–884), save that the omission of ἄν before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915–917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual occurrence* at a particular past time, they take the indicative:

ταὐτ' ἐποιοῦν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.2⁴). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾷται ἕως ἂν δὴ *τινες* χρόνοι γένωνται *it wanders until certain periods have been fulfilled* (PPhaed.108^c), ἀνέμενεν αὐτοὺς ἕστε ἐμφάγοιεν *τι* *he (always) waited till they had eaten a bit* (XC.8.1⁴⁴). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρίν *before, until*, may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρή με ἀπελθεῖν πρίν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7⁵), οὐ πρότερον ἐπάυσαντο πρίν ἐξέβαλον αὐτοὺς *they did not cease until they had driven them out* (I.12⁹¹).

a. In general πρίν takes the infinitive when depending on an affirmative sentence, and a finite mode when depending on a negative sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. CAUSAL CLAUSES.—Clauses expressing cause or reason are introduced by ὅτι, διότι *because*, ὥς *as*, ἐπεὶ *since*, and other words, and take the indicative:

ἐνόμιζον ἡσσᾶσθαι, ὅτι οὐ πολλὸν ἐνίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's*, not the speaker's: ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι οὔτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1³).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight*, and like emotions (as θαυμάζω, ἀγανακτῶ, δεινὸν ἐστι, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4⁴³), ἀγανακτῶ εἰ οὕτωσ' ἂ νῶμ μή οἷός τ' εἶμι εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194^a).

927. CLAUSES OF RESULT.—These are introduced by ὥστε *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953) :

ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε τὰ ὄπλα καὶ τοὺς ἀνθρώπους *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4¹¹).

a. In reality, the indicative after ὥστε is *co-ordinate*, not *subordinate* (ὥστε meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: πλοῖα ὑμῖν πάρεστιν, ὥστε ἐξαίφνης ἂν ἐπιέσσοιτε *you have ships, and so can make a sudden attack* (XA.5.6²⁰).

b. For relative clauses of result, see 910.

V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly*; that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse ἀπεκρίναντο ὅτι οὐκ εἰδεῖν *they answered that they did not know*, direct discourse οὐκ ἴσμεν *we do not know*.

Indirect discourse οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, direct discourse τί πείσομαι; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by ὅτι, as if it were indirect: οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) "we are able"* (XA.5.4¹⁰), as if it were ἱκανοὶ εἶεν or εἰσὶ *they were able*.

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like δοκεῖ *it seems*, δῆλόν ἐστι *it is evident*. The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

Rules of Indirect Discourse.

930. SIMPLE SENTENCES.—Indirect *assertions* are either

- (1) introduced by ὅτι or ὥς *that*, or
- (2) turned into the infinitive (see 946).

Indirect *questions* are introduced by εἰ *whether*, πότερον . . . ἢ *whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. COMPOUND SENTENCES.—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. USE OF MODES.—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: *ἔρωτᾷ τί ποιεῖς* *he asks what you are doing*.

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: *ἤρετο τί ποιοῖς* *he asked what you were doing*.

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

EXAMPLES.—Mode unchanged: *λέγει ὡς ὑβριστῆς εἰμι* *he says that I am insolent* (Lys.24¹⁵), direct *ἔβριστῆς εἶ* *you are insolent*; *οὐκ οἶδ' ὃ τι ἂν τις χρῆσαιτο αὐτοῖς* *I don't know what any one can do with them* (XA.3.1⁴⁰), direct *τί ἂν τις χρῆσαιτο*; *what can one do with them?*; *βουλευόμεαι ὅπως σε ἀποδρῶ* *I am considering how I can run away from you* (XC.1.4¹³), direct *πῶς ἀποδρῶ*; deliberative subjunctive, 866, 3.

Optative: (1) for indicative: *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη* *the soldiers perceived that their fear was groundless* (XA.2.2²¹), direct *κενὸς ὁ φόβος ἐστὶ* *the fear is groundless*; *Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέᾳ* *Cyrus said that their march would be against the king* (XA.1.4¹¹), direct *ἡ ὁδὸς ἔσται* *the march will be*; *ἠρώτᾳ τί πάθοιεν* *he asked what had befallen them* (XC.2.3¹⁹), direct *τί ἐπάθετε*; *what has befallen you?*; *ἔλεγον ὅτι πληγεῖεν ταῖς βώλοισι* *they said that they had been struck by the clods* (XC.2.3¹⁹), direct *ἐπλήγημεν* *we were struck*; *ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα εἴη δι' ἧσπερ ἤκοιεν* *they said that it belonged to the road to Babylon, by which they had come* (XA.3.5¹⁵), direct *ἐστὶ ἡ τοῦτο* *it belongs, ἤκετε* *you have come*; *εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖη εἰ τοῦτο πεποιηκώς εἴη* *he said that he did not approve Dexippus if he had done this* (XA.6.6²⁵), direct *οὐκ ἐπαινῶ* *I do not approve, εἰ πεποίηκε* *if he has done*.

(2) For subjunctive: *οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπῆρνον εἰ παραδοῖεν Κορινθίοις τὴν πόλιν* *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct *παραδῶμεν*; *shall we give up?*

933. This change to optative is never *obligatory*; the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: *ἤρετο τί ποιεῖς* *he asked what you (are) were doing*.

Thus *ἦκεν ἀγγέλλων τις ὡς Ἐλάτεια κατέληπται* *there came some one announcing that Elatea (has been) had been taken* (D.18¹⁶⁹), *πολὸν χρόνον ἠπόρου*

τί ποτε λέγει for a long time I was in doubt what he (means) meant (PAP.21^b). Mixed forms are common: ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη they said that Cyrus was dead and that Ariaeus had fled (XA.2.1³).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἡγνόουν ὃ τι ποιοῖεν (*nesciebant quia facerent*) may mean either *they knew not what they were doing*, or *they knew not what to do*.

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So εἰάν, ὅταν, ἐπειδάν, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν he answered that he would provide for them whatever advantage he could (XA.7.1³⁴), direct βουλεύσομαι ὃ τι ἂν δύνῃμαι I will provide whatever I can; ὑπίσχενέτο, εἰ διαβαῖεν, μισθοφορὰν ἔσσεσθαι he promised that, if they should go across, they should receive wages (XA.7.1³), direct εἰάν διαβήτε, ἔσται if you go across, you shall receive.

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογούντο ὥς οὐκ ἂν ποτε οὕτω μωροὶ ᾔσαν, ὥς, εἰ ᾔδσαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ἄστει ἂν ὑποχειρίους αὐτοὺς παρέιχον they said in defence that they would not have been so foolish, if they had known that the Piræus was just being seized, as to have put themselves in their power in the city (XH.5.4²²).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διηγούντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλέοιεν they declared that they had themselves been sailing against the enemy (XH.1.7⁵), direct ἐπλέομεν we were sailing.

c. So too the aorist indicative remains unchanged in a subordinate clause of indirect discourse: ἔλεγον ὥς ὁ Ξενοφῶν οἶχοιτο πρὸς Σεύθην ἃ ὑπέσχετο ἀπολψόμενος they said that Xenophon had gone to Scuthes to receive what he had promised him (XA.7.7⁵⁵).

936. Very rarely the present indicative becomes *imperfect* indicative (instead of optative): ἐπείθοντο, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα they obeyed him, seeing that he alone had the mind which a commander ought to have (XA.2.2⁵), direct μόνος φρονεῖ he alone has the mind.

937. IMPLIED INDIRECT DISCOURSE.—The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the *thoughts* of another person. Such may be, for instance, causal clauses containing *another's* reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλέα ἐκάκισον, ὅτι οὐκ ἐξάγοι they reviled Pericles, because (as they said) he did not lead forth (T.2.21), ἐπέστειλεν, εἴ τι πάθοι, ἀναθεῖναι ὃ τι οἶστο χαρισέσθαι τῇ θεῷ he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess (XA.5.3⁶), ἐπορεύομην, ἵνα, εἴ τι

δέοιτο, ὠφελοῖν αὐτόν *I was going, that I might aid him, if he should have any need of it* (XA.1.3⁴), present *πυρεύομαι, ἵνα, εἰάν τι δέηται, ὠφελῶ*.

a. On this principle depends the use of the optative in final clauses (881) and after *ἕως* until etc. (921), since both *purpose* and *expectation* imply thought.

C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. They may take an object, direct or indirect (593), like the finite verb.

c. They are modified by *adverbs* (not adjectives).

Subject and Predicate with the Infinitive.

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκουόν σε Ἀθηναῖον εἶναι *I heard that you were an Athenian* (XA.3.1⁴⁵), τὸν καλὸν καγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *I assert that the virtuous man is happy* (PGo.470^e).

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοθῆναι οἱ σώζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3²⁵), where σώζειν is the subject of δοθῆναι.

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative*.

ἔφη εἶναι ἑθέλειν *he said he was willing* (XA.4.1²⁷), in Latin, on the other hand, *dixit se velle*; ἄδικεῖσθαι νομίζει *he thinks he is wronged* (XA.1.3¹⁰), Πέρσης ἔφη εἶναι *he said he was a Persian* (XA.4.4¹⁷), ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἵκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee* (PSym.174^d).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they contrive it so that they seem to appear in manifold shapes* (PRp.381⁹), ἀπαλλαγὴς τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* (PAr.41^a).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but *αὐτός* is usually nominative): *αὐτὸς πρὸ ἀπιέναι φησὶν* *he says that he will himself depart early* (XA.2.2¹), *εἰ οἴεσθε Χαλκιδικᾶς τὴν Ἑλλάδα σῶσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε* *if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken* (D.9¹⁴), *οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σὺνδυο* *I believe that I have earned more money than any two others* (PHipp.Maj.282^e).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

Κῆρον ἐδέοντο ὥς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible* (XH.1.5²), *παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι* *it becomes every ruler to be prudent* (XHipp.7¹); — *συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους* *it is advantageous for them to be friends rather than enemies* (XO.11²³).

942. An *indefinite* subject of the infinitive (as *τινά* *any one*) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: *φιλάνθρωπον εἶναι δεῖ* (sc. *τινά*) *καὶ φιλόπολιν* *one ought to be humane and patriotic* (I.2¹⁵), *δρῶντας ἡδῖον θανεῖν* *'tis sweeter (for men) to die acting* (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus *ἡγγειλαν Κῆρον νικᾶν* meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was *intransitive* or *passive*.

PERSONAL CONSTRUCTION FOR IMPERSONAL.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says *Κῦρος λέγεται νικῆσαι* *Cyrus is said to have conquered*, instead of *λέγεται Κῦρον νικῆσαι* *it is said that Cyrus conquered*.

a. This change regularly occurs with *δοκεῖ*, *ῥοικε* *it seems*, *δεῖ* in the sense of *it lacks* (much or little); and usually with *συμβαίνει* *it happens*, *δίκαιόν ἐστι* *it is just*, *ἀναγκαῖόν ἐστι* *it is necessary*, *ἐπιτήδειόν ἐστι* *it is fitting*, and some similar phrases, and with *λέγεται* and other passive verbs of *saying* and *thinking*:

δοκοῦμέν μοι καθῆσθαι *it seems to me that we are encamped* (XA.1.3¹²), *δέω ἐγὼ ὑπὲρ ἑμαντοῦ ἀπολογεῖσθαι* *I am far from speaking in my own defence* (PAr.30^d), *δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ* (you are just to take) *it is right for you to take the man's part* (PProt.339^e), *ὁ Ἀσσύριος εἰς τὴν χῶρᾶν ἐμβαλεῖν ἀγγέλλεται* *it is announced that the Assyrian is about to make an inroad into the country* (XC.5.3³⁰).

INFINITIVE WITHOUT THE ARTICLE.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

Infinitive in Indirect Discourse.

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἶομαι βέλτιστον εἶναι *I think it is best* (XA.5.1⁸), ἀκούω τινὰ διαβάλλειν ἐμέ *I hear that some one is slandering me* (XA.5.7⁵), ὁμωμόκατε δικάσειν *ye have sworn that ye will give judgment* (D.39¹⁰), φημί ταῦτα φλυᾶρίᾱς εἶναι *I say that this is nonsense* (XA.1.3¹⁸).

a. With the passive of these verbs, and with *δοκεῖ it seems*, *φαίνεται it is plain*, and like expressions, the infinitive stands as *subject*:

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι *'tis said that even the gods are ruled by Zeus* (I.3²⁸), ἐδόκει θεῖον εἶναι καὶ ὑποχωρῆσαι τὸν ποταμόν *it seemed that it was a special providence and that the river had receded* (XA.1.4¹⁸).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that

φημί and οἶομαι almost always take the infinitive,
εἶπον takes ὅτι or ὥς,
λέγω takes either.

Exceptions are very rare (XH.6.3⁷; 1.6⁷; XM.3.3¹⁴). Εἶπον with the infinitive commonly means *commanded*. In general, verbs of thinking take the infinitive much oftener than ὅτι or ὥς.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: τοιαῦτ' ἅττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην καταλαμβάνειν τὴν θύραν "*after such conversation,*" he said, "*they went away· but when they came to the house, they found the door open*" (PSym.174^d).

Infinitive not in Indirect Discourse.

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influence*, to produce (or prevent) an action:

οὐ δυνήσεται βιάσασθαι *he will not be able to force them* (XA.1.3²), ἔχω γὰρ αὐτῷ μαρτυρῆσαι *for I can testify in his behalf* (XA.7.6³⁹), πεφύκασιν ἅπαντες ἁμαρτάνειν *all men are prone to err* (T.3.45), ἤθελον ἀκούειν *they were willing to listen* (XA.2.6¹¹), βούλεται καταμείναι τὴν στρατιάν *he wishes the army to remain* (XA.5.6¹⁷), φοβοίμην ἂν ἑπείσθαι *I should be afraid to follow* (XA.1.3¹⁷), τυραννεῖν

ἐπινοεῖ *he intends to rule* (ArThesm.338), οὐκ ἐκώλυε βασιλεὺς τὸ Κῦρου στρατεύμα διαβαίνειν *the king did not hinder Cyrus's army from crossing* (XA.1.7¹⁹), ἐπειρώτων εἰσβάλλειν *they tried to enter* (XA.1.2²¹), ἤρξατο προῖναι *he began to go forward* (XA.1.3¹), τοὺς ὀπλιτὰς ἐκέλευσεν αὐτοῦ μέναι *he bade the hoplites remain on the spot* (XA.1.5¹³), ἐπειθεν αὐτὸν πορεύεσθαι *he urged him to march* (XA.6.2¹³).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, the *present* or *aorist*. Thus we may say ὑπισχνείται δώσειν *he promises that he will give* (as in Latin, *se daturum esse*), or ὑπισχνείται δοῦναι (or διδόναι) *he promises to give*. Cf. XA.1.3²¹ and 2.3²⁰.

949. As subject, the infinitive is used chiefly with impersonal expressions like δοκεῖ *it seems good*, δεῖ, χρή *it is necessary*, ἔστι *it is possible*, ἔξεστι *it is permitted*, πρέπει, προσήκει *it is fitting*, καλόν ἐστι *it is honorable*, and many others:

πᾶσιν ἀδεῖν χαλεπὸν (sc. ἐστὶ) *to please all men is hard* (Solon 7), ἔξεστιν δρᾶν *'tis permitted to see* (XA.3.4³⁹), ἔδοξεν αὐτοῖς προῖναι *it seemed best to them to proceed* (XA.2.1²), οὐ δὴπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι *surely it is not right that the ruler should be wickeder than the ruled* (XC.7.5⁸³).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: τὸ μαθάνειν ἐπιστήμην ἐστὶ λαμβάνειν *learning is getting knowledge* (PEuthyd.277^b); or in apposition with the subject or object: αὕτη μὲν ἐστὶ κακὴ πράξις, ἐπιστήμης στερηθῆναι *this alone is evil fortune, to be deprived of knowledge* (PProt.345^b).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp* (XA.5.2¹), ταύτην τὴν χώρην ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν *this country he gave over to the Greeks to plunder* (XA.1.2¹⁹), παρέχει ἑαυτὸν ἐρωτᾶν *he gives himself up (to question) to be questioned* (PMen.70^c), πεινῶν ἐδωκά σοι *I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: ἱκανὸς νικᾶν *able to conquer* (XM.3.7¹), δεινὸς λέγειν *skilful in speaking, eloquent* (PAr.17^b), ἔτοιμος μάχεσθαι *ready to fight* (XC.4.1¹), ἄξιος ἄρχειν *worthy to govern* (XA.1.9¹), χαλεπὰ εὐρεῖν *hard to find* (PRp.412^b), γυνὴ εὐπρεπὴς ἰδεῖν *a woman comely to look on* (XM.2.1²²), οἰκία ἡδίστη ἐνδιατᾶσθαι *a house very pleasant to live in* (XM.3.8^s), ὁ χρόνος βραχύς ἐστι διηγῆσασθαι *the time is short for relating it* (PMenex.239^b).

Substantives: οὐχ ὥρᾳ καθεύδειν *'tis not a time to be sleeping* (XA.1.3¹¹), συνοικεῖν εἶχεν ἡλικίαν *she was of an age to be married* (Isae.8^s), ἔκκος ἦν ἀνίστασθαι *there was a reluctance to rise up* (XA.4.4¹¹), ἀνάγκη πείθεσθαι *there is need to obey* (XH.1.6^s), θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of* (PLg.656^d).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: ἄξιος θαυμάσαι 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with ὥστε to denote the *result*:

τοῖς ἡλικιώταις συνεκέρατο, ὥστε οἰκείως διακειῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them* (XC.1.4¹), ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπληῇσθαι *he charged on Menon's soldiers, so that they were terror-stricken* (XA.1.5¹³).—For ὡς used instead of ὥστε, see 1054, 1 f.

a. The infinitive with ὥστε may also denote the *purpose* (as a result to be attained): πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι *they do everything, in order not to suffer punishment* (PGo.479^e).

b. ὥστε with the infinitive sometimes means *on condition that*: ἐξῆν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακοῦειν βασιλεῖ *it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king* (D.6¹¹).—For ἐφ' ᾧ in the same sense, see 999 a.

954. After comparative words, ἢ ὥστε (less often ἢ, or ἢ ὡς) is used with the infinitive:

ῥησθοντο αὐτὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that he had too small a force to assist his friends* (XH.4.8²³), *liter.*, 'smaller than so as to assist them'; νόσημα μείζον ἢ φέρειν *a disease too great to be borne* (SOt.1293).

955. The infinitive is often used after πρὶν *before*; see 924, and a:

διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι *they crossed before the others answered* (XA.1.4¹⁶), ἐπὶ τούτοις ἐθύετο πρὶν τι εἰπεῖν τῶν στρατιωτῶν *about this he made sacrifice before telling any of the soldiers* (XA.5.6¹⁶).

a. Hm. uses πάρος in a similar way: πάρος τὰδε ἔργα γενέσθαι *before these deeds were done* (Z 348).—Instead of πρὶν alone, we often find πρότερον . . . πρὶν, or πρόσθεν . . . πρὶν (and in Hm. πρὶν . . . πρὶν, or πάρος . . . πρὶν): πρότερον ἐκεῖνος ἐτελεύτησε πρὶν τι ἐμοὶ διενεχθῆναι *he died before ever having any difference with me* (PLach.180^e).

b. Instead of πρὶν alone, we should expect πρὶν ἢ (*prius quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. INFINITIVE IN LOOSE CONSTRUCTION.—The infinitive, with or without the particle ὥς, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν *so to speak*, (ὥς) συνελόντι εἰπεῖν (*sc. τινί*, cf. 771 b) *to speak concisely*, ἐμοὶ δοκεῖν *as it seems to me, in my view*, ὀλίγου δεῖν or μικροῦ δεῖν *almost*, *liter.*, 'so as to want little of it.'

a. So εἶναι is used in several phrases, where it may be translated *at any rate*, or not translated at all: ἐκὼν εἶναι *willingly* (so as to be willing), τὸ νῦν εἶναι *for the present*, τὸ κατὰ τοῦτον εἶναι *so far as this man is concerned*: thus ἐκὼν εἶναι οὐδὲν ψεύσομαι *I will tell no falsehood (willingly at any rate) if I can help it* (PSym.215^a).

957. INFINITIVE FOR IMPERATIVE.—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with courage, Diomed, now against the Trojans fight* (E 124), σὺ, Κλεαρίδᾳ, τὰς πύλας ἀνοίξᾳς ἐπεκθεῖν *do thou, Clearidas, open the gates and sally forth* (T.5.9).

a. With a subject-accusative, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: θεοὶ πολῖται, μὴ με δουλείᾳς τυχεῖν *gods of our country, may not bondage be my lot* (ASept.253), ἀκούετε λεφ· τοὺς γεωργοὺς ἀπιέναι *hear ye people; let the husbandmen depart* (ArPax 551).

For the infinitive in exclamations, see 962.

INFINITIVE WITH NEUTER ARTICLE.

958. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939–942 and 938 b are applicable here.

959. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. τὸ φιλεῖν (the act of) *loving*,

Gen. τοῦ φιλεῖν *of loving*,

Dat. τῷ φιλεῖν *to, for, by, loving*.

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίᾳς πρῶτον ὑπάρχει *to be wise is the first law of happiness* (Sant.1347).

ACCUSATIVE: αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται *mere dying nobody is afraid of* (PGo.522^e), διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *do you think you would not be injured on account of being a foreigner?* (XM.2.1¹⁵), πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος *trained to having only moderate wants* (XM.1.2¹).

GENITIVE: τοῦ πιεῖν ἐπιθυμίᾳ *desire of drinking* (T.7.84), ἀθήνης τοῦ κατακοῦεν τινὸς *unaccustomed to obeying any one* (D.1²³), ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible* (PSym.218^d), ἄρξαντες τοῦ διαβαίνειν *having taken the lead in crossing* (XA.1.4¹⁵), ἀντὶ τοῦ ἐπὶ Κάρῳ ἰέναι εὐθὺς ἐπὶ Φρυγίᾳ ἐπορεύετο *instead of going against Caria he marched straight toward Phrygia* (XH.3.4¹²), ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν αὖριον *you are in no danger of dying to-morrow* (PCr.46^e).

DATIVE: κεκράτηκε τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *he has triumphed by being more prompt in action* (D.8¹¹), Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon delighted in being able to deceive* (XA.2.6²⁶), ἐν τῷ φρονεῖν γὰρ μηδὲν ἰδιόστος βίος *in knowing nought consists the happiest life* (SAj.554), ἐθαυμάζετο ἐπὶ τῷ εὐθῶμως τε καὶ εὐκόλως ζῆν *he was admired for his living cheerfully and contentedly* (XM.4.8²).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative purpose*:

ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification: τὸ πρισταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μὴ with the infinitive often expresses a *negative result*: τίς Μήδων σοῦ ἀπελείφθη, τὸ μὴ σοὶ ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1²⁵).

962. INFINITIVE IN EXCLAMATIONS.—The infinitive with τό is used as an exclamation of surprise or indignation: τῆς μοριᾶς· τὸ Δία νομίζειν *what folly! to believe in Zeus!* (ArNub.819).

a. In poetry τό is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.837).

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ: furthermore, in accordance with 1029, they may take (3) the infinitive with μὴ or (4) with τοῦ μὴ, or (5) with τὸ μὴ (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλύει με λέγειν, κωλύει με τοῦ λέγειν, κωλύει με μὴ λέγειν, κωλύει με τοῦ μὴ λέγειν, κωλύει με τὸ μὴ λέγειν.

INFINITIVE WITH ᾶν.

964. The infinitive takes ᾶν when it stands in the place of a finite verb which would take it. Thus the infinitive with ᾶν corresponds

- (a) to the *potential optative* with ᾶν (872), and
- (b) to the *hypothetical indicative* with ᾶν (895):

(a) λέγει σωτηριᾶς ᾶν τυχεῖν (independent construction ᾶν τύχοι) *he says that he should attain safety* (XA.3.1²⁶), δοκεῖτέ μοι πολὺ βέλτιον ᾶν περὶ τοῦ πολέμου βουλευσασθαι (indep. βέλτιον ᾶν βουλευσάισθε), εἰ τὸν τόπον τῆς χώρᾶς ἐνθυμηθεῖητε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4³¹).

(b) Κῦρος, εἰ ἐβίωσεν, ἄριστος ᾶν δοκεῖ ἄρχων γενέσθαι (indep. ἄριστος ὅν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4¹⁸), ἄνευ δὲ σεισμοῦ οὐκ ᾶν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι (indep. οὐκ ᾶν ξυνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ᾶν: cf. 855 a and 872 f.

D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614-617. For the time denoted by the tenses of the participle, see 856.

ATTRIBUTIVE PARTICIPLE.

965. The participle, like any adjective, may qualify a substantive as an attributive : πόλις οἰκουμένη *an inhabited city*.

So always when it follows the article (666): ὁ παρὼν καιρὸς *the present occasion* (D.3³), ὁ ἱερὸς καλούμενος πόλεμος *the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (621):

οἱ παρόντες *the persons present*, ὁ τυχὼν *whoever happens*, ἔπλει ἐπὶ πολλὰς ναῦς κεκτημένους *he sailed against men who possessed many ships* (XH.5 1¹⁹).

Such participles are often to be translated by substantives: ὁ δρᾶσᾶς *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, τὸ μέλλον *the future*, τὸ τελευταῖον *ἐκβάν the final issue*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως *the advantages of the state* (D.18²⁸), ὁ ἐκείνου τεκὼν *his parent* (EEI.335).

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (T.1.142), = τὸ μὴ μελετᾶν. In prose, this is nearly confined to Thucydides.

PREDICATE-PARTICIPLE.

967. All participles which are not attributive, are called *predicate-participles*. See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: ταῦτα εἰπὼν ἀπῆεν *having said this, he went away*.

So γελῶν ἐπῆνεσε *he praised them laughing* (XC.2.2¹¹), ἑδάκρυε πολὺν χρόνον ἐστῶς *he wept a long time standing* (XA.1.3²), ἔτι παῖς ὢν πάντων κράτιστος ἐνομίζετο *while yet a boy, he was thought to excel all* (XA.1.9²), ἀκούσᾶσι τοῖς στρατηγόις ταῦτα ἔδοξε τὸ σπράτευμα συναναγείν *when the generals heard this, they resolved to collect their forces* (XA.4.4¹⁹). Often the participle must be

translated by a clause with *when* or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδϋ *he sprang from his chariot and put on his cuirass* (XA.1.8³). In cases like the third example above, ὦν cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): ἀρχόμενος *at first*, τελευτῶν *at last*, διαλιπὼν χρόνον *after an interval of time*. So ἔχων means *persistently*, ἀνύσας *quickly*, θάρρῶν *boldly*, λαθῶν *secretly*, χαίρων *with impunity*:

τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνῃς ἦα *at last, then, I went to the artisans* (PAr.22^c), φλυᾶρεῖς ἔχων *you keep trifling*, i. e., 'holding on to it' (PGo.490^e), ἄνοιγ' ἀνύσας *make haste and open* (ArNub.181), οὐ χαίροντες ἂν ἀπαλλάξαίτε *you will not get off scot-free* (XA.5.6³²).

b. The participles ἔχων, ἄγων, φέρων, λαβῶν, χρώμενος may often be rendered *with*: Σωσιᾶς παρὴν ἔχων ὀπλίτῃς τριακοσίους *Sosias was there with 300 hoplites* (XA.1.2⁹), βοῇ χρώμενοι *with a shout* (T.2.84).

c. The phrases τί παθών; ('having suffered what?') and τί μαθών; ('having learned what?') signify *why*, asked in a tone of surprise or severity: τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε; *why the deuce did you insult the gods?* (ArNub.1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means, manner, cause, purpose, condition, or concession*. Thus:

a. MEANS OR MANNER: ληζόμενοι ζῶσι *they live by plundering* (XC.3.2²⁵), ἵκει τὰ χαλεπὰ φερόμενα *the troubles are come with a rush* (XC.2.3³).

b. CAUSE: Παρύσῃτις ὑπῆρχε τῷ Κῦρι, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη *Parysatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (XA.1.1⁴).

c. PURPOSE: the participle is then usually *future*: παρελήλυθα συμβουλεύσω *I have come forward to advise* (I.6¹), ἐπεμψέ τινα ξερῶντα ὅτι συγγενέσθαι αὐτῷ χρήσει *he sent a man to say that he wished to meet him* (XA.2.5²). The present also occurs, though seldom: πέμπειν κωλύοντας *to send persons to hinder* (T.6.88).

d. CONDITION: σὺ δὲ κλύειν εἴσει τάχα *but if you listen, you will quickly know* (ArAv.1390). The conditional participle with μή can often be rendered by *without*: οὐκ ἔστιν ἄρχειν μὴ δίδόντα μισθόν *it is not possible to command without giving pay* (D.4²⁴).

e. CONCESSION: τὸ ὕδωρ εὐωνότατον ἄριστον ἐν *water is the cheapest of things, though it is the best* (PEuthyd.304^b), ὑμεῖς ὑφορόμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγρετε τὴν εἰρήνην ὅμως *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18⁴³).

REMARK.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν *by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies* (XC.8.7²⁸).

Participle with Case Absolute.

970. GENITIVE ABSOLUTE.—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute*: *τούτων λεχθέντων ἀνέστησαν* *this said, they rose up.*

ὑποφαίνοντος τοῦ ἱρως, ὁ Ἀγησίλαος κλινωπέτης ἦν *when spring was just peeping, Agesilaus was bed-ridden* (XH.5.4⁵⁸), *ταῦτα ἐπράχθη* *Conon was general* (1.9⁵⁶), *ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος* *he ascended the mountains, no one hindering* (XA.1.2⁻²).

971. The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. CAUSE: *τῶν σωμάτων θηλυνόμενων, καὶ αἱ ψυχαὶ ἀρρωστώτεραι γίνονται* *(the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker* (XO.4²).

b. CONDITION: *θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγώ* *if the gods will it, I will speak the truth* (ASept.562).

c. CONCESSION: *βοηθῆσαι, πολλῶν ἔντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται* *though there be many on the opposite bank, no one will be able to come to their aid* (XA.2.4²⁰).

972. The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: *ἐντείθεν προΐοντων* (sc. *αὐτῶν*), *ἐφαίνετο ἵχνια ἵππων* *as they were proceeding thence, there appeared tracks of horses* (XA.1.6¹), *ῥόντος* (Zeus raining, cf. 602 c) *while it was raining* (ArVesp.774).

b. The participle *ὢν* *being* cannot be omitted: *παίδων ἔντων. ἡμῶν* *when we were boys* (but Lat. *nobis pueris*). Except with the adjectives *ἐκόν* and *ἄκων*, which closely resemble participles: *ἐμοῦ ἐκόντος* *with my consent*, *ἐμοῦ ἄκοντος* *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: *Κῦρος συγκαλέσας τοὺς στρατηγούς εἶπεν* *Cyrus, convocatis ducibus, dixit* (XA.1.4⁶).

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: *ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει* (= *ταῦτ' εἰπὼν ἔδοξε*) *when he had said this, he seemed to Astyages to say something important* (XC.1.4²⁰), *διαβεβηκότος Περικλέους, ἡγγέλθη αὐτῷ* (= *διαβεβηκότι Περικλεῖ ἡγγέλθη*) *when Pericles had crossed over, word was brought to him* (T.1.114).

973. ACCUSATIVE ABSOLUTE.—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus *ἐξόν* (it being permitted) *since it is permitted*.

ἀλλὰ τί δὴ, ὑμᾶς ἔξδν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5²²), προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλάσποντον, φρόμην διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.50¹²), παρεκελεύοντο κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἀδύνατον ὃν ἐν νυκτὶ ἄλλω τῷ σημῆναι *they cheered each other on with no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for of course you must know, (it being a care to you) since you take an interest in it* (PAp.24^d).— Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντας or ἔχοντας (it being thus, things being thus) *in this state of things* (PRp.381^c, XA.3.1⁴⁰). So, also, when the noun is replaced by a *dependent sentence*: σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (XC.1.4¹⁸); for the plural, cf. 635 a.

974. After ὥς (978) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης ἡύχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ἐς τοὺς θεοὺς κάλλιστα εἰδότας ὅποια ἀγαθὰ ἐστὶ *Socrates prayed to the gods simply to bestow good, thinking that the gods know best what things are good* (XM.1.3²), σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς *they were dining in silence, just as if this had been enjoined upon them* (XSym.1¹¹).

a. Rarely so, without preceding ὥς or ὥσπερ: προσήκου αὐτῷ τοῦ κλήρου μέρος *since a part of the inheritance belonged to him* (Isae.5¹²), δόξαντα δὲ ταῦτα *but this having been resolved on* (XH.3.2¹⁹); even δόξαν ταῦτα (XA.4.1¹⁸), on the analogy of ἔδοξε ταῦτα.

Adjuncts of the Participle.

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs εὐθὺς *straightway* and αὐτίκα *forthwith*, prefixed to the participle, denote that the action of the principal verb immediately succeeds that of the participle; ἅμα *at the same time* and μεταξύ *between*, prefixed (rarely appended), represent the two actions as *contemporary*:

τῷ δεξιῷ κέραι εὐθὺς ἀποβεβηκότι ἐπέκειντο *they fell upon the right wing immediately after its landing* (T.4.43), αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεῖρβαστο Ζεὺς *as soon as he was born, Zeus seved him into his thigh* (Hd.2.146), ἐμάχοντο ἅμα πυρευόμενοι οἱ Ἕλληνες *the Greeks fought while upon the march* (XA.6.3⁵), Μενέξενος μεταξύ παίζων εἰσέρχεται *Menexenus, sporting the while, comes in* (PLys.207^a).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

b. τότε, εἶτα, ἔπειτα, οὕτως are often used with the principal verb after participles: ἵπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν *they risked all for a great and noble cause, and so ended their lives* (Lys.279).

977. The adverb ἄτε (also οἶον, οἶα) with the participle gives a *causal* meaning:

Κῦρος, ἄτε παῖς ὢν, ἦδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was delighted with the equipage* (XC.1.33), ἔφη καταδαρθεῖν πᾶν πολὺ, ἄτε μακρῶν τῶν νυκτῶν οὐσῶν *he said that he slept a long while, because the nights were long* (PSym.223^b).

978. The conjunction ὥς *as, as if*, with the participle, represents its action sometimes as *seeming* or *pretended*, but oftener merely as *thought* or *asserted* by some other person than the speaker. Thus ὥς νικῶν ('as conquering') may mean either *pretending to be victorious* or *thinking himself victorious*.

Πρόξενον ἐκέλευσε παραγενέσθαι, ὥς ἐς Πεισιδῶς βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρῃ *he bade Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians (as he alleged) were harassing his territory* (XA.1.1¹¹).—ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν, ὥς πολεμίᾱν οὐσαν *this country he gave over to the Greeks to be plundered, since it was (as he considered) hostile* (XA.1.2¹⁹), θαυμάζονται ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγεννημένοι *they are admired as having been (in the view of their admirers) both wise and fortunate men* (XC.1.1¹), ὥς διδακτοῦ οὐσης τῆς ἀρετῆς λέγει *he speaks in the belief that virtue is a thing that can be taught* (PMen.93^e), ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτοὺς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα (974) *ye looked to one another, expecting each that he himself wou'd not do it, but that his neighbor would accomplish it* (D.14¹⁵), συλλαμβάνει Κῦρον ὥς ἀποκτενῶν *he seizes Cyrus, meaning (as he declared) to put him to death* (XA.1.1³).

a. ὥσπερ *as, as if*, on the other hand, implies simply *resemblance* or *comparison*: ὠρχοῦντο ἐφιστάμενοι ὥσπερ ἄλλοις ἐπιδεικνύμενοι *they stopped and danced, as if exhibiting for others* (XA.5.4³⁴).

979. καίπερ (less often καί) with the participle gives a *concessive* meaning and is rendered *though*: συμβουλευῶ σοι καίπερ νεώτερος ὢν *I advise you, although I am younger* (XC.4.5³²).

a. In Hm., the καί and πέρ are often separated: οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺν γέλασσαν *but they, though troubled, gleefully at him did laugh* (B 270); or πέρ alone is used in the same sense: ἀχνύμενοί περ (κ 174).

b. ὅμως *yet, nevertheless* may be added to the principal verb, whether καίπερ is expressed or not: τὸ πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε ἵεναι ἐπ' αὐτοὺς *though seeing that their number was immense, you still had the courage to charge on them* (XA.3.2¹⁶).—Sometimes ὅμως is separated from its verb by the concessive clause: σὺν σοι ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν πρὸς σε καὶ κακῶς πάσχουσ' ὅμως *but I, though wronged, will ask thee none the less* (EMed.280).

c. For καὶ ταῦτα *and that* with concessive participles, see 612 a.

Supplementary Participle.

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) ἴσθι λῦπηρὸς ὦν *know that you are offensive*; (object) οἶδα αὐτὸν λῦπηρὸν ὄντα *I know that he is offensive*.

981. The supplementary participle is used with verbs of *being, appearing, and showing*; and of *beginning, continuing, and ceasing to be*.

So εἰμί, ὑπάρχω *am*, φαίνομαι *appear*, φανερός (δῆλος) εἰμι *am manifest*, ἔοικα *seem*, δεικνῦμι, δηλόω, ἀποφαίνω *show*, ποιέω *represent*, ἐξελέγχω *convict*, ἀγγέλλω *announce*, ὁμολογέω *acknowledge*; — ἄρχομαι *begin*, διατελέω *continue*, παύω *make cease*, παύομαι, λήγω *cease*, διαλείπω, ἐπιλείπω *leave off*, also ἀπαγορεύω *give over*, ἐλλείπω *fail*.

Thus εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority* (T.1.38), δῆλος ἦν ἀνιώμενος *it was clear that he was distressed* (XA.1.2¹¹), ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad* (Lys.30¹), πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξελέγκεται *he has been convicted of doing everything for his own advantage* (D.2⁵).

ἐπτά ἡμέρας μαχομένοι διετέλεσαν *seven days they (continued fighting) fought without stopping* (XA.4.3²), τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας *he made the barbarians cease behaving insolently* (I.12⁸³), οὐκ ἀπέειπε μεγάλην καὶ καλὴν ἐφίεμενος δόξαν *he did not give up aiming at a great and noble reputation* (XAg.11¹⁴).

a. Here belongs the construction of ἔχω with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: κηρύξας ἔχω *I have proclaimed* (SAnt.192) *liter.* 'having proclaimed I hold myself thus,' ἀδελφὴν τὴν ἐμὴν γήμᾱς ἔχεις; *hast thou my sister as thy wedded wife?* (SOt.577).

982. Verbs of *knowing, perceiving, remembering, and the contrary*, take the supplementary participle.

Such are οἶδα, γινώσκω *know*, ἐπίσταμαι *understand*, ἀγνοέω *am ignorant*, — αἰσθάνομαι *perceive*, νομίζω *consider*, ὁράω *see*, περιοράω (overlook) *alloy*, ἀκούω *hear*, μανθάνω *learn*, πυνθάνομαι *learn by inquiry*, εὕρισκω *find*, λαμβάνω (catch) *detect*, ἀλίσκομαι, φωράομαι *am detected*, — μέμνημαι *remember*, ἐπιλανθάνομαι *forget*.

Thus οἶδά σε λέγοντα αἰεί *I know that you are always saying* (XC.1.6⁶), ἴσθ. μέντοι ἀνόητος ὦν *know, however, that you are foolish* (XA.2.1¹³), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἵξοντα *he knows not that the war which is raging there will come hither* (D.1¹⁵).

εἶδον αὐτοὺς πελάζοντας *they saw them approaching* (XC.1.4²⁰), ὁρῶ μὲν ἑξαμαρτάνων, γύναι *I see indeed, woman, that I do err* (EMed.350), ἡδέως ἀκούω Σωκράτους διαλεγομένου *I like to hear Socrates discourse* (P.Sym.194^d), ἦν ἐπιβουλεύων ἀλίσκεται *if he be detected in laying plots* (XAg.8³).

μémνημαι Κριτίῳ τῷδε ξυνόντα σε *I remember that you were in company with Critias here* (PCharm.156^a), ἐπιλελήσμεθ' ἡδέως γέροντες ὕντες *we have forgot with joy that we are old* (EBacch.188).

a. The phrase σύνοιδά μοι (or ἐμαυτῷ) may take the participle either in the nominative or in the dative: σύνοιδα ἐμαυτῷ σοφὸς ὢν or σοφῷ ὕντι *I am conscious of being wise* (see PAp.21^b; 22^d).

983. The supplementary participle is further used with verbs of *endurance* and *emotion*.

So with φέρω *bear*, ἀνέχομαι *support*, καρτερέω *endure*,—χαίρω, ἡδομαι, τέρπομαι *am pleased*, ἀγαπάω *am content*, ἀγανακτέω, ἄχθομαι, χαλεπῶς φέρω *am vexed, displeased*, ὀργίζομαι *am angry*, αἰσχύνομαι *am ashamed*, μεταμέλομαι, μεταμέλει μοι *repent*: also κάμνω *am weary*.

Thus οὐκ ἀνέχομαι ζῶσα *I shall not endure to live* (EHipp.354), ἡδομαι ἰφ' ὑμῶν τιμώμενος *I am pleased to be honored by you* (XA.6.1²⁶), οὐ μοι μεταμέλει οὕτως ἀπολογησαμένῳ *I do not repent of having made such a defence* (PAp.38^e), μανθάνων μὴ κάμνε *be not weary in learning* (Stob.Flor.3⁵⁰).

984. With τυγχάνω (poet. κυρέω) *happen*, λανθάνω *escape notice*, φθάνω *anticipate*, the supplementary participle contains the main idea. In translating, it often becomes the *verb*, while the verb becomes an adverbial modifier: ἔτυχε θνύμενος *he happened to be sacrificing or by chance he was sacrificing*.

Thus ἔτυχον ἐν τῇ ἀγορᾷ ὅπλιται καθεύδοντες *hoplites, as it chanced, were sleeping in the market-place* (T.4.113), ἔλαθον ἐγγὺς προσελθόντες *they approached unperceived* (XA.4.2⁷), βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to go away without his knowledge* (XA.1.3¹⁷), φονεᾷ ἐλάνθανε βόσκων (sc. ἑαυτὸν) *he entertained a murderer unawares* (Hd.1.44), φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους *they arrive at the summit before the enemy do* (XA.3.4⁴⁹).

a. With τυγχάνω, the participle, especially ὢν, is sometimes omitted: εἴ τις εὖνους τυγχάνει *if any one chances to be friendly* (ArEccl.1141).

985. Some other verbs, especially those meaning to *do well* or *ill* (εὖ or κακῶς ποίεω, ἀδικέω, ἁμαρτάνω), to *surpass* or *be inferior* (νικάω, ἡττάομαι) may take a supplementary participle to express the *manner*:

εὖ γ' ἐποίησας ἀναμνήσας με *you have done well to remind me* (PPhaed.60^e), ἀδικεῖ τοὺς νέους διαφθείρων *he is guilty of corrupting the young* (XM.1.1¹).

986. GENERAL REMARK.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus φαίνεται πλουτῶν means *he is manifestly rich*, but φαίνεται πλουτεῖν *he appears* (perhaps deceptively) *to be rich*.

αἰσχύνομαι λέγων *I speak with shame*, but αἰσχύνομαι λέγειν *I am ashamed to speak* (and therefore do not speak).

οἶδε (μανθάνει) νικῶν *he knows (learns) that he is victorious*, but οἶδε (μανθάνει) νικᾶν *he knows (learns) how to be victorious*.

μémνημαι εἰς κίνδυνον ἐλθὼν *I remember that I came into danger*, but μέμνημαι τὸν κίνδυνον φεύγειν *I am mindful to shun the danger*.

PARTICIPLE WITH ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
- (b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὥς οὕτω περιγεγόμενος ἄν τῶν ἀντιστασιωτῶν (independent construction περιγεγόμενῳ ἄν) he asks for mercenaries, saying that thus he should be able to overcome his adversaries (XA.1.1¹⁰), ἐγὼ εἰμι τῶν τὶ ἡδέως ἄν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἄν ἐλεγχάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι (indep. οἱ ἄν ἐλεγχθεῖεν, ἐλέγξειαν) I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue (PGo.458^a).

(b) Ποτεΐδαιαν ἐλὼν καὶ δυνηθεὶς ἄν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκε (indep. ἐδυνήθη ἄν) when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up (D.23¹⁰⁷).

VERBAL ADJECTIVES IN -ΤΕΟΣ.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in -dus (cf. 475). Used as a predicate with εἰμί, it has two constructions—a personal and an impersonal. The copula εἰμί is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective : ἐπιστολὴ γραπτέα ἐστίν (epistula scribenda est) a letter must be written.

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth (PRp.595^e), ὠφελητέα σοι ἡ πόλις ἐστί the state must be aided by you (XM.3.6³), ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πράκτεα things which they thought were to be done by freemen (Ac.1¹³⁸).

990. In the impersonal construction the verbal stands in the neuter (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take : γραπτέον ἐστὶν ἐπιστολὴν one must write a letter.

τὴν πόλιν ὠφελητέον one must aid the state (XM.2.1²⁸), τῶν βοσκημάτων ἐπιμελητέον one must take care of his flocks and herds (XM.2.1²⁸), φημί δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν I say that you must come to the rescue of the interests at stake (D.1¹⁷), οὓς οὐ παραδοτέα ἐστί whom we must not surrender (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.

In Latin, the impersonal construction is confined to intransitives: thus *parendum est legi* πιστέον τῷ νόμῳ, but not *scribendum est epistulam*.

991. The verbal in -τέος takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to δεῖ with the infinitive: οὐ δουλεύεον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν 'tis not right that the wise should be subject to the foolish (I.9¹).

992. The verbal in -τέος sometimes shows the meaning of the *middle voice*: πιστέον one must obey (πείθω persuade, mid. obey), φυλακτέον one must guard against (φυλάσσω watch, mid. guard against), ἀπτέον one must take hold of (ἄπτω attach, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction, Incorporation, etc.

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any *case* required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. **ATTRACTION.**—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative *to* the genitive or dative:

ἐσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾱς ἧς κέκτησθε (instead of ἣν κέκτησθε) *you will be men worthy of the freedom which you possess* (XA.1.7³), τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῷ (for ὃν ἂν διδῷ) *we shall trust the guide whom Cyrus shall give us* (XA.1.3¹⁶).

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. **INCORPORATION.**—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν εἶχε) *he did not conceal the opinion he had* (XM.4.4¹), μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν αἰεὶ δόξαν κέκτησθε (for τὴν δόξαν ἣν κέκτησθε) *do not deprive yourselves of the reputation which you have always possessed* (D.20¹⁴²).

a. A *nominative* or *accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition (cf. 996 a):

εἴ τινα ὁρῶν κατασκευάζοντα ἧς ἄρχοι χώρᾱς (for τὴν χώρᾱν ἧς ἄρχοι) *if he saw any one improving the district of which he was governor* (XA.1.9⁹).—ἐπορεύετο σὺν ᾧ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἣν εἶχε) *he marched with what force he had* (XH.4.1²³), τούτους ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρᾱς (for τῆς χώρᾱς ἣν κατεστ.) *he made them governors of the country he subdued* (XA.1.9¹⁴). But οὐ λυδιστί, ἀλλ' ἥπερ μόνῃ Ἑλληνικῇ ἐστὶν ἁρμονία (for τῇ ἁρμονίᾳ ἥπερ) *not in the Lydian key, but in that key which alone is Greek* (PLach.188^d).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see Φ 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. OMISSION OF ANTECEDENT.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχία παλαιάτῃ ὧν ἴσμεν (for τῶν ναυμαχιῶν ἅς) *a sea-fight the most ancient (of the sea-fights) that we know of* (T.1.13), ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβῃς εὐνοϊκῶς ἔχειν (for πρὸς τούτους οὓς) *I conceive good-will toward those whom I believe to be kindly disposed* (XM 2.6³⁴).

a. The relative: (1) keeps its own case when the omitted antecedent is nominative or accusative; but (2) it usually takes the case of the omitted antecedent when that is genitive or dative. A relative in the nominative masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) NOMINATIVE: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενουῦμεν (for οἱ τοὶ ὧν) *I and those whom I command will stay* (XC.5.1²⁶).—ACCUSATIVE: στυγῶν μὲν ἢ μ' ἔτικτεν (for ἐκείνην ἢ) *hating her who bore me* (EAlc.338).

(2) GENITIVE: ἡ πόλις ἡμῶν ὧν ἔλαβεν ἅπασιν μετέδωκε (for τοῦτων ἡ) *our city gave to all a share of (those things which) what she took* (1.4²⁹), ὧν ἐντυγχάνω μάλιστα ἄγαμαί σε (for τούτων οἷς) *of those whom I meet with, I admire thee most* (PProt.361^e). But ἡ θίγω δὴθ' οἷ μ' ἐφύσαν; (for τούτων οἷ) *shall I touch those who begot me?* (EIon 560).—DATIVE: δεῖταί σου τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (for σὺν τοῖς οἷς) *he requests you to drink this (wine) with those whom you best love* (XA.1.9²⁵), ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ἡ) *to abide by what we agreed just now* (PProt.353^b). But ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν (for τοῖς παρ' ὧν) *they are obliged to give lessons to those from whom they expect to receive their fee* (XM.1.2⁶).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: ἀφ' ὧν προσαιτεῖ, ἀπὸ τούτων διάγει *on what he begs, on that he subsists* (D.8²⁶).

997. OTHER RELATIVES.—The peculiarities just described (994–996) are not confined to ὅς, but apply also to the other relatives, ὅσος, οἷος, ἡλίκος, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιοῖς ἥθεσιν οἷς Εὐαγόρας εἶχε (for οἷα) *to govern the cities with such manners as Euagoras had* (1.9⁴⁸), πάντας εἰσφέρειν ἀφ' ὅσων

ἐκάστος ἔχει (for ἀπὸ τοσούτων ὅσα) *that all shall contribute from such means as each man has* (D.2³¹).

a. The same peculiarities extend to *relative adverbs*: ἄξω ὑμᾶς ἐνθα τὸ πρᾶγμα ἐγένετο (for ἐκεῖσε ἐνθα) *I will take you to the place where the affair occurred* (XC.5.4²¹), ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ῆ (for ἐκεῖθεν ὅθεν) *excluding them from places whence it may be possible to take anything* (XM.2.1¹⁶). Often we may supply a *pronoun* as the antecedent: ἄσκει ὁπόθεν δόξεις φρονεῖν (for τοῦτο ὁπόθεν) *practise that from which you will appear to be wise* (PGo.486^c). An instance of *attraction* is seen in διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

SPECIAL CONSTRUCTIONS.

998. Ἔστιν οἷ.—The frequent phrase ἔστιν οἷ ('there are those who') means *some*: it is used in all cases, ἔστιν ὦν, ἔστιν οἷς, ἔστιν οὓς:

ἄκων ἔστιν οὓς ἐγὼ φιλῶ *some men I love in spite of myself* (PProt.346^e), πλὴν Ἀχαιῶν καὶ ἔστιν ὦν ἄλλων ἐθνῶν *except the Achaeans and some other peoples* (T.3.92), ὑποπτοὶ ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things* (T.5.25).

a. For the singular ἔστιν, see 605. In the nominative, εἷσιν οἷ often occurs.

b. Similar expressions are ἔστιν ὅτε *sometimes*, ἔστιν οὗ or ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc.

c. In questions, ἔστιν οἷτινες is common: ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; *hast thou admired any among men on account of wisdom?* (XM.1.4²).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as ὅτι or ὥστε. In this way ἀνθ' ὧν and ἐξ ὧν mean *because* (cf. οὐνεκα, ὁθούνεκα, 1050):

προσῆκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν *it becomes them to be grateful for this, that they were saved by you* (D.16¹³), δοῦναι δίκην ἀνθ' ὧν ἐμὲ ζῆτεῖτον ἐνθὺνδ' ἀφανίσαι *penance to pay, because ye sought to drive me hence* (ArPlut.434).

a. So also ἐφ' ᾧτε (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: αἰρεθέντες ἐφ' ᾧτε συγγράψαι νόμους *having been chosen on the condition that they should draw up laws* (XH.2.3¹¹).

b. Similar are ἐξ οὗ and ἀφ' οὗ *since*, ἐν ᾧ *while*, εἰς ᾧ *till*, μέχρι (ἄχρι) οὗ *until*, also *to where* (to that point of space at which), and like expressions.

1000. Οἷος (full form τοιοῦτος οἷος) is often used with the *infinitive*, and means *of such sort as to, proper for*. And so οἷός τε *in such condition as to, able to*; ὅσος *of such amount as to, enough to*.

Thus οὐκ ἦν ὥρᾳ οἷα τὸ πεδίον ἄρδεν *it was not the proper season for watering the plain* (XA.2.3¹³), συμβουλευέιν οἱόι τ' ἐσόμεθα *we shall be able to give advice* (PGo.455^d), νεμόμενοι ὅσον ἀποζῆν *tilling the land enough to live* (T.1.2).

1001. Οἷος and ὅσος are sometimes used where we must supply an idea of 'thinking,' 'considering': ἀπέκλαον τὴν ξηματοῦ τύχην, οἷον ἀνδρὸς ἑταίρου ἐστερημένους εἶην *I bewailed my own fortune (considering what kind of man)*

in that I had been deprived of such a man as a companion (PPhaed.117^c). Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνεται, ὥς γενναίως ἐτελεύτῃ the man appeared to me happy (considering how) in that he died so nobly (PPhaed.58^e).

a. The same relatives, οἶος, ὅσος, and ὥς, are used in exclamations: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your dinner, liter. 'oh! the amount of trouble which you have' (XC.1.3^d), ὥς καλός μοι ὁ πάππος how handsome my grandfather is! (XC.1.3^e).

1002. In saying 'such as I,' 'such as he,' etc., not only οἶος but the following nominative is attracted into the case of the antecedent:

χαριζόμενος οὐρ σοι ἀνδρὶ (for τοιούτῳ οἶος σὺ εἶ) gratifying a man such as thou art (XM.2.9^b), πρὸς ἀνδρας τολμηροὺς οἴους καὶ Ἀθηναίους (for οἴοι καὶ Ἀθηναῖοι εἰσιν) against bold men such as the Athenians (T.7.21).—To this construction the article may be prefixed: τοῖς οἴοις ἡμῖν to such as we are. Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὅστισιν, are used in all the cases with the meaning of *any whatsoever*: ἔστιν ἄρα δικαίον ἀνδρὸς βλάπτειν δυνιστὸν ἀνθρώπων; (for τινὰ ὅστισιν ἔστι any one whoever he is) is it the part of a just man to injure any person whatsoever? (PRp.335^b). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες monthly (as if τσαυτάκις ὅσοι μῆνές εἰσι as many times as there are months), ὅσαι ἡμέραι (also ὁσημέραι) daily, etc.

1003. INVERSE ATTRACTION.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλειπεν οὐ πλείονος ἀξία ἐστὶ (for ἡ οὐσία ἣν) the property which he left is of no more value (Lys.19⁴⁷). So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφικῇ ἀγαπήσουσί σε (for ἄλλοθι) and in other places, wherever you may go, they will love you (PCr.45^e).

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ, etc.) has the meaning *every one*: οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται (for οὐδεὶς ἔστιν ὅτῳ οὐκ ἀπ. there is no one whom he does not answer) he answers every one (PMen.70^c).

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσου, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὥς, into θαυμαστῶς ὥς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὄσῃν περὶ σέ προθυμίαν ἔχει he has a wonderful degree of devotion for you (PAle.ii.151^a), ὑπερφῶς ὥς χαίρω I am prodigiously pleased (PSym.173^c).

Other Peculiarities.

1004. RELATIVE WITH SUBORDINATE VERB.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τεῖχος, ὃ τευχισάμενοί ποτε Ἀκαρνανες κοινῷ δικαστηρίῳ ἐχρῶντο (properly ὃ ἐχρῶντο) they take a fortress, which the Acarnanians, having

once fortified it were using as a common place of judgment (T.3.105), ἀνθρώπους ἀσκούμεν, οἷς ὅποταν τις διδῶ πλείω μισθόν, μετ' ἐκείνων ἀκολουθήσουσι (prop. οἱ ἀκολουθήσουσι) we are training men who, whenever any one offers them larger pay, will follow those (I.8⁴⁴).

1005. RELATIVE CLAUSE CONTINUED BY DEMONSTRATIVE.—When a relative clause is continued by a clause *co-ordinate* with it, the relative word is hardly ever repeated. Where this would be necessary, the relative construction is abandoned in the second clause, and the relative word is sometimes entirely omitted, and sometimes, if in an oblique case, replaced by a personal or demonstrative pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (for ᾧ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν) Ariæus, whom we wished to make king, and to whom we gave, and from whom we received pledges (XA.3.2⁵), ἀνωχθι δέ μιν γαμέεσθαι τῷ ὅτεφ τε πατήρ κέλεται, καὶ ἀνδάνει αὐτῇ (for ὅστις ἀνδάνει) and bid her marry him whom'er her sire commandeth, and (who, literally he) is pleasing to herself (B 114).

ἐκείνοι τοῖνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς those therefore, whom the speakers did not try to please, and did not caress them (D.3²⁴), ἀντίθεον Πολύφημον, οὗ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόασα δέ μιν τέκε νύμφη Polyphemus, peer of gods, whose might 'mongst all Cyclopes is the greatest, and the nymph Thoosa bare him (α 70).

a. Yet the relative is occasionally repeated: see XA.1.7³, T.2.43.

1006. VERB OMITTED.—When the same verb belongs to both clauses, antecedent and relative, it is sometimes omitted in one of them, especially in the relative clause:

φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) counting as friends those whom thy husband counts so (EMed.1153), τὰ γὰρ ἄλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε (sc. ἐποίηι) for the rest he did just what you also were doing (XC.4.1³), ὥς ἐμοῦ ἰόντος ὅπῃ ἂν ὑμεῖς (sc. ἵητε), οὕτω τὴν γνώμην ἔχετε understanding that I am going wherever you go, so make up your mind (XA.1.3⁶).

1007. PREPOSITION OMITTED.—When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει (for ἐν οἷς) in not quite thirteen years, in which he has been uppermost (D.9²⁵), ἀπὸ τῆς αὐτῆς ἀγνείας ἥσπερ πολλὰ προΐεσθε τῶν κοινῶν from the same apathy from which you sacrifice many public interests (D.18¹³⁴).

1008. TRANSFER TO RELATIVE CLAUSE.—Designations, especially superlatives, which belong most properly to the antecedent, are sometimes taken into the relative clause:

εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) they would come to Armenia, of which Orontas was governor, an extensive and prosperous country (XA.3.5¹⁷), ἥγαγον ὁπόσους πλείστους ἐδυνάμην I have brought (the largest number which) as many as I could (XC.4.5²⁹).

a. In this way arise expressions like ἐπεὶ (ὥς, ὅτε) τάχιστα as soon as; also ἐς τάχιστα as soon as possible, etc. (see 651).

1009. INTRODUCTORY RELATIVE CLAUSE.—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: $\alpha \delta' \epsilon \dot{\iota} \pi \epsilon \nu, \omega \varsigma \epsilon \gamma \omega \epsilon \dot{\iota} \mu \iota \omicron \dot{\iota} \omicron \varsigma \alpha \epsilon \dot{\iota} \pi \omicron \tau \epsilon \mu \epsilon \tau \alpha \beta \acute{\alpha} \lambda \lambda \epsilon \sigma \theta \alpha \iota, \kappa \alpha \tau \alpha \nu \omicron \eta \sigma \alpha \tau \epsilon$ *but as to what he said, that I am one who is always changing, consider*, etc. (XH.2.3⁴⁵); or—(b) with *appositive* force: $\delta \acute{\alpha} \rho \tau \iota \xi \lambda \epsilon \gamma \omicron \nu, \zeta \eta \tau \eta \tau \acute{\epsilon} \omicron \nu \tau \dot{\iota} \nu \epsilon \varsigma \acute{\alpha} \rho \dot{\iota} \sigma \tau \omicron \iota \phi \acute{\upsilon} \lambda \alpha \kappa \epsilon \varsigma$ *as I just said, we must inquire who are the best guards* (PRp.413^c).

a. After such a clause, the principal clause is sometimes irregularly introduced by $\delta \tau \iota$ or $\gamma \acute{\alpha} \rho$: $\delta \mu \acute{\epsilon} \nu \pi \acute{\alpha} \nu \tau \omega \nu \theta \alpha \upsilon \mu \alpha \sigma \tau \acute{\omicron} \tau \alpha \tau \omicron \nu \acute{\alpha} \kappa \omicron \upsilon \sigma \alpha \iota, \delta \tau \iota \acute{\epsilon} \nu \acute{\epsilon} \kappa \alpha \sigma \tau \omicron \nu \omega \nu \epsilon \pi \eta \nu \acute{\epsilon} \sigma \alpha \mu \epsilon \nu \acute{\alpha} \pi \omicron \lambda \lambda \acute{\upsilon} \sigma \iota \tau \eta \nu \psi \acute{\upsilon} \chi \eta \nu$ *what is strangest of all to hear, (that) each one of the things which we approved ruins the soul* (PRp.491^b). In like manner, after phrases such as $\omega \varsigma \lambda \acute{\epsilon} \gamma \omicron \upsilon \sigma \iota, \omega \varsigma \xi \omicron \iota \kappa \epsilon$, etc., the principal clause is sometimes expressed as *dependent*: $\omega \varsigma \gamma \acute{\alpha} \rho \eta \kappa \omicron \upsilon \sigma \acute{\alpha} \tau \iota \nu \omicron \varsigma, \delta \tau \iota \kappa \lambda \acute{\epsilon} \alpha \nu \delta \rho \omicron \varsigma \acute{\epsilon} \kappa \beta \upsilon \zeta \alpha \nu \tau \dot{\iota} \omicron \upsilon \mu \acute{\epsilon} \lambda \lambda \epsilon \iota \eta \xi \epsilon \iota \nu$ *for as I heard from some one, (that) Cleander is about to come from Byzantium* (XA.6.4¹⁸).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

INTERROGATIVE SENTENCES.

1010. There are two kinds of questions :

1. *Sentence-Questions*: these relate to the *action* itself: they ask *whether* a given thing is or is done, and can be answered by *yes* or *no*.

2. *Word-Questions*: these relate to *something* connected with the action: they ask, for instance, *who, what, where, when, how*, etc., and they cannot be answered by *yes* or *no*.

WORD-QUESTIONS.

1011. These are expressed by means of pronouns or adverbs,—by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (700).

$\tau \dot{\iota} \varsigma \lambda \acute{\epsilon} \gamma \epsilon \iota$; *who is speaking?* $\tau \dot{\iota} \lambda \acute{\epsilon} \gamma \epsilon \iota$; *what does he say?* $\pi \acute{\omicron} \theta \epsilon \nu \eta \lambda \theta \epsilon \nu$; *whence came he?*

$\eta \rho \acute{\omicron} \mu \eta \nu \tau \dot{\iota} \varsigma$ (or $\delta \sigma \tau \iota \varsigma$) $\lambda \acute{\epsilon} \gamma \omicron \iota$ *I asked who was speaking*, $\eta \rho \acute{\omicron} \mu \eta \nu \pi \acute{\omicron} \theta \epsilon \nu$ (or $\acute{\omicron} \pi \acute{\omicron} \theta \epsilon \nu$) $\xi \lambda \theta \omicron \iota$ *I asked whence he had come*.

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that* which he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking*: $\delta \eta \lambda \omicron \dot{\iota} \delta \varsigma \acute{\epsilon} \sigma \tau \iota \nu$ *he explains who he is* (T.1.136), $\phi \rho \acute{\alpha} \zeta \omicron \upsilon \sigma \iota \nu \alpha \lambda \acute{\epsilon} \gamma \epsilon \iota$ *they make known what he says* (XA.2.4¹⁸). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεῖς ἐπιβουλεύεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6²), πότε ἂν χρῆ πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty?* (when what has happened?) *what are you waiting for?* (D.4¹⁰), τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξιν; (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do this?* (XA.3.1¹⁴), τί ἰδὼν ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.3¹⁰), ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων *he did not cease threatening, and (what evil not causing?) causing every evil* (D.25⁵⁰). For ἵνα τί, see 612. For τί παθὼν and τί μαθὼν, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἐλέξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας τούσδ' εἰσὶν; *who are these I see?* (EOr.1347), τίς δ' οὗτος ἔρχεται οἶος; *who art thou who comest alone?* (K 82). So with a substantive: τίς ὁ πόθος αὐτοῦ; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὑπὸ τίνων εὖροιμεν ἂν μείζονα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2³), ποῖα ὁποῖον βίου μῖμνήματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say* (PRp.400^a), τίς, πόθεν εἰς ἀνδρῶν; *who, from whence of men art thou?* (α 170).

For interrogative pronouns with the *article*, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γάρ εἰ; ὅστις; πολίτης χρηστός A. *but who are you, pray? B. who am I? an honest burgher* (ArAch 594).

SENTENCE-QUESTIONS.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἄρα, ἦ, expecting neither *yes* nor *no*,
οὐ, ἄρ' οὐ, οὐκοῦν, expecting the answer *yes*,
μή, ἄρα μή, μὼν, expecting the answer *no*:

ἄρ' εἰμὶ μάντις; *am I a prophet?* (SAnt.1212), ἦ οἶδοι πολέμοι εἰσι; *are these enemies?* (XC.1.4¹⁹).

οὐκ εἰσὶν ὄψις; *do you not see?* (SEl.997), ἄρ' οὐχ ὕβρις τάδε; *is not this insolence?* (SOc.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4¹⁵).

μή τί σοι δοκῶ ταρβεῖν; *seem I to thee afraid?* implying 'surely not' (APr.959), ἄρα μὴ διαβάλλεσθαι θέεις; *you will not think yourself slandered, will you?* (XM.2.6³⁴), μὼν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310^d).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: Ἑλληνες ὄντες βαρβάροις δουλεύσομεν; *shall we, who are Hellenes, serve barbarians?* (Efr.717).

b. An interrogative expression which distinctly expects the answer *yes*, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is anything else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι in the same sense:

ἄλλο τι ἢ ὁμολογοῦμεν; *do we not acknowledge?* (PGo.470^b), ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *is it not beloved by the gods?* (PEuthyphr.10^d).

1016. Indirect sentence-questions are introduced by εἰ *whether*; less often by ἄρα :

ἠρώτησεν εἰ ἤδη ἀποκριμένοι εἶεν *he asked whether they had already made answer* (XA.2.1¹⁵), ἴδωμεν ἄρ' οὕτως ἰγίνεται ἅπαντα *let us see whether every thing is so produced* (PPhaed.70^b).

a. In Homer ἢ (ἡέ) is sometimes used: ὥχετο πευσόμενος μετὰ σὸν κλέος, ἢ που ἔτ' εἴης *he went to ask for news of thee, if thou wert yet alive* (ν 415).

b. This use of εἰ is closely connected with its use in *conditions*: thus examples like εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἱκάνω *tell me whether I am really come to mine own land* (ν 328) can be understood as *tell me, if, etc.* ('if I am come, tell me so').

c. εἰάν never really introduces an indirect question. Cases like σκέψαι εἰάν καὶ σοὶ ξυνδοκῇ *consider if you too agree* (PPhaed 64^e) are best referred to 907. Hm. uses εἰ κε after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by πότερον (πότερα) . . . ἢ (*utrum . . . an*) *whether . . . or*. Indirect alternative questions are introduced by the same particles, or by εἰ . . . ἢ or εἴτε . . . εἴτε :

πότερον εἰς ἄρχειν ἢ ἄλλον καθίστης; *do you let him go on governing, or appoint another?* (XC.3.1¹²).

διηρώτῃ πότερον βούλοιο μένειν ἢ ἀπίεμαι *she asked whether he wanted to stay or go away* (XC.1.3¹⁵), ἐβούλευετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν *he consulted whether they should send some, or all should go* (XA.1.10⁵), οὐπω ἴστε εἴτε ἀγαθὸν εἴτε κακὸν ἡβήσαντες γενήσονται *you do not yet know whether they will turn out good or bad when they grow up* (Lys.20³⁴).

a. πότερον is often omitted: ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (PProt.310^b). So even in indirect questions: Odyss. δ 110. Properly πότερον is a neuter pronoun; see 278: thus πότερον δέδρακεν ἢ οὐ; (D.23¹⁹) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use πότερον. For direct disjunctive questions he has ἢ (ἡέ) . . . ἢ (ἡέ); for indirect, ἢ (ἡέ) . . . ἢ (ἡέ): ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢ καὶ οὐκί; *do we know aught in heart, or do we not?* (δ 632), μέλαινα' ἐπὶ χρόνον, ἔφρα δαῶμεν ἢ ἐτεδν Κάλχῃς μαντεύεται ἢ καὶ οὐκί *wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932-5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.

NEGATIVE SENTENCES.

1018. There are two negative particles, οὐ and μή. Οὐ expresses negation absolutely; μή expresses it as *willed* or *thought of*. The same difference appears in their *compounds*, as οὔτε, μήτε; οὐδεῖς, μηδεῖς; οὐδαμῶς, μηδαμῶς; and many others.

1019. The Subjunctive and Imperative, in all their uses, take μή:

Thus in independent clauses (874, 866): μή θαυμάζετε *be not surprised* (XA.1.3³), μή ἐκδῶτέ με *do not give me up* (XA.6.6¹⁸), μή ἀτελή τὸν λόγον καταλίπωμεν *let us not leave the discussion unfinished* (PGo.505^d), λέγετε, εἰσὶν ἢ μή; *say, shall I go in or not?* (PSym.213^a).

In dependent clauses: thus final clauses, παρακαλεῖς ἱατρούς, ὅπως μὴ ἀποθάνῃ *you call in physicians, that he may not die* (XM.2.10²); conditions, οὐκ ἐπιζητοῦνται, ἔαν μὴ προῤῥηθῇ παρῆναι *they are not required, unless orders have been issued for their presence* (XC.1.2⁴); conditional relative clauses, ὅταν μὴ τοὺς ἀδικούντας λάβῃτε, τοὺς ἐντυγχάνοντας κολάζετε *when you do not catch the offenders, you punish the first comers* (I.18³⁶).

a. But the subjunctive in its epic use for the future indicative (868) has οὐ.

1020. Independent clauses with the Indicative and Optative have μή in expressions of *wishing* (870, 871); but otherwise, οὐ:

ἦμαρτεν, ὥς μήποτ' ὦφελε (sc. ἁμαρτεῖν) *he missed, as I would he had never done* (XC 4.6³), μὴ ζῶν μετ' ἀμουσίας *let me not live in grossness* (EIf.676).

οὐκ οἶδα *I know not* (ArNub.761), οὐκ ἂν ἀποδοίην τοὺς τόκους *I should not pay the interest* (ArNub.755).

For the force of οὐ and μή in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have μή when they express a *purpose* or a *condition*; but otherwise, οὐ:

Thus μή in final clauses: λαβὼν με ἦγεν, ἵνα μὴ φθέγγοιτο. μηδεῖς *he seized me and dragged me away, that no one might raise his voice* (XA.6.6²⁵), φυλακτέον ὅπως μηδὲν συμβήσεται σοι τοιοῦτον *you must take care that nothing of this sort befalls you* (I.5³⁵).

μή in conditions: εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them* (XA.4.8⁴), εἰ μὴ ταύτη δύναιντο, ἄλλη ἐπειρώντο *if they did not succeed in this way, they tried in another* (XA.4.2⁴).

μή in conditional relative clauses: ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *what I do not know* (= εἴ τι μὴ οἶδα) *I do not even suppose that I know* (PAr.21^d), ὅποτε μὴ τι δέισιαν, οὐ ξυνῆσαν *when they had no fear of anything, they did not come together* (T.2 15).

οὐ in others: προσημαῖουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρὴ *they signify beforehand what one must do, and what not do* (X^c.1.6⁴⁶).

a. So, too, relative clauses expressing *purpose* take μή: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking *οὐ*, sometimes have *μή*, when the cause or result is to be characterized as *thought of* rather than *real*: *ταλαίπωρος σὺ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατῆροὶ εἰσιν μήτε ἱερά* a wretched being art thou, who hast neither ancestral gods nor shrines (PEuthyd.302^b), *ἓνα γὰρ ἐν πολλοῖς ἴσως εὖροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός* for one perchance 'mongst many thou mayst find, who is not meaner than his sire (EHeracl.327); here *ὅστις* means 'such as to be.'

c. *εἰ οὐ* may be used for *εἰ μή* when the clause has a *causal* force (926): *μὴ θαυμάσης εἰ πολλά τῶν εἰρημένων οὐ πρέπει σοι* be not surprised that much of what has been said is not suited to you (1.1⁴).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ἡμετέρου θορύβου (direct *οἷδέν μοι μέλει*) he said that he cared nothing for your disturbance (Lys.12¹⁴).

a. But after *εἰ* in indirect questions, either *οὐ* or *μή* can be used: *ἔρωτῆς εἰ οὐ καλὴ μοι δοκεῖ εἶναι σοι* ask whether I do not think it (rhetoric) a fine thing (PGo.462^c), *βουλόμενος ἐρέσθαι εἰ μαθὼν τίς τι μὴ οἶδεν* wishing to ask whether a man, who has learned a thing, does not know it (PTheat.163^d), *σκοπῶμεν εἰ πρέπει ἢ οὐ* let us consider whether it is proper or not (PRp.451^d), *τοῦτ' αὐτό, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη σε ἄγνοεῖν* this very thing, whether you are pleased or not pleased, you must needs be ignorant of (PPhil.21^b).

1023. The Infinitive, when not in indirect discourse, has *μή*:

τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι they wished not to abandon Coreyra (T.1.44), *ἔλεγον αὐτοῖς μὴ ἀδικεῖν* they told them not to commit injustice (T.2.5), *εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν* it is fit that a wise man should not talk idly (PTheat.152^b), *τὸ μὴ ἀποδιδόναί χάριτας ἄδικον* ἐκρίνεν the not returning of favors he accounted dishonest (XAgas.4²), *αἱ Σεϊρήνες κατείχον, ὥστε μὴ ἀπίνειν* ἀπ' αὐτῶν the Sirens detained them, so that they could not get away from them (XM.2.6¹¹).

a. In some apparent exceptions, *οὐ* belongs with the principal verb: *ἡμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν* demanding not that you should be allies with them, but partners in wrong-doing (T.1.39), where *οὐ* belongs properly to *ἀξιοῦντες*.

b. But *ὥστε οὐ*, instead of *ὥστε μή*, is sometimes found with the infinitive: *κατείργασται πυρὶ, ὥστ' οὐδ' ἔχνος γε τειχέων εἶναι σαφές* 'tis destroyed by flame, that not a trace of ramparts can be seen (EHel.108).

1024. The Infinitive in indirect discourse takes regularly *οὐ*, yet sometimes *μή*:

φημὶ οὐκ εἰδέναι (direct *οὐκ οἶδα*) I declare that I do not know (PAp.37^b), *ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκούντας* (direct *οὐκ ἂν δύναιντο*) he thought the besiegers would not be able to remain (XH.7.4²²).

ἀπεκρίνατο μηδεὺς ἥττων εἶναι he answered that he was no man's inferior (XH.3.3¹¹), *πιστεύω μὴ ψεύσειν με τὰς ἐλπίδας* I trust that my hopes will not disappoint me (XC.1.5¹³). After 'hope,' 'promise,' etc. (948 a), this *μή* is the rule.

1025. The Participle has μή when it expresses a *condition* (969 d, 971 b); otherwise, οὐ :

οὐκ ἂν δύναιτο μὴ καμῶν εὐδαιμονεῖν *thou canst not, if thou hast not toiled, be happy* (EFr.464), ὥς ἡδὺ τὸ ζῆν μὴ φθονούσης τῆς τύχης *how sweet is life, if fortune be not envious* (MMon.565).

Κύρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains, (no one opposing) without opposition* (XA.1.222), ἐθορυβεῖτε ὥς οὐ παύσοντες τὰῦτα *you made a clamor, as not intending to do this* (Lys.12¹³).

a. The participle with ὁ μὴ has the force of a *conditional relative* clause: ὁ μὴ εἰδὼς *whoever does not know* (but ὁ οὐκ εἰδὼς *the particular person who does not know*); ὁ μὴ δαρεῖς ἀνθρώπος οὐ παιδεύεται *the man unchipped receives of training nought* (MMon.422).

1026. Μὴ is also used with adjectives, adverbs, and even with substantives with the sense of a conditional relative: τὸ μὴ ἀγαθόν 'the not-good' = *whatever is not good*, ὁ μὴ ἱατρός 'the non-physician,' *whoever is not a physician* (PGo.459^b).

1027. Μὴ FOR οὐ.—Μὴ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μὴ, or would have it, if negative:

μὴ χαῖρ', Ἀτρείδῃ, κέρδεσιν τοῖς μὴ καλοῖς *rejoice not, son of Atreus, in dishonest gains* (SAj.1349), ὥς μηδὲν εἰδὼτ' ἴσθι μ' ὦν ἀνιστορεῖς (μὴ because ἴσθι would take μὴ) *know that I know nought of what thou askest* (SPhil.253), κελεύει μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας (μὴ because μέναι would take μὴ, 1023) *he bids them remain at the river without crossing* (XA.4.328), ἐάν τι αἰσθῇ σεαυτὸν μὴ εἰδότα (μὴ because ἐάν αἰσθῇ would take μὴ, 1019) *if you perceive yourself to be ignorant of anything* (XM.3.523).

1028. Οὐ FOR μὴ.—With some particular words, οὐ has a special connection, the two expressing a simple idea, as in οὐ φημι *deny*, οὐκ ἐῷ *forbid*, οὐ πολλοί *few*, οὐχ ἥσσον *more* and the like; in such expressions, οὐ is often retained, when the rules require μὴ: thus ἐὰν οὐ φῇτε *if you deny it* (PAp.25^b), whereas ἐὰν μὴ φῇτε would be *unless you affirm it*.

1029. REDUNDANT NEGATIVE.—In connection with verbs of *negative* meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μὴ, to express the negative result aimed at in the action of the verb:

κωλύμεσθα μὴ μαθεῖν *we are hindered from learning*, i. e., so as *not* to learn (EIon 391), ἀπέειπον τοῖς δούλοις μὴ μετέχειν *they forbade the slaves from sharing*, i. e., requiring them not to share (Ae.1¹³⁸), ἡρνούντο μὴ πεπτωκέναι *they denied that they had fallen*, asserting that they had not fallen (ArEq.572), ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι *they refrained from making war upon the land of either*, i. e., so as not to make war (T.5.25).

Often τό is prefixed (cf. 961): οἷτοί εἰσιν ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἔνθα ἐσπεύδομεν *they are a hindrance to our being already where we were hastening* (XA.4.8¹⁴).

a. After 'deny' and like verbs, we may even have ὥς οὐ or ὅτι οὐ: ἀρνηθῆναι ὥς οὐκ ἀπέδωκα *to deny that I have paid* (Lys.4¹).

DOUBLE NEGATIVES.

1030. When a negative is followed by a *compound* negative of the same kind, the negation is simply strengthened: οὐκ ἔστιν οὐδεὶς *there is not any one*.

In English, only *one* negative can be used: οὐκ ἔστιν οὐδέν κρείσσον ἢ φίλος σαφὲς *there's nothing better than a faithful friend* (EOr.1155), σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾶ *a little nature does nothing great at any time to any one, either citizen or state* (PRp.495^b), μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλω μηδένι *let him pay nothing either to me or to any one else* (XA.7.1⁶).

1031. When a negative is followed by a *simple* negative of the same kind, each has its separate force: οὐκ ἀγνοῖα τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτό *was not through ignorance that he did not make it known to his descendants* (PRp. 406^c); and the two often balance each other, so as to make an affirmative: οὐδεὶς οὐκ ἔπασχε τι *(no one was not affected) every man was affected* (XSym.1⁹).

1032. Οὐ μή.—Οὐ followed by μή is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: οὐ μή γένηται *it will not happen* (D.4⁴⁴).

οὐ μὴ δείσῃς τὸν πολέμιον *you will certainly not fear the foe* (XA.7.3²⁶), οὐδὲν μὴ δεινὸν πάθῃτε *you will meet with no harm* (D.6²⁴), οὐ σοὶ μὴ μεθέψομαι ποτε *never will I follow thee* (SEL.1053).

a. Οὐ μὴ is also used with the future indicative to express a strong prohibition: οὐ μὴ λαλήσεις *don't chatter* (ArNub.505), οὐ μὴ προσοίσεις χεῖρα *lay not thy hand upon me* (EBacch.343). These are often printed as questions; cf. 844 a.—The origin of both these phrases with οὐ μὴ is obscure.

1033. Μὴ οὐ.—Μὴ followed by οὐ is used in two different ways.

First, after expressions of fearing, where μὴ means *lest, that*, μὴ οὐ means *lest not, that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μὴ when the word on which it depends has a negative:

οὐδεὶς οἶδός τ' ἔστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous* (PGo.509^a).

a. Hence verbs of *hindering, forbidding, denying*, etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus: ἀρνοῦμαι μὴ ποιῆσαι *I deny that I did it*, but οὐκ ἀρνοῦμαι μὴ οὐ ποιῆσαι *I don't deny that I did it*.

οὐκ ἀνταθεμαι μὴ οὐ καλῶς λέγεσθαι *I don't gainsay that it was rightly argued* (PMen.89^d), οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν *I did not refrain from proceeding to that* (PRp.354^b), μὴ παρῆς τὸ μὴ οὐ φράσαι *forbear not to make it known* (Sot.283).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which *implies* a negative: τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who, think you, will deny (= no one will deny) that he understands what is just?* (PGo.461^c).

SOME NEGATIVE EXPRESSIONS.

1035. a. οὐχ ὅτι, μὴ ὅτι *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι *not a god only but also men* (XC.7.2¹⁷).

οὐχ ὅπως, μὴ ὅπως, are used in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε *not only* were ye not able to dance in measure, but ye were not able even to stand erect (XC.1.3¹⁰).

b. μόνον οὐ, μόνον οὐχί *only not*, hence *all but*, *almost* (*tantum non*); and, in reference to time, ὅσον οὐ *almost*: μόνον οὐ τὴν Ἀττικὴν ἑμῶν περιήρηνται *they have all but stripped you of Attica* (D.19²²⁰), ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρῆναι *they thought they were already all but arrived* (T.8.96).

c. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλά some idea drawn from the preceding context: ὁ ἵππος μικροῦ ἐκείνον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος *the horse almost threw him over its head*; (yet it did not throw him, but) *nevertheless Cyrus kept his seat* (XC.1.4⁸).

PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIVE AND POSTPOSITIVE.—A particle is said to be prepositive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. *Interrogative Particles*.—See 1010–1017.

II. *Negative Particles*.—See 1018–1035.

1037. III. *Intensive Particles*.—These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpositive and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: πλῆθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy* (XC.2.1⁸), σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *for now at least thou seemest to be our king* (XC.1.4⁹), Hm. ἀλλὰ σύ, εἰ δύνασαι γε, περὶσχεο παιδός *but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to *pronouns*: ἐγῶ γε *I for my part*, ὅγε in Hm. *even he, ὅς γε* Lat. *qui quidem*.

a. When γέ belongs to a word which has the article, it is usually attached to the *article*: ἡ γε φιλοσοφία *philosophy at least* (PSym.182^c). So too after a *preposition*, if the word depends on one: ἤκουσεν οὐδεὶς ἐν γε τῷ φανερῷ *no one heard, in public at least* (XA.1.3²¹).

2. γοῦν (postpositive) *at any rate*, Lat. *certe*,

contracted from γέ οὖν. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: οὐ πλαστὴν τὴν φιλίαν παρίχοντο· ἐθελοῦσιοι γοῦν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (XAgcs.1³⁸).

3. πέρ (postpositive and enclitic) *very, just, even*.

In Attic, it is used to strengthen *relatives*: ὅσπερ *just who, the one who*, ὥσπερ *even as*; also in εἵπερ (ἐάνπερ, ἥνπερ) *if really*, καίπερ *though*. In Hm., it is used with a variety of words: πρῶτον περ *for the very first time* (Ξ 295), τὰ τε στυγέουσι θεοί περ *which even gods detest* (Υ 65); and especially with *participles*, in the sense of καίπερ (979).

4. δῆ (postpositive) *now, indeed, in particular*,

marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δῆ (obviously many) *a great many*, μόνος δῆ *all alone*, δῆλα δῆ *it is quite plain*. It adds urgency to imperative expressions: ἐννοεῖτε δῆ *consider*, ἄγε δῆ *come now*. It strengthens the superlative: μέγιστος δῆ *the very greatest*; and gives definiteness to demonstratives and relatives: ὅς δῆ *the (very) one who*, οὕτως δῆ *just so*. So with other pronouns and particles: τί δῆ; *what now?* ποῦ δῆ; *where pray?* εἰ δῆ *if indeed, if really*. For καὶ δῆ καί, see 1042 c.

a. It often means *accordingly*, referring to something preceding: ἔλεγον ὅτι κατῖδοιεν στρατεύμα· ἐδόκει δῆ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4¹⁰), οὔτω δῆ *thus then* (as previously described): and hence often in the *apodosis* (879), as ὅτε . . . τότε δῆ *when . . . then, I say*.

b. It sometimes approaches the meaning of ἤδη, Lat. *jam*: νῦν δῆ (*nunc jam*) *now already*, πάλαι δῆ (*jam dudum*) *long since*. So in καὶ δῆ, often used in answer to a command: ἐπειγε νῦν· καὶ δῆ βέβηκα *A. hasten now. B. see, I am already gone* (SEL.1436).

c. The epic δὴ γάρ, and poetic δὴ τότε, may stand at the *beginning* of a sentence.

5. δῆπου (or δὴ που) *I suppose, probably, methinks*,

often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπου *with what is the spirit nourished? with learning, doubtless* (PProt.313^c).—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δῆ) *surely, in truth*,

nearly confined to the Attic: οὐ δῆτα *surely not*, πῶς δῆτα; *how in truth?*

7. δῆθεν *truly, forsooth*,

mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic equivalent of δῆ),

used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. ἦ (prepositive) *really, truly*,

(not to be confounded with ἦ interrog., 1015, and ἦ or, than, 1045, 1) adds

force to an assertion.— $\tilde{\eta}$ μήν (Hm. $\tilde{\eta}$ μέν) is used especially in declarations under oath: ὁμόσαντες ὅρκους $\tilde{\eta}$ μήν μὴ μνησικακήσειν *having sworn oaths that in very truth they would not bear resentment* (XH.2.4⁴³).

10. τοί (postpositive and enclitic) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like. It is frequent in statements of general truths: τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾶδιον *for princes 'tis no easy task to be devout* (SAj.1350).—Compounds of τοί are $\tilde{\eta}$ τοι *verily* (only epic), οὔτοι *surely not*.—For μέντοι, see 1047, 4: for τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάρτοι, see 1048, 4 and 5. For the disjunctive $\tilde{\eta}$ τοι . . . $\tilde{\eta}$ *either . . . or*, see 1045, 1 a.

11. μήν (postpositive) *in truth*, Lat. *vero*, Ion. μέν, Dor. μάν. Hm. has μέν, μάν, and μήν: ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 41¹¹). The word has also an adversative use, *yet, however*. In Attic τί μήν; ('what indeed?') means *of course*.

12. μέν (postpositive) *indeed*, Lat. *quidem*; originally the same as μήν: oftenest used in connection with δέ (1046, 1 a), but found also alone (so in questions), and with other particles, as μέν οὖν, μέν δή.

13. ναί *yes, surely*,—νή and μά *surely*, used in oaths and followed by the accusative (723).

CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (876 a): so too the causal γάρ. The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. ASYNDETON.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (ἄσύνδετον *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

1040. IV. Copulative Conjunctions.

The principal copulatives are καί, τέ, and. Τέ is postpositive and enclitic: it corresponds in general to Lat. *que*, as καί to Lat. *et*. The poets have also ἡδέ, ἰδέ, and; ἰδέ is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently τέ . . . καί, τέ . . . τέ; often where in English simple

and would be used. *Kaí . . . kaí* emphasizes the two members separately, *both . . . and*:

διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια *the king and the Greeks were about thirty stades apart from each other* (XA.1.10⁴), *Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε for always strife is dear to thee and wars and battles* (A 177), *λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρῃ ὑποψία I think there is an end, both of their insolence and of our suspicion* (XA.3.1²¹).—In like manner, the epic has *ἡμὲν . . . ἡδὲ as well . . . as also*.

b. Occasionally we find *τέ . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί, μὲν, δέ, γάρ, ἀλλά*, and to relatives (*ὅς τε, οἷός τε*). In such cases, it cannot be translated into English. The common words *ὥστε* and *οἷός τε*, used by all writers, are remnants of this early usage.

1042. To *καί* belong further the meanings *also* and *even*:

Hm. παρ' ἑμοίγε καὶ ἄλλοι οἱ κέ με τιμήσουσι with me are others also who will honor me (A 174), *τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλὴν having cut off his brother's head, even after he was already dead* (XA.3.1¹⁷). In the meaning *also*, it is often repeated with both members of a compound sentence: *καὶ ἡμῖν ταῦτά δοκεῖ ἅπερ καὶ βασιλεῖ to us also the same things seem good, which seem good also to the king* (XA.2.1²²). In *καὶ δέ*, the proper connective is *δέ*, while *καί* means *also, even*: *καὶ ἀρχικὸς δ' ἐλέγετο εἶναι and he was also said to be fit to rule* (XA.2.6⁸).

a. After words of likeness, *καί* may be rendered as: *ὁμοίως καί* Lat. *aeque ac*.

b. *Ἄλλως τε καί* means *especially* (literally 'both in other ways and particularly in this'): *χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν ἐμπροσθεν ὄντων I consider it hard to cross, especially when the enemy in force is opposing* (XA.5.6⁹).

c. *Καὶ δὴ καί* and *in particular also*, gives special prominence to that which follows it: *ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon* (Hd.1.29).

1043. NEGATIVE SENTENCES are connected by *οὐδέ, μηδέ, or οὔτε, μήτε*. Of these, *οὐδέ, μηδέ* are the negatives of *καί* (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὀπόθεν ἐπιστитуόμεθα nobody will provide us a market, nor any means of obtaining supplies (XA.2.4⁵). Very seldom after an affirmative; and *not, but not*: *πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω in thy behalf I'll speak, and not mine own* (Sot.1434): the Attic prose in such cases always employs *καὶ οὐ* or *ἀλλ' οὐ*.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

ἀλλ' οὐδὲ τούτων στερήσονται but not even of these shall they be deprived (XA.1.4⁵). — 22

a. οὐδέ . . . οὐδέ are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet*.

1044. οὔτε . . . οὔτε, μήτε . . . μήτε, *neither . . . nor*, are used in correlation; they are the negatives of τέ . . . τέ:

οὔτε ἀποδεδράκασιν οὔτε ἀποπεφεύγασιν *they have neither stolen away nor escaped openly* (XA.1.4^s).

a. Sometimes οὔτε (μήτε) . . . τέ occur (as in Lat. *neque . . . que*): ὥμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσσεσθαι *they swore that they would not betray each other, and would be allies* (XA.2.2^s).

b. Οὔτε (μήτε) . . . οὐδέ (μηδέ) is a slightly irregular form, corresponding to τέ . . . δέ (see 1040 b). But οὔτε . . . οὔτε may be continued by οὐδέ without any irregularity.

1045. V. *Disjunctive Conjunctions*.

1. ἢ *or, than* (not to be confounded with ἥ: 1015; 1037, 9):

a. Meaning *or*; and repeated, ἢ . . . ἢ *either . . . or*; also ἥτοι . . . ἢ, with special emphasis on the first member: ἡ καταγελῶσιν ἡ χαλεπαίνουσιν *they either laugh at him, or are angry* (PProt.323^b).

b. Meaning *than*, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 643.

2. εἴτε . . . εἴτε *whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπῆν, ἐποίησε μίαν μόνον *now the god, be it that he chose not to, or that he was under some necessity, made one (bed) only* (PRp.597^c). Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἰάντε (ἤντε, ἄντε) is used instead of εἴτε. For εἴτε . . . εἴτε in indirect questions, see 1017.

1046. VI. *Adversative Conjunctions*.

1. δέ (postpositive) *but, and*,

marks a slight contrast, being much weaker than ἀλλά. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. Μέν . . . δέ *indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, μέν can hardly be rendered in English.

Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long* (Luc.Herm.63), Hm. οἱ περὶ μὲν βουλὴν Δαναῶν περὶ δ' ἔστε μάχεσθαι *me who in counsel (on the one hand), and (on the other) in fighting, do excel the Danaei* (A 258), πάταξον μὲν, ἄκουσον δέ *strike, but listen* (Plut.Them.11).

b. For ὁ μὲν . . . ὁ δέ, see 654. Μέν may be followed by ἀλλά, ἀτάρ, etc., instead of δέ; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. εἶος δ' ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he revolved these things in mind and soul, then came*

Athena (A 193). Here *δέ* is used as if the former sentence were *co-ordinate* with, not *subordinate* to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. *ἀλλά* *but, yet* (from *ἄλλος other*),

marks a stronger contrast than *δέ*: Hm. *ἐνθ' ἄλλοι μὲν πάντες ἐπευφύμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει* *then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him* (A 22).

a. After a *conditional* clause expressed or implied, *ἀλλά* is often to be rendered *at least*: *εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος* *though body captive be, the soul at least is free* (SFr.855), *ὦ θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν* *gods of my fathers, help me now at least* (SEL.411).

b. *Ἀλλά* is used in abrupt transitions. At the beginning of a speech it may often be translated by *well*: *ἀλλ' ὦφελε μὲν Κῦρος ζῆν* *well, I wish that Cyrus were alive* (XA.2.14).

c. After negative expressions, *ἀλλ' ἢ* (less often *ἀλλά* alone) is used in the sense of *other than, except*: *ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι* *I have no money, except some little* (XA.7.7⁵³). For *οὐ μὴν ἀλλά*, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. *αὖ* (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So epic *αὐτε*.

2. *ἀτάρ* (prepositive, Hm. also *αὐτάρ*) *but, however*.

3. *μήν* (postpositive) *yet, however*: see 1037, 11.

4. *μέντοι* (postpositive: from *μὲν* and *τοί*) *yet, however*.

5. *καίτοι* (from *καί* and *τοί*: not in Hm.) *and yet, though*.

6. *ὁμως* *nevertheless, notwithstanding*. For its use with participles, see 979 b.

1048. VII. *Inferential Conjunctions.*

1. *ἄρα* (Hm. *ἄρα*, *ἄρ*, and enclitic *ρά*, all postpositive) *then, accordingly, so*:

οὐκ ἄρα ἔτι μαχεῖται *then he will not fight at all* (XA.1.7¹⁸). It is especially frequent in Homer, where it sometimes can hardly be translated: *ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο* *now when he thus had spoken, he sat down* (A 68). *Εἰ ἄρα* means *supposing that really, εἰ μὴ ἄρα unless indeed*. This word must not be confounded with the interrogative *ἄρα*: see 1015.

2. *οὖν* (postpositive, Hd. and Dor. *ὦν*) *therefore, then, consequently*, stronger than *ἄρα*:

τούτοις ἦσθι Κῦρος · βούλεται οὖν καὶ σὲ τούτων γεύσασθαι *Cyrus liked these; he therefore wishes you to taste them too* (XA.1.9²⁶). When preceded by another particle (as *ἀλλά*), *οὖν* often means *for that matter, at any rate, certainly* (so *δ' οὖν* *at any rate*). With relatives, it has the force of Lat. *-cumque*: *ὅστισιν* *whosoever* (285).

a. From οὐ and οὐν, arise both οὐκοῦν *therefore* (and in questions *not therefore?* *nonne igitur?*) and οὐκουν *therefore not*, *non igitur*.

(α) The first is properly interrogative, 'not therefore?': οὐκοῦν τοῦτο δῆλον; *isn't then this clear?* (XM.3.6³).—(β) But since questions with οὐ expect an affirmative answer, οὐκοῦν came to be used without interrogation, as an *affirmative*, 'therefore': οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπάνσομαι *well then, whenever my strength shall fail I will give over* (Sant.91).—(γ) To express the sense 'therefore not' without interrogation, οὐκουν is used (with accent on the negative): οὐκουν ἀπολείψομαί γέ σου, εἰ τοῦτο λέγεις *I will not depart from you, then, if you say this* (XC.4.1²³). Some editors employ οὐκουν also in the first case (α).

3. νύν or νῦν (Hm. νύν and νύ) postpositive and enclitic, a weakened form of νῦν, like English *now* used for *then, therefore*. According to many critics, the word should be written νῦν (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. τοίνυν (postpositive) *therefore, then*, from τοί (1037, 10) and νύν: never found in Homer.

5. τοιγαροῦν, τοιγάρτοι *so then, therefore*, prepositive, like poet. τοίγαρ, of which they are strengthened forms.

6. ὥστε *so that, and so*: see 927.

1049. VIII. Declarative Conjunctions.

1. ὅτι *that* (Hm. also ὃ and ὃ τε), originally the same as ὃ τι, neuter of the pronoun ὅστις. Like Lat. *quod* it has both a declarative sense, *that*; and a causal sense, *because*.

a. Meaning *that*; see indirect discourse, 930. Hence the phrases δῆλον ὅτι (also written δηλονότι) *it is clear that, evidently*, and οἶδ' ὅτι or εἶ οἶδ' ὅτι *I know that, certainly*: πάντων οἶδ' ὅτι φησάντων γ' ἄν *though all, I am sure, would say* (D.9¹).

b. Meaning *because*; see 925.

REMARK.—ὅτι μὴ is used after a negative sentence, in the sense of *except*: οὐ πώποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἀπαξ εἰς Ἴσθμόν *you never went out of the city, except once to the Isthmus* (PCr.52^b) lit. 'what you did not go out that one time'. For ὅτι with *superlatives*, see 651.

2. Another declarative in general use is ὥς *that*, see 1054, 1 d. Little used are διότι and οὐνεκα *that*, cf. 1050, 3.

1050. IX. Causal Conjunctions.

1. ὅτι *because*, see 1049, 1.

2. ὅτε and ἐπεὶ *since*, see 1055, 1 and 5.

3. διότι, and poet. οὐνεκα, ὁθούνεκα *because*.

διότι is for δι' ὅτι = διὰ τοῦτο ὅτι *on account of this that*. And so οὐνεκα, ὁθούνεκα are for οὐ (ὅτου) ἕνεκα = ἕνεκα τούτου ὅτι. They are used also as declaratives, *that*, see 1049, 2.

4. γάρ (postpositive) *for*,

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you* (PProt.347^a).

a. Other uses of γάρ grow out of an older meaning *indeed* or *indeed then* (γέ and ἄρα). Thus especially in *answers* to questions: ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἀνδρας; ἀνάγκη γάρ, ἔφη *must we, then, contend with the men? we must indeed, said he* (XC.2.1⁴).

b. In *questions*, γάρ expresses surprise, and may often be rendered by *what* or *why*: ὄλωλε γάρ; *what, is he dead?* (SOc.1583), πῶς γὰρ κάτοιδα; *why, how do I know thee?* (SPhil.250).—But ἢ γάρ; οὐ γάρ; asking for assent to a statement just made, imply no surprise: φιλοσοφητέον ὠμολογήσαμεν· ἢ γάρ; *we agreed that one should pursue philosophy, did we not?* (PEuthyd.288^d).

c. So γάρ is used in *wishes*: κακῶς γὰρ ἐξόλοιο (would indeed that you might perish wretchedly) *a curse upon you* (ECycl.261). For εἰ γάρ (*utinam*) in wishes, see 870 a.

d. Καὶ γάρ (*etenim*) is translated simply *for*; ἀλλὰ γάρ (*at enim*) *but*, and ἀλλ' οὐ γάρ *but not*: τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὄραν στυγνὸς ἦν *he accomplished this by harshness; for he was ugly in appearance* (XA.2.6⁹), ἐγὼ ξμαντοῦ δέομαι θέουσι τούτοις ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι *I demand it of myself to keep up with these in running; but I am not able* (PProt.336^a).—These are sometimes explained by ellipsis: *and* (this is certain) *for*, *but* (this is not so) *for*.

e. But καὶ γάρ sometimes means *for even, for also*; καὶ emphasizing the following word: καὶ γὰρ ἡδικημένοι σιγησόμεσθα *for even though I'm wronged, I'll hold my peace* (EMed.314).

f. In οὐ γὰρ ἀλλὰ there is an ellipsis after γάρ: μὴ σκῶπτέ μ' ὦδελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς *do not mock me, brother; for I (am not to be mocked, but) am in wretched plight* (ArRan.58).

1051. X. *Final Conjunctions.*—See 881–888.

1052. XI. *Conditional Conjunctions.*

1. εἰ *if*;

2. ἔάν (for εἰ ἄν) or by contraction ἦν, ἄν, *if*.

For their use in conditional sentences, see 889 ff: for εἰ in indirect questions, 1016: in expressions of wishing, 870 a. For εἰ μὴ *except*, see 905 a. So εἰ μὴ εἰ *except if*, Lat. *nisi si*. For εἴπερ = Lat. *siquidem, if indeed*, see 1037, 3.

For ἄν, epic κέ, κέν, Dor. κά (postpos. and enclitic), see 857–864.

1053. XII. *Concessive Conjunctions.*—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. εἰ καί (ἐὰν καί) *although*:

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἷ τι νόσῳ ξύνεστι *as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted* (Sot.302).

2. καὶ εἰ (καὶ ἐάν, καῖν) *even if*, Lat. *etiamsi*:

ἡγούμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδ' οὖν μέλλοι εἶσε-
-ῖθαι *thinking it was the part of a good man to assist his friends, even if no one were about to know of it* (Lys.19⁵⁹).

a. The difference between εἰ καί and καὶ εἰ is often slight, but καὶ εἰ lays more stress on the condition as an extreme or perhaps improbable supposition.

3. καίπερ (Hm. καί . . . περ) with the participle, see 979.

1054. XIII. *Comparative Conjunctions*.—These are properly relative adverbs of manner.

1. ὥς *as, that*, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz.:

a. COMPARATIVE use, ὥς βούλει *as thou wilt*, ὥς πολεμίους αὐτοῖς χρῶνται *they treat them as enemies* (XC.3.1³⁹). So in expressions like οὐκ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν *not unskilled in speaking, for a Lacedaemonian*, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For ὥς with *superlatives*: ὥς τάχιστα Lat. *quam celerrime*, see 651.—With words of *number and measure*, it has the meaning *about, not far from*: ὥς δέκα *about ten*, ὥς ἐπὶ τὸ πολὺ (*pretty much over the greater part*) *for the most part*.—In expressions of *action*, it often denotes that which is *apparent, supposed, or professed*: ἐπεκαμπεν ὥς εἰς κύκλωσιν *he wheeled as if to surround them* (XA.1.8²³). Hence its use as an *adjunct* of the *participle*, see 978. For its use with the *infinitive*, see 956.

b. TEMPORAL use, *as, as soon as, when*: Hm. ὥς εἶδ', ὥς μιν μᾶλλον ἔδῃ χόλος *when he espied them, then the more did anger come upon him* (T 16). So ὥς τάχιστα (Lat. *ut primum*) *as soon as*: 1008 a.

c. CAUSAL use, *as, inasmuch as, seeing that*: δεῖ καὶ χρῆσθαι αὐτοῖς, ὥς οὐδὲν ὕφελος τῆς κτήσεως γίγνεται *one must make use of them, since no advantage comes from the acquiring* (PEuthyd.280^d).

d. DECLARATIVE use, *that*: ἦκεν ἀγγέλλων τις ὥς Ἐλάτεια κατέειληται *there came one with the tidings that Elatea is taken* (D.18¹⁶⁹), cf. 930.

e. FINAL use, *that, in order that*: ὥς μὴ πάντες ὕλονται *that all may not perish* (Θ 37), cf. 881.

f. CONSECUTIVE use, like ὥστε *so that*, to express result; mostly with the infinitive (953): ἱκανὰ προσήγον ὥς δειπνῆσαι τὴν στρατιάν *they brought enough so that the army could dine* (XC.5.2⁵); see also the example in 935 a.

g. For ὥς in expressions of *wishing* (Lat. *utinam*), see 870 b.

2. ὥσπερ (ὥς and πέρ) *even as, just as*,

a strengthened ὥς, but found only in the comparative use.

3. ὅπως *as, that, in order that,*

is the indefinite relative corresponding to ὥς. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner*.

4. ὥστε (1041) is used in two ways:

a. COMPARATIVE use, *as* (= ὥς, ὥσπερ): this is Ionic and poetic, and is especially frequent in Homer: ὥστε λῆς *like a lion* (Λ 239).

b. CONSECUTIVE use, *so that*: see 927.

5. ἄτε *as*, used with participles, see 977.6. ἥ, ὅπῃ *as*, see 1056, 4.7. Hm. ἥύτε, εὔτε *as, like as*.

1055. XIV. *Temporal Conjunctions*.—These are mostly relative adverbs of time.

1. ὅτε, ὀπότε, *when*; and (with ἄν) ὅταν, ὀπότεαν. Ὅτε is rarely used in a causal sense: *whereas, since*.

2. εὔτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὀπηνίκα, *at which time, when*, more precise than ὅτε.

4. Hm. ἥμος *when* (= ἥνικα): only with the indicative.

5. ἐπεὶ *when, since*; and (with ἄν) ἐπὴν or ἐπὰν (Hm. ἐπεὶ κε, Hd. ἐπεάν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that*.

6. ἐπειδὴ *since now, when now* (ἐπεὶ and δὴ). With ἄν, it forms ἐπειδάν, which is much more used than ἐπὴν, ἐπὰν.

7. ἕστε (not in Hm.), ἕως, and poet. ὅφρα (Hm. εἰς ὃ κε, εἰς ὅτε κε) *until, as long as*: see 920–923. For ὅφρα as a *final* conjunction, see 881.

8. μέχρι, ἄχρι *until*. These stand for μέχρι οὗ, ἄχρι οὗ (cf. 758) *up to the point at which*; which also occur.

9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: ἐν τοῖς πρὶν λόγοις *in the foregoing statements* (T.2.62); but is very frequent in Hm.: τὴν δ' ἐγὼ οὐ λῦσω· πρὶν μιν καὶ γῆρας ἔπεισιν *but I will not release her; age shall come upon her first* (A 29). Hm. often uses this adverbial πρὶν in correspondence with a conjunction πρὶν: οὐδέ τις ἔτλη πρὶν πιέειν πρὶν λεῖψαι *nor any man durst sooner drink ere he had made libation* (H 480).

1056. XV. *Local Conjunctions*.—These are relative adverbs of place. They are also occasionally used to denote position in *time*; and very often to denote *conditions* or *circumstances*.

1. οὔ, ὅπου *where* (epic and lyric ὅθι, ὁπόθι).
2. ὅθεν, ὁπόθεν *whence*.
3. οἷ, ὅποι *whither*.
4. ἧ, ὅπη (Hm. also ἧχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. ἔνθα *where*, ἐνθεν *whence*. Also, as demonstratives, *there, thence*.
6. ἵνα *where*; oftener as *final* conjunction (cf. 881), *in order that*.

FIGURES OF SYNTAX.

1057. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπαῤῃαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us* (D.37).—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ἀμελήσας ὧν οἱ πολλοί (sc. ἐπιμελοῦνται) *neglecting things which the most care for* (PAr.36^b). Thus ἐκαστος or τις must sometimes be supplied from a preceding οὐδεὶς: οὐδεὶς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but each one blames injustice, because he is unable to practise it* (PPr.366^d).

1059. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. ἧχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each man (stood, ἔστασαν) his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language* (Hd.4.106).

1060. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδέων στρυφελίσσαι—*for if in sooth Olympus' thunderer shall will to hurl us from our thrones*—implying 'it will go hard with us' (A 580). It is a figure of rhetoric rather than of syntax.

1061. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

πειράσομαι τῷ πάππῳ, κράτιστος ὢν ἵππεύς, συμμαχεῖν αὐτῷ *to my grandfather I will try, being an excellent horseman, to be an ally to him* (XC.1.3¹⁵). For other instances, see 652 c, 697.

1062. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἵκετεύω) *by thy knees I entreat thee* (EHipp.607), ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίᾳ δουλείᾳ πλείστη *as a consequence, I suppose, of extreme freedom, comes utter servitude* (PRp.564^a). It often gives *emphasis* to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made* (D.9¹);—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνὴν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί *I associated with persons of my own age, taking pleasure in them, and they in me* (XIIier.6²), Hm. παρ' οὐκ ἐθέλων ἐθελούσῃ *unwilling with her willing* (ε 155).

1063. ANACOLUTHON (*inconsistency*).—This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (PAr.21^c), for 'I thought the man to be wise,' ἐνόμιζον τὸν ἄνδρα, etc.; μετὰ ταῦτα ἡ ξίνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χαροῦντες *after this the engagement commenced, the Argives advancing eagerly* (T.5.70), Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνήλθον *they engaged*; τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (XC.2.1⁵), εἰ ἔπονται instead of ἔπεισθαι, the expression changing to an indirect question; Hm. μητέρα δ' εἰ οἱ θῆμυς ἐφορμᾶται γαμέεσθαι, ἅψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on wedlock, then let her to her father's house go back* (α 275), ἅψ ἴτω instead of ἀπόπεμψον *send back*; ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ *as the athletes, when they prove inferior to their antagonists, this troubles them* (XIIier.4⁶), as if οἱ ἀθληταί belonged to the relative sentence, properly τοῦτ' αὐτῶν ἀνιῶνται *are troubled by this*.

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρας ἐπιδείκνυται· δυστυχοῦντας μὲν ἃ μὴ λύπην τοῖς ἄλλοις παρέχει ἀνιᾶρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείων ἐπαίνου ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (PPhaedr.233^b), εὐτυχοῦντας παρ' ἐκείων instead of παρ' εὐτυχούντων.

BATES HALL,

B. P. L.

A P P E N D I X.

VERSIFICATION.

1064. KINDS OF POETRY.—Greek poetry is of two kinds; that which was recited (*ἔπη spoken verses*), and that which was sung (*μέλη songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

1065. In *recited* poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung* poetry (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanza* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies* (solos) which occur in some plays, composed in a great variety of irregular rhythms.

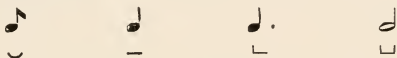
1066. RHYTHM AND METRE.—Greek verse, like English, has *rhythm* (*ῥυθμός*), or *regular movement*; and *metre* (*μέτρον*), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long* and *short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce *ἐκ-πέρ-σαι* *Πρι-ά-μοι-ο* *πό-λιν*, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. SYLLABLES.—In verse, the ordinary long syllable (—) has double the value of the short syllable (υ). *Prolonged* long syllables sometimes occur: the *triseme* (⌊), equal to three short syllables; and the *tetraseme* (⌋), equal to four. In musical notation these values may be thus expressed:



1068. FEET.—Verses are composed of metrical elements called *feet*. The most important are the following:

Feet of three times ($\frac{3}{4}$ time).

Trochee	— υ	λείπε	
Iambus	υ —	λιπέιν	
Tribrach	υ υ υ	ἔλιπον	

Feet of four times ($\frac{2}{1}$ time).

Dactyl	— υ υ	λείπομεν	
Anapaest	υ υ —	λιπέτω	
Spondee	— —	λείπων	

Feet of five times ($\frac{5}{8}$ time).

Cretic	— υ —	λειπέτω	
First Paeon	— υ υ υ	λειπόμεθα	
Fourth Paeon	υ υ υ —	ἐλιπόμην	
Bacchius	υ — —	λιπόντων	
Antibacchius	— — υ	λείποισθε	

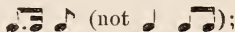
Feet of six times ($\frac{3}{2}$ time).

Ionic a majore	— — υ υ	λειποίμεθα	
Ionic a minore	υ υ — —	ἐλιπέσθην	
Molossus	— — —	λειπόντων	
Choriambus	— υ υ —	λειπομένους	

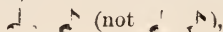
a. Less important are the *proceleusmatic* (— — — —), the *second pæon* (— — — —), and the *third pæon* (— — — —). Two short syllables (— —) are called a *pyrrhic*.

b. It will be seen from the above that the Greek music, like the modern, employed *common time* ($\frac{2}{4}$), and *triple time* ($\frac{3}{4}$, $\frac{3}{8}$). The former was called *γένος ἴσον*, because *thesis* and *arsis* (1071) were equal; the latter *γένος διπλάσιον*, because the thesis was double the arsis. Besides these, the Greeks used $\frac{5}{8}$ time (*γένος ἡμιόλιον*), which is unknown in modern music; in this the ratio of thesis to arsis is as 3 to 2.

1039. A dactyl occurring in $\frac{3}{8}$ time has the rhythm




this is called a *cyclic dactyl*, and is marked — —. There is also a *long trochee*, — —: that is,



used in common time.

1070. IRRATIONAL SYLLABLE.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of — — a trochee, or — — an iambus, we have apparently — — a spondee. Such a syllable is called *irrational*,* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus*.

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be , and its effect would be a slight retardation or dragging of the $\frac{3}{8}$ rhythm.

1071. THESIS AND ARSIS.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (*θέσις setting, down-beat*); the other part is called the *arsis* (*ἀρσις raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (—); a weaker ictus (see 1082) by a dot (·).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. GROUPS OF FEET.—A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.

* Because it destroys the proper *ratio* between thesis and arsis.

Thus the verse ἀμφὶ νᾶων κόρυμβα (⌣ ◡ ◡ ◡ ◡ ◡) is a trochaic tetrapody with the second arsis omitted: the syllable νᾶ- is prolonged so as to take the time of a whole trochee.

1077. CATALEXIS.—If the last foot of a verse is incomplete, this is called *catalexis* (κατάληξις *stopping short*), and the verse is said to be *catalectic*. On the other hand, verses which close with a complete foot are called *acatalectic*.

Thus *μηδέ τις κικλησκέτω* (— ◡ — ◡ — ◡ — ◡) is a catalectic trochaic tetrapody; the time of the missing final arsis is made up by a pause.

a. Generally it is the *last* part of the foot that is omitted; and in anapaestic verses this is the *thesis*. But in catalectic iambic verses, the *first* syllable of the foot is wanting; see 1090.

1078. a. A verse is *doubly catalectic* when the arses of the last *two* feet are omitted: thus *καρδίᾳ τερασκόπου πητᾶται* (— ◡ — ◡ — ◡ — ◡ — ◡ — ◡) is a doubly catalectic trochaic hexapody.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure. For an example, see 1096 f.

1079. ANACRUSIS.—An initial arsis (long, short, or irrational syllable) prefixed to rhythms beginning with an ictus, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, are like a, but have anacruses prefixed:

a. Λᾱμνιάδων γυναικῶν.

— ◡ — ◡ — ◡ — ◡ — ◡ — ◡

b. προκηδομένᾱ βαρεῖαν.

◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡

c. μὴ ταρβαλέᾳ θάνοιμι.

> — ◡ — ◡ — ◡ — ◡ — ◡ — ◡

d. ὅτε καὶ Δίδς ἄστερωπός.

◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡

REMARK.—The names *iambic* (1088 ff) and *anapaestic* (1103 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic trochaic*, the anapaestic as *anacrusic-dactylic*, since they are in fact simply trochaic and dactylic rhythms with preceding anacrusis.

1080. RESOLUTION AND CONTRACTION.—Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic tetrapody Ἄραβιᾱς τ' ἄρειον ἄνθος (— ◡ — ◡ — ◡ — ◡ — ◡ — ◡), a tribrach stands by resolution in place of the first trochee. An example of contraction is the substitution of a spondee for the dactyl in the dactylic hexameter (1100).

1081. CAESURA.—*Caesura* (τομή *cutting or dividing*) is a break in a verse, produced by the end of a word.

According to one use of the term, there is a caesura whenever a word ends within a verse. But in the stricter sense, caesura is an important break in a verse, usually marked by a pause in the sense, and occurring for the most part in certain fixed places. Sometimes this is called the *principal caesura*; and the others lesser caesuras.

Thus in the dactylic hexameter Ἄπολλωνι ἄνακτι, τὸν ἡΰκομος τέκε Λητώ ($\frac{\text{—}}{\text{—}} - \frac{\text{—}}{\text{—}} \cup \cup \frac{\text{—}}{\text{—}} \cup$, $\cup \frac{\text{—}}{\text{—}} \cup \cup \frac{\text{—}}{\text{—}} \cup \cup \frac{\text{—}}{\text{—}}$) the principal caesura is after ἄνακτι, though there are lesser caesuras after Ἄπολλωνι, τόγ, ἡΰκομος, and τέκε.

TROCHAIC RHYTHMS.

1082. The fundamental foot is the *trochee*. In verses which have an even number of feet (4, 6, etc.), the feet are commonly grouped by *twos* (dipodic bases, see 1073 a), the first foot of each dipody having a stronger ictus than the second. The second foot of the dipody may then be *irrational* (1070); that is:

 $\vdash \cup \div >$ may stand in place of $\vdash \cup \div \cup$.

Hence the rule is that the dimeter, trimeter, etc., may have the irrational trochee (apparent spondee) for the *even* feet (second, fourth, etc.), but never for the odd feet (first, third, etc.). The tripody, having an odd number of feet, never admits the irrational trochee.

The thesis of a foot may be *resolved* (1080), giving $\cup\cup\cup$ (tribrach) in place of the pure trochee, and $\cup\cup>$ in place of the irrational trochee. But the last thesis of a verse cannot be resolved.

1083. THE TROCHAIC TETRAMETER catalectic is often used by the line (1065) in comedy and tragedy. It consists of two dimeters, the second of which is catalectic.* There is usually a caesura between the two parts, after the fourth foot.

$$\div \cup \div \supsetneq \perp \cup \div \supsetneq, \div \cup \div \supsetneq \perp \cup \div$$

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ
γίγνεται θνητοῖς, ὁ μᾶστων βίोटος ἦν ταθῇ πρόσω.¹

Observe the resolution in *βίωτος* (⏏ ⏏ ⏏). A dactyl is very rarely used in place of a trochee, chiefly in proper names. Compare the use of the anapaest in spoken iambic verse, 1089 a, 1091, 3.

1084. The tetrameter *scazon* (hobbling) or Hipponactean—a satiric verse—differs from the above in having the last foot complete, and the next to the last syncopated (1076). This unexpected close gives the verse an humorous effect :

εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν βρῶμα.²

$$\frac{\div}{\cup} \cup \frac{\div}{\cup} \cup \frac{\div}{\cup} > \frac{\div}{\cup} \cup \frac{\div}{\cup} \cup \frac{\div}{\cup}$$

1085. LYRIC TROCHAIC RHYTHMS.—The following are specimens:

a, b. tripod (*ithyphallic*); b, catalectic.

ὥχεται ἐν δόμοισι³ (a).

$\frac{1}{2} \cup \frac{1}{2} \cup \frac{1}{2} \cup$

κείσεται τάλᾱς⁴ (b).

⌊ ∪ ⌊ ∪ ⌊

¹ APers.707. ² Ananius. ³ EAlc.905. ⁴ SEl.246.

* Cf. 'Tell me not in mournful numbers, life is but an empty dream.'

c, d, e. tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκπόριζε¹ (c). $\text{—} \cup \text{—} > \text{—} \cup \text{—} \cup$

ἐς τὸ μὴ τελεσφόρον² (d). $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

ἐν βροτοῖσιν ἐξείς³ (e). $\text{—} \cup \text{—} \cup \text{—} \text{—} \cup$

f, g. hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἀρπαγαὶ δὲ διαδρομαῖν ὁμαίμονες⁴ (1). $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

Δίδς ὑπαγκάλισμα σεμνὸν Ἡρᾶ⁵ (g). $\cup \cup \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

h. tetrameter acatalectic (two complete dimeters, 1075).

κλυθὶ μευ, γέροντος εὐέθειρε χρυσόπεπλε κούρη.⁶

$\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

REMARK.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ νᾶων κόρυμβα.⁷ $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

b. πᾶς γὰρ ἐππηλάτας.⁸ $\text{—} \cup \text{—} \cup \text{—} \cup \text{—}$

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίῳ.⁹ $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

d. εὔσημόν τε φάσμα ναυβάταις.¹⁰ $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

e. Ζεὺς ἀναξ ἀποστεροῖ γάμον δυσάνορα.¹¹ $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

f. πτώκα, μᾶτρῶν ἄγνισμα κύριον φόνου.¹² $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

g. πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ.¹³ $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

IAMBIC RHYTHMS.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, $\cup \text{—}$. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, $> \text{—} \cup \text{—}$ may stand in place of $\cup \text{—} \cup \text{—}$. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambs for the even feet (2d, 4th, 6th). In a tripody or pentapody, only the first foot can be irrational.

¹ ArVesp.365. ² AAg.1000. ³ ArNub.460. ⁴ ASep.351. ⁵ EHcl.242. ⁶ Anacreon. ⁷ Eia.258. ⁸ APers.126. ⁹ ASupp.161. ¹⁰ Eia.252. ¹¹ ASupp.1064. ¹² AEum.326. ¹³ ASupp.1066.

a. The principle of the irrational arsis is the same in iambic and trochaic rhythms (1082); namely, that the arsis following the first thesis of each dipody must be rational (⌋), while other arses may be irrational.

1089. The thesis of a foot may be resolved (1080), giving ⌋⌋⌋ (tribrach) in place of the pure iambus, and >⌋⌋ (apparent dactyl) in place of the irrational iambus.—But the last foot of a verse (in catalectic verses the last *complete* foot) must always be a pure iambus.

a. The *anapaest* (⌋⌋⌋) in place of the iambus is found only in spoken verse; and except in comedy, is restricted to the first foot. It is probable that the two short syllables were rapidly pronounced, in the time of one.

1090. In catalectic iambic verses, the *arsis* (not the thesis) of the last foot is omitted, and its time is filled by prolonging the preceding thesis: thus ⌋⌋ ⌋ (not ⌋⌋⌋).

THE IAMBIC TRIMETER.

1091. The iambic trimeter is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure.

The *trimeter of tragedy* consists primarily of six iambs, of which the first, third, and fifth may be irrational:

>⌋⌋⌋ >⌋⌋⌋ >⌋⌋⌋

Furthermore:—(1) By resolution of the thesis (1089), the tribrach may stand for any foot but the last; and (2) the *apparent* dactyl (>⌋⌋) for the first and third; but these liberties are not frequent: see examples b and c below. (3) The anapaest (1089 a) is in tragedy confined to the first foot (see example a, second line); only in proper names it is occasionally admitted in other places.

(4) The chief caesura is most commonly in the middle of the third foot (*penthemimeral* caesura). The least approved caesura is that which divides the verse into equal halves.

(5) When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short ('*Porson's rule*').

Examples are:

- | | |
|---|----------------------------|
| a. ᾧ δῖος αἰθήρ καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κῦμάτων
ἀνήριμον γέλασμα, παμμῆτορ τε γῆ. ¹ * | > ⌋⌋⌋ >, ⌋⌋⌋ >, ⌋⌋⌋ >, ⌋⌋⌋ |
| b. σαφῶς ἐπίστασ', Ἴοῖος κεκλήσεται. ² | ⌋⌋⌋ >, ⌋⌋⌋ >, ⌋⌋⌋ >, ⌋⌋⌋ |
| c. σοὶ πρῶτον ² Ἰοῖ, πολύδονον πλάνην φράσω. ³ | ⌋⌋⌋ >, ⌋⌋⌋ >, ⌋⌋⌋ >, ⌋⌋⌋ |

¹ APr.88. ² APr.840. ³ APr.788.

* Cf. *O light immortal, winds on wings of swiftness borne,
O river sources, and the countless flashing smile
Of ocean's wavelets, universal mother earth, etc.*

g. pentapody:

βέβακεν ὄψις οὐ μεθυστερον.¹

— — — — —

h. hexapody or trimeter catalectic:

ἐπωφέλησα πόλεος ἐξελέσθαι.²

— — — — —

i. tetrameter acatalectic = dimeter repeated:

δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι.³

> — — — — —

1097. The following are specimens of *syncopated forms*: a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. βαρεῖται καταλλαγαί.⁴

— — — — —

b. κακοῦ δὲ χαλκοῦ τρόπον.⁵

— — — — —

c. μελαμπᾶγῃς πέλει.⁶

— — — — —

d. μόλοις ὦ πόσις μοι.⁷

— — — — —

e. διπλάζεται τίμᾳ.⁸

— — — — —

f. φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.⁹

— — — — —

g. βεβᾶσι γὰρ τοίπερ ἀγρέται στρατοῦ.¹⁰

— — — — —

h. βίᾳ χαλινῶν δ' ἀναῦδφ μένει.¹¹

— — — — —

i. ἐπαυχῆσᾱς δὲ τοῖσι σοῖς λόγοις.¹²

— — — — —

j. δαφνηφόροις βουθύτοισι τίμαῖς.¹³

— — — — —

k. ὑπ' ἀρχᾱς δ' οὔτινος θαύζων.¹⁴

— — — — —

l. πόνροι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς.¹⁵

— — — — —

m. βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.¹⁶

— — — — —

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

DACTYLIC RHYTHMS.

1099. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

¹ AAg.425. ² SOc.541. ³ Alcaeus. ⁴ ASept.767. ⁵ AAg.390. ⁶ AAg.392. ⁷ ETro.587. ⁸ ESupp.781. ⁹ ACho.46. ¹⁰ APers.1002. ¹¹ AAg.238. ¹² ArAv.629. ¹³ ASupp.706. ¹⁴ ASupp.595. ¹⁵ ASept.740. ¹⁶ AAg.195.

THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hephthemimeral* caesura), or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

÷ ∞ ÷ ∞ ÷, ∞ ∞ ÷ ∞ ÷ ∞ ÷ —

Examples:

a. οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν.¹

÷ ∞ ∞ ÷ — ÷, — ÷ ∞ ∞ ÷ ∞ ÷ —

b. ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρνε λαούς.²

÷ — ÷ ∞ ∞ ÷ ∞, ∞ ÷ — ÷ ∞ ∞ ÷ —

c. τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;³

÷ — ÷ ∞ ∞ ÷ ∞ ∞ ÷ ∞, ÷ — ÷ —

REMARK.—The hexameter is properly a dicolic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

÷ ∞ ÷ ∞ ÷, ∞ ∞ ÷ ∞ ÷ ∞ ÷ —

÷ ∞ ÷ ∞ ∞, ÷ ∞ ∞ ÷ ∞ ∞

τιμῆν τε γάρ ἐστι καὶ ἀγλαὴν ἀνδρὶ μάχεσθαι
γῆς πέρι καὶ παίδων κουριδῆς τ' ἀλόχου.⁴

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα δῖώκει.⁵

÷ ∞ ∞ ÷ —

¹ B 85. ² B 191. ³ A 202. ⁴ Callinus. ⁵ EHeracl.612.

* Cf. 'Under the open sky, in the odorous air of the orchard.' But English dactylic and anapaestic verses are read in $\frac{2}{3}$ time, unlike the Greek.

$\frac{7}{8} \cup \cup \frac{1}{8} \cup \cup \frac{1}{8} \cup \cup \frac{1}{8} \cup \cup \frac{1}{8} \cup \cup \frac{1}{8} \cup \cup \frac{1}{8}$

μέλεος γέννᾳ γὰρ τε πατρώᾳ.¹³

¹ ArNub.299. ² ArNub.395. ³ ArRan.879. ⁴ EHeracl.617. ⁵ EHeracl.615. ⁶ APers.852.
⁷ STR.1007. ⁸ EAle.93. ⁹ APers.964. ¹⁰ Elon 178. ¹¹ EAle.105. ¹² EAle.132.
¹³ APers.933.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων	υ υ ˘ — ˘ — ˘ υ υ ˘
Ἑλλάδ' ἐς αἶαν πιστὰ καλεῖται,	— υ υ — ˘ — υ υ — ˘
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων	— ˘ υ υ ˘ — υ υ — ˘
ἐδράνων φύλακες κατὰ πρεσβεῖαν	υ υ ˘ υ υ ˘ υ υ ˘ — ˘
οὓς αὐτὸς ἄναξ Ξέρξης βασιλεὺς	— ˘ υ υ ˘ — ˘ υ υ ˘
Δᾶρειογενὴς	— ˘ υ υ ˘
εἴλετο χῶρᾱς ἐφορεύειν. ¹	— υ υ — ˘ υ υ ˘ —

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἰοῦσι,
τοῖς αἰθερίοις, τοῖσιν ἀγῆρως, τοῖς ἀφθίτα μηδομένοισιν.²

— υ υ — ˘ — ˘ υ υ ˘, — ˘ — ˘ υ υ ˘ —
— ˘ υ υ ˘ — υ υ — ˘, — ˘ υ υ ˘ υ υ ˘ —

LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in $\frac{3}{2}$ time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a tribrach (υ υ υ), it may be irrational ($\frac{1}{2}$ >),

or may be replaced by an iambus (◡ —) or an apparent anapaest (◡ ◡ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double* anacrusis (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

a. ὑπὲρ ἀκαρίστων πεδίῳ.¹ ◡ ◡ ◡ ◡ > ◡ ◡ ◡

b. χαλκοκρότων ἱππων κτυπος.² ◡ ◡ ◡ ◡ > ◡ ◡ ◡

c. τὰς ἡλεκτροφαεῖς αὐγὰς.³ ◡ > ◡ ◡ ◡ ◡ > ◡

d. *Trochaic* rhythms used in near connection with logaoedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

πρὸς ὑμᾶς ἐλευθέρως.⁴ ◡ — ◡ ◡ ◡ ◡ ◡

1111. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

Dipody.

a. Adonic (dactyl and trochee):

οὐδὲν ἔτ' ἴκει.⁵ ◡ ◡ ◡ ◡ ◡

Tripodies.

b, c. Pherecratean (first, second); d, e, catalectic:

ὁς χαρίτων μὲν ἕξει⁶ (b). ◡ ◡ ◡ ◡ ◡ ◡

δέξεταί τ' ἐπὶ μισθῷ⁷ (c). ◡ ◡ ◡ ◡ ◡ ◡

ψεύδεσι ποικίλοις⁸ (d). ◡ ◡ ◡ ◡ ◡ ◡

καίπερ ἀχρύνεμος⁹ (e). ◡ ◡ ◡ ◡ ◡ ◡

f, g. Pherecratean with anacrusis (*logaoedic paroemiac*):

ἐγὼ δὲ μόνᾳ καθεύδω¹⁰ (f). ◡ ◡ ◡ ◡ ◡ ◡ ◡

εὔδοξον ἄρματι νικάω¹¹ (g). > ◡ ◡ ◡ ◡ ◡ ◡

h, i. Pherecratean catalectic with anacrusis (*logaoedic prosodiac*):

Ἥρᾱ ποτ' Ὀλυμπιά¹² (h). > ◡ ◡ ◡ ◡ ◡ ◡

Κᾰφῑσίῳ ὑδάτων¹³ (i). > ◡ ◡ ◡ ◡ ◡ ◡

Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

j. Δᾰμνιάδων γυναικῶν¹⁴ (= b). ◡ ◡ ◡ ◡ ◡ ◡

k. χρῡσὸς αἰθόμενον πῦρ¹⁵ (= c). ◡ ◡ ◡ ◡ ◡ ◡

¹ EPhoen.210. ² ArEq.552. ³ EHipp.741. ⁴ ArNub.518. ⁵ Sappho. ⁶ Eupolis ii.494. ⁷ Crates ii.246. ⁸ Pind.Ol.1.46. ⁹ Pind.Isth.7.5. ¹⁰ Sappho. ¹¹ Pind.Pyth.6.17. ¹² ArAv.1731. ¹³ Pind.Ol.14.1. ¹⁴ Pind.Ol.4.32. ¹⁵ Pind.Ol.1.2.

l, m, n. Glyconic (first, second, third):

- καὶ κυανέμβολοι θααί¹ (l). ˘ ˘ ˘ ˘ ˘ ˘ ˘
 ἔρως παρθένιος πόθω² (m). ˘ — ˘ ˘ ˘ ˘ ˘
 ὁ μέγας ὕλβος ἄ τ' ἀρετᾶ³ (n). ˘ ˘ ˘ ˘ ˘ ˘ ˘

o, p. acatalectic tetrapodies; p, with anacrusis:

- τῶν ἐν Θερμοπύλαις θανόντων⁴ (o). ˘ > ˘ ˘ ˘ ˘ ˘ ˘
 πλήρης μὲν ἐφάνειθ' ἄ σελάννα⁵ (p). > ˘ ˘ ˘ ˘ ˘ ˘ ˘

Pentapodies.

q. Phalaecēan (hendecasyllable):

- ἐν μύρτου κλαδί τὸ ξίφος φορήσω.⁶ ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

r. Sapphic (hendecasyllable):

- ποικιλόθρον' ἀθανάτ' Ἀφροδίτᾳ.⁷ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

s. Alcaic (hendecasyllable), begins with anacrusis:

- οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπην.⁸ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1112. The following have *more than one dactyl*:

- a. οἶνον ἐνειακαμένοις μεθύσθην.⁹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 b. μέλει τέ σφισι Καλλιόπᾳ.¹⁰ ˘ — ˘ ˘ ˘ ˘ ˘
 c. παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφᾳ.¹¹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 d. οἶνος ὦ φίλε παῖ λέγεται καὶ ἀλάθεα.¹² ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 e. ἦρος ἀνθεμόεντος ἐπᾶϊον ἐρχομένοιο.¹³
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

The forms d and e belong to the so-called *Ac'lic dactyls*. The form c is called *Praxillēan*.

1113. The following have a *double anacrusis* (logaoedic anapaestic):

- a. ἱκετεύσατε δ', ὦ κόραι.¹⁴ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 b. κατέλαμψας, ἔδειξας ἐμφανῇ.¹⁵ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 c. Ἑλένᾳ ἐλύσατο Τροίᾳς.¹⁶ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 d. τίνι τῶν πάρος, ὦ μάκαιρα Θήβᾳ.¹⁷ ˘ ˘ ˘ ˘ ˘ ˘ ˘

Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- e. Χαρίτων ἑκάτι τόνδε κῶμον.¹⁸ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1114. SYNCOPATED FORMS are very numerous. The following are specimens:

- a. ναυτιλίᾳς ἐσχάτᾳς.¹⁹ ˘ ˘ ˘ ˘ ˘ ˘
 b. οὐ ψεύδει τέγξω λόγον.²⁰ > ˘ ˘ ˘ ˘ ˘ ˘
 c. ἔρως ἀνίκᾳτε μάχᾳν.²¹ ˘ ˘ ˘ ˘ ˘ ˘

¹ ArEq.554. ² Anacreon. ³ EOr.807. ⁴ Simonides. ⁵ Sappho. ⁶ Scolion.
⁷ Sappho. ⁸ Alcaeus. ⁹ Alcaeus. ¹⁰ Pind.Ol.10.18. ¹¹ Praxilla. ¹² Theoc.29.1.
¹³ Alcaeus. ¹⁴ EIon 468. ¹⁵ EEl.586. ¹⁶ Pind.Isth.8.112. ¹⁷ Pind.Isth.7.1. ¹⁸ Pind.Ol.4.15.
¹⁹ Pind.N.3.39. ²⁰ Pind.Ol.4.28. ²¹ Sant.781.

- d. δ πατρίς, δ δώματα μή.¹ $\text{—} \cup \cup \text{—} \cup \cup \text{—}$
 e. δακρυέσσάν τ' ἐφίλησεν αἰχμᾶν.² $\text{—} \cup \cup \text{—} \cup \cup \text{—} \cup \text{—}$
 f. εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων.³ $\text{—} \cup \cup \text{—} \cup \cup \text{—} \cup \cup \text{—}$

1115. Some verses consist of *more than one series*: thus

- a. Asclepiadēan (two Pherecrateans catalectic, second and first):
 $\tilde{\eta}\lambda\theta\epsilon\varsigma \epsilon\kappa \pi\epsilon\rho\acute{\alpha}\tau\omega\nu \gamma\alpha\varsigma \epsilon\lambda\epsilon\phi\alpha\nu\tau\acute{\iota}\nu\alpha\nu$.⁴ $\text{—} \cup \text{—} \cup \cup \text{—} \cup \text{—} \text{—} \cup \cup \text{—} \cup \cup \text{—}$
 b. greater Asclepiadean (dipody catalectic between two Pherecrateans):
 $\mu\eta\delta\acute{\epsilon}\nu \acute{\alpha}\lambda\lambda\omicron \varphi\upsilon\tau\epsilon\acute{\upsilon}\sigma\eta\varsigma \pi\rho\acute{o}\tau\epsilon\rho\omicron\nu \delta\acute{\epsilon}\nu\delta\rho\iota\omicron\nu \grave{\alpha}\mu\acute{\pi}\acute{\epsilon}\lambda\omega$.⁵
 $\text{—} \cup \text{—} \cup \cup \text{—} \text{—} \cup \cup \text{—} \text{—} \cup \cup \text{—} \cup \cup \text{—}$
 c. Priapēan (= Glyconic and doubly catalectic tetrapody):
 $\epsilon\acute{\upsilon}\mu\epsilon\nu\eta\varsigma \delta' \acute{o} \Lambda\acute{\upsilon}\kappa\epsilon\iota\omicron\varsigma \xi\sigma\tau\omega \pi\acute{\alpha}\sigma\tilde{\alpha} \nu\epsilon\omicron\lambda\alpha\acute{\iota}\tilde{\alpha}$.⁶
 $\text{—} \cup \text{—} \cup \cup \text{—} \cup \text{—} \text{—} \text{—} > \text{—} \cup \cup \text{—} \text{—}$
 d. Eupolidēan (= Glyconic and trochaic tetrapody catalectic):
 $\delta\theta\epsilon\acute{\omega}\mu\epsilon\nu\omicron\iota \kappa\alpha\tau\epsilon\rho\tilde{\omega} \pi\rho\delta\varsigma \tilde{\upsilon}\mu\alpha\varsigma \epsilon\lambda\epsilon\nu\theta\acute{\epsilon}\rho\omega\varsigma,$
 $\omicron\tilde{\upsilon}\tau\omega \nu\acute{\iota}\kappa\acute{\eta}\sigma\alpha\iota\mu\iota \tau' \acute{\epsilon}\gamma\omega \kappa\alpha\acute{\iota} \nu\omicron\mu\iota\zeta\acute{o}\lambda\eta\mu\eta\nu \sigma\omicron\varphi\acute{o}\varsigma$.⁷
 $\text{—} \cup \text{—} \cup \text{—} \cup \cup \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \cup \cup \text{—} \text{—}$
 $\text{—} > \text{—} > \text{—} \cup \cup \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$

The Eupolidean is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b), but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

DACTYLO-EPITRITIC RHYTHMS.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. $\text{—} \cup \cup \text{—} \cup \cup \text{—}$ — dactylic tripody with spondee as the 3d foot.
2. $\text{—} \cup \cup \text{—} \cup \cup \text{—}$ — the same, catalectic.
3. $\text{—} \cup \text{—}$ — epitrite = long trochee (1069) and spondee.
4. $\text{—} \cup \text{—}$ — the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in caesura, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to — . An anacrusis may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

¹ EMed.643. ² Anacreon. ³ ASupp.57. ⁴ Alcaeus. ⁵ Alcaeus. ⁶ ASupp.686.
⁷ ArNub.518,519.

The following verses are specimens :

ἄνω ποταμῶν ἱερῶν χωροῦσι πᾶγαί, ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
καὶ δίκᾱ καὶ πάντα πάλιν στρέφεται.¹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
ὄν αἰόλᾱ νύξ ἐναριζομένᾱ.² ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
ἔρχεται τιμὰ γυναικείῳ γένει.³ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν.⁴
˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1118. DACTYLO-TROCHAIC RHYTHMS.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in $\frac{3}{4}$ time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are:

- a. dactylic tripod (with anacrusis, and syll. anceps), and trochaic tripod :

τούτοισι δ' ὕπισθεν ἴτω φέρων δίφρον Λυκοῦργος.⁵

> ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

- b. dactylic tetrapody and trochaic tetrapody doubly catalectic :

τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίᾱν ἐλυσθείς.⁶

˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

CRETIC RHYTHMS.

1119. *Apparent* cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. In these, the movement is in $\frac{3}{4}$ time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens :

- a, b, c. dimeter; c, with anacrusis :

ἦδομαι γ' ἦδομαι⁷ (a).

˘ ˘ — ˘ ˘ —

μηδὲ λέγε μοι σὺν λόγον⁸ (b).

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

ὦ Ζεῦ, τί ποτε χρῆσόμεθα⁹ (c).

— ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

- d. dimeter catalectic :

κᾷτ' ἐλαγοθήρει.¹⁰

˘ ˘ ˘ ˘ ˘ ˘

- e. trimeter :

ὥς ἐμὲ λαβοῦσα τὸν δημότην.¹¹

˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘ —

- f. tetrameter :

ἀλλ' ἀφίει τὸν ἄνδρ', εἰ δὲ μή, φήμ' ἐγώ.¹²

˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘ —

¹ EMed.410. ² STr.94. ³ EMed.418. ⁴ Pind.P.4.22. ⁵ Cratinus. ⁶ Archilochus.
⁷ ArPax 1127. ⁸ ArAch.297. ⁹ ArLys.476. ¹⁰ ArLys.789. ¹¹ ArAch.675. ¹² ArVesp.428

g. pentameter :

σοῦ γ' ἀκούσωμεν ; ἀπολεῖ· κατὰ σε χάσομεν τοῖς λίθοις.¹

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

CHORIAMBIC RHYTHMS.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value ⌣ — ⌣ —. For examples, see 1114.

Verses with the real choriambus (⌣ — ⌣ —) as the fundamental foot, would move in $\frac{3}{2}$ time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance :

δεινὰ μὲν οὖν, δεινὰ ταρασσει σοφὸς οἰωνοθέτας.²

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

IONIC RHYTHMS.

1121. The fundamental foot is the *ionic a minore* (⌣ — ⌣ —), with the ictus on the first long syllable.

a. ANACLASIS.—Two trochees (⌣ — ⌣ —) may be substituted for the two longs of one foot with the two shorts of the next (⌣ — ⌣ —). This change is very frequent: its effect is to produce a breaking up (*anac-lasis*) of the ionic rhythm, which passes into the trochaic.

1122. Specimens of ionic rhythms :

a, b. dimeter ; b, with anacclasis :

τίεται δ' αἰολόμητις³ (a).

⌣ — ⌣ — ⌣ — ⌣ —

πολιοὶ μὲν ἤμιν ἤδη⁴ (b).

⌣ — ⌣ — ⌣ — ⌣ —

c. dimeter catalectic :

Σικελὸς κομψὸς ἀνὴρ.⁵

⌣ — ⌣ — ⌣ — ⌣ —

d, e. trimeter (acatalectic) ; e, with anacclasis :

πεπέραιεν μὲν ὁ περσέπτολις ἤδη⁶ (d).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

λύσις ἐκ πόνων γένειοι, οὐδαμὰ τῶνδε⁷ (e).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

f. trimeter catalectic :

κατάρᾱς Οἰδιπόδᾱ βλαψίφρονος.⁸

⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

g, h. tetrameter (acatalectic) ; h, with anacclasis :

ἐμὲ δεῖλᾱν, ἐμὲ πᾱτᾱν κακοτᾱγων πεδέχοισαν⁹ (g).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει¹⁰ (h).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

¹ ArAch.295. ² Sot.484. ³ ASupp.1037. ⁴ Anacreon. ⁵ Timocreon. ⁶ APers.65.
⁷ Anacreon. ⁸ ASept.726. ⁹ Alcaeus. ¹⁰ ACho.330.

i, j. tetrameter catal. (*Galliambic*); j, with anacclasis:

θανάτω λῦσιμελεῖ θηρσὶν ὀρείοισι βοράν¹ (i).

⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏

φύσις οὐκ ἔδωκε μῦσχω λάλον Ἄπιδι στόμα² (j).

⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏

1123. a. Sometimes the last long of the ionic is omitted by *syncope* (1076); the first long is then prolonged to supply its place:

πολύγομφον ὀδισμα³ ⏏ ⏏ ⏏ ⏏ ⏏ —

b. Very seldom indeed, one of the long syllables is resolved into two shorts, or the two short syllables contracted into a long:

χρυσέαν πτέρυγα φέρεις.⁴ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ —

Διονύσου σαῦλαι βασσαρίδες.⁵ ⏏ ⏏ ⏏ — — ⏏ — ⏏ ⏏

c. In the form with anacclasis, the first of the two trochees is sometimes irrational (⏏ >):

περιναίονται παλαιόν.⁶ ⏏ ⏏ ⏏ > — ⏏ ⏏ —

1124. The *SOTADEAN VERSE* of the Alexandrian period has the *ionic a majore* as its fundamental foot. It is a catalectic tetrameter. Each of the three complete ionic may be replaced by two trochees, either of which may be irrational. Resolutions and contractions are frequent; so that the verse has a great variety of forms. Two examples will suffice:

τῶν χρῦσοφόρων οὐδὲ γυναικῶν βαθυκόλπων.⁷

⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ —

εὐσεβῆς τίς ἐστίν, πενίαν δέδωκεν αὐτῷ.⁸

⏏ ⏏ — ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ —

DOCHMIAC AND BACCHIC RHYTHMS.

1125. The *dochmius* is a dipody, consisting of a *bacchius* with a following *iambus* (⏏ ⏏ — ⏏ ⏏). The ictus is on the first long of the bacchius, and the long of the iambus.

a. Dochmii have, therefore, a broken rhythm, in which $\frac{3}{4}$ time (1068 b) alternates with $\frac{2}{4}$. They are used only in lyric passages which express great mental agitation.

1126. Either of the two shorts may be replaced by an irrational syllable; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are given below. The forms a, c, d are the most frequent.

a. ἰὼ πρόσπολοι.⁹ ⏏ ⏏ — ⏏ ⏏

b. ἐν γὰρ τᾷδε φεῦ.¹⁰ > ⏏ — ⏏ ⏏

c. στρατόπεδον λιπών.¹¹ ⏏ ⏏ ⏏ — ⏏ ⏏

d. δουλοσύνης ὕπερ.¹² > ⏏ ⏏ — ⏏ ⏏

¹ ESupp.46. ² Diog. La. viii end. ³ APers.72. ⁴ EBacch.372. ⁵ Anacreon. ⁶ ASupp.1921. ⁷ Lycophronides. ⁸ Sotades. ⁹ SANT.1321. ¹⁰ AEum.781. ¹¹ ASept.79. ¹² ASept.112.

e. ἄτιτον ἔτι σε χρῆ. ¹	υ υ υ υ υ υ
f. ῥεῖ πολὺς ὄδε λεῶς. ²	> υ υ υ υ υ
g. ἀνέφελον ἐπέβαλες. ³	υ υ υ υ υ υ υ
h. οὐποτε καταλύσιμον. ⁴	> υ υ υ υ υ υ
i. ἀπάγετ' ἐκτόπιον. ⁵	υ υ υ — υ υ υ
j. τὸν καταρᾶτότατον. ⁶	> υ υ — υ υ υ
k. τί μ' οὐκ ἀνταῖᾶν. ⁷	υ υ — > υ
l. ἔχθεις Ἀτρείδᾶς. ⁸	> υ — > υ
m. μεσολαβεῖ κέντρῳ. ⁹	υ υ υ — > υ
n. πλαζόμενον λεύσσαν. ¹⁰	> υ υ — > υ
o. σύ τ', ὦ Διογενές. ¹¹	υ υ υ υ υ υ
p. εἴθ' αἰθέρος ἄνω. ¹²	> υ υ υ υ υ
q. μανείσῃ πρᾶπίδι. ¹³	υ υ — υ υ υ

REMARK.—Forms like o, p, q, in which the second or third long is resolved when the first is not, are very uncommon.

Dochmii are oftenest combined in groups of two (dimeters). Usually two or more groups unite to form a *system* (1074 b).

1127. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter :

χορευθέντ' ἀναύλοισ.¹⁴ υ υ — υ υ —

b. trimeter catalectic (= bacchius and dochmius):

ἰὼ γὰ τε καὶ παμφαῆς.¹⁵ υ υ — υ υ — υ υ

ἔκετο τερμόνιον ἐπὶ πάγον.¹⁶ υ υ υ — υ υ υ υ υ υ

c. tetrameter :

τίς ἄχῳ, τίς ὁδμᾶ προσέπτᾶ μ' ἀφεγγής.¹⁷ υ υ — υ υ — υ υ — υ υ —

¹ AAg.1428. ² ASept.80. ³ SEl.1246. ⁴ SEl.1246. ⁵ Sot.1340. ⁶ Sot.1344. ⁷ SAnt.1307.
⁸ SPhil.510. ⁹ AEum.157. ¹⁰ SAj.886. ¹¹ ASept.127. ¹² SPhil.1092. ¹³ EBacch.999.
¹⁴ EHf.879. ¹⁵ EMed.1251. ¹⁶ APr.117. ¹⁷ APr.115.

ABBREVIATIONS

USED IN CITING THE EXAMPLES.

A. = *Aeschylus*.

Ag(amemnon), Cho(ephori),

Eum(enides), Pers(ae),

Pr(ometheus), Sept(em),

Supp(lices).

Ae. = *Aeschines*.Andoc. = *Andocides*.Ant. = *Antiphon*.Antiph. = *Antiphanes*.Ar. = *Aristophanes*.

Ach(arnenses), Av(es),

Eccl(esiazusae), Eq(uites),

Lys(istrata), Nub(es), Plut(us),

Ran(ae), Thesm(ophoriazusae),

Vesp(ae).

Arist. = *Aristotle*.

Pol(itica), Rhet(orica).

Carc. = *Carcinus*.Chaer. = *Chaeremo*.D. = *Demosthenes*.E. = *Euripides*.

Alc(estis), And(romache),

Bacch(ae), Cycl(ops), El(ectra),

Hec(uba), Hel(ena), Heracl(idue),

Hf. = *Hercules furens*,Hipp(olytus), Ia. = *Iphigenia*

Aulidensis, Med(ea), Or(estes),

Phoen(issae), Supp(lices), Tro(ades).

Hd. = *Herodotus*.Hm. = *Homer*.I. = *Isocrates*.Isae. = *Isaeus*.Luc. = *Lucian*.

Herm(otimus), Marin(orum dialogi).

Lycurg. = *Lycurgus*.Lys. = *Lysias*.M. = *Menander*.

Mon(ostichi).

Philem. = *Philemon*.Pind. = *Pindar*.P. = *Plato*.

Alc(ibiades), Ap(ology),

Charm(ides), Cr(ito), Crat(ylus),

Criti(as), Euthyd(emus),

Euthyphr(o), Go(rgias),

Hipp(ias) maj(or), Lach(es),

Lg. = *Leges*, Lys(is), Men(o),

Menex(enus), Par(menides),

Phaed(o), Phaedr(us), Phil(ebus),

Pol(iticus), Prot(agoras),

Rp. = *Republic*, Soph(istes),

Sym(posium), Theaet(etus),

Theag(es), Tim(aeus).

Plut. = *Plutarch*.

Them(istocles), Sol(on).

S. = *Sophocles*.

Aj(ax), Ant(igone), El(ectra),

Oc. = *Oedipus Coloneus*,Ot. = *Oedipus Tyrannus*,

Phil(octetes), Tr(achiniae).

Stob. = *Stobaeus*.

Flor(ilegium).

T. = *Thucydides*.X. = *Xenophon*.

A(nabasis), Ages(ilaus),

C(gropadia), Eq. = *de re equestri*,

H(ellenica), Hier(o), Hipp(archicus),

M(emorabilia), O(economicus),

Ra. = *Respublica Atheniensis*,Rl. = *Respublica Lacedaemonia*,

Sym(posium).

The books of the *Iliad* are designated by Greek capitals (A, B, Γ, etc.); those of the *Odyssey* by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

BATES HALL,

B. P. L.

ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

- ἄ-ω *harm* (ἄασα, ἄσα, ἄασθην) 504 D, 9.
 ἄγα-μαι *admire* (ἡγάσθην, ἡγασάμην) 535, 4.
 ἀγά-ομαι, ἀγαίομαι, 535 D, 4.
 ἀγείρω *collect* (ἡγείρα) 518, 1;
 ἡγερέθονται, ἀγρόμενος, D.
 ἀγινέω = ἄγω, 508 D, 6.
 ἀγ-νύμι *break* (ἄξω, ἔαξα, ἔαγα, ἔαγην) 528, 1.
 ἄγ-ω *lead* (ἄξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην) 508, 6.
 ἀδῆσκει, ἀδηκώς, 363 D.
 ἀείρω *raise* (ἡείρα, ἡερέθονται, ἄωρτο) 518 D, 2.
 ἀέξ-ω = αὔξω, ἀξάνω, 522 D, 3.
 ἄεσα *slept*; see λαύω, 506 D, 7.
 ἄημι *blow* 538 D, 1.
 αἰδέ-ομαι *am ashamed* (αἰδέσομαι, ᾗδεσμαι, ᾗδέσθην) 503, 7; αἰδ-ομαι *ib.*
 αἰνέ-ω *praise* (αἰνέσω, ᾗνεσα, ᾗνεκα, ᾗνημαι, ᾗνέθην) 504, 4.
 αἰνίζομαι, αἰνημι, 504 D, 4.
 αἰ-νυμαι, ἀπ(ο)αίνυμαι *take*, 526 D, 5.
 αἰρέ-ω *seize* (αἰρήσω, εἶλον, ᾗρηκα, -μαι, ᾗρέθην) 539, 1; ἀραίρηκα D.
 αἶρω *lift* (ἄρῶ, ᾗρα, ᾗρηκα, ᾗρμαι, ᾗρθην) 518, 2.
 αἰσθ-άνομαι *perceive* (αἰσθήσομαι, ᾗσθόμην, ᾗσθήμαι) 522, 1; αἰσθ-ομαι, *ib.*
 ἀ-τ-ω *hear* (ᾗτον, ἐπ-ᾗισα) 356 a.
 ἀκαχίζω *pain* (ᾗκαχον, ἀκάχησα) 528 D, 17.
 ἀκέ-ομαι *heal* (ᾗκεσάμην) 503, 8.
 ἀκού-ω *hear* (ἀκούσομαι, ᾗκουσα, ἀκήκοα, ᾗκούσθην) 507, 1.
 ἄλαλκον, ἀλκαθεῖν, 510 D, 1.
 ἀλά-ομαι *wander* (ἀλλάλημαι) 368 D, 389 D b, 497 a.
 ἀλδ-αίνω, -ήσκω, *nourish*, 518 D, 22.
 ἀλείφω *anoint* (ἀλείψω, ᾗλειψα, ἀλήλιφα, -ιμμαι, ᾗλείφθην) 511, 5.
 ἀλέξ-ω *ward off* (ἀλέξομαι, ᾗλεξάμην) 510, 1; ἄλαλκον D.
 ἀλέ-ομαι *or* ἀλεύ-ομαι *avoid* (ᾗλεάμην, ᾗλεύαμην) 512 D, 7; ἀλεείνω *ib.*
 ἀλέ-ω *grind* (ᾗλεσα, ἀλήλε(σ)μαι) 503, 9.
 ἀλ-ῆναι, ἐάλην; see εἶλω, 518 D, 23.
 ἄλθ-ομαι *am healed* (-ήσομαι) 510 D, 20.
 ἀλ-ίσκομαι *am taken* (ἄλώσομαι, ἐάλων *or* ᾗλων, ἐάλωκα *or* ᾗλωκα) 533, 1.
 ἀλιτ-αίνω *sin* (-ᾗμενος, ᾗλιτον) 522 D, 11.
 ἀλλάσσω *change* (ἀλλάξω, ᾗλλαξα, ᾗλλαχα, -γμαι, ᾗλλάγην *or* -χθην) 514, 1.
 ἄλ-λομαι *leap* (ἀλῶμαι, ᾗλάμην) 518, 3; ἄλτο 489 D, 35.
 ἀλυκτάζω *am troubled* (ἀλαλύκτημαι) 368 D.
 ἀλύσχω *avoid* (ἀλύξω, ᾗλυξα) 533, 7; ἄλυσκ-άζω, -άνω, D.
 ἀλφ-άνω *procure* (ᾗλφον) 522 D, 10.
 ἄμαρτ-άνω *err* (ἄμαρτήσομαι, ᾗμαρτον, ᾗμάρτηκα, -ημαι, ᾗμαρτήθην) 522, 2; ᾗμβροτον D.
 ἄμβλ-ίσχω *miscarry* (ᾗμβλωσα, ᾗμβλωκα, -μαι) 533, 3.

ἄμεναι 489 D, 19.

ἀμιλλά-ομαι *contend* (ἡμιλλάθην) 497 a.

ἀμπ-ισχνέομαι, ἀμπ-έχομαι *have on* (ἀμφέξομαι, ἡμισιχνόμεν) 524, 4.

ἀμπ-ίσχω, ἀμπ-έχω *put on* (ἀμφέξω, ἡμισιχνον) 524, 4.

ἀμπλακ-ίσκω *miss* (ἡμπλακον) 533 D, 12.

ἀμύν-ω, ἀμύνάθω *defend* 494.

ἀν-ἀλ-ίσκω, ἀν-ἀλό-ω *spend* (ἀνᾶλώσω, ἀνήλωσα, -κα, -μαι, -θην) 533, 2.

ἀνδάνω *please* 523, 1; ἀδήσω, ἐήνδανον, ἄδον, εὐᾶδον, ἑᾶδα, D.

ἀν-έχ-ομαι *endure* (ἡνειχόμεν) 361 a.

ἀνήνοθε 368 D.

ἀν-οίγ-ω *open* (ἀνοίξω, ἀνέφξα, ἀνέφωγα, ἀνέφωχα, ἀνέφωγμαι, ἀνέφωχθην) 508, 20; ἀν-οίγ-νυμι ib.

ἀν-ορθό-ω *erect* (ἡνῶρθωσα, -ωμαι) 361 a.

ἀνύ-ω, ἀνύτω *accomplish* (ἀνύσω, ἡνυσα, ἡνυκα, ἡνυσμαι) 503, 17; ἄνω D.

ἄνωγ-α *command* (ἄνωχθι; ἡνώγεα, ἡνωγον; ἀνώξω, ἡνώξα) 492 D, 11.

ἀπαφ-ίσκω *deceive* (ἡπαφον, ἡπάφησα) 533 D, 13.

ἀπονοέομαι *despair* (ἀπενοήθην) 497 a.

ἀπό-χρη *suffices* 486; ἀποχρῆ D.

ἄπτω *touch* (ἄψω, ἥψα, ἥμμαι, ἥφθην) 513, 1.

ἄρά-ομαι *pray* (ἄρήμεναι) 535 D, 9.

ἄρ-αρ-ίσκω *fit* (ἦρσα, ἦραρον, ἦρηρα, ἄρμενος) 533 D, 14; ἄραρα ib.

ἄρέ-σκω *please* (ἄρέσω, ἥρεσα, ἡρέσθην) 530, 10.

ἄρήμενος 363 D.

ἄρκέ-ω *suffice* (ἄρκέσω, ἥρκεσα) 503, 10.

ἄρμόξω = ἄρμόττω, 516, 1.

ἄρμόττω *fit* (ἄρμόσω, ἥρμωσα, ἥρμωσμαι, ἥρμόσθην) 516, 1.

ἀρνέ-ομαι *deny* (ἡρνήθην) 497 a.

ἄρ-νυμαι *win* (ἀροῦμαι, ἡρόμην) 528, 2.

ἀρό-ω *plough* (ἥρσα, ἡρόθην) 503, 16.

ἀρπάξω *snatch* (ἀρπάσω, ἥρπασα, ἥρπακα, -σμαι, ἥρπασθην) 517, 1.

ἀρύ-ω or ἀρύτω *draw* (ἥρσα, ἡρύθην) 503, 18.

ἄρχ-ω *rule* (ἄρξω, ἥρξα, ἥργμαι, ἥρχθην) 503, 7.

ἄσα, see ἄάω; ἄσαμεν, see ἰαύω.

ἄσμενος (ἄδ-, ἀνδάνω) 489 D, 46.

αὐξ-άνω, αὐξ-ω *increase* (αὐξήσω, ἡὔξησα, ἡὔξηκα, -μαι, ἡὔξήθην) 522, 3.

ἀπ-αυρά-ω *deprive* (ἀπούρᾱς) 489 D, 20.

ἐπ-αυρ-ίσκομαι *enjoy* (ἐπαυρήσομαι, ἐπ-ῆυρον, -όμην) 533, 4.

ἀφάσσω *feel* (ἤφασα) 516 D, 8.

ἀφύσσω *dip up* (ἀφύξω, ἤφυσα) 517 D, 10.

ἄχθ-ομαι *am vexed* (ἄχθέσομαι, ἡχθέσθην) 510, 2.

ἄχ-νυμαι *am pained* (ἡκαχόμην, ἀκάχημαι, ἀκῆχεμαι), ἀκαχίζω, ἀχέων, ἀχεύων, 528 D, 17.

ἄωρτο (ἄειρω) 518 D, 2.

βαίνω *go* (βήσομαι, ἔβην, βέβηκα) 519, 7; ἔβησα, βέβαιμαι, ἐβάθην ib.

βάλ-λω *throw* (βαλῶ, ἔβαλον, βέβληκα, -μαι, ἐβλήθην) 518, 4; βεβολήατο, ἔβλητο, βλεῖο, D.

βάπτω *dip* (βάψω, ἔβαψα, βέβαιμαι, ἐβάφην) 513, 2.

βά-σκω = βαίνω, 519 D, 7; 530 D, 11.

βαστάξω *carry* (βαστάσω, ἐβάστασα) 517, 2.

βείομαι, βέομαι (βιδώ) 507 D, 2.

βιβάξω *make go* (βιβάσω, βιβῶ) 424.

βιβᾶς, βιβῶν, 519 D, 7; 534 D, 10.

βιβρώσκω *eat* (βέβρωκα, -μαι, ἐβρώθην) 531, 3; βεβρώθω, ἔβρων, D.

βιδό-ω *live* (βιδώσομαι, ἐβίω, -ωσα, βεβίωκα, βεβίωμαι) 507, 2.

ἀνα-βιδώσκομαι *revive* (ἀνεβίων) 531, 1.

βλάπτω *hurt* (βλάψω, ἔβλαψα, βέβλαφα, -μαι, ἐβλάφθην, ἐβλάβην) 513, 3; βλάβεται D.

βλαστ-άνω *sprout* (βλαστήσω, ἔβλαστον, (β)ἐβλάστηκα) 522, 4.

βλέπ-ω *look* (βλέψω, ἔβλεψα) 508, 8.

βλίττω *take honey* (ἐβλισα) 516, 2.

βλώσκω *go* (μολοῦμαι, ἔμολον, μέμβλωκα) 531, 2.

βόλεσθαι (βούλομαι) 510 D, 4.

βόσκω *feed* (βοσκήσω) 510, 3.

βούλ-ομαι *wish* (βουλήσομαι, βεβούλημαι, ἐβουλήθην) 510, 4.

βράσσω *boil* 516, 3.

ἔ-βραχε, -βρόξειε, -βροχεῖς, 508 D, 9.

βρέχ-ω *wet* (ἔβρεξα, βέβρεγμαi, ἐβρέχ-θην) 508, 9.

βρίθ-ω *am heavy* (βρίσω, ἔβρῃσα, βέβρι-θα) 508, 10.

βρῦχ ἄομαι *roar* (βέβρῦχα) 509 D, 18.

βῦ-νέω *stop up* (βῦσω, ἐβῦσα, βέβυσμαι) 524, 1.

Γαμ-έω *wed* (γαμῶ, ἔγημα, γεγάμηκα, -ημαι) 509, 1.

γά-νυμαι *rejoice*, γάων, 525 D, 5.

γέ-γων-α, γεγων-ίσκω, -έω, *shout* 508 D, 30.

γείνομαι *am born* (ἐγεινάμην tr.) 506 D, 1.

γελά-ω *laugh* (γελάσομαι, ἐγέλασα, ἐγελάσθην) 505, 1.

γέν-το 489 D, 37; ἔ-γεν-το 506 D, 1.

γηθέ-ω *rejoice* (γηθήσω, ἐγήθησα, γέγη-θα) 509, 2.

γηρά-σκω *grow old* (γηράσω, ἐγήρῃσα, γεγήρῃκα) 530, 1; γηρά-ω ib.

γί-γνομαι *become* (γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι) 506, 1.

γιγνώσκω *know* (γνώσομαι, ἔγνω, ἔγνω-κα, -σμαι, ἐγνώσθην) 531, 4.

γνάμπ-τω *bend* 513 D, 19.

γοῶ-ω *wail* (ἐγοοῶ) 509 D, 19.

γράφ-ω *write* (γράψω, ἔγραψα, γέγραφα, -μμαι, ἐγράφη) 508, 11.

Δα-, δῆω, δέδαν, δεδάηκα, ἐδάην, 533 D, 8.

δαί-νυμι *feast* (ἔδαισα) 526 D, 6.

δαίομαι *divide* (ἐδασάμην, δέδασται), 520 D, 4.

δαίω *burn* (δέδθα, δάηται) 520 D, 3.

δάκ-νω *bite* (δήξομαι, ἔδακον, δέδηγμαi, ἐδήχθην) 521, 6.

δάμ-νυμι, -νάω *subdue* (ἐδάμην, ἐδαμίτ-θην, ἐδμήθην), δαμάζω, 529 D, 1.

δαρθ-άνω *sleep* (ἐδαρθον, δεδάρθηκα) 522, 5; ἔδραθον D.

δατέομαι *divide* (δατέασθαι) 520 D, 4.

δέ-ατο *seemed* 480 D.

δέδοικα, δέδια *fear* (ἔδεισα) 490 5; δέ-ισομαι, ἔδδισα, D.

δεῖ *oportet* (δεήσει, ἐδέησε) 510, 5 a.

δεί-δι-α, δείδω *fear*, 490 D, 5.

δείκ-νυμι *show* (δείξω, ἔδειξα, δέδειχα-γμαi, ἐδείχθην) 528, 3; δέξω, δεί-δωμαι, δεικανόμαι, δειδίσκομαι, D.

δέμ-ω *build* (ἐδεημα, δέδημαι) 529 D, 1.

δέρκ-ομαι *look* (ἔδρακον, δέδορκα) 508 D, 31.

δέρ-ω, δέρω *flay* (δερώ, ἔδειρα, δέδαρμαι, ἐδάρην) 508, 12.

δεύ-ομαι *lack* (ἐδεύησε, δῶσε) 510 D, 5.

δέχ-ομαι *receive* (δέξομαι, ἐδεξάμην, δέδεγμαi, ἐδέχθην) 499; ἐδέγμην, δέκτο 489 D, 38; δέχεται 363 D.

δέ-ω *bind* (δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην) 504, 1.

δέ-ω *lack* (δεήσω, ἐδέησα, δεδέηκα, -μαι, ἐδέηθην) 510, 5.

δηριά-ομαι *quarrel* (ἐδηρίνθην) 509 D, 20.

διαιτά-ω *live* (διήττησα) 362 b.

δια-λέγ-ομαι *converse* (διελέχθην) 497 a.

διανοέομαι *meditate* (διενοήθην) 497 a.

διδάσκω *teach* (διδάξω, ἐδίδαξα, δεδίδαχα, -γμαi, ἐδιδάχθην) 533, 8.

δίδημι *bind* = δέ-ω, 534, 2.

δι-δρά-σκω *escape* (δράσομαι, ἔδρᾶν, δέ-δρῃκα) 530, 2.

δίδωμι *give* (δῶσω, ἔδωκα, δέδωκα, δέδο-μαι, ἐδόθην) 534, 4.

δίε, δίον 491 D, 5.

δί-ενται, ἐν-δίεσαν, δίωμαι, 538 D, 2.

δίζηναι *seek* (διζήσομαι) 538 D, 3.

διψά-ω *thirst* (διψή, διψήσω) 412.

διώκ-ω *pursue*, διώ-άθω, 494.

δοκέ-ω *seem* (δόω, ἔδοξα, δέδογμαi, ἐδόχθην) 509, 3.

δόσκον (δίδωμι) 534 D, 4.

δουπέ-ω *sound* (ἐγδούπησα) 509 D, 9.

δραμ-οῦμαι, ἔδραμον etc.; see τρέχω, 539, 5.

δρά-ω *do* (δράσω, ἔδρῃσα, δέδρῃκα, δέ-δράμαι, ἐδράσθην) 505, 1.

δύνα-μαι *can* (δυνήσομαι, δεδύνημαι, ἐδυνήθην) 535, 5; 487.

δύνω = δῶω, 507 D, 3.

δύ-ω *enter* (δύσω, ἔδυσα, ἔδυν, δέδεκα, -ύκα, δέδυμαι, ἐδύθην) 507, 3.

ἔδ-ω *permit* (εἶων, εἶακα) 359.

ἐγείρω *rouse* (ἐγερῶ, ἡγείρα, ἡγρόμην, ἐγρήγορα, ἐγήγερμαι, ἡγέρθην) 518, 5; ἔγρω, -ομαι, ib.

ἔδ-ομαι, ἐδήδοκα, see ἐσθίω, 539, 3.

ἔδ-ω *eat*, ἔδ-μεναι 538 D, 9.

ἔζομαι *sit* 517, 7; see καθέζομαι.

ἐθέλ-ω *wish* (ἐθελήσω, ἡθέλησα, ἡθέληκα) 510, 10.

ἐθίζω *accustom* (εἴθισα, εἴθικα) 359.

εἶδον *saw*; see ὀράω, 539, 4.

εἶδ-ώς, εἶδ-έναι (οἶδα) 491.

εἵκ-ω, εἰκάθω *yield*, 494.

εἰκ-ώς, εἰκ-έναι (ἔοικα) 492, 7; εἴκε, εἴκτην etc. D.

εἶλω *press* (ἔλσα, ἔελμαι, ἐάλην, ἐόλει), εἰλέω, εἰλέω, εἶλλω, ἔλλω, 518 D, 23.

εἶμαι, εἶατο (ἔννυμι) 526 D, 1.

εἶμι *am* (ἔσομαι) 537, 1; 478; ἦα, ἔα, ἔον, ἔην, ἦην, ἔοις, ἔσσο etc. 478 D.

εἶμι *go* (ἦα, ἦειν) 536, 1; 477; ἦϊε, ἦε, ἦσαν, (ἐ)ἰσιάμην, 477 D.

εἶνυον (ἔννυμι) 526 D, 1.

εἶπ-ον *said* (ἐρῶ. εἶρηκα, -μαι, ἐρήθη) 539, 8; εἶρω, ἐν(ν)-έπω, ἔνισπον, ἐνίψω, D.

εἶργ-νυμι, εἶργω *shut in* (εἶρξω, εἶρξα, εἶργμαι, εἶρχθην) 528, 4; εἶργω ib.; ἐέργω, ἐέρχατο, εἶργαθον, D.

εἶρ-ομαι = ἔρομαι, 508 D, 14.

εἰρύ-αται, εἰρύτο, εἶρυσθαι, εἰρύσσομαι, etc. 538 D, 6.

εἶρω *say* 539 D, 8.

εἶρω *join* (ἐερμέις) 369 D.

εἶσα (ἔσσαι, ἔσας) 517 D, 7.

εἵσκω, ἴσκω *liken* 533 D, 15.

εἴωθα *am wont* 369; ἔωθα D.

ἐλαύνω *drive*, ἐλῶ, ἤλασα, ἐλήλακα, -μαι, ἤλαθην) 521, 1; ἐλάω ib.

ἐλέγχ-ω *convict* (ἐλήλεγμαι) 368.

ἐλ-εἶν, εἶλον, see αἰρέω, 539, 1.

ἐλεύσομαι, ἐλήλυθα; see ἔρχομαι, 539, 2.

ἐλήλατο, ἐληλέδατο, 521 D, 1; 464 D a.

ἐλθ-εἶν, ἦλθον, see ἔρχομαι, 539, 2.

ἐλίσσω *wind* (εἴλισσον) 359.

ἐλκ-ω *drag* (ἐλξω, εἴλκυσα, εἴλκυκα, εἴλκυσμαι, εἴλκύσθην) 503, 19; ἐλκέω D.

ἐλπ-ω *hope* (ἐολπᾶ) 508 D, 32.

ἐμέ-ω *vomit* (ἤμεσα) 503, 11.

ἐναίρω *slay* (ἦναρον, ἐνήρατι) 518 D, 24.

ἐναντιόδομαι *oppose* (ἦναντιώθην) 497 a.

ἐνεγκ-εἶν, ἤνεγκα, -ον, ἐνήνοχα, ἐνήνεγμαι; see φέρω, 539, 6; ἦνεικα, -ον, D.

ἐνέπω, ἐνέπω, ἐνίσπε(ς), ἐνίψω, ἐνίσπησω; 539 D, 8.

ἐπ-ενήνοθε 368 D.

ἐνθυμέ-ομαι *consider* (ἐνεθυμήθην) 497 a.

ἐνίπ-τω *chide* (ἠνίπαπον, ἐνένιπον) 513 D, 20.

ἐνίσσω (= ἐνίπτω) 515 D, 3.

ἐννοόμαι *consider* (ἐνενοήθην) 497 a.

ἐννυμι, ἀμφι-έννυμι *clothe* (ἀμφιῶ, -έσσομαι, ἡμφίεσα, ἡμφίεσμαι) 526, 1; εἴνυον, ἔσσα, εἶμαι, ἔσται, εἶατο, D.

ἐνοχλέ-ω *annoy* (ἠνώχλησα, -κα) 361 a.

ἔοικα *am like* (ἐώκη, εἰκώς; εἶξω) 492, 7.

ἔοργα, ἔωργα 514 D, 14.

ἐορτάζω *keep festival* (ἐώρταζον) 359 d.

ἐπιμέλομαι *care* (ἐπεμελήθην) 497 a.

ἐπίστα-μαι *understand* (ἐπιστήσομαι, ἡπιστήθην) 535, 6; 487.

ἐπ-ομαι *follow* (ἐψομαι, ἐσπόμην) 508, 13; ἐπ-ω, ἔσπον, σπεῖω, D.

ἔρα-μαι *love* 503, 2; 535, 7.

ἐρά-ω *love* (ἠράσθην) 503, 2.

ἐργάζομαι *work* (εἶργασμαι) 359.

ἔργω = εἶργω, 528 D, 4.

ἔρδω *do* (ἔρξω, ἔρξα) 514, 14; ἔοργα, ἐώργα D.

ἐρεῖδ-ω *lean* (ἐρήρεισμαι, ἐρηρέδατο) 464 D a.

ἐρείκω *rend* (ἤρικον, ἐρήριγμαι) 511 D, 18.

ἐρείπω *overthrow* (ἐρείψω, ἐρείφθην) 511, 6; ἤριπον, ἐρήριπα D.

ἐρέσσω *row* 516, 4; ἤρεσα D.

ἐρεύγομαι *srew* (ἤρυγον), ἐρυγγάνω, 511 D, 19.

ἐρεῦθω *redden*, ἐρυθ-αίνομαι, 511 D, 20

- ἐριδ-αίνω *contend* (-ήσασθαι), ἐριδμαίνω, 522 D, 12.
- ἐρ-ομαι *ask* (ἐρήσομαι, ἡρόμην) 508, 14; εἶρομαι, ἐρέ-ω, -ομαι, -είνω, D.
- ἐρπ-ω, -ύζω *creep* (εἶρπον, εἶρπυσα) 359.
- ἐρῶ-ω *go* (ἐρῶήσω, ἡρῶησα, ἡρῶηκα) 510, 7.
- ἀπό-ερ-σα 431 D c.
- ἐρύκ-ω *hold back* (ἡρύξα) 508, 15; ἡρύκακον, ἐρύκ-άνω, -ανάω, D.
- ἐρῶμαι *preserve*, εἰρύεται, ἐρῶτο, etc. 538 D, 6.
- ἐρύ-ω *draw* (εἶρυσσα, εἶρῶμαι) 504 D, 11.
- ἐρχ-ομαι *go* (ἐλεύσομαι, ἦλθον, ἐλήλυθα) 539, 2; ἦλυθον, ἦνθον, εἰλήλυθα, D.
- ἐρ-ῶ, εἶρηκα, ἐρῶήθην; see εἶπον, 539, 8.
- ἐσθίω *eat* (ἔδομαι, ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, ἡδέσθην) 539, 3; ἔσθω, D.
- ἔσκον (εἰμί) 478 D.
- ἔσπετε 539 D, 8.
- ἐσπόμεν; see ἔπομαι 503, 13.
- ἐσ-σα, ἐσ-ται (ἐννῦμι) 526 D, 1.
- ἔσσαι, ἔσσομαι (ἴζω) 517 D, 7.
- ἐστιά-ω *entertain* (εἰστιάσα, -κα) 359.
- εὖδ-ω *sleep* 510, 8.
- εὐλαβέ-ομαι *beware* (ἡυλαβήθην) 497 a.
- εὕρ-ίσκω *find* (εὕρήσω, ἡῖρον, ἡῖρηκα, -μαι, ἡῖρέθην) 533, 5.
- ἀπ-εχθ-άνουαι *am hated* (-εχθήσομαι, -ηχθόμεν, -ήχθημαι) 522, 6; ἔχθω, -ομαι, ib.
- ἔχ-ω *have* (ἔξω, σχήσω, ἔσχον, ἔσχηκα, -μαι) 508, 16; ἔχωκα, ἐπ-ώχατο, ἔσχεθον, D.
- ἔψ-ω *boil* (ἐψήσω, ἤψησα) 510, 9.
- ἔωμεν (ἄ-ω) 489 D, 19.
- ἄν-έωνται (ἔημι) 476 D.
- Ζά-ω *live* (ζῆ, ἔζη), Ion. ζῶω, 412.
- ζεύγ-νῦμι *yoke* (ζεύξω, ἔξευξα, ἔξευγμαι, ἔζυγην) 528, 5.
- ζέ-ω *boil* (ζέσω, ἔξεσα) 503, 12.
- ζά-ννῦμι *gird* (ἔζωσα, ἔζω(σ)μαι) 527, 1.
- Ἡβᾶ-σκω *come to puberty*, ἡβᾶ-ω (ἡβήσω, ἡβησα, ἡβηκα) 530, 3.
- ἦδη, ἦσμεν etc. (οἶδα) 491; ἡείδη etc. D.
- ἦδ-ομαι *am glad* (ἦσθην, ἦσθήσομαι) 497 a.
- ἦμαι *sit* 537, 2; 483; εἵται, ἔται, 483 D.
- ἦμι *say* (ἦν, ἦ) 535, 2.
- Θάλ-λω *flourish* (τέθηλα) 518, 6; θαλέ-ων, τηλεθάων, D.
- θάπ-τω *bury* (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην) 513, 4.
- θεῖνω *beat* (θενῶ, ἔθενον) 518 D, 25.
- θέλ-ω (θελήσω) = ἐθέλ-ω, 510, 10.
- θέουσι, θέοιτο (τίθημι) 534 D, 1.
- θέρ-ομαι *grow warm* 508, 17; θέρσομαι, θερέω, D.
- θέω *run* (θεύσομαι) 512, 1.
- θηλέ-ω = θάλλω, 518 D, 6.
- θιγγάνω *touch* (θίξομαι, ἔθιγον) 523, 2.
- θλά-ω *bruise* 503, 5.
- θλίβ-ω *press* (θλίψω, ἔθλιψα, ἐθλίφθην) 508, 1.
- θνήσκω *die* (θανοῦμαι, ἔθανον, τέθνηκα) 530, 4.
- θόρ-νυμαι = θρώσκω, 531, 5.
- θράσσω *trouble* (ἔθραξα) 514, 8.
- θραύ-ω *break* (θραύσω, ἔθραυσα, τέθραυ(σ)μαι, ἔθραυσθην) 505, 16.
- θρέξομαι, ἔθρεξα; see τρέχω 539, 5.
- θρέψω, ἔθρεψα; see τρέφω 508, 29.
- θρύπ-τω *weaken* (θρύψω, ἔθρυψα, τέθρυμμαι) 513, 5.
- θρόσκω *leap* (θοροῦμαι, ἔθορον) 531, 5.
- θῦ-νω, θῦ-νέω *rush* (= θῦ-ω), 521 D, 10.
- θύ-ω *sacrifice* (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην) 504, 2.
- θῦω *rush* 521 D, 10.
- ἰά-ομαι *heal* (ἰᾶσάμην, ἰᾶθην) 499.
- ἰαύω *sleep* (ἄεσα, ἄσαμεν) 506 D, 7.
- ιάχ-ω, ἰαχέ-ω *cry*, 508 D, 33.
- ιδ-εῖν, εἶδον; see ὁράω 539, 4.
- ἰδ-μεν, ἴσθι, ἴσᾶσι (οἶδα), 491.
- ιδρύ-ω *seat* (ιδῦθην, ιδρύνθην) 469 D.
- ἴζω *sit* 517, 7; εἴσα, ἐέσσατο D.
- ἴημι *send* (ἴσω, ἦκα, εἵκα, εἶμαι, εἴθην) 534, 3; 476.

ἰκ-άνω, ἴκω 524 D, 2.

ἴκμενος 489 D, 47.

ἰκ-νέομαι come (ἴξομαι, ἰκόμην, ἴγμαι) 524, 2.

ἴλα-μαι propitiate (ἴλῃθι, ἴλαθι) 535 D, 10.

ἴλά-σκομαι propitiate (ἰλάσσομαι, ἰλασάμην, ἰλάσθην) 530, 5; ἰλάομαι, ἴλῃκα D.

ἴλλω roll 518 D, 23.

ἰμάσσω whip (ἴμασα) 513 D, 9.

ἴπταμαι fly 508 D, 23.

ἴσᾱμι 491 D.

ἴσχω, εἴσχω liken, 533 D, 15.

ἴστημι station (στήσω, ἔστησα, ἔστην, ἔστηκα, ἔσταθην) 534, 5.

ἰσχάνω, ἰσχανάω, 506 D, 2.

ἴσχω = ἔχω, 506, 2.

καθέζομαι sit (καθεδούμαι) 517, 7.

καθεύδω sleep (καθευδήσω) 510, 8.

κάθημαι sit 537, 2; 484.

καθίζω sit (καθιῶ, καθίζησομαι, ἐκάθισα or καθῖσα) 517, 7; καθεῖσα D.

καίνυμαι surpass (κέκασμαι) 528 D, 18.

καίνω kill (έκανον) 518, 7.

καίω, κᾶω burn (καύσω, έκαυσα, κέκαυκα, -μαι, ἐκαύθην), 520, 1; έκηα, κέας, ἐκάην D.

καλέ-ω call (καλῶ, ἐκάλεσα, κέεληκα, κέκλημαι, ἐκλήθην) 504, 5.

προ-καλίζομαι, κικλήσκω, 504 D, 5.

καλύπτω cover (καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην) 513, 6.

κάμ-νω am weary (καμοῦμαι, έκαμον, κέκμηκα) 521, 7.

κάμπ-τω bend (κάμψω, έκαμψα, κέκμημαι, ἐκάμφθην) 513, 7.

κανάξαις 528 D, 1.

κεδά-ννυμι, κίδνημι scatter, 525 D, 4.

κεῖ-μαι lie (κείσομαι) 536, 2; 482; κέαται, κέσκετο, κείω, κέω, 482 D.

κείρω shear (κερῶ, έκειρα, κέκαρμαι) 518, 8; έκερσα, ἐκάρην D.

κέκαδον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.

κελαδέ-ω roar (κελάδων) 509 D, 10.

κελεύ-ω bid (κελεύσω, έκέλευσα, κεκέλευκα, -σμαι, έκελείσθην) 505, 18.

κέλ-λω land (κέλσω, έκελσα) 422 b, 431 c.

κέλ-ουαι command (έκεκλόμην) 508 D, 34.

κεντέ-ω goad (κένσαι) 509 D, 11.

κερά-ννυμι mix (έκέρασα, κέκραμαι, έκράθην, έκεράσθην) 525, 1; κεράω, κεραίω D.

κερδαίνω gain (κερδανῶ, έκέρδανα, κεκέρδηκα) 519, 6.

κευθάνω = κεύθω 511 D, 12.

κεύθω hide (κεύσω, έκευσα, κέκευθα) 511, 12.

κεχλαδῶς, -οντας 455 D a.

κήδ-ω trouble (κεκαδήσομαι) 510 D, 21.

κηρύσσω proclaim (κηρύξω, έκήρῡξα, κικήρῡχα, -γμαι, έκηρυχθην) 514, 2.

κιγχάνω reach (κιχήσομαι, έκιχον) 523, 3.

κίδνημι = κεδά-ννυμι, 529 D, 8.

κικλήσκω = καλέω, 530 D, 12.

κί-νυμαι move (έκιον, έκίαθον) 526 D, 4.

κίρνημι, -νῶ (= κερά-ννυμι) 529 D, 2.

κιχ-άνω reach 523 D, 3; έίκηεις, κικήτην, κιχῆναι etc., 538 D, 4.

κίχρημι lend (χρήσω, έχρησα, κέχρηκα, κέχρημαι) 534, 9.

κλάζω weep (κλάγξω, έκλαγξα, κέκλαγγα) 514, 12; έκλαγον, κέκληγώς, D.

κλαίω, κλάω weep (κλαύσομαι, -σοῦμαι, έκλαυσα, κέκλαυμαι) 520, 2.

κλά-ω break (έκλασα, κέκλασμαι, έκλάσθην) 503, 3.

κλεί-ω shut (κλείτω, έκλεισα, κέκλει(σ)-μαι, έκλείσθην) 505, 14.

κλείω, κλέω celebrate, 512 D, 8.

κλέπ-τω steal (κλέψω, έκλεψα, κέκλοφα, κέκλεμμαι, έκλάπην) 513, 8.

κλή-ω shut (κλήσω, έκλησα, κέκληκα, κέκλημαι, έκλήσθην) 505, 14.

κλίνω lean (κλινῶ, έκλίνα, κέκλιναι, έκλίθην, -εκλίην) 519, 1.

κλύω hear (έκλυον, κλῦθι, κέκλυθι, κλύμενος) 512 D, 8.

κναι-ω *scratch* (κνάισω, ἔκναισα, κέκναι-
κα, -σμαι, ἐκναίσθην) 505, 11.
κνά-ω *scrape* (ἐκνήσθην) 505, 2.
κόπ-τω *cut* (κόψω, ἔκοψα, κέκοφα,
-ομαι, ἐκόπην) 513, 9.
κορέ-ννυμι *satiate* (κεκόρεσμαι, ἐκορέσ-
θην) 526, 2; κορέ(σ)ω, κεκορηώς,
κεκόρημαι, D.
κορύσσω *equip* (κεκορυθμένος) 516 D,
10.
κοτέ-ω *am angry* (ἐκότεσα, κεκοτηώς)
504 D, 10,
κράζω *cry* (ἐκραγον, κέκράγα) 514, 13.
κρέμα-μαι *hang* (κρεμίσσεται) 535, 8;
487.
κρεμά-ννυμι *hang* (κρεμῶ, ἐκρέμασα,
ἐκρεμάσθην) 525, 2.
κρήμναμαι (= κρέμα-μαι) 529 D, 3.
κρίζω *creek* (κρίκει, κέκρίγα) 514 D, 20.
κρίνω *judge* (κρινῶ, ἔκρινα, κέκρικα, -μαι,
ἐκρίθην) 519, 2.
κρού-ω *beat* (κρούσω, ἔκρουσα, κέκρουκα,
κέκρου(σ)μαι, ἐκρούσθην) 505, 21.
κρύπτω *hide* (κρύψω, ἔκρυψα, κέκρυμμαι,
ἐκρύφθην, -φην) 513, 10.
κτά-ομαι *acquire* (κέκτημαι) 365 b,
465 a.
κτείνω *kill* (κτενῶ, ἔκτανον, ἀπ-έκτονα)
519, 4; ἔκταν 489, 4.
κτίζω *found* (κτί-μενος) 489 D, 28.
ἀπο-κτίννυμι *kill* 528, 6.
κτυπέ-ω *crash* (ἐκτυπον) 509 D, 12.
κυ-ῖσσομαι *conceive* (ἐκῦσα), κύω, κλέω,
532, 1.
κυλί-ω *on κυλινδῶ roll* (ἐκυλίσσα, κεκύ-
λίσμαι, ἐκυλίσθην) 505, 5.
κυ-νέω *kiss* (ἐκυσσα) 524, 3.
κῦπ-τω *stoop* (κῦψω, ἔκῦψα, κέκῦψα)
513, 11.
κυρέ-ω *happen* (ἐκυρσα), κῦρ-ω, 509, 4.
λαγχάνω *get by lot* (λήξομαι, ἔλαχον,
εἴληχα, -γμαι, ἐλήχθην) 523, 4;
λάξομαι, λέλαχον, λέλογχα D.
λάξομαι *take* 515 D, 5.
λαμβάνω *take* (λήψομαι, ἔλαβον, εἴληφα,
εἴλημμαι, ἐλήφθην) 523, 5; λάμ-
ψομαι, λελάβηκα, D.

λάμπ-ω *shine* (λαμψω, ἔλαμψα, λέλαμπα)
508, 18.
λανθάνω *lie hid* (λήσω, ἔλαθον, λέληθα,
-σμαι) 523, 6; λέλαθον D.
λάσκω *speak* (λακήσσομαι, ἐλάκησα,
ἔλακον, ἐλάῳκα) 533, 9; ληκίω D.
λέγ-ω *gather* (λέξω, ἔλεξα, εἴλεχθαι.
εἴλεγμα, ἐλεγεν) 508, 19 a; ἐλεγ-
μην D.
λέγ-ω *speak* (λέξω, ἔλεξα, εἴρηκα, ἐλέγε-
μαι, ἐλέχθην) 508, 19 b.
λείπω *leave* (λείψω, ἔλιπον, λέλοιπα,
λέλειμμαι, ἐλείφθην) 511, 7.
λεύ-ω *stone* (λεύσω, ἔλευσα, ἐλεύσθην)
505, 19.
λεχ- *lay* (ἔλεκτο, λέχθαι, λέγμενος)
489 D, 40.
λήθω = λανθάνω, 511, 1.
ληθάνω *make forget* 523 D, 6.
ληκέω = λάσκω, 533 D, 9.
λιμπάνω = λείπω 511, 7.
λίσσομαι, λίτ-ομαι *pray*, 516 D, 11.
λιχμά-ω *lick* (λελειχμότες) 509 D,
21.
λού-ω *wash* (ἐλου, λοῦμαι, λόε) 412 b.
λύ-ω *loose* (λύσω, ἔλυσα, ἔλυκα, ἔλυ-
μαι, ἐλύθην) 504, 3; ἐλύμην D.
Μαίνομαι *am mad* (μανοῦμαι, μέμνηα,
ἐμάνην) 518, 11.
μαίνομαι *reach after* (μέμονα, μέμαμεν)
μαιμάω, 520 D, 5; μώμενος ib.
μακ-ών (μηκέομαι) 509 D, 22.
μανθάνω *learn* (μαθήσομαι, ἔμαθον, μεμά-
θηκα) 523, 7.
μάρναμαι *fight* 529 D, 4.
μάρπ-τω *seize* (μέμαρπον, μεμάποιεν)
513 D, 21.
μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.
μάσσω *knead* (μάξω, ἔμαξα, μέμαχα,
-γμαι, ἐμάγην) 514, 3.
μαχέομαι 510 D, 11.
μάχ-ομαι *fight* (μαχοῦμαι, ἐμαχεσάμην,
μεμάχημαι) 510, 11.
μέδ οναι *attend to* (μεδέησομαι, μήδομαι,
510 D, 22.
μεθύ-σκω *intoxicate* (ἐμέθυσα, ἐμεθύσ-
θην), μεθύω, 532, 2.

- μείρομαι *receive part* (ἐμμορε, εἵμαρται) 518 D, 26.
 μέλλω *am about* (μελλί, σω, ἐμέλλησα) 510, 13.
 μέλ-ω *care* (μελήσω, ἐμέλησα, μεμέληκα, -ημαι, ἐμελήθην) 510, 12; μέμηλα, D.
 μέμβλεται (μέλω) 510 D, 12.
 μέμβλωκα (βλώσκω) 531, 2.
 μεμετιμένος (μεθίημι) 476 D.
 μέμονα; see μάλομαι 520 D, 5.
 μέν-ω *remain* (μενῶ, ξμεινα, μεμένηκα) 510, 14.
 μεταμέλομαι *repent* (μετεμελήθην) 497 a.
 μηκά-ομαι *bleat* (μακών, μεμηκώς) 509 D, 22.
 μητιά-ω, μητίομαι *plan*, 509 D, 23.
 μίγ-νυμι, μίσγω *mix* (μίξω, ξμιξα, μέμιγμαι, ἐμίχθην, ἐμίγην) 528, 7; μίκτο D.
 μιμέ-ομαι *imitate* (μεμίμημαι) 499 a.
 μιμνήσκω *remind* (μνήσω, ξμνησα, μέμνημαι, ἐμνήσθην) 530, 6.
 μίμνω = μέν-ω, 506, 3.
 μίσγω = μίγνυμι, 528, 7; 533, 10.
 μολ-εἶν, ξ-μολ-ον (βλώσκω) 531, 2.
 μῶζω *suck* (ἐμῶζησα) 517 D, 9.
 μυκά-ομαι *roar* (ξμυκον, μέμυκα) 509 D, 24.
 μῦ-ω *shut* (ξμυσα, μέμυκα) 504, 6.
 Naίω *dwell* (ξνασσα, ἐνάσθην) 520 D, 6.
 νάσσω *press* (νένασμαι) 517, 3; ξναξα, D.
 νεικέ-ω *quarrel* (ἐνείκεσα) 503 D, 21.
 νέμ-ω *distribute* (νεμῶ, ξνειμα, νενέμηκα, -ημαι, ἐνεμήθην) 510, 15.
 νέομαι *go* 516 D, 12.
 νέω *swim* (νευσοῦμαι, ξνευσα, νένευκα) 512, 2.
 νέ-ω *heap* (νήσω, ξνησα, νένη(σ)μαι) 505, 4.
 νήχ-ω *sicim* 512 D, 2.
 νίζω *wash* (νίψω, ξνιψα, νένιμμαι, ἐνίφθην) 515, 2; νίπτομαι, D.
 νίσσομαι *go* 516 D, 12.
 Ξέ-ω *scrape* (ξξεσα, ξξεσμαι) 503, 13.
 ξῖ-ω *polish* (ξξύσα, ξξύσθην) 505, 9.
- δῶδυσται 368 D.
 ὕζω *smell* (ὀξήσω, ὠξησα) 517, 8; ὕδωδα, D.
 οὔγ-ω *open* (ὠῖξα), οὔγνυμι, 508 D, 20.
 οὔδα κνωω (ἴσσις, εἰδῶς, ῥῆθ) 491.
 οἰδ-άνω, οἰδέω *swell* (ῥῶδησα, ῥῶδηκα) 522, 7.
 οἶκα, οἰκῶς (ξοικα) 492 D, 7.
 οἶνοχοέ-ω *pour wine* (ἐφνοχόει) 359 D.
 οἶ-ομαι, οἶμαι *think* (οἰήσομαι, ῥήθην), 510, 16; οἶ-ω, οἶ-ομαι (ὠίσά-μην, ῥίσθην) D.
 οἶσω, οἶσε etc.; see φέρω 539, 6.
 οἶχ-ομαι *am gone* (οἰχήσομαι) 510, 17; οἰχνέω, παρ-φύχκα, οἶχωκα, D.
 ὀλισθ-άνω *slip* (ὠλισθον) 522, 8.
 ὀλ-λῦμι *destroy* (ὀλῶ, ὠλεσα, ὠλόμην, ὀλώλεκα, ὀλωλα) 528, 8; ὀλέκω, οὐλόμενος, D.
 ὀμ-νυμι *swear* (ὀμοῦμαι, ὠμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὠμό(σ)θην) 528, 9.
 ὀμόργ-νυμι *wipe* (ὀμόρξομαι, ὠμορξα, ὠμόρξθην) 528, 10.
 ὀνίνημι *benefit* (ὀνήσω, ὠνησα, ὠνήμην, ὠνήθην) 534, 6.
 ὀνο-μαι *blame* (ὠνέσάμην, ὠνόσθην) 538 D, 5.
 ὀπνίω *wed* (ὀπύσω) 520 D, 7.
 ὤπωπα, ὤφομαι, ὠφθην; see ὀράω 539, 4.
 ὀρά-ω see ὤφομαι, εἶδον, ἐόρακα or ἐώρακα, ἐώραμαι or ὤμμαι, ὠφθην) 539, 4; ὤπωπα ib.
 ὀργάνω *enrage* (ὠργᾶνα) 431 b.
 ὀρέγ-νυμι, ὀρέγ-ω *reach* (ὀρωρέχεται), 528 D, 19.
 ὀρίνω *rouse* 528 D, 11.
 ὀρ-νυμι *rouse* (ὀρσω, ὠρσα, ὠρρα) 528, 11; ὠρορον, ὠρτο, D.
 ὀρούω *rush* 528 D, 11.
 ὀρύσσω *dig* (ὀρύξω, ὠρυξα, ὀράρυχα, -γμαι, ὠρύχθην) 514, 4.
 ὀρσσομαι *foresee* 515 D, 4.
 ὀσφρ-αίνομαι *smell* (ὀσφρήσομαι, ὠσφρό-μην, ὠσφράνθην) 519, 8.
 οὔρέ-ω *make water* (ξούρησα, -ηκα) 359.
 οὔτά-ω *wound* (οὔτα, οὔτάζω, 507 D, 5.
 ὀφείλω *owe* (ὀφειλί, σω, ὠφείλησα,

- ᾠφελον, ᾠφείλῃκα, ᾠφειλήθην) 518, 12; ᾠφέλλω, D.
- ὀφέλλω *increase* (ὀφέλλειε) 518 D, 12.
- ὀφλ-ισκάνω *incut* (ὀφλήσω, ᾠφλον, ᾠφληκα, -μαι) 522, 9.
- Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.
- παίζω *sport* (παιξοῦμαι, ἔπαισα, πέπαισμαι, 517, 4.
- παί-ω *strike* (παίσω or παιήσω, ἔπαισα, πέπαικα, ἐπαίσθην) 505, 12.
- παλαί-ω *wrestle* (παλαίσω, ἐπάλαισα, ἐπαλαίσθην) 505, 13.
- πάλ-λω *brandish* (ἐπηλα, -πεπαλών) 518 D, 27.
- παμφαίνων, παμφανών, 518 D, 19.
- παροινέ-ω *behave drunken* (ἐπαρόνουν, πεπαρόνῃκα) 562 a.
- πάσσω *sprinkle* (πάσω, ἔπασα, ἐπάσθην) 516, 5.
- πάσχω *suffer* (πέισομαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.
- πατέ-ομαι *eat* (ἐπασάμην, πέπασμαι) 509 D, 13.
- παύ-ω *make cease* (παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυστέος) 505, 17.
- πείθω *persuade* (πέισω, ἔπεισα, πέπειακα, πέποιθα, πέπεισμαι, ἐπέισθην) 511, 8; ἔπιθον *ib.*; πέπιθον, πεπιθήσω, πιθήσω, D.
- πέικω *comb, shear* 509 D, 6.
- πεινά-ω *hunger* (πεινῇ, πεινήσω) 412.
- πείρω *pierce* (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.
- πέισομαι; see πάσχω, 533, 11.
- πεκ-τέω *comb* (ἐπέχθην) 509, 6.
- πελάζω *approach* (πελῶ, πληῖτο, ἐπλάθην); πελάω, πελάθω, πλάθω, πίλναμαι, 514 D, 21.
- πέλ-ομαι *move* (ἐπλόμην), πέλω, 508 D, 35.
- πέμψ-ω *send* (πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην) 508, 21.
- πέπιθον, πεπιθήσω, 511 D, 8.
- πέπληγον (πλήσσω) 514 D, 5.
- πέπνυμαι (πνέω) 512 D, 4.
- πέπρωται, -μένος, 508 D, 37.
- πέρδ-ομαι *redo* (παρδήσομαι, ἔπαρδον, πέπορδα) 508, 22.
- πέρθ-ω *sack* (ἔπραθον) 508 D, 36.
- πέρνημι *sell* (περάω, ἐπέρασα) 529 D, 5.
- πέσσω *cook* (πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην) 515, 1.
- πέταμαι *fly* 508 D, 23.
- πετά-ννυμι *spread* (πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.
- πέτ-ομαι *fly* (πτήσομαι, πετίσομαι, ἐπτόμην) 508, 23.
- πέυθομαι, = πυνθάνομαι, 511, 13.
- πεφιδόμην, -ήσομαι 511 D, 11.
- πέφνον, ἔφεφνον, πέφαμαι, πεφήσομαι 519 D, 9.
- πήγ-νυμι *fix* (πήξω, ἔπηξα, πέπηγα, ἐπάγην) 528, 12; ἔπηκτο D.
- πίλναμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.
- πίμπλημι *fill* (πλήσω, ἔπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.
- πίμπρημι *burn* (πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην) 534, 8.
- πινύ-σκω *make wise* (ἐπίνυσσα) 512 D, 4.
- πι-νω *drink* (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.
- πιπίσκω *give to drink* (πίσω, ἔπισα) 532 D, 3.
- πιπράσκω *sell* (πέπρᾱκα, -μαι, ἐπράθην) 530, 7.
- πίπτω *fall* (πεσοῖμαι, ἔπεσον, πέπτωκα) 506, 4.
- πίτνημι, -νόω (= πετά-ννυμι) 529 D, 7.
- πίτνω *fall* 521, 9.
- πιφάυσκω *declare* 532 D, 4.
- πλάζω *make wander* (ἐπλαγξα, ἐπλάγχθην) 398 b.
- πλάσσω *mould* (ἐπλασα, ἐπλάσμαι, ἐπλάσθην) 516, 6.
- πλέκ-ω *twist* (ἐπλεξα, ἐπλεγμαι, ἐπλάκην) 508, 24.
- πλέω *sail* (πλεύσομαι, -σοῖμαι, ἔπλευσα, ἐπλεύκα, -σμαι) 512, 3.
- ἐκ-πλήγνυσθαι 514, 5.
- πλήθω *am full* (πέπληθα) 534, 7.
- πλήσσω *strike* (πλήξω, ἔπληξα, πέπληγα, -γμαι, ἐπλήγην) 514, 5.

πλύνω *wash* (πλυνῶ, ἐπλύνω, πέπλυμαι, ἐπλύθην) 519, 3.

πλώ-ω, = πλέω, 512 D, 3.

πνέω *blow* (πνεύσομαι, -σοῦμαι, ἐπνευσα, πένευκα) 512, 4.

πνίγ-ω *choke* (πνίξω, ἐπνίξα, πέπνιγμαι, ἐπνίγην) 508, 2.

ποθέ-ω *desire* 504, 8.

ποιπνύ-ω *puff* 574.

πορ-εῖν, ἐ-πορ-ον, πέπρωται, 508 D, 37.

πορφύρ-ω *boil* 574.

ποτά-ομαι *fly* 508 D, 23.

πράσσω *do* (πράξω, ἐπρίξα, πέπρωγα, -χα, -γμαι, ἐπράχθην) 514, 6.

πρήθω *burn* 534 D, 8.

πρίασθαι, ἐπρίαμην; see ωιέομαι, 539, 7.

πρί-ω *saw* (ἐπρίσα, πέπρισμαι, ἐπρίσθην) 505, 6.

προθυμέ-ομαι *am eager* (προθυμήθην) 497 a.

προνοέ-ομαι *foresee* (προνοήθην) 497 a.

πτάρ-νυμαι *sneeze* (πτάρῶ, ἔπτарон) 528, 13.

πτήσσω *crouch* (ἐπτηξα, ἐπτηχα) 514, 7; -πτήτην, πεπτηώς, D.

πίσσω *round* (ἐπιτσα, ἐπτισμαι) 516, 7.

πτύ-ω *spit* (ἐπτυσα) 503, 20.

πτώσσω, = πτήσσω, 514, 7.

πυνθάνομαι *inquire* (πεύσομαι, ἐπυθόμην, πέπυσμαι) 523, 8.

ῥαί-ω *shatter* (ῥαίω, ἐρῥαίσθην) 505 D, 22.

ράπτω *sew* (ράψω, ἐρῥαψα, ἐρῥαμμαι, ἐρῥάφην) 513, 12.

ρέζω *do* (ρέξω, ἐρεξα, ἐρέχθην) 514, 14.

ρέω *flow* (ρέυσομαι, ῥήσσομαι, ἐρῥήκα, ἐρῥήν) 512, 5.

ρήγ-νυμι *break* (ρήξω, ἐρῥήξα, ἐρῥωγα, ἐρῥάγην) 528, 14.

ρίγέ-ω *shudder* (ἐρῥίγα) 509 D, 14.

ρίγδ-ω *am cold* (ρίγῶν, ῥιγφην) 412 a.

ρίπτέ-ω, = ῥίπτω, 509, 7.

ρίπτω *throw* (ρίψω, ἐρῥίψα, ἐρῥίφα, -μμαι, ἐρῥίφθην, ἐρῥίφην) 513, 13.

ρύ-ομαι *preserve* (ρύατο, ῥίσθαι, ἐρῥύ-σάμην) 538 D, 7.

ρύπδ-ω *soil* (ῥερυπωμένος) 365 D.

ῥώ-ννυμι *strengthen* (ἐρῥώσα, ἐρῥώμαι, ἐρῥώσθην) 527, 2.

Σαίρω *sweep* (ῥσηρα, σέσηρα) 518, 14.

σαλπίζω *blow trumpet* (ἐσάλπιγξα) 398 b.

σαδ-ω *save* (ἐσάωσα) 517 D, 5.

σβέ-ννυμι *quench* (σβέσω, σβίσομαι, ἔσβεσα, ἔσβην, ἔσβηκα, ἔσβέσθην) 526, 3.

σέβ-ομαι *revere* (ἐσέφθην) 497 a.

σει-ω *shake* (σείω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσεισθην) 505, 15.

σεύω *drive* (ἔσσενα, ἔσσυμαι, σύτο) 512 D, 9.

σῆπω *make rot* (σῆψω, σέσηπα, ἐσάπην) 511, 2.

σκάπτω *dig* (σκάψω, ἔσκαψα, ἔσκαφα, -μμαι, ἔσκάφην) 513, 14.

σκεδά-ννυμι *scatter* (σκεδῶ, ἐσκεδάσα, ἐσκεδάσμαι, ἐσκεδάσθην) 525, 4.

σκέλ-λω *dry* (ἔσκλην) 518, 15; ἔσκη-λα D.

σκέπ-τομαι, σκοπέ-ω *view* (σκέψομαι, ἐσκεψάμην, ἐσκεμμαι) 513, 15.

σκήπ-τω *protr* (σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην) 513, 16.

σκίδνυμι (= σκεδάννυμι) 529 D, 8.

σκάπ-τω *jeer* (σκάψομαι, ἔσκηψα, ἐσκάφθην) 513, 17.

σμά-ω *wash* (σμή) 412.

σδ-ης, σόη, σδωσι, 517 D, 5.

σπά-ω *draw* (σπάσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην) 503, 4.

σπείρω *sow* (σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην) 518, 16.

σπένδ-ω *pour* (σπέλω, ἔσπεισα, -σμαι) 421 a, 429, 463 c.

ἐν-σπον, ἐ-σπ-ετε, 539 D, 8.

στάσκον (ῥστημι) 534 D, 5.

στείβω *tread* (ἔστειψα, ἐστίβημαι) 511, 9.

στείχω *march* (ῥστιχον) 511, 10.

στέλ-λω *send* (στελῶ, ἔστειλα, ἔσταλκα, ἔστολμαι, ἐστάλην) 518, 17.

στέργ-ω *love* (στέρξω, ἔστερξα, ἔστοργα) 508, 25.

στρ-ίσκω, στερέω *deprive* (στερήσω, ἐστέρησα, ἐστέρηκα, -μαι, ἐστερήθην) 533, 6; στέρομαι *ib.*

στεῦ-ται *threatens*, στεῦ-το, 538 D, 8.

στόρ-νυμι *spread* (στορῶ, ἐστόρεσα) 528, 15.

στρέφ-ω *turn* (στρέψω, ἔστρεψα, ἔστροφαι, ἔστραμαι, ἐστράφη) 508, 26.

στρώ ννυμι *spread* (στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην) 527, 3.

στυγέ-ω *hate* (ἔστυγον) 509 D, 15.

σφάζω or σφάττω *slay* (σφάζω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην) 514, 15.

σφάλλ-ω *trip* (σφαλῶ, ἔσφηλα, ἔσφαλλμαι, ἐσφάλην) 518, 18.

σχεθεῖν, ἔσχεθον, σχήσω; *see* ἔχω, 508, 16.

σῶζω *save* (σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην) 517, 5.

Τα-θῆναι, ἐτάθην, τέτακα; *see* τείνω, 519, 5.

τάμν-ω = τέμνω 521 D, 8.

τανύ-ω *stretch* (ἐτάνυσα, τετάνυσμαι) 519 D, 5.

ταράσσω *trouble* (ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην) 514, 8.

τάσσω *arrange* (τάξω, ἔταξα, τέταχα, τέταγμαi, ἐτάχθην) 514, 9.

ταφ-ῆναι, ἐτάφην; *see* θάπτω, 513, 4.

ταφ-ών, τέθηπα *am amazed*, 511 D, 16.

τείνω *stretch* (τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην) 519, 5.

τεκ-εῖν, ἔτεκον, τέτοκα; *see* τίκτω, 506, 5.

τελέ-ω *finish* (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην) 503, 14.

τέμν-ω = τέμνω 521 D, 8.

τέμνω *cut* (τεμῶ, ἔτεμον, ἔταμον, τέμνηκα, -μαι, ἐτμήθην) 521, 8.

τέρπ-ω *delight* (τέρψω, ἔτερψα, ἐτέρφθην) 508, 27; τεταρπόμην D.

τέρσ-ομαι, τερσαίνω *dry* 508 D, 38.

τεταγών *having seized* 436 D.

τετίημαι *grieve*, τετιῶς 446 D.

τέτμον *attained*, 436 D.

τετραίνω *bore* 506, 6.

τεύχω *make* (τεύξω, ἔτευξα, τέτυγμαi) 511, 14; τέτυκον, -όμην, D.

τήκω *melt* (τήξω, ἔτηξα, τέτηκα, ἐτάκην) 511, 3.

τηλεθῶν *blooming* 518 D, 6.

τίθημι *put* (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην) 534, 1.

τίκτω *bear* (τέξομαι, ἔτεκον, τέτοκα) 506, 5.

τί-νω *pay* (τίσω, ἔτισα, τέτικα, τέτισμαι, ἐτίσθην) 521, 4; τίνυμι D.

τιταίνω *stretch* 519 D, 5.

τιτράω *bore* (ἔτρησα, τέτρημαι) 506, 6.

τιτρώσκω *wound* (τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην) 531, 6; τρώω D.

τιτύσκομαι *aim* 533 D, 16.

τλα-, ἔτλην *endured* 489, 7; τέτληκα 492 D, 10.

τμήγω *cut* (ἔμαγον) 511 D, 17.

τραπ-είομεν (τέρπω) 508 D, 27.

τράπω, τραπέω, = τρέπω, 508 D, 28.

τράφω, = τρέφω, 508 D, 29.

τρέπ-ω *turn* (τρέψω, ἔτρεψα, τέτροφα, τέτραμμαi, ἐτράπη) 508, 28.

τρέφ-ω *nourish* (θρέψω, ἔθρεψα, τέτροφα, τέτραμμαi, ἐτράφη) 508, 29.

τρέχ-ω *run* (δραμοῦμαι, ἔδραυον, δεδράμηκα, -μαι) 539, 5; θρέξομαι, ἔθρεξα *ib.*; τράχω, δέδρομα, D.

τρέ-ω *tremble* (ἔτρεσα) 503, 15.

τρίβ-ω *rub* (τρίψω, ἔτριψα, τέτριφα, τέτριμμαi, ἐτίβην) 508, 3.

τρίζω *squeak* (τέτριγα) 514, 16.

τροπέω, = τρέπω, 508 D, 28.

τρώγω *gnaw* (τρώξομαι, ἔτρωγον, τέτρωγμαi) 511, 4.

τρώω, = τιτρώσκω, 531 D, 6.

τυγχάνω *happen* (τεύξομαι, ἔτυχον, τετύχηκα) 523, 9.

τύπ-τω *strike* (τυπτήσω, ἐτύπη) 513, 18.

τύφ-ω *smoke* (τέθυμαι, ἐτύφη) 508, 4.

ὑπισχνέομαι *promise* (ὑποσχίσομαι, ὑπασχόμην, ὑπέσχημαι) 524, 5.

ῥ-ω *rain* (ῥσω, ῥσα, ῥμαι, ῥσθην) 505, 10.

- φαγ-εἶν, ἔφαγον; see ἐσθίω, 539, 3.
 φαεῖνω *shine* (φάνθην) 518 D, 19.
 φαίνω *show* (φανῶ, ἔφην, πέφαγκα, πέφην, πέφασμαι, ἐφάνην, ἐφάνθην) 518, 19; φάε, πεφήσεται, D.
 φάργνυμι, = φράγνυμι, 528, 16.
 φά-σκω, = φημί, 530, 8.
 δια-φάύσκω, -φώσκω *dawn* 532 D, 4.
 φείδομαι *spare* (φείσομαι, ἐφείσάμην) 511, 11; πεφιδόμην, -ήσομαι, D.
 φέρτε 538 D, 10.
 φέρ-ω *bear* (οἶσω, ἤνεγκον or -κα, ἐν-ήνοχα, ἐνήνεγμαι, ἐνήχθην) 539, 6; ἥνεια D.
 φεύγ-ω *flee* (φεύξομαι or -οῦμαι, ἔφυγον, πέφευγα) 511, 15; πεφυζότες D.
 φημί *say* (φήσω, ἔφησα) 535, 1; 481; ἐφάμην, φάσθαι, etc., 481 D.
 φθά-νω *anticipate* (φθήσομαι or φθάσω, ἔφθασα, ἔφθην) 521, 2.
 φθειρώ *corrupt* (φθερῶ, ἐφθειρα, ἐφθαρκα, -μαι, ἐφθора, ἐφθάρην) 518, 20.
 φθί-νω *perish* (φθίσω, ἐφθισα, ἐφθιμαι) 521, 5; ἐφθίμην, φθινίθω, D.
 φιλέ-ω *love* (ἐφιλάμην) 509 D, 16.
 φιλοτιμέ-ομαι *am ambitious* (ἐφιλοτιμήθην) 497 a.
 φλά-ω *bruise*, = θλά-ω, 503, 5.
 φλέγ-ω, φλεγέθω *blaze*, 494.
 φράγ-νυμι, φράσσω *enclose* (ἔφραξα, πέφραγμαι, ἐφράχθην) 528, 16.
 φράζω *declare* (φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην) 514, 17; ἐπέφραδον D.
 φρίσσω *bristle* (ἐφρίξα, ἐφρίκα) 514, 10.
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 φυλάσσω *guard* (φυλάξω, ἐφύλαξα, πεφύλαχα, -γμαι, ἐφυλάχθην) 514, 11.
 φύρ-ω *mix* (φύρσω aor., πέφυρμαι) 431 D c.
 φύ-ω *produce* (φύσω, ἐφῖσα, ἔφῖν, πέφῦκα) 507, 4.
 Χάζω *make retire* (ἐχασάμην) 514, 18; κέκαδ-ον, -ήσω, D.
 χαίρω *rejoice* (χαίρήσω, κεχαρήκα, -μαι, ἐχάρην) 518, 21; κεχαρόμην, κεχαρηώς, D.
 χαλά-ω *loosen* (ἐχάλασα, ἐχαλάσθην) 503, 6.
 χανδάνω *contain* (χείσουμαι, ἔχαδον) 523 D, 10.
 χά-σκω *gape* (χανοῦμαι, ἔχαιον, κέχηνα) 530, 9.
 χέζω *caco* (χεσοῦμαι, ἔχεσα, κέχοδα, κέχεσμαι) 514, 19.
 χέω *pour* (χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην) 512, 6; χείω, ἔχενα, χύτο, D.
 χό-ω *heap* (χώσω, ἔχωσα, κέχωκα, κέχωσμαι, ἐχώσθην) 505, 8.
 ἔχραισμον, ἐχραίσμησα, 509 D, 17.
 χρά-ομαι *use* (χρηται) 412.
 χράω *give oracle* (χρήσω, ἔχρησα, ἐχρίσθην) 505, 3.
 χρή *oportet* (χρήσει) 535, 3; 486.
 χρί-ω *anoint* (χρίσω, ἔχρισα, κέχρισ(σ)-μαι, ἐχρίσθην) 505, 7.
 χρώζω, χροίζω, χρώ-νυμι *color* (κέχρωσμαι, ἐχρώσθην) 517, 6.
 χύτο (χέω) 512 D, 6.
 Ψά-ω *rub* (ψῆ) 412.
 ψύχ-ω *cool* (ψύξω, ἔψυξα, ἔψυγμαι, ἐψύχθην, ἐψύχην) 508, 5.
 ὠθέ-ω *push* (ώσω, ἔωσα, ἔωσμαι, ἐώσθην) 509, 8.
 ὠνέ-ομαι *buy* (ὠνήσομαι, ἐπριάμην, ἐώνημαι, ἐώνηθην) 539, 7.

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GREEK INDEX.

NOTE.—The references are made in all cases to the *sections*, not the pages, of the Grammar. The letters *f*, placed after the number of a section, show that the same subject extends into the following sections.

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BATES HALL, B. P. L.

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328 a	397	349 D	428 D b	370 D c	409 D c
328, Rem.	397 a	350	446	370 D d	409 D d
328 b	398	350 D	455 D a	370 D e	409 D e
328 D b	398 D	351	449	370 D f	409 D f
328 b, Rem.	398 a	351 D	458 D	370 D g	409 D g
328, note	398 b	352	—	371 a	410 b
328 c	399	352 D	435 D b	371 b	411
328 D c	399 D	353	—	371 c	412
328 d	400	354	375	371 D c	412 D
328 e	401	355	376	371 d	412 a
328 D e	401 D	355 D a	376 D a	371 e	412 b
329	402	355 D b	376 D b	371 D e	—
329 a	402 a	355 D c	473 D	372	420
329 b	402 b and c			372 a	421 a

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
372 D a.....	421 D a	396 b.....	470	403 D, 10.....	534 D, 10
372 b.....	421 b	396 D.....	469 D	404, 1.....	485
372 D b.....	420 D	397 a.....	471 and a	404, 2.....	481
372 c.....	421 c	397 b.....	472 and a	404 D, 2.....	481 D
378.....	422 and a	397 D.....	473 D a	404, 2, Rem. a.....	481, a
378, Exc.....	422 b	398.....	475	404, 3.....	486
378 D.....	422 D	398 D.....	508 D, 12	404 D, 3.....	486 D
374.....	423	399.....	385 and 413	404, 4.....	535, 4 and D
375.....	424	400 a.....	385, 1	404, 5.....	535, 5
375 D.....	424 D	400 D a.....	376 a	404 D, 5.....	535 D, 5
376.....	425	400 b.....	385, 2	404, 6.....	535, 6
377.....	426	400 c.....	385, 4	404 D, 6.....	535 D, 6
377 D.....	426 D	400 d.....	385, 3	404, 7.....	535, 7
378.....	427	400 D d.....	385 D 3	404, 8.....	535, 8
378 D.....	427 D	400 e.....	385, 5	404 D, 9.....	535 D, 9
379.....	495, 496	400 D e.....	385 D, 5	404 D, 10.....	535 D, 10
380.....	433, 434	400 f.....	385, 6	404 D a.....	533 D, 1
380 D.....	433 D b	400 g.....	377	404 D b.....	533 D, 2
381.....	429	400 D g.....	377 D	404 D c.....	533 D, 3
381 D.....	428 D and 430 D	400 h.....	415 and 419	404 D d.....	533 D, 4
382.....	431	400 D h.....	415 D	405, 1.....	477
382, Rem. a.....	431 b	400 i.....	417 and 444	405, 1, Rem. a.....	477 a
382, Rem. b.....	431 b, fin	400 D i.....	444 D	405, 1, Rem. b.....	477 b
382 D.....	431 D, c and d	400 k.....	418 b	405, 1, Rem. c.....	477 c
383.....	435 and a and b	400 m.....	414	405, 1, D.....	477 D
383 D.....	435 D	400 D m.....	414 D	405, 2.....	482
384.....	436 and 437	400 n.....	440	405, 2, Rem. a.....	482 a
384 D.....	436 D	400 D n.....	414 D	405 D, 2.....	482 D
385.....	—	401 b.....	415 b, 443 b, 442	405 D a.....	538 D 6
385 D.....	455 D a	401 D b.....	415 D b	405 D b.....	538 D 7
386.....	446	401 c.....	441	405 D c.....	538 D 8
386 a.....	446 a	401 h.....	419 and a	406, 1.....	478
386 b.....	447 b	401 D h.....	419 D a	406 D, 1.....	478 D
386 c.....	448 a-c	401 i.....	417	406, Rem. a.....	479
386 D.....	446 D	401 k.....	417 a	406 D, Rem. a.....	—
387.....	450	401 D k.....	417 D a	406, Rem. b.....	480
387 a.....	451 a-e	401 l.....	419 b and 418	406, 1, Rem. c.....	480 a
387 D a.....	451 D	401 D l.....	419 D b	406, 2.....	484
387 b.....	452 and a	401 n.....	443 c	406 D, 2.....	483 D
387 D b.....	452 D	401 D n.....	440 D	406, 2 a.....	484 a
388.....	459	402.....	432	406 D, 3.....	538 D, 9
388 D.....	462 D	403, 1.....	476	406 D 4.....	539 D, 6
389.....	460	403, 1, Rem. a.....	476	407.....	—
390.....	461 and a	403 D, 1.....	476 D	407, Rem. a.....	484 a
391.....	463	403, 2.....	534, 1	408.....	489
391 a.....	463 a	403 D 2.....	534 D, 1	408, 1.....	489, 1
391 b.....	463 b	403, 3.....	534, 2	408 D, 1.....	489 D, 1
391 c.....	463 c	403, 4.....	534, 4	408, 2.....	489, 2
392.....	464	403 D, 4.....	534 D, 4	408 D, 2.....	489 D, 2
392, Rem. a.....	464 a	403, 5.....	534, 5	408, 3.....	489, 3
392 D.....	464 D	403 D, 5.....	534 D, 5	408 D, 3.....	489 D, 3
393.....	465	403, 6.....	489, 5, and 534, 6	408, 4.....	489, 4
393, Rem. a.....	465 a	403 D, 6.....	489, 5	408 D, 4.....	489 D, 4
393 D.....	465 D	403, 7.....	534, 7	408, 5.....	489, 6
394.....	466	403 D, 7.....	534 D, 7	408 D, 5.....	489 D, 6
394, Rem a.....	467	403, 7, Rem. a.....	534, 7, a	408, 6.....	489, 7
395.....	468, 473, 474	403, 8.....	534, 8	408 D, 6.....	489 D, 7
395 D.....	473 D and 474 D	403 D, 8.....	534 D, 8	408, 7.....	489, 8
296 a.....	469	403, 9.....	534, 9	408 D, 7.....	489 D, 8

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
403, 8.....	489, 9	409, 8.....	492, 8	420, 2.....	504, 2
403, 9.....	489, 10	409 D, 9.....	492 D, 9	420, 3.....	504, 3
403, 10.....	489, 11	409 D, 10.....	492 D, 10	420 D, 3.....	504 D, 3
403, 11.....	489, 12	409 D, 11.....	492 D, 11	420, 4.....	504, 4
403, 12.....	489, 13	409 D, 12.....	492 D, 12	420 D, 4.....	504 D, 4
403 D, 12.....	489 D, 13	409 D, 13.....	492 D, 13	420, 5.....	504, 5
403, 13.....	489, 14	409 D, 14.....	492 D, 14	420 D, 5.....	504 D, 5
403, 14.....	489, 15	409 D, 15.....	492 D, 15	420, 6.....	504, 6
403 D, 14.....	489 D, 14	409 D, 16.....	492 D, 16	420, 7.....	504, 7
403, 15.....	489, 16	409 D, 17.....	492 D, 17	420, 8.....	504, 8
403, 16.....	489, 17	410 D.....	493	420, 9.....	—
403 D, 16.....	489 D, 17	411 D.....	494	420 D, 10.....	504 D, 9
403, 17.....	489, 18	412 a.....	495	420 D, 11.....	504 D, 10
403 D, 17.....	489 D, 18	412 b.....	496	420 D, 12.....	504 D, 11
403 D, 18.....	489 D, 19	413.....	497 and a	421.....	505
403 D, 19.....	489 D, 20	413, Rem. a.....	497 b	421, 1.....	505, 1
403 D, 20.....	489 D, 21	414.....	498	421, 2.....	505, 2
403 D, 21.....	489 D, 22	415.....	499 and a	421, 3.....	505, 3
403 D, 22.....	489 D, 24	416.....	500	421, 4.....	505, 4
403 D, 23.....	489 D, 25	416, 1.....	500, 1	421, 5.....	505, 4
403 D, 24.....	489 D, 26	416, 1, a.....	500, 1, a	421, 6.....	505, 5
403 D, 25.....	489 D, 27	416, 2.....	500, 2	421, 7.....	505, 6
403 D, 26.....	489 D, 28	416, 3.....	500, 3	421, 8.....	505, 7
403 D, 27.....	489 D, 29	416, 4.....	500, 4	421, 9.....	505, 8
403 D, 28.....	489 D, 30	416, 5.....	500, 5	421, 10.....	505, 9
403 D, 29.....	489 D, 31	416, 6.....	500, 6	421, 11.....	505, 10
403 D, 30.....	489 D, 32	416, 7.....	500, 7	421, 12.....	505, 11
403 D, 31.....	489 D, 33	416, 8.....	500, 8	421, 13.....	505, 12
403 D, 32.....	489 D, 34	417.....	501	421, 14.....	505, 13
403 D, 33.....	489 D, 35	418.....	502	421, 15.....	505, 14
403 D, 34.....	489 D, 36	419.....	503	421 D, 15.....	505 D, 14
403 D, 35.....	489 D, 37	419, a.....	503, a	421, 16.....	505, 14
403 D, 36.....	489 D, 38	419 D, a.....	428 D, a	421, 17.....	505, 15
403 D, 37.....	489 D, 39	419, 1.....	535, 4	421, 18.....	505, 16
403 D, 38.....	489 D, 40	419 D, 1.....	535 D, 4	421, 19.....	505, 17
403 D, 39.....	489 D, 41	419, 2.....	503, 1	421, 20.....	505, 18
403 D, 40.....	489 D, 42	419, 3.....	503, 2	421, 21.....	505, 19
403 D, 41.....	489 D, 43	419, 4.....	503, 5, and D	421, 22.....	505, 20
403 D, 42.....	489 D, 44	419, 5.....	503, 3	421, 23.....	505, 21
403 D, 43.....	489 D, 45	419, 6.....	503, 4	421 D, 24.....	505 D, 22
403 D, 44.....	489 D, 46	419, 7.....	535, 6	422, 1.....	510, 2
403 D, 45.....	489 D, 47	419, 8.....	535, 8	422, 2.....	510, 3
409.....	490	419, 9.....	535, 9	422, 3.....	510, 4
409, 1.....	490, 1	419, 10.....	535, 10	422 D, 3.....	510 D, 4
409 D, 1.....	490 D, 1	419, 11.....	503, 11	422, 4.....	510, 5
403, 2.....	490, 2	419, 12.....	503, 12	422 D, 4.....	510 D, 5
409 D, 2.....	490 D, 2	419, 13.....	503, 13	422, 5.....	510, 6
403, 3.....	490, 3	419, 14.....	503, 14	422, 6.....	510, 7
409 D, 3.....	490 D, 3	419, 15.....	503, 15	422, 7.....	510, 8
409, 4.....	490, 4	419, 16.....	503, 16, and D	422, 8.....	510, 9
409 D, 4.....	490 D, 4	419, 17.....	503, 17	422, 9.....	510, 10
409, 5.....	490, 5	419 D, 17.....	503 D, 17	422, 10.....	510, 11
409, 5, Rem. a.....	—	419, 18.....	503, 18	422 D, 10.....	510 D, 11
409 D, 5.....	490 D, 5	419, 19.....	503, 19	422, 11.....	510, 12
409, 6.....	491	419 D, 19.....	503 D, 19	422 D, 11.....	510 D, 12
409, 6, Rem. a.....	491 a	419, 20.....	503, 20	422, 12.....	510, 13
409 D, 6.....	491 D	419 D, 21.....	503 D, 21	422, 13.....	510, 14
409, 7.....	492, 7	420.....	504	422, 14.....	510, 15
409 D, 7.....	492 D, 7	420, 1.....	504, 1	422, 15.....	510, 16

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
422 D, 15	510 D, 16	424 D, 31	508 D, 31	427, 8.....	513, 7
422, 16.....	510, 17	424 D, 32	508 D, 32	427, 9.....	513, 8
422 D, 16	510 D, 17	424 D, 33	508 D, 33	427, 10.....	513, 9
422, 17.....	510, 18	424 D, 34	508 D, 34	427 D, 10	513 D, 9
422, 18.....	510, 19	424 D, 35	508 D, 35	427, 11.....	513, 10
422 D, 19.....	510 D, 20	424 D, 36	508 D, 36	427, 12.....	513, 11
422 D, 20	510 D, 21	424 D, 37	508 D, 37	427, 13.....	513, 12
422 D, 21	510 D, 22	424 D, 38	508 D, 38	427, 14.....	513, 13
423, 1.....	507, 1	425, 1.....	511, 1	427, 15.....	513, 14
423, 2.....	507, 2	425, 2.....	511, 2	427, 16.....	513, 15
423 D, 2	507 D, 2	425, 3.....	511, 3	427, 17.....	513, 16
423, 3.....	507, 3	425, 4.....	511, 4	427, 18.....	513, 17
423 D, 3	507 D, 3	425, 5.....	511, 5	427, 19.....	513, 18
423, 4.....	507, 4	425, 6.....	511, 6	427 D, 20	513 D, 20
423 D, 4	507 D, 4	425 D, 6.....	—	427 D, 21	513 D, 21
423 D, 5	507 D, 5	425, 7.....	511, 7	428, 1.....	514, 1
424, 1.....	508, 6	425, 8.....	511, 8	428, 2.....	514, 2
424 D, 1	508 D, 6	425 D, 8	511 D, 8	428, 3.....	514, 3
424, 2.....	508, 7	425, 9.....	511, 9	428, 4.....	514, 4
424, 3.....	508, 8	425, 10.....	511, 10	428, 5.....	514, 5
424, 4.....	508, 9	425, 11.....	511, 11	428 D, 5	514 D, 5
424 D, 4	508 D, 9	425 D, 11	511 D, 11	428, 6.....	514, 6
424, 5.....	508, 10	425, 12.....	511 D, 12	428, 7.....	514, 7
424, 6.....	508, 11	425, 13.....	511, 12	428 D, 7	514 D, 7
424, 7.....	508, 12	425 D, 13	511 D, 12	428, 8.....	514, 8
424, 8.....	508, 13	425, 14.....	511, 13	428, 9.....	514, 9
424 D, 8	508 D, 13	425, 15.....	511, 14	428, 10.....	514, 10
424, 9.....	508, 14	425 D, 15	511 D, 14	428 D, 10	514 D, 10
424 D, 9	508 D, 14	425, 16.....	511, 15	428, 11.....	514, 11
424, 10.....	508, 15	425 D, 16	511 D, 15	428, 12.....	514, 12
424 D, 10	508 D, 15	425 D, 17	511 D, 16	428 D, 12	514 D, 12
424, 11.....	508, 16	425 D, 18	511 D, 17	428, 13.....	514, 13
424 D, 11	508 D, 16	425 D, 19	511 D, 18	428, 14.....	514, 14
424, 12.....	508, 17	425 D, 20	511 D, 20	428, 15.....	514, 15
424 D, 12	508 D, 17	426, 1.....	512, 1	428, 16.....	514, 16
424, 13.....	508, 1	426, 2.....	512, 2	428, 17.....	514, 17
424, 14.....	508, 18	426 D, 2	512 D, 2	428 D, 17	514 D, 17
424, 15.....	508, 19	426, 3.....	512, 3	428, 18.....	514, 18
424 D, 15	508 D, 19	426 D, 3	512 D, 3	428 D, 18	514 D, 18
424, 16.....	508, 20	426, 4.....	512, 4	428, 19.....	514, 19
424 D, 16	508 D, 20	426 D, 4	512 D, 4	428 D, 20	514 D, 20
424, 17.....	508, 21	426, 5.....	512, 5	428 D, 21	514 D, 21
424, 18.....	508, 22	426, 6.....	512, 6	429, 1.....	515, 1
424, 19.....	508, 23	426 D, 6	512 D, 6	429, 2.....	515, 2
424, 20.....	508, 24	426 D, 7	512 D, 7	429 D, 3	515 D, 3
424, 21.....	508, 2	426 D, 8	512 D, 8	429 D, 4	515 D, 4
424, 22.....	508, 25	426 D, 9	512 D, 9	429 D, 5	515 D, 5
424, 23.....	508, 26	427	513	430, 1.....	516, 1
424 D, 23.....	508, 26	427, 1.....	513, 1	430, 2.....	516, 2
424, 24.....	508, 27	427 D, 1.....	—	430, 3.....	516, 3
424 D, 24	508 D, 27	427, 2.....	513, 2	430, 4.....	516, 4
424, 25.....	508, 28	427, 3.....	513, 3	430, 5.....	516, 5
424 D, 25	508 D, 28	427 D, 3	513 D, 3	430, 6.....	516, 6
424, 26.....	508, 29	427, 4.....	513 D, 19	430, 7.....	516, 7
424 D, 26	508 D, 29	427, 5.....	513, 4	430 D, 8	516 D, 8
424, 27.....	508, 3	427 D, 5	513 D, 4	430 D, 9	516 D, 9
424, 28.....	508, 4	427, 6.....	513, 5	430 D, 10	516 D, 10
424, 29.....	508, 5	427 D, 6	513 D, 5	430 D, 11	516 D, 11
424 D, 30	508 D, 30	427, 7.....	513, 6	430 D, 12	516 D, 12

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
431, 1.....	517, 1	433 D, 7.....	519 D, 9	438, 1.....	524, 1
431, 2.....	517, 2	434, 1.....	520, 1	438, 2.....	524, 2
431, 3.....	517, 3	434 D, 1.....	520 D, 1	438 D, 2.....	524 D, 2
431, 4.....	517, 4	434, 2.....	520, 2	438, 3.....	524, 3
431, 5.....	517, 5	434 D, 3.....	520 D, 3	438, 4.....	521, 9
431 D, 5.....	517 D, 5	434 D, 4.....	520 D, 4	438, 5.....	524, 4
431, 6.....	517, 7	434 D, 5.....	520 D, 5	438, 6.....	524, 5
431 D, 6.....	517 D, 7	434 D, 6.....	520 D, 6	439, 1.....	525, 1
431, 7.....	517 D, 9	434 D, 7.....	520 D, 7	439 D, 1.....	525 D, 1
431, 8.....	517, 8	435, 1.....	519, 7	439, 2.....	525, 2
431 D, 9.....	517 D, 10	435 D, 1.....	519 D, 7	439, 3.....	525, 3
432, 1.....	518, 1	435, 2.....	521, 1	439, 4.....	525, 4
432 D, 1.....	518 D, 1	435 D, 2.....	521 D, 1	439 D, 4.....	525 D, 4
432, 2.....	518, 2	435, 3.....	521, 2	439 D, 5.....	525 D, 5
432 D, 2.....	518 D, 2	435, 4.....	521, 3	440, 1.....	526, 1
432, 3.....	518, 3	435, 5.....	521, 4	440 D, 1.....	526 D, 1
432, 4.....	518, 4	435 D, 5.....	521 D, 4	440, 2.....	526, 2
432 D, 4.....	518 D, 4	435, 6.....	521, 5	440 D, 2.....	526 D, 2
432, 5.....	518, 5	435 D, 6.....	521 D, 5	440, 3.....	526, 3
432, 6.....	518, 6	435, 7.....	521, 6	440, 4.....	528, 15
432 D, 6.....	518 D, 6	435, 8.....	521, 7	440 D, 5.....	526 D, 4
432, 7.....	518, 7	435 D, 8.....	521 D, 7	440 D, 6.....	526 D, 5
432, 8.....	518, 8	435, 9.....	521, 8	440 D, 7.....	526 D, 6
432 D, 8.....	518 D, 8	435 D, 9.....	521 D, 8	441, 1.....	527, 1
432, 9.....	518, 9	435 D, 10.....	521 D, 10	441, 2.....	527, 2
432, 10.....	518, 10	436, 1.....	522, 1	441, 3.....	527, 3
432, 11.....	518, 11	436, 2.....	522, 2	441, 4.....	517, 6
432 D, 11.....	518 D, 11	436 D, 2.....	522 D, 2	442, 1.....	528, 1
432, 12.....	518, 12	436, 3.....	522, 3	442 D, 1.....	528 D, 1
432 D, 12.....	518 D, 12	436, 4.....	522, 4	442, 2.....	528, 2
432, 13.....	518, 13	436, 5.....	522, 5	442, 3.....	528, 3
432, 14.....	518, 14	436 D, 5.....	522 D, 5	442 D, 3.....	528 D, 3
432, 15.....	518, 15	436, 6.....	522, 6	442, 4.....	528, 4
432 D, 15.....	518 D, 15	436, 7.....	523, 3	442 D, 4.....	528 D, 4
432, 16.....	518, 16	436 D, 7.....	523 D, 3	442, 5.....	528, 5
432, 17.....	518, 17	436, 8.....	522, 7	442, 6.....	528, 6
432, 18.....	518, 18	436, 9.....	522, 8	442, 7.....	528, 7
432, 19.....	518, 19	436, 10.....	519, 8	442 D, 7.....	528 D, 7
432 D, 19.....	518 D, 19	436 D, 10.....	519 D, 8	442, 8.....	528, 8
432, 20.....	518, 20	436, 11.....	522, 9	442 D, 8.....	528 D, 8
432 D, 20.....	518 D, 20	436 D, 12.....	518 D, 22	442, 9.....	528, 9
432, 21.....	518, 21	436 D, 13.....	522 D, 11	442, 10.....	528, 10
432 D, 21.....	518 D, 21	436 D, 14.....	522 D, 10	442, 11.....	528, 11
432 D, 22.....	518 D, 23	436 D, 15.....	522 D, 12	442 D, 11.....	528 D, 11
432 D, 23.....	518 D, 24	437, 1.....	523, 1	442, 12.....	528, 12
432 D, 24.....	518 D, 25	437 D, 1.....	523 D, 1	442 D, 12.....	528 D, 12
432 D, 25.....	518 D, 26	437, 2.....	523, 2	442, 13.....	528, 13
432 D, 26.....	518 D, 27	437, 3.....	523, 4	442, 14.....	528, 14
433, 1.....	519, 1	437 D, 3.....	523 D, 4	442, 15.....	528, 16
433 D, 1.....	519 D, 1	437, 4.....	523, 5	442 D, 16.....	528 D, 17
433, 2.....	519, 2	437 D, 4.....	523 D, 5	442 D, 17.....	528 D, 18
433 D, 2.....	519 D, 2	437, 5.....	523, 6	442 D, 18.....	528 D, 19
433, 3.....	519, 3	437 D, 5.....	523 D, 6	443 D.....	529 D
433, 4.....	519, 4	437, 6.....	523, 7	443 D, 1.....	529 D, 1
433 D, 4.....	519 D, 4	437, 7.....	523, 8	443 D, 2.....	529 D, 2
433, 5.....	519, 5	437 D, 7.....	523 D, 8	443 D, 3.....	529 D, 3
433 D, 5.....	519 D, 5	437, 8.....	523, 9	443 D, 4.....	529 D, 4
433, 6.....	519, 6	437 D, 8.....	523 D, 9	443 D, 5.....	529 D, 5
433 D, 6.....	519 D, 6	437 D, 9.....	523 D, 10	443 D, 6.....	529 D, 6

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
443 D, 7	529 D, 7	448, 5	509, 4	455 c	544 c
443 D, 8	529 D, 8	448, 6	509, 5	455 d	544 b
444, 1	530, 1	448, 7	—	455 e	545 d
444, 2	530, 2	448, 8	509 D, 13	456	546
444 D, 2	530 D, 2	448, 9	509, 6	457	548
444, 3	530, 3	448, 10	509, 7	457 a	548 b
444, 4	530, 4	448, 11	509, 8	457 b	—
444, 5	530, 5	448 D, 12	509 D, 9	457 c	548 b
444 D, 5	530 D, 5	448 D, 13	509 D, 10	458	557
444, 6	530, 6	448 D, 14	509 D, 11	458, 1	557, 1
444 D, 6	530 D, 6	448 D, 15	509 D, 12	458 a	557 b
444, 7	530, 7	448 D, 16	509 D, 14	459	550, 557, 2
444 D, 7	529 D, 5	448 D, 17	509 D, 15	459 a	550 a
444, 8	530, 8	448 D, 18	509 D, 16	460 a	551, 1
444, 9	530, 9	448 D, 19	509 D, 17	460 b	551, 2
444, 10	530, 10	448 D, 20	509 D, 18	460 c	552
444 D, 11	530 D, 11	448 D, 21	509 D, 19	461 a	553, 1
444 D, 12	530 D, 12	448 D, 22	509 D, 20	461 b	553, 2
445, 1	531, 1	448 D, 23	509 D, 21	461 b, fin.	553 a
445, 2	531, 2	448 D, 24	509 D, 22	462	554
445, 3	531, 3	448 D, 25	509 D, 23	463 a	561 a
445 D, 3	531 D, 3	448 D, 26	509 D, 24	463 b	561 b
445, 4	531, 4	449	506	463 c	561, 2
445 D, 4	531 D, 4	449, 1	506, 1	464 a	556, 1
445, 5	531, 5	449 D, 1	506 D, 1	464 b	556, 2
445, 6	531, 6	449, 2	506, 2	464 c	556, 3
445 D, 6	531 D, 6	449 D, 2	506 D, 2	464 d	553, 2
446, 1	532 D, 3	449, 3	506, 3	465 a	558, 1 and 2
446, 2	532, 1	449, 4	506, 4	465 b	558, 3
446, 3	532, 2	449 D, 4	506 D, 4	466	559 and a and b
446 D, 4	532 D, 4	449, 5	506, 5	466 a	559 c
447, 1	533, 1	449, 6	506, 6	467 a	560, 1
447, 2	533, 2	449 D, 7	506 D, 7	467 b	560, 2
447, 3	533, 3	450, 1	539, 1	467 c	560, 3
447, 4	533 D, 12	450 D, 1	539 D, 1	468, 1	564
447, 5	533, 4	450, 2	539, 2	468 a	—
447, 6	533, 5	450 D, 2	539 D, 2	468 b	564 a
447, 7	533, 6	450, 3	539, 3	468 c	564 b
447 D, 7	533 D, 6	450 D, 3	539 D, 3	469, 2	565
447, 8	510, 1	450, 4 and a	539, 4	470, 3 and 4	566
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447, 9	533, 7	450, 5	539, 5	471, 6	569
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447, 10	533, 8	450, 6	539, 6	472 a	571, 1
447 D, 10	533 D, 8	450 D, 6	539 D, 6	472 b	571, 2
447, 11	533, 9	450, 7	539, 7	472 c	571, 3
447 D, 11	533 D, 9	450, 7, a	539, 7, a	472 d	571, 4
447, 12	533, 10	450, 8	539, 8	472 e	571, 5
447, 13	533, 11	450, 8, a	539, 8, a	472 f	571, 6
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448, 1	503, 7	454, Rem. a	542 a	473	575
448, 2	509, 1	454, Rem. b	547	473 a	575 a
448 D, 2	509 D	455	544, 545	473 b	575 b and c
448, 3	509, 2	455 a	545 a	474	576
448, 4	509, 3	455 b	545 c	475	578

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
475 a.....	578 c	501.....	626 and a	526 b.....	659
475 b.....	578 a	502 a.....	—	527 a.....	657 a
476.....	579	502 b.....	626 b	527 b.....	—
476 a.....	579 a	502 c.....	—	527 c.....	657 b
476 b.....	579 b	503.....	627	527 d.....	658
477.....	580 and a	504.....	602	527 e.....	657 c
478.....	581	505.....	—	528.....	664 a
479.....	582 a and b, and 583	506.....	—	528 a.....	665
479 a.....	582 c	507.....	—	529.....	659 fin.
480.....	584	508 a.....	611	529 a.....	659 a
480. 1.....	585 and a	508 b.....	612	530.....	660
481, 2.....	586	508 c.....	613	530 a.....	663
482, 3.....	585 b	509 a.....	621 d	530 b.....	661
482, Rem. a.....	587	509 b.....	621 c	530 c.....	660 a
482, Rem. b.....	587 b	509 (a).....	622	531.....	666
482, Rem. c.....	587 a	509 (β).....	730 a	532.....	667
483.....	589	509 c.....	621 b	532 a.....	667 a and b
484.....	590	510.....	996	532 b.....	662
485.....	591, 592	511, a, c, and d.....	606	533.....	668
485 a.....	603 a	511 b.....	606 a	533 a and b.....	668 a
485 b.....	—	511 e.....	615 (1)	534.....	666 c
485 c.....	939	511 f.....	615 (2)	535 a.....	669
486.....	593 and a	511 g.....	615 (3)	535 b.....	670
486 a.....	784, 2	511 h.....	616	536.....	671
486 b.....	938 b	511 i.....	610 a and 617	537.....	672
487.....	594, 595	512 a.....	608 and a	538 a.....	673
488 a.....	594 a	512 b.....	620 a	538 b.....	680
488 b.....	594 b	512 c.....	614 a and 623 b	538 c.....	675
488 c.....	619 and b	512 d.....	628	538 d.....	676
489 a.....	595 a	513 a.....	610	538 e.....	705
489 b.....	595 b	513 b.....	631	539.....	601
489 c.....	—	513 c.....	632 a	540.....	706 b
489 d.....	—	514 and a.....	609	541.....	707
489 e.....	—	514 b.....	609 a	542.....	708
490 and a.....	596	514 c.....	629	543.....	709
490 b.....	596 a	514 d.....	629 a	544.....	710, 711
490 c.....	726	514 e.....	—	544 a.....	712
490 d.....	938 b	515.....	604	544 b.....	712 a
491 a.....	598	516.....	605	544 c.....	712 b
491 b.....	599	517.....	634	544 d.....	712 c
492, a, b, c, e, f, g.....	600	518.....	635	544 e.....	713
492 d.....	666 and a	518 b.....	—	545.....	723
492 h.....	666 b	518 c.....	636	546.....	714
493, a, b, c, d.....	600	518 d.....	637	547 a and b.....	715 a and b
493 c.....	600 a	519.....	638	547 c.....	716 b
493 f.....	600 b	519 b.....	—	547 d.....	716 a
493 g.....	—	520.....	639	548.....	717
494.....	602 d	521.....	272 a, 275 a, 222 c	549, a, b, c.....	718, a, b, c
494 a.....	602 d and Rem.	522.....	617	550, a, b.....	720, a, b
495.....	—	523.....	633	550, Rem. c.....	721
496.....	621 b	524.....	653	551.....	722
497 a.....	603	525 and a.....	654 a and b	552.....	719 and a
497 b.....	604	525 (α).....	654 c	552 a.....	719 b and c
498.....	620	525 (β).....	654 d	553 and a.....	724 and a
499.....	623	525 (γ).....	654 e	554.....	—
500 a.....	624 a and 625 a	525 b.....	655 a and b	555.....	725
500 b.....	624 d and 625 c	525 c.....	655 c	555 a.....	725 c
500 c.....	624 b	525 d.....	655 d	556.....	726
500 d.....	624 c and 625 b	526 a.....	656	556 a.....	726 a

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
556 b.....	726 b	584.....	753	605 a.....	775 a
557.....	727	584 a.....	753 a	606.....	776
558.....	728	584 b.....	753 c	607.....	776
558 a.....	729 c	584 c.....	753 d	607 a.....	777
558 b.....	729 f	584 d.....	753 e	608.....	776
558 c.....	729 g	584 e.....	753 f	609.....	780
558 d.....	729 a	584 f.....	753 g	610.....	781 and a
558 e.....	729 a, Rem.	584 g.....	753 g	610, Rem. a.....	—
558 f.....	729 b	585 h.....	755	611.....	776
558 g.....	729 c	585 i.....	755 a	611 a.....	778
558 h.....	cf. 729 a and Rem.	586 a.....	643 a	612.....	783
558 i.....	729 d	586 b.....	643 b	612 a.....	783 b
558 j.....	729 g, Rem.	586 c.....	755 b	613.....	782
559 a.....	729 e	587 a.....	754 a	614.....	784
559 b.....	—	587 b.....	754 b	615.....	785
559 c.....	730 c	587 c.....	754 c	615 a.....	785 a
559 d.....	730 d	587 d.....	754 d	616.....	786
559 e.....	730 e	587 e.....	754 e	617.....	787
560.....	729 f	587 f.....	754 f	618.....	787
561.....	729 g	588.....	756	618 a.....	788
562.....	729 a and 730 a	589.....	757	619, I-VI.....	789
563.....	cf. 729 a	590 a.....	760 and a	620.....	796
563 a.....	—	590 b.....	748 b	620 a.....	796 a
563 b.....	730 b	591.....	759	620 b.....	796 b
564.....	729 b	592 a.....	761	620 c.....	796 c
565.....	729 c	592 b.....	960	620 d.....	796 c
566.....	cf. 729 a Rem.	593.....	970	620, note.....	796, note
567.....	729 d	594 a.....	762, 1	621.....	722 a
568.....	732 d	594 b.....	762, 2	622.....	793
569.....	731	594 c.....	762, 3	623.....	794
570.....	733	594 d.....	762, 4	623 a.....	794 a
571.....	734	594 e.....	762, 5	623 b.....	794 b
572.....	732	595.....	763	623 c.....	794 c
572, a, b, c, d, e, f, g, h.....	732 a	595 a.....	764, 1	624.....	798
573.....	735	595 b.....	764, 2	624 a.....	798 a
574.....	736	595 c.....	765	624 b.....	798 b
574 a.....	737	595 d.....	765 a	624 c.....	798 c
574 b.....	738	596.....	766	624 d.....	798 d
574 c.....	739	596 a.....	767	625.....	804
574 d.....	740	596 b.....	768	625 a.....	804 a
574 e.....	736	596 c.....	770	625 b.....	804 b
575.....	743	596 d.....	769	625 c.....	804 c
575 a.....	743 b	596 e.....	771	625 d.....	804 d
576.....	742	597.....	767	626, 5.....	} 758
576 a.....	742 c	598.....	768	626, 6.....	
577 a.....	744	598 a.....	768 a	626, 7.....	
577 b.....	745	598 b.....	768 b	626, 8.....	
577, Rem. c.....	739 a	599.....	770	626 a.....	758
578 a.....	746	600.....	769	626 b.....	758
578 b.....	746	601.....	771	626, Rem. r.....	cf. 757
578, Rem. c.....	746 c	601 a.....	771 a	627.....	797
579, a, b, c.....	747	602.....	762, 3	628.....	806
580.....	748	602, 1.....	772	629.....	795, 1
580 a.....	748 a	602 a.....	772 a	630 a.....	795, 2 b
581.....	749	602 b.....	772 c	630 b.....	795, 2 a
581 a.....	741	603.....	773	631.....	800
582.....	750	603 a.....	773 b	631 a.....	800, 1 a and b
582 a.....	750 a	604.....	774	631 b.....	800, 1 c
583.....	751	605.....	775	632.....	800, 2

OLD.	NEW.	OLD.	NEW	OLD.	NEW.
633.....	807, 1	672.....	686	710 a.....	844
634.....	807, 2	673.....	687	710 b.....	845
635.....	792, 1	673 a.....	687 c	710 c.....	911 and 881 c
636.....	792, 2	674.....	688	711.....	846
637, 1.....	791, 2	675.....	675 and 658	712.....	849 and b
633.....	791, 1	675 a.....	689	712 a.....	849 c
639.....	791, 3	675 b.....	691	713.....	850
640.....	799, 2	676.....	692	714.....	851
640 a.....	799, 2 a	677.....	694	715.....	851
640 b.....	799, 2 b	678.....	695	716.....	851
640 c.....	799, 2 d	679.....	696	716 a.....	—
641 a.....	799, 1 a and b	680.....	697	717.....	856
641 b.....	799, 1 c	680 a.....	698	717 a.....	856 and b
641 c.....	799, 1 d	681.....	699 fin.	717 b.....	854
642.....	799, 3	681 a.....	699	718.....	855
643.....	801, 2	681 b.....	699 a	718 a.....	855 b
644.....	801, 1	682.....	700	719.....	865
645 a.....	801, 3 b	683.....	702	719, Rem. a.....	—
645 b.....	801, 3 c	683 a.....	702 b	720.....	866
645 c.....	801, 3 a	683 b.....	703	720 a.....	866, 1
646.....	802, 2	683 c.....	703 a	720 b.....	866, 2
647.....	802, 1	684.....	809	720 c.....	866, 3
648.....	802, 3	684 a.....	810	720 d.....	867
649.....	803, 2	685.....	810 a	720 e.....	868
650.....	803, 1	686.....	cf. 815	721.....	869
651.....	803, 3	687.....	811	721, 1.....	870
652.....	805, 2	688.....	812	721, 1 a.....	870 a-c
653.....	805, 1	688 a.....	812 b	721, 1 b.....	871 and a
653 a.....	805, 1, a and b	689.....	813	722.....	872
653 b.....	805, 1 c	689 a.....	813 a	722 a.....	872 a
654.....	805, 3	689 b.....	815	722 b.....	872 d
655.....	808, 2	690.....	814	722 c.....	872 e
656.....	808, 1	691.....	816	723.....	873
657.....	808, 3	692.....	817	723 a.....	874 and a
658.....	640	693.....	818 and a	723 b.....	874 b
659.....	642	694.....	819	724.....	876
660.....	643	694 a.....	819 a	724 a.....	876 a
660 a.....	644	694 b.....	819 c	724 b.....	876 a
660 b.....	645	694 c.....	819 d	725.....	877
660 c.....	646	694, Rem. d.....	819, Rem.	726.....	878
660 d.....	647	695.....	821	727.....	—
661.....	648	695 a.....	—	728.....	—
662.....	649	696.....	823	729.....	—
663.....	650	696 a.....	823 a	729 a.....	—
664.....	651	696 b.....	851	729 b.....	—
664 a.....	—	697.....	824 a and b	730.....	—
664 b.....	651 a	698.....	827	731.....	—
665 a.....	652 a and b	699.....	828	731 a.....	—
665 b.....	652 c	700.....	838	731 b.....	—
666.....	256	700 a.....	833	732.....	879
667.....	677	701.....	829 ff	733.....	929, 930
668.....	677 a	702.....	832	734.....	928
669 a.....	680, 1	703.....	834	734 a.....	928 a
669 b.....	680, 2 and 3	704.....	835 and a	734 b.....	cf. 932
669 c.....	682	705.....	836 and a	734 c.....	cf. 930, 2
670.....	683	706.....	837	735.....	932, 1
671.....	684	707.....	840	736.....	932, 2
671 a.....	655	708.....	841	736, 1.....	932 b (1)
671 b.....	655 a	709.....	842	737.....	932 b (2)

OLD.	NEW	OLD.	NEW.	OLD.	NEW.
738.....	—	775 a.....	956 a	799 a.....	982 a
739.....	881	775 b.....	940 b	800.....	983
740.....	881 and a	776.....	941	800 a.....	—
740 b.....	—	777.....	944 and a	801.....	984, 985
741.....	882	777 a.....	—	801 a.....	984 a
742.....	884	777 b.....	943	802.....	986
743.....	887	778.....	958	803.....	987
743 a.....	887 a and b	779.....	959	803 a.....	987 a
743 b.....	887 c and 888	780.....	959	803 b.....	987 b
744.....	8889	780 a.....	961	804.....	988
745.....	893 and b	781.....	959	804 a.....	989
745 a.....	893	781 a.....	960	804 b.....	990
746.....	895	782.....	959	805.....	991 and a
746 a.....	895, note a	783.....	964	806 a.....	990
746 b.....	895, note	783 a.....	964 a	806 b.....	992
747.....	894, 1, and 898	783 b.....	964 b	807.....	993
747 a.....	898 c	783, Rem. c.....	—	808 and a.....	994
747 b.....	894 b	784.....	957	809.....	995 a and b
748.....	900 and b	785.....	965	809 a.....	995 c
749.....	932, 2, b and (1)	786.....	966	810.....	996 and a
749 a.....	894, 2	786 a.....	966 a	810 a.....	—
750.....	901	786 b.....	966 b	811.....	997
751.....	902	787 and a.....	967	811 a.....	997 a
752.....	903	788.....	968	812.....	998
753.....	904	788 a.....	cf. 969	813.....	999 and a
754 and a.....	905 and a	789 b.....	969 a	813 a.....	999 b
754 b.....	906	789 c.....	969 b	814.....	1000
755.....	908 and 909	789 d.....	969 c	815.....	1001
756.....	911	789 e.....	969 d	815 a.....	1001 a
756 a.....	886	789 f.....	969 c	816.....	1002
757.....	912-918	789, Rem. g.....	969, Rem.	816 a.....	1002 a
758.....	908 and 920	790.....	970	816 b.....	1002 b
759.....	860	790 a.....	971	817.....	1003
760 a.....	898 c	790 b.....	cf. 971 a	817 a.....	1003 a
760 b.....	—	790 c.....	971 a	817 b.....	1003 b
760 c.....	914 B (2)	790 d.....	971 b	818 and a and b.....	1004
760 d.....	914 c	790 e.....	971 c	818 c and d.....	1005
761.....	914 A	791.....	972	819.....	1006
762.....	938	791 a.....	972 a	820.....	1007
762 a.....	938 a	791 b.....	972 b	821.....	1008 and a
762 b.....	938 b	791 c.....	972 c	822.....	—
763.....	945 and 949	791 d.....	972 d	823.....	1009 and a
764 a.....	946	792.....	973	824 a.....	1010, 1
764 b.....	948	792 a and b.....	973 a	824 b.....	1010, 2
764 c.....	—	793.....	974 and a	825.....	1011
765.....	951	794.....	—	825 a.....	—
766.....	950 fin.	795.....	975	825 b.....	1011 a
767.....	952	795 a.....	976 b	826.....	1012
767 a.....	952 a	795 b.....	976	826 a.....	1012 a
768.....	954	795 c.....	976	826 b.....	1012
769.....	955 and a and b	795 d.....	977	827.....	1013
770.....	953	795 e.....	978	828 a.....	1015 a
771.....	927 and 924	795 f.....	979	828 b.....	1015
772.....	956	796.....	980	828, Rem. c.....	—
773.....	939	796 a.....	980	829.....	1015
773 a.....	939 a	796 b.....	980	829 a.....	1015 b
773 b.....	947	797 and 1.....	981 and a	830.....	1016 and a-c
774 and 1.....	942	798.....	981	831.....	1017
775.....	940	799.....	982	831 a.....	1017 b

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
832.....	1018	858 a.....	1043, 1	875, 1 f.....	1054, 1 f
833.....	1019	858 b.....	1043, 2	875, 1 g.....	1054, 1 g
834.....	1020	859.....	1044 and a	876.....	1054, 2
835.....	1021	859 a.....	1044 b	876, 3.....	1054, 3
835 a.....	1021 a	860, 1.....	1045, 1	876, 4.....	1054, 4
836.....	1022	860, 1 a.....	1045, 1 a	876, 4, a and b..	1054, 4, a and b
837.....	1023	860, 1 b.....	1045, 1 b	876 5.....	1054, 5
837 a.....	1023 a	861.....	1045, 2	876, 6.....	1054, 6
837 b.....	1024	862, 1.....	1046, 1	876, 7.....	1054, 7
838.....	1029	862, 1 a..	1046, 1, a and b	877.....	1055
839.....	1025	862, 1 b.....	1046, 1 c	877, 1.....	1055, 1
840.....	1026	863, 2.....	1046, 2	877, 2.....	1055, 2
841.....	1027	863, 2 a.....	1046, 2 a	877, 3.....	1055, 3
842.....	1028	863, 2 b.....	1046, 2 b	877, 4.....	1055, 4
843.....	1030	863, 2 c.....	1046, 2 c	877, 5.....	1055, 5
844.....	1031	864, 3.....	1047, 1	877, 6.....	1055, 6
845.....	1032	864, 4.....	1047, 2	877, 7.....	1055, 7
846.....	1033	864, 5.....	1047, 3	877, 8.....	1055, 8
847.....	1034	864, 6.....	1047, 4	878.....	1055, 9
847 a.....	1034 a	864, 7.....	1047, 5	879.....	1056
847 b.....	1034 b	864, 8.....	1047, 6	879, 1.....	1056, 1
848.....	1043, 1044	865, 1.....	1048, 1	879, 2.....	1056, 2
848 a.....	287, 719 b	866, 2.....	1048, 2	879, 3.....	1056, 3
848 b.....	—	866, 2 a.....	1048, 2 a	879, 4.....	1056, 4
848 c.....	1035 a	867, 3.....	1048, 3	879, 5.....	1056, 5
848 d.....	1035 b	867, 4.....	1048, 4	879, 6.....	1056, 6
848 e.....	1035 c	867, 5.....	1048, 5	879, Rem. a.....	—
849.....	1036	867, 6.....	1048, 6	880.....	1057
850.....	1037	868, 1.....	1049, 1	881.....	1058
850, 1.....	1037, 1	868, 1 a.....	1049, 1 a	882.....	1059
850, 1 a.....	1037, 1 a	868, 1 b.....	1049, 1 b	883.....	1060
850, 2.....	1037, 2	868, 1, Rem. c..	1049, Rem.	884.....	1061
850, 3.....	1037, 3	868, 2.....	1049, 2	885.....	1062
851.....	1037, 4	869, 1.....	1050, 1	886.....	1063
851 a.....	1037, 4 a	869, 2.....	1050, 2	887.....	1066
851 b.....	1037, 4 b	869, 3.....	1050, 3	888.....	1068
851 c.....	1037, 4 c	870, 4.....	1050, 4	889.....	1072
852, 5.....	1037, 5	870, 4 a.....	1050, 4 a	890.....	1073
852, 6.....	1037, 6	870, 4 b.....	1050, 4 b	891.....	1077
852, 7.....	1037, 7	870, 4 c.....	1050, 4 c	891 a.....	1078 a
852, 8.....	1037, 8	870, 4 d.....	1050, 4 d-f	891 b.....	1078 b
852, 9.....	cf. 113 D	871.....	1051	892.....	1080
852, 10.....	1037, 9	872.....	1052	893.....	1081
852, 11.....	1037, 10	873.....	857-863	894.....	1071
852, 12.....	1037, 10 fin.	873 a.....	note before 857	894, Rem. a.....	1071 b
852, 13.....	1037, 11 and 12	873 b.....	1053	895.....	1076
852, 14.....	1037, 13	874.....	1053, 1	896.....	1079
853.....	1038	874, 1.....	1053, 2	896 a.....	1079 a
853 a.....	1038 a	874, 2 a.....	1053, 2 a	896 b.....	1079 b
853 b.....	1038 a, fin.	874, 3.....	1053, 3	896 c.....	1079 c
854.....	1039	874, 3 b.....	1047, 6	896 d.....	1079 d
855.....	1040	875.....	1054	896, Rem. e....	1079, Rem.
855 a.....	1040 a	875, 1.....	1054, 1	897.....	1074
855 b.....	1040 b	875, 1 a.....	1054, 1 a	897, Rem. a.....	1074 a
856 a.....	1041	875, 1 b.....	1054, 1 b	897, Rem. b.....	1074 b
856 b.....	1042	875, 1 c.....	1054, 1 c	898 a.....	1065
856 c.....	1042 a	875, 1 d.....	1054, 1 d	898 b.....	1065 a
857.....	1042 b	875, 1 e.....	1054, 1 e	898 c.....	1074 b
858.....	1043				

OLD.	NEW	OLD.	NEW.	OLD.	NEW.
898 d	1065 fin.	907 a	1095	917 r	1111 r
898 e	1065 c	907 b	1098	917 s	1111 s
899	1082	907 c	—	918	1112
900 a	—	908	1099	918 a	—
900 b	—	909 a	1102 a	918 b	1112 a
900 c	1085 a	909 b	—	918 c	1112 b
900 d	1085 b	909 c	1102 b	918 d	—
900 e	1085 c	909 d	1102 c	918 e	1112 d
900 f	1085 d	909 e	—	918 f	1112 e
900 g	—	909 f	1102 d	918 g	1112 c
900 h	—	909 g	1102 c	919	1113
900 i	1085 f	909 h	—	919 a	1113 a
900 j	—	909 i	—	919 b	—
900 k	1085 h	909 j	1102 f	919 c	1113 b
900 l	1033	909 k	—	919 d	1113 c
900 m	1084	909 l	1102 g	919 e	—
901 a	1086 a	909 m	—	919 f	1113 d
901 b	1086 b	909 n	—	919 g	—
901 c	1086 c	909 o	—	919 h	—
901 d	—	909 p	—	919 i	—
901 e	1086 d	910	1100	919 j	1113 c
901 f	1086 e	911	1101	920	1114
901 g	1086 f	912	1103	920 a	1114 a
901 h	1086 g	913 a	1104 a	920 b	1114 b
902 a	1083, 1084	913 b	1104 b	920 c	—
902 b	1087	913 c	1104 c	920 d	1114 e
903	1088-1090	913 d	1104 d	920 e	—
904 a	1096 a	913 e	1104 e	920 f	1115 a
904 b	1096 b	913 f	1104 f	920 g	1115 b
904 c	1096 c	913 g	1107	920 h	1115 c
904 d	1096 d	914	1105	920 i	1115 d
904 e	1096 e	914 a	1105 a	921	1116
904 f	1096 g	914 b	1105 b	921 a	1116 a
904 g	—	914 c	1105 c	922	1119
904 h	1096 h	914 d	1106	922 a	1119 d
904 i	1091 a-c	915	1107	922 b	—
904 j	1094	916	1108, 1109	922 c	1119 a
904 k	1095	916 a	1110 a	922 d	1119 c
904 l	1096 i	916 b	1110 b	922 e	1119 e
905 a	1097 d	916 c	1110 c	922 f	—
905 b	1097 e	916 d	1110 d	922 g	1119 f
905 c	1097 a	917	1111	922 h	—
905 d	1097 b	917 a	1111 a	922 i	1119 g
905 e	1097 c	917 b	—	923	1119 fin.
995 f	—	917 c	1111 b	923 a	—
905 g	—	917 d	1111 c	924	1120
905 h	1097 f	917 e	1111 d	924 a	1114 d
905 i	—	917 f	1111 e	924 b	1114 c
905 j	1097 j	917 g	1111 f	924 c	—
905 k	1097 k	917 h	1111 g	924 d	1114 f
905 l	1097 g	917 i	1111 h	924 e	1120
905 m	1097 h	917 j	1111 i	924 f	—
905 n	1097 i	917 k	1111 l	924 g	—
905 o	—	917 l	1111 m	925	1121
905 p	1097 l	917 m	1111 n	925 a	1121 a
905 q	—	917 n	—	926 a	1122 c
905 r	—	917 o	1111 o	926 b	—
906	1091	917 p	1111 p	926 c	1122 a
906 a	1094	917 q	1111 q	926 d	1122 b

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
926 e.....	1122 f	927 d	1123 c	928 j.....	1126 t
926 f.....	1122 d	928.....	1125, 1126	928 k.....	—
926 g.....	1122 e	928 a.....	1126 a	928 l.....	1126 g
926 h.....	—	928 b.....	1126 b	928 m.....	1126 h
926 i.....	1122 i	928 c.....	1126 k	928 n.....	1126 i
926 j.....	1122 j	928 d.....	1126 l	928 o.....	1126 j
926 k.....	1122 g	928 e.....	1126 c	928 p.....	1126 o
926 l.....	1122 h	928 f.....	1126 d	928 q.....	1126 p
927 a.....	1123 a	928 g.....	1126 m	928 r.....	1126 q
927 b.....	1123 b	928 h.....	1126 n	929.....	1127
927 c.....	1123 b	928 i.....	1126 e		

BATES HALL,
B. P. L.

THE END

