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GREEK GRAMMAR,

FOR

SCHOOLS AND COLLEGES

BY

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NEW YORK:

D. APPLETON & COMPANY, 90, 92 & 94 GRAND ST.

LONDON: 16 LITTLE BRITAIN.

1871.

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PREFACE.

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 be-

longs. 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 Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea*: 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.

PREFACE

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 followed 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 significance.

tion. 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 the late Professor 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 *Meters 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).

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INTRODUCTION.

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 colonisation over the islands and coasts of the Mediterranean. By the Romans they were called *Grecians* (Graeci). 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 principal dialects:—the Aeolic, spoken in Aëolis, Boeotia, and Thessaly;—the Doric, in Peloponnësus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegæan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But 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 Æpic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) 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 Ionia about 400 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, Δαρυοί, 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 further 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 Test., and in the LXX., or Septuagint version of the Old Test. 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 *Lat. 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),—*καὶ* for *καὶ τὰ λοιπὰ* (*Lat. et cetera*). Other abbreviations will explain themselves.

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ALPHABET.

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PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
A	α	*Αλφα	Alpha	a
B	β	Βῆτα	Beta	b
Γ	γ	Γάμμα	Gamma	g
Δ	δ	Δέλτα	Delta	d
E	ε	*Ε ψιλόν	Epsilon	ē
Z	ζ	Ζῆτα	Zeta	z
H	η	*Ητα	Eta	ē
Θ	θ θ	Θῆτα	Theta	th
I	ι	*Ιῶτα	Iota	i
K	κ	Κάππα	Kappa	o
Λ	λ	Λάμβδα	Lambda	l
M	μ	Μῦ	Mu	m
N	ν	Νῦ	Nu	n
Ξ	ξ	Ξι	Xi	x
O	ο	*Ο μικρόν	Omicron	ō
Π	π	Πι	Pi	p
P	ρ	*Ρῶ	Rho	r
Σ	σ ς	Σίγμα	Sigma	s
T	τ	Ταῦ	Tau	t
Υ	υ	*Υ ψιλόν	Upsilon	y
Φ	φ	Φι	Phi	ph
X	χ	Χι	Chi	ch
Ψ	ψ	Ψι	Psi	ps
Ω	ω	*Ω μέγα	Omega	ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: *στάρξ faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of *δύς ill* (never used separately), *πρός to*, and *ὀδός way*, is written by some *δυσπρόσodus*, by others *δυσπρόσodus*, *difficult of access*.

REM. b. *Abbreviations*. For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: σ for *ov*, and ς (named *στί or στίγμα*) for *στ*.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

- ✕ 7. The vowels are α , ϵ , η , ι , $\omicron$, ω , υ .
Of these, ϵ , $\omicron$, are always *short*,
 η , ω , always *long*,
 α , ι , υ , short in some words, long in others, and hence called *doubtful* vowels.
- ✕ 8. The short sounds of α , ι , υ , are indicated in the grammar by α , ι , υ ; the long sounds, by α , ι , υ . We have then
the *short* vowels, $\check{\alpha}$, ϵ , $\check{\iota}$, $\omicron$, $\check{\upsilon}$, and
the *long* vowels, $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.
- ✕ 9. The long vowels were sounded as α , ϵ , $\check{\iota}$, $\omicron$, υ , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.
- ✕ 10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α ; *less open* are ϵ , η , $\omicron$, ω ; the *close* vowels are ι , υ . Thus we have
the *open short* vowels, $\check{\alpha}$, ϵ , $\omicron$,
the *open long* vowels, $\bar{\alpha}$, η , ω ,
the *close* vowels, ι , υ .

Diphthongs.

11. The diphthongs (διφθόγγαι *double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,

φ, ψ, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

Of these, φ, ψ, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΑΗΙ = Ὠδιῆι = φδιῆι.

REM. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our*: ευ, οι, υι, not quite like *eu* in *feud*, οι in *foil*, υι in *quit*: ει, ου, still further from *ei* in *height*, *ou* in *youth*; though ου afterwards assumed the latter sound (12 b).

REM. b. In φ, ψ, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long α, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence φ, ψ, were called *improper* diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ηυ, ωυ, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ηυ is always the result of augment (310) or of crasis (68), ωυ of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

αι, ει, οι, αυ, ευ, ου, υι, φ, ψ, η, ω, ι

by æ, ē or ī, œ, au, eu, ū, yī, ā, ē, ō.

Exc. a. For αι, οι, in a few proper names, we have Roman *ai, oi*: Μαία *Maia*, Τροία *Troia* or *Troja*, Αἴας *Aias*. For φ, in a few compounds of φδιῆ *song*, we have *oe*: τραγωδός *tragoedus*.

REM. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 B. C.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

11 D.b. The Ionic has ηυ also in ρηῦς (Hm. Hd.). Att. ραῦς *ship*, and γρηῦς (Hm.) Att. γραῦς *old woman*.—ωυ is scarcely Attic. The New Ionic has it in αῦρος, τῦρος, etc., by crasis for δ αὔρος, τὸ αὔρος (68 D);—also in reflexive pronouns, as ἐαυτοῦ (235 D), which seems to have arisen by crasis from ἐο αὔρος;—further in δαῦμα Att. δαῦμα *wonder*, and words derived from it; though here some deny the diphthong and write δαῦμα or δαμα.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ou* that of *ou* in *your*. For *q*, *η*, *φ*, see 11 b.

REM. c. It appears also that, prior to the same time, *υ* had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *oo*—which the Romans, not having this sound, represented (as they did the sound of *ζ*) by using the Greek letter for the purpose (*υ*=*υ*). The diphthong *υι* underwent a corresponding change. But *υ* at the end of a diphthong retained its earlier sound.

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: *ῥαῖζόντων, προῦπάρχω, βότρυι*.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from *ι* written on the line (11), that the two vowels do not unite as a diphthong. Thus in *αὐτή, ἰχθύι, ληζόμενος*, the vowels are evidently separate (= *αὐτή, ἰχθύι, ληζόμενος*), while in *αὐτή, ἰχθύι, ληζόμενος*, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark *ˆ* placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus *ἵέναι* (pronounced *hí-ēnai*) *to send*.

The *absence* of this sound was also indicated by a mark *˘* placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus *ἰέναι* (pronounced *i-ēnai*) *to go*.

Words beginning with a *diphthong* take the breathings over the *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: *Ὦδῆ = ᾠδή song*.

15. All words which begin with *υ* have the rough breathing. Further, the initial consonant *ρ* always has the rough breathing (thus *ῥ*, Roman *rh*): *ῥήτωρ rhetor orator*.—*ρρ* appears in most editions as *ῖῖ* (Roman *rrh*): *Πύρρος Pyrrhus*; though some write *Πύρρος*.

REM. a. Except in *ῖῖ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: *προ-ἵέναι* (from *πρό+ἵέναι* and from *πρό+ἵέναι*); though the Roman form in some such cases shows an *h*: *ἐνυδρίς enhydrys πολυῖστωρ Polyhistor*.

15 D. The Epic pronouns *ἔμμε, ἔμμι, ἔμμε* (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c, g, s, t*, we give a variety of sounds: the corresponding Greek letters *κ, γ, σ, τ*, had only the sounds which are heard in Eng. *coo, go, so, to*: thus in *Λυκία Lycia*, *Φρυγία Phrygia*, *Μυσία Mysia*, *Βοιωτία Boeotia*. But

Gamma (*γ*) before *κ, γ, χ, or ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἀγκῦρα* Lat. *an-cōra anchor*, *ἐλεγχος* *elenchus proof*.

17. The letters *φ, θ, χ*, seem to have had at first the sounds of *ph, th, ch*, in Eng. *uphill, hothouse, blockhead*. But afterwards they came to sound as in Eng. *graphic, pathos*, and German *machen* (the last being a rough palatal sound no longer heard in English).

REM. a. Every consonant was sounded: thus *κ* was heard in *κράω to scratch*, *κτῆμα possession*, and *φ* in *φθίσις phthisis consumption*. Similarly *ξένος stranger*, *ψάμμος sand*, were pronounced *kēnos, psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels, mutes*, and *double consonants*.

18. The SEMIVOWELS are *λ, μ, ν, ρ, σ*; of which,
σ is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ, *liquids*, from their flowing sound,
μ, ν, *nasals*, being sounded with the nose.

To the semivowels must be added also *γ nasal*, that is, *γ* before *κ, γ, χ, ξ* (16).

19. The MUTES are

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

Those in the same horizontal line are said to be *cognate*, or mutes of the same organ.

20. According to another division, the mutes are

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

Those in the same horizontal line are said to be *co-ordinate*, or mutes of the same order.

REM. a. The *middle* mutes *β, δ, γ*, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from *π, τ, κ, φ, θ, χ*, which are *surd* (hushed

or whispered). Of the latter, ϕ , χ , are called *rough*, aspiratae, on account of the *h* (rough breathing, spiritus asper) contained in them (17); while π , τ , κ , which have no *h*, are called *smooth*.

21. The DOUBLE CONSONANTS are ζ , ξ , ψ ; of which, ψ is written for $\pi\sigma$, and ξ for $\kappa\sigma$.

REM. a. Zeta (ζ) is not written for $\tau\sigma$, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as *dz*; but it is at least very doubtful whether it ever had that sound.

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

	Semivowels.			Mutes.			Double Conso- nants.
	Sibilant.	Liquids.		Smooth.	Middle.	Rough.	
		Nasals.					
Labials			μ	π	β	ϕ	ψ
Linguals	σ	$\lambda, \rho,$	ν	τ	δ	θ	ζ
Palatals			(γ)	κ	γ	χ	ξ

REM. a. σ , ψ , ξ , are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel *F*, named *Fau Vau*,—named also from its form *Digamma* ($\delta\iota\gamma\alpha\mu\mu\alpha$ i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. *f*, but in power to Lat. *v* consonant (*v*), being sounded probably much like Eng. *w*. Thus *ois* *sheep* was originally *ovis* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *ēros* *year* Aeol. *feros*, *idios* *own* Dor. *vidios*. 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:

ἐγρυμ to break, *ἔλεις* in numbers, enough, *ἐλίσκομαι* to be taken, *ἐναξ* lord, *ἀνδρῶν* to be lord, *ἀνδρῶν* to please, *ἀραῖος* slender, *ἄστυ* city, *ἐαρ* (ver) spring, *ἔδρον* bride-gift, *ἔδρος* host, people, *εἰκοσι* twenty (Dor. *ῥικαρι*, Lat. *viginti*), *εἰκα* to yield, *εἰλα* to press, *ἐκτρί* by will of, *ἐκπῶς* father-in-law, *ἐκὼν* willing, *ἐλπομαι* to hope, the pronoun-stem *ἐ* (*ἐο* sui), *ἐπος* word (*εἶπον* I said), *ἔργον* work, (*ἐρῶ* to do), *ἐργῶ* to shut in or out, *ἐρῶν* to go to harm, *ἐρῶν* to draw, *ἐσθῆς* dress, *εἴμα* vest (root *ves*, Lat. *ves-tis*), *ἑσπερος* (vesper) evening, *ἐτῆς* clansman, *ἡδὺς* pleasant, *ἰάχῳ* to cry, root *id* (*ἰδεῖν* videre, *οἶδα* I know), root *ik* (*ἱκελος* and *εἰκελος* like, *εἰκα* I am like, seem), *Ἴλιος* Troy, *ἴσος* equal, *οἶκος* house, *οἶνος* (vinum) wine, *ὄς*, *ῆ*, *ὅν* suus, -a, -um.

REM. a. At the beginning of some words, Hm. has *ε* at times in place of an original *τ*: *ἐέ* him, *εἰκοσι* twenty, *ἐῖση* fem. of *ἴσος* equal.

For effects of the digamma in Hm., see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ᾱ, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γένες) *race*, Gen. γένος for γένεο-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ι, 30) is interchanged with οι: λείπ-ω (stem λιπ) *to leave*, λέ-λοιπ-α *have left*, λοι-πός *left*.—And η is sometimes interchanged with ω: ἀργ-ω *to help*, ἀρω-ός *helper*.

26. ᾠο, αω, interchange with εω: νᾱός and νεός *temple*, μετέωρος (for μετᾱορος) *raised aloft*, τεθνεώς (for τεθνηως, earlier form τεθναως) *dead*.

27. A close and open vowel are much less often interchanged: ἐοῖσι *is*, ἴσσι *be thou*; ἦκω, poet. ἱκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

24 D. DIVERSITY OF VOWELS IN THE DIALECTS. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. γενήης for Att. γενᾱίās *young man*, δῶρηξ for δῶρᾱξ *breast-plate*: so also γενεῇ for γενεᾱ̃ *to birth*, πηῦς for παῦς *ship*.—But not so, when ᾱ arises by contraction, or when ᾱ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμα (for τιμα-ε) *honor thou*, νικᾷ (for νικᾱ-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has ᾱ for η: μεσαμβρία for μεσημβρία *mid-day*, south.)

b. The Doric, on the other hand, has ᾱ for Attic η: Dor. δᾱμος for Att. δήμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, Ἀδᾱνα (found also in Trag.) for Ἀθηνᾱ the goddess *Athena*; so Μούσα for Μοῦσα *a Muse*.—But not so, when η arises from a lengthening of ε: Dor. and Att. τίσσημι (stem θε) *to put*, λιμήν (Gen. λιμέν-ος) *harbor*.

The Attic dramatists in lyric passages use the Dor. ᾱ for η (3 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξείνος for ξένος *stranger*, guest, εἵνεκα (found also in later Att.) for ἔνεκα *on account of*, μόνους for μόνος *alone*, ὄνομα for ὄνομα *name*.—Hm. sometimes lengthens ο to οι: ἡγνόησε for ἡγνόησε *from ἡγνόεω to be ignorant of*; and ᾱ to αι: παρὰ for παρὰ *by, near*.

d. The Dor. sometimes has ω for Att. ου: Μῶσα for Μοῦσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δᾱλος (Theoc.) for δοῦλος *slave*. So ὦν Dor. (and Hd.) for οὖν *therefore*.

25 D. A similar variation of ευ to ου is seen in εἰλήλουδα (Hm.) for ἐλήλουδα *I have come* (stem ελῡδ, lengthened ελευδ, 30). Even in the Attic, we find σπουδή *haste* from σπεύδω *to hasten*.

26 D. So Ion. Ἀτρεΐδευ, originally Ἀτρεΐδᾱο, Att. Ἀτρεΐδου *of Atreides*, Ion. πωλέων, orig. πωλέων, Att. πωλέων *of gates*; Ion. Ποσειδῶν, orig. Ποσειδᾱν, Att. Ποσειδῶν *the god Poseidon*.

poetic *μᾶμος blame*, ἀμύμων *blameless, illustrious*; πόλις *city*, πήχυς *cubit*, Gen. πόλε-ως, πήχε-ως; ὀνίνημι (for ὀν-ορημι) *to benefit*; poetic ἀτιτάλλω (for ατ-ατάλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this, *ᾱ*, *ε*, *ζ*, *ο*, *ῥ*,
become *η* or *ᾱ*, *η*, *ι*, *ω*, *ῡ*.

Thus the verbs τιμάω, φιλέω, φθίνω, δηλόω, φύω (*ῡ*),
make the futures τιμήσω, φιλήσω, φθίσω, δηλώσω, φύσω.

29. After *ε*, *ι*, *ρ*, the lengthened form of *ᾱ* is *ᾱ*, not *η*: thus the verbs *εἰώω to permit*, *ἰάομαι to heal*, *περάω to pass through*, make the futures *εἰάσω, ἰάσομαι, περάσω*.

REM. a. In general, the use of *η* was avoided in the Attic after *ε*, *ι*, *ρ*, and *α* was used instead.

30. The close vowels (*ι*, *υ*) are sometimes lengthened by a prefixed *ε*, giving *ει*, *ευ*, instead of *ι*, *υ*. Thus from the stems *λείπ*, *φύγ*, are formed *λείπω to leave*, *φεύγω to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this, *ᾱ*, *ε*, *ζ*, *ο*, *ῥ*,
become *ᾱ*, *ει*, *ι*, *ου*, *ῡ*.

Thus for ἀπα-ντ-σι, σπε-νδ-σω, γί-γ-νομαι, λυο-ν-σι, ἐπλύν-σ-α,
we have ἀπάσι, σπείσω, γίνομαι, λύουσι, ἐπλύνα.

For an exception in which *α* becomes *η*, see 337: for one in which *ε*, *ο*, become *η*, *ω*, see 156.

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by *clasis* (68) or *elision* (70).^a This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: *ἡγορέη* (for *ἄγορη*) from *ἄγῃρ man*, *εἰαρινός* from *ἔαρ spring*, *ὀβλόμενος* for *ὀλόμενος destroying*, *ὄβρεος, ὄβρεα*, from *ὄρος* (never *ὄβρος*) *mountain*, *ὀφιπέτης* from *πέταλον leaf*, *τιδόμενος* for *τιδέμενος putting*, *δυσάμων* for *δυσάμων from δusaḥs ill-blowing*.—Also, where two long syllables would stand between two short ones: *Ὀλύμπιοι* (for *Ὀλύμπιοι*) of *Olympus*, *εἰλήλουδα* (for *εληλουδα*) *I have come*.

29 D. In the Ionic (Old and New), the combinations *εη*, *ιη*, *ρη*, are not avoided: *ἰτέη* for *ἰτέα willow*, *ἰητρός* for *ἰατρός physician*, *πειρήσομαι* for *πειράσομαι I shall try*.

The Doric, on the other hand, uniformly lengthens *ᾱ* to *ᾱ*: *τιμᾶσῶ* for *τιμήσω I shall honor* (24 D b).

Vowels Contracted.

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

Concurrent vowels are generally contracted, when the first is short and open (ᾱ, ε, ο). Thus,

An open short vowel (ᾱ, ε, ο),

- before a close vowel (ι, υ), forms a diphthong with it ;
- before α, ε, η, goes into the open long ;
- before ο, ω, gives ω.
- But εε gives ει ; εο, οε, οο give ου.

a. ε-ι	ει	πᾶλε-ι	πᾶλει	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πεισῶ-ι	πεισοῖ	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾶ	γέρα-α	γέρα	ε-ω	ω	φιλέ-ωσι	φιλώσι
α-ε	ᾶ	τιμά-ετε	τιμᾶτε	ο-ω	ω	δηλό-ωσι	δηλώσι
α-η	ᾶ	τιμά-ητε	τιμᾶτε	d. ε-ε	ει	φίλε-ε	φίλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γένε-ος	γένους
ε-η	η	φιλέ-ητε	φιλῆτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδύ-α	αἰδῶ	ο-ο	ου	πλύ-ος	πλούς
ο-η	ω	δηλό-ητε	δηλῶτε				

REM. e. ᾶ before ι gives α : γήρα-ι, γήρα (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ᾱ, ε, ι, after a close or long vowel, are absorbed.——ι, when it is thus absorbed in an open long vowel, becomes ι subscript.
——ηο gives ω.

ἰχθύ-ας	ἰχθύς	νη-οδυνος	νώδυνος	ἦρω-α	ἦρω
ῥά-των	ῥάων	τιμή-εντι	τιμῆντι	λά-ϊπτος	λώστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νόος for νοῦς *mind*, τεῖχεα for τεῖχη *walls*, φίλες for φίλης *thou mayst love*, ἀέκων for ἔκων *unwilling*, δοιδή for φιδή *song*.——In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βόσσομαι for βοήσσομαι *from βοῶ to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εον, into ευ (instead of ου): ποιεῦμεν, ποιεῦσι, (from ποιεῖ-ομεν, ποιεῖ-ουσι,) for Att. ποιοῦμεν *we do*, ποιοῦσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, γ: δηη, ἐρῆς, (from δη-α, ἐρᾶ-εις,) for Att. ἐρᾶ *see thou*, ἐρᾶς *thou seest*.

h. The Doric sometimes contracts αω, αω, to ᾶ: Ἀρπειδᾶ, orig. Ἀρπειδᾶω, Att. Ἀρπειδῶν; Ποσειδᾶν (or Ποσειδᾶω); Hm. Ποσειδᾶων, Att. Ποσειδῶν; Δεᾶν, orig. Δεᾶων *dearum*, Att. Δεῶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as *i* subscript.

Exc. a. εοι and οοι give οι.

α-ει	α	τιμά-ει	τιμά̃	η-αί	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμά̃	η-ει	η	τιμή-εις	τιμή̃ς
α-οι	φ	τιμά-οι	τιμά̃	η-οι	φ	μεμνη-οίμην	μεμνή̃μην
α-ου	ω	τιμά-ου	τιμά̃	η-ου	ω	μή οὖν	μῶν
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἰνό-εις	οἰνοῦ̃ς
ε-ει	ει	φιλέ-ει	φιλεῖ̃	ο-ου	ου	δηλό-ου	δηλοῦ̃
ε-η	η	φιλέ-η	φιλεῖ̃	ε-οι	οι	φιλέ-οι	φιλοῖ̃
ε-ου	ου	φιλέ-ου	φιλοῦ̃	ο-οι	οι	δηλό-οι	δηλοῖ̃

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. αει sometimes gives αι instead of α: αἰκῆς *unseemly* from αἰκῆς, αἶρω *to take up* from αἶρω.

b. εαι in the second person singular of verbs gives both η and ει: λύη or λύει from λύεαι.

c. οει and οη, in the second and third persons of verbs in ὄω, give οι: δηλοῖς from δηλόεις and δηλόης.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I. and II.), a short vowel followed by α, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστᾶ (not οσση); ἀργυρέ-αν, ἀργυρᾶν; ἀπλό-η, ἀπλή (not ἀπλω); διπλό-αις, διπλαῖς.—Only in the singular, εα, after any consonant but ρ, is contracted to η: χρυσέ-α, χρυσῇ.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖς, Acc. Pl. εὐγενέ-ας, εὐγενεῖς (not ευγενής); Nom. Pl. μείζονες [μεῖζο-ες] μείζους, Acc. Pl. μείζονας [μεῖζο-ας] μείζους (not μειζός).

Other cases of irregular contraction will be noticed as they occur.

37. *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 *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

*† D. Synizesis is very frequent in Hm., especially after ε: θυρέων *of doors*, χρυσεῖς *golden*, στῆθεα *breasts*, πόλεις *cities*, ὀγδοὺς *eight*, all used as words of two syllables.

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Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped. (*syncōpe*): πατρός (for πατέρος) from πατήρ *father*, ἤλθον (for ἤλθον) from ἔρχομαι *to come*.

39. υ at the end of a stem is often dropped between two vowels: βασιλέων (for βασιλευ-ων) from βασιλεύς *king*, ἀκοή (for ἀκου-ή) *hearing* from ἀκούω *to hear*.

In this case, υ was first changed to the cognate semivowel, the digamma (βασιλεϜων, ακοϜη), which afterwards went out of use (23 D).

REM. a. Similarly, ι is sometimes dropped between two vowels: κάω for καί-ω *to burn*, πλείων for πλεί-ων *more*.

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννία *nine*, κόρη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo*.

REM. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τϛ, κχ, instead of φφ, ϛϛ, χχ: thus Σαφφά, Ἀτϛίς, Βάκκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσω.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σίτος *food* (52). But usually it is the result of euphonic changes described in 58–60. Only in the latter case does it become ττ in the later Attic.

38 D. Syncope is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέκλετο for ἐ-κε-κελ-ετο *he cried*.

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a *semivowel*: ἔλαβε for ἐ-λαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐβννητος for ἐβ-νητος *well-sprung*, ὅσον for ὅσον *quantum*, ὀπίσσω for ὀπίσω *backward*; —less often a *mute*: ἔπικας for ἐπικας *as*, ἔττι for ἔτι *that*, ἔδδεισε 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. (καδδύσαι, δδβάλλειν, etc.), in which a middle mute ϛ found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it: *ῥέω to flow, ῥέει was flowing, κατα-ῥρέων flowing down.*—After a *diphthong*, ρ remains single: *εὐ-ρoos fair-flowing.*

REM. a. In other cases, ῥρ is the later Attic form, for ρσ in the earlier Attic and the other dialects: *κόρρη temple, δάρρος courage*, for *κόρση, δάρσος.*

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ-mute, a π- or κ-mute becomes co-ordinate. Thus,

βτ and φτ become πτ	γτ and χτ become κτ
πδ " φδ " βδ	κδ " χδ " γδ
πζ " βζ " φζ	κζ " χζ " γζ
τέτριπται for τετριβ-ται	λέλεκται for λελεγ-ται
γέγραπται γεγραφ-ται	δέδεκται δεδεχ-ται
γράβδην γραφ-δην	πλέγδην πλεκ-δην
ελείφθην ελειπ-θην	ἐπέχθην επλεκ-θην
ἐτρίφθην ετριβ-θην	ἐλέχθην ελεγ-θην

REM. a. The combinations allowed by this rule (πτ, κτ, βδ, γδ, φζ, χζ) and the double mutes in 40 (ππ, πφ, ττ, τζ, κκ, κχ), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ-mute before another τ-mute is changed to σ.

ῖσσε for ἰδ-τε	πέπεισται for πεπεισ-ται
ῖσσι ἰδ-σι	ἐπείσθην επεισ-θην

But ττ and τζ stand without change, when both letters belong to the stem: *τάττω, Ἄρσις.*

MUTES BEFORE LIQUIDS.

46. Before μ, a π-mute becomes μ;

a κ-mute " γ;
a τ-mute " σ.

λέλειμμαi for λελειπ-μαι	δέδεγμαi for δεδεχ-μαι
τέτριμμαi τετριβ-μαι	πέπασμαi πεπατ-μαι
γέγραμμαi γεγραφ-μαι	ἔψευσμαi εψευδ-μαι
πέπλεγμαi πεπλεκ-μαι	πέπεισμαi πεπεισ-μαι

43 D. In Hm., ρ sometimes remains single, even after a simple vowel: *ῥ-ρεῖα from ῥέζω to do, ῥεῦ-ρoos swift-flowing.*

46 D. In Hm., a final κ-mute or τ-mute in the stem often remains unchanged before μ in the ending: *ἱκ-μενος favoring* (stem *ik*: *ἱκάνω to come*), *ἱκαχ-μένος sharpened* (stem *ak* or *αχ*: Lat. *acuō*), *ὀδ-μή Att. ὀσμή smell* (stem *od*: *ὀσσω to smell*, Lat. *odor*), *ἰσ-μεν Att. ἱσμεν we know* (stem *id*: *οἶδα*), *κεκορυμμένος equipped* (stem *koruδ*: *κορύσσω*).

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-σθην *was cut*, ῥυ-θμός *rhythm* ἰ-σθμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νος (σείβ-ομαι *to revere*), and ἐρεμνός *murky* for ἐρεβ-νος (ἔρεβος *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ);
 a κ-mute forms ξ (= κσ);
 a τ-mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω τριβ-σω	φλόξ φλογ-ς	ελπίσι ελπιδ-σι
γράφω γραφ-σω	βήξ βηχ-ς	ὄρνισι ορνιθ-σι

REM. a. The preposition ἐξ (= εκς) in composition drops ς before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not ἐγβαίνω, ἐκ-στρατεύω *to march out*, not ἐξτρατεύω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ;
 before a palatal becomes γ (nasal);
 before λ, ρ, is assimilated;
 before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπας for εν-πας	συγκαίω for συν-καιω	ἐλλείπω for εν-λειπω
ἐμβαίνω εν-βαινω	συγγενής συν-γενης	συρρέω συν-ρεω
ἐμφανής εν-φανης	συνγχείω συν-χεω	μέλας μελαν-ς
ἐμψυχος εν-ψυχος	ἐγξέω εν-ξεω	κτεῖς κτεν-ς
ἐμμένω εν-μενω		λύουσι λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δοῦς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελάν-σι, λιμέν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened; πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

Exc. a. Adjectives (not participles) in -εις make -εσι, instead of -εισι, in the dative plural: χαρίεις for χαριεντ-σι from χαρίεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ: πέφασμαι for πεφαν-μαι.

47 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποτ-σι for ποτ-σι Att. ποσί *to feet*.

b Before σ in the endings of the perfect middle, ν retains its place. $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$. Similarly we find $\nu\varsigma$ in the nominatives $\epsilon\lambda\mu\nu\varsigma$ *worm*, $\tau\acute{\iota}\rho\nu\nu\varsigma$ *Tiryne*, for $\epsilon\lambda\mu\nu\varsigma\text{-}s$, $\tau\acute{\iota}\rho\nu\nu\varsigma\text{-}s$ (47).

52. In composition,

$\epsilon\nu$ before ρ , σ , retains ν : $\epsilon\nu\text{-}\rho\nu\beta\mu\omicron\varsigma$, $\epsilon\nu\text{-}\sigma\tau\acute{\alpha}\zeta\omega$.

$\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$, before σ , retain ν : $\pi\acute{\alpha}\nu\text{-}\sigma\omicron\phi\omicron\varsigma$;

or change ν to σ : $\pi\alpha\lambda\iota\omicron\text{-}\sigma\upsilon\tau\omicron\varsigma$.

$\sigma\acute{\iota}\nu$, before σ with a vowel, becomes $\sigma\upsilon\text{-}$: $\sigma\upsilon\sigma\text{-}\sigma\acute{\iota}\tau\iota\omicron\nu$;

before σ with a cons., or ζ , becomes $\sigma\nu\text{-}$: $\sigma\acute{\upsilon}\text{-}\sigma\tau\eta\mu\alpha$, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of $\acute{\alpha}\nu\eta\rho$ *man*: $\acute{\alpha}\nu\delta\rho\acute{\omicron\varsigma}$ for $\acute{\alpha}\nu\rho\omicron\varsigma$ for $\acute{\alpha}\nu\epsilon\rho\omicron\varsigma$. Similarly, μ before ρ is strengthened by an inserted β , in $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\alpha$ *mid-day*, *south*, for $\mu\epsilon\sigma\eta\mu(\epsilon)\rho\acute{\iota}\alpha$ from $\mu\acute{\epsilon}\sigma\omicron\varsigma$ and $\acute{\eta}\mu\epsilon\rho\alpha$.

54. Sigma (σ) between two consonants is dropped: $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$ for $\gamma\epsilon\gamma\rho\alpha\phi\sigma\theta\alpha\iota$, $\epsilon\kappa\beta\alpha\acute{\iota}\nu\omega$ for $\epsilon\zeta\text{-}\beta\alpha\iota\nu\omega$ (47 a).

Not so, however, when initial σ is brought by composition between two consonants: $\epsilon\nu\text{-}\sigma\tau\acute{\alpha}\zeta\omega$ not $\epsilon\nu\text{-}\tau\acute{\alpha}\zeta\omega$.

55. When two sigmas are brought together by inflection, one of them is dropped: $\tau\acute{\epsilon}\iota\chi\epsilon\sigma\iota$ for $\tau\epsilon\iota\chi\epsilon\sigma\text{-}\sigma\iota$, $\epsilon\sigma\pi\alpha\sigma\alpha\iota$ for $\epsilon\sigma\pi\alpha\sigma\text{-}\sigma\alpha\iota$.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : $\zeta\acute{\upsilon}\rho\alpha\zeta\epsilon$ *out* for $\zeta\acute{\upsilon}\rho\alpha\sigma\text{-}\delta\epsilon$.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs $\epsilon\iota\mu\iota$ *to be* and $\acute{\eta}\mu\alpha\iota$ *to sit*, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: $\theta\acute{\alpha}\rho\omicron\varsigma$ (43 a) *courage*, also $\theta\rho\acute{\alpha}\sigma\omicron\varsigma$; thus, too,

aorist $\acute{\epsilon}\text{-}\theta\omicron\rho\text{-}\omicron\nu$, present $\theta\rho\acute{\omega}\text{-}\sigma\kappa\omega$; present $\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, perfect $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$;

" $\acute{\epsilon}\text{-}\theta\acute{\alpha}\nu\text{-}\omicron\nu$, " $\zeta\acute{\eta}\eta\text{-}\sigma\kappa\omega$; " $\tau\acute{\epsilon}\mu\text{-}\nu\omega$, " $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$.

In the last four examples the vowel is also lengthened.

53 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : $\mu\acute{\epsilon}\text{-}\mu\beta\lambda\omega\text{-}\kappa\alpha$ *have gone* (from stem $\mu\omicron\lambda$, by transposition $\mu\lambda\omicron$, $\mu\lambda\omega$, 57). At the beginning of a word, μ before ρ or λ becomes β : $\beta\lambda\acute{\omega}\sigma\kappa\omega$ *to go*, from stem $\mu\omicron\lambda$ (cf. $\delta\omicron\phi\acute{\omega}\sigma\kappa\omega$ from stem $\delta\omicron\rho$, 57); $\beta\rho\omicron\tau\acute{\omicron\varsigma}$ *mortal*, from stem $\mu\omicron\rho$, $\mu\omicron\rho\omicron$ (57), Lat. *mor-tu*, *mor-tuus*.

55 D. In Hm., both sigmas are often retained: $\acute{\epsilon}\pi\epsilon\sigma\text{-}\sigma\iota$ Att. $\acute{\epsilon}\pi\epsilon\sigma\iota$ *to words*, $\epsilon\iota\sigma\text{-}\sigma\iota$ Att. $\epsilon\iota$ *thou art*.

56 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: $\mu\epsilon\lambda\acute{\iota}\sigma\delta\omega$ Att. $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ *to make melody*.

57 D. Metathesis is very frequent in Hm.: $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron\varsigma}$ and $\kappa\alpha\rho\epsilon\rho\acute{\omicron\varsigma}$ *powerful*, $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$ = Att. $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$ *most powerful, best*, from $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ *power*; $\acute{\alpha}\tau\alpha\rho\acute{\omicron\varsigma}$ Att. $\acute{\alpha}\tau\rho\acute{\alpha}\pi\acute{\omicron\varsigma}$ *path*, $\tau\rho\alpha\pi\epsilon\lambda\omicron\mu\epsilon\nu$ for $\tau\alpha\rho\pi\epsilon\iota\omicron\mu\epsilon\nu$ (stem $\tau\epsilon\rho\pi$: $\tau\acute{\epsilon}\sigma\tau\omega$ *to delight*): similarly, $\acute{\epsilon}\delta\rho\alpha\kappa\omicron\nu$ from $\delta\acute{\epsilon}\rho\kappa\text{-}\omicron\mu\alpha$ *to see*, $\acute{\epsilon}\tau\rho\alpha\delta\omicron\nu$ from $\tau\epsilon\rho\acute{\alpha}\delta\omega$ *to destroy*.

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CONSONANTS BEFORE I.

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

1. Iota, after *ν* and *ρ*, passes over to the preceding vowel and unites with it by contraction.

χείρων	for	χερ-ιων	τείνω	for	τεν-ιω
δότειρα		δοτερ-ια	κρίνω		κρίν-ιω
μαίνομαι		μάν-ιομαι	σύρω		σῦρ-ιω

REM. a. In like manner we have *-εις*, originally *-εσι*, in the second person singular of verbs: *λύεις* for *λυ-εσι*.

59. 2. Iota, after *λ*, is assimilated.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. alius,
στέλλω		στελ-ιω	ἄλλομαι		ἀλ-ιομαι	Lat. salio.

60. 3. Iota, after *κ*-mutes (less often after *τ*, *θ*), forms with them *σ* (later Attic *ττ*, 41).

ἥσσω	for	ἥκ-ιων	ελάσσω	for	ελαχ-ιων
Θρᾷσσα		Θρακ-ια	Κρησσα		Κρητ-ια
τάσσω		ταγ-ιω	κορύσσω		κορυβ-ιω

For *πίσσω* to *cook* from stem *πεπ*, see 429.

61. 4. Iota, after *δ* (sometimes after *γ*), forms with it *ζ*.

ἐπιζω	for	ελπιδ-ιω	μείζω	for	μεγ-ιων

For *νίζω* to *wash* from stem *νιβ*, see 429.

62. 5. Tau, before *ι*, often passes into *σ*.

δίδωσι,	originally	διδωτί	πλούσιος	for	πλουτιος	from	πλοῦτος
λύουσι	for	λυονσι,	orig. λύντι	στάσις	for	στατις	Lat. statio.

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

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: *ῡς* for *σῡς* Lat. *sus*, *ῶττημι* for *σῶττημι* Lat. *sisto*.

64. 2. Sigma between two vowels is dropped:

Thus *λύη* contracted from *λύειαι* for *λυεσαι*, *λύσαιο* for *λυσαισο*, *γένους* contracted from *γένους* for *γενεσος* Lat. *generis*.

REM. a. Similarly, *ν* in some forms of the comparative is dropped between two vowels: *μείζω* contracted from *μειζοα* for *μείζονα*.

62 D. The Doric often retains the original *τ*: *διδωτι*, *λύντι*, *τό*, *τοί*, *τέ*. Even the older Attic retains it in *τήμερον* and a few other words.

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ASPIRATION REJECTED OR TRANSFERRED.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

✕ a. Reduplications change a rough mute to the cognate smooth: *πέ-φν-κα* for *φε-φν-κα*, *τί-θῆ-μι* for *θι-θῆ-μι*, *ἐ-κε-χῦ-μην* for *ε-χε-χῦ-μην*, Hm. *ἀκ-άχη-μαι* for *αχ-αχη-μαι*.

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

c. The stems *θε*, *θυ*, of *τίθῃμι* to put, *θύω* to offer, become *τε*, *τυ*, before *θη* in the first aorist passive: *ἐ-τέ-θεν*, *ἐ-τύ-θεν*.

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

e. To the same rule we may refer *έχω* to have, hold, for *έ-χω* (future *έξω*) originally *σεχω* (424, 11), and *ισχω* for *ισχω* orig. *σι-σ(ε)χω*.

66. Transfer of aspiration is found in a few stems which begin with *τ* and end with *φ* or *χ*. When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing *τ* to *σ*. This occurs,

a. In the substantive-stem *τριχ* hair (gen. sing. *τριχός*, nom. plur. *τρίχες*, but) nom. sing. *τριξ*, dat. plur. *τριξι*.

b. In the adjective *ταχύς* swift, superlative *τάχιστος*, but comparative *τάσσων* (*τάττων*) for *ταχίων* (222).

c. In the verb-stems,

<i>τρέφ</i> , pres. <i>τρέφω</i> to nourish,	fut. <i>τρέψω</i> ,	subst. <i>τρέμμα</i> nursing;
<i>ταφ</i> , " <i>τάπτω</i> to bury,	" <i>τάψω</i> ,	" <i>τάφος</i> tomb;
<i>τρέχ</i> , " <i>τρέχω</i> to run,	" <i>τρέξομαι</i> ,	
<i>τρύφ</i> , " <i>τρύπτω</i> to weaken,	" <i>τρύψω</i> ,	<i>τρυφή</i> delicacy;
<i>τυφ</i> , " <i>τύφω</i> to smoke,	perf. <i>τέ-θυμμαι</i> .	

REM. d. We find *τρέφθην* in the aorist passive, *τετρέφθαι* in the perfect middle infinitive. In these forms, *σ* was used as the first letter of the stem, because the last letter was supposed to be properly a *π*, but changed to *φ* by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

65 D. Hm. often has a smooth breathing, where the Attic has the rough: *Ἄϊδης* (from a privative and *ιδεῖν* to see) Att. *Ἅϊδης* the god *Hades*, *ἡμαξα* Att. *ἡμαξα* wagon, *ἡέλιος* Att. *ἥλιος* sun, *ἡός* (so Hd.) Att. *ἔως* dawn, *ἡρηξ* (so Hd., cf. 32 D e) Att. *ἡραξ* hawk, Cf. Hd. *οἶρος* Att. *οἶρος* boundary.—A smooth mute used instead of a rough, is seen in *αἶττις* (Hm. Hd.) Att. *αἰδῖς* again, *οἶκτι* (Hm. Hd.) Att. *οὐκτι* not, *δέκομαι* (Hd.) Att. *δέχομαι* to receive.

66 D. Hd. shows a transfer of aspiration in *κιδών* Att. *χιτών* tunic, and *ἐκταῖρα* thence, *ἐκταῖρεν* thence, Att. *ἐκταῖρα*, *ἐκταῖρεν*.

SPECIAL EUPHONY OF FINAL SOUNDS.

67. **HIATUS.** When a word ending with a vowel and another beginning with a vowel are pronounced in immediate succession, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision* or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

Crasis.

68. **Crasis (mingling)** is a *contraction* of the final and initial vowels in two successive words. The two words are then written as one, with a *coronis* (hook) ' over the vowel in which they join. Thus τοῖναντίον for τὸ ἐναντίον, δοιμάτων (72) for τὸ ἱμάτων, προὔργου for πρὸ ἔργου, ὠγαθέ for ὦ ἀγαθέ.

Crasis is used chiefly after forms of the article, the relative pronouns ὃ, ἃ, the preposition πρό, the conjunction καί, and the interjection ὦ. It follows, generally, the rules already given for contraction.

REM. a. If the first word *ends* in a *diphthong*, its last vowel disappears in crasis; if the second word *begins* with a *diphthong*, its last vowel remains (as *i* subscript or *υ*): κἄν for καὶ ἐν, κἄν for καὶ ἄν or καὶ εἰς, κἄτα for καὶ εἴτα, καὶτῇ for καὶ αὐτῇ (χῶ, χῷ, poetic for καὶ ὃ, καὶ οἱ), ἐγῷμαι for ἐγὼ οἶμαι.

67 D. **HIATUS IN EPIC POETRY.** In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. when the second word begins with digamma: κατὰ οἶκον = κατὰ τοῖκον *in the house*. Here the hiatus is only *apparent*.

b. when the first word ends in a close vowel (*i*, *υ*) and seldom or never suffers elision: πατὴρ ὅπασσε *he bestowed on his son*.

c. when the two words are separated by a mark of punctuation: κέδησε, ἐμῷ δ' ἐπιτεῖθεο μύθεσσι *sit down, and comply with my saying*.

d. when the vowels, which make hiatus, are the two short syllables of the third foot: τῶν οἱ | ἔξ ἐγέ- | νοντο ἔ- | νι μεγὰ- | ροισι γα- | νέδλη. The two words are then separated by the *feminine caesura* of the third foot (910).

e. when a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί (— — — — — — — — — —). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

68 D. **Crasis** is rare in Hm.; in Hd., it is not frequent. It is most extensively used in Attic poetry. In cases where a short initial vowel is swallowed up by a final long vowel or diphthong, the two words are sometimes written separately, with an apostrophe in place of the initial vowel: μὴ γὰρ for μὴ ἐγώ, ἔδη ἔρχεται for ἥδη ἔρχεται.

REM. b. The rough breathing of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: *ἄν* for *ἀ ἄν* (οὐκ, οἷπὶ, poetic for *ὁ ἐκ*, *ὁ ἐπὶ*, οὐνεκα poetic for οὐ ἔνεκα).

REM. c. In crasis of the *article*, its final vowel or diphthong, when followed by initial *a*, disappears in it: *ἀνὴρ* (*ā*) for *ὁ ἀνὴρ* (*ā*), *τάνδρι* for *τῷ ἀνδρί*, *ταῦτό*, *ταῦτά*, *ταυτοῦ*, for *τὸ αὐτό*, *τὰ αὐτά*, *τοῦ αὐτοῦ*. The particle *τοί* in this respect follows the article: *μεντᾶν* for *μέντοι ἄν*.

Ἄτερος *other* enters into crasis under the form *ἄτερος* (*ā*): thus *ἄτερος* (*ā*) for *ὁ ἔτερος*, *ῥάτερον*, *ῥάτερον*, for *τὸ ἔτερον*, *τοῦ ἑτέρου*.

69. **SYNIZESIS** (37). 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*, *ἤ* *interrogative*, *οὐ* *not*, and the pronoun *ἐγώ* *I*: thus *ἐπεὶ οὐ*, as two syllables; and so *μή ἄλλοι*, *ἐγὼ οὐ*.

Elision.

+ 70. Elision is the *cutting off* of a final *short* vowel before a following initial vowel. The place of the elided vowel is marked by an *apostrophe* '. Thus *ἐπ' αὐτῷ* for *ἐπὶ αὐτῷ*.

The following words are generally subject to elision:

a. Words of one syllable in *ε*, as *γέ*, *δέ*, *τέ*.

b. Prepositions and conjunctions of two syllables;

except *περί*, *ἄχρι*, *μέχρι*, *ὅτι*.

c. Some adverbs in common use, such as *ἔτι*, *ἅμα*, *εἴτα*, *μᾶλα*, *τάχα*.

Exempt from elision are

d. The vowel *υ*.

e. Final *α*, *ι*, *ο*, in words of one syllable.

f. Final *α* in the nominative of the first declension, and *ι* in the dative of the third.

REM. g. Forms, which can take *ν* movable (79), are not affected by elision in prose, except only *ἐστὶ* *is*.

Remark c is nearly confined to the Attic. Hm. has *ἔριστος*, *ωῖτός* (with coronis in place of the rough breathing) for *ὁ ἔριστος*, *ὁ αὐτός*. Hd. has *ἑνὴρ* for *ὁ ἀνὴρ*, *τῶληδές* for *τὸ ἀληδές*, *ἑνδρωποι* for *οἱ ἀνδρωποι* (yet *τάνδρωπου* for *τοῦ ἀνδρωπου*), *ωῖτός*, *ωῖτοί*, *ταῦτοῦ* (cf. 11 D), for *ὁ αὐτός*, *οἱ αὐτοί*, *τοῦ αὐτοῦ*, *τοῦτερον* for *τὸ ἔτερον*.

70 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry, even in Epic poetry, being applied not only to short vowels, but even to the diphthongs *αι* and *οι* in the verb-endings *μαι*, *σαι*, *ται*, *σδαι*, and in the forms *μοί*, *τοί*.

Ὅτι is subject to elision in Hm., never in Attic poetry. The same is true of *ι* in the dative (sing. and plur.) of the third declension. Many forms, which might take *ν* movable, suffer elision in poetry: and so, further, the particle *ῥά* (only used in Epic, cf. 865), the possessive pronoun *σά*, and the nom. sing. in *ᾶ* of the first declension.

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71. 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. 65 d) from ἀμφί and ἔχω.

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

ἀφ' ἐστίας for ἀπ(ὸ) ἐστίας, κατ' ἡμέραν for κατ(ὰ) ἡμέραν,
ἡδίκηχ' ὑμᾶς for ἡδίκηκ(α) ὑμᾶς, νύχθ' ὤλην for νύκτ(α) ὤλην (44).

So also in *compound words*:

ἀφαιρέω from ἀπό and αἰρέω, κασίγημι from κατά and ἴγημι,
δεχήμερος from δέκα and ἡμέρα, ἐφθήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis*: ἄστερον for τὸ ἔτερον (poet. χῶ for καὶ ὁ, ὀδοῦνεκα for ὅπου ἔνεκα).

REM. a. The same change of mute takes place, notwithstanding an intervening ρ, in φρουδος (from πρό and ὁδός), φρουρός (from πρό and ὁράω), τέρριππος (from τέτταρα and ἵππος).

Final Consonants.

74. At the end of a Greek word,

a. the only consonants allowed to stand are ν, ρ, σ;

b. the only combinations of consonants are ψ (πς), ξ (κς), and γξ (νξ).

Exc. c. Ἐκ from (80 c) and οὐκ, οὐχ not (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, ςς, are found only in the nominatives ἅλς salt, θάλασσα sea, ἔλμινς worm and τίρυνς Tiryne (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐ for ἀπ' οὐ, οὐκ οὐτως for οὐχ οὐτως, κασίγημι for κασίγημι, τούτερον for τὸ ἔτερον.

73 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 ἔρ for ἔρα, the prepositions ἐν, κάτω, παρά, for ἐνδ, κατά, παρ(ά) (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocopate forms are used both as separate words and in composition. The ν of ἐν is subject to the rules in 48. The τ of κάτω is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἀπ πεδίων for ἀνὰ πεδίων, ἀλλύω for ἀναλύω, κάρ ρόν for κατὰ ρόν, κὰκ κορυφῆς for κατὰ κορυφῆς, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδύσαι for καταδύσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατδανεῖν for καταδανεῖν, κάκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὕββάλλειν for ὑποβάλλειν).—Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πόντ (only before the article? ἵος ποτὶ = Att. πρὸς: thus πόντ τῶν (or ποττῶν) ματέρα.

74 D. For some apparent exceptions (ἄμ πεδίων, κὰγ γόνυ, etc.), see 73 D

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75. Other consonants at the end of a word are *dropped*:

σῶμα <i>body</i> ,	for	σωματ,	genitive	σώματ-ος,
μέλι <i>honey</i> ,		μελιτ,	"	μέλιτ-ος,
γάλα <i>milk</i> ,		γαλακτ,	"	γάλακτ-ος,
ἦσαν <i>were</i> ,		ἦσαντ,	cf. Lat.	erant,
παῖ <i>O boy</i> ,		παιδ,	genitive	παιδ-ός,
γύναι <i>O woman</i> ,		γυναικ,	"	γυναικ-ός.

76. A final τ-mute is also changed to s:

τέρας <i>prodigy</i> ,	for	τερατ,	genitive	τέρατ-ος,
πρός <i>to</i> ,		πρωτ,	from	πρωτί (Hm.),
δός <i>give</i> ,		δοσ,	from	δοσι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίθην <i>I placed</i> ,	originally	ετιθημ,	present	τιθημι,
μήλον <i>apple</i> ,	"	μηλομ,	cf. Lat.	malum,
νύκτα <i>night</i> ,	"	νυκταμ,	cf. Lat.	noctem,
ἔλυσα <i>I loosed</i> ,	"	ελυσαμ.		

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,

- a. before a word beginning with a vowel, and
- b. at the end of a sentence.

Thus, a. πᾶσιν ἔδωκα, b. ἔδωκα πᾶσιν, *I gave to all*: but, before a consonant, πᾶσι δίδωμι *I give to all*.

REM. c. This ν is also called ἐφελευστικόν (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a *consonant*, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,

- a. after ε in the third person singular: ἔδωκε(ν) *he gave*.
- b. after σι in all words, viz.

(a) in the third person singular and plural: δίδωσι(ν) *he gives*, δίδασσι(ν) *they give*. So, also, ἐστί(ν) *is*.

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

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (238 D) ἑμῶ(ν), ὑμῶ(ν), σφί(ν), have ν movable. So also forms with the suffix φι (206 D): θεόφι(ν) *to gods*. Likewise most adverbs of place in σεν (203): ἀνευσε(ν) *away from, without*, πρόσει(ν) *before* (in place or time). Further νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. ἔν, and νύ(ν) *now*.

In Hd., some adverbs in σεν reject ν: so πρόσδε *before*, ὀπίσδε *behind*, ὑπερδε *above*, ἐνερδε *below*.

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(β) in the dative plural: *πᾶσι(ν) to all.*

(γ) in adverbs of place: *Ἀθήνῃσι(ν) at Athens.*

(δ) in *εἴκοσι twenty, πένυσι last year, παντάπασι altogether.*

80. a. The adverb *οὐ not*, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 72): *οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως.*

b. *Μή not* follows the analogy of *οὐ*, only in the compound *μηκέτι*, like *οὐκέτι, no longer.*

c. *Ἐξ (εκς) from* and *οὕτως thus* drop *s* before consonants: *ἔξ ἀκροπόλεως*, but *ἐκ τῆς πόλεως* (cf. 47 a); *οὕτως ἀπίβη*, but *οὕτω δεινός.*

SYLLABLES.

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

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: *προ-εδρεῖ-αν, στρο-φά-λιγξ* (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: *ι-κα-νός, δ-ψο-μαι*. It is the case also with most combinations of two or more consonants: *ἔ-σχυον, ι-σμός, ἐ-χθρός, ῥά-βδος, ἀ-μνός.*

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal*: *ἄρ-μα, ἐλ-πίς, ἐν-δόν, κατ-χάζω*. Only *μν* go together: *κά-μνω*.

b. when the same consonant is *doubled*: *θάσ-σων, ἱπ-πος*: so too *Σαν-φώ, Ἄρ-σις, Βάκ-χος* (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: *ἀλ-λ' ἀν-σ' ὁ-του*. So in *composition*: *ἐ-πα-νά-γειν* from *ἐπί, ἀνά, ἄγειν*.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: *προς-εκ-τίνω*, not *προ-σε-κτινω*.

85. a. *Pure Vowels and Syllables.* When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): *ταμί-ας, βουλεύ-ω*. †

80 D. A movable *s* is found, though used with little reference to euphony, in the following adverbs: *ἀμφί about*, Hm. also *ἀμφίς*; *ἀντικρὺς right opposite*, Ln. only *ἀντικρὺ*; *ἀτρέμα* and *ἀτρέμας quietly*, mostly poet.; *ἄχρι, μέχρι, until*, rarely *ἄχρῳ, μέχρις*; *εὐθεί (Hd. ἰθεί) straight towards*, *εὐθείς (Hd. ἰθείς) straight way*, but in Hm. only *ἰθείς straight towards*; *μεσηγύ* and *μεσηγύς between* (Hm. *μεσσηγύς*); *πολλάκις often*, Ion. also *πολλάκι* (Hm. Hd.).

b. Ultima, Penult, Antepenult. The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel
+ or diphthong: κρι·νοί·μην.

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: ὄμ·φαξ.

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.

REM. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in λείξω, κάλλος, πίπτε, *long* in λήξω, μάλλον, ῥίπτε, though the first *syllable* in all these words was long.

87. 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 νεών, ἐκλέγειν.

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

86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: εἰ δὴ ὁμοῦ (—υ—), καὶ μοι ὁμοσσαν (—υ—υ—), see 67 D e. This rule is observed in epic poetry, and in the choruses of the dramatic poets.—But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): ἐν μεγάλῃ ἀδύτῳ (—υ—υ—υ—); (2) when the next word began with the digamma: ἐκατόν καὶ εἰκοσι (υ—υ—υ—υ—); (3) when it is followed by a pause in the sense. —A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. οἶος (υ—υ), βέβληαι οὐδ' (—υ—υ—).

One of the consonants, which make position, may be the (unwritten) digamma: τοῖόν οἱ πῦρ = τοῖόν ϝοι πῦρ (—υ—υ—).

87 D. In Hm., a short vowel before a mute and liquid, generally makes a syllable long by position: τέκνον, τί κλαίεις (—υ—υ—υ—), ὕπνος πανδαμύτῳ (—υ—υ—υ—υ—).—Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: καλήν τε μεγάλην τε (—υ—υ—υ—υ—). So too before a digamma: ἀπὸ ἔο = ἀπὸ ϝέο (υ—υ—υ—). So also before δ in the stem δει (409 D, 6) and in δην *long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: δει and δην seem to have begun with δρ.

88. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two cons. or a double cons., are long.
- d. with α, ι, υ, before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α, ι, υ, before a vowel or single consonant. Even these are long,

- e. when they have the *circumflex* accent: κρίνε.
- f. when they arise from a *contraction*: ἄκων from ἄέκων.
- g. when ν or ντ is *dropped* after the vowel: λελύκῃσι for λελυκανσι, δεικνῆς for δεικνυντς: but see 50.

REM. h. The quantity of α, ι, υ, so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute*, the *circumflex*, and the *grave*: λύσω, λῦσον, λελυκώς.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): αὐτοῖς, αἰτοῖς, αἰτῶ.

The accent *follows* the breathing, when both belong to the same vowel: ἔλος, αἶρω; but the circumflex is placed *above* the breathing: ἤγε, οἶτος. When they belong to a capital letter, they are placed *before* it: Ἑλλήν, Ὄτος. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: αἰδῖος, βοῖ, πρᾶνναι.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *róvos tone* (straining or raising of the voice), *ὀξύς sharp*, *περισπῶμενος twisted round* (in reference to the *form* of the circumflex accent), and *βαρύς heavy, flat*. From these words, together with the prepositions *παρά near* and *πρό before*, are derived the names in the following section.

88 D. The quantity of α, ι, υ, varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see 894), when otherwise they would be short: ἄμεν or ἰώμεν *let us go*, Ἄπες, Ἀπες, βοοῦ-βοοῖ (ι υ υ ι υ υ ι υ).

91. 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*: ἀγαῖν.
 on the *penult* " *properispomenon*: ἀγαγούσα.

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

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* " ~ ") shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the *acute* or *circumflex*. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a *grave* accent on the *ultima*: thus ἄνθρωπος, not ἄνθρώπος. In actual use, it occurs only as a substitute for the *acute*, when the last vowel of an *oxytone*, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. 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 νυκτόφυλαξ instead of νυκτόφυλαξ.

94. 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

- + a. on the *antepenult*, has the *acute*: λυόμεδᾱ, λυέτωσᾱ.
 b. on a *short penult*, has the *acute*: λευκότος.
 c. on a *long penult*, has the *circumflex*: λευκυῖαν.
 d. on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

- e. on the *penult*, has the *acute*: λευκότων, λευκυῖαις.
 f. on the *ultima*, has either the *acute* or the *circumflex*:
 λευκός, λευκυῖων.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final *αι* and *α* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λνόμενοι* (94 a), *τοσοῦτοι*, *τοσαῦται* (94 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (94 e); and the adverb *οἴκοι* *at home*.

96. *Exceptions to 93 b.* Some words which have *ω* lengthened from *ο*, in the ultima, with *ε* in the penult, are accented on the antepenult: *ἀνώγειν*, *πύλεως*, *δύσερως*.

Exceptions to 94 c. Some apparent exceptions (such as *ᾤστε*, *ἦδε*, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (93 b), and long in *ὀπώρα* (94 c): the penult must be short in *τίτες*, for, if long, it would be written *τίves* (94 c).

97. 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. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction.* If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex*.

τιμώμενος from *τιμα-όμενος*

φιλείσθαι *φιλέ-εσθαι*

δηλούσῳ *δηλο-έσῳ*

τιμῇ from *τιμά-ει*

ὅστῳ *ὅστέ-φ*

έσῳς *έστα-ός*

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

99. *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 (94 c): *τάλλα* from *τὰ ἄλλα*.

97 D. The Aeolic dialect has recessive accent in *all words*: *πόταμος*, *ποτάμῳ*, *τράχυν*, *λέλειφθαι*, for *ποταμός*, *ποταμοῦ*, *τράχυν*, *λελείφθαι*. But in the accent of prepositions and conjunctions, it agrees with the other dialects: *περί*, *ἄνδρ*.

- + 100. *Elision.* In elision, oxytone prepositions and conjunctions lose their accent; other oxytone words throw it back on the penult: ἐν' αὐτῷ (ἐπὶ on), οὐδ' ἔδυνάμην (οὐδέ neither), εἰμ' Ὀδυσσεύς (εἰμι I am), ἔπτ' ἡσας (ἑπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

- + 101. *Change of Acute to Grave.* The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό from, but ἀπὸ τούτου from this, βασιλεύς king, but βασιλεὺς ἐγένετο he became king.

REM. a. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *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 such a preposition takes the place of a verb (ἐστὶ being omitted): παρά for πάρεστι it is permitted (as prep. παρὰ); ἐνι for ἐνεστι it is possible (as prep. ἐν poetic for ἐν).

b. when περὶ follows the genitive which it belongs to: τούτων πέρι instead of περὶ τούτων.

- + 103. *PROCLITICS.* 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); also *atōna* (unaccented words). They are

- The forms ὁ, ἡ, οἱ, αἱ, of the article.
- The prepositions ἐν in, εἰς (or ἐς) into, ἐξ (ἐκ) from.
- The conjunctions εἰ if, ὥς as, that (also as prepos. to).
- The adverb οὐ (οὐκ, οὐχ, 80) not.

REM. e. Οὐχί, a more emphatic οὐ, is always accented.

104. *Proclitics take an accent,*

- + a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῆς ἢ οὐ sayest thou so, or not? —or when placed after the words which they belong to, as κακῶν ἐξ (Hm.) out of evils, θεὸς ὧς (Hm.) as a god.
- b. when the following word is an *enclitic* (107 c).

100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῇσι παρ' εἰνδρες for τῇσι παρά (102) with them.

102 D. a. In poetry, we have παρά for πάρεστι, and even for other forms of the compound verb: thus ἐγὼ παρά (for πάρεμι) I am present. Hm. has also ἐνι for ἐνεστι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διά) suffer *anastrophe*, when placed after their cases; and (in Hm.) when placed after verbs, to which they belong in composition: ἀλέσας ἔπο for ἀπολέσας. —ἀνά suffers *anastrophe* in the form ἀνα up! arise! (= ἀνάστηθι).

105. ENCLITICS. 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, *σοί, σέ*; of the third, *οὗ, οὗ, ἐ, and σφίσι*.

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

c. The present indicative of *εἰμι* to be and *φημι* to 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).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

107. 1. The *word before an enclitic*

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

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

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

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

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

109. 3. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τις μοί φησί ποτε*.

110. 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, οἷστε, ὅστις, ἥτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῦδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*. Most of these are apparent exceptions to 94 c.

REM. a. *Εἵδε, ναίχι* from *εἰ, ναί*, are accented as if *δε* and *χι* were enclitic particles.

105 D. The personal pronouns *μιν, νιν, σφί, and ὑφέ* are enclitic. So too the Ionic *ἐς* and Epic *ἐσσί* thou art. To enclitic particles belong the poetic *πό* or *πύν*, and Epic *κέ* or *κέν*, *δήν*, and *βά* (for *ἔρα*).

+ 111. 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. 232; for *ἔστι* as *orthotone*, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδὴ* for *ταῦτὰ ἐστὶ*.

d. enclitics of two syllables after a *paroxytone*; see 108.

112. The following particles are *distinguished* by the accent: *ἀνά* preposition *over*, from poetic *ἀνα up!* (102 D b); *ἀρα* *therefore*, from *ἀρα* interrogative; *ἤ* *or, than*, from *ἤ truly*, and *ἤ* interrogative; *νῦν* *now*, at present, from poetic *νύ(ν)*, enclitic, *now* (inferential conjunction); *οὐκοῦν* *not therefore*, from *οὐκοῦν therefore*; *περί* *round, about*, from poetic *περί exceedingly*; *ὥς* relative *as, that*, from *ὥς demonstrative thus*.

PUNCTUATION.

+ 113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἑσπέρα 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?*

REM. a. The *Diastôle* or *Hypodiasôle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus *ὅ,τι* and *ὅ,τε* *which*; but *ὅ,τι* *that*, *ὅ,καρ* *because*, *ὅ,τε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ὅ τι* and *ὅ τε*.

PART SECOND.

INFLECTION.

NOUNS.

114. 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. These forms have a common *stem* followed by different *endings*. +

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

— 115. The Greek distinguishes in its declension,

a. three *GENDERS*: *masculine*, *feminine*, and *neuter*.

b. three *NUMBERS*: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

c. 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*. λ

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα* *land* is at once the stem and the *nominative singular*. But oftener they are different: thus *άνθρωπος* *man* is the *nominative singular* of the stem *άνθρωπο*.

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

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

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

b. *Feminine* are names of *trees* (*ή δρύς* *the oak*), *lands* (*ή γή* *the land*), *islands* (*ή νήσος* *the island*), and most *cities* (*ή πόλις* *the city*).

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

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

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

REM. The gender may often be known by the final letter of the stem: see 152.

118. *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*.

Epicoene. 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 *epicoene*.

119. *ARTICLE*. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing. Masc. Fem. Neut.	Dual. Masc. Fem. Neut.	Plur. Masc. Fem. Neut.
Nom. ὁ ἡ τό	N. A. τὼ τὰ τὼ	Nom. οἱ αἱ τὰ
Gen. τοῦ τῆς τοῦ	G. D. τοῖν ταῖν τοῖν	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ		Dat. τοῖς ταῖς τοῖς
Acc. τὸν τήν τό		Acc. τοὺς τὰς τὰ

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τὼ almost always for τὰ (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γυναῖ *O woman* (cf. 543 a).

120. *ACCENT*. 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*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. 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*: ποταμός *river*, gen. sing. ποταμοῦ *river honor*, dat. sing. τιμῇ, ποῦς *foot*, gen. pl. ποδῶν, μῆν *month*, gen. and dat. dual μηνῶν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὀστοῦν *bone* for ὀστέον, pl. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

122. **DECLENSIONS.** Nouns are declined in two principal ways, which, however, were originally one. These are

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

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in *o* (ω) or *a*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Decl.* (a), and

The *O-Declension*, commonly called *Second Decl.* (b).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (c).

REM. d. 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.

FIRST DECLENSION (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in *a*. The gender may be known from the nominative singular, where the *masc.* takes a case-ending *s*, which is wanting in the *fem.* Thus the *nom. sing.* of *feminines* ends in *a* or *η*; of *masculines*, in *as* or *ης*.

124.

I. FEMININES.

Example. Stem.		ἡ χώρα <i>land</i> χώρα	ἡ γλῶσσα <i>tongue</i> γλῶσσα	ἡ τιμή <i>honor</i> τιμή
Sing. Nom.	ἡ	χώρα	γλῶσσά	τιμή
Gen.	τῆς	χώρας	γλώσσης	τιμῆς
Dat.	τῇ	χώρα	γλώσση	τιμῇ
Acc.	τὴν	χώραν	γλῶσσαν	τιμὴν
Voc.	ὦ	χώρα	γλῶσσά	τιμή
Du. N. A. V.	τά	χώρα	γλῶσσά	τιμά
G. D.	ταῖν	χώραιν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χώραι	γλῶσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χώραις	γλώσσαις	τιμαῖς
Acc.	τάς	χώρας	γλώσσας	τιμάς
Voc.	ὦ	χώραι	γλῶσσαι	τιμαί

Other examples: βία *force*, σκιά *shadow*, ἡμέρα *day*,—δόξα *opinion*, ἀκανθὰ *thorn*,—πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. **A OR H IN THE SINGULAR.** In the singular, the final *a* of the stem is often *changed* to *η*. In reference to this, we have the following rules (125-7).

In the *Nominative Singular*,

- a. after ε, ι, ρ, the α is retained (29 a) ; so also
- b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αυ; but
- c. after other letters, α is changed to η.

Thus, a. γενεά *generation*, φιλία *friendship*, θύρα *door*;—b. Μοῦσα *Muse*, ἄμαξα *wagon*, δίψα *thirst*, θάλασσα, later Attic θάλαττα (41), sea, ῥίζα *root*, ἀμιλλα *contest*, λείαυα *liveness*;—c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are,—to a. κόρη *maiden*, δέρη *neck*;—to b. ἔρη *deu*, κόρη (later Attic κόρη, 43 a) *temple*;—to c. στοά *pillar-hall*, χόρα *color*, τόλμα *courage*, διαίτα *mode of living*.

126. The *Genitive* and *Dative Singular* have α, when the nominative has a *pure* (85 a) or ρα (125 a) ; otherwise, they have η: nom. γενεά, gen. γενεᾶς, dat. γενεᾷ; so στοά, στοᾶς, στοᾷ; θύρα, θύρας, θύρᾳ; but nom. Μοῦσα, gen. Μούσης, dat. Μούσῃ; διαίτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions: Λήδα, gen. Λήδας, dat. Λήδα.

127. The *Accusative* and *Vocative Singular* have the same vowel as the nominative: thus acc. χώραν, γλώσσαν, τιμήν, from nom. χώρα, γλώσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that in all words of this declension the *Genitive Plural* is *perispomenon*. Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ι was added to the α of the stem, making αισι. This was shortened to αις; yet αισι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, α remains unchanged: τιμᾶ, τιμᾶς, τιμᾷ, τιμᾶν.

2 In the Ionic, α is changed to η in all cases of the sing.: γενεή, φίλην, βασιλείης, μοῖρην.—Short α generally remains unchanged: βασιλειᾶ, μοῖρᾶν. But abstract words in εἰᾶ, οἰᾶ change it to η: ἀληθείη Att. ἀλήθειᾶ *truth*, εὐπολίη *favorable voyage*; the same change occurs also in κνίσση *smoke of burnt fat*, and in ἑκύλλη.—Hm. retains α in θεᾶ *goddess* and a few proper names.

3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾶ.

128 D. In the *Genitive Plural*, Hm. has

a. -ᾶων, the original form: κλισιδῶν *of tents*.

b. -έων, the Ionic form (26 D): πυλῆων *of gates*. This -έων in Hm. is usually sounded as one syllable, by synizesis (37).

c. -ῶν, the Attic form, mostly after vowels: παρειῶν *of cheeks*.

The Doric form -ᾶν, a contraction of -ᾶων (32 D h), is used also in the dramatic choruses: θεᾶν *of goddesses*.

129 D. In the Dat. Pl., Hm. has—(a) the Ion. form -ρησι(ν): κλισήρσι; —(b) also often -ρσι: πέτρῃσι *to rocks*; —(c) rarely the Att. -αῖσι: θεαῖσι.

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130. QUANTITY. In the Nominative Singular,—a. *a*, after a vowel or *ρ*, is generally long ;—b. after other consonants, it is short: σοφία *wisdom*, πέτρα *rock*, μέλισσα *bee*.

Exc. c. The only exceptions to b are a few proper names, as Λήδα. To a, the principal exceptions are,—1. Female designations in τρια and εια: βασιλεία *queen* (but βασιλεία *kingdom*).—2. Most compounds in εια and οια: ἀλήθεια *truth*, εὖ-νοια *good-will*.—3. Most words in *ρα* after *υ* or a diphthong: ἄγκυρα *anchor*, μοῖρα *fate*.

REM. d. The quantity of *a* pure and *ρα* may always be known by the accent, it being true for these, that

In oxytones and paroxytones, *a* is long ; while in proparoxytones and properispomena, it is of course short (93 b).

131. In the Accusative and Vocative Singular, *a* has the same quantity as in the Nominative ; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. Contract Substantives and Adjectives. These follow the rule in 36 a: thus μῆνᾱ, μῆνᾱς, μῆνᾱν (for μῆνᾱ-α, etc.) *mina*, γῆ, γῆς, γῆ, γῆν (for γε-α or γα-α) *land*. See Ἑρμῆς (133), βορρᾶς (136 d), and cf. 208.

133.

II. MASCULINES.

Example. Stem.	ὁ νεάνις <i>young man</i> νεάνια	ὁ πολίτης <i>citizen</i> πολίτα	ὁ Ἑρμῆς <i>Hermes</i> Ἑρμᾶ (for Ἑρμεα)
Sing. Nom.	ὁ	νεανίᾱ-ς	πολίτη-ς
Gen.	τοῦ	νεανίου	πολίτου
Dat.	τῷ	νεανίᾳ	πολίτῃ
Acc.	τόν	νεανίᾱ-ν	πολίτη-ν
Voc.	ὦ	νεανίᾱ	πολίτᾱ
Du. N. A. V.	τῷ	νεανίᾱ	πολίτᾱ
G. D.	τοῖν	νεανίαιν	πολίταιν
Plur. Nom.	οἱ	νεανίαι	πολίται
Gen.	τῶν	νεανίων	πολιτῶν
Dat.	τοῖς	νεανίαῖς	πολίταις
Acc.	τούς	νεανίᾱς	πολίτᾱς
Voc.	ὦ	νεανίαι	πολίται

So ταμίης *steward*, Νικίας, —κριτής *judge*, στρατιώτης *soldier*, παιδο-
τρίβης *gymnastic-master*, —ἀδολέσχης *prater*, Ἀλκιβιάδης.

134. In the Singular of masculines, *a* is retained after a vowel
or *ρ* ; and is always long (but see 135). After other letters, it
is changed to *η*.

132 D. The Ion. generally has the uncontracted forms. Hd. uses γῆ (Hm. γαῖα or αἰα) ; but has μῆνᾱ for μῆνᾱ.

134 D. The Ion. has *η* for *ᾱ* through the Sing. (125 D, 2). The Dor. has *ᾱ* for *η* ; and, in the Gen. Sing., has *ᾱ* (contr. from -αο, 82 D h) for -ου : Ἀρπελῶς.

135. The *Vocative Singular* takes a short, when the nominative ends in *της*: thus πολῖτᾱ (nom. πολίτης citizen).

So, too, in names of *nations* and *compound* words, which make the nom. in *ης*: Πέρσᾱ (nom. Πέρσης *Persian*), γεω-μέτρᾱ (nom. γεω-μέτρης *land-measurer*). Other words in *ης* have *η* in the voc.: Κρονίδη (nom. Κρονίδης *son of Cronus*).

REM. a. Δέσποτα, voc. of δεσπότης *master*, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

- a. The Nom. Sing. takes the case-ending *s*.
- b. The Gen. Sing. ends in *ου*.

REM. c. In the Gen. Sing. of masculines, the proper ending is *ο*, which with *α* of the stem gives *αο* (as in Homer); from this, by weakening *α* to *ε* (25), and then contracting (32 d), comes *ου* the common form: πολίτα-ο (πολίτεο) πολίτου.

REM. d. In the Gen. Sing. of βορρᾶς (contracted from βορέας *north wind*), the original *αο* has the Doric contraction to *ᾱ*: βορρά. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας *Sulla*, ὀρνιθοζήπας *bird-catcher*, G. S. Σύλλα, ὀρνιθοζήπα.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης *usurer*, G. P. χρηστών (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἔτησιαι *annual winds*, G. P. ἐτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφυῶν G. P. of the adj. ἀφύης *dull*).

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end 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., Acc., and Voc. Plur. end in *ᾱ*.

136 D. a. In some masculine words, Hm. has a Nom. Sing. in τᾱ for *της*: ἵπποτᾱ for ἵπποτης *horseman*, αἰχμητᾱ for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητρετα *counselloer*, ἀράκητα *favorer*. So too εὐρύσοτα *far-sounding*. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾱο, the original form: Ἀτρεῖδαο.

2. -εω, the Ionic form (26 D): Ἀτρεῖδεω. This -εω in Hm. is always sound as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of ᾱο, used after vowels: Ἐμείω (nom. Ἐμείας Att. Ἐμής), Βορέω (nom. Βορέας, 136 d).

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Example. Stem.	ὁ ἄνθρωπος <i>man</i> ἄνθρωπο		ἡ ὁδὸς <i>way</i> ὁδο		τὸ δῶρον <i>gift</i> δωρο	
Sing. Nom.	ὁ	ἄνθρωπο-ς	ἡ	ὁδó-ς	τὸ	δῶρο-ν
Gen.	τοῦ	ἄνθρώπου	τῆς	ὁδοῦ	τοῦ	δῶρου
Dat.	τῷ	ἀνθρώπῳ	τῇ	ὁδῷ	τῷ	δῶρῳ
Acc.	τὸν	ἄνθρωπο-ν	τὴν	ὁδοῦ-ν	τὸ	δῶρο-ν
Voc.	ὦ	ἄνθρωπε	ὦ	ὁδέ	ὦ	δῶρο-ν
Du. N. A. V.	τῶ	ἀνθρώπῳ	τὰ	ὁδῶ	τῶ	δῶρῳ
G. D.	τοῖν	ἀνθρώποιν	ταῖν	ὁδοῖν	τοῖν	δῶροι
Plur. Nom.	οἱ	ἄνθρωποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἀνθρώπων	τῶν	ὁδῶν	τῶν	δῶρων
Dat.	τοῖς	ἀνθρώποις	ταῖς	ὁδοῖς	τοῖς	δῶροις
Acc.	τούς	ἀνθρώπους	τάς	ὁδοὺς	τὰ	δῶρα
Voc.	ὦ	ἄνθρωποι	ὦ	ὁδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141), — νῆσος (fem.) *island*, — σῆκος *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἡπειρος *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*, βάσα-νος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνά-σος *jaw*, κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *foot-path*, 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*.

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

140. In the *Genitive Singular*, the proper ending is ο, which, by contraction with ο of the stem, gives ου: ἀνθρωπο-ο, ἀνθρώπου.

141. In the *Vocative Singular* of masculines and feminines, ο of the stem becomes ε (25). But the *Nominative* is often used in place of the *Vocative*; in θεός *god*, it is always so: ὦ θεός (Lat. *deus*).

REM. a. The *vocative singular* of ἀδελφός *brother* is ἀδελφε, with irregular accent (120).

140 D. In the Gen. Sing., Hm. has two forms, -ου and -οιο; in the latter of the stem is combined with an earlier ending io: ἀνθρώποιο. — The Doric (but not Pindar) has sometimes ω for ου (24 D d).

Other peculiarities of dialect are the following:

a. In the Gen. Dat., Hm. has ουν for οιν: ὤμουν from ὤμος *shoulder*

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the *A-Decension*, 128) require the accent: *ανθρωπο-ων, ανθρωπων*.

143. The *Dative Plural* (formed as in the *A-Decension*, 129) ended at first in *οισι*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives*. Words which have stems in *eo*, *oo*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.	ὁ νοῦς <i>mind</i> νοο	τὸ ὄστον <i>bone</i> οστεο
Sing. Nom. Gen. Dat. Acc. Voc.	(νόο-ς) νοῦ-ς (νόου) νοῦ (νόφ) νῶ (νόο-ν) νοῦ-ν (νόε) νοῦ	(ὀστέο-ν) ὀστού-ν (ὀστέου) ὀστού (ὀστέφ) ὀστέφ (ὀστέο-ν) ὀστού-ν (ὀστέο-ν) ὀστού-ν
Du. N. A. V. G. D.	(νόω) νῶ (νόοιν) νοῖν	(ὀστέω) ὀστώ (ὀστέοιν) ὀστοῖν
Plur. Nom. Gen. Dat. Acc. Voc.	(νόοι) νοῖ (νόων) νῶν (νόοις) νοῖς (νόους) νοῦς (νόοι) νοῖ	(ὀστέα) ὀστᾶ (ὀστέων) ὀστών (ὀστέοις) ὀστοῖς (ὀστέα) ὀστᾶ (ὀστέα) ὀστᾶ

So πλοῦς (from πλός) *sailing*, περίπλους (περίπλοος) *circumnavigation*, ρούς (ρός) *stream*, κανοῦν (from κάνεον, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

- 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. περίπλω (from περιπλόφ) instead of περιπλώ.
- c. Contracts are made in οῦς from barytone adjectives of material in εος, and oxytone names of kindred in εός: ἀργυροῦς (not ἀργύρους, from ἀργύρεος) *of silver*, ἀδελφιδοῦς (not -ιδούς, from -ιδεός) *brother's son*.

Attic Second Declension.

146. The *O-Decension* includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

- b. In the Dat. Pl., Hm. usually has *οισι*, Hd. always so.
- c. In the Acc. Pl., the Doric (not Pindar) has *ας* or *ος* for *ους*: λύκας οι λύκοις *wolves*.

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

common ending has *ι*. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεώ-s temple			τὸ ἀνώγειω-ν hall		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώ-s	νεῶ		ἀνώγειω-ν	ἀνώγειω	
Gen.	νεῶ	νεῶν		ἀνώγειω	ἀνώγειων	
Dat.	νεῶ	νεῶς		ἀνώγειω	ἀνώγειφς	
Acc.	νεῶ-ν	νεῶς		ἀνώγειω-ν	ἀνώγειω	
N. A. V.		νεῶ			ἀνώγειω	
G. D.		νεῶν			ἀνώγειφν	

So λεώς *people*, κάλως *cabls*.

147. Some of these words are produced by *contraction*: ἀγήρως, ἀγήρων *free from old age* (from ἀγήραος, -αον). Some appear under a *double* form with *αι* and *ει* (26): νεῶς and νᾱύς, λεῶς and λᾱός.

148. Some words have *ω* or *ων* in the Accusative Singular: λαγώς *hare*, acc. sing. λαγώ or λαγών. So the proper names Ἄζως, Κῶς, Μίνως. Ἔως *dawn* has only ἔω.

149. 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 (96): ἀνώγειων, Μενέλεως (= Μενέλαος) *Menelæus*.

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. COMPARISON OF FIRST AND SECOND DECLENSIONS. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

- Sing. Nom. Masculines take the ending *ς*.
- Gen. Masculines take the ending *ο*.
- Dat. All genders have a long vowel with *ι* subscript.
- Acc. All genders take the ending *ν*.
- Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).
- G. D. All genders add *ιν* to the stem-vowel.
- Plur. Gen. All genders end in *ων*.
- Dat. All genders take *σι* or *ς*, with preceding *ι*.
- Nom. Masculines and feminines add *ι* to the stem-vowel.
- Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεῶς, λεῶς, κάλως, λαγῶς, Hm. has νηός, λαός, κάλος, λαγῶς; Hd. νηός, λαός (or ληός), κάλος, λαγός. For Ἄζως, Κῶς, γᾱλως, Hm. has Ἀζόως, Κῶως, γαλῶως. For ἔως, both Hm. and Hd. have ἡῶς (182).

The orig. ending -ο of the Gen. is seen in Περειῶ-ο Hm., Nom. Περειῶ-ς.

THIRD DECLENSION (*Consonant-Declension*).

X 151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

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

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

- a. ατ: as κέρας (κερατ) *horn*, ὕδωρ (ὕδαρ) *water*.
- b. αρ: as νέκταρ *nectar*.
- c. ας, ες: as γένος (γενες) *race*, γῆρας *old age*.
- d. ι, υ, if *ς* is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

- e. τητ: as ταχυτής (ταχυτητ) *swiftness*.
- f. δ, ς: as ἀσπίς (ασπιδ) *shield*, poet. κόρυς (κορυς) *helmet*.
- g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελιδον) *swallow*.
- h. ο: as πεισώ (πεισο) *persuasion*.
- i. ι, υ: as πόλις *city*, ὄφρυς *brow*, ναῦς *ship*.

Except those under d and j.

Masculine are those ending in

- j. ευ: as γραφεύς *writer*.
- k. ντ: as ὀδούς (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
- l. ητ, ωτ: as τάπητς (ταπητ) *carpet*, ἔρωτς (ερωτ) *love*.

Except those in τητ.

- m. ν: as κτεῖς (κτεν) *comb*, λειμών *meadow*. Exc. those in γον, δον.
- n. ρ: as κρατήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρυών (αλεκτρυνον) *cock* or *hen*, ὁ also ἡ αἰθήρ (αιθερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παῖς (παιδ) *boy, girl*, ἡ θυγάτηρ (θυγατερ) *daughter*.

Exceptions to b, ὁ ψάρ *starling*;—to f, ὁ ποῦς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνις) *bird*;—to i. masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, βύτρυς *cluster of grapes*, βρῆνυς *foot-stool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς

πορρε, *στάχυ-ς ear of corn*, *πέλεκυ-ς axe*, *πῆχυ-ς fore-arm*: also *ὁ, ἡ σῦ-ι* or *ῥ-ς hog*;—to *ι*, *ἡ ἐσθῆς (εσθητ) dress*, *τὸ φῶς (φωτ) light*.

—to *η*, fem. *φρήν (φρεν) midriff*, *μῆνις (μιν) ray*, *γλαχίς (γλαχυν) point of arrow*, *ἰς (ιν) strength*, *ῥίς (ριν) nose*, *ὠδὶς (ωδιν) pang*; *ἀλκυών (αλκυον) halcyon*, *εἰκὼν (εικον) image*, *ῥῖων (ῥιον) shote*, *χθών (χθυν) earth*, *χίων (χιον) snow*, *βλήχων pennynroyal*, *μήκων porphy*.

—to *η*, fem. *γαστήρ (γαστερ) belly*, *κῆρ fate*, *χεῖρ hand*; neut. *πῦρ (πῦρ) fire*.

REM. *r*. The following in *τ* stand by themselves: fem. *δαίς (δαιτ) feast*, *νύξ (νυκτ) night*, *χάρις (χαριτ) favor*, and neut. *γάλα (γαλακτ) milk*. *μέλι (μελιτ) honey*.

154. The CASE-ENDINGS are as follows:

		Masc. and Fem.	Neut.
Sing.	Nom.	s (or vowel lengthened)	none
	Gen.	ος	
	Dat.	ι	
	Acc.	α or υ	none
	Voc.	none (or like nom.)	none
Du.	N. A. V.	ε	
	G. D.	οιν	
Plur.	N. V.	ες	α
	Gen.	ων	
	Dat.	σι(ν)	
	Acc.	ας	α

155. The *nominative, accusative, and vocative singular* of NEUTER words are like the stem. Final *τ* of the stem is either dropped (75), or changed to *ς* (76): *σῶμα (for σωματ) body*, *τέρας (for τερατ) prodigy*.

156. The NOMINATIVE SINGULAR of masculines and feminines adds *ς* to the stem. But stems in *ν, ρ, σ, ο, στ, οντ*, reject the ending *ς*, and lengthen *ε, ο, to η, ω*: thus

λιμήν (λιμεν) harbor, *ρήτωρ (ρητορ) orator*, *τριήρης (τριηρες) trireme*, *πεισώ (πεισο) persuasion*, *λελυκώς (for λελυκωτ 76, st. λελυκοτ) having loosed*, *λέων (for λεωντ 75, st. λεοντ) lion*.

For the euphonic changes caused by *ς*, see 47–49.

153 D. n. Several poetic stems (most of them defective) in *ορ, ωρ*, are neuter: *ἔορ sword*, *ἥτορ heart*, *ἔλωρ prey*, *τέκμωρ = τέκμαρ bound*.

154 D. a. In the Gen. Dat. Dual, Hm. has *οιν* for *οιν*: *ποδοῖν*.

b. In the Dat. Pl., Hm. has both *σι* and *εσσι*: *πᾶσι* (for *παντ*) and *πάντ-εσσι*; (rarely *εσι*: *ἀγγ-εσι*).

The *ε* of *εσσι* is sometimes omitted when the stem ends in a vowel: *νέκυ-σσι*, *πελέκε-σσι*. The irreg. *δεσσι* (from *δι-ς sheep*) should perhaps be written *δι-σσι*. But in forms like *ἔπεισσι*, = *επεισ + σι* (55 D), the first *σ* belongs to the stem: so in *δέπασ-σι*, and *ποσσί* = *ποδ-σι* (47 D), *ἱρῶσσι* = *ἱριδ-σι*.

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Exc. a. Stems in *ν* take *s*, though some of them have both forms: *δελφίς* or *δελφίν* *dolphin*.

b. Participles in *οντ* take *s*, when *ο* belongs to the verb-stem: *δούς* (= *δο-ντ-s*) *giving*.

c. *s* appears also in *μέλας* (= *μελαν-s*) *black*, *τάλας* (= *ταλαν-s*) *wretch*, *εἰς* (= *έν-s*) *one*, *κτεῖς* (= *κτεν-s*) *comb*, *ὀδούς* (= *οδοντ-s*) *tooth*.

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *α* to stems ending in a consonant: *πούς* *foot*, acc. *πόδα*.
ν to stems ending in a vowel: *πόλις* *city*, acc. *πόλιν*.

Exc. a. Stems in *ευ* take *α*: *βασιλεύς* *king*, acc. *βασιλέα* (39).

For the acc. sing. of stems in *ο*, see 193-4. For *ν* in the acc. sing. of certain stems in *τ*, *δ*, *ζ*, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. *κίς* *weevil* (but nom. *ναῦς* *ship*, voc. *ναῦ*).—Only *παῖς* (*παιδ*) *child* makes voc. sing. *παῖ* (75).

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

For irregular vocative in *πατήρ* *father*, *άνήρ* *man*, see 173: also in *σωτήρ* *savior*, *Ἀπάλων*, *Ποσειδών*, see 172 b.

c. Stems ending in a mute: nom. voc. *φύλαξ* (*φυλακ*) *watchman*.—But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in *ιδ*: voc. *Ἄρτεμι* (= *Ἀρτεμιδ*), nom. *Ἄρτεμις*. So voc. *παῖ* (= *παιδ*), nom. *παῖς* *child*. Also *γύναι* (= *γυναικ*) with irregular accent, nom. *γυνή* *woman*.

e. Substantive and adjective stems in *ντ*, unless oxytone: voc. *λέον* (= *λεοντ*), nom. *λίον* *lion*, *χαρίεν* (= *χαριεντ*), nom. *χαρίεις* *pleasing*.

REM. f. All participles of this declension make the vocative singular like the nominative. So also the adjectives *πᾶς* (*παντ*) *all, every*, and *έκών* (*έκοντ*) *willing*.

For the vocative singular of stems in *ο*, see 194 a.

159. The DATIVE PLURAL of all genders adds *σι(ν)* to the stem. For the euphonic changes, see 47-49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

156 D. c. For *ὀδούς*, Hd. has *ὀδών* according to the rule.

158 D. c. From *ἄναξ* *king*, Hm. has, beside the regular voc. sing. *ἄναξ*, a form *ἄνα* (for *ανακτ*, 75) used in addressing gods.—e. From some proper names in *-ās* (stem *-αντ*), he forms a voc. sing. in *-ā*: *Πουλυδάμα* (cf. 81), for *Πουλυδαμαν(τ)*, nom. *Πουλυδάμας* *Polydāmas*.

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (121):

Thus *πούς* (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σί.

Exc. a. All genitives and datives of *participles*: *ὤν being*, gen. ὄντος, ὄντων, dat. ὄντι, ὄντων, οὔσι.

b. The gen. and dat. plural of *nās all, every*: πάντων, πᾶσι.

c. The gen. dual and plural of *παῖς boy, girl*, δμῶς *blaze*, δῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δᾶς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παιδων, δμῶων, δῶων, Τρώων, φῶτων, φῶδων, δᾶδων, ὄτων, σέων.

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

161. QUANTITY. Several stems lengthen a short vowel in *monosyllabic* forms: st. ποδ, nom. sing. πούς (for ποδ-ς) *foot*; st. παντ, neuter πᾶν *all*; st. πῦρ, nom. sing. πῦρ *fire*; st. σῦ, nom. sing. σῦ-ς *hog*.

162. The PARADIGMS of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, ζ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. Stems ending in a Labial or Palatal.

	ὁ φύλαξ (φύλακ) <i>watchman</i>	ἡ φλέψ (φλεβ) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ) <i>trumpet</i>	ἡ τρίξ (τριχ) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	τριξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Acc.	φύλακ-α	φλεβ-α	σάλπιγγ-α	τριχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	τριξ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τριχ-ε
G. D.	φύλακ-οιν	φλεβ-οῖν	σαλπιγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τριχ-ες
Gen.	φύλακ-ων	φλεβ-ῶν	σαλπιγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σάλπιγγι	τριξί
Acc.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τριχ-ας

So ὁ γίνψ (γοπ) *vulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἀραψ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μᾶστιξ (μαστιγ) *whip*, ἡ βήξ (βηχ) *cough*, ἡ φόρμιγξ (φορμιγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155–8. For the change of aspiration in *Σπίξ*, *τριχός*, see 66 a.

164. The stem *αλωπεκ* makes nom. sing. *ἡ ἀλώπηξ* fox irregularly for *αλωπεξ* (gen. *ἀλώπεκος*, dat. *ἀλώπεκι*, etc.). On the contrary, the stems *κηρυκ*, *φοινίκ*, make nom. sing. *ὁ κήρυξ* herald, *ὁ φοινίξ* palm, where the accent shows that *υ* and *ι* were sounded short (93 b): but many editors write *κήρυξ*, *φοινίξ*.

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

165. A. Neuter Stems.

	τὸ σῶμα <i>bodŷ</i> (σῶματ)	τὸ ἦπαρ <i>liver</i> (ἦπατ)	τὸ κέρας <i>horn</i> (κεράτ)
Sing. Nom.	σῶμα	ἦπαρ	κέρας
Gen.	σώματ-ος	ἦπατ-ος	κεράτ-ος (κερπος) κέρως
Dat.	σώματ-ι	ἦπατ-ι	κεράτ-ι (κεραῖ) κέρα
Acc.	σῶμα	ἦπαρ	κέρας
Voc.	σῶμα	ἦπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἦπατ-ε	κεράτ-ε (κεραε) κέρα
G. D.	σώματ-οιν	ἦπατ-οιν	κεράτ-οιν (κερποιν) κερῶν
Plur. N. V.	σώματ-α	ἦπατ-α	κεράτ-α (κεραα) κέρα
Gen.	σώματ-ων	ἦπατ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἦπασι	κεράσι
Acc.	σώματ-α	ἦπατ-α	κεράτ-α (κεραα) κέρα

So στόμα (στομάτ) *mouth*, ὄνομα (ονομάτ) *name*, δέλεαρ (δελεατ) *baile*, τέρας (τεράτ) *prodigy*.

166. Here belong the stems in *ατ*, together with γάλα (γαλακτ) *milk*, μέλι (μελίτ) *honey*, and φῶς (φωτ) *light*. Of stems in *ατ*, by far the greater part end in *ματ*: these drop *τ* in the nom., acc., voc., sing. (75): πρᾶγμα (πράγματ) *affair*.

167. Several in *ατ* have *αρ* in the nom., acc., voc., sing.: φρέαρ *well*, gen. φρέατ-ος (also contracted φρητός), ἀλειφαρ (also ἀλειφά) *unguent*, gen. ἀλείφατ-ος. It is supposed that these ended originally in *απτ*, and that *τ* has been dropped in the cases above named (75), but *ρ* in all the other forms. ὕδωρ (ὑδατ) *water* and σκῶρ (σκατ) *filth* have *ω* irregularly for *α* in the same three cases.

168. A few in *ατ* have *ας* in the nom., acc., voc., sing. (76): πέρας *end*, gen. πέρατ-ος. Κέρας (κερατ) *horn* and τέρας (τερατ) *prodigy* sometimes

166 D. For φῶς, Hm. has only φῶος or φῶως (cf. 370 D a), dat. φάει, plural φάεα. φῶος is used also by Attic (Tragic) poets.

168 D. In κέρας, τέρας, the forms with *τ* are not used in the Ionic. Hm. has the forms with *α* pure: κέραος, κέραϊ; and sometimes contracts them: κέρα. Hd. changes *α* pure to *ε*, and does not contract: κέρει, τέρεα. —For πέρας πέρατος, Hm. has πείραρ, πείρατος.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62a), and then dropped according to 64.

For γόνυ (gen. γόνυ-ος) *knee*, δόρυ (gen. δόρυ-ος) *spear*, and οὖς (gen. ὠτ-ός) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ θῆς (θητ) <i>hired man</i>	ἡ ἐλπίς (ελπίδ) <i>hope</i>	ἡ ἔρις (ερίδ) <i>strife</i>	ὁ ἡ ὄρνις (ορνις) <i>bird</i>	ὁ γέρον (γεροντ) <i>old man</i>
Sing. Nom.	θῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	θητ-ός	ελπίδ-ος	ἐριδ-ος	ὄρνις-ος	γέροντ-ος
Dat.	θητ-ί	ελπίδ-ι	ἐριδ-ι	ὄρνις-ι	γέροντ-ι
Acc.	θητ-α	ελπίδ-α	ἐριν	ὄρνιν	γέροντ-α
Voc.	θῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	θητ-ε	ελπίδ-ε	ἐριδ-ε	ὄρνις-ε	γέροντ-ε
G. D.	θητ-οῖν	ελπίδ-οιν	ἐριδ-οιν	ὄρνις-οιν	γέροντ-οιν
Plur. N. V.	θητ-ες	ελπίδ-ες	ἐριδ-ες	ὄρνις-ες	γέροντ-ες
Gen.	θητ-ῶν	ελπίδ-ων	ἐριδ-ων	ὄρνις-ων	γέροντ-ων
Dat.	θησί	ἐλπίσι	ἐρισσι	ὄρνισσι	γέρονσι
Acc.	θητ-ας	ελπίδ-ας	ἐριδ-ας	ὄρνις-ας	γέροντ-ας

So ἡ νύξ (νυκτ) *night*, ἡ λαμπάς (λαμπάδ) *torch*, ἡ χάρις (χαρίτ) *favor*, ὁ γίγας (γίγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, πούς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects σ on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ , δ , β , after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in $\iota\tau$, $\iota\delta$, $\iota\beta$, $\upsilon\delta$, $\upsilon\beta$. Thus χάρις (χαρίτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπίδ) *base*, oxytone, acc. κρηπίδα, never κρηπιν. Only the oxytone κλείς (κλειδ) *key* has in the acc. sing. κλείν (rarely κλειδα), and in the acc. pl. κλείς or κλειδας.

169 D. A few stems in $\omega\tau$ have forms without τ (cf. 168 D). Χρῶς (χωρτ) *skin* is declined in Ionic, χρῶς, χρῶς, χωρτ, χρῶα. Hm. has also, but rarely, χρῶτός, χρῶτα. Even the Attic has dat. sing. χωρῶ in the phrase ἐν χωρῶ *close by*. From ἰδρώς (ἰδρωτ) *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, γέλῳ, ἔρῳ, and acc. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α : ἐρίδα more frequent than ἐριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

For κλείς, Hm. uses the Ionic κληίς, acc. sing. κληίδα, the Doric has κλαίς (Lat. clavis), rarely κλαδέ.

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172. 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 ζῆρ (ζηρ) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	ζῆρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	ζηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	ζηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰών-α	ζηρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμον	αἰών	ζῆρ	ῥήτορ
D. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	ζηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμον-οιν	αἰών-οιν	ζηρ-οῖν	ῥήτορ-οῖν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	ζηρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμον-ων	αἰών-ων	ζηρ-ῶν	ῥήτορ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	ζηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰών-ας	ζηρ-ας	ῥήτορ-ας

So ὁ μῆν (μην) *month*, ὁ λιμήν (λιμεν) *harbour*, ὁ ἡγεμών (ἡγεμον) *leader*, ὁ παῖς (παιῶν) *praeap*, ὁ ἀγών (αγων) *contest*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρατήρ (κρατηρ) *mixing-bowl*, ὁ φῶρ (φωρ) *thief*.

a. The only stem in λ is αλ, nom. ὁ ἄλς *salt*, ἡ ἄλς (poetic) *sea*.

b. In the Voc. Sing., σωτήρ *savior*, Ἀπόλλων, and Πόσειδων shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἀπολλον, Πόσειδον. —The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμον, Ἀριστόγειτον.

173. *Syncopated Stems in ep.*

Πατήρ (πατερ) *father* makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα, πατέρες. Only in the dative plural, by metathesis and change of vowel, ἐρ becomes ρά: παράσι.

The same peculiarities belong also to μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*. —The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα. —Ἀστήρ (αστερ) *star* has no syncopated forms, but makes dat. pl. ἀστέρας.

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

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θυγάτρα, θυγάτρης, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσσι may be used: θυγατέρεσσι. From ἄνθρωπος, the poets use ἄνθρωπος, ἄνθρωποι, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hm. has both ἀνδράσιν and ἄνδρεσσι.

'*ἄνθρωπος* (*anēr*) *man* follows the analogy of *πατήρ*, but syncopates *all* the cases in which *er* comes before a vowel: it also inserts *δ* between *ν* and *α*, to strengthen the sound (53): *ἄνδρός*, *ἄνδρες*, *ἄνδράσι*.

	ὁ πατήρ (πάτερ) <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	ἄνθρωπος
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρα
Voc.	πάτερ	μήτερ	θυγάτερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρας

174. Comparative Stems in *ov*.

Adjectives of the comparative degree in *ων* (stem *ov*) drop *ν* in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων <i>greater</i>	μείζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μείζον
Voc.	μείζον	μείζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μείζον-οιν	μείζον-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μείζον-ων	μείζον-ων
Dat.	μείζοσι	μείζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

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

175. a. In comparatives of more than two syllables, the forms which end in *ων* throw back the accent on the antepenult: *βέλτιον*, *αἰσχίον*.

b. The forms with *ν* and the contracted forms are both in use. The intermediate forms (as *μειζοα*) are never found.

c. According to the same analogy, *Ἀπόλλων*, *Ποσειδών* make in the acc. *Ἀπόλλωνα* and *Ἀπόλλω*, *Ποσειδῶνα* and *Ποσειδῶ*.

For substantive stems in *ων* which occasionally drop *ν*, see 194 c.

175 D. The statement in b. applies also to Hm. and Hd.—The contract acc. of *Ἀπόλλων* and *Ποσειδῶν* is not used by Hm. and Hd., but from *κυκεῶν* *mixed draught* Hm. makes acc. sing. *κυκεῶ* or *κυκεῖω*.

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IV. Stems ending in s.

176. A. Stems in εs.

	τὸ γένος race (γενεες)	M. F. εὐγενής N. εὐγενές well-born (ευγενες)
S. N.	γένος	M. F. εὐγενής N. εὐγενές
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. εὐγενές
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένη	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
D.	γένεσι	εὐγενέσσι
A.	(γένε-α) γένη	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

So τὸ εἶδος form, κάλλος beauty, μέλος song. Adjectives σαφής (neut. σαφές) clear, ἀκριβής (ἀκριβές) exact, εὐήκης (εὐήκες) simple.

177. The stems in εs are very numerous. The substantive stems are neuter, and change εs to οs in the nom. sing. (25). The adjective stems retain εs in the neut., but change it to ηs in the nom. masc. and fem. (156).

Ἡ τριήρης (τριῆρες) trireme, and some others in ῆρης, though used as substantives, are properly adjectives, belonging to an implied ναὺς ship.

178. Before all case-endings, s falls away (64). The vowels, which come together, are then contracted.—εε in the dual gives η (contrary to 32 d).—εα coming after a vowel gives α (contrary to 32 b): ὑγιής (ὑγιες) healthy, acc. ὑγιά (but also ὑγῇ), χρεός (χρεες) debt, neut. pl. χρεά. But adjectives in φους have both φυῇ and φυᾶ: εὐφυής witty, εὐφυῇ and εὐφυᾶ.—For contraction of εας to ειs in the acc. pl., see 36 b.

179. Barytone words in ηs have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκρατες (not Σωκράτες, 120), αὐτάρκης self-sufficing, neuter αὐταρκες, gen. pl. (αὐταρκέων) αὐτάρκων (not αὐταρκῶν, 98).

176 D. The uncontracted forms prevail in Hm.; yet he often contracts εἰ to εἰ in the dat. sing., and sometimes εεs to ειs in the nom. pl.—In the gen. sing., he sometimes contracts εος to εus: θάρσεus from θάρσος courage.—κλέος fame makes nom. pl. κλέα for κλέεα.—In the dat. pl., Hm. has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι (55), from βέλος missile.

Hd. has only the uncontracted forms.

178 D. In Hm., a vowel before the ε is sometimes contracted with it: εὐ κλεής glorious, acc. pl. εὐκλείας for εὐκλεάς; but ἀγακλής for ἀγακλεός gen. of ἀγακλής (in ἀκλεῖς for ἀκλεές, the first ε is irreg. lengthened to η).—σκέος or σκείος cave has gen. σκείους, dat. σκῆϊ (for σκῆε-ϊ), dat. pl. σπῆεσσι (for σπῆε-εσσι) and irreg. σπέσσι.—δέος fear has irreg. gen. δείους.

The neuter ἀληθής (M. F. ἀληθής) *true* throws back the accent when used as a question: ἀληθές; *really?*

180. Proper names in κληs, compounded with κλέος (κλεes) *fame*, have in some forms a double contraction: nom. (Περικλης) Περικλῆς, gen. (Περικλεος) Περικλέους, dat. (Περικλεεῖ, Περικλέει) Περικλεί, acc. (Περικλεα) Περικλέα, voc. (Περικλεes) Περικλείς.

181. B. Stems in as, os, ws.

	τὸ κρέας <i>flesh</i> (κρεας)	ἡ αἰδώς <i>shame</i> (αιδος)	ὁ ἦρωσ <i>hero</i>
Sing. Nom.	κρέας	αἰδώς	ἦρωσ
Gen.	(κρέα-ος) κρέως	(αἰδό-ος) αἰδοῦς	ἦρω-ος
Dat.	(κρέα-ι) κρέα	(αἰδό-ι) αἰδοῖ	ἦρω-ι
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἦρω-α
Voc.	κρέας	αἰδώς	ἦρωσ
Du. N. A. V.			ἦρω-ε
G. D.			ἦρώ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἦρω-ες
Gen.	(κρέα-ων) κρεῶν		ἦρώ-ων
Dat.	κρέασι		ἦρω-σι
Acc.	(κρέα-α) κρέα		ἦρω-ας

182. These stems are few in number, and all substantives. Those in as are neuter: τὸ γῆρας *old age*, τὸ κνέφας *darkness*. Those in os are masculine: ὁ θῶς *jackal*, ὁ μήτρωσ *mother's brother*. In os there are but two, both feminine: αἰδώς (αιδος) *shame*, and Epic ἦως (ηος) *morn* (= Attic εἶωσ, which is declined according to 146 and 148).

183. These all drop s before a case-ending, like stems in es. In the dat. sing., ai is contracted to a: γῆρα (for γῆραι), though some would write γῆραι.—The quantity of a in the contracted nom., acc., pl. is variable.—In late writers, κρέας has forms with τ: κρέατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἦρωσ are usually contracted: ἦρω, ἦρω (for ἦρωι, ἦρωα); so, sometimes, the nom. and acc. pl.: ἦρωσ (for ἦρωες, ἦρωας).—Some of the stems in ws have occasional forms according to the Attic Second Decl.: gen. sing. ἦρω, acc. ἦρων.

180 D. Hm. declines 'Ηρακλῆς, 'Ηρακλῆος (178 D), 'Ηρακλῆϊ, 'Ηρακλῆα, 'Ηρακλείς.—Hd. 'Ηρακλῆς, 'Ηρακλέος, 'Ηρακλεί, 'Ηρακλέα, 'Ηράκλεες, one ε being rejected before endings that begin with a vowel.

182 D. Stems in as. Hm. always has α̃ for aa in the nom., acc., pl.: γέρα *prizes*, δέπᾱ *cups*; he sometimes contracts in other cases: σέλα, κρεῶν or κρειῶν.—οὔδας *ground, floor*, κῶας *fleece*, 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. κῆς = κρέας.

The two stems in os always show the contract form, even in Hm. and Hd.

From stems in ws, Hm. has ἦρωι and ἦρῃ, Μίνωα and Μίνω.

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185. V. Stems in *i* and *v* (simple close vowels).

	ἡ πόλις (πολι) city	ὁ πῆχυς (πηχυ) fore-arm	τὸ ἄστυ (αστυ) city	ὁ μῦς (μῦ) mouse	ὁ ἰχθύς (ιχθυ) fish
Sing. Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	μῦ-ς	ἰχθύ-ς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ος	μυ-ός	ἰχθύ-ος
Dat.	(πόλε-ι)	(πήχε-ι)	(ἄστε-ι)	μυ-ί	ἰχθύ-ι
Acc.	πόλει	πήχει	ἄσται	μῦ-ν	ἰχθύ-ν
Voc.	πολί	πῆχυν	ἄστυ	μῦ-ς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μῦ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πήχε-οιν	ἄστέ-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες)	(πήχε-ες)	(ἄστε-α)	μῦ-ες	ἰχθύ-ες
Gen.	πόλεις	πήχεις	ἄστη	μυ-ών	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
Acc.	(πόλε-ας)	(πήχε-ας)	(ἄστε-α)	μυ-ας or μῦς	ἰχθύ-ας or ἰχθύς

So ἡ δύναμις *power*, ἡ στάσις *faction*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ ἡ σῦς *swine* (like μῦς), ὁ βῆρυς *cluster of grapes* (like ἰχθύς).

186. The final *i* or *v* of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to *ε*. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For *εας* contracted to *εις* in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (*εε* to *η*, cf. 178): πόλη, ἄσθη. After *ε*, the gen. sing. takes *ως*, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

186 D. *Stems in i*. The New Ionic retains *i* in all the forms, but contracts *i* in the dat. sing. to *ι*, and *ias* in the acc. pl. to *ις*. Thus Sing. πόλις, πόλιος, πόλι, Pl. πόλιες, πολίων, πόλισι, πόλις. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλις, acc. pl. πόλιος or πόλις.

Hm. changes *i* to *ε* before *i* in the dat. sing. and *σι* in the dat. pl. Thus Sing. πόλις, πόλιος, πόλει or πόλιν, πόλι, Pl. πόλιες, πολίων, πόλειος or πόλιεσι, πόλιος. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόμῃ dat. sing. of κόμης *dust*, ἑκοίῃσι acc. pl. of ἑκοίης *wife*. He even uses πόλειος for πόλιος.

From πόλις itself, Hm. has also a peculiar form with *η*: πόληος, πόληῖ, πόλη-ος, πόληας.—For the datives πελέκεσσι, ὕεσσι, see 154 D.

Stems in v. The Ionic always has *ος* in the gen. sing. Hm. sometimes contracts *εῖ* to *ει*, *νῖ* to *υι*, in the dat. sing., and *vas* to *ῖς* in the acc. pl.: πῆχει, ἰχθύι, ἰχθύῖς.—Hd. has only the contraction of *vas* to *ῖς*.—For the datives νέκυσσι, πίτυσσι, see 154 D.

187. a. Most stems in *ι* follow the formation just described. So too all *adjective* stems in *υ*: these, however, take *ος* in the gen. sing., and have no contraction in the neuter plural: γλυκύ-*s* *sweet*, γλυκέ-*ος*, γλυκέ-*α*. Even in substantives, such forms as πόλεος, πήχεος, are sometimes found, especially in poetry.

b. Most *substantive* stems in *υ* preserve this vowel through all the cases. *υε* in the dual and plural may be contracted to *υι*: ἰχθύ (for ἰχθύε), ἰχθύς (for ἰχθύες): the acc. pl. generally has *υς* for *υας* (33).

188. Ἐγγελευς *cel* is declined like ἰχθύς in the Sing., but like πήχυς in the Pl.: gen. sing. ἐγγέλν-*ος*, nom. pl. ἐγγέλεις.

The poetic adjective ἴδρις (ιδρι) *knowing* retains the final *ι* of the stem in all the cases.

189. VI. 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>ος</i>	βο-ός	γρᾱ-ός	νε-ός
Dat.	(βασιλέ- <i>ι</i>) βασιλεῖ	βο-ί	γρᾱ-ί	νη-ί
Acc.	βασιλέ- <i>α</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. 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	βύ- <i>ες</i>	γρᾱ- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βυ-ών	γρᾱ-ών	νε-ών
Dat.	βασιλεῦ- <i>σι</i>	βου-σί	γραν-σί	νου-σί
Acc.	βασιλέ- <i>ας</i>	βού- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>

So ὁ γονεύ-*s* *parent*, ὁ ἱερεύ-*s* *priest*, Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

190. The final *υ* of the diphthong disappears before all vowels, according to 39.—The stem *ναυ*, after dropping *υ*, becomes *νη* before a *short* vowel-sound, *νε* before a *long* one.

In regard to stems in *ευ*, observe that

- the gen. sing. has *ως* instead of *ος*, cf. 186.
- the dat. sing. always contracts *εῖ* to *εἰ*.

189 D. Stems in *ευ*. Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: βασιλεύς, βασιλεῦ, βασιλευσι, but βασιληος, βασιληῖ, etc., dat. pl. βασιλήεσσι. Yet in proper names, he often has *ε*: Πηλῆος and Πηλέος, Πηληῖ and Πηλεί, etc.; rarely with contraction: gen. Ὀδυσσεύς, dat. Ἀχιλλεῖ, acc. Τυδῆι.

Βοῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βοῦσι, acc. pl. βόας and βούς.—Γραῦς: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦς is declined by Hm., nom. sing. νηῦς (11 D), gen. (νηός), νεός, dat. νηῖ, acc. (νηᾶ), νέᾶ, nom. pl. (νηες), νέες, gen. (νηών), νεών, dat. νησι (νηεσσι, νέεσσι), acc. (νηας), νέας. The forms not in () belong also to Hd.

- c. the acc. sing. and acc. pl. have $\bar{\alpha}$ and remain uncontracted.
 d. the contract nom. pl. has $\eta\varsigma$ in the older Attic writers: thus $\beta\alpha\sigma\iota\lambda\eta\varsigma$ in Thucydides, instead of $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$.
 e. when $\epsilon\upsilon$ follows a vowel, contraction may occur in the gen. and acc. sing.: $\Pi\epsilon\iota\pi\alpha\iota\epsilon\acute{\upsilon}\varsigma$ *Piraeus*, gen. $\Pi\epsilon\iota\pi\alpha\iota\omega\varsigma$, acc. $\Pi\epsilon\iota\pi\alpha\iota\tilde{\alpha}$ (cf. 178).
 REM. f. The gen. in $\epsilon\omega\varsigma$ and the acc. in $\epsilon\tilde{\alpha}$, $\epsilon\tilde{\alpha}\varsigma$, arose, by interchange of long and short quantities, from the Homeric forms in $\eta\omega\varsigma$, $\eta\tilde{\alpha}$, $\eta\tilde{\alpha}\varsigma$.

191. Some compounds of $\pi\acute{o}\upsilon\varsigma$ ($\pi\omicron\delta$) *foot* form the acc. sing. as if from a stem in $\omicron\upsilon$: $\tau\acute{\rho}\iota\pi\omicron\upsilon\varsigma$ ($\tau\omicron\pi\omicron\delta$) *three-footed*, acc. $\tau\acute{\rho}\iota\pi\omicron\upsilon\upsilon$ (but in the sense *tripod*, acc. $\tau\acute{\rho}\iota\pi\omicron\delta\alpha$). $\text{Οἰδίπ}\acute{\omicron}\upsilon\varsigma$ *Oedipus* makes $\text{Οἰδίπ}\omicron\delta\omicron\varsigma$ and $\text{Οἰδίπ}\omicron\upsilon$, $\text{Οἰδίπ}\omicron\delta\iota$, $\text{Οἰδίπ}\omicron\delta\alpha$ and $\text{Οἰδίπ}\omicron\upsilon\upsilon$, $\text{Οἰδίπ}\omicron\upsilon\varsigma$ and $\text{Οἰδίπ}\omicron\upsilon$.

192. The only diphthong-stem ending in ι is $\omicron\iota$, Sing. $\omicron\iota\text{-}\varsigma$ *sheep*, $\omicron\iota\text{-}\acute{\omicron}\varsigma$, $\omicron\iota\text{-}\tilde{\iota}$, $\omicron\iota\text{-}\nu$; Pl. $\omicron\iota\text{-}\epsilon\varsigma$, $\omicron\iota\text{-}\tilde{\omega}\nu$, $\omicron\iota\text{-}\sigma\acute{\iota}$, $\omicron\iota\text{-}\varsigma$ (cf. 23 D).

VII. Stems ending in $\omicron$.

193. Sing. Nom.	$\eta\ \pi\epsilon\iota\tilde{\alpha}\omega$ <i>persuasion</i> .
Gen.	($\pi\epsilon\iota\tilde{\alpha}\acute{\omicron}\text{-}\omicron\varsigma$) $\pi\epsilon\iota\tilde{\alpha}\omicron\upsilon\varsigma$
Dat.	($\pi\epsilon\iota\tilde{\alpha}\acute{\omicron}\text{-}\tilde{\iota}$) $\pi\epsilon\iota\tilde{\alpha}\sigma\acute{\iota}$
Acc.	($\pi\epsilon\iota\tilde{\alpha}\acute{\omicron}\text{-}\alpha$) $\pi\epsilon\iota\tilde{\alpha}\omega$
Voc.	$\pi\epsilon\iota\tilde{\alpha}\omicron\tilde{\iota}$

So $\eta\ \eta\chi\acute{\omega}$ ($\eta\chi\omicron$) *echo*, $\text{Κάλυψ}\acute{\omega}$, $\text{Λητ}\acute{\omega}$.

194. a. These are all oxytone feminine substantives.—The contract acc. sing. is oxytone like the nom. (contrary to 98).—The voc. sing., varying from all analogy, ends in $\omicron\iota$.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in $\omicron$ of the 2d or O-Decl.: $\lambda\epsilon\chi\acute{\omega}$, nom. pl. $\lambda\epsilon\chi\omicron\iota$.

c. A few stems in $\omicron\upsilon$ have occasional forms as if from stems in $\omicron$: $\epsilon\iota\kappa\acute{\omega}\nu$ ($\epsilon\iota\kappa\omicron\upsilon$) *image*, gen. $\epsilon\iota\kappa\omicron\upsilon\varsigma$, acc. $\epsilon\iota\kappa\acute{\omega}$, acc. pl. $\epsilon\iota\kappa\omicron\upsilon\varsigma$, $\alpha\eta\delta\acute{\omega}\nu$ ($\alpha\eta\delta\omicron\upsilon$) *nightingale*, voc. $\alpha\eta\delta\omicron\iota$.

195. DECLENSIONS COMPARED. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points:

1. In *all genders*,
 - a. the D. S. ends in ι (in the Vowel-Decl., ι subscript).
 - b. the G. D. Dual end in ν ($\alpha\nu$, $\omicron\nu$).
 - c. the G. P. ends in $\omega\nu$.
 - d. the D. P. ended originally in $\sigma\iota$.
2. In the *neuter*, (e) the N. A. V. P. end in $\tilde{\alpha}$.

191 D. To $\text{Οἰδίπ}\omicron\upsilon\varsigma$ belong also gen. $\text{Οἰδίπ}\acute{\omicron}\delta\tilde{\alpha}\text{-}\omicron$ Hm., and in Trag. gen. $\text{Οἰδίπ}\acute{\omicron}\delta\tilde{\alpha}$, acc. $\text{Οἰδίπ}\acute{\omicron}\delta\tilde{\alpha}\nu$, voc. $\text{Οἰδίπ}\acute{\omicron}\delta\tilde{\alpha}$.

192 D. Hm. (commonly) and Hd. have $\sigma\iota$ for $\omicron\iota$: $\delta\iota\varsigma$, $\delta\iota\omicron\varsigma$, etc., dat. pl. Hm. $\delta\iota\epsilon\sigma\iota$ (once $\sigma\iota\epsilon\sigma\iota$) and $\delta\epsilon\sigma\sigma\iota$ (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in $\omicron\upsilon\nu$: $\text{Ἰο}\omicron\upsilon\nu$ for $\text{Ἰ}\acute{\omega}$.

3. In the *masculine* and *feminine*,

f. the N. S. takes *s* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.

g. the A. S. takes *ν* generally when the stem ends in a vowel.

h. the A. P. ends in *s*.

REM. i. In the Acc. Sing., *ν* (*μ*) was originally applied even to consonant-stems, *α* being inserted as a connecting vowel; but *ν* afterwards fell away (77). Compare *δδόντ-α(ν)* with Lat. *dent-e-m*.

In the Acc. Pl., the ending was originally *νs*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ās*, *ōs*; but the connective *α* remained short: *ῶδόντ-ᾱ(ν)s* Lat. *dent-ēs*.

196. The principal differences of ending are found

a. in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ωs*).

b. in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.

c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclites*, when the Nom. Sing. can be formed alike from either stem (*ἑτερόκλητα differently declined*). Thus N. S. *σκότος darkness* (stem *σκοτο* Decl. II., or *σκοτες* Decl. III.), G. S. *σκότου* or *σκότους*: cf. 184.

198. Thus proper names in *ης* of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: *Σωκράτης* (stem *Σωκρατες*), Acc. *Σωκράτην* (as if from a stem *Σωκραρα*), together with the regular Acc. *Σωκράτη*. But proper names in *κλης* (180) have only forms of the third declension.

199. 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 δένδρον tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυον tear*, D. P. *δάκρυσι*

197 D. In Hd., some words in *ης* of the first declension have *εα* for *ην* in the Acc. Sing.: *δεσπότης master*, A. S. *δεσπότηεα*.—From *Σαρπηδών*, Hm. has *Σαρπηδόνος*, etc., also *Σαρπήδοντος*, etc.—From *Μίνως*, Att. Gen. *Μίνω*, etc. (146), Hm. *Μίνως*, etc. (182 D).

199 D. Hm. *ἀλκί* D. S. of *ἀλκή strength*,—*ῥσμήν* D. S. of *ῥσμήν battle*,—*μάστι* D. S., *μάστιν* A. S., of *μάστιξ(γ) whip*,—*ιχῶ* (as if for *ιχῶ[σ]α*) A. S. of *ιχῶρ lytph*,—*ἰώκ-α* A. S. of *ἰωκή rout*,—*νίφα* Hes. A. S. of *νιφάς(δ) snow*,—*ἀγκυλίδ-εσσι* D. P. of *ἀγκύλη elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν slave*,—*δέσματ-α* Pl. of *δεσμός bond*,—*πρὸςώπατ-α* Pl. of *πρόσωπο-ν face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευρά* Pl. of *ἡ πλευρά side*.

From *Πάτροκλος*, declined regularly, Hm. has also *Πατροκλῆος*, *Πατροκλῆα*, *Πατρόκλεις* (stem *Πατροκλεες*, 180 D).

From *ἡνίοχο-ς charioteer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆες* (stem *ἡνιοχεν*, 189 D): cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ* (163).

(poetic N. S. δάκρυ); τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D πυροῖς; ὁ ὄνειρος *dream* (2d Decl.), but also G. S. ὄνειρα-ος, N. P. ὄνειρα-α (3d Decl.); ἡ ἄλω-ς *threshing-floor* declined like ἔως (148), but sometimes G. ἄλω-ος, etc.: like ἄλω-ς are ὁ ταῶς *peacock*, and (in poetry) ὁ τυφῶς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτος *corn*, Pl. τὰ σῖτα; ὁ σταβμός *station, stall*, Pl. often τὰ σταβμά; ὁ δεσμός *band*, Pl. often τὰ δεσμά; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective in number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing.; οἱ ἐτησῖαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective in case*. Thus ὕπαρ *dream*, ὕπαρ *waking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλῃ *att-rit* used only in the phrase ὑπὸ μάλῃς (later ὑπὸ μάλῃ).

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

1. Ἄρης (*Ares*) the god *Ares*, G. Ἄρεως and Ἄρεος, D. Ἄρει, A. Ἄρη (198) and Ἄρη, V. reg. Ἄρες.

2. ἀρν *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἄρνα, ἄρνες, ἀρνάσι. The N. S. is supplied by ἀμνός, 2d decl., reg.

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 γύναικ: they are accented (all but the V. S.) as if this were a stem of one syllable, γύναικ (160): G. S. γυναικός, D. γυναικί, A. γυναικα, V. γύναι; Dual γυναικε, γυναικοῖν; Pl. γυναικες, γυναικῶν, γυναιξί, γυναικας.

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

200 D. Hm. δρυμά Pl. of δρυμός *oak-wood*,—ἔσπερα Pl. of ἔσπερος *evening*,—κέλευδα (also κέλευδοι) Pl. of ἡ κέλευδος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασι,—ἴσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ἴσσαν, D. ἴσσαι),—Pl. ὄχρα, ὄχρων, ὄχεσφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κρί (for κριθή) *barley*,—ἄφρονος *wealth*,—ἔμμος *body*,—ἡδὸς *delight*,—ἡρα only in ἡρα φέρειν *to render a service*,—ἡτορ *heart*,—τέκμωρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἡλέ or ἡλέε (Hm.) *foolish*,—μέλε (Attic poets) *my good sir or madam*. Only Dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δαί *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἀρηί, Ἀρηα, also Ἄρεος, Ἀρει (Hd. Ἀρεί, Ἀρεα).

3. γόνυ: Ion. and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνᾱσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δούρος, δουρί, δούρε, δούρα, δούρων, δούρεσσι.

6. *Zeús*, the god *Zeus*, G. *Διός*, D. *Διί*, A. *Δία*, V. *Zeū*.

7. *ἡ Θέμις* (*Θεμίδ*) *right*, declined reg.: but in the phrase *Θέμις εἶνα* (*fas esse*, Indic. *Θέμις ἐστὶ fas est*), the N. S. is used for the Acc. *Θέμιν*.

8. *ὁ ἡ κοινωνός* *partner*, regular; but also N. A. P. *κοινων-ες, -ας*, only found in Xenophon.

9. *ὁ ἡ κύων* *dog*, V. S. *κύων*. All other cases from stem *κύν*: *κυνός*, *κυνί*, *κύνα*; Pl. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

10. *ὁ λᾶ-s* *stone*, contr. from *λᾶα-s*, G. *λᾶ-ος*, D. *λᾶ-ι*, A. *λᾶα-ν*, *λᾶ-ν*; Pl. *λᾶ-ες*, *λᾶ-ων*, *λᾶ-εσσι* or *λᾶ-εσι*. Poetic word for *λίθος*.

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

12. *ὁ ἡ ὄρνις* (*ορνίς*) *bird*, declined reg. (169); A. S. *ὄρνιν*, also *ὄρνιθα*. Less frequent forms, made from stem *ορνι*, are N. P. *ὄρνεις*, G. *ὄρνων*, A. *ὄρνεις* and rarely *ὄρνις*.

13. *τὸ οὖς* *ear*, N. A. V. S. All other cases from stem *ωρ*: *ὠτός*, *ὠτί*; Pl. *ὠτα*, *ὠτων*, *ὠσί*. These forms were made by contraction from *ουας*, *οὔατος*, etc., see below.

14. *ἡ Πνύξ* *Pnyx*, place for the popular assemblies of Athens, stem *Πυκν* (57): *Πυκνός*, *Πυκνί*, *Πύκνᾱ*.

15. *ὁ πρεσβευτής* (*πρεσβευτα*) *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.

16. *τάν* a defective stem, only in Voc. *ὦ τάν*, also written *ὦ τ'άν*, *O friend*, rarely plural *O friends*.

17. *ὁ νίος* *son*, declined reg.: also from a stem *νιες*, G. *νιέος*, D. *νιεί* (A. *νιέα* rare); Du. *νιέε*, *νιέουν*; Pl. *νιείς*, *νιέων*, *νιέσι*, *νιείς*.

18. *ἡ χεῖρ* *hand*, stem *χειρ*; but G. D. D. *χεροῖν*, D. P. *χερσί*.

19. *ὁ χούς* *congius*, reg. like *βοῦς*, but A. P. *χόας*. Also G. S. *χοῶς*, A. S. *χοᾶ*, A. P. *χοᾶς* (as if from st. *χοευ*, cf. 190 e); these are sometimes written *χοῶς*, *χόα*, *χόας*.

20. *τὸ χρεῶς* *debt*, N. A. V. S.; also G. S. *χρίως*. Other cases are supplied by *τὸ χρέος* *debt*, which is declined regularly (178).

202 D. The following appear as irregular only in the dialects:

21. *ὁ ἀήρ* (fem. in Hm.) *air*. Ion. *ἡέρος*, *ἡέρι*, *ἡέρα*.

22. *ὁ Ἀΐδης* Hm. (Att. *Ἄϊδης* the god *Hades*) 1st decl., G. *Ἀΐδαο* or *Ἀΐδεω*, D. *Ἀΐδῃ*, A. *Ἀΐδην*; but also G. *Ἀΐδος*, D. *Ἀΐδι* (st. *Αἰδ*, 3d decl.). Rare N. *Αἰδωνεύ-s*, D. *Ἀιδωνῆι* (189 D).

6. *Zeús*: Poet. also *Ζηνός*, *Ζηνί*, *Ζήνα*. Pind. *Δί* for *Διί*.

7. *Θέμις*: Hm. *Θέμιστος*, etc., Pind. *Θέμιστος*, etc.

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

12. *ὄρνις*: Dor. *ὄρνιχος*, *ὄρνιχι*, etc., from st. *ορνιχ*.

13. *οὖς*: Dor. *ᾶς*, Hm. *οὔατος*, Pl. *οὔατα*, *οὔασι*, once *ὠσί*.

17. *νίος*: Hm. often has *νίος*, *νιόν*, *νιέ*,—other forms of the 2d decl. very rarely. Of the forms from st. *νιες*, he has all (mostly uncontracted) except D. P. Further, from st. *νί*, he has *νίος* (gen.), *νίι*, *νία*, *νιε*, *νιες*, *νιδσί*, *νίας*.

18. *χεῖρ*: Poet. *χερός*, *χερί*. Hm. D. P. *χερσί* and *χέιρεσσι*.

202 D. 26. τὸ δένδρον *tree*; Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κάρᾱ *head*, Hm. κάρη, stems καρῆτ and κρᾱτ, also with inserted α, καρῆατ, κρᾱατ.

Gen. Sing.	κάρητος	καρήατος	κράατος	κράτος
Dat.	κάρητι (Trag. κάρᾱ)	καρήατι	κράατι	κράτι
Acc.	κάρη, also κάρ			κρᾱτα masc. and neut.
Nom. Plur.	κάρᾱ, also κάρηνα	καρήατα	κράατα	
Gen.	καρήνων			κράτων, Dat. κρᾱσί
Acc. = Nom.				(κρᾱτας Trag. masc.)

The Attic (Tragic) poets have only N. A. V. S. κάρᾱ, D. S. κάρῃ, and the forms from st. κρᾱτ.

25. δ λῖς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λῖτι, A. P. λῖτα, *smooth cover*, Hm., defective.

27. δ μέλς (for μέν-s, and that for μῆν-s), only Nom. Sing., Ionic and poetic form for δ μήν *month*.

28. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πλῆθει, πλῆθει.

29. (ἡ πτυχὴ *fold*, not in Hm., who uses only the defective) D. S. πτυχί, N. A. P. πτύχες, πτύχας.

30. (δ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός. N. A. P. στίχες, στίχας.

Local Endings.

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

a. -θι for the place *where*: ἄλλο-θι *elsewhere*.

b. -θεν for the place *whence*: οἰκο-θεν *from home*; less frequently, for the place *where*.

c. -δε for the place *whither*: οἶκα-δε *home-ward*.

These endings are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-s); but ο is sometimes used for final α of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and after consonant-stems, ο is used as a *connecting vowel*: πάντ-ο-θεν *from every side*. The ending δε is often affixed to the *accusative* form: Μιγάρα-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκα-δε (st. οἶκο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήναζε (for Ἀθήνας-δε, 56) *toward Athens*, Θήβαζε (for Θήβας-δε) *toward Thebes*, Σύραζε (for Σύρας-δε) *out* (Lat. foras).

203 D. The local endings are much more frequent in Hm.: οἰκοθι *at home*, Ἰαίδθι *πρὸ before Troy*, οὐρανὸθεν *from heaven*, ἀγορῆθεν *from the assembly*.

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

In Hm., δε is commonly added to the Acc. (not to the stem): οἶκονδε *home-ward*, ὄνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραδε *to earth*, Ἀΐδόςδε τι (*the abode of*) *Hades* (202 D, 22).

205. 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(ν)* without *ι* before it: οἶκοι *at home*, Πυθοὶ *at Pytho*, Ἰσθμοὶ *at the Isthmus*, Ἀθήνη-σι (79 b) *at Athens*, Πλαταιῶσι *at Plataea*, ὧρασι (Lat. foris) *at the doors, abroad*, ὥρασι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

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

S. N.	M. good	F.	N.	M. friendly	F.	N.
G.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
D.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
A.	ἀγαθῶ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
V.	ἀγαθόν	ἀγαθὴν	ἀγαθόν	φίλιον	φιλίαν	φίλιον
	ἀγαθέ	ἀγαθῇ	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φιλίῳ	φιλιά	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθοῦς	ἀγαθάς	ἀγαθά	φιλίους	φιλιάς	φίλια

REM. a. The vowel *α* in the nom. sing. fem. is always long. It is used after a vowel or *ρ*: δίκαιος *just*, fem. δικαί-*ᾱ*, αἰσχροῦς *shameful*, fem. αἰσχροῦ-*ᾱ*. But *η* is used after the vowel *ο*, unless *ρ* precedes it: ἀπλός *simple*, fem. ἀπλό-*ῃ*, ἀβρός *collected*, fem. ἀβρό-*ᾱ*.

REM. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαῖαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιῶν, as in substantives (128).

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φον*, 79 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* (less correctly βίηφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρήφι *from the bow-string*; irregular ἐπ' ἑσχαρόφι (for ἐσχαρη-*φι*) *on the hearth*.—(b) in the 2d declension: Ἰλίο-*φι* of *Troy*, θεοῖφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὅχεσ-*φι* *from the car*, παρὰ ναῦ-*φι* *by the ships*, πρὸς κοτυληθον-ό-*φι* (genitive) *to the feelers*; irregular ἀπὸ κράτεσ-*φι* *from the head* (202 D, 24).

207 D. For Ionic *η* instead of *ᾱ* in the Feminine, see 125 D. Hm. has δία, fem. of δῖος *divine*, with short *α*: δία δεῶν *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυράς	ἀργυροῦ
D.	ἀπλῷ	ἀπλῇ	ἀπλῷ	ἀργυρῷ	ἀργυρά	ἀργυρῷ
A.	ἀπλοῦν	ἀπλῆν	ἀπλοῦν	ἀργυροῦν	ἀργυράν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
Dual	ἀπλώ	ἀπλᾶ	ἀπλώ	ἀργυρῶ	ἀργυρά	ἀργυρῶ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρά
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλάς	ἀπλᾶ	ἀργυροῦς	ἀργυράς	ἀργυρά

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἡσυχός, N. ἡσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνος *childless*, M. F. καρπο-φόρος *fruit-bearing*.

REM. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἡσυχός <i>quiet</i>	N. ἡσυχον	M. F. ἱλεως <i>propitious</i>	N. ἱλεων
G.	ἡσυχου		ἱλεω	
D.	ἡσυχῷ		ἱλεω	
A.	ἡσυχον		ἱλεων	
V.	ἡσυχε	ἡσυχον	ἱλεως	ἱλεων
Dual	ἡσύχω		ἱλεω	
	ἡσυχοιν		ἱλεων	
P. N.	ἡσυχοι	ἡσυχαι	ἱλεω	ἱλεω
G.	ἡσυχων		ἱλεων	
D.	ἡσυχοις		ἱλεως	
A.	ἡσυχους	ἡσυχαι	ἱλεως	ἱλεω

210. ἱλεως is a specimen of the few adjectives which follow the Attic Second Decl.—ἱλέως *full* is declined thus in the Masc. and Neut.

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἱλεως, Hm. has ἱλῆος (also in Att. poets): for πλέως, Hm. πλεῖος, πλείη, πλείον, Hd. πλέος, η, ον.—Hm. has σῶς (only in this form), but for σῶος he has σῶος, σῶη, σῶον, Comp. σωώτερος.—With ζῶς, η, ὄν *living*, he has N. S. ζῶς, A. ζῶν.

but forms a Fem. *πλά* of the A-Decl.—The defective adj. M. F. *σῶς*, N. *σῶν* (formed from *σαος safe*) has A. S. *σῶν*, A. P. *σῶς*; also *σά* as N. S. Fem. and Neut. Pl. The kindred *σῶος*, *σῶα*, *σῶον*, is also confined to the Nom. and Acc.

211. B. ADJECTIVES OF THE CONSONANT-DECLENSION. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing *ιά*; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in υ*. The Masc. and Neut. have *ε*, instead of *υ*, in most of the cases (cf. 186–7). The Fem. has *ε-ια*, contracted into *εα*.

S. N.	<i>ἡδύς</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>μέλας</i>	<i>μέλαινα</i>	<i>μέλαν</i>
G.	<i>ἡδέος</i>	<i>ἡδεῖας</i>	<i>ἡδέος</i>	<i>μελᾶνος</i>	<i>μελαίνης</i>	<i>μελᾶνος</i>
D.	<i>ἡδεῖ</i>	<i>ἡδεῖα</i>	<i>ἡδεῖ</i>	<i>μέλανι</i>	<i>μελαίνῃ</i>	<i>μέλανι</i>
A.	<i>ἡδύν</i>	<i>ἡδεῖαν</i>	<i>ἡδύ</i>	<i>μέλανα</i>	<i>μελαιναν</i>	<i>μέλαν</i>
V.	<i>ἡδύ</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>μέλαν</i>	<i>μέλαινα</i>	<i>μέλαν</i>
Dual	<i>ἡδέε</i> <i>ἡδέοιν</i>	<i>ἡδεῖα</i> <i>ἡδεῖαιν</i>	<i>ἡδέε</i> <i>ἡδέοιν</i>	<i>μέλανε</i> <i>μελάνοιν</i>	<i>μελαῖνα</i> <i>μελαίναιν</i>	<i>μέλανε</i> <i>μελάνοιν</i>
P. N.	<i>ἡδεῖς</i>	<i>ἡδεῖαι</i>	<i>ἡδέα</i>	<i>μέλανε</i>	<i>μελαιναι</i>	<i>μέλανα</i>
G.	<i>ἡδέων</i>	<i>ἡδεῖων</i>	<i>ἡδέων</i>	<i>μελάνων</i>	<i>μελαινῶν</i>	<i>μελάνων</i>
D.	<i>ἡδέσι</i>	<i>ἡδεῖαις</i>	<i>ἡδέσι</i>	<i>μέλασι</i>	<i>μελαίναις</i>	<i>μέλασι</i>
A.	<i>ἡδέις</i>	<i>ἡδεῖας</i>	<i>ἡδέα</i>	<i>μέλανας</i>	<i>μελαίναις</i>	<i>μέλανα</i>

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

REM. a. In *ἡγλύς* *female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in υ*. In these, the *ι* of the fem. ending *ια* passes into the preceding syllable: *μέλας* (*μελᾶν*) *black*, Fem. *μέλαινα*, for *μελαν-ια* (58).—For full inflection of *μέλας*, see 212. Similarly declined are *τάλας*, *τάλαινα*, *τάλαν* *unhappy* and *τέρην*, *τέρεινα*, *τέρην* *tender*.

214. 3. *Stems in υτ*. In these, the Fem. *υτ-ια* becomes *-σα*, and the preceding vowel is lengthened. They are mostly participles.

212 D. For fem. *εἰᾶ*, *εἰᾶς*, etc., Hd. has *εἶᾶ*, *εἶης*, *εἶη*, *εἶαν*, etc. Hm. commonly has *εἰᾶ*, *εἶης*, etc., but *ᾠκεία* for *ᾠκεῖα*, *βαδείης* and *βαδέης*, *βαδεῖαν* and *βαδέαν*. In Hm., *ἡδύς* and *πολύς* (for *πολύς*), as well as *δῆλυς*, are sometimes fem. In the A. S., Hm. sometimes has *εἶα* for *ὑν*: *εὐρέα πόντον* *the wide sea*.

214 D. Adjectives in *εις* (*εντ*) are much more frequent in poetry: those in *ηεις*, *οεις* are sometimes contracted: Hm. *τιμῆς*=*τιμήεις* *honorable*, *λωτρεύοντα*=*λωτρεύοντα* *filled with lotus*, poet. *πτερούσσα*=*πτερόεσσα* *winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in *ειν* have *εσσα*, not *εισα*, in the Fem., for *ειν-ια*.
For their D. P., see 50 a.

S. N.	<i>loosing</i>	λύων	λύουσα	λύον	<i>giving</i>	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	λυούσα	λύοντε	διδόντε	διδούσα	διδόντε		
	λύοντοιν	λυούσαιν	λύοντοιν	διδόντοιν	διδούσαιν	διδόντοιν		
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα		
G.	λύόντων	λυουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων		
D.	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι		
A.	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα		
S. N.	<i>loosing</i>	λύσας	λύσασα	λύσῃν	<i>showing</i>	δεικνύς	δεικνύσα	δεικνύν
G.	λύσαντος	λυσάσης	λύσαντος	δεικνύντος	δεικνύσης	δεικνύντος		
D.	λύσαντι	λυσάσῃ	λύσαντι	δεικνύντι	δεικνύσῃ	δεικνύντι		
A.	λύσαντα	λυσασαν	λύσαν	δεικνύντα	δεικνύσαν	δεικνύν		
V.	λύσας	λύσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν		
Dual	λύσαντε	λυσάσα	λύσαντε	δεικνύντε	δεικνύσα	δεικνύντε		
	λυσάντοιν	λυσάσαιν	λυσάντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν		
P. N.	λύσαντες	λυσασαι	λύσαντα	δεικνύντες	δεικνύσαι	δεικνύντα		
G.	λυσάντων	λυσασῶν	λυσάντων	δεικνύντων	δεικνυσῶν	δεικνύντων		
D.	λύσῃσι	λυσάσαις	λύσῃσι	δεικνύσι	δεικνύσαις	δεικνύσι		
A.	λυσαντας	λυσάσας	λύσαντα	δεικνύντας	δεικνύσας	δεικνύντα		
S. N.	<i>loosed</i>	λυθείς	λυθείσα	λυθέν	<i>pleasing</i>	χαρίεις	χαρίεσσα	χαρίεν
G.	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσσης	χαρίεντος		
D.	λυθέντι	λυθείσῃ	λυθέντι	χαρίεντι	χαρίεσῃ	χαρίεντι		
A.	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσαν	χαρίεν		
V.	λυθείς	λυθείσα	λυθέν	χαρίεν	χαρίεσσα	χαρίεν		
Dual	λυθέντε	λυθείσα	λυθέντε	χαρίεντε	χαρίεσσα	χαρίεντε		
	λυθέντοιν	λυθείσαιν	λυθέντοιν	χαρίέντοιν	χαρίεσσαιν	χαρίέντοιν		
P. N.	λυθέντες	λυθείσαι	λυθέντα	χαρίεντες	χαρίεσαι	χαρίεντα		
G.	λυθέντων	λυθεισῶν	λυθέντων	χαρίέντων	χαρίεσσῶν	χαρίέντων		
D.	λυθείσι	λυθείσαις	λυθείσι	χαρίεσι	χαρίεσσαις	χαρίεσι		
A.	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαρίεσσας	χαρίεντα		

REM. a. The fem. adj. *χαρίεσσα* arose probably from a form without *ν*, *χαριε-ια* (60); while the fem. part. *λυθείσα* arose from *λυθεντ-ια*, *λυθεν(σ)σα* (48), *λύουσα*, from *λυοντ-ια*, *λυον(σ)σα*; etc.

215. Participles which have *οντ* after *α*, *ε*, *ο*, are contracted:
τιμάων (*τιμαοντ*), *τιμάουσα*, *τιμάον* *honoring*, contr. *τιμῶν*, *τιμῶσα*, *τιμῶν*; *φιλέων* (*φιλεοντ*), *φιλέουσα*, *φιλέον* *loving*, contr. *φιλῶν*, *φιλῶσα*,

φιλοῦν; δηλῶν (δηλοῦντ), δηλόουσα, δηλῶν manifesting, contr. δηλῶν, δηλοῦσα, δηλοῦν. The uncontracted forms are like those of λύων (214); the contract forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῖσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμῶσα	τιμῶντε	φιλοῦντε	φιλούσα	φιλοῦντε
	τιμῶντοιν	τιμῶσαι	τιμῶντοιν	φιλοῦντοιν	φιλούσαι	φιλοῦντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλούσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσων	τιμῶντων	φιλοῦντων	φιλούσων	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλούσας	φιλοῦντα

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

216. *Stems in ot.* These are participles of the Perfect Active. The ending *ot* in connection with the fem. *ia* is changed to *uia*.

S. N.	having loosed	standing
G.	λελυκώς	ἐστώς
D.	λελυκότος	ἐστῶτος
A.	λελυκότε	ἐστῶτι
V.	λελυκῶσα	ἐστῶσα
Dual	λελυκότε	ἐστῶτε
	λελυκῶσαι	ἐστῶσαι
P. N.	λελυκότες	ἐστῶτες
G.	λελυκόντων	ἐστῶτων
D.	λελυκόσι	ἐστῶσι
A.	λελυκόντας	ἐστῶσας

REM. a. ἐστῶς is contracted from ἐστῶς, and is irregular in the formation of the Fem. The neuter form ἐστός is also irregular.

REM. b. *uia* of the Fem. appears to imply a masc. and neut. ending *ut* (= *ot*); *ut-ia* would give *usia* (62), and then *uia* (64).

217. *Adjectives of Two Endings.* In many adjectives of the Consonant-Declension, the masculine form is used also for the feminine (cf. 209). Here belong

- Stems in *s*: M. F. ἀληθής (ἀληθες) true, N. ἀληθές (cf. 176).
- Most stems in *v*: M. F. εὐδαίμων (εὐδαιμον) happy, N. εὐδαιμον, M. F. ἄρρην (ἄρσεν, st. αρσεν) male, N. ἄρρεν (cf. 172).
- A few simple stems ending in other letters, as M. F. ἴδρις knowing

217 D. b. *Ild.* has ἔρσην for ἄρσην.

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N. ἴδρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατωρ) *fatherless*, N. ἀπατωρ; εὐελπις (ευ-ελπις) *of good hope*, N. εὐελπι; φιλόπολις (φιλο-πολις) *city-loving*, N. φιλόπολι; εὐχαρις (ευ-χαρις) *agreeable*, N. εὐχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπουν (191) and δίποδα.

S. N.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον	εὐελπις	εὐελπι
G.	ἀληθοῦς		εὐδαίμονος		εὐέλπιδος	
D.	ἀληθεῖ		εὐδαίμονι		εὐέλπιδι	
A.	ἀληθῇ	ἀληθές	εὐδαίμονα	εὐδαιμον	εὐελπιν	εὐελπι
V.	ἀληθές		εὐδαιμον		εὐελπι	
Dual	ἀληθεῖ		εὐδαίμονε		εὐέλπιδε	
	ἀληθοῖν		εὐδαιμόνοι		εὐελπίδων	
P. N.	ἀληθεῖς	ἀληθεῖ	εὐδαίμονες	εὐδαίμονα	εὐέλπιδες	εὐέλπιδι
G.	ἀληθεῶν		εὐδαιμόνων		εὐελπίδων	
D.	ἀληθέσι		εὐδαίμοσι		εὐέλπισι	
A.	ἀληθεῖς	ἀληθεῖ	εὐδαίμονας	εὐδαίμονα	εὐέλπιδας	εὐέλπιδι

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*,—πέπων *ripe*, σώφρων *discreet*, μνήμων *mindful*, ἐπιλήσμων *forgetful*, πολυπράγμων *busy*.

For comparatives in *ων*, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἀρπαξ (ἀρπάγ) *raptacious*, φυγὰς (φύγας) *fugitive*, ἄγνος (αγνων) *unknowing*, ἄπαις (απαιδ) *childless*, μακρόχειρ *long-armed*, πένις (πενητ) *poor*, γυμνής (γυμνητ) *light-armed*.

REM. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐξελοντής, G. ἐξελοντοῦ, *volunteer*.

219. *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*.

218 D. Hm. has many αἰγ. which appear only in the Fem.: πότνια (in Voc. also πότνᾱ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεια *of noble father*, ὀβριμοπάτερη *of mighty father*, ἀντιάνειρα *match for men*, βωτιάνειρα *nourishing men*, κυνιάνειρα *making men glorious*, πουλυβότειρα *much-nourishing*, λοχέαιρα *arrow-showering*, ἱπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To Fem. δάλεια *rich* there is a Neut. Pl. δάλεα.

219 D. Hm. and Hd. have πολλός, ἡ, ὅν reg. like ἀγαθός (also neut. πολλόν for πολὺ as advert.). But Hm. has also the common forms πολός, πολύ, πολύν, as well as πουλός, πουλό, πουλόν (24 D. c); and from the same stem πολν, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσι or πολέσι, A. πολέας.

The masc. πρῶτος is found in Pind. Comp. πρᾶντερος in Hd.

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	μεγάλα	μεγάλῳ			
	μεγάλῳιν	μεγάλαιν	μεγάλῳιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

REM. a. *πρῶτος* *mīlā* forms the whole Fem. from st. *πραῦ*: *πραεῖα*, *πραεῖας*, etc. The Masc. and Neut. Sing. are formed from st. *πρῶο*, rarely from *πραῦ*: *πράου*, *πράφω*, *πρῶον*. In the Masc. and Neut. Pl., both formations are used: *πρῶοι* and *πραεῖς*, *πραεῖα* and *πρῶα*.

Comparison of Adjectives.

A. By *τερος* and *τάτος*.

220. The usual ending of the *Comparative* degree is *τερο* (N. S. *τερος*, *τερᾶ*, *τερον*); of the *Superlative*, *τάτο* (N. S. *τατος*, *τατη*, *τατον*). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κοῦφος (κουφο) <i>light</i>	κουφότερος, α, ον	κουφότατος, η, ον
γλυκύς (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάρτερος	μακάρτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφίστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαριέστερος	χαριέστατος
πένης (πενητ) <i>poor</i>	πενέστερος	πενέστατος

χαριέστερος and *πενέστερος* arise from *χαριεντ-τερος* and *πενητ-τερος* by change of *τ* to *ς* (45), before which *ν* is dropped in the former (48), and *η* shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις* (δ) *impetuous*, M. *δοῦρο-ς*; *πλεῖρᾶ* *fat*, *rich*, M. *πλεῖων*; *πρέσβᾶ* and *πρέσβειρᾶ* *honored*, M. *πρέσβυ-ς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φράζω*) *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυεπεία* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the Pl. only, *δαμναῖα* *crowded*, *ταρφειαῖα* *frequent*, M. *δαμνέες*, *ταρφέες*.

In Hm., *ἐρίηρος* *trusty*, makes Pl. *ἐρίηρ-ες* (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in *o* with short penult, lengthen *o* to *ω*: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφός-, ἀξίω-ς.—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*.

b. The adj. γεραιός (*senex*) always, παλαιός *ancient*, and σχολαίος *leisurely*, sometimes, drop *o* after *ai*: γεραιότερος, παλαιάτατος.

c. μέσος *medius*, ἴσος *equal*, εὐδίας *serene*, πρώϊος *early*, ὄψϊος *late*, take *ai* in place of *o* or *ω*: μεσαίτατος, πρωϊαίτερον.—ἡσυχος *quiet* has ἡσυχαιότερος and ἡσυχώτερος; φίλος *dear*, beside φιλωτέρος, -τατος, has φιλότερος, -τατος and φιλαίτερος, -τατος.—From πλησίον *adv. near* come πλησισαίτερος, -τατος; likewise παραπλησισαίτερος *more similar*; and from προὔργον (*for πρό ἔργου advantageously*) comes προὔργισαί-τερος.

d. Some adjectives take the irregular endings εστερος, εστατος. So

1. Stems in *ov*: σώφρων (*sōphron*) *discreet*, σωφρονιστέρος, εὐδαιμών (*eudaimōn*) *happy*, εὐδαιμονισ-τατος.—Special exceptions are πίων *fat*, πιότερος, -τατος, and πέπων *ripe*, πεπαίτερος, -τατος.

2. ἀκράτος *unmuzzed*, ἐρρωμένος *strong*, ἄσμενος *glad*, and occasionally some others in *os*: ἀκρατίστερος, ἐρρωμενιστέρος.

3. Some contract adjectives in (*oos*) *ous*: εὐνούστερος (*for ευνοεστερος*) from εὐνους (*eūnoos*) *well-disposed*.

e. The adj. λάλος *talkative*, πτωχός *beggarly*, ὀσφοάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτῃς *thievish*, have ιστέρος, ιστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

f. Other adjectives of one gender in *ης* (*G. ov*) follow the rule for stems in *o*: ὑβριστότερος from ὑβριστής *insolent*.

g. Compounds of χάρις *favor*, form the Comp. and Sup. as if they ended in χαρίτος; ἐπιχαριτώτερος from ἐπιχάρις *agreeable*.

B. By *ων* and *ωτος*.

222. A much less frequent ending of the Compar. is *ιον* (*Nom. M. F. ιων*, *N. ιον*), of the Superl. *ωτο* (*Nom. ωτος, ιωτη, ιωτον*).

221 D. The poets sometimes use *ω* after a long syllable: διζυρότερος *Hm. more wretched*.—From ἰδύς *straight*, *Hm.* makes ἰδύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος (*cf.* 370 D a); from ἄχαρις *unpleasing*, ἀχαρίστερος (*for* ἀχαριτ-τερος).—The force of the ending is nearly lost in δηλότερος *feminine*, ἀγρότερος *wild (living in the country)*, ὀρέστερος *living in the mountains*, θεώτερος *belonging to the gods*, δεξιτέρος *Lat. dexter*, which differ little from δῆλως, ἄγριος, ὄρειος, δέϊος, δεξιάς.

222 D. The forms with *ων*, *ωτος* are much more frequent in poetry: thus (the starred forms are un-Homeric), *βαδίων, βάδιωτος (*βαδύς deep*),—βραδύων = *βραδίων, βράδιωτος = *βράδιωτος (*βραδύς slow*),—*βράχιωτος (*βραχύς short*),—γλυκίων (*γλυκύς sweet*),—ἐλεγχίωτος (*ἐλεγχέες Pl. infamous*),—

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These endings are applied, not to the stem of the Positive, but to the root of the word. Hence a final vowel in the stem of the Pos. disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-s pleasant	(ἡδ-ομαι <i>am pleased</i>)	ἡδ-ίων	ἡδ-ωτος
ταχ-ύ-s swift	(τάχ-ος <i>swiftness</i>)	θάσσων (for ταχ-ίων)	τάχ-ιστος
μεγ-α-s great	(μέγ-ετος <i>greatness</i>)	μείζων (for μεγ-ίων)	μεί-ιστος

Similarly *ρο* in the stem of the Pos. disappears:

ἐχθ-ρός hostile	(ἐχθ-ος <i>hatred</i>)	ἐχθ-ίων	ἐχθ-ωτος
αἰσχ-ρός shameful	(αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ωτος

REM. a. In *μείζων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμεν-ίων* (58). So also in *θάσσων*, *θάσσω*, where *α* absorbs it and becomes long. Cf. *μᾶλλον* (for *μαλ-ίων*, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58-61.

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.] βελτίων κρείσσων (κρείττων) λόφων	ἀριστος (* <i>Ἀρης</i> , ἀρετή <i>virtue</i>) βέλτιστος κράτιστος (κράτος <i>strength</i>) λῶστος
REM. a. ἀμείνων, ἀριστος, refer more to <i>excellence</i> or <i>worth</i> ; κρείσσων, κράτιστος, more to <i>power</i> and <i>superiority</i> . The opposite of κρείσσων is ἥσσων.		
2. κακός bad	κακίων χείρων (deterior) ἥσσων (inferior)	κάκιστος χείριστος ἥκιστα adv. <i>least of all</i>
3. μικρός small	μικρότερος μείων	μικρότατος
4. ὀλίγος little, few	ἐλάσσων (ἐλάττων)	ὀλίγιστος ἐλάχιστος

**κυδίων*, *κύδιστος* (*κυδρός gloriosa*),—*μάσσων*, *μήκιστος*, Dor. **μάκιστος* (*μάκρος long*),—*ὀικτιστός* (*ὀικτρὸς pitiable*),—*πάσσων* = **παχίων*, *πάχιστος* (*παχύς thick*),—*φίλων*, **φίλιστος* (*φίλος dear*),—*ώκιστος* (*ώκός quick*).—Hd. has *μέζων* for *μείων*.

In Epic and Doric poetry, the *ι* of *ίων* is short.

223 D. 1. Hm. Comp. ἀρείων: Pos. κρατύς *powerful*, Sup. κάρτιστος (57): Comp. λώων and λώτερος.—Hd. and Dor. κρέσσων for κρείσσων.—Poet. βέλτερος, βελτατος (not used in Hm.): φέρτερος *more excellent*, φέρτατος and φέριστος.

2. Hm. Comp. κακώτερος: χερείων (Dor. χερήων), χερειδτερος, χεριδτερος: also the defective forms, D. S. χερήϊ, A. S. χέρηα, N. P. χέρηες, Neut. χέρηα or χέρεια.—Hd. ἥσσων for ἥττων.

4. Hm. Comp. ὀλίζων.

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Positive.	Comparative.	Superlative.
5. πολὺς <i>much, many</i> πλείων or πλέων (39) πλείστος	Neut. πλεόν, also πλείν	
6. καλὸς <i>beautiful</i> καλλίων	καλλιστος (καλλος <i>beauty</i>)	
7. ῥαδὶος <i>easy</i> ῥάων	ῥάστος	
8. ἀλγεινός <i>painful</i> ἀλγίων	ἀλγιστος	

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρὶ before)	πρότερος <i>prior</i>	πρώτος <i>primus</i>
	ὑστερος <i>later, latter</i>	ὑστάτος <i>latest, last</i>

REM. a. πρῶτος is probably made by contraction from προ-ατος. The same superlative ending ατος appears also in ἔσχατος *extremus*; and in the two following (mostly poetic) forms: νέατος *novissimus, last in place* (from νέος *novus*), and ὑπάτος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

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

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δίκαιως, ψυχρὸς *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχὺς *quick* (ταχέων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

5. In the Comp., Hm. has also the defective forms πλέες, πλέας.—Hd. contracts *eo* to *eu*: πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. Pos. ῥηϊδῖος (also in Hd.): adv. ῥηϊδίως, often ρεῖα, ρέα: Comp. ῥηϊτερος: Sup. ῥηϊτατος and ῥηϊστός.

To the above add for Hm.

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

10. ῥηγίων, ῥίγιςτος *more, most dreadful* (ῥιγηλός Hes. *chilling*, ῥῆγος *cold*).

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

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

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλεύ-τερος, τατος (from βασιλεῖς *king*), κουρότερος (κούρος *youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: ὁπλότερος *younger*, ὁπλότατος, —ἀφάρτερος (ἀφάρ *forthwith*); —and several expressing place: ἐνέρτερος *lower* (Trag. νέρτερος, ἐνεροι *inferi*, ἐνερθεν or νέρθεν *infra*), —παρότερος (πάρειθεν *before*), —ὀπίστατος (ὀπίσθεν *behind*), —ἐπασσύτερος (ἐπασσον *nearer*), —μυχολίτατος (ἐν μύχῃ *in a recess*). —The ending ατος appears also in μέσσατος from μέσος *middle*, and πύματος *last* = λοῖσδος (Trag. λοῖσδιος), λοισδήλιος. Hm. has ὀσάτιος = ὀστατος, and in the same sense δεύτατος (δεύτερος *second*). —A strengthened Sup. is Hm. πρόωιτος = ἀμώπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μεγάλα, as well as μέγας.

227. An earlier form for adverbs ends in *ǎ*: ταχύς *quick*, Adv. τάχῃ *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) *potius*, the Sup. μάλιστα *potissimum*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in *ως* from comparatives and superlatives: βεβαιότεως *more firmly*, καλλιόνως *more finely*.—But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιότερον, κάλλιον, βεβαιότατα, κάλλιστα.

229. Adverbs in *ω* (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in *ω*: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. PERSONAL PRONOUNS.

Sing. Nom.	First Person. ἐγώ I (ego)	Second Person. σύ thou (tu)	Third Person. οὗ of him, her, it
Gen.	ἐμοῦ, μου	σοῦ	οἱ
Dat.	ἐμοί, μοί	σοί	οἱ
Acc.	ἐμέ, μέ	σέ	ἐ
Du. N. A. V.	(νῶι) νώ	(σφῶι) σφώ	(σφῶι) σφῶ
G. D.	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφῶιν)
Plur. Nom.	ἡμεῖς we	ὑμεῖς you	σφεῖς they (N. σφέα)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφέα)

The forms enclosed in () are not found in Attic prose.

227 D. Adverbs in *ǎ* are more frequent in Hm.: κάτᾱ valde (καυτός, 223 D, 1), λίγα shrilly (λιγύς), σάφα clearly (σαφής), ὅκα quickly (ὥκός).

For εὖ, Hm. has εὖ, whenever the *υ* would be long by position: εὖ γινώσκῃ; so too in compound words: εὖ(ανος). But εὖ is sometimes found before a mute and liquid: εὖπλεκτος or εὐπλεκτος.—Hm. has also a defective adj. εὖς or ἥς, A. S. εὖν or ἥν, also G. S. εἶνος, and G. P. εἶων Neut.

229 D. ἕκας far, Hm. ἑκατέρω, τάτω, — τῆλε or τηλοῦ far, Hm. τηλοτάτω, — ἔγχι or ἐγγύ near, Hm. ἄσπον (for ἀγγιον, 60) also ἄσποτέρω, ἐγγιστα (ἐγγιστάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἀγχιστος are post-Hom.

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231. The stems of the Sing. are *εμε* (Lat. *me*), *σε* (*te*), *ε* (*se*). But the Nom. is differently formed: *ἐγώ, σύ*; and in the third person is entirely wanting.

The stems of the Dual are *νω* (Lat. *no-s*), *σφω, σφω*.

The stems of the Plural are *ἡμε, ὑμε, σφε*: *ε* is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (*μοῦ, μοί, μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ, ἐμοί, ἐμέ*) are used in the 1st person. So also, in general, after prepositions. Thus *δοκεῖ μοι it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει this pleases me, not thee*; *παρ' ἐμοῦ from me*, not *παρά μου, ἐπὶ σοὶ upon thee*, not *ἐπὶ σοι*: yet *πρὸς με to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: *ἡμων, ὑμων*; the last syllable of the Dat. and Acc. is then usually shortened: *ἡμιν, ὑμῖν*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμίν, ὑμίν*.

233 D. *Personal Pronouns in the Dialects.* Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (σύνη)	ἐγ, εἶ
G.	[ἐμέο], ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	ἐο, ἐθεν
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οί, (εἰοί, 23 D a)
A.	ἐμέ, μέ	σέ	ἐ, (ἐέ), μίν
Dual.	(νώι, νώ) (νώιν)	(σφῶι, σφῶ) (σφῶιν)	(σφῶέ) (σφῶιν)
P. N.	ἡμεῖς, (ἡμεες)	ὑμεῖς, (ὑμεες)	σφεῖς not in Hm.
G.	ἡμεῶν, (ἡμείων)	ὑμεῶν, (ὑμείων)	σφεῶν, (σφείων)
D.	ἡμῖν, (ἡμμι)	ὑμῖν, (ὑμμι)	σφίσι, σφί
A.	ἡμέας, (ἡμμε)	ὑμέας, (ὑμμε)	σφέας, (σφεῖας), σφά

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.

—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—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 the neut. *σφέα*: but the forms *ἡμέτες, ὑμέτες, σφέτες* in some editions of Hd. are probably incorrect.

The Dor. has N. S. *ἐγών* even before a cons., *τό* (*tu*) for *σύ*, G. *τεῦ, τεῖς, τέους*, D. *τοί* for *σοί*; also *ἐμίν, τίν, ἴν* for *ἐμοί, σοί, οί*, A. *τέ*, enclitic *τό*, for *σέ*. N. P. *ἡμέες, ὑμέες*, G. *ἡμεῶν, D. ἡμίν, A. ἡμέ, ὑμέ*, and *ψέ* for *σφέ*. Of these Pind. has only *τό, τοί, τίν*.

234. INTENSIVE PRONOUN. *αὐτό-ς, αὐτή, αὐτό self* (Lat. *ipse*), is inflected like *ἀγαθός* (207), except that the Neuter N. A. V. S. does not take *ν* (cf. the neuter article *τό*, 119).

234 D. For Ionic crasis in *αὐτός* (Hm.), *αὐτός* (Hd.), see 68 D.

Preceded by the article, ὁ αὐτός (αὐτός, 68 c), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό, also ταυτόν), it signifies *the same* (Lat. *idem*).

235. REFLEXIVE PRONOUNS. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	<i>myself</i>
2d person	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	<i>thyself</i>
or	σαντοῦ -ῆς	σαντῷ -ῇ	σαντόν -ήν	
3d person	ἐαυτοῦ -ῆς	ἐαυτῷ -ῇ	ἐαυτόν -όν -ό	<i>himself, her-</i>
or	αὐτοῦ -ῆς	αὐτῷ -ῇ	αὐτόν -ήν -ύ	<i>self, itself</i>

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N.	F.	Acc. M.	F.
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς	ἡμᾶς αὐτούς	-άς <i>ourselves</i>
2d person	ὕμῶν αὐτῶν	ὕμῖν αὐτοῖς	-αῖς	ὕμᾶς αὐτούς	-άς <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς	σφᾶς αὐτούς	-άς <i>themselves</i>
		Neut.	σφέα αὐτά		

Yet the 3d person plural has also the compound form:

ἐαυτῶν	ἐαυτοῖς -αῖς	ἐαυτούς -άς -ά
or αὐτῶν	αὐτοῖς -αῖς	αὐτούς -άς -ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (234).

237. RECIPROCAL PRONOUN. This is formed from the stem of ἄλλος (236), compounded with itself, ἀλλ-ηλο (for ἀλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλαι	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισ	ἀλλήλαιοι	ἀλλήλοισ
A.	ἀλλήλοισ	ἀλλήλαις	ἀλλήλαις

238. POSSESSIVE PRONOUNS. These are formed from the stems of the personal pronouns (231).

ἐμός, ἡ, ὃν <i>my, mine</i> , from <i>εμε</i> .	ἡμέτερος, α, ὃν <i>our, ours</i> , from <i>ἡμε</i> .
σός, ἡ, ὃν <i>thy, thine</i> , from <i>σε</i> .	ὕμέτερος, α, ὃν <i>your, yours</i> , from <i>ὑμε</i> .
ός, ἡ, ὃν <i>his, her, its</i> , from <i>ἐ</i> .	σφέτερος, α, ὃν <i>their, theirs</i> , from <i>σφε</i> .

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, ἐφ' αὐτῷ, not ἐμαυτόν, ἐαυτῷ.—For ἐμαυτοῦ, etc., Hd. has ἐμεωντοῦ, etc.; and in like manner σεωντοῦ, ἐωντοῦ (11 D).

238 D. Hm. has also *τεός* (Doric, = *tuus*), *έός*; *ᾠμός* *our* (properly Dcr.), *ᾠμός*, *σφός*; also (from the dual stems *νω*, *σφω*) *νωίτερος*, *σφωίτερος*, *belonging*

REM. a. *ὅς* is never used in Attic prose; *σφέρερος*, only in reflexive sense, *their own*. The ending *τερος* is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are
οὗτος, αὕτη, τοῦτο *this, that*,
ὅδε, ἧδε, τόδε *this (this here)*.

ὅδε is formed from the article and the demonstrative ending *δέ* (enclitic): it is declined like the article, with *δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *av* in the penult, wherever the article has an A-sound (*α, η*); but *ov*, where the article has an O-sound (*ο, ω*).

S. N.	ὁ	ἡ	τό	ὅδε	ἧδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
Dual	τά	τά	τά	τάδε	τάδε	τάδε	τούτῳ	ταῦτα	τούτῳ
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν
P. N.	οἱ	αἱ	τά	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	ταύτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of *ὅδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (80 c) *in this manner, thus, so*.

240. The demonstrative *ἐκεῖνος, ἐκείνη, ἐκεῖνο* *that (that there or yonder)* is declined like *αὐτός* (234).—For *αὐτός* used as a demonstrative, see 669 c.

241. *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:

τοσοῦτος, τοσαύτη, τοσοῦτο(ν) *such (in quantity or number)*,
τοιοῦτος, τοιαύτη, τοιοῦτο(ν) *such (in quality)*,
τηλικοῦτος, τηλικαύτη, τηλικοῦτο(ν) *such (in age or size)*.

to us (you) both.—*ἄμυς* (also written *ἄμυς*) is found in Att. poetry for *ἐμυς*.—*ῥς* is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. *τοῖο*, G. D. D. *τοῖν*, N. P. *τοί, ταί*, G. Fem. *τῶν*, D. *τοῖσι, τῇσι* or *τῆς*. For *τοῖςδε* Hm. has *τοῖςδεσσι* or *κοῖςδεσσι*. The forms *τοί, ταί*, are also Doric.

When used as demonstrative, *ὁ, ἡ, οἱ, αἱ* are often written with an accent, *ᾠ, ᾡ, οῖ, αῖ*.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοῖσίδε, τῇσίδε*.

240 D. For *ἐκεῖνος* the poets have *κεῖνος*: cf. 249 D.

These may be declined like οὔτος, by putting τοσ-, τοι-, τηλικ- in place of the initial *h* or *t* of οὔτος. But the Neut. N. A. S. has two forms, τοσοῦτο and τοσοῦτον, etc.

Emphatic demonstratives of similar meaning, τοσόςδε, τοιόςδε, τηλικόςδε, are made by adding the enclitic δε to the forms of τόσος, τοίος, τηλικός, declined regularly (cf. ὅδε, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented ι, before which the short vowels (α, ε, ο) are elided: οὔτοςι, αὐτηι, τουτι, ταυτι, ὅδι, τοιςδι, κεινωι.

243. RELATIVE PRONOUN. The relative ὅς, ἣ, ὃ *who, which*, keeps the rough breathing throughout.

S. N.	ὅς	ἣ	ὃ	D. N. A.	ὃς	ἥ	ὅ	P. N.	οἷ	αἷ	ἃ
G.	οὗ	ἧς	οὗ	G. D.	οῖν	αῖν	οῖν	G.	ῶν	ῶν	ῶν
D.	ῶ	ῆ	ῶ					D.	οῖς	αῖς	οῖς
A.	ὄν	ῆν	ὄ					A.	οὔς	αῖς	ἃ

REM. α. ὅς is used as a *demonstrative* in the phrases καὶ ὅς ἔφη *and he said*, ἣ δ' ὅς *but he said*.

244. INTERROGATIVE AND INDEFINITE PRONOUNS. These are alike in all but accent: interrogative τίς, τί, *who? which? what?* indefinite τις, τι, enclitic, *some, any*.

Sing. Nom.	Interrogative.		Indefinite.	
	M. F. τις	N. τί	M. F. τις	N. τι
Gen.	τινός (τοῦ)		τινός (τοῦ)	
Dat.	τινί (τῷ)		τινί (τῷ)	
Acc.	τίνα	τί	τινά	τι
Du. N. A. V.	τινε		τινέ	
G. D.	τινοιν		τινοῖν	
Plur. Nom.	τινες	τίνα	τινές	τινά
Gen.	τινων		τινων	
Dat.	τίσι		τίσι	
Acc.	τίνας	τίνα	τινάς	τινά

REM. α. The acute accent of τίς, τί interrog. never changes to the grave (see 101).

243 D. Hm. has also δ for δς, δον for οὗ, ἐης for ἧς: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has δς, ἥ, αἷ, αἷ: for all other forms of the relative, he uses the article τό, τοῦ, τῆς, etc., except after certain prepositions: παρ' ἧ, ἐξ οὗ.—This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. τέε, τεῦ, D. τέε, G. P. τέων, D. τέοισι.

b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article.

c. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δείνα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὁ ἢ τὸ	δείνα'	Plur.	δείνες
		δείνος		δείνων
		δείνι		
		δείνα		δείνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative ὅστις, ἣτις, ὃ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τίς, each being separately declined.

Sing. N.	ὅστις	ἣτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἄτινα
G.	οὗτινος	ἧστανος	οὗτινος		ῶντινων	ῶντινων	ῶντινων
D.	ὧτινι	ἧτινι	ὧτινι		οἷστίσι	αἷστίσι	οἷστίσι
A.	ὅτινα	ἧτινα	ὃ τι		οὗστινας	ἄστινας	ἄτινα
Du. N. A.	ὧτινε	ἄτινε	ὧτινε	G. D.	οἶντινουν	αἶντινουν	οἶντινουν

For the way of writing ὃ τι or ὃ,τι, see 113 a.

REM. a. The forms τοῦ, τῷ (= τινός, τινί) are also found in connection with ὅς, but before these the stem ὃ is used without inflection: Gen. ὅτου, Dat. ὅτῳ. So also, but less often, Gen. Pl. ὅτων, Dat. ὄτοισι. These forms are masc. and neut., never fem.

b. For ἄτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in δ-πόσος, δ-ποῖος, etc.

S. (ὅτις)	N. (ὃ ττι)	P.	N. ἄσσα (for ἄτια, 60)
ῶτεν (ῶττεο, ῶττεν)		ῶτεων	
ῶτεφ (244 D)		ῶτέοισι	
(ῶτινα)	N. (ὃ ττι)	(ῶτινας)	N. ἄσσα

The forms not in () occur also in Hd.—In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. ῶτῳ.

247-8 D. For πόσος, ὥσος, Hm. often has πόσσος, ὥσσος (once δασσάτιος). He often doubles π in the indef. relatives: ἀπποῖος, ἀππως (40 D).

Hd. has κ for π in the correlatives: κότερος, κοσός, κοκοῖος, κοῦ, κοτέ, κκη etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

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	Interrogative.	Indefinite.	Demonstrative.	Relative, Indef. Rel.
Simple	τίς <i>who?</i> ἡ ^{τις} <i>which? what?</i>	τίς <i>some</i>	ὁδε <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>	ἕτερος <i>the one or</i> ἄλλος <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how much, many?</i>	ποσός <i>of some quan. or number</i>	(τόσος) } <i>so</i> τοσούδε } <i>much,</i> τοσοῦτος } <i>many</i>	ὅσος, ὁπόσος <i>of which quan., num., (as much, many) as</i>
Quality	ποῖος <i>of what sort?</i>	ποιός <i>of some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἷος, ὁποῖος <i>of which sort, (such) as</i>
Age or Size	πῆλικος <i>how old? how large?</i>	πῆλικος <i>of some age, size</i>	(τῆλικος) } <i>so old,</i> τῆλικόςδε } <i>large</i> τῆλικούτος	ἥλικος, ὁπῆλικος <i>of which age, size, (as old, large) as</i>

For the ending *τερος*, see 220. The form *τῆλικος* is never used in Attic prose; the forms *τόσος* and *τοῖος*, seldom.

248. 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>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from some place</i>	ἐνθεν, ἐνθένδε, ἐντεῦθεν, <i>thence</i>	δθεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποί <i>to some place</i>	ἐνθα, ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some time, ever</i>	τότε <i>then</i>	ότε, ὁπότε <i>when</i>
	πῆνικα <i>at what time?</i>		(τῆνικα) } <i>at</i> τῆνικάδε } <i>that</i> τῆνικαῦτα } <i>time</i>	ῆνικα, ὁπῆνικα <i>at which time</i>
Way	πῇ <i>which way? how?</i>	πῇ <i>some way, somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ῇ, ὁπῇ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	ὥς, ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are *πόδι* = *ποῦ*, *καδί* = *πού*, *δί* = *οἷ*; *τόδι* *there*, *τόδες* *thence*;—also *ἥμος*, *τῆμος* (Dor. *ἄμος*, *τᾶμος*) = *στε*, *τότε*.—For Att. *ἐως*, *as long as*, *τέως* *so long*, Hm. has also *εἰως*, *τεῖως* (and sometimes *εἰος*, *τεῖος*, though not thus written in our texts). In the same sense, he has *ὅφρα*, *τόφρα*. Beside *ῆ*, he has the form *ῆχι*, but uses both only in the local meaning, *which way, where*: for *τοῖ*, *ὅποι*, he always uses *πόσε*, *ὁπόσε*.—For *ἐνθαῦτα*, *ἐνδεύτεν* in Hd. see 66 D.

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249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκεῖσε thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς even thus*, *οὐδ' ὥς (μὴδ' ὥς) not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-άδε* and *-αῦτα*.—In Attic prose, *ἐνθά* and *ἐνθεν* are chiefly relative, *ἐνθά* being used instead of *οὗ* and *οἷ*, *ἐνθεν* instead of *δθεν*.

251. 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 δὴ ποτε*, *ὅστις δὴ ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδὴ*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὅποιός τις* and even *ὅποιός τις οὖν of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

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*.

252. Observe also the *negative* pronouns and adverbs: *οὐτις, ἤ τις no one* (poet. for *οὐδεῖς, μηδεῖς*, 255; in prose only *οὐτι, 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.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖδι*, *κεῖθεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς and yet*. The poets have also *τάς = οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, *δωδεκα*, *δωδέκα*, and *δωκαίδεκα*; 20, *εἰκοσι* and *λείκοσι*; 30, *τρίηκοντα*; 40, *δωδῶκοντα*; 50, *ἐνετήκοντα* and *ἐνήκοντα*; 200 and 300, *διηκόσιοι*, *τρίηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι*, *δεκάχιλοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέταρτος*; 7th, *ἑβδόματος*; 8th, *ὀγδόατος*; 9th, *ἐνάτος*; 12th, *δωδέκατος*; 20th, *εἰκοστός*; together with the Attic form of each.

Hd. has *δωδέκα* (*δωδέκατος*), *τρίηκοντα* (*τρίηκοστός*), *δωδῶκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τρίηκόσιοι*: for *ἐνάτος* he has *ἐνάτος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἰκατι* for *εἰκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτος*.

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	Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α' εἰς, μία, ἓν οὐο	(ὁ) πρῶτος (the) first	ἅπαξ οὐοο
2	β' δύο	δεύτερος	δὶς
3	γ' τρεῖς, τρία	τρίτος	τρίς
4	δ' τέσσαρες, τέσσαρα, οὐο τέτταρες, -α	τέταρτος	τετράκις
5	ε' πέντε	πέμπτος	πεντάκις
6	ς' ἕξ	ἕκτος	ἑξάκις
7	ζ' ἑπτὰ	ἑβδομος	ἑπτάκις
8	η' ὀκτώ	ὀγδοος	ὀκτάκις
9	θ' ἐννέα	ἐνάτος (ἐννατός)	ἐνάκις (ἐννάκις)
10	ι' δέκα	δέκατος	δεκάκις
11	ια' ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ' δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ' τρισκαίδεκα	τρισκαδέκατος	
14	ιδ' τεσσαρεςκαιδεκα τεσσαρακαιδεκα	τεσσαρακαδέκατος	
15	ιε' πεντεκαιδεκα	πεντεκαδέκατος	
16	ισ' ἑκκαίδεκα	ἑκκαδέκατος	
17	ιζ' ἑπτακαίδεκα	ἑπτακαδέκατος	
18	ιη' ὀκτωκαίδεκα	ὀκτωκαδέκατος	
19	ιθ' ἐννεακαίδεκα	ἐννεακαδέκατος	
20	κ' εἰκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ' τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ' τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν' πενήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ' ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο' ἑβδομηκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π' ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ς' ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ' ἑκάτον	ἑκατοστός	ἑκατοντάκις
200	σ' διακόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ' τριακόσιοι, αι, α	τριακοσιοστός	
400	υ' τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ' πεντὰκόσιοι, αι, α	πεντακοσιοστός	
600	χ' ἑξακόσιοι, αι, α	ἑξακοσιοστός	
700	ψ' ἑπτάκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω' ὀκτὰκόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ' ἐνάκιοιοι, αι, α ἐννᾶκόσιοι, αι, α	ἐνακοσιοστός ἐννακοσιοστός	
1,000	α' χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	β' διςχίλιοι, αι, α	δισχιλιοστός	
3,000	γ' τριςχίλιοι, αι, α	τριςχιλιοστός	
10,000	ι' μύριοι, αι, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus *ν* is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

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But generally the letters are used as in the table. Those from *α'* to *ζ'* denote units 1—9, *ς'* (*Stigma*) being inserted after *ε'* for the number 6. Those from *ι'* to *π'* denote tens 10—80, *ς'* (*Koppa*) being added after *π'* for 90. Those from *ρ'* to *ω'* denote hundreds 100—800, *Ϟ'* (*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 *βτμδ'* = 2344, *αωνθ'* = 1859.

REM. *α*. Stigma (5 b) in this use takes the place of Digamma (23 D). Koppa and Sampi, like Digamma, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἰς	μία	ἓν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ἑνός	μίας	ένός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἐνί	μῆ	ένί		τρισί		τέσσαρσι	
ένα	μῖαν	έν		τρεις	τρία	τέσσαρας	τέσσαρα

Like *εἰς*, are declined *οὐδεῖς*, *οὐδεμία*, *οὐδέν*, and *μηδείς*, *no one*: these are found also in the Pl. They are sometimes divided by *tnesis* (cf. 477), *άν* or a preposition being interposed: *μηδ' άν εἰς*, *οὐδὲ παρ' ενός*.

Δύο is sometimes used without inflection. A rare form for *δυοῖν* is *δυεῖν* (used only in the gen.).

For *σσ* in *τέσσαρες* and all its forms, *ττ* is also used (41).

For *both*, we have *ἀμφω* (Lat. *ambo*), G. D. *ἀμφοῖν*; also the plural word *ἀμφότεροι*, *ai, a*, to which belongs the neut. sing. *ἀμφότερον* used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, *τρεῖς καὶ δέκα*, *τέσσαρες καὶ δέκα*. Separate forms are also found for the ordinals 13th—19th: *τρίτος καὶ δέκατος*, etc.

When the numbers 20, 30, etc., are connected with units by *καὶ* *and*, either number may precede: *εἴκοσι καὶ πέντε* or *πέντε καὶ εἴκοσι*; but if *καὶ* is not used, the larger number must precede: *εἴκοσι πέντε* 25. So also *ἐκατὸν δέκα* 110, etc. The 21st is expressed by *εἰς καὶ εἰκοστός* or *πρώτος καὶ εἰκοστός* or *εἰκοστός πρῶτος*; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by *ένός* (or *δυοῖν*) *δέοντες* *εἴκοσι* *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; *ναυσι μίας δεούσας πενήτηκοντα* *with 49 ships*. So too the ordinals: *δυοῖν δέοντι* *τριακοστῷ ἔτει* *in the 28th year*.

255 D. 1. Hm. has also Fem. *ῥά*, *ῖς*, *ῖη*, *ῥάν*, with D. S. masc. *ῥα*.

2. Hm. has *δύο* and *δύω*, both indecl.; also Du. *δισί*, Pl. *δισί*, *αί*, *ἡ*, D. *δισί*, A. *δισί*, *αί*, *ἡ*.—Hd. with *δύο*, *δυοῖν*, has G. P. *δύων*, D. *δυοῖσι*; also *δύο* indecl.

4. Hm. with *τέσσαρες* has *πίσῳρες* (Aeol.).—Hd. *τέσσερες* (so 14 *τεσσαρηκαίδεκα* sometimes indecl., and 40 *τεσσαρήκοντα*).—Dor. *τέτορες*, D. *τέτρασι*. Of *οὐδεῖς*, *μηδείς*, Hm. has only *οὐδέν*, *μηδέν*, *οὐδενί*; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποσός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. ὅστος.

Μυριοί, paroxytone, has the meaning *numberless*; also sing. μυρίος *immense*.

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together, two by two*, σύντριες *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλοος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισός *double*, τρισός *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὲ τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

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 ἀς: μονάς (μονὰδ) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἔννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),
ἕκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παντ) *all, every*.

Observe also the general adverbs in ἀκίς; πολλάκις *many times, often*, ἐκαστάκις *each time*, τοσαυτάκις *so often*, ὁσάκις *as often*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισός, τρισός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

259 D. Adverbs in ἀκίς sometimes lose s in poetry: ὁσάκι Hm., see 80 D.

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VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. 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).

261. MODES. Each voice has six modes:

the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *ρός* and *είος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action); [tion].
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 *subjunctive* and *imperative* have *only* these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. 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. *historical* tenses: the *imperfect*, *aorist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. 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 form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem *λυ*, Pres. *λύ-ω* to *loose*, Aor. *ἔ-λυ-σα*, Fut. Perf. *λε-λύ-σομαι*; stem *τιμα*, Pres. *τιμά-ω* to *honor*, Plup. *ἔτε-τιμή-κειν*.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): *λύ-σι-ς* *aor* of *loosing*, *λυ-τήρ* *looser*, *λύ-τρο-ν* *ransom* (means of loosing); *τιμή-σι-ς* *act of estimating*, *τιμη-τής* *appraiser*.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus *τιμά-ω* is said to be a derivative verb, because its stem is that of the noun *τιμή* *honor*, and is derived, by the suffix *μα*, from the stem of *τί-ω* to *esteem*. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: *λύ-ω*, *τί-ω*. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus *τιμάω*, from *τίω*, *through* *τιμή*. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf., Plup.,* and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aorist* (395 D). The place of a future passive he supplies by the future middle used in a passive sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), ἔλυσκα (5), ἐλύμαι (7), ἐλύσῃν (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), ἔλειπα (6), ἐλείμμαι (7), ἐλείψῃν (8); βούλομαι (dependent) *to wish*, βουλῆσομαι (2), βεβούλημαι (7), ἐβούλησῃν (8).

267. VERBS IN Ω AND VERBS IN ΜΙ. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μ-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle* voice, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*; λύου *be thou loosing for thyself*; λύσασθαι *to loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

NOTE. b. The vowel *υ* in the present and imperfect of λύω is *usually long* (in Hm. usually *short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

269. Synopsis of the Verb *λύω* to loose.

tense, Mode.	Active Voice.		Middle Voice.	Passive Voice.	
Pres. Ind.	λύω	<i>I am loosing (or I loose)</i>	λύομαι		<i>I am loosed (continued)</i>
Impf. Ind.	ἐλύον	<i>I was loosing</i>	ἐλύομαι		<i>I was loosed</i>
Pres. Sub.	λύω	<i>I may or can be loosing</i>	λύομαι		<i>I may etc. be loosed</i>
Opt. Sub.	λύοιμι	<i>I might, could, would, or</i>	λύοιμι		<i>I might etc. be loosed</i>
Imv. Sub.	λύε	<i>be loosing [should be] loosing</i>	λύου		<i>be thou loosed</i>
Inf. Sub.	λύειν	<i>to be loosing</i>	λύεσθαι		<i>to be loosed</i>
Par. Sub.	λύων	<i>loosing</i>	λύμενος	like the middle	<i>being loosed</i>
Fut. Ind.	λύσω	<i>I shall loose</i>	λύσομαι		<i>I shall be loosed [after]</i>
Opt. Ind.	λύσομαι	<i>I might etc. loose [after]</i>	λύσομαι		<i>I might etc. be loosed [here-</i>
Inf. Ind.	λύσειν	<i>to loose (hereafter)</i>	λύσεσθαι		<i>to be loosed (hereafter)</i>
Par. Ind.	λύων	<i>about to loose</i>	λύόμενος		<i>about to be loosed</i>
Aor. Ind.	ἐλύον	<i>I loosed</i>	ἐλύομαι		<i>I was loosed</i>
Sub. Ind.	λύω	<i>I may or can loose</i>	λύομαι	ἐλθῶ	<i>I may etc. be loosed</i>
Opt. Sub.	λύοιμι	<i>I might, could, would or</i>	λύοιμι	ἐλθῶ	<i>I might etc. be loosed</i>
Imv. Sub.	λύε	<i>loose thou [should loose</i>	λύου	ἐλθῶ	<i>be thou loosed</i>
Inf. Sub.	λύειν	<i>to loose</i>	λύεσθαι	ἐλθῶ	<i>to be loosed</i>
Par. Sub.	λύων	<i>loosing or having loosed</i>	λύόμενος	ἐλθῶ	<i>loosed or having been loosed</i>
Perf. Ind.	ἔλυον	<i>I have loosed</i>	ἔλυμαι		<i>I have been loosed</i>
Plup. Ind.	ἐλύκειν	<i>I had loosed</i>	ἐλύειν		<i>I had been loosed</i>
Perf. Sub.	ἔλυω	<i>I may etc. have loosed</i>	ἔλυμαι		<i>I may etc. have been loosed</i>
Opt. Sub.	ἔλυοιμι	<i>I might etc. have loosed</i>	ἔλυοιμι		<i>I might etc. have been loosed</i>
Imv. Sub.	ἔλυε	<i>do thou have loosed</i>	ἔλυε		<i>do thou have been loosed</i>
Inf. Sub.	ἔλυειν	<i>to have loosed</i>	ἔλυεσθαι		<i>to have been loosed</i>
Par. Sub.	ἔλυν	<i>having loosed</i>	ἔλυν	like the middle	<i>having been loosed</i>
Fut. Perf. Ind.	ἔλυσομαι	<i>I shall have loosed for myself</i>	ἔλυσομαι		
Opt. Fut. Perf. Ind.	ἔλυσόμην	<i>I might etc. have loosed for myself</i>	ἔλυσόμην		
Verbal Adject.	λύων, loosed or looseable, λύσις (requiring) to be loosed.				

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λύ-ω to loose		<i>Present System.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἔ-λυ-ό-μην
	2	λύ-εις	ἔ-λυ-ε-ς	λύ-η, λύ-ει	ἔ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἔ-λύ-ε-το
	D. 2	λύ-ε-τον	ἔ-λύ-ε-τον	λύ-ε-σθον	ἔ-λύ-ε-σθον
	3	λύ-ε-τον	ε-λυ-έ-την	λύ-ε-σθον	ἔ-λυ-έ-σθην
	P. 1	λύ-ο-μεν	ἔ-λύ-ο-μεν	λυ-ό-μεθα	ἔ-λυ-ό-μεθα
	2	λύ-ε-τε	ἔ-λύ-ε-τε	λύ-ε-σθε	ἔ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἔ-λύ-ο-ντο
Subjunctive.			Present.		
	S. 1		λύ-ω		λύ-ο-μαι
	2		λύ-ῃ-ς		λύ-ῃ
	3		λύ-ῃ		λύ-ῃ-ται
	D. 2		λύ-ῃ-τον		λύ-ῃ-σθον
	3		λύ-ῃ-τον		λύ-ῃ-σθον
	P. 1		λύ-ω-μεν		λυ-ώ-μεθα
	2		λύ-ῃ-τε		λύ-ῃ-σθε
	3		λύ-ω-σι		λύ-ω-νται
Optative.	S. 1		λύ-οι-μι		λυ-οί-μην
	2		λύ-οι-ς		λύ-οι-ο
	3		λύ-οι		λύ-οι-το
	D. 2		λύ-οι-τον		λύ-οι-σθον
	3		λυ-οί-την		λυ-οί-σθην
	P. 1		λύ-οι-μεν		λυ-οί-μεθα
	2		λύ-οι-τε		λύ-οι-σθε
	3		λύ-οι-εν		λύ-οι-ντο
Imperative.	S. 2		λύ-ε		λύ-ου
	3		λυ-έ-τω		λυ-έ-σθω
	D. 2		λύ-ε-τον		λύ-ε-σθον
	3		λυ-έ-των		λυ-έ-σθων
	P. 2		λύ-ε-τε		λύ-ε-σθε
	3		λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων
Infinitive.			λύ-ει-ν		λύ-ε-σθαι
Participle.	N.		λύ-ων		λυ-ό-μενο-ς
			λύ-ουσα		λυ-ο-μένη
			λύ-ο-ν		λυ-ό-μενο-ν
	G.		λύ-ο-ντ-ος		λυ-ο-μένου
			λυ-ούσης		λυ-ο-μένης

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω λύσ-εις λύσ-ει λύσ-ετον λύσ-ετον λύσ-ομεν λύσ-ετε λύσ-ουσιν	λύσ-ομαι λύσ-η, λύσ-ει λύσ-εται λύσ-εσθον λύσ-εσθον λύσ-όμεθα λύσ-εσθε λύσ-ονται	ἔ-λυσ-α ἔ-λυσ-ας ἔ-λυσ-ε ἔ-λυσ-ατον ἔ-λυσ-ατην ἔ-λύσ-αμεν ἔ-λύσ-ατε ἔ-λυσ-αν	ἐ-λύσ-αμην ἐ-λύσ-ω ἐ-λύσ-ατο ἐ-λύσ-ασθον ἐ-λύσ-ασθην ἐ-λύσ-άμεθα ἐ-λύσ-ασθε ἐ-λύσ-αντο
		λύσω λύσης λύση λύσητον λύσητον λύσωμεν λύσητε λύσωσιν	λύσωμαι λύση λύσηται λύσησθον λύσησθον λύσώμεθα λύσησθε λύσονται
λύσοιμι λύσοις λύσοι λύσοιτον λύσοίτην λύσοιμεν λύσοιτε λύσοιεν	λύσοίμην λύσοιο λύσοιτο λύσοίσθον λύσοίσθην λύσοίμεθα λύσοίσθε λύσοιντο	λύσαιμι λύσαις, λύσειᾱς λύσαι, λύσειε λύσαιτον λύσαίτην λύσαιμεν λύσαιτε λύσαιεν, λύσειαν	λύσαιμην λύσαιο λύσαιτο λύσαισθον λύσαίσθην λύσαιμέθα λύσαισθε λύσαιντο
		λύσον λύσάτω λύσάτον λύσάτων λύσάτε λύσάτωσαν or λύσάντων	λύσαι λύσάσθω λύσασθον λύσάσθων λύσασθε λύσάσθωσαν or λύσάσθων
λύσειν λύσων λύσουσα λύσον λύσαντος λύσούσης	λύσεσθαι λύσόμενος λυσομένη λυσόμενον λυσομένου λυσομένης	λύσαι λύσας λύσασα λύσαν λύσαντος λύσάσης	λύσασθαι λύσάμενος λυσαμένη λυσάμενον λυσαμένου λυσαμένης

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λύ-ω to loose	First Perfect System.		Perfect Middle		
	ACTIVE.		MIDDLE (PASSIVE)		
	1 Perfect.	1 Pluperfect.	Perfect.	Pluperfect.	
Indicative.	S. 1	λέλυκ-α	ἑ-λέλυκ-ειν	λέλυ-μαι	ἑ-λέλυ-μην
	2	λέλυκ-ας	ἑ-λέλυκ-εις	λέλυ-σαι	ἑ-λέλυ-σο
	3	λέλυκ-ε	ἑ-λέλυκ-ει	λέλυ-ται	ἑ-λέλυ-το
	D. 2	λέλυκ-ατον	ἑ-λέλυκ-ειτον	λέλυ-σθον	ἑ-λέλυ-σθον
	3	λέλυκ-ατον	ἑ-λέλυκ-είτην	λέλυ-σθον	ἑ-λέλυ-σθην
	P. 1	λέλυκ-αμεν	ἑ-λέλυκ-ειμεν	λέλυ-μεθα	ἑ-λέλυ-μεθα
	2	λέλυκ-ατε	ἑ-λέλυκ-ειτε	λέλυ-σθε	ἑ-λέλυ-σθε
	3	λέλυκ-ασι	ἑ-λέλυκ-εισαν, ἑ-λέλυκ-εσαν	λέλυ-νται	ἑ-λέλυ-ντο
	Subjunctive.	1 Perfect.		Perfect.	
S. 1		λέλυκω	λελυμέν-ος(-η,-ον)	ὧ	
2		λέλυκῃς	"	ῇς	
3		λέλυκῃ	"	ῇ	
D. 2		λέλυκῆτον	λελυμέν-ω (-α,-ω)	ῆτον	
3		λέλυκῆτον	"	ῆτον	
P. 1		λέλυκωμεν	λελυμένοι (-αι,-α)	ὧμεν	
2		λέλυκῃτε	"	ῇτε	
3		λέλυκωσι	"	ὧσι	
Optative.	S. 1	λέλυκοιμι ὅγ	λελυμέν-ος (-η,-ον)	εἴην	
	2	λέλυκοις	"	εἴης	
	3	λέλυκοι	"	εἴη	
	D. 2	λέλυκοίτον	λελυμέν-ω (-α,-ω)	εἴητον ὅγ	
	3	λέλυκοίτην	"	εἴητην	
	P. 1	λέλυκοίμεν	λελυμένοι (-αι,-α)	εἴημεν	
	2	λέλυκοίτε	"	εἴητε	
	3	λέλυκοιεν	"	εἴησαν	
	Imperative.	S. 2	λέλυκε	λέλυσο	
3		λέλυκέτω	λέλυσθω		
D. 2		λέλυκετον	λέλυσθον		
3		λέλυκέτων	λέλυσθων		
P. 2		λέλυκετε	λέλυσθε		
3		λέλυκέτωσαν ὅγ	λέλυσθωσαν ὅγ		
		λελυκόντων	λέλυσθων		
Inf.		λελυκέναι	λέλυσθαι		
Participle.		N.	λελυκώς	λελυμένος	
		λελυκυῖα	λελυμένη		
	G.	λελυκός	λελυμένον		
		λελυκότος	λελυμένου		
	λελυκυίας	λελυμένης			

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λύθη-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθῇς λυθῇ λυθήτον λυθήτην λυθώμεν λυθήτε λυθώσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίσθην λελυσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείητον or λυθείτον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείτε λυθείτε λυθείσαν λυθείεν	λυθησοίμην λυθησοιο λυθησοιτο λυθησοισθον λυθησοίσθην λυθησοίμεθα λυθησοίσε λυθησονται
	λύθητι λυθήτω λυθήτον λυθήτωκ λύθητε λυθήτωσαν or λυθέντων	
λελύσεσθαι λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθῆναι λυθείς λυθείσα λυθέν λυθέντος λυθείσης	λυθήσεσθαι λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

	λείπω (λίπ) to leave	Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	λέλοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λιπ-ου	λέλοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λιπ-ετο	λέλοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λιπ-ετον	ἔ-λιπ-εσθον	λελοίπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λιπ-ήτην	ἔ-λιπ-έσθην	λελοίπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λιπ-ομεν	ἔ-λιπ-όμεθα	λελοίπ-αμεν	ἔ-λελοίπ-ειμεν
	2	ἔ-λιπ-ετε	ἔ-λιπ-εσθε	λελοίπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λιπ-οντο	λελοίπ-ασι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
Subjunctive.				2 Perfect.	
	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπῃται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λίπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι ἢ λελοιπόιην	
	2	λίποις	λίποιο	λελοίποις λελοιποίης	
	3	λίποι	λίποιο	λελοίποι λελοιποίῃ	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον λελοιποίητον	
	3	λιποίτην	λιποίσθην	λελοιποίτην λελοιποίήτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν λελοιποίημεν	
	2	λίποιτε	λίποισθε	λελοίποιτε λελοιποίητε	
	3	λίποιεν	λίποιντο	λελοίποιεν λελοιποίησαν	
Imperative.	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λιπέτω	λιπέσθω	λελοιπέτω	
	D. 2	λίπετον	λιπέσθον	λελοιπέτον	
	3	λιπέτων	λιπέσθων	λελοιπέτων	
	P. 2	λίπετε	λιπέσθε	λελοίπετε	
	3	λιπέτωσαν ἢ λιπόντων	λιπέσθωσαν ἢ λιπέσθων	λελοιπέτωσαν ἢ λελοιπόντων	
Infinitive.	Infinitive.	λιπεῖν	λιπέσθαι	λελοιπέναι	
	N.	λιπόν	λιπόμενος	λελοιπώς	
		λιπούσα	λιπομένη	λελοιπυία	
	G.	λιπόντος	λιπομένου	λελοιπός	
Participle.		λιπούσης	λιπομένης	λελοιπότης	
				λελοιπυίας	

στέλλω (στέλ) to send		Second Passive System.	
		PASSIVE.	
		2 Aorist.	2 Future.
Indicative.	S. 1	ἐ-στάλη-ν	σταλήσομαι
	2	ἐ-στάλη-ς	σταλήσῃ, σταλήσει
	3	ἐ-στάλη	σταλήσεται
	D. 2	ἐ-στάλη-τον	σταλήσεσθον
	3	ἐ-στάλη-την	σταλήσεσθον
	P. 1	ἐ-στάλη-μεν	σταλήσόμεθα
	2	ἐ-στάλη-τε	σταλήσεσθε
	3	ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῆς	
	3	σταλῇ	
	D. 2	σταλήτον	
	3	σταλήτων	
	P. 1	σταλῶμεν	
	2	σταλήτε	
Optative.	S. 1	σταλείην	σταλήσοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείητον ἢ σταλείτον	σταλήσοισθον
	3	σταλείητην ἢ σταλείτην	σταλήσοισθον
	P. 1	σταλείημεν ἢ σταλείμεν	σταλήσοίμεθα
	2	σταλείητε ἢ σταλείτε	σταλήσοισθε
Imperative.	S. 2	στάληθι	
	3	σταλήτω	
	D. 2	στάλητον	
	3	σταλήτων	
	P. 2	στάλητε	
	3	σταλήτωσαν ἢ σταλέντων	
	Infm.	σταλῆναι	σταλήσεσθαι
Participle.	N.	σταλείς	σταλήσόμενος
	G.	σταλείσα σταλέντος σταλείσης	σταλήσομένη σταλήσόμενον σταλήσομένου σταλήσομένης

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τιμά-ω to honor.		Present System of Contract Verbs in αω.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	ἐτίμ(αον)ων	τιμ(άο)ῶ-μαι	ἐτίμ(αό)ῶ-μην
	2	τιμ(άεις)ᾷς	ἐτίμ(αες)ας	τιμ(άῃ)ᾷ, (ἀει)ᾷ	ἐτίμ(αόν)ῶ
	3	τιμ(άει)ᾷ	ἐτίμ(αε)α	τιμ(άε)ᾷ-ται	ἐτίμ(άε)ᾷ-το
	D.	τιμ(άε)ᾷ-τον	ἐτίμ(άε)ᾷ-τον	τιμ(άε)ᾷ-σθον	ἐτίμ(άε)ᾷ-σθον
	3	τιμ(άε)ᾷ-τον	ἐτίμ(άε)ᾷ-την	τιμ(άε)ᾷ-σθον	ἐτίμ(άε)ᾷ-σθην
	P.	τιμ(άο)ῶ-μεν	ἐτίμ(άο)ῶ-μεν	τιμ(αό)ῶ-μεθα	ἐτίμ(αό)ῶ-μεθα
	2	τιμ(άε)ᾷ-τε	ἐτίμ(άε)ᾷ-τε	τιμ(άε)ᾷ-σθε	ἐτίμ(άε)ᾷ-σθε
	3	τιμ(άον)ῶ-σι	ἐτίμ(αον)ων	τιμ(άο)ῶ-νται	ἐτίμ(αό)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾷς		τιμ(άῃ)ᾷ	
	3	τιμ(άῃ)ᾷ		τιμ(άῃ)ᾷ-ται	
	D.	τιμ(άῃ)ᾷ-τον		τιμ(άῃ)ᾷ-σθον	
	3	τιμ(άῃ)ᾷ-τον		τιμ(άῃ)ᾷ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αό)ῶ-μεθα	
	2	τιμ(άῃ)ᾷ-τε		τιμ(άῃ)ᾷ-σθε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῶ-μι	οἱ τιμ(αοί)ῶ-μην	τιμ(αοί)ῶ-μην	
	2	τιμ(άοις)ῶς	τιμ(αοί)ῶ-μης	τιμ(άοι)ῶ-το	
	3	τιμ(άοι)ῶ	τιμ(αοί)ῶ-ῃ	τιμ(άοι)ῶ-το	
	D.	τιμ(άοι)ῶ-τον	τιμ(αοί)ῶ-ητον	τιμ(άοι)ῶ-σθον	
	3	τιμ(αοί)ῶ-την	τιμ(αοί)ῶ-ητην	τιμ(αοί)ῶ-σθην	
	P.	τιμ(άοι)ῶ-μεν	τιμ(αοί)ῶ-ημεν	τιμ(αοί)ῶ-μεθα	
	2	τιμ(άοι)ῶ-τε	τιμ(αοί)ῶ-ητε	τιμ(άοι)ῶ-σθε	
	3	τιμ(άοι)ῶ-εν		τιμ(άοι)ῶ-ντο	
Imperative.	S.	τιμ(αε)α		τιμ(αόν)ῶ	
	3	τιμ(αε)ᾷ-τω		τιμ(αε)ᾷ-σθω	
	D.	τιμ(αε)ᾷ-τον		τιμ(αε)ᾷ-σθον	
	3	τιμ(αε)ᾷ-των		τιμ(αε)ᾷ-σθων	
	P.	τιμ(αε)ᾷ-τε		τιμ(αε)ᾷ-σθε	
	3	τιμ(αε)ᾷ-τωσαν	οἱ τιμ(αό)ῶ-ντων	τιμ(αε)ᾷ-σθωσαν	οἱ τιμ(αε)ᾷ-σθων
Inf.		τιμ(άειν)ᾷν		τιμ(άε)ᾷ-σθαι	
Participle.	N.	τιμ(άων)ῶν		τιμ(αό)ῶ-μενος	
		τιμ(άον)ῶ-σα		τιμ(αο)ῶ-μένη	
		τιμ(άον)ῶν		τιμ(αό)ῶ-μενον	
	G.	τιμ(άο)ῶ-ντος		τιμ(αο)ῶ-μένου	
		τιμ(αού)ῶ-σης		τιμ(αο)ῶ-μένης	

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φιλέω to love.		Present System of Contract Verbs in εω.	
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οῦμαι	ἐφίλ(έο)οῦ-μην
φιλ(έεις)εἶς	ἐφίλ(εες)εἶς	φιλ(έῃ)ῃ, (έει)εἶ	ἐφίλ(έου)οῦ
φιλ(έει)εἶ	ἐφίλ(εε)εἶ	φιλ(έε)εἶ-ται	ἐφίλ(έε)εἶ-το
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-τον	φιλ(έε)εἶ-σθον	ἐφίλ(έε)εἶ-σθον
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-την	φιλ(έε)εἶ-σθον	ἐφίλ(έε)εἶ-σθην
φιλ(έο)οῦ-μεν	ἐφίλ(έο)οῦ-μεν	φιλ(έο)οῦ-μεθα	ἐφίλ(έο)οῦ-μεθα
φιλ(έε)εἶ-τε	ἐφίλ(έε)εἶ-τε	φιλ(έε)εἶ-σθε	ἐφίλ(έε)εἶ-σθε
φιλ(έου)οῦ-σι	ἐφίλ(εον)ουν	φιλ(έο)οῦ-νται	ἐφίλ(έο)οῦ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έῃς)ῃς		φιλ(έῃ)ῃ	
φιλ(έῃ)ῃ		φιλ(έῃ)ῃ-ται	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έῃ)ῃ-τε		φιλ(έῃ)ῃ-σθε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οἶ-μι	οἶ-μι	φιλ(έοι)οἶ-μην	
φιλ(έοις)οἶς	οἶς	φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ	οἶ	φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ-τον	οἶ-τον	φιλ(έοι)οἶ-σθον	
φιλ(έοι)οἶ-την	οἶ-την	φιλ(έοι)οἶ-σθην	
φιλ(έοι)οἶ-μεν	οἶ-μεν	φιλ(έοι)οἶ-μεθα	
φιλ(έοι)οἶ-τε	οἶ-τε	φιλ(έοι)οἶ-σθε	
φιλ(έοι)οἶ-εν	οἶ-εν	φιλ(έοι)οἶ-ντο	
φιλ(έε)εἶ		φιλ(έου)οῦ	
φιλ(έε)εἶ-τω		φιλ(έε)εἶ-σθω	
φιλ(έε)εἶ-τον		φιλ(έε)εἶ-σθον	
φιλ(έε)εἶ-των		φιλ(έε)εἶ-σθων	
φιλ(έε)εἶ-τε		φιλ(έε)εἶ-σθε	
φιλ(έε)εἶ-τωσαν	οἶ	φιλ(έε)εἶ-σθωσαν	οἶ
φιλ(έο)οῦ-ντων		φιλ(έε)εἶ-σθων	
φιλ(έειν)εἶν		φιλ(έε)εἶ-σθαι	
φιλ(έων)ῶν		φιλ(έο)οῦ-μενος	
φιλ(έου)οῦ-σα		φιλ(έο)ου-μένη	
φιλ(έον)οῦν		φιλ(έο)οῦ-μενον	
φιλ(έου)οῦ-ντος		φιλ(έο)ου-μένου	
φιλ(έου)οῦ-σης		φιλ(έο)ου-μένης	

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	δηλ(όω)ῶ	ἐδήλ(οον)ουν	δηλ(όο)οὔ-μαι	ἐδήλ(οό)οὔ-μην
	2	δηλ(όεις)οῖς	ἐδήλ(οεῖς)ουσ	δηλ(όη)οῖ, (όει)οῖ	ἐδήλ(όου)οῦ
	3	δηλ(όει)οῖ	ἐδήλ(οε)ου	δηλ(όε)οὔ-ται	ἐδήλ(όε)οὔ-το
	D.	δηλ(όε)οὔ-των	ἐδήλ(όε)οὔ-των	δηλ(όε)οὔ-σθον	ἐδήλ(όε)οὔ-σθον
	3	δηλ(όε)οὔ-των	ἐδήλ(οε)οὔ-την	δηλ(όε)οὔ-σθον	ἐδήλ(οε)οὔ-σθην
	P.	δηλ(όο)οὔ-μεν	ἐδήλ(όο)οὔ-μεν	δηλ(οό)οὔ-μεθα	ἐδήλ(οό)οὔ-μεθα
	2	δηλ(όε)οὔ-τε	ἐδήλ(όε)οὔ-τε	δηλ(όε)οὔ-σθε	ἐδήλ(όε)οὔ-σθε
	3	δηλ(όου)οὔ-σι	ἐδήλ(οον)ουν	δηλ(όο)οὔ-νται	ἐδήλ(όο)οὔ-ντο
Subjunctive.		Present.		Present.	
	S.	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όης)οῖς		δηλ(όη)οῖ	
	3	δηλ(όη)οῖ		δηλ(όη)ῶ-ται	
	D.	δηλ(όη)ῶ-των		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-των		δηλ(όη)ῶ-σθον	
	P.	δηλ(όω)ῶ-μεν		δηλ(όω)ῶ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶ-σι		δηλ(όω)ῶ-νται	
Optative.	S.	δηλ(όοι)οῖ-μι	οἶ-ον	δηλ(οοί)οῖ-μην	
	2	δηλ(όοις)οῖς	οῖ-ης	δηλ(όοι)οῖ-ο	
	3	δηλ(όοι)οῖ	οῖ-η	δηλ(όοι)οῖ-το	
	D.	δηλ(όοι)οῖ-των	οῖ-ητων	δηλ(όοι)οῖ-σθον	
	3	δηλ(οοί)οῖ-την	οῖ-ήτην	δηλ(οοί)οῖ-σθην	
	P.	δηλ(όοι)οῖ-μεν	οῖ-ημεν	δηλ(οοί)οῖ-μεθα	
	2	δηλ(όοι)οῖ-τε	οῖ-ητε	δηλ(όοι)οῖ-σθε	
	3	δηλ(όοι)οῖ-εν		δηλ(όοι)οῖ-ντο	
Imperative.	S.	δῆλ(οε)ου		δηλ(όου)οῦ	
	3	δηλ(οε)οὔ-τω		δηλ(οε)οὔ-σθω	
	D.	δηλ(όε)οὔ-των		δηλ(όε)οὔ-σθων	
	3	δηλ(οε)οὔ-των		δηλ(οε)οὔ-σθων	
	P.	δηλ(όε)οὔ-τε		δηλ(όε)οὔ-σθε	
	3	δηλ(οε)οὔ-τωσαν		οἶ-τωσαν	
		οἶ-ντων		οἶ-σθων	
Participles.	Inf.	δηλ(όειν)οῦν		δηλ(όε)οὔ-σθαι	
	N.	δηλ(όων)ῶν		δηλ(οό)οὔ-μενος	
	G.	δηλ(όου)οὔ-σα		δηλ(οο)ου-μένη	
		δηλ(όον)οῦν		δηλ(οό)οὔ-μενον	
		δηλ(όο)οὔ-ντος		δηλ(οο)ου-μένου	
		δηλ(οού)οὔ-σης		δηλ(οο)ου-μένης	

<i>φαίνω</i> (φᾶν) to show.		<i>Future System of Liquid Verbs.</i>		<i>First Aorist System of Liquid Verbs.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contrasted).			1 Aorist.		
φαίνῶ φαεῖς φαεῖ φαείτοιν φαείτον φανοῦμεν φαεῖτε φανοῦσι	φανοῦμαι φανῆ, φαεῖ φαεῖται φαεῖσθον φαεῖσθον φανοῦμεθα φαεῖσθε φανούνται	ἐ-φην-α ἐ-φην-ας ἐ-φην-ε ἐ-φην-ατον ἐ-φην-άτην ἐ-φην-αμεν ἐ-φην-ατε ἐ-φην-αν	ἐ-φην-άμην ἐ-φην-ω ἐ-φην-ατο ἐ-φην-ασθον ἐ-φην-άσθην ἐ-φην-άμεθα ἐ-φην-ασθε ἐ-φην-αντο		
		φήνω φήνης φήνη φήνητον φήνητον φήνωμεν φήνητε φήνωσι	φήνωμαι φήνη φήνηται φήνησθον φήνησθον φήνώμεθα φήνησθε φήνωνται		
φαν-οίμι, -οίην φαν-οῖς, -οῖης φαν-οῖ, -οῖη φαν-οῖτον, -οῖητον φαν-οῖτην, -οῖητην φαν-οῖμεν, -οῖημεν φαν-οῖτε, -οῖητε φαν-οῖεν, -οῖησαν	φανοίμην φανοῖο φανοῖτο φανοῖσθον φανοῖσθην φανοῖμεθα φανοῖσθε φανούντο	φήναιμι φήναις, φήνεις φήναι, φήνεις φήναιτον φήναιτην φήναιμεν φήναιτε φήναιεν, φήναιον	φήναιμην φήναιο φήναιτο φήναισθον φήναισθην φήναιμεθα φήναισθε φήναιοντο		
		φήνων φήνάτω φήνατον φήνάτων φήνατε φήνάτωσαν οἱ φήνάτων	φήναι φήνάσθω φήνασθον φήνάσθων φήνασθε φήνάσθωσαν οἱ φήνάσθων		
φαεῖν φανῶν φανοῦσα φανοῦν φανοῦντος φανοῦσης	φαεῖσθαι φανοῦμενος φανομένη φανοῦμενον φανομένου φανομένης	φήναι φήνάς φήνάσα φήναν φήναντος φήνάσης	φήνασθαι φηνάμενος φηναμένη φηνάμενον φηναμένου φηναμένης		

Perfect Middle and

		Pure Verbs, with added σ.	Liquid Verbs.	
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (σ텔) to send	φαίνω (φάν) to show
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	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	ἑσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἑσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἑ-τετελέ-σ-μην	ἑστάλμην	ἐπεφάσμην
	2	ἑ-τετελέ-σο	ἑσταλσο	ἐπίφανσο
	3	ἑ-τετελέ-σ-το	ἑσταλτο	ἐπίφαντο
	D. 2	ἑ-τετελέ-σθον	ἑσταλθον	ἐπίφανθον
	3	ἑ-τετελέ-σθην	ἑστάλθην	ἐπεφάνθην
	P. 1	ἑ-τετελέ-σ-μεθα	ἑστάλμεθα	ἐπεφάσμεθα
	2	ἑ-τετελέ-σθε	ἑσταλθε	ἐπίφανθε
	3	τετελε-σ-μένοι ἦσαν	ἑσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Subj.		τετελεσμένος ᾧ	ἑσταλμένος ᾧ	πεφασμένος ᾧ
Perf. Opt.		τετελεσμένος εἶην	ἑσταλμένος εἶην	πεφασμένος εἶην
Perf. Impo.	S. 2	τετέλε-σο	ἑσταλσο	πέφανσο
	3	τετελέ-σθω	ἑστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἑσταλθον	πέφανθον
	3	τετελέ-σθων	ἑστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἑσταλθε	πέφανθε
	3	τετελέ-σθωσαν οἱ	ἑστάλθωσαν οἱ	πεφάνθωσαν οἱ
Perf. Inf.		τετελέ-σθαι	ἑστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἑσταλμένος	πεφασμένος
Fut. Perf.				
1 Aor. Pass.	Ind.	ἑ-τελέ-σ-θην		ἐφάνθην
	Subj.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Imp.	τελέ-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
1 Fut. Ind.	Par.	τελε-σ-θείς		φανθείς
		τελε-σ-θήσομαι		φανθήσομαι

First Passive Systems of

<i>Mute Verbs.</i>			
ρίπτω (ρίφ) to throw	ἀλλάσσω (ἀλλάγ) to exchange	ἐλέγχω (ελεγχ) to convict	πείθω (πιθ) to persuade
ἐρρίμμαι ἐρρίψαι ἐρρίπται ἐρρίφθον ἐρρίφθον ἐρρίμμεθα ἐρρίφθε ἐρρίμμενοι εἰσὶ	ἡλλαγμαι ἡλλαξαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐληλεγμαι ἐληλεξαι ἐληλεγκται ἐληλεγχθον ἐληλεγχθον ἐληλέγμεθα ἐληλεγχθε ἐληλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πέπεισμεθα πέπεισθε πεπεισμένοι εἰσὶ
ἐρρίμμην ἐρρίψο ἐρρίπτο ἐρρίφθον ἐρρίφθην ἐρρίμμεθα ἐρρίφθε ἐρρίμμενοι ἦσαν	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλαχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν	ἐληλέγμην ἐληλεξο ἐληλεγκτο ἐληλεγχθον ἐληλεγχθην ἐληλέγμεθα ἐληλεγχθε ἐληλεγμένοι ἦσαν	ἐπέπεισμην ἐπέπεισο ἐπέπειστο ἐπέπεισθον ἐπέπεισθην ἐπέπεισμεθα ἐπέπεισθε ἐπέπεισμένοι ἦσαν
ἐρρίμμενος ὦ	ἡλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ἐρρίμμενος εἶην	ἡλλαγμένος εἶην	ἐληλεγμένος εἶην	πεπεισμένος εἶην
ἐρρίψο ἐρρίφθω ἐρρίφθον ἐρρίφθων ἐρρίφθε ἐρρίφθωσαν οἱ ἐρρίφθων	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθωσαν οἱ ἡλλάχθων	ἐληλεξο ἐληλέγχθω ἐληλεγχθον ἐληλέγχθων ἐληλεγχθε ἐληλέγχθωσαν οἱ ἐληλέγχθων	πέπεισο πέπεισθω πέπεισθον πέπεισθων πέπεισθε πέπεισθωσαν οἱ πέπεισθων
ἐρρίφθαι	ἡλλάχθαι	ἐληλεγχθαι	πέπεισθαι
ἐρρίμμενος	ἡλλαγμένος	ἐληλεγμένος	πεπεισμένος
ἐρρίψομαι			
ἐρρίφθην ρίφθῶ ρίφθειν ρίφθητι ρίφθῆναι ρίφθεις	ἡλλάχθην ἀλλαχθῶ ἀλλαχθῆιν ἀλλάχθητι ἀλλαχθῆναι ἀλλαχθεις	ἐλέγχθην ελεγχθῶ ελεγχθῆιν ἐλέγχθητι ελεγχθῆναι ελεγχθεις	ἐπέισθην πεισθῶ πεισθῆιν πέισθητι πεισθῆναι πεισθεις
ρίφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

285w.libtool. Synopsis of τιμά-ω to honor.				
	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω	ἐτίμησα	τετίμηκα ἐτετίμηκειν
Sub.	τιμῶ		τιμήσω	τετίμηκω
Opt.	τιμῶμαι, -ῶην	τιμήσοιμι	τιμήσαιμι	τετίμηκοιμι
Imv.	τίμα		τίμησον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετίμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετίμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμῶμην	τιμήσομαι	ἐτιμησάμην	τετίμημαι ἐτετίμημην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ὤ
Opt.	τιμῶμην	τιμησοίμην	τιμησαίμην	τετιμημένος εἶην
Imv.	τιμῶ		τιμήσαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμησασθαι	τετιμήσθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbal. τιμητός τιμητέος	τιμηθῶσοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθήναι	τετιμήσεσθαι
Par.		τιμηθήσόμενος	τιμηθείς	τετιμησόμενος
286. θηρά-ω to hunt.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ ἐθήρων	θηράσω	ἐθήρᾱσα	τεθήρᾱκα ἐτεθήρακειν
Sub.	θηρῶ		θηράσω	τεθήρακω
Opt.	θηρῶμαι, -ῶην	θηράσοιμι	θηράσαιμι	τεθήρακοιμι
Imv.	θήρα		θήρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηράσαι	τεθήρακέναι
Par.	θηρῶν	θηράσων	θηράσας	τεθήρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι	ἐθηρᾱσάμην	τεθήράμαι ἐτεθήράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηραμένος ὤ
Opt.	θηρώμην	θηρασοίμην	θηρασάιμην	τεθηραμένος εἶην
Imv.	θηρῶ		θήρασαι	τεθήρασο
Inf.	θηράσθαι	θηράσεσθαι	θηράσασθαι	τεθήρᾱσθαι
Par.	θηρώμενος	θηρασόμενος	θηρασάμενος	τεθηραμένος
		P.	P.	
Ind.		θηρᾱθήσομαι	ἐθηράθην	
Sub.			θηραθῶ	
Opt.	Verbal. θηράτός θηράτέος	θηραθῶσοίμην	θηραθείην	
Imv.			θηράθητι	
Inf.		θηραθήσεσθαι	θηραθήναι	
Par.		θηραθήσόμενος	θηραθείς	

✓ 287. φιλέ-ω to love.			
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιλῶ	φιλήσω		πεφίληκα
ἐφίλου		ἐφίλησα	ἐπεφίληκειν
φιλῶ		φιλήσω	πεφίληκω
φιλοῖμι, -οῖην	φιλήσοιμι	φιλήσαιμι	πεφίληκοιμι
φίλει	φιλήσειν	φιλήσων	πεφίληκε
φιλεῖν	φιλήσων	φιλήσαι	πεφίληκέναι
φιλῶν		φιλήσας	πεφίληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι	φιλήσομαι		πεφίλημαι
ἐφιλούμην		ἐφίλησάμην	ἐπεφίλημην
φιλῶμαι		φιλήσωμαι	πεφίλημένος ὦ
φιλοίμην	φιλησοίμην	φιλησάμην	πεφίλημένος εἶην
φιλοῦ		φιλήσαι	πεφίλησο
φιλείσθαι	φιλήσεσθαι	φιλήσασθαι	πεφίλησθαι
φιλούμενος	φιλησόμενος	φιλησάμενος	πεφίλημένος
	P.	P.	Fut. Perf.
	φιληθήσομαι	ἐφιλήθην	πεφίλησομαι
	φιληθήσοιμην	φιλήθῶ	
		φιληθῆην	πεφίλησοίμην
	φιληθήσεται	φιληθήητι	
	φιληθήσονται	φιληθήναι	πεφίλησεσθαι
	φιληθήσονται	φιληθήεις	πεφίλησόμενος
Verbals.			
φιλητός			
φιλητέος			
✗ 288. τελέ-ω to complete.			
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ	τελώ (τελέσω, 374)		τετέλεκα
ἐτέλων		ἐτέλεσα	ἐτετελέκειν
τελῶ		τελέσω	τετελέκω
τελοῖμι, -οῖην	τελοῖμι, -οῖην	τελέσαιμι	τετελέκοιμι
τέλει	τελείν	τέλεσον	τετέλεκε
τελείν	τελείν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσάμην	τετελεσμένος εἶην
τελοῦ		τέλεσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	P.	P.	
	τελεσθήσομαι	ἐτελέσθην	
	τελεσθήσοιμην	τελεσθῶ	
		τελεσθῆην	
	τελεσθήσεται	τελεσθήητι	
	τελεσθήσονται	τελεσθήναι	
	τελεσθήσονται	τελεσθήεις	
Verbals.			
τελεστός			
τελεστέος			

289. δηλό-ω to manifest.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλώ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοίμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δῆλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι	ἐδηλώσάμην	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλῶμαι		δηλώσωμαι	δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην	δηλώσαιμην	δεδηλωμένος εἶην
Imv.	δῆλου		δήλωσαι	δεδηλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	For Perf.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.		δηλωθήσοιμην	δηλωθείην	δεδηλωσοίμην
Imv.	Verbal, δηλωτός δηλωτέος		δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθήσόμενος	δηλωθεὶς	δεδηλωσόμενος
† 290. στέλλω (στέλ) to send.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω ἔστελλοι	στελῶ	ἔστειλα	ἔσταλκα ἔστάλκειν
Sub.	στέλλω		στείλω	ἔστάλκω
Opt.	στέλλοιμι	στελοίμι, -οίην	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στείλον	ἔσταλκε
Inf.	στέλλειν	στελεῖν	στείλαι	ἔσταλκέναι
Par.	στέλλων	στελῶν	στείλας	ἔσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι	ἔστειλάμην	ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἔσταλμένος ὦ
Opt.	στέλλοίμην	στελοίμην	στείλαιμην	ἔσταλμένος εἶην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελείσθαι	στείλασθαι	ἔστάλθαι
Par.	στέλλόμενος	στελούμενος	στείλάμενος	ἔσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλῶ	
Opt.		σταλησοίμην	σταλείην	
Imv.	Verbal, σταλτός σταλτέος		στάλητι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλεὶς	

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X 291. φαίνω (φᾶν) to show (in second tenses, to appear).				
Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαίνον		ἔφηνα	ἐπεφάγκειν	ἐπεφήνειν
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνομι	φανοίμι, -οίην	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαίνει		φήνον	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φήναι	πεφαγκέναι	πεφήνεναι
φαίνων	φανῶν	φήνας	πεφαγκώς	πεφήνως
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφανόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	φανῶ
φαινοίμην	φανοίμην	φήναιμην	πεφασμένος	φανείην
φαίνου		φήναι	πέφανσο [εἶην	φάνησι
φαίνεσθαι	φανείσθαι	φήνασθαι	πεφάνθαι	φανῆναι
φαινόμενος	φανούμενος	φήνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
Verbals.		φανθῶ		
φαντός	φανθησοίμην	φανθείην		φανησοίμην
φαντέος	φανθήσεσθαι	φανθήναι		φανήσεσθαι
	φανθησόμενος	φανθεῖς		φανησόμενος
X 292. λείπω (λίπ) to leave.				
Pr. Impf. A.	Future A.	2 Aorist A.	2 Perf. Plup. A.	
λείπω	λείψω		λέλοιπα	
ἔλειπον		ἔλειπον	ἐλελοίπειν	
λείπω		λίπω	λελοίπω	
λείπομι	λείψοιμι	λίπομι	λελοίπομι	
λείπε		λίπε	ἐλεοίπε	
λείπειν	λείψειν	λιπεῖν	λελοιπέναι	
λείπων	λείψων	λιπών	λελοιπώς	
M. P.	M.	M.	M. P.	
λείπομαι	λείψομαι		λέλειμμαι	
ἐλειπόμην		ἐλιπόμην	ἐλελείμην	
λείπωμαι		λίπωμαι	λελειμμένος ὦ	
λειποίμην	λειψοίμην	λειποίμην	λελειμένος εἶην	
λείπου		λιποῦ	ἐλείψο	
λείπεσθαι	λείψεσθαι	λειπέσθαι	λελείψαι	
λειπόμενος	λειψόμενος	λειπόμενος	λελειμμένος	
	1 Future P.	1 Aorist P.	Fut. Perf.	
	λειφθήσομαι	ἐλειφθην	λελείψομαι	
Verbals.		λειφθῶ		
λειπτός	λειφθησοίμην	λειφθείην	λελειψοίμην	
λειπτέος	λειφθήσεσθαι	λειφθήναι	λελείψεσθαι	
	λειφθησόμενος	λειφθεῖς	λελειψόμενος	

293. <i>ρίπτω (ρίφ) to throw.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ρίπτω ἐρρίπτον	ρίψω	ἐρρίψα ρίψω	ἐρρίφα ἐρρίφειν
Sub.	ρίπτω		ρίψω	ἐρρίφω
Opt.	ρίπτοιμι	ρίψοιμι	ρίψαιμι	ἐρρίφοιμι
Imv.	ρίπτε		ρίψον	ἐρρίφε
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἐρρίφέναι
Par.	ρίπτων	ρίψων	ρίψας	ἐρρίφώς
	M. P.	M.	M.	M. P.
Ind.	ρίπτομαι ἐρρίπτόμην	ρίψομαι	ἐρρίψάμην	ἐρρίμμαι ἐρρίμην
Sub.	ρίπτομαι		ρίψομαι	ἐρρίμμένος ὦ
Opt.	ρίπτοίμην	ρίψοίμην	ρίψαίμην	ἐρρίμμένος εἶην
Imv.	ρίπτου		ρίψαι	ἐρρίψο
Inf.	ρίπτεσθαι	ρίψεσθαι	ρίψασθαι	ἐρρίφθαι
Par.	ρίπτόμενος	ρίψόμενος	ρίψάμενος	ἐρρίμμένος
		P.	P.	Fut. Perf.
Ind.		ρίψήσομαι	ἐρρίψῃην	ἐρρίψομαι
Sub.			ρίψῶ	
Opt.	Verbalis. ρίπτός	ρίψησοίμην	ρίψῃην	ἐρρίψοίμην
Imv.			ρίψῃ	
Inf.		ρίψήσεσθαι	ρίψῇναι	ἐρρίψεσθαι
Par.		ρίψησόμενος	ρίψείς	ἐρρίψόμενος
a. Less common are 2 Aor. P. ἐρρίφην, etc., 2 Fut. P. ριφήσομαι, etc.				
294. <i>ἀλλάσσω (ἀλλάγ) to exchange.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω ἡλλάσσον	ἀλλάξω	ἡλλαξα	ἡλλαχα ἡλλαχειν
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχῳ
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	ἡλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἡλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσόμην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμαί ἡλλάγην
Sub.	ἀλλάσσωμαι		ἀλλάξομαι	ἡλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξάιμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἄλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλαχθαι
Par.	ἀλλασσόμενος	ἀλλάξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.			ἀλλαγῶ	
Opt.	Verbalis. ἀλλακτός	ἀλλαγησοίμην	ἀλλαγείμην	
Imv.			ἀλλάγηθι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγήναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	
a. Less common are 1 Aor. P. ἡλλάχθην, etc., 1 Fut. P. ἀλλαχθήσομαι.				

Χ 295. *πείθω (πίθ) to persuade, Mid. to obey.*

Pr. Impl. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἐπειθόν		ἔπεισα	ἐπεπείκειν	ἐπεποίησιν
πείθω		πείσω	πεπείκω	πεποίηω
πείθοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίηοιμι
πείθε		πείσον	πέπεικε	πέποιθε
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποίηέναι
πείθων	πείσων	πείσας	πεπεικώς	πεποίηώς
Pr. Impl. M. P.	Future M.	Aorist M.	Perf. Plup. M. P.	
πείθομαι	πείσομαι	not used	πέπεισμαι	
ἐπειθόμεν		[ἐπεισάμην	ἐπεπείσμεν	
πείθωμαι		πείσωμαι	πεπεισμένος ὦ	
πείθοίμην	πεισοίμην	πεισαίμην	πεπεισμένος εἴη	
πείθου		πείσαι	πέπεισο	
πείθεσθαι	πείσεσθαι	πείσασθαι	πεπείσθαι	
πειθόμενος	πεισόμενος	πεισάμενος]	πεπεισμένος	
		Future P.	Aorist P.	
		πεισθήσομαι	ἐπείσθην	
			πεισθῶ	
		πεισθήσοίμην	πεισθήην	
			πεισθῆτι	
		πεισθήσεσθαι	πεισθήναι	
		πεισθόμενος	πεισθεῖς	

a. Poetic are 2 Aor. A. *ἔπιδον*, etc., 2 Aor. M. *ἐπιδόμην*, etc.

Χ 296.

ἐθίζω (εθιδ) to accustom.

Pr. Impl. A.	Future A.	Aorist A.	Perf. Plup. A.
ἐθίζω	ἐθιδῶ (from ἐθί- -σω, 376)	ἐθίσα	ἐθίκα
ἐθίζον		ἐθίσω	ἐθίκειν
ἐθίζω		ἐθίσω	ἐθίκω
ἐθίζοιμι	ἐθισοίμι	ἐθισαίμι	ἐθίκοιμι
ἐθίζει		ἐθίσον	ἐθίκε
ἐθίζειν	ἐθίσειν	ἐθίσαι	ἐθίκέναι
ἐθίζων	ἐθιδών	ἐθίσας	ἐθίκως
M. P.	M.	M.	M. P.
ἐθίζομαι	ἐθισομαι		ἐθίσμαι
ἐθιζόμεν		ἐθισάμην	ἐθίσμεν
ἐθίζωμαι		ἐθίσωμαι	ἐθισμένος ὦ
ἐθιζοίμην	ἐθισοίμην	ἐθισαίμην	ἐθισμένος εἴη
ἐθίζου		ἐθίσαι	ἐθίσο
ἐθίξεσθαι	ἐθίξεσθαι	ἐθίσασθαι	ἐθίσθαι
ἐθιζόμενος	ἐθισόμενος	ἐθισάμενος	ἐθισμένος
		P.	P.
		ἐθισθήσομαι	ἐθισθῆν
			ἐθισθῶ
		ἐθισθήσοίμην	ἐθισθῆην
			ἐθισθῆτι
		ἐθισθήσεσθαι	ἐθισθήναι
		ἐθισθόμενος	ἐθισθεῖς

Verbals.
ἐθιστός
ἐθιστέος

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297.		<i>Present System,</i>			
		<i>τίθημι (θε) to put.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθῃ	ἐ-τί-θε-σο, -θου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P.	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-σσι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D.	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P.	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S.	τι-θείη-ν		τι-θεί-μην ἢ τι-θοί-μην	
	2	τι-δείη-ς		τι-θεί-ο ἢ τι-θοί-ο	
	3	τι-δείη		τι-θεί-το ἢ τι-θοί-το	
	D.	τι-δείη-τον ἢ τι-θεί-τον		τι-δεί-σθον ἢ τι-θοί-σθον	
	3	τι-δείη-την ἢ τι-θεί-την		τι-δεί-σθην ἢ τι-θοί-σθην	
	P.	τι-δείη-μεν ἢ τι-θεί-μεν		τι-δεί-μεθα ἢ τι-θοί-μεθα	
	2	τι-δείη-τε ἢ τι-θεί-τε		τι-δεί-σθε ἢ τι-θοί-σθε	
	3	τι-δείη-σαν ἢ τι-θεί-εν		τι-δεί-ντο ἢ τι-θοί-ντο	
Imperative.	S.	τί-θει		τί-θε-σο, τίθου	
	3	τί-θεί-τω		τί-θεί-σθω	
	D.	τί-θε-τον		τί-θε-σθον	
	3	τί-θεί-των		τί-θεί-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θεί-τωσαν ἢ τι-θεί-ντων		τι-θεί-σθωσαν ἢ τι-θεί-σθων	
				τι-θεί-ντων	
				τι-θεί-σθων	
Infinitive.		τι-θέ-ναι		τι-θε-σθαι	
Participle.	N.	τι-θείς		τι-θέ-μενος	
		τι-θείσα		τι-θε-μένη	
		τι-θεί-ν		τι-δέ-μενον	
	G.	τι-θεί-ντος		τι-θε-μένου	
		τι-δείσης		τι-θε-μένης	

MI-Form.

298.

δίδωμι (δο) to give.			
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δω-ν, ἐδίδουν	δί-δο-μαι	ἐ-δί-δό-μην
δί-δω-ς	ἐ-δί-δω-ς, ἐδίδους	δί-δο-σαι	ἐ-δί-δο-σο, -δου
δί-δω-σι	ἐ-δί-δω, ἐδίδου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σιν	ἐ-δί-δο-σιν
δί-δο-τον	ἐ-δί-δό-την	δί-δο-σιν	ἐ-δί-δό-σιν
δί-δο-μεν	ἐ-δί-δο-μεν	δί-δο-μεθα	ἐ-δί-δο-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δί-δο-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-σιν	
δι-δῶ-τον		δι-δῶ-σιν	
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-δοίη-τον or δι-δοί-τον		δι-δοί-σιν	
δι-δοίη-την δι-δοί-την		δι-δοί-σιν	
δι-δοίη-μεν δι-δοί-μεν		δι-δοί-μεθα	
δι-δοίη-τε δι-δοί-τε		δι-δοί-σθε	
δι-δοίη-σαν δι-δοί-ε-ν		δι-δοί-ντο	
δί-δου		δί-δο-σο, δίδου	
δί-δό-τω		δί-δο-σθω	
δί-δο-τον		δί-δο-σθον	
δί-δό-των		δί-δο-σθων	
δί-δο-τε		δί-δο-σθε	
δί-δό-τωσαν or		δί-δο-σθωσαν or	
δί-δό-ντων		δί-δο-σθων	
δί-δό-ναι		δί-δο-σθαι	
δι-δοῦς		δι-δό-μενος	
δι-δοῦσα		δι-δο-μένη	
δι-δό-ν		δι-δό-μενος	
δι-δό-ντος		δι-δο-μένου	
δι-δοῦσης		δι-δο-μένης	

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299.

Present System,

ἵστημι (στᾶ) to set.					
ACTIVE.			MIDDLE (PASSIVE).		
	Present.	Imperfect.	Present.	Imperfect.	
Indicative.	S. ἵστη-μι	ἵστη-ν	ἵ-σά-μαι	ἵ-σά-μην	
	2 ἵστη-ς	ἵστη-ς	ἵ-στα-σαι	ἵ-στα-σο, ἵστω	
	3 ἵστη-σι	ἵστη-	ἵ-στα-ται	ἵ-στα-το	
	D. ἵ-σά-τον	ἵ-σά-τον	ἵ-στα-σθον	ἵ-στα-σθον	
	3 ἵ-στα-τον	ἵ-στά-την	ἵ-στα-σθον	ἵ-στά-σθην	
	P. 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-στά-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο	
Subjunctive.	Present.		Present.		
	S. ἵ-σῶ	ἵ-σῶ	ἵ-σῶ-μαι	ἵ-σῶ-μαι	
	2 ἵ-σῶ-ς	ἵ-σῶ-ς	ἵ-σῶ	ἵ-σῶ	
	3 ἵ-σῶ	ἵ-σῶ	ἵ-σῶ-ται	ἵ-σῶ-ται	
	D. ἵ-σῶ-τον	ἵ-σῶ-τον	ἵ-σῶ-σθον	ἵ-σῶ-σθον	
	3 ἵ-σῶ-τον	ἵ-σῶ-τον	ἵ-σῶ-σθον	ἵ-σῶ-σθον	
	P. ἵ-σῶ-μεν	ἵ-σῶ-μεν	ἵ-σῶ-μεθα	ἵ-σῶ-μεθα	
	2 ἵ-σῶ-τε	ἵ-σῶ-τε	ἵ-σῶ-σθε	ἵ-σῶ-σθε	
	3 ἵ-σῶ-σι	ἵ-σῶ-σι	ἵ-σῶ-νται	ἵ-σῶ-νται	
Optative.	S. ἵ-σταίη-ν	ἵ-σταίη-ν	ἵ-σταί-μην	ἵ-σταί-μην	
	2 ἵ-σταίη-ς	ἵ-σταίη-ς	ἵ-σταί-ο	ἵ-σταί-ο	
	3 ἵ-σταίη	ἵ-σταίη	ἵ-σταί-το	ἵ-σταί-το	
	D. ἵ-σταίη-τον or ἵ-σταί-τον	ἵ-σταίη-τον or ἵ-σταί-τον	ἵ-σταί-σθον	ἵ-σταί-σθον	
	3 ἵ-σταίη-την	ἵ-σταίη-την	ἵ-σταί-σθην	ἵ-σταί-σθην	
	P. ἵ-σταίη-μεν	ἵ-σταίη-μεν	ἵ-σταί-μεθα	ἵ-σταί-μεθα	
	2 ἵ-σταίη-τε	ἵ-σταίη-τε	ἵ-σταί-σθε	ἵ-σταί-σθε	
	3 ἵ-σταίη-σαν	ἵ-σταίη-σαν	ἵ-σταί-ντο	ἵ-σταί-ντο	
Imperative.	S. ἵ-στη	ἵ-στη	ἵ-σά-σο, ἵστω	ἵ-σά-σο, ἵστω	
	3 ἵ-σά-τω	ἵ-σά-τω	ἵ-σά-σθω	ἵ-σά-σθω	
	D. ἵ-στα-τον	ἵ-στα-τον	ἵ-στα-σθον	ἵ-στα-σθον	
	3 ἵ-στά-των	ἵ-στά-των	ἵ-στά-σθων	ἵ-στά-σθων	
	P. ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε	
	3 ἵ-στά-τωσαν or ἵ-στά-ντων	ἵ-στά-τωσαν or ἵ-στά-ντων	ἵ-στά-σθωσαν or ἵ-στά-σθων	ἵ-στά-σθωσαν or ἵ-στά-σθων	
	Inf. ἵ-σά-ναι	ἵ-σά-ναι	ἵ-στα-σθαι	ἵ-στα-σθαι	
Participle.	N. ἵ-σάς	ἵ-σάς	ἵ-σά-μενος	ἵ-σά-μενος	
	ἵ-σάσα	ἵ-σάσα	ἵ-στα-μένη	ἵ-στα-μένη	
	ἵ-σά-ν	ἵ-σά-ν	ἵ-στά-μενον	ἵ-στά-μενον	
	G. ἵ-στά-ντος	ἵ-στά-ντος	ἵ-στα-μένου	ἵ-στα-μένου	
	ἵ-σάδης	ἵ-σάδης	ἵ-στα-μένης	ἵ-στα-μένης	

MI-Form.

300.

δείκνυμι (δεκ-νύ) to show.			
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νύ-μι	ἐ-δείκ-νύ-ν	δείκ-νύ-μαι	ἐ-δεκ-νύ-μην
δείκ-νύ-ς	ἐ-δείκ-νύ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νύ-σι	ἐ-δείκ-νύ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νύ-τον	ἐ-δείκ-νύ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δείκ-νύ-την	δείκ-νυ-σθον	ἐ-δείκ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δείκ-νύ-μεθα	ἐ-δείκ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δείκ-νύ-ασι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύομαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύωμεν		δεικνύομεθα	
δεικνύητε		δεικνύησθε	
δεικνύωσι		δεικνύονται	
δεικνύοιμι		δεικνυόμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυοίτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νύ		δείκ-νύ-σο	
δείκ-νύ-τω		δείκ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δείκ-νύ-των		δείκ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δείκ-νύ-τωσαν	ΟΓ	δείκ-νύ-σθωσαν	ΟΓ
δείκ-νύ-ντων		δείκ-νύ-σθων	
δείκ-νύ-ναι		δείκ-νυ-σθαι	
δείκ-νύς		δείκ-νύ-μενος	
δείκ-νύσα		δείκ-νυ-μένη	
δείκ-νύ-ν		δείκ-νύ-μενον	
δείκ-νύ-ντος		δείκ-νυ-μένου	
δείκ-νύσης		δείκ-νυ-μένης	

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301.		Second Aorist System,		302.	
		τίθημι (θε) to put.		δίδωμι (δο) to give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἐθηκε)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἐθηκες)	ἐ-θου	(ἔδωκας)	ἐ-δου
	3	(ἐθηκε)	ἐ-θε-το	(ἔδωκε)	ἐ-δο-το
	D.	ἐ-θε-τον	ἐ-θε-σθον	ἐ-δο-τον	ἐ-δο-σθον
	3	ἐ-θε-την	ἐ-θε-σθην	ἐ-δό-την	ἐ-δό-σθην
	P.	ἐ-θε-μεν	ἐ-θε-μεθα	ἐ-δο-μεν	ἐ-δο-μεθα
	2	ἐ-θε-τε	ἐ-θε-σθε	ἐ-δο-τε	ἐ-δο-σθε
	3	ἐ-θε-σαν	ἐ-θε-ντο	ἐ-δο-σαν	ἐ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῶ-ς	δῶ
	3	θῇ	θῇ-ται	δῶ	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-μεν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θεῖη-ν	θεῖη-μην, θεοίμην	δοίη-ν	δοίη-μην
	2	θεῖη-ς	θεῖ-ο θεοῖο	δοίη-ς	δοί-ο
	3	θεῖη	θεῖ-το θεοῖτο	δοίη	δοί-το
	D.	θεῖη-τον	θεῖ-σθον etc.	δοίη-τον	δοί-σθον
	3	θεῖη-την	θεῖ-σθην	δοίη-την	δοί-σθην
	P.	θεῖη-μεν	θεῖ-μεθα	δοίη-μεν	δοί-μεθα
	2	θεῖη-τε	θεῖ-σθε	δοίη-τε	δοί-σθε
	3	θεῖη-σαν, or	θεῖ-ντο	δοίη-σαν, or	δοί-ντο
Imperative.	S.	θέε-ς	δοῦ	δός	δοῦ
	3	θέε-τω	δέε-σθω	δόε-τω	δόε-σθω
	D.	θέε-τον	δέε-σθον	δόε-τον	δόε-σθον
	3	θέε-των	δέε-σθων	δόε-των	δόε-σθων
	P.	θέε-τε	δέε-σθε	δόε-τε	δόε-σθε
	3	θέε-τωσαν or	δέε-σθωσαν or	δόε-τωσαν or	δόε-σθωσαν or
		θέε-ντων	δέε-σθων	δόε-ντων	δόε-σθων
Infinitive.		θεῖναι	δέεσθαι	δοῦναι	δόεσθαι
Participle.		θεῖς, θεῖσα, θεῖν	δέμενος, η, ον	δούς, δοῦσα, δόν	δόμενος, η, ον
		θεῖντος, θεῖσης	δέμενου, ης	δόντος, δούσης	δόμενου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.	305.	
ἵστημι (σῆ).	δύ-ω to enter.	ἵστημι (σῆ) to set.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δύ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δύ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δύ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δύ-τον	ἔ-στά-τον	ἔ-στά-τον
ἔ-στή-την	ἔ-δύ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δύ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δύ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δύ-σαν	ἔ-στά-σι	ἔ-στα-σαν
		2 Perfect A.	
σῶ	δύω		
στή-ς	δύης		
στή	δύη		
στή-τον	δύητον		
στή-τον	δύητον		
σῶ-μεν	δύωμεν	ἔ-σῶ-μεν	
στή-τε	δύητε		
σῶ-σι	δύωσι	ἔ-σῶ-σι	
σταίη-ν	δύοιμι	ἔ-σταίη-ν	
σταίη-ς	δύοις	ἔ-σταίη-ς	
σταίη	δύοι	ἔ-σταίη	
σταίη-τον	δύοιτον	ἔ-σταίη-τον	
σταίη-την	δύοιτην	ἔ-σταίη-την	
σταίη-μεν	δύοιμεν	ἔ-σταίη-μεν	
σταίη-τε	δύοιτε	ἔ-σταίη-τε	
σταίη-σαν, ὅγ	δύοιεν	ἔ-σταίη-σαν, ὅγ	
σταί-τον		ἔ-σταί-τον	
σταί-την		ἔ-σταί-την	
σταί-μεν		ἔ-σταί-μεν	
σταί-τε		ἔ-σταί-τε	
σταίε-ν		ἔ-σταίε-ν	
στή-σι	δύ-σι	ἔ-στά-σι	
στή-τω	δύ-τω	ἔ-στά-τω	
στή-τον	δύ-τον	ἔ-στα-τον	
στή-των	δύ-των	ἔ-στά-των	
στή-τε	δύ-τε	ἔ-στα-τε	
στή-τωνσαν ὅγ	δύ-τωνσαν ὅγ	ἔ-στά-τωνσαν ὅγ	
στά-ντων	δύ-ντων	ἔ-στά-ντων	
στή-ναι	δύ-ναι	ἔ-στά-ναι	
στάς, στάσας, στά-ν	δύς, δύσα, δύ-ν	ἔ-στάς, ἔ-στάσας, ἔ-στάς	
στά-ντος, στάσης	δύ-ντος, δύσης	ἔ-στάωτος, ἔ-στάωσης	

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ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs of voice, tense, and mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical 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.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἐ-λυον, στέλλω *to send*, ἐ-στάλην, ρίπτω *to throw*, ἐ-ρῶσα (43).

REM. a. The syllabic augment assumes the stronger form of *η*, instead of *ε*, in ἡ-μέλλον from μέλλω *to be about*, ἡ-βουλόμεν from βούλομαι *to wish*, ἡ-δυνάμην from δυναμί *to be able*. These verbs have also the common form with *ε*: ε-μέλλον, ε-βουλόμεν, ε-δυνάμην. So in the Aor., ἡ-μέλησα or ἐ-μέλλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *to drive*, ὤνειδιζον from ὀνειδίζω *to reproach*, ἵκέτευσα from ἵκετεύω *to supplicate*, ὕβρισθην from ὕβριζω *to insult*.—a becomes *η*: ἤγον from ἄγω (*ā*) *to lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λυε, ἐλαυνε, ἐχε, for ἐλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial *λ* is sometimes doubled after the augment (40 D): ἐ-λλίσσετο (λίσσομαι *to pray*). Similarly, *μ* is doubled in ἐ-μαθε *learned*, *ν* in ἐ-ννεον *were swimming*, *σ* in the verbs σέω *to drive* and σείω *to shake*, and *δ* in the stem *δει*: ἐ-σσενα *drove*, ἐ-δδισε *feared*.

a. The other dialects have *only* *ε* as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often *omitted*; the syllabic augment, only in the Plup.—In the Dor., *ā* by the temporal augment becomes *ā*: ἄγον (24 D b).

The long vowels remain unchanged; only $\bar{a}$ becomes η : $\eta\beta\lambda\omicron\nu$ from $\alpha\beta\lambda\epsilon\omega$ to contend.— $\acute{\alpha}\iota\omega$ ($\check{a}$) to hear makes $\acute{\alpha}\iota\omicron\nu$ ($\acute{a}$).

310. *Diphthongs* take the temporal augment in the *first* vowel. $\eta\sigma\theta\alpha\nu\acute{o}\mu\eta\nu$ from $\alpha\iota\sigma\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ to perceive, $\psi\kappa\tau\epsilon\upsilon\alpha$ from $\omicron\iota\kappa\tau\epsilon\acute{\iota}\rho\omega$ to pity, $\eta\upsilon\breve{\xi}\acute{\eta}\theta\eta\nu$ from $\alpha\upsilon\breve{\xi}\omega$ to increase.

But in $\alpha\nu$, $\omicron\iota$, the first vowel sometimes remains unchanged: it is usually so in $\epsilon\nu$, and always so in $\epsilon\iota$, $\omicron\nu$. Only $\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ to conjecture sometimes has η : $\eta\kappa\alpha\sigma\alpha$.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect.* The augment of the pluperfect is applied to the *reduplicated* stem: $\epsilon\text{-}\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\nu$.

But if the reduplicated stem begins with a vowel, it remains unchanged: $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ to send, Perf. $\epsilon\sigma\tau\alpha\lambda\kappa\alpha$, Plup. $\epsilon\sigma\tau\acute{\alpha}\lambda\kappa\epsilon\nu$ (not $\eta\sigma\tau\alpha\lambda\kappa\epsilon\nu$), $\omicron\iota\kappa\acute{\epsilon}\omega$ to inhabit, Perf. $\psi\kappa\eta\kappa\alpha$, Plup. $\psi\kappa\eta\kappa\epsilon\nu$. But $\acute{\alpha}\kappa\omicron\upsilon\iota\varsigma$ to hear, Perf. $\acute{\alpha}\kappa\eta\kappa\omicron\varsigma$, has in the Plup. usually $\eta\kappa\eta\kappa\acute{o}\epsilon\nu$.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: $\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\nu$.

312. *Syllabic Augment before Vowel-Initial.* A few verbs beginning with a vowel take the syllabic augment: $\acute{\alpha}\gamma\gamma\upsilon\mu\iota$ to break, $\acute{\epsilon}\alpha\zeta\alpha$. This with ϵ is contracted to $\epsilon\iota$: $\acute{\epsilon}\delta\acute{\iota}\zeta\omega$ to accustom, $\epsilon\acute{\iota}\delta\acute{\iota}\zeta\omicron\nu$ (from $\epsilon\text{-}\epsilon\delta\acute{\iota}\zeta\omicron\nu$). Here belong

$\acute{\alpha}\gamma\gamma\upsilon\mu\iota$ to break	$\acute{\epsilon}\acute{\alpha}\omega$ to permit
$\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$ to be taken	$\acute{\epsilon}\acute{\delta}\acute{\iota}\zeta\omega$ to accustom
$\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to please	$\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$ to turn
$\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$ to open	$\acute{\epsilon}\lambda\kappa\omega$ to draw
$\acute{\omicron}\rho\acute{\alpha}\omega$ to see	$\acute{\epsilon}\pi\omicron\mu\alpha\iota$ to follow
$\omicron\upsilon\rho\acute{\epsilon}\omega$ to make water	$\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ to work
$\acute{\omega}\theta\acute{\upsilon}\acute{\epsilon}\omega$ to push	$\acute{\epsilon}\rho\pi\omega$ or $\acute{\epsilon}\rho\pi\acute{\upsilon}\zeta\omega$ to creep
$\acute{\alpha}\nu\acute{\omicron}\mu\alpha\iota$ to buy	$\acute{\epsilon}\sigma\tau\acute{\iota}\acute{\alpha}\omega$ to entertain
	$\acute{\epsilon}\chi\omega$ to have, hold

Here belong, further, the aorists $\epsilon\acute{\iota}\lambda\omicron\nu$ ($\alpha\iota\rho\acute{\epsilon}\omega$ to take, 450, 1) and $\epsilon\acute{\iota}\sigma\alpha$ I set (431 D, 6). Cf. 2 Aor. of $\acute{\iota}\eta\mu\iota$ ($\acute{\epsilon}$) to send (403, 1).

Of these, $\acute{\omicron}\rho\acute{\alpha}\omega$ to see and $\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$ to open have both the syllabic and the temporal augment at the same time: $\acute{\epsilon}\acute{\omega}\rho\omega\nu$, $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\acute{\alpha}$.

311 D. Hm. $\eta\lambda\acute{\eta}\lambda\alpha\tau\omicron$ for $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\tau\omicron$ Plup. 3 S. of $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$ ($\epsilon\lambda\alpha$) to drive, $\eta\rho\eta\rho\text{-}\epsilon\iota\sigma\tau\omicron$ from $\acute{\epsilon}\rho\epsilon\iota\delta\text{-}\omega$ to support, $\acute{\omega}\rho\acute{\alpha}\rho\epsilon\iota$ for $\acute{\omicron}\rho\acute{\alpha}\rho\epsilon$. from $\epsilon\rho\gamma\mu\iota$ ($\omicron\rho$) to rouse.

312 D. To this series belong also $\epsilon\acute{\iota}\lambda\omega$ ($\epsilon\lambda$) to press, $\acute{\epsilon}\rho\omega$ ($\epsilon\rho$) to join, $\acute{\epsilon}\rho\upsilon\omega$ ($\epsilon\rho\upsilon$) to drain. Hm. forms $\acute{\epsilon}\phi\upsilon\nu\chi\acute{o}\epsilon\iota$ from $\epsilon\iota\nu\chi\acute{o}\epsilon\omega$ to pour out wine, $\eta\gamma\delta\alpha\nu\omicron$ and $\acute{\epsilon}\eta\gamma\delta\alpha\nu\omicron$ from $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to please. In Hd., $\acute{\alpha}\gamma\gamma\upsilon\mu\iota$, $\acute{\epsilon}\lambda\kappa\alpha$, $\acute{\epsilon}\pi\omicron\mu\alpha\iota$, $\acute{\epsilon}\chi\omega$ are augmented as in Att.; $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ has Impf. $\eta\gamma\delta\alpha\nu\omicron$ ($\acute{\epsilon}\acute{\alpha}\nu\delta\alpha\nu\omicron$?), 2 Aor. $\acute{\epsilon}\alpha\delta\omicron\nu$: the rest usually (perhaps always) reject ϵ , and take either the temporal augment (so $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$, $\acute{\omicron}\rho\acute{\alpha}\omega$), or none at all (so $\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$, $\acute{\epsilon}\delta\omega$, $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, $\acute{\acute{\omega}}\theta\acute{\upsilon}\acute{\epsilon}\omega$, $\acute{\alpha}\nu\acute{\omicron}\mu\alpha\iota$).

REM. a It is believed that all, or nearly all, of these verbs began originally with a consonant, ρ or σ : ἄγνυμι, orig. $\rho\alpha\gamma\nu\mu\iota$, Aor. $\epsilon\phi\alpha\gamma\alpha$, $\epsilon\alpha\gamma\alpha$; ἔρπω, orig. $\sigma\epsilon\rho\pi\omega$, Impf. $\epsilon\sigma\epsilon\rho\pi\omega$, $\epsilon\epsilon\rho\pi\omega$, $\epsilon\iota\rho\pi\omega$.

b. Irregularly, ἑοράζω to *keep festival* has the augment on the second vowel: ἑοράζων instead of ἥοράζων, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσφέρω to *bring in*, εἰσέφερον, προσάγω to *lead to*, προσῆγον.

The prepositions ἐξ, ἐν, σὺν recover their proper form before ϵ : ἐκτείνω to *extend*, ἐξέτεινον, ἐμβάλλω to *invade*, ἐνέβαλλον, συλλέγω to *collect*, συνέλεξα. — Prepositions ending in a vowel lose that vowel before ϵ : ἀποφέρω to *bear away*, ἀπέφερον. But περί and πρό retain the final vowel: πρό is often contracted with ϵ : προβαίνω to *advance*, προύβαινον for προέβαινον.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: καθεύδω to *sleep*, ἐκάθευδον (yet also καθηύδον), καθίζω to *sit*, ἐκάθιζον. Cf. ἀφίημι (403, 1), κάθημαι (406, 2), ἀμφιέννυμι (440, 1).

Some verbs have a *double* augment: ἀνέχομαι to *endure*, ἡνεχόμην, ἀνορθώω to *set right*, ἡνώρθουν; ἐνοχλέω to *annoy*, ἡνώχλουν. — So, also, the two following, which are not in reality compound verbs: διατρέω (from διαίτρα *mode of living*), ἐδιήτρων; διακονέω (from διάκονος *servant*), ἐδιηκόνουν.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus ἐναντιόδομαι to *oppose* does not consist of ἐν and ἀντιόδομαι, but is derived from the compound adjective ἐναντίος *opposite*. — Such verbs are *properly* augmented at the beginning: ἡναντιούμην; poet. ἐναίρω to *kill*, 2 Aor. ἤναρον; μετεωρίζω to *raise aloft* (from μετέωρος *raised aloft*), ἐμετεώρισον. More commonly, however, they are augmented *after* the preposition: ἐκκλησιάζω to *hold an assembly* (ἐκκλησία), ἐξεκλησίαζον; ὑποπτεύω to *suspect* (ὑπόπτος *suspected*), ὑπώπτευνον; κατηγορέω to *accuse* (κατήγορος *accuser*), κατηγόρουν. — Irregularly, παρανομέω to *transgress law* (from παράνομος *contrary to law*) makes παρηνόμουν (as if from παρ-ανομέω), παραινέω to *act like a drunken man* (πάρ-οινος) makes ἐπαραινέουν.

316. *Compounds of εὖ and δὺς*. Verbs compounded with δὺς *ill* have the augment *after* the adverb, when a short vowel follows it: δυσπραγέω to *be ill-pleased*, δυσπράττουν (but δυστυχέω to *be unfortunate* δυστύχουν). — The same thing occurs also, though seldom, in compounds of εὖ *well*: εὐεργετέω to *be a benefactor*, εὐεργύτουν or εὐηργύτουν.

317. All other compound verbs are augmented at the beginning: ἐσθύνω to *be dispirited*, ἡσθύνουν.

Reduplication.

318. The reduplication is the sign of *completed action*. It be longs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a): θύω *to offer*, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι *to lie*, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω *to send*, ἔ-σταλκα, not σε-σταλκα; γράφω *to write*, γέ-γραφα.—But the stems κτα and μυα make κέκτημαι *possess* and μέμνημαι *remember*. Cf. πέπτωκα *am fallen* (449, 4), πέπταμαι *am spread* (439, 3).

c. with γν, γλ, and, in some cases, βλ: γινώσκω (γνο) *to know*, ἔ-γνωκα, not γε-γνώκα; βλαστάνω (βλαστ-ε) *to sprout*, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ῥίπτω (ῥιφ) *to throw*, ῥ-ῥίψα, not ρε-ῥίψα (43).

NOTE. e. Instead of the reduplication, we find *ει* in εἰληφα from λαμβάνω (λαβ) *to take*, εἰληχα from λαγχάνω (λαχ) *to obtain by lot*, εἴλοχα from λέγω *to gather*, δι-είλεγμαι from δια-λέγομαι *to converse* (although λέγω *to speak* makes λέλεγμαι); also in εἶρηκα (ῥε 450, 8) *have said*, and, with rough breathing, in εἵμαρται (μερ) *it is fated*.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *to hope*, ἤλπικα, ὄρμῶ, *to move*, ὄρμηκα, ἀπορέω *to be at a loss*, ἠπόρηκα, αἰρέω *to take*, ἤρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, Pf. 3 P. of δέχομαι *to receive*),—εἶμαι, ἔσται (orig. γεσμαι, γεσται, from ἐννυμι *to clothe*),—ἐρχαται, ἐρχατο or ἐέρχατο (from ἐργω or ἐέργω *to shew*):—cf. Pf. οἶδα κνῶω in all dialects. The long *a* remains unchanged in the defective perfect participles, ἄδηκός *sated* (Aor. Opt. ἄδησσει *might be sated*), and ἄρημένος *distressed*. In 2 Pf. ἐνωγα *order*, *a* is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has βερντωμένος *soiled* (for ἔβην.); but, on the other hand, ἐμμορε (for με-μορε) from μείρομαι *to receive part*, ἔσσυμαι (for σε-συμαι) from σέωω *to drive*, like the verbs with initial ρ. In δει-δοικα and δει-δια *fear* (409 D, 5), δει-δεγμαι *greet* (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἐκτημαι.

321. *Attic Reduplication.* Some verbs, beginning with *a, e, o*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called Attic reduplication.

The vowel of the third syllable is generally short: ἀλείφω (αλιφ) *to anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *to hear*, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (ορυχ) *to dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ελαύνω (ελα) *to drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *to convict*, ἐλ-ήλεγμαι (391 b), etc.——Irregularly, ἐγείρω (εγερ) *to wake* has ἐγρ-ήγγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have *e* for the reduplication also, and contract it with initial *e* to *ei*: ἄγνυμι *to break* (orig. *εαγνυμι*, Perf. *εεγαγα*), εἶδα, εἶδίζω *to accustom*, εἶδικα (from *εεδικα*).——ὁράω *to see* makes ἐώρακα; ἀν-αίγω *to open*, ἀν-έωγα or ἀν-έωχα.——The stem *εικ* (not used in the Pres.) makes Perf. *εἶ-οικα* *am like*, appear, Plup. *εἶ-ώκειν*. Similarly the stem *εσ* or *ησ* makes *εἶ-ωσα* *am accustomed*.

323. In compound verbs, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems*, *consonant-stems*, *mute stems*, *liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs*, *liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλδ-ομαι *to wander*, ἀλ-αλίστημαι *am distressed* (cf. Hd. ἀλυστράω *to be distressed*), ἔρ-ηρα *am fitted* from ἀραρίσκω (*ar*) *to fit*, ἐρ-έριπτο from ἐρείπω (*epiπ*) *to overthrow*, ὀδ-ώδυσται (st. ὀδus, Aor. ὀδυσάμην, 55, *became wroth*), ὀρ-ωρα *am roused* from ὀρνυμι (*or*) *to rouse*, etc.——and with inserted *r*, ἐμρ-ήμυκα from ἡμύω *to bow the head*;——also the defective perfects, ἀν-ήνοδε *issues* (or *issued*), ἐπ-εν-ήνοδε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 48 D.——Hd. has irreg. ἀρ-αίρηκα from ἀρτέω *to take*.

322 D. For εἶ-ωσα, Hm. has also ξ-ωσα (Hd. only ξωσα): the orig. stem was perhaps στήδ, Pf. ε-στωδ-α (25).——Further, Hm. has ἐλπ-ω (εελπ) *to cause to hope*, Pf. ξόλπα *hope*, Plup. ἐώλπειν, and ἐρδω (εεργ, Eng. *work*) *to do*, Pf. ξορ-γα, Plup. ἐώργειν.

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CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω to remain, τρέπ-ω to turn, ἄγ-ω to lead.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ι, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τᾶκ) to melt, λείν-ω (λιν) to leave, φεύγ-ω (φύγ) to flee;—also a few stems in σ, which lose this vowel in the Pres. by 39: thus ῥέ-ω (for ῥεσ-ω, st. ῥε) to run, χέ-ω (χῦ) to pour.

Some verbs of other classes (especially cl. 5, 437 N) have, in particular tenses, a similar lengthening of the short vowel: λαμβάνω (λαβ) to take, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, εἰῶ) to come, Fut. ἐλεύσομαι (= ελευσ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τύπ) to strike, καλύπτ-ω (καλύβ) to cover, βάπτ-ω (βᾶφ) to dip, dye.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η cabin, cover.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions euphonic changes (see 58–61).

a. Palatals with ι produce σσ (later Attic ττ): φυλάσσω-ω (for φυλακι-ω) to guard, τάσσω-ω (for ταγι-ω) to arrange, ταρασσω-ω (for ταραχι-ω) to disturb.

σσω (ττω) may arise from a lingual, and even from a labial stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the future, which has ξω from a palatal stem, and σω from a lingual.

328 D. b. Aeol. σδω for ζω, frequent in Theoc. (56 D): σνρίσδω for σνρίζω to pipe. In Dor., most verbs in ζω have stems in γ: κομίζω to 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 ἀλαπίζω to lay waste δαίζω to divide, ἐναρίζω to slay, strip, μερμηρίζω to debate in mind, πολεμίζω to war, στυφελίζω to push, etc.

b. δ (less often γ) with ϵ produces ζ : $\phi\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\phi\rho\alpha\delta\iota\text{-}\omega$) *to tell*, $\kappa\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\kappa\rho\alpha\gamma\iota\text{-}\omega$) *to cry*.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ζ arising from $\beta\text{-}\iota$, see 429.

NOTE. The following have stems in $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\kappa\lambda\alpha\gamma\gamma$) *to make a loud noise*, $\pi\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\pi\lambda\alpha\gamma\gamma$) *to cause to wander*, $\sigma\alpha\lambda\pi\acute{\iota}\zeta\text{-}\omega$ ($\sigma\alpha\lambda\pi\iota\gamma\gamma$) *to sound the trumpet*.

γ c. λ with ϵ produces $\lambda\lambda$: $\beta\acute{\alpha}\lambda\lambda\text{-}\omega$ (for $\beta\alpha\lambda\iota\text{-}\omega$) *to throw*.

Only $\delta\phi\epsilon\iota\lambda\text{-}\omega$ (for $\phi\epsilon\lambda\iota\text{-}\omega$) *to be obliged* follows the analogy of d , being distinguished thus from $\delta\phi\epsilon\lambda\lambda\text{-}\omega$ (also for $\phi\epsilon\lambda\iota\text{-}\omega$) *to increase*.

d. ν and ρ with ϵ transpose it to the preceding syllable, where it unites with the stem-vowel: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ (for $\phi\alpha\nu\iota\text{-}\omega$) *to show*, $\phi\theta\epsilon\acute{\iota}\rho\text{-}\omega$ (for $\phi\theta\epsilon\rho\iota\text{-}\omega$) *to destroy*.—If the stem-vowel is ϵ or υ , it becomes long ($\beta\beta$): $\kappa\rho\acute{\iota}\nu\text{-}\omega$ (for $\kappa\rho\acute{\iota}\nu\iota\text{-}\omega$) *to distinguish*, $\sigma\ddot{\upsilon}\rho\text{-}\omega$ (for $\sigma\ddot{\upsilon}\rho\iota\text{-}\omega$) *to drag*.

e. To this class belong further two *vowel-stems* in $\alpha\nu$: $\kappa\alpha\iota\text{-}\omega$ (for $\kappa\alpha\nu\iota\text{-}\omega$ by 39) *to burn*, and $\kappa\lambda\alpha\iota\text{-}\omega$ (for $\kappa\lambda\alpha\nu\iota\text{-}\omega$) *to weep*. The Attic, however, uses the forms $\kappa\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$ (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν , or a syllable containing ν , in the present:

a. ν : $\phi\theta\acute{\alpha}\nu\text{-}\omega$ *to anticipate*, $\kappa\acute{\alpha}\mu\text{-}\nu\text{-}\omega$ *to be weary*.

b. $\acute{\alpha}\nu$ (alone): $\acute{\alpha}\mu\alpha\rho\tau\text{-}\acute{\alpha}\nu\text{-}\omega$ *to err*.

$\acute{\alpha}\nu$ (with inserted nasal): $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\mu\acute{\alpha}\theta$) *to learn*, $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\beta$) *to take*, $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\chi$) *to obtain by lot*.

REM. $\alpha\nu$ is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν , μ , γ according as it precedes a lingual, labial, or palatal mute).

c. $\nu\epsilon$: $\acute{\iota}\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ *to come*.

d. $\nu\nu$: $\delta\epsilon\acute{\iota}\kappa\text{-}\nu\nu\text{-}\mu\iota$ *to show*; after a vowel, $\nu\nu\nu$: $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\nu\text{-}\mu\iota$ *to extinguish*.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes σ in the present, sometimes with a connecting ι : $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\text{-}\omega$ *to please*, $\epsilon\ddot{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\text{-}\omega$ *to find*.

REM. a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$ *to grow old*.

c. Hm. has $\epsilon\lambda\omega$ ($\epsilon\lambda$) *to press* (not $\epsilon\lambda\lambda\omega$). But instead of $\delta\phi\epsilon\iota\lambda\omega$ he commonly uses the form $\delta\phi\epsilon\lambda\lambda\omega$.

e. In Hm., some other vowel-stems annex ι , see 434 D.

329 D. A number of stems assume $\nu\alpha$, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ε in the present: δοκ-έ-ω to *seem, think*, Fut. δόξω (=δοκ-σω); ῥιπτ-έ-ω another form for ῥίπτω (ῥιφ) cl. 3, to *throw*.

Many verbs of other classes annex ε in particular systems to the stem, original or modified: μάχ-ομαι cl. 1, to *fight*, Aor. ἐμαχε-σάμην; χαίρ-ω (χαρ) cl. 4, to *rejoice*, Fut. χαίρή-σω (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex ο: ὅμ-νυμι to *swear*, Aor. Inf. ὁμό-σαι. And a few, chiefly poetic, annex α, see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι: so τι-τρά-ω to *bore*, τί-θη-μι (3ε) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): γίγνομαι (for γι-γεν-ομαι, st. γεν) to *become*, τίκω (for τι-τεκ-ω, τικω, 44 a, st. τεκ) to *beget, bring forth*. Nearly all vowel-stems have the μι-form. In ἵημι (=ι-ή-μι, st. ε) to *send*, the breathing is repeated as if it were a consonant.—ἵστημι (στα) to *set* is for σι-στη-μι (63) Lat. sisto.—ἴσχω (σεχ) to *hold*, another form of ἔχω cl. 1, is for ἰσχω (65 e), and that for σι-σχ-ω (63): with this are connected ἀμψι-σχεύομαι to *have on* and ὑψι-σχεύομαι to *promise*, which belong to the fifth class.—The Attic reduplication is seen in ὀνίνημι (=ον-ονη-μι, st. ονα) to *profit*.

REM. a. Several reduplicating stems are referred to the sixth class, because they assume σκ, as γι-γνώ-σκ-ω (γνο) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: φέρ-ω to *bear*, Fut. οἰ-σω, Aor. ἤνεγκ-ον.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α, ε, ο may be interchanged: τρέφ-ω to *nourish*, 2 Aor. ἐτράφ-ην, 2 Perf. τέ-τροφ-α.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, ο in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: στέλλω to *send*, ἔ-σταλ-κα, ἔ-σταλ-μαι.

b. ει, arising from ι, is exchanged for οι in the 2 Perf.: λείπει (λίπ) to *leave*; λέ-λοιπ-α.

c. ε is rarely exchanged for ι: πτ-νέω (πετ) to *fall*.

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d. Cases which stand by themselves are ῥίγ-νυμι (ῥᾱγ) to break, 2 Perf. ῥῖ-ῥωγ-α (25); st. τῥᾱγ, 2 Aor. ῥ-τῥᾱγ-ον, Pres. τῥᾱγ-ω (for τῥηγ-ω) to gnaw; st. εῖ or η, 2 Perf. εἰ-ω3-α am accustomed.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long φιλέ-ω, Fut. φιλή-σω, δηλό-ω, Aor. ἐ-δήλω-σα. But ä becomes ā only after ε, ι, ρ, elsewhere η: θηρά-ω, Perf. τε-θήρᾱ-κα, τιμά-ω, Aor. Pass. ἐ-τιμή-θην.

Exc. a. The stem χρα (χράω to give oracles, χράομαι to use, κίχρημι to lend) is lengthened to χρη: χρήσω, ἐχρησάμην. So too τι-τρά-ω to bore, ἔτρησα. On the other hand, ἀκροά-ομαι to hear makes ἀκροάσο-μαι, etc.

For many vowel-stems which retain the short vowel, see 419.—
For *μi-forms* of vowel-stems, we have the following special rule:

336. 2. *Μi-forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: ἵ-στη-μι (στᾱ) to set, ἐ-δεῖνυ-ς 2 Sing. Impf. Act. of δεῖκνυ-μι to show.

b. in the 2 Aor. Act., Ind., Impv., and Inf.: στή-θι 2 S. Impv., ἀπο-δρά-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω to run away. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the first aorist system, as a compensation for the omitted tense-sign σ. The vowels are changed as in pure verbs, except that ε becomes ει: πε-ραίν-ω (πεῖᾱν) to bring to an end, ἐ-πέρᾱν-α, φαίν-ω (φᾱν) to show, ἔ-φην-α, μέν-ω to remain, ἔ-μειν-α, κρίν-ω (κῖν) to distinguish, ἔ-κριν-α, ἀμύν-ω (αμῖν) to ward off, ἡμύν-α.

338. 4. α is generally lengthened in the 2 Perf. of consonant-stems: κράξ-ω (κῥᾱγ) to cry, κέ-κῥᾱγ-α, φαίν-ω (φᾱν) to show, πέ-φην-α. But before aspirates it sometimes remains short: γράφ-ω to write, γέ-γράφ-α, τάσσω (τάγ) to arrange, τέ-τάχ-α.

339. III. Omission (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) to become, ἀκού-ω to hear, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of ä is ā after all letters (29 D): ἐτι-μάδην, ἰστᾱμι, στᾱδι, ἔφᾱνα, πέφᾱνα. In Ion., ä is lengthened to η, even after ε, ι, ρ: ἰήσομαι (ἰδομαι to heal), εὐφρῆναι (εὐφραίνω to gladden). Yet ἔδω to permit makes ā (not η): ἔδᾱω, ἔλᾱσα. The stem πα to get (chiefly poetic, Pres. not used) always appears as πᾱ: πᾱσσομαι, ἐπᾱσδμην, πᾱπᾱμαι possess.

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub of *μi-forms*, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: ἀρηῶς fitted, Fem. ἀρῆνῖα, Ind. ἔγρηα (ἀραρίσκω), τεδηῶς blooming, Fem. τεδᾶλῦῖα (δᾶλλω).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. 3rd *to die*, 2 Aor. ἐ-θά-ν-ον, 2 Perf. 1 P. τέ-θνή-μεν, Pres. θνή-σκω (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): πέμπ-ω *to send*, πέ-πομφ-α, τάσσ-ω (τάγ) *to arrange*, τέ-τάχ-α.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in τρέφ-ω, Fut. θρέψω, and the like, see 66 c.

342. VI. *Addition of σ* (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially such as retain a final short vowel (419-21): τέλει-ω *to complete*, τε-τέλεσ-μαι, ἀκού-ω *to hear*, ἠκούσ-θην.

For ν omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, 3ε in the *first passive* system, and ε in the *second*.

In both systems, the ε is contracted with a following *mode-sign*: λυ-ζώμεν for λυ-3ε-ω-μεν, σταλείην for σταλ-ε-ιη-ν. And in both, the ε becomes η, when a *single consonant* follows it: ἐλύ3η-ν, ἐλύ3η (for ἐλυ3η-τ), σταλή-σομαι; but 3 P. Inv. λυ3έ-ντων, Par. Fem. σταλείσα (for σταλε-νσα), Par. Neut. λυ3έν (for λυ3ε-ντ).

Tense-Signs.

344. In some of the *tense-systems*, the consonants κ and σ are added to the stem, as *tense-signs*. Thus the *tense-sign* is

κ in the *first perfect* system: λέλν-κ-α, ἐλελύ-κ-εν.

σ in the *first aorist* system: ἔλν-σ-α, ἐλν-σ-άμην.

σ in the *future* of all voices: λύ-σ-ω, λύ-σ-ομαι, λυθί-σ-ομαι.

σ in the *future perfect*: λελύ-σ-ομαι.

345. But a liquid before σ was a combination of sounds which the Greek generally avoided. Hence

343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens ε to ει (in 3 Sing. also to η): δαμεί-ετε for (δαμέ-ητε) δαμῆτε ye may be overcome φανή-η for (φανέ-η) φανῆ he may appear.

344 D. In Hm., the *tense-sign* σ is often doubled after a short vowel: ἀ-νύσσω for ἀνύσσω Fut. of ἀνύω *to achieve*, ἐγέλασσα for ἐγέλασα Aor. of γέλω *to laugh*.

For Doric Future with σε as *tense-sign* instead of σ, see 377 D.

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1. Liquid verbs, in the *future* system, take ε instead of σ: φάν-έ-ω, contracted φανῶ, instead of φαν-σ-ω, from φαίνω (φᾶν).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ: ἔ-φην-α instead of ε-φαν-σ-α. For the consequent change of vowels, see 337.

REM. a. κ was first used in *pure* verbs to separate the vowels: ἔστη-κ-α for ἔστη-α. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ε in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: φαν-ε-σῶ for φαν-σῶ. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

TENSE-STEM. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem.

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η, ω: the *optative*, always by the vowel ι. These vowels, therefore, are properly called *mode-signs*.

MODE-SIGNS.

347. *Subjunctive*. The Sub. has ω before a nasal (μ, ν), elsewhere η: λυ-ω (for λυ-ω-μ), λυ-ω-σι (for λυ-ω-νσι), λυσ-η-σθε.

345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. ὀρ-σῶ, Aor. ὀρ-σα (ὀρ-νυμι to rouse), ἔκυρ-σα (κυρ-έω to fall in with), ἔκელ-σα (κέλλω to drive), ἔκερ-σα (κέρω to shear).—ἰέρ-σονται (ἰέρ-ομαι to grow warm), φύρ-σῶ (Aor. Sub. of φύρ-ω to mingle), ἔλ-σα (έλλω to press), and the defective ἀπέρ-σα took away. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm., in one word, ὠφέλ-σα (= ὠφέλ-σα) for ὠφέι-σα, Fr. ὠφέλλω to increase.

347 D. Hm. often has σ, ε, instead of ω, η, as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 364) have only ω, η.

This formation occurs especially in aorists of the μ-form and in the 2 Aor. Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): δῶ-ομεν for (δῶ-ομεν) δῶμαι, δει-ομαι for (δεί-ομαι) δῶμαι, στή-ετον (for στά-ητον) ἐτήτων, δαμεί-ετε for (δαμέ-ητε) δαμήτε.

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REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι*, *τι*, and *σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε* the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μ*, *λυσάι-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μ*-forms, and frequently in their Dual and Plur.: *λυθείη-ν*, *διδόη*, *σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract* forms and in the *Perf. Act.*: *τιμαοίη-ν*, contr. *τιμήη-ν*, *πεποιθοίη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting vowel*: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύοι-μ*, *λυσάι-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist* system has *α* throughout: *λύσ-αι-μ*, *λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *ἔλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λύσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λύσ-αι*; also in the Inf. Act.: *λύσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *ἔλυσ-α* (for *ελυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *ει-α-ς*, 3 S. *ει-ε*, 3 P. *ει-α-ν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λέλύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νεμεσήσ-ετε* for *νεμεσήσ-ητε* (*νεμεσά-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *α*.

348 D. Hm. almost never has *ιη* in the dual and plural. In contract verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο*, *ε* (352) like the 2 Aor.: *ἴξε*, *ἴξον* *came* (*ἴκω*), *ἐβήσεν* *went* (*βαίνω*), *ἐδύσεν* *went under* (*δύω*). So especially in the Imv.: *ὀρσεο*, *ὀρσεν* *rise* (*ὀρνυμι*), *ἔξετε* *lead* (*ἔγω*), *οἶσε* *bring* (*φέρω*), *λέξεο* *lay thyself*, *πελάσσετον* *bring near* (*πελάζω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λέλυκ-ω* for *λέλυκ-α*, *λέλυκ-εις*, *-ει* (the forms *λέλυκ-ης*, *-η* are probably incorrect) for *λέλυκ-ας*, *-ε*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ε*: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

REM. a. ἐλελύκεσαν ought, in strictness, to be divided ἐλελυκ-εσα-ν(τ), cf. Lat. *pend-ēra-nt* for *pend-ēsa-nt*. *εσα* here belongs to an old Impf. of *εἰμι* = *εσ-μι*, Lat. *(e)s-um*, Impf. *era-m*, for *esa-m*. In the other numbers and persons of the Plup., *σ* was dropped, and *ει* formed by contracting the vowels. The Old Attic *η* for *ειν* and *ει* (1, 3 Sing.) was also formed by contraction from *ε(σ)α(ν)* and *ε(σ)ε*.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The indicative has *ο* before a nasal, elsewhere *ε*: λύ-ο-μεν, λύσ-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθαι.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι*, *τι*): λύ-ω, λύσ-ει-ς.

b. The optative has *ο*: λελύκ-οι-μι, λυθῇσ-οί-μην.

c. The imperative follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθαι.

d. The infinitive has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: λύσ-ει-ν, λελυκ-έ-ναι, λύ-ε-σθαι.

e. The participle has *ο*: λύ-ο-ντες, λύσ-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μ*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. *εα* for *ει-ν*, 2 S. *εα-ς* for *ει-ς*, 3 S. *εε* for *ει*, 2 Pl. *εα-τε* for *ει-τε*, 3 Pl. only *εσα-ν*.—Hm. has 1 S. *εα*, 2 S. *εα-ς* (also contracted *η-ς*), 3 S. *ει* or *ει-ν* (contracted from *εε*, *εε-ν*): ἐτεδῆπτα was astonished, ἐτεδῆπτας, δεδειπνῆκειν he had feasted. The uncontracted 3 Sing. is seen only in *ἦδεε*, comm. *ἦδη he knew*.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο*, *ε*, after the analogy of the Impf.: ἤνωγ-ο-ν (also ἠνώγ-εα) Plup. of *ἄνωγα command*, ἐμέμηκ-ο-ν Plup. of *μέμηκα bleat*, ἐγέγων-ε (also ἐγεγών-ει) Plup. of *γέγωνα shout*. Still more irreg. are 3 Pl. ἠνώγ-ευν, γεγών-ευν (contracted from *-εο-ν*).

352 D. Hm. and Hd. often have *έει-ν* for *εἶ-ν* in the 2 Aor. Inf. Act.: βαλ-έει-ν to throw, ἰδ-έει-ν to see.

The Dor. (Theoc.) often has *ε-ς* for *ει-ς* in the Ind. 2 Sing., and *ε-ν* for *ει-ν* in the Inf.: σπιρῶδ-ε-ς for σπιρίζ-ει-ς art piping, αἰδῶ-ν for αἰδῶ-ει-ν to sing. The accent is the same as in the Attic forms. Rare is Dor. *ῆ-ν* for *εἶ-ν* in the 2 Aor. Inf.

Endings.

354. 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.

The endings of the finite modes are called *personal endings*, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

	Active.		Middle.	
	<i>Principal tenses.</i>	<i>Historical.</i>	<i>Principal.</i>	<i>Historical.</i>
S. 1.	μι	ν [μ]	μαι	μην
2.	ς [σι]	ς	σαι	σο
3.	σι [τι]	— [τ]	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.	(ν)σι [ντι]	ν [ντ]	νται	ντο

or σαν [σαντ]

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of *τι*, *ντι*, to *σι*, (*ν*)*σι*, see 62: for change of *μ* to *ν*, 77: for dropping of a final *τ*, 75. The forms *μι*, *σι*, *τι*, *ντι* were weakened in the historical tenses, on account of the augment at the beginning, to *μ*, *ς*, *τ*, *ντ*. In the middle they were extended to *μαι*, *σαι*, *ται*, *νται*; of these, again, the last three were weakened in the historical tenses to *σο*, *το*, *ντο*.

355 D. a. The Dor. retains the earlier forms *τι* for *σι*, *ντι* for (*ν*)*σι*, *μες* for *μεν*. It has *τᾶν* for *την*, *μᾶν* for *μην*, *σθᾶν* for *σθην* (24 D b). Thus *τίσθῃτι*, *λύοντι*, *λύσαντι*, *λελύκᾶντι*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσθᾶν*, for *τίσθῃσι*, *λύουσι*, *λύσῃσι*, *λελύκᾶσι*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσθην*.

b. Hm. sometimes has *τον* for *την* and *σθον* for *σθην* in the third person dual of the historical tenses.

c. Hm. often has *ν* for *σαν* in the Aor. Pass. and in *μ*-forms: *λύδε-ν* (orig. *ελυδε-ντ*) for *ἐλύθη-σαν*, *ἔστα-ν* (orig. *εστα-ντ*) for *ἔστη-σαν*.

d. The poets often have *μεσθα* for *μεθα*: *λυόμεσθα* for *λυόμεθα*.

e. Hm. often has *ᾶται*, *ᾶτο* for *νται*, *ντο* in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: *δεδαί-ᾶται* (*δαίωμαι* to divide), *βεβλή-ᾶτο* (*βάλλω* to throw). Also in the Pr. Impf. of *κείμαι* to lie, *ἤμαι* to sit: *κέ-ᾶται*, *ᾶ-ᾶτο*.—Hd. usually has *ᾶται*, *ᾶτο* in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of *μ*-forms; a preceding *α* or *η* becomes *ε*: *οικέ-ᾶται* for *ᾠκη-νται* (*οικέ-ω* to inhabit), *τιδέ-ᾶται* for *τίδε-νται*, *ἐδυνέ-ᾶτο* for *ἐδύνα-ντο* (*δύνα-μαι* to be able).—The endings *ᾶται*, *ᾶτο* do not occur after a connecting vowel. Such forms as *κῆδ-ᾶται* for *κῆδ-ο-νται* they care for, *ἔγεν-ᾶτο* for *ἔγέν-ο-ντο* they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus $\mu\iota, \sigma\iota, \tau\iota$, the original forms, correspond to the personal stems $\mu\epsilon, \sigma\epsilon$ (231), and the demonstrative stem $\tau\omicron$ of the article.

The ending $\sigma\alpha$ for s is found only in a few μ -forms: $\xi\phi\eta\text{-}\sigma\alpha$ *thou saidst*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending $\mu\epsilon\sigma\omicron\nu$, for the middle first person dual, occurs only in Hom. Il. ψ , 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

$\tau\eta\nu$ is sometimes used for $\tau\omicron\nu$ in the second person dual of the historical tenses.

c. The ending $\sigma\alpha\nu$ is found in the Plup. Act. and Aor. Pass.; also in μ -forms: $\epsilon\lambda\epsilon\lambda\upsilon\kappa\epsilon\text{-}\sigma\alpha\nu$, $\epsilon\lambda\upsilon\theta\eta\text{-}\sigma\alpha\nu$, $\epsilon\tau\iota\theta\epsilon\text{-}\sigma\alpha\nu$.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The Sub. has the endings of the *principal* tenses: the Opt., those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes $\mu\iota$: $\lambda\upsilon\omicron\iota\text{-}\mu\iota$; unless $\iota\eta$ is the mode-sign. In that case, the 1 Sing. has ν : $\lambda\upsilon\theta\epsilon\iota\eta\text{-}\nu$; and the 3 Plur. has $\sigma\alpha\nu$: $\delta\omicron\iota\eta\text{-}\sigma\alpha\nu$, or $\delta\omicron\iota\epsilon\text{-}\nu$.

358. IMPERATIVE. The personal endings of the Impv. are

<i>Active.</i>				<i>Middle.</i>				
X S.	2.	$\theta\iota$	3.	$\tau\omega$	2.	$\sigma\omicron$	3.	$\sigma\theta\omega$
D.	"	$\tau\omicron\nu$	"	$\tau\omega\nu$	"	$\sigma\theta\omicron\nu$	"	$\sigma\theta\omega\nu$
P.	"	$\tau\epsilon$	"	$\tau\omega\sigma\alpha\nu$	"	$\sigma\theta\epsilon$	"	$\sigma\theta\omega\sigma\alpha\nu$
				or $\nu\tau\omega\nu$				or $\sigma\theta\omega\nu$

359. INFINITIVE. The infinitive-endings are

Act. ν after $\epsilon\iota$, elsewhere $\nu\alpha\iota$: $\lambda\upsilon\epsilon\iota\text{-}\nu$, $\lambda\epsilon\lambda\upsilon\kappa\acute{\epsilon}\text{-}\nu\alpha\iota$, $\lambda\upsilon\theta\acute{\eta}\text{-}\nu\alpha\iota$.

Mid. $\sigma\theta\alpha\iota$: $\lambda\upsilon\sigma\alpha\text{-}\sigma\theta\alpha\iota$, $\lambda\upsilon\theta\acute{\eta}\sigma\epsilon\text{-}\sigma\theta\alpha\iota$.

357 D. In the Opt., Hm. and Hd. always have $\alpha\tau\omicron$ for $\nu\tau\omicron$: $\gamma\iota\gamma\eta\nu\acute{o}\text{-}\alpha\tau\omicron$ for $\gamma\iota\gamma\eta\nu\omicron\text{-}\nu\tau\omicron$; though in the Sub. they always have $\nu\tau\alpha\iota$: $\gamma\iota\gamma\eta\nu\omega\text{-}\nu\tau\alpha\iota$. In the 2 Sing. Sub., Hm. often has $\sigma\alpha$ for s : $\epsilon\delta\acute{\epsilon}\lambda\eta\sigma\alpha$ for $\epsilon\delta\acute{\epsilon}\lambda\eta\varsigma$ (*εἰθέλω to wish*); rarely so in the Opt.: $\kappa\lambda\alpha\iota\omicron\sigma\alpha$ for $\kappa\lambda\alpha\iota\omicron\varsigma$ (*κλάω to weep*).

358 D. The endings $\tau\omega\sigma\alpha\nu$ and $\sigma\theta\omega\sigma\alpha\nu$ do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than $\nu\tau\omega\nu$ and $\sigma\theta\omega\nu$.

359 D. For ν or $\nu\alpha\iota$, Hm. often has $\mu\epsilon\nu\alpha\iota$ or $\mu\epsilon\nu$ (also Dor.), with the accent always on the preceding syllable: $\pi\acute{\epsilon}\mu\pi\epsilon\upsilon$ or $\pi\epsilon\mu\pi\acute{\epsilon}\mu\epsilon\nu\alpha\iota$ or $\pi\epsilon\mu\pi\acute{\epsilon}\mu\epsilon\nu$ *to send*. Hm. never uses $\mu\epsilon\nu$ after a long syllable or $\nu\alpha\iota$ after a short one: hence $\sigma\acute{\eta}\mu\epsilon\text{-}\nu\alpha\iota$ or $\sigma\acute{\eta}\eta\nu\alpha\iota$, never $\sigma\tau\eta\mu\epsilon\nu$, $\delta\alpha\mu\acute{\eta}\mu\epsilon\nu\alpha\iota$ or $\delta\alpha\mu\acute{\eta}\eta\nu\alpha\iota$ Aor. Pass. *to be subdued*, never $\delta\alpha\mu\eta\mu\epsilon\nu$, $\epsilon\sigma\acute{\tau}\acute{\alpha}\mu\epsilon\nu\alpha\iota$ or $\epsilon\sigma\acute{\tau}\acute{\alpha}\mu\epsilon\nu$, never $\epsilon\sigma\acute{\tau}\acute{\alpha}\nu\alpha\iota$. Yet we have $\iota\acute{\epsilon}\nu\alpha\iota$ as well as $\iota\mu\epsilon\nu\alpha\iota$, $\iota\mu\epsilon\nu$ *to go*.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: $\lambda\epsilon\lambda\upsilon\kappa\epsilon\text{-}\epsilon\iota\nu$ for $\lambda\epsilon\lambda\upsilon\kappa\acute{\epsilon}\nu\alpha\iota$.

360. PARTICIPLE. The participle-endings are

Act. M. N. ντ	F. (ν)σα :	λύο-ντ-ι, λύσᾱ-(ν)σα-ν :	but
Perf. Act. οτ	νια :	λελυκ-ότ-ων, λελυκ-νῖα-ν.	
Mid. μένο	μενᾶ :	λύο-μενο-ς, λυο-μένα-ς.	

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings (ν)σα, νια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings μι, σι, ρι are dropped after a vowel : λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λελυκ-ε-σι), λῦ-ε (for λυ-ε-σι).

But if the vowel belongs to the tense-stem, the endings are retained: τίσῃ-μι, δεικνῦ-σι, στᾶλη-σι. μι remains also in the Opt. : λύοι-μι.

For an exception in regard to ρι, see 401 b. For τι in λύσῃ-τι, see 65 b.

362. 2. The personal ending (ν)σι and the participle-ending (ν)σα always drop ν before σ : the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings σαι and σο, after a vowel, drop σ (64) ; this is followed by contraction : thus λῦσ-ῃ or λῦσ-εἰ from λυσ-ε-(σ)αι, λύσ-ῃ from λυσ-ῃ-(σ)αι, ἐλύ-ου from ἐλυ-ε-(σ)ο, ἐλύσ-ω from ἐλυσ-α-(σ)ο, λύοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, σ is generally retained. τίσῃ-σαι or τίσῃ (τίσει), ἴστα-σο or ἴσταω ; it is always so in the Perf. and Plup. : λέλυ-σαι, λέλυ-σο.

REM. a. From ε-(σ)αι are formed both ῃ and εἰ. Of these, ῃ is the usual form ; but the Attic, especially the older Attic, has also εἰ : βούλομαι *to wish* and οἶμαι (*οἶμαι*) *to think* have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλάζω *to make a noise*). Cf. πεφρίκ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens οτ to ωτ in the Pf. Par. : τεθνηῶτος, Att. τεθνηκότος (θνήσκω *to die*).

361 D. Hm. often retains μι, σι in the Sub. : ἐδέλωμι, ἐδέλῃσι (more correctly written ἐδέλῃσι) for ἐδέλω, ἐδέλῃ, *may wish*.

362 D. The Aeol. has οισα for ονσα and αισα for ᾶσα in the Fem. Par. : τρέφουσα *nourishing*, θρέψαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after σ is dropped, usually remain uncontracted : λύσαι, λύσαι, ἐλύο, etc. Hd. contracts ηαι to η and sometimes εο to ευ : 2 Sing. Sub. βούλη, Inv. βούλεο or βούλεν *wish*. Hm. contracts εαι to ει only in θῦει *thou wilt see*.

Hm. sometimes drops σ in the Pf. Plup. : μέμνη-αι Lat. meministi, also contracted μέμνη. So in Hd., 2 Sing. Inv. μέμνε-ο, with ε for η.

364. 4. The *first aorist* system omits the endings in the 1 Sing. Ind. Act., the 2 Sing. Imv. Act. and Mid., and the Inf. Act.: *ἔλυσσ-α* (for *ἐλυσσ-α-ν*), *λύσσ-ον* (for *λυσσ-α-σι*), *λύσσ-αι* (for *λυσσ-α-σσι*), *λύσσ-αι* (for *λυσσ-α-ναι*). The *ν* in *λύσσον* is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive accent*, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λυσά-σθων*, *λύσασθ-ε*.

Final *αι* and *οι* have the effect of *short vowels* on the accent (95 a): *λύονται*, *λύσαι*, *λυθησόμενοι*. But not so in the Opt.: *λύσαι*, *λελύκοι*.

For *contract* forms, the accent is determined by the rules in 98: hence *δοκῶ* (*δοκέ-ω*), *ἐλῶμεν* (*ἐλά-ομεν* from *ἐλαύνω*, 435, 2), *πessοῦμαι* (*πessί-ομαι* from *πίπτω*, 449, 4), *διδῶμαι* (*διδό-ωμαι*), *λυθῶ*, *λυθῆς* (*λυθ-έ-ω*, *λυθ-έ-ης*).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Imv. 2 Sing. accents the connecting vowel

- a. regularly in the *middle*: *λιπ-οῦ* contracted from *λιπ-έ-(σ)ο*.
- b. in the following *active* forms: *εἰπ-έ* *say*, *ἔλθ-έ* *come*, *εὗρ-έ* *find*, *ἰδ-έ* *see*, *λαβ-έ* *take*; but not in their compounds: *ἄπ-ειπε*.

REM. Of course, this exception has no reference to *μi*-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

- a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: *λιπ-έ-ι-ν*, *λιπ-ώ-ν*, *λιπ-έ-σσαι*, *λιπ-ό-μενος*. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

- b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: *τιμῆσαι*, *τιμήσας*, *τετιμῆσθαι*, *τετιμημένος*. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

- c. All infinitives in *ναι* accent the penult: *τιθέναι*, *λελυκέναι*, *λυθῆναι*, *σταλῆναι*.

364 D. In all tenses, *ν* of the 1 Sing. is dropped when *α̃* precedes: Hm. *ἦα* (orig. *ἦσαμ*, *ἦσαν*) *I was*, *ἦα* *I went*, *ἦδεα* *I knew*. Only *ἐκτά-ν* *I killed*, where *α* belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: *ἀγέρσθαι* (*ἀγείρω* *to assemble*), *ἔρεσθαι* (*ἐρμαι* *to ask*), *ἐχθιδεσθαι* (*ἐχθιδόμαι* *to be odious*), *ἐγρεσθαι* (*ἐγείρω* *to arouse*).

b. In Hm., the Perf. *ἀλάησθαι*, *ἀλαλήμενος* (*ἀλάομαι* *to wander*), *ἀκάχησθαι*, *ἀκαχήμενος* or *ἀκηχήμενος* (*ἄκηνμαι* *to be pained*), *ἔσσύμενος* (*σεύω* *to drive*), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: *διδούς, λελευκώς, λυθείς, σταθείς*. This includes all third declension participles in *ς*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Impv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
2 Sing. Impv. Mid.	πλέξαι	παύσαι	τέλεισαι	δῆλωσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: *ἐπί-σχες hold on, συνέκ-δος give out together, not ἐπισχεε, σύνεκδος.*

b. The accent can never go back beyond the augment or reduplication: *ἀπ-ῆλθε he went away, ἀφ-ίκται he has arrived, παρ-ῆν he was present, not ἀπηλθε, ἀφικται, πάρην.* This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: *ὑπ-έικε he was yielding, but ὑπ-εϊκε Pres. Impv. be yielding, ἀν-εύρον I found again.*

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

369. FORMATION of the tense-stem: see 325–33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For *λύω, λύει, λύη, and λύε*, see 361: for *λύουσι and λύουσα*, see 362: for the middle *λύη, λύει, ἐλύου, λύοιο, and λύου*, see 363.—For the present system without connecting vowels (*μi-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279–81). The connecting vowels of the present system are contracted with a final *α, ε, ο*, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32–5. 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 *τιμ(ά-ει)ᾶ, τιμ(ά-ου)ᾶ-σι*, the uncontracted forms are *τιμάει, τιμάουσι*; the contract forms, *τιμᾶ, τιμᾶσι*.

§ 370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in *aw* are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract *ω* becomes *ωω*, or (after a long syllable, 28 D) *ωω*:

δρῶω, from *δράω*, *δρῶω* to see; *δρῶμι*, from *δράομι*, *δρῶμι*;
δρῶωσι, " *δράουσι*, *δρῶωσι*; *μενοινῶω*, " *μενοινῶω*, *μενοινῶω* to long;
δρῶωντες, " *δράοντες*, *δρῶωντες*; *ἡβῶωσα*, " *ἡβῶωσα*, *ἡβῶωσα* being young.

Under like circumstances, a contract *α* becomes *ᾶα* or *ᾷα*:

δράα, from *δράει*, *δράα*; *μνάσσαι*, from *μνάσσει*, *μνάσσαι* to νοο
δράασδε, " *δράεσδε*, *δράασδε*; (the syll. before *μνα* is long by position).

ωω becomes *ωο*, when the latter syllable will not be made short by it: *ἡβῶοντες*, *ἡβῶοι*. The duplicate form has the accent of the uncontracted form. It is only used where the second of the two syllables contracted was long: thus we do not find *δρῶωμεν* for *δράομεν*, *δρῶωμεν*.

εᾶω to permit has only the duplication of *α*, but often lengthens *ε* before *ω* to *ει*: *εἶας*, *εἰῶσι*. Irreg. forms are *μνωόμενος* (*μναόμενος*), *γελῶοντες* (*γελᾶοντες* laughing), *ναιετῶοντα* (*ναιετῶοντα* inhabiting), *χρεῶόμενος* (*χραῶόμενος* using).

ωο is sometimes changed to *εο* without contraction in the Impf. Act.: *ἦντεον* (*ἀντῶω* to encounter), *δομκλόμεον* (*δομκλῶω* to rebuke).

b. Verbs in *ew* are commonly uncontracted, but sometimes *εε*, *ει* go into *ει*; *εο*, *εου*, into *ευ*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελεῖσι*, *τελεῖται*, *τελεόμενος*. *εο* may unite by Synizesis: *ἐδρήνεον* they were mourning, as three syllables. In the 2 Sing. Mid. *έ-ε-αι*, *έ-ε-ο* may become *εἶαι*, *εἶω*, by contraction of *εε*, or *έαι*, *έο*, by rejection of one *ε*: *μυθεῖται* or *μυθεῖται*, for *μυθέ-ε-αι* thou sayest. The final *ε* of the stem is sometimes lengthened to *ει*: *νεικεῖω* for *νεικέω* to quarrel, *ἐτελεῖω* from *τελέω* to complete.

c. Verbs in *ow* are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in *α* (see *a* above): *ἀρόωσι* (as if for *αρα-ουσι*, *ἀρῶω* to plough), *δηϊόμεν* (as if for *δηῖα-οιμεν*, *δηϊῶω* to treat as an enemy), *ὕπνώοντας* (as if for *ὕπνα-οντας*, *ὕπνῶω* to sleep).

Usage of Herodotus. d. Verbs in *aw* commonly change *α* before *ο*, *ου*, *ω*, to *ε*: *τιμέονται*, *τιμέομενος*, *τιμέουσι*, *τιμέω*, *τιμέομεθα* (the first three are often less correctly written *τιμέωνται*, *τιμέόμενος*, *τιμέωσι*).—*εο* rarely goes into *ευ*: *ἐτίμευν*, Att. *ἐτίμων*). In their other forms, they contract *α* with the following vowel as in Att.: *τιμᾶς*, *τιμᾶτε*, *τιμᾶμεν*, *τιμᾶσθαι*; so also 2 Sing. Mid., Impv. *τιμῶ*, Impf. *ἐτιμῶ*, from (ε)τιμα-ε-(σ)ο.

e. Verbs in *ew* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλέει*, *φιλέομι*, *φιλέομαι* or *φιλεῖμαι*, *φιλέουσι* or *φιλεῖσι*. But *δεῖ* it is necessary and its Inf. *δεῖν* are usually contracted. Instead of 2 Sing. Mid. *φιλέ-ε-αι*, *φιλέ-ε-ο*, *ἐφιλέ-ε-ο*, we find forms with only one *ε*, *φιλέαι*, *φιλέο*, *ἐφιλέο*; but these are of doubtful correctness.

f. Verbs in *ow* are contracted as in Att., but sometimes have *ευ* instead of *ου*: *δηλῶ*, *δηλοῖ*, *δηλῶμαι*, *δηλοῖμην*, *δηλοῖσι* or *δηλεῖσι*, *ἐδῆλον* or *ἐδῆλεν*.

Doric Contraction. g. The Dor. 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 *α*, *α*: *πεινᾶ-μεν* (for *πεινῶμεν*), *πεινᾶντι* (for *πεινῶσι*), *δρῆτε* (for *δράτε*), *δρῆ* (for *δρά*), *δρῆς* (for *δράν*). The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Dor.

371. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally *ε*, not *ει* 352 d): hence for *ά-ειν*, *έ-ειν*, the contract forms are not *ᾶν*, *οῖν*, but *ᾶρ*, *οῦν* (as if from *ᾶεν*, *οῦεν*).

b. Stems of one syllable in *ε* admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω to sail* makes in the Pres. Ind. *πλέ-ω, πλείς, πλεί*, Du. *πλείτον*, Pl. *πλέ-ομεν, πλείτε, πλέ-ουσι*. Except *δέ-ω to bind*, which makes *τὸ δοῦν* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω to want, require*, which follows the rule, making *δεῖ it is necessary*, but *τὸ δέ-ον the requisite*.

c. A few stems in *α* take *η* instead of *α* in the contract forms: *ζά-ω to live, ζῆς* (not *ζας*), *ζῆ, ζῆτε, ζῆν*, etc. (cf. 370 D g). So also *πεινά-ω to hunger, διψά-ω to thirst, κνά-ω to scratch, σμά-ω to wash, ψά-ω to rub*, and *χρά-ομαι to use*.

d. *ρίγν-ω to be cold* has *ω* and *φ* in contract forms, instead of *ου* and *οι*: Inf. *ρίγῶν*, Opt. *ρίγῃην*.

e. *λού-ω to bathe* sometimes drops *υ* (39), and is then contracted as a verb in *ω*: *ἔλου for ἔλο(υ)-ε, λούμαι for λο(ύ)-ο-μαι*, etc.

FUTURE SYSTEM, OF

Future Active and Middle.

372. The future active and middle adds *σ* to the stem, and has the inflection of the present. (*Paradigm, 271.*)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with *σ*, forming *ψ* or *ξ*: a lingual mute is dropped before *σ* (47).

κόπτω (κοπ) <i>to cut</i>	κόψω	τάσσω (ταγ) <i>to arrange</i>	τάξω
βλάπτω (βλαβ) <i>to hurt</i>	βλάψω	ὀρύσσω (ορυχ) <i>to dig</i>	ὀρύξω
γράφ-ω <i>to write</i>	γράψω	φράζω (φραδ) <i>to tell</i>	φράσω
πλέκ-ω <i>to twist</i>	πλέξω	σπένδ-ω <i>to pour</i>	σπείσω (49)

For *τρέφ-ω to nourish, τρέψω*, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before *σ* (335).

εἰά-ω <i>to permit</i>	εἰάσω	ποιέ-ω <i>to make</i>	ποιήσω
τιμά-ω <i>to honor</i>	τιμήσω	δουλό-ω <i>to enslave</i>	δουλώσω

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. *δρῆαι* with irreg. accent for *δρά-ε-αι*. Before *την* of the 3 Du., Hm. contracts *αι, εε*, to *η*: *προσανδήτην (προσανδᾶω to address, συναντήτην (συναντᾶω to meet together), ἀπειλήτην (ἀπειλέω to threaten)*. So, before *μεναι* in the Inf.: *πεινήμεναι (πεινάω to hunger), πενδήμεναι (πενδέω to mourn), ποδήμεναι (ποδέω to miss), φορήμεναι and more irregularly φορήναι (φορέω to bear)*.

Hd. seldom, if ever, contracts *αι, αι*, to *η, η*: *χρᾶσθαι to use*, not *χρησθαι*.

e. Hm. has Impf. *λέε* uncontracted for *ἔλο(υ)ε*; and, with *ε* added to the stem, *λέον* for *ἐλο(υ)ε-ον*. In the Aor. he has *ἔλουνσα* and *ἐλέσσα*.

372 D. a. For Fut. in *ξω* from Pres. in *ζω*, frequent in Hm., see 328 D b.

b. For lengthened forms of *ᾶ*, Dor. *τιμᾶσῶ*, Ion. *ἰήσομαι, πειρήσομαι*, see 335 D. — For *σ* doubled in Hm. after a short vowel (*ἀνίσσω*), see 344 D.

c. Verbs of the second class have the lengthened stem in the Fut. *πείσω* (πίσ) *to persuade*, *πείσω* (not πίσω); *πνέω* (πνύ) *to breathe*, *πνεύσομαι* (not πνύσομαι).

X 373. *Liquid Verbs* take *ε* instead of *σ* in the future (345); *ε* is contracted with the connecting vowels, as in the Pres. of *φαίλω*: *φαίνω* (φᾶν) *to show*, *φανέ-ω*, contracted *φανῶ*. (Paradigm, 282.)

Exc. *κέλλω* (κελ) *to drive* and *κυρέω* (κυρ) *to fall in with* make *κέλ-σω*, *κύρσω*, with *σ*.

Contract Future from Pure and Mute Verbs.

X 374. 1. Some pure verbs in *εω* drop *σ* in the future, and contract: *τελέ-ω* *to complete*, *τελέσω*, *τελέ-ω*, *τελῶ*, 1 P. *τελοῦμεν*, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in *αδ* (Pres. *αζω*) sometimes do the same: *βιβάζω* *to cause to go*, *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ελαύνω* (ελα) *to drive*, *ελά(σ)ω*, *ελῶ*, *ελάς*, *ελά*, etc.

X 376. 3. Mute stems in *ιδ* (Pres. *ιζω*), after dropping *σ*, insert *ε* and then contract: *κομίζω* (κομιδ) *to convey*, *κομίσω*, *κομι-ε-ω*, *κομιῶ*, 1 P. *κομιούμεν*, etc., Fut. Mid. *κομιοῦμαι*. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take *σε* instead of *σ*, contracting *ε* with the connecting vowel: *πνέ-ω* (πνύ, πνευ) *to breathe*, *πνευσέ-ομαι*, *πνευσοῦμαι* (also *πνεύσομαι*); *πλέ-ω* (πλῶ, πλεν) *to sail*, *πλευσοῦμαι* (also *πλεύσομαι*); *φεύγ-ω* (φύγ) *to flee*, *φευξοῦμαι* (also *φεύξομαι*). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: *χέω* (χύ) *to pour*, Fut. *χέω*, Mid. *χέομαι*. So the irregular futures *ἔδομαι* *shall eat* (450, 3), *πίομαι* *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: *ἀκούω* *to hear*, *ᾄδω* *to*

373 D. The Fut. in *εω* has in the dialects the same forms, contracted and uncontracted, as the Pres. in *εω* (370 D b, e).

For poetic Fut. in *σω* from other liquid verbs, see 345 D.

375 D. The Fut. in *αω* has in Hm. the same variety of forms as the Pres. in *αω* (370 D a): thus *ἐλδω*, *ἐλδᾶς*, *ἐλδᾶ*. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is *σε* instead of *σ*: *ε* is contracted with the following vowel: *λυσῶ* (for *λυ-σέ-ω*), *λυσείς*, *λυσεί*, *λυσείτον*, *λυσεύμεν*, *λυσείτε*, *λυσούντι*; Mid. *λυσέομαι* (for *λυ-σέ-ομαι*), *λυσῶ*, *λυσείται*, etc., *λυσείσθαι*, *λυσούμενος*.

378 D. Similarly, Hm. has Fut. *βέλομαι* or *βέομαι* (39 a) *shall live* connected with *βίω* *to live*, *βῆω* *shall find* connected with 2 Aor. Pass. *ἐ-βδ-ην* *learned*, *κέω* or *κέω* (39 a) *shall lie* from *κείμαι*.—Hm. sometimes omits *σ* of the Fut. after *υ*: *ἐρύω* Fut. of *ἐρύω* *to draw*.

sing, ἀπαντᾷ to meet, ἀπολαύω to enjoy, βαδίζω (Fut. βαδιοῦμαι) to walk, βοᾷω to cry, γελᾷω to laugh, οἰμῶζω to wail, σιγάω and σιωπάω to be silent σπουδάζω to be busy.

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

380. INFLECTION (*Paradigm, 272*). The connecting vowel is *a* throughout: for ἔλυσε, λύσον, λύσαι (Inf. Act., and Imv. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαι, see 363. For the optative forms εἰας, εἰε, εἰαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 e.

381. FORMATION. The first aorist active and middle adds *σ* to the stem.

The *future* and *first aorist* systems, when formed with *σ*, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπ-τω	ἐκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	εἶασα
βλάπτω	ἔβλαψα	ὀρύσσω (ορυχ)	ᾠρυξα	τιμά-ω	ἐτίμησα
γράφω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκω	ἔπλεξα	σπένδω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρέφω	ἔτρεψα	πείθω (πιθ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χίω *to pour* makes ἔχεα (for ἐχευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα said (450, 8), ἤνεγκα (450, 6).

For three aorists in κα, ἔξηκα from τίθημι (Ξε) *to put*, ἔδωκα from δίδωμι (δο) *to give*, ἔηκα from ἵημι (ἔ) *to send*, see 402.

382. *Liquid Verbs*. These reject *σ* in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾶν), ἔφηνα (for ἐφανσα); see 345. (*Paradigm, 283*.)

REM. a. The verbs αἴρω (αρ) *to raise* and ἄλλομαι (ἀλ) *to leap* make ἄρ and ἄλ in the 1 Aor., except in the Ind., which has η on account of the augment: ἤρα, ἡλάμην, but ἄρας, ἀλάμενος.

b. A few other verbs have *ā* where the rule (335) requires η: κερδαίνω *to gain*, ἐκέρδανα; ὀργαίνω *to enrage*, ὠργάνα;—or, on the contrary, have η after ρ, instead of *ā*: τετραίνω *to drive*, ἐτέρηνα.

380 D. For 1 Aor. in Hm. with *ο* and *ε*, like the 2 Aor., see 349 D.

381 D. For *σ* doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλόσσα=ἔλουσα from λούω *to bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχενα. Similarly, Hm. makes 1 Aor. ἐκη-α (also written ἐκεια) Att. ἐκανσα from καίω (καυ) *to burn*, ἔσσενα from σένω (συ) *to drive*, ἡλεῖμην and ἡλευόμην from ἀλέομαι or ἀλεύομαι *to avoid*, and the defective Aor. δέατο seemed (connected perhaps with ἐδά-ην learned).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in σα from some liquid verbs (345 D).—Hm. ὠφέλλα for ὠφείλα from ὠφέλλω *to increase* (345 D).

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SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

X 383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of *ε* to *α* in the 2 Aor., see 334 a. For the accent of the 2 Sing. Imv., the Inf. and Par., see 366-7 a. For the second aorist system without connecting vowels (*μ-form*), see 399 ff.

384. **Αγ-ω* to lead has in the 2 Aor. a reduplicated stem (332): *ἡγαγον, ἀγαγ-εῖν*. Syncopated stems (339) are seen in *ἐπ-τόμην* (*πέτ-ομαι* to fly), *ἐ-σχ-ον* (for *ε-σεχ-ον*, Pr. *ἔχω* to have), *ἐ-σπ-όμην* (for *ε-σπε-ομην*, Pr. *ἔπομαι* to follow), *ἦλθ-ον* (for *ἦλυθ-ον* Hm., Pr. *ἔρχομαι* to come), and some others: *ἤνεγκ-ον* (for *ἠνεκ-ον*, Pr. *φέρω* to bear) has both reduplication and syncope.—For *τρώγω* to gnaw, 2 Aor. *ἔ-τρωγ-ον*, see 334 d.

PERFECT ACTIVE SYSTEMS, OR

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigms*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350-1. For the older Attic *η* in the 1, 3 Sing. of the Plup., see 351 a. For *σαν* in the 3 Pl. Plup., see 356 c. For the forms *ἔλλυκα* and *ἔλλυκε*, see 361. For the accent of the Inf. and Par., see 367 c, d.

388 D. In Hm., a few stems which end in a mute after *ρ*, suffer transposition as well as variation of vowel in the 2 Aor.: *δέρκ-ομαι* to see, *ἔδρακ-ον*, *πέρδ-ω* to destroy, *ἐπράδ-ον*.

For Ion. *έειν* instead of *εῖν* in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: *ἐ-πέφραδ-ον* (*φράζω* to declare), *πέπειδ-ον* (*πείθω* to persuade), *τεταράδμην* (*τέρπω* to delight), *πεφιδ-έσθαι* (*φείδομαι* to spare), etc.—*ἤραρ-ον* (st. *αρ*, Pr. *ἀραρίσκω* to fit), *ἔρpor-ον* (*δρ-νυμι* to rouse).—Reduplicated and syncopated are *ἐ-κεκλ-όμην* (*κέλλ-ομαι* to command), *ἔλαλε-ον* (st. *αλεκ*, Pr. *ἀλέξω* to wara off). Not used in the Pres. are *πέφν-ον* (st. *φεν*) killed, *τέτμ-ον* (st. *τεμ*) came up to, *τετᾶν-ών* (st. *ταγ*, Lat. *tango*) taking hold of.—Two verbs, *ἐρύκ-ω* to draw, *ἐνίπ-τω* to chide, reduplicate the final consonant of the stem, with *α* as a connective: *ἠρύκ-ακ-ον*, *ἠνίπ-ακ-ον* (also *ἐνέπ-ιπ-ον*).

Of syncopated stems, Hm. has also *ἐγγ-όμην* *αἰώκε* (found even in Att., from *ἐγγείρω* st. *εγερ*), *ἀγγ-όμην* *αἰώκει* (Inf. *ἀγγέρ-εσθαι* 367 D, Pr. *ἀγγείρω*), *ἐπλ-όμην* (*πέλ-ομαι* to be).

385 D. For Dor. *ω, εις, ει*, instead of *α, ας, ε*, in the Sing. of the Pf. Ind., see 350 D.—For Dor. *ειν* instead of *εναι* in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. *ω-* instead of *οτ* in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μ-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv. is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of *εἰμι* to be: thus λευκῶς ἴσθι, ἔστω, etc. Even the Sub. and Opt. are quite generally made in this way: thus λευκῶς ᾔδ, λευκῶς εἶην, instead of λεύκω, λεύκοιμι, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add *κ* to the reduplicated stem. (*Paradigm*, 273.)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before *κ*: κομίζω (κομῖδ) to convey, κεκόμικα.

The pure verb ἀκούω to hear has the 2 Perf. ἀκήκω (321), 2 Plup. ἠκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

εἶ-ω	εἶακα	ποιέ-ω	πεποίηκα	πέῤω (πῖς)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνύ)	πέπνευκα

c. Liquid stems of one syllable change *ε* to *α* (334 a): στέλλω (στέλ) to send, ἔσταλκα, φθείρω (φθέρ) to destroy, ἔφθαρκα.

ν is rejected in a few verbs: κρίνω (κρίν) to distinguish, κέκρικα, κρίνω (τεν) to extend, τέτακα, etc. (433). If not rejected, it must be changed to *γ* nasal: φαίνω (φάν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) to throw, βέ-βλη-κα, κάμ-νω to be weary, κέ-κμη-κα.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem. (*Paradigm*, 277.)

a. *Vowel-Changes*. *ε* in the stem becomes *ο* in the 2 Perf. (334 a): στρέφ-ω to turn, ἔστροφα, τίκτω (τεκ) to bring forth, τέτοκα.

Verbs of the second class have the lengthened stem, but change *ει* to *οι* (334 b): τήκ-ω (τακ) to melt, τέτηκα, λείπ-ω (λιπ) to leave, λέλοιπα, φεύγ-ω (φύγ) to flee, πέφευγα.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: πεφύ-ασι Att. πεφύκασι (φύ-ω to produce), κεκμη-ώς Att. κεκμηκώς (κάμ-νω to be weary), τετιη-ώς troubled (defective, used only in this form and in Pf. Mid. τετήμαι, Par. τετιημένος troubled).

387 D. a. In Hm., the Fem. Par. sometimes has *ᾱ* when other forms of the perfect have *η* (388 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (κράγ) *to cry*, κείραγα, ἀγ-νυμι *to break*, ἔαγα, λαγχάνω (λαχ) *to obtain by lot*, εἶληχα, φαίνα (φάν), πέφνηα.

But the stem-vowel remains short,——1. After the Attic reduplication (321): ἀλείφω (αλιφ) *to anoint*, ἀλήλιφα.——2. In some instances, before a rough mute: γράφ-ω *to write*, γέγραφα, τάσσω (ταγ) *to arrange*, τέταχα.

For ἔρρωγα from ῥήγνυμι (ράγ) *to break*, and εἴωθα *am accustomed* from στ. εῖ or ηῖ, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) *to steal*, κέκλοφα, ἀλλάσσω (αλλάγ) *to exchange*, ἥλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πράγ) *to do*, πέπραγα intransitive, *am doing* (succeeding, well or ill), πέπραχα transitive, *have done*; ἀν-οίγ-ω *to open*, ἀνέωγα intrans. *am open*, ἀνέωχα trans. *have opened*.

PERFECT MIDDLE SYSTEM, OR

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm*, 274.)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἰά-ω	εἰᾶμαι	δουλό-ω	δεδούλωμαι	στέλλω (σ텔)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείθω (πιθ)	πέπεισμαι	φείρω (φερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλυ)	πέπλευσμαι	βάλλω (βαλ)	βέβλημαι

Further, the verbs τρέφ-ω *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn*, change ε to α: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέ-ω *to complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (55): τε-τέλε-σαι, ἔτε-τέλε-σθε. (*Paradigm*, 284.)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔ-σπα-σ-μαι (not ε-σπη-μαι) from σπά-ω *to draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλεί-ω *to close*, κέκλειμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ε (Hd.), see 363 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject *ν* in the Perf. Act. (386 c), reject it also in the Perf. Mid.: *κέκρίμαι, τετάμαι*. If not rejected, it becomes *σ* when the ending begins with *μ* (51): *φαίνω* (φαν), *πέφασμαι*;—but sometimes it becomes *μ*: *δξύνω* to *sharpen*, *ῶξυμαι*. Before other endings, it remains unchanged: *πέφανσαι* (51), *ῶξυνται*.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπω* to *send*, *πέπεμμαι* (for *πεπεμμμαι*), *ελέγχω* to *convict*, *ἐλ-ήλεγμαι* (for *ελ-ηλεγγμαι*).

c. *σπίνδω* to *pour* makes *ῥσπεισμαι* (for *εσπενσμαι*, for *εσπενδμαι*).

392. *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 3 Pl. Ind. 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 284. X

REM. a. The Ionic endings *ἄται, ἄτο* (before which, *π, β, κ, γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχαται, ἐτετάχατο*, for *τεταγμένοι εἰσί, ἦσαν*, from *τάσσω* (*ray*) to *arrange*.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of *εἰμί* to be. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: *κτάομαι* to *acquire*, Perf. *κέκτημαι* possess, Sub. *κεκτώμαι, κεκτῇ, κεκτῆται* (contracted from *κεκτη-ωμαι*, etc.), Opt. *κεκτώμην, κεκτῶ, κεκτῶτο* (from *κεκτη-οιμην*, etc.), or *κεκτῆμην, κεκτῆ, κεκτῆτο* (from *κεκτη-ιμην*, etc., without connecting vowel). So *μυμνήσκω* (*μνα*) to *remind*, Perf. *μέμνημαι* remember.

394. FUTURE PERFECT. The future perfect adds *σ* to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of *αται, ατο* is much more common in Hm. and Hd., see 355 D e. Hm. has *τετεύχ-αται, ατο* (1 S. *τέτυγμαι, τεύχω* to *make*) with *εὔ* for *υ*, *ἐρηρέδ-ατο* (1 S. *ἐρηρείσμη, ἐρείδω* to *support*) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts *δ* in *ἀκ-ηχέ-δ-αται* (Par. *ἀκ-ηχέ-μενος* *pained*), *ἐλ-ηλέ-δ-ατο* (for *ελ-ηλαδ-ατο*, st. *ελα*, Pr. *ελαύνω* to *drive*). In *ἐρράδαται* (*ραίνω* to *sprinkle*), *ραδ* appears to be the primitive stem, cf. Aor. *ράσσατε*. And *δ* belongs to the stem in Hd. *παρ-εσκενέδ-αται* (*παρασκευάω* to *prepare*), and like forms from verbs in *ζω*. In *ἀπ-ικ-αται, ατο* (Hd.) = Att. *ἀφίγμένοι εἰσί, ἦσαν*, *κ* is not changed to *χ*.

393 D. Hm. has Sub. 1 P. *μεμνώμεθα* (Hd. *μεμνέμεθα*), Opt. *μεμνήμην, ῖ* S. *μεμνέμετο* (*εφ* for *ποι, αοι*, 26); also Opt. 3 P. *λελύμετο* (for *λελυ-ι-ντο*, 83).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have *βεβλήσμαι, τετεμίσμαι*, from *βάλ-λω to throw, τέμ-νω to cut*, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding *σ* to the stem of the 1 Perf.: *ίστημι (στα) to set*, 1 Perf. *έστηκ-α stand*, Fut. Perf. *έστηξ-ω shall stand*; *ζήσκω (ζάν) to die*, *τέζηκ-α am dead*, *τέζηξ-ω shall be dead*.

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes *ε*, the second aorist *ε*. These become *η* and *η* before a single consonant.—The passive future annexes *σ* to the tense-stem of the corresponding aorist (344). Thus the first future adds *ησ*, the second future *ησ*, to the verb-stem.

INFLECTION (*Paradigms*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the *μ*-forms. For the contraction of *ε* with the mode-signs of the Sub. and Opt., see 343. For *σαν* in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending *τι* instead of *σι* in the 1 Aor. Impv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. Remarks on the First Passive System.

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of *ν* from liquid stems (391 a), and the addition of *σ* to vowel-stems (390).

έά-ω	είδην	πείσω (πιῶ)	έπείσην	βάλ-λω	έβλήην
τιμά-ω	έτιμήην	πλέω (πλῦ)	έπλεύσην	σπά-ω	έσπασήην
ποιέ-ω	έποιήην	τείνω (τεν)	έτάσην	τελέ-ω	έτελέσσην
δουλό-ω	έδουλώην	κρίνω (κριν)	έκρισην	άκού-ω	ήκούσσην

395 D. Hm. *ν* for *σαν* in 3 P. Aor. Ind., see 355 D c:—the passive-sign *ε* lengthened to *ει* (or *η*) in the uncontracted 2 Aor. Sub., see 343 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—*μεναι* for *ναι* in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts *εη* to *η*, but leaves *εω* uncontracted: *λυδέω, λυδέης, λυδῆς*, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in *δάσσομαι* (2 Aor. Pass. *έδασην* *learned*), *μυγήσομαι* (*μύγ-νυμι* to *mix*).

396 D. Hm. adds *ν* before *σ* to some vowel-stems: *ιβρύ-ν-σθην* *became seated* (*ιβρύ-ω*), *ἀμ-πνύ-ν-σθην* *revived* (st. *πνυ, πνέω* to *breathe*). In *φάδν-σθην* (*φάειν* to *shine*, = *φαίνω*) he changes *φαιν* to *φανν* (cf. 370 D a).

But στρέφω, τρέπω, and τρέφω (389) have ε in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before ζ, a labial or palatal mute (π, β, κ, γ) becomes rough (φ, χ): a lingual mute (τ, δ, ζ) becomes σ: see 44-5, and *Paradigms*, 284.

For ἐσρέφζην, etc., see 66 d. For ἐρέζην, ἐρύζην, see 65 c.

397. Remarks on the Second Passive System.

a. The verb-stem is only modified by variation of ε to α (383).
στέλλω to send, ἐσδάην.

But πλήσσω (πλάγ) to strike makes ἐπλήγην; yet in composition with ἐκ and κατά, it takes the form -επλάγην.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is τρέπω to turn, ἐτρέπον and ἐτρέπην.

Some verbs have both passive systems in use: βλάπτω (βλάβ) to injure, ἐβλάφζην and ἐβλάβην.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing τό or τέο to the verb-stem.

1. λύ-τό-ς, ή, ό-ν loosed, looseable (solutus, solubilis).

2. λύ-τέο-ς, α, ο-ν (requiring) to be loosed (solvendus).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before τός and τέος must be smooth (44).

ἐά-ω	ἐάτός, τέος	πείζω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	τρεπτός, τέος

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the μ-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μ* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μ-forms*, though belonging for the most part to verbs in ω. (*Paradigms*, 297—305.)

397 D. Hm. has τρᾶπ-είμεν *gaudeamus* (2 Aor. Sub. 1 Plur. for τραπ-ώμεν 343 D, from τέρε-ω to delight, 2 Aor. Pass. ἐτάρε-ην) with transposition and variation of vowel as in 383 D.

298 D. Hm. δρᾶ-τός, by transposition, for δαρός, from δέρ-ω to flay.

400. Further peculiarities of this formation.

1. In respect to the *endings*,
 - a. *μι* and *σι* are retained in the Ind.: *φη-μί*, *φη-σι*.
 - b. *σι* is often retained in the Impv.: *φά-σι* *say*.
 - c. *σαι* and *σο* usually retain *σ*: *ἴστα-σαι*, *εἰδίκνυ-σο*.
 - d. the 3 Pl. of the histor. tenses has *σαν*: *ἔφα-σαν*, *ἔδε-σαν*.
 - e. the Inf. Act. has *vai*: *φά-vai*, *δοῦ-vai*.
 - f. the Par. Act. retains *ς* in the Nom. Masc.: *διδούς* (not *διδων*).
 - g. for the ending *σθα* in the 2 Sing., see 356 a.
2. h. A *connecting vowel a* is inserted before (*ν*)*σι* in the Pres. Ind. 3 Pl.: *τιθέ-α-σι* (for *τιθε-α-νσι*), *διδό-α-σι*:—this *a* is contracted with an *a* in the stem: *ἰσῶσι* (for *ἰστα-α-νσι*);—and sometimes with *ε* or *ο* in the stem: *τιθείσι*, *διδούσι*, rare forms for *τιθέασι*, *διδόασι*.—The same insertion appears also in the Perf. Ind.: *δεδι-α-σι* *they are afraid*, *ἑστᾶσι* (for *ἑστα-α-νσι*).
3. i. A final *a*, *ε*, *ο* of the stem is *contracted* with the mode-signs of the Sub. and Opt.: *τιθῶμαι* (for *τιθε-ωμαι*), *δοίην* (= *δο-ιη-ν*).
- k. Hence these modes have the *accent of contract* forms. Compare the accent of the Sub. and Opt. in contract presents (279–81), and in the passive aorist (275, 278).
4. The *stem-vowel* in *μι*-forms is generally *short*; but
 - m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: *φη-μί*, *ἔφη*, but *φα-μέν*, *φαίην*, *φά-vai*.
 - n. the 2 Aor. Act. makes it long before a single consonant: *ἔστη-ς*, *ἔστη* (for *εστη-τ*), *στή-σι*, *στή-vai*; but *σταίην*, *στά-ντων*, *στάν* (Neut. Par. for *στα-ντ*).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dor. has *τι* for *σι*: *φᾶ-τί* for *φη-σί*; and *ντι* for (*ν*)*σι*: *φα-ντί* for *φᾶσι*. See 355 D a.

d. Hm. *ν* for *σαν*, often: *ἔφα-ν* for *ἔφα-σαν*, *τε-ν* for *τε-σαν* (355 D c).

e. Hm. *μεναι* or *μεν* for *vai*: *δέ-μεναι* or *δέ-μεν* for *δοῦ-vai* (359 D).

g. The ending *σθα* is more freq. in Hm. than in Att.: *τίθῃσθα*, *διδούσθα*.

For *αται*, *ατο* used instead of *νται*, *ντο* (Hd.), see 355 D e.

h. Hm. and Hd. always have *τιθείσι*, *διδούσι*, *βηγνύσι*, etc.; but two presents insert *a*, *ἔασι* (or *εἰσι*) *they are*, *ἵασι* *they go*. The forms *ἰστέ-ασι*, *ἑστέ-ασι* (in Hd.), for *ἰσῶσι*, *ἑσῶσι*, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: *στή-ετον* for (*στα-ητρον*) *στήτον*, *δέλ-ης* or *δέλ-ης* for (*δε-ης*) *δέης*, *δῶ-ροι* for (*δο-ης*) *δῶ*. Similarly we find *δέλ-ομαι* for (*δε-ωμαι*) *δῶμαι* in the 2 Aor. Mid. *η*, lengthened from *a*, is sometimes changed to *ει*: *στέλ-ομεν* (instead of *στη-ομεν*) for *σῶμεν*.

In Hd., only *αω* and *εω* of the Sub. remain uncontracted: *αω* he changes to *εω*: *στέ-ωμεν* for (*στα-ωμεν*) *σῶμεν*. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. *τιθάμεναι*, *διδόναι*, *ἄλναι* *to blow*, Pr. Ind. Mid. *δίλγμαι* *to seek*, Par. Mid. *τιδάμενος*. For the 2 Aor. Sub., see i above.

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401. *Remarks on the above peculiarities.*

b. In the Pres. Impv., Σ is commonly rejected, and the vowel before it lengthened: ἴστη (not ἰσῑά- Σ), τῖ Σ ε, δίδου, δέικνυ. — In the 2 Aor. Impv., Σ after a *short* vowel loses ι , and Σ is then changed to ς : δά- ς (not δο- Σ), Σ ές. But Σ remains unchanged after a *long* vowel: στή- Σ , βῆ- Σ (in compounds sometimes σῑά, βῑά: thus παρῑσῑά, καρῑβά, poetic).

c. σαι and σο drop σ in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: Σ ῖου (not εῖε-σο), Σ ῆ (not Σ η-σαι), δίδοιο (not διδοι-σο); ἴστασο and ἴστω.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: ἐδίδουν, ἐδίδους, ἐδίδου (contracted from ἐδιδου-ον, -ες, -ε) are almost always used for ἐδίδων, ἐδίδως, ἐδίδω. So also ἐτίθεις, ἐτίθει are more common than ἐτίθης, ἐτίθη.

The connecting vowel σ takes the place of the stem-vowel ϵ , in the Opt. τῖ Σ οίμην for (τῖ Σ ε-μην) τῖ Σ είμην.

i. In the contraction of the Sub., αη, αη, οη give η, η, φ (not $\bar{a}$, $\bar{q}$, $\bar{o}$, 32, 34): ἰσῑῆται (for ἰσῑα-ται), σῑῆς (for σῑα-ης), δῶ (for δο-η).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, δύνῃμαι *to be able*, ἐπιστάμαι *to understand*, κρέμῃμαι *to hang*, together with the second aorists ἐπριάμην *bought*, ὠνήμην *received profit*: δύνωμαι, θνῡται (not δυνῶ-μαι, θνῡται). And it is sometimes the case with ἵημι, τῖ Σ ημι, δίδωμι: τῖ Σ ωμαι, δίδωτο.

l. A close vowel (ι , υ) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel σ : ἴ-ω, δεικνύ-οιμι. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of ἵημι, τῖ Σ ημι, δίδωμι, lengthens only the Inf.: εἴ-ναι, εἰ-ναι, δοῦ-ναι; though in ἵημι, the 2 Aor. Ind. is long (εἴ-) by the augment (312): εἶσαν, εἶμεθα.

The poetic 2 Aor. Act. Σ κτᾶν ($\kappa\tau\bar{\alpha}$) is also short. On the other hand, the 2 Aor. Mid. ὠνήμην ($\sigma\alpha$) follows the rule for the Act.

401 D. b. Hm. sometimes retains Σ in the Pr. Impv.: δίδω Σ ι and δίδου *give*, δυνῶ Σ ι *swear*. He has καδ-ἰσῑά for καδ-ἰστη. Pind. δίδοι for δίδου.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: δίδοις (cf. δηλοῖς for δηλό-εις) and δίδοισθα for δίδως, δίδοι (and δίδωσι), τῖδεῖ (and τῖθησι), ἴεις (with irreg. accent) for ἴης, ἴει (and ἴησι). In Hd. ἴει, τῖδεῖς, τῖδεῖ, δίδοῖς, δίδοῖ, ἰσῑᾶ, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. ἴστα (= ἰστα-ε) for ἰστη.

The connecting vowel σ takes the place of the stem-vowel α , in μαρνομέ Σ α (Hm.) Pr. Opt. of μάραμαι *to fight*. Hd. has Σ ε-οίμην for (Σ ε-μην) Σ είμην 2 Aor. Opt. of τῖ Σ ημι.

k. So in Hm. and Hd., the Pr. Sub. Act. of ἵημι: thus ἴησι (Hm.) for ἱῆ.

l. Hm. contracts ι , υ of the stem with the mode-sign of the Opt. in δύνῃ (for δυν-η) 2 Aor. Opt. of δύνω, θανῶτο (for θανυν-ιτο) Pr. Opt. of θάινῃμαι *to fast*, φθῖτο (for φθιν-ιτο) 2 Aor. Opt. of φθί-ναι *to perish*.

n. With Σ κτᾶν compare Hm. οὔ Σ α *wounded*; with ὠνήμην, Hm. πλῆ Σ το *approached*.

402. *Peculiar First Aorist in κα.* Three verbs in *μι*, *ἴημι*, *τίσημι*, *δίδωμι*, have with the 2 Aor. a peculiar 1 Aor. in *κα* (tense-sign *κ*). But this is almost confined to the Ind. Act.: *ἦκα*, *ἔσηκα*, *ἔδωκα*. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus *ἔδωκα*, *ἔδωκας*, *ἔδωκε* (never *εδων*, *εδως*, *εδω*). It occurs also, but less often, in the Plur.: *ἔδώκαμεν*, *ἔδώκατε*, *ἔδωκαν* (usually *ἔδομεν*, *ἔδοτε*, *ἔδοσαν*).

ENUMERATION OF MI-FORMS.

403. Verbs in *μι* belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the *μι*-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. *ἴημι* (i 332) *to send*, inflected like *τίσημι* (297, 301, and 403, 2).
 Act. Pr. Ind. *ἴημι* (3 Pl. always *ἰᾶσι*, 400 h);
 Impf. *ἴην*, *ἴης*, *ἴη*, etc. (also [*ἴουν*], *ἴεις*, *ἴει*, 401 h; *ἀφίει* and *ῥφίει* from *ἀφ-ἴημι*, cf. 314);
 Sub. *ἴω*, Opt. *ἰέην*, Imv. *ἴει*, Inf. *ἰέναι*, Par. *ἰείς* (*ιεντ*).
 2 Aor. Ind. (*ἦκα*, *ἦκας*, *ἦκε*, 402) *εἶρον*, *εἶτην*, *εἶμεν*, *εἶτε*, *εἶσαν*;
 Sub. *ῶ*, Opt. *εἶην*, Imv. *ῆς*, Inf. *εἶναι*, Par. *εἶς* (*εντ*).
 Mid. Pr. *ἵεμαι* *to hasten, strive*; Impf. *ἰέμην*;
 S. *ἰῶμαι*, O. *ἰέμην*, Imv. *ἴεσο* (or *ἴου*), Inf. *ἴεσθαι*, P. *ἰέμενος*.
 2 Aor. *εἵμην*, *εἵσο*, *εἵρο*, *εἵσθον*, *εἵσθην*, *εἵμεθα*, *εἵσε*, *εἵντο*;
 Sub. *ῶμαι*, Opt. *εἵμην*, Imv. *οῦ*, Inf. *ἵεσθαι*, Par. *ἵεμενος*.
 Fu. *ἦσω*, 1 Aor. *ἦκα*, Pf. *εἶκα*, Pf. M. *εἵμαι*, Ao. P. *εἶσην*, V. *εἶτός*, *εἶέος*.
 REM. a. The Pr. Opt. has also *ἵοιμι* (*ἵois*, *ἵoi*, etc.) for *ἰέην*, *ἰέμην* for *εἵμην*; 2 Aor. Opt., *οἵμην* for *εἵμην*: cf. 401 h.
 2. *τίσημι* (Ze) *to put*. For *μι*-forms, see Paradigms 297, 301.
 Fu. *ῥήσω*, 1 Aor. *ῥήκα*, Pf. *τέθεικα*, Pf. M. *τέθειμαι*, Ao. P. *εἰρέσην* (65 c), V. *ῥερός*, *ῥερέος*. Cf. 402.
 3. *δίδημι* (δε) *to bind*, rare form for *δέω* (420, 1).
 4. *δίδωμι* (δο) *to give*. For *μι*-forms, see Paradigms 298, 302.
 Fu. *δώσω*, 1 Aor. *ἔδωκα*, Pf. *δέδωκα*, Pf. M. *δέδομαι*, Ao. P. *ἐδόσην*, V. *δορός*, *δορέος*. Cf. 402.
 5. *ἵστημι* (στα 332) *to set*. For *μι*-forms, see Par. 299, 303, 305.
 Fu. *στήσω*, 1 Aor. *ἵστησα*, Pf. *ἵστηκα*, Pf. M. *ἵστάμαι*, Ao. P. *ἵστάσην*, Plur. *ἵσθηκειν* or *ἵσθηκειν*, Fu. Pf. A. *ἵστήξω* (394 a), M. *ἵστήξομαι*, V. *στήρός*, *στήρέος*. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. *ἴεν*, 1 Aor. *ἦκα* and *ἦκα* (312): from *ἀν-ἴημι* he has a Fu. *ἀνέσω*, Ao. *ἀνέσα*.—Hd. Pf. Ind. 3 P. *ἀν-ἵωνται* irreg. for *ἀν-εἵνται*, and Pf. Par. *με-μετ-ι-μένος* very irreg. for *μεδ-ει-μένος*.

2. Hd. Impf. 1 S. *ἐτίθω* with irreg. connecting vowel *α* (406 D a, 364 D).

4. Hm. Fu. *δώσω*, and with redupl. *διδώσω*.

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6. *δινίμμι* (ova 332) *to benefit*;

Mid. *δινιῖναι* *to receive benefit*, Impf. *δινιάμην*,

2 Aο. *δινήμην*, *δνησο*, *δνητο*, Opt. *δναιμην* (401 k), Inf. *δνασθαι*.

Fu. *δνήσω*, *δνησομαι*, Aο. *δνησα*, Aο. P. *δνήζην*.

7. *πίμπλημι* (πλα) *to fill*, Impf. *ἐπίμπλην*, Inf. *πιμπλάναι*;

Mid. *πιμπλάμαι* *to fill one's self*, Impf. *ἐπιμπλάμην*, Inf. *πιμπλασθαι*.

Fu. *πλήσω*, Aο. *ἐπλήσα*, Pf. *πέπληκα*, Pf. M. *πέπλησμαι*, Aο. P. *ἐπλήσζην*,

V. *πληστής*. A kindred form is *πλήζω* *to be full*, Lat. *pleo*.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal *μ*. This, however, falls away in the compounds, if the preposition has *μ*: *ἐμ-πίμπλημι*, but Impf. 3 P. *ἐν-ἐπίμπλασαν*.

8. *πίμπρημι* (πρα) *to burn* transitive, inflected like *πίμπλημι*.

9. *κίχρημι* (χρα) *to lend*, Mid. *κίχραμαι* *to borrow*;

Fu. *χρήσω*, Aο. *έχρησα*, Pf. *κέχρηκα*, Pf. M. *κέχρημαι*: cf. 335 a.

Verbs in *μι* of the First Class.

404. A. Stems in *α*.

1. *ῆμι* (cf. Lat. *ā-io*) *to say*, used only in Pr. 1 S. *ῆμι* and Impf. 1, 8 S. *ῆν, ῆ* (*ῆν δ' ἐγὼ said I, ῆ δ' ὅς said he*).

2. *φημί* (φα) *to say*, *φῆς, φησί, φάτόν, φάτόν, φάμεν, φάτέ, φάσι*;
Impf. *ἔφην, ἔφης* comm. *ἔφησθα, ἔφη, ἔφάτον, ἐφάτην, ἐφάμεν, ἐφατε, ἔφασαν*.
Pr. Sub. *φῶ*, Opt. *φαιην*, Inv. *φάσι* or *φάσι*, Inf. *φάναι* (Par. *φάς*).
Fu. *φῆσω*, Aο. *ἔφησα*, V. *φάτός, φάτέος*.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. *φάς* is never used in Attic prose, which takes *φάσκειν* instead: cf. 444, 8.

3. *χρή* (χρα, χρε) *it behooves*, Impf. *ἐχρήν* or *χρήν*;
Pr. Sub. *χρή*, Opt. *χρείη*, Inf. *χρήναι*, P. *χρεών* (only neut., for *χρᾶον* 26).
Fu. *χρήσει* (335 a). In composition,

ἀπό-χρη *it is enough*, 3 P. (contract) *ἀποχρῶσι*, Impf. *ἀπέχρη*;
Pr. Inf. *ἀποχρήν* (371 c), Par. *ἀποχρῶν, -ῶσα, -ῶν*, both contract.
Fu. *ἀποχρήσει, ἀποχρήσουσι, Aο. ἀπέχρησε*.

5. Hm. 1 Aο. 3 P. *ἔστασαν* as well as *ἔστησαν*.

6. Hm. 2 Aο. Inv. *δνησο*, Par. *δνήμενος*.

7. Hm. Pres. Mid. also *πιμπλάνεται* (329 a); 2 Aο. Mid. 3 S. *πλήτο*, 3 P. *πλήντο*, *became full*, and in comp. *ἐμπλήτο, ἐμπλήντο* (in Aristoph. Opt. *ἐμπλήμην*, Inv. *ἐμπλήσο*, Par. *ἐμπλήμενος*). *Πλήδω* is chiefly poetic, 2 Pf. *πέπλησθα*.

8. The form *πρήδω* occurs only in *ἐν-ἐπρήδον* Il. i, 589.

10. Hm. Pr. Par. *βιβᾶς*, from st. *βα*. common Pr. *βαίνω* *to go* (435, 1).

404 D. 2. Middle forms of *φημί* are rare in Att. (thus in Plato, Pf. Inv. 3 S. *πεφάσθω*), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. *ἐφάμην, ἔφατο* or *φάτο*, etc., Inv. *φάο, φάσθω*, etc., Inf. *φάσθαι*, Par. *φάμενος*.

3. Hm. has *χρή, χρήν, χρήναι*, but *ἀποχρᾶ* (*καταχρᾶ, κατέχρη*), *ἀποχρᾶν*.

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To which add the following deponent verbs:

4. ἀγά-μαι to *admire*, Impf. ἡγάμην.
Fu. ἀγάσομαι, Ao. P. ἡγάσθην (413, rarely M. ἡγασάμην), V. ἀγαστός.
5. δυνά-μαι to *be able*, δύνασαι (poet. δύνη), δύναται, etc.;
Impf. ἐδυνάμην, ἐδύνω (401 c), ἐδύνατο, etc.; Pr. Sub. δύνωμαι (401 k)
Opt. δυνάμην (401 k), Imv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος.
Fu. δυνήσομαι, Pf. δεδυνήμαι, Ao. P. ἐδυνήθην (413, seldom ἐδυνάσθην),
V. δυνατός *able, possible*. Augment often η (308 a); but never ηδυνασθην.
6. ἐπίστα-μαι to *understand*, ἐπίστασαι, ἐπίσταται, etc.;
Impf. ἠπιστάμην, ἠπίστω (401 c), ἠπίστατο, etc.; Sub. ἐπίστωμαι (401 k),
Opt. ἐπιστάμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.
Fu. ἐπιστήσομαι, Ao. P. ἠπιστήθην, V. ἐπιστητός.
7. ἐρά-μαι to *love* (poetic for ἐρά-ω 419, 3). Ao. P. ἠράσθην (413)
V. ἐραστός.
8. κρέμα-μαι to *hang* intrans. (cf. 439, 2), Impf. ἐκρεμάμην;
Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

1. εἶμι (ι, Lat. i-re) to go.

Pr. Ind.	εἶμι, εἶ, εἶσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴασι;
Impf.	ἦειν or ἦα, ἦεις " ἦεισθα, ἦει " ἦειν,	ἦειτον or ἦτον, ἦείτην " ἦτην,	ἦειμεν or ἦμεν, ἦείτε " ἦτε ἦσαν.
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἴοιην, ἴοις, ἴοι,	ἴοιτον, ἴοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν;
Imv.	ἴω, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴωσαν or ἴόντων;
Inf.	ἵεναι; Par. ἰών, ἰούσα, ἰόν, G. ἰόντος (Lat. euntis);		
Verbals.	ἰτός, ἰτέος (also ἰητέος <i>one must go</i>).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσθην. Hm. has also Ao. M. ἐδυνησάμην.

6. Hd. Pr. Ind. 2 S. ἐξ-επίσταναι for ἐξεπίστασαι.

9. St. ἀρα, common Pr. ἀράομαι to *pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. x, 322.

10. St. ἰλα, common Pr. ἰλάσκομαι (444, 5) to *propitiate*, Ep. ἰλάμαι rare; also in Act., Imv. ἰληθι Hm. (ἰλάθι Theoc.) *be propitious*.

Hm. has the following μι-verbs of the first class with stems in ι:

- a. ἀημι (ae) to *blow*, 2 D. ἀητον, Impf. 3 S. ἀη or ἀει, Inf. ἀήναι or ἀήμεναι, Par. ἀεις; Mid. Impf. 3 S. ἀητο, Par. ἀήμενος.
- b. St. διε to *make flee* (in Mid., also to *flee*), Impf. 3 P. ἐν-δίσσαν; Mid. Pr. 3 P. δίσσναι, Sub. δίσσμαι, Opt. 3 S. δίσσοιτο (401 k), Inf. δίσσθαι. See 409, 5.
- c. διζημαι (διε) to *seek*, 2 S. διζῆσαι, Par. διζήμενος; Fu. διζήσομαι.
- d. St. κιχε (from κιχ, common Pr. κιχάω to *come up to*, 436, 7), Impf. 2 S. ἐκίχεις, 3 D. κιχῆτην, Sub. κιχέω, Opt. κιχῆην, Inf. κιχῆναι or κιχήμεναι, Par. κιχῆς, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἶσθα; Impf. ἦια (406 D a, 364 D) or ἦιον (401 b), 3 S. ἦτε or ἦε, 1 P. ἦομεν, 3 P. ἦιον, ἦσαν, or ἦσαν. Hm. has also an Impf. with simple ι: 3 S. ἴε, 3 D. ἴτην, 1 P. ἴμεν, 3 P. ἴσαν.—Hd. has in Impf. 1 S. ἦι, 3 S. ἦτε, 3 P. ἦσαν.

REM. a. The present has a future meaning, especially in the Ind. εἶμι *I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial *η* is formed from the lengthened stem *ει* by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. κείμαι (κει) *to lie, to be laid or set*.

Pres. Ind.			Impf.		
κείμει,	κείμεθα,	ἐκείμεν,	ἐκείμεθα,		
κείσαι,	κείσθον,	κείσθῃς,	ἐκείσο,	ἐκείσθον,	ἐκείσθῃς,
κείται,	κείσθον,	κείνται;	ἐκείτο,	ἐκείσθην,	ἐκείντο;

Pr. Sub. 3 S. κέηται, 3 P. κέωνται; Opt. 3 S. κείοντο, 3 P. κείοντο (39 a);

Imv. κείσο, κείσθω, κείσθον, κείσθων, κείσθῃς, κείσθωσαν or κείσθων;

Inf. κείσθαι; Par. κείμενος. Fu. κείσομαι.

REM. a. The Inf. κείσθαι retains its accent in composition: κατακείσθαι, contrary to 365.

406. C. Stems in *ς*.

1. εἶμι (ες, Lat. es-se) *to be*.

Pr. Ind.			Impf.		
εἶμι,	ἐσμέν,	ἦν or ἦ,	ἦμεν,		
εἶ,	ἐστόν,	ἦσθα,	ἦστον or ἦτον,	ἦτε or ἦστε,	
ἐστί,	ἐστόν,	ἦν,	ἦσθην " ἦτην,	ἦσαν;	
Pr. Sub.			Pr. Opt.		
ᾶ,	ᾶμεν,	εἶην,	εἶμεν or εἶμεν,		
ῆς,	ῆτον,	εἶης,	εἶητον or εἶτον,	εἶητε " εἶτε	
ῶ,	ῶτον,	εἶσι;	εἶητην " εἶτην,	εἶησαν " εἶεν;	

Hm. Sub. 2 S. ἦσθα, 3 S. ἦσι, 1 P. ἴμεν (I) or ἴωμεν (I), Opt. 3 S. ἴοι (once *λεῖν*), Inf. ἴέναι, ἴμεναι or ἴμεν; Fu. ἴσομαι, Ao. ἴσάμην, irreg. *ἐἴσάμην*.—*ἴενται* Od. χ, 304, sometimes regarded as Pr. Mid. of *εἶμι*, should be written *ἴενται* (403, 1).

2. Hm. Pr. Ind. 3 P. κείνται, κείνται (355 D e), κείνται (39 a); Impf. 3 P. ἐκείντο, κείντο, κείντο; Sub. 3 S. κήται; Iterative (410 D) 3 S. κέσκειτο; Fu. κείω or κέω (378 D).—Hd. resolves *ει* into *εε*, but only in cases where *ε* might be used as a connecting vowel: κέεται, ἐκέετο, κέεσθω, κέεσθαι (not *κεμαι*, *κεμενος*). In the Ind. 3 P. he has κείνται, ἐκέετο.

Hm. has two or three *μι*-verbs of the first class with stems in *ο* and *υ*:

a. *ὀνομαί* *to find fault with*, 2 S. *ὀνοσαι*, Opt. 3 S. *ὀνοίτο* (401 k); Fu. *ὀνόσομαι*, Ao. *ὀνόσάμην* (Hd. *ὀνόσδην*).—Hm. has also from st. *ον*, Pr. 2 P. *ὀνέσθε* (24 D c) and Ao. *ὀνάμην*.

b. *ἐρύομαι* (*ερῶ*, *ερῶ* 24 D c) *to guard, preserve*, Ion. and poet. The *μι*-forms are Pr. Ind. 3 P. *ἐρύεται*, Impf. 2 S. *ἐρύσο*, 3 S. *ἐρύτο*, *ἐρύτο*, 3 P. *ἐρύτο*, *ἐρύτο*, Inf. *ἐρύσθαι*, *ἐρύσθαι*. Fu. *ἐρύσομαι*, (344 D; *ἐρύσθαι*, 378 D), *ἐρύσομαι*, Ao. *ἐρυ(σ)άμην*, *ἐρυ(σ)άμην*. Cf. *ἐρύω* *to draw* (420 D, 12).

From *ρύομαι* (*ρῶ*) = *ἐρύομαι* come *μι*-forms, Impf. 3 P. *ρύατο*, Inf. *ρύσθαι*. Fu. *ρύσομαι* (Hd.), Ao. *ἐρρύσάμην*.

c. St. *στεν* *to stand to, undertake*, Pr. Impf. 3 S. *στεῦται*, *στεῖτο* (Aesch *στεῦνται*).

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Pr. Imv. ἴσθι, ἔστω, ἔστων, ἔστω, ἔστωσαν or ἔστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὄν (οντ).

Impf. Mid. ἤμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), Ὁ. ἐσοίμην, Ἰ. ἔσεσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τί retains the orig. ending τι: 3 P. εἰσι has arisen from εσ-ντι. In the Impf., ἦν, ἦσθα, ἦν are for η(σ)-ν, η(σ)-σθα, η(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ᾖ is for ἦω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Imv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἐών (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 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 δ' ἔστι that which exists, ἔστι μοι βουλομένη it is according to my wish, εἰ ἔστιν οὕτως if it is so.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρὼν, παρούσα; so also the 3 S. Fu. ἔσται for εσεται: παρίσται. The retention of the accent in several other compound forms is not irreg.: παρῆν (368 b), παρῶ, παρείεν (400 k), παρείναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἐσσί and εἰς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἦα, ἦον, 2 S. (ἦσθα and) ἦσθα, 3 S. (ἦν and) ἦεν, ἦην, ἦν,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);

Sub. ἔω, εἰώ, 3 S. ἔρ, ἔρσι, ἦσι, 3 P. ἔωσι (once ᾤσι);

Opt. (εἴην etc., also) εἰσις, εἰσι; Imv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμναι, ἔμν;

Par. ἔών, ἐούσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσσαι, ἔσται and) ἔσσαι, also ἔσσειται (as in Dor.).

Hd. Pr. Ind. 2 S. εἰς, 1 P. εἰμέν; Impf. ἦα, 2 S. ἔας, 2 P. ἔατε;

Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-εἰσι; Par. ἐών.

Dor. Pr. Ind. 2 S. ἐσσί, 1 P. εἰμέις, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. ἔμμεν, ἦμεν; Par. ἐών. Fu. ἔσσεύμαι, ᾗ, εἴται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α-(ν)σι, ἦα for η(σ)-α-(ν) or ἦσαι Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἦα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἦην, ἦν come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. εἰσις, εἰσι. —ἐλατο Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written ἐλατο (406 D, 2).

2. Hm. has Ind. 3 P. ἐλαται, ἐλατο (355 D e), with irregular change of η to ε, rarely ἔαται, ἔατο, only once ἦντο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μ-forms, viz.

3. From ἔδ-ω (450, 3) to eat, Pr. Inf. ἔδ-μεναι; cf. Lat. estis for ed-tis, ~~esse~~ for ed-se.

4. From φέρ-ω (450, 6) to bear, Pr. Imv. 2 P. φέρ-τε; cf. Lat. fer-te.

2. ἦμαι (ἦσ) *to sit* retains σ only before τ.

Pr. Ind.			Impf.		
ἦμαι,		ἦμεθα,	ἦμην,		ἦμεθα,
ἦσαι,	ἦσον,	ἦσε,	ἦσο,	ἦσον,	ἦσε,
ἦσται,	ἦσθον,	ἦνται;	ἦστο,	ἦσθην,	ἦντο;

Pr. Inv. ἦσο, ἦσθω, ἦσθον, ἦσθων, ἦσε, ἦσθωσαν or ἦσθων;

Inf. ἦσθαι; Par. ἦμενος.

For ἦμαι, the Attic prose almost always uses the compound
κάθημαι to sit down.

Pr. Ind. *κάθημαι, κάθησαι, κάθηται, etc.*

Impf. *ἐκάθημην, ἐκάθησο, ἐκάθητο, etc. (314)*

or *καθήμην, καθήσο, καθήστο, etc. (368 b)*

Pr. Sub. *καθώμαι, καθῆ, καθήται, etc. (400 i)*

Opt. *καθοίμην, καθοίω, καθοίτο, etc. (400 i)*

Inv. *κάθησο, καθήσθω, etc. Inf. καθήσθαι, Par. καθήμενος.*

REM. a. *καθήσθαι* irregularly keeps the accent of ἦσθαι: cf. *κατακεῖσθαι* (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable *νν* or (after a vowel) *ννν*, which is added to the stem: *δείκ-νν-μι to show*, *κερά-νν-μι to mix*. The added *v* is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: *δεικνύω, δεικνύεις, etc.*; especially in the 3 P. Pr. Ind. Act.: *δεικνύουσι*. In the Sub. and Opt., they are never distinguished from verbs in *ω* (401 i).

The enumeration of these verbs will be found in 439-43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of *Verbs in μι*, *ἴημι*, see 403, 1; *τίσῃμι*, 403, 2; *δίδωμι*, 403, 4; *ίστημι*, 403, 5; *ὀνίνημι*, 403, 6; *πύμπλημι*, 403, 7.

Stems in *α*.

1. *βαίνω (βα) to go* (435, 1).

2 Aor. *ἔβην, βῶ, βαῖην, βῆς (401 b), βῆναι, βάς.*

408 D. 1. Hm. Ind. 3 D. *βήτην* and *βάτην*, 3 P. *ἔβησαν*, and *ἔβαν βᾶ* (400 D d), once *ἔβασαν*, Sub. *βείω* (400 D i), 3 S. *βήτην*, 1 P. *βείμεν* (Hd. *βέμεν*), Inf. *βῆναι* and *βήμεναι*.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).
 3. διδράσκω (δρα) *to run* (444, 2), used only in compounds.
 2 Ao. ἔδρᾱν, ἔδρας, ἔδρα, etc.; δρῶ, δρᾶς, δρᾶ, etc.; δρᾶϊν, δρᾶσι, δρᾶναι, δράς.
 4. κτείνω (κτεν, κτα) *to kill* (433, 4).
 2 Ao. (poetic) ἔκταν, ἔκτας, ἔκτα; Par. κτάς, M. κτάμενος.
 5. πέτομαι (πετ, also πτα) *to fly* (424, 19).
 2 Ao. Act. (only poetic) ἔπτην, πταίνην, πτήναι, πτάς.
 Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.
 6. St. τλα *to endure*, rare in Attic prose.
 2 Ao. ἔτλην, τλώ, τλαίην, τλήσι, τλήναι, τλάς.
 Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.
 7. φθάνω (φθα) *to anticipate* (435, 3).
 2 Ao. ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.
 8. St. πριά, used for Aor. of ἀνέρομαι *to buy* (450, 7).
 2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πρίασσαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).
 2 Ao. ἔσβην *went out* (416, 5), Inf. σβῆναι.
 10. σκέλλω (σκελ, σκλε) *to dry trans.* (432, 15).
 2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκληναι.
 11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).
 2 Ao. Imv. σχές (for σχεσι, 401 b).

Stems in ο.

12. ἀλίσκομαι (άλ, ἄλο) *to be taken* (447, 1).
 2 Ao. ἔαλων or ἦλων, ἄλω, ἀλοίην, ἀλώναι, ἀλούς (α only in Indic.).
 13. βιό-ω *to live* (423, 2).
 2 Ao. ἐβίων, βιῶ, βιῶην, βιώναι, βιούς.
 14. γινώσκω (γνο) *to know* (445, 4).
 2 Ao. ἔγνων, γνῶ, γνοίην, γνῶσι, γνῶναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖσι (poet. πῖε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δράς.
 4. Hm. 3 P. ἔκταν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτάμεν; Mid. 3 S. ἔκτατο *was killed*, Inf. κτάσθαι.
 5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears as Dor. ἔκταν.
 6. Hm. 3 P. ἔτλαν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).
 7. Hm. 3 P. φθάν, Sub. 3 S. φθῆν or φθῆσι (once παρ-φθαίησι), 1 P. φθέωμεν, 3 P. φθέωσι.
 12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S. ἐλώην (400 D i), Opt. 3 S. ἐλοίη and ἐλώη, Inf. ἐλώναι and ἐλώμεναι.
 14. Hm. Sub. 3 S. γνῶν and γνῶ, Inf. γνόμεναι and γνῶναι. Pind. Ind. 3 P. ἔγνων, ἔγνον.

16. *δύ-ω* to pass under, take on (423, 3).

2 Aο. *ἔδυν* (304; 416, 4), *δύω*, *δύει*, *δύναι*, *δύς*.

17. *φύ-ω* to produce (423, 4).

2 Aο. *ἔφυν* (was produced, born, 416, 3), *φύω*, *φύναι*, *φύς*.

408 D. The following second aorists of the *μι*-form are peculiar to the Epic dialect:

18. *ἔ-ω* to satiate, Pr. M. 3 S. *ἔαται* (370 D a), Fu. *ἔσω*, 1 Aο. *ἔσα*; 2 Aο. *ἔβηται*, Sub. 1 P. *ἔωμεν* (400 D i, wrongly *ἔωμεν*), Inf. *ἔμεναι*; V. *ἔτος* insatiate (for *ἔατος*).

19. *ἀπαυρά-ω* to take away, 2 Aο. Par. *ἀπείρας* (M. *ἀπυράμενος* Hes.).

20. *βάλλω* (βαλ, βλα) to throw at (432, 4), 2 Aο. 3 D. *ἐμ-βλήτην* encountered, Inf. *ἐμβλήμεναι*; Mid. 3 S. *ἔβλητο* was hit, wounded, Sub. 3 S. *βλήεται* (400 D i), Opt. 2 S. *βλέιο* (for *βλη-ιο*), Inf. *βλήσθαι*, Par. *βλήμενος*.

21. *οὐρά-ω* to wound (423 D, 5), 2 Aο. 3 S. *οὐτά*, Inf. *οὐτάμεναι*, *οὐτάμεν*, Mid. Par. *οὐτάμενος* wounded.

22. *πελά-ω* (πελαδ) to come near (428 D, 21). From cognate stem *πλά* come 2 Aο. M. 3 S. *πλήτο*, *ἔπλητο*, 3 P. *ἔπλητο*, *πλήντο*.

23. *πτήσσω* (πηκ) to crouch (428, 7). From cognate stem *πτα* come 2 Aο. 3 Du. *κατα-πτήτην*, Pf. Par. *πεπηγώς*, *πεπηγώς*.

24. *βιβρώσκω* (βερ, βρο) to eat (445, 3), 2 Aο. *ἔβρων*.

25. *πλώ-ω* Ion. and poet. for *πλέω* (πλυ) to sail (426, 3), 2 Aο. (in comp.) *ἔπλων*, Par. *πλώς*.

26. *κτί-ω* (κτιδ) to found. From cognate stem *κτι* comes 2 Aο. M. Par. *ἐκ-κτίμενος* well-founded.

27. *φθί-νω* to perish (435, 6), 2 Aο. M. *ἔφθίμην*, Sub. 3 S. *φθίεται*, 1 P. *φθίσ-μεσθαι*, Opt. *φθίμην* (for *φθι-μην*, 33), 3 S. *φθίτο*, Inf. *φθίσθαι*, Par. *φθίμενος*.

28. St. *κλυ* (426 D, 8), 2 Aο. *ἔκλυον* heard, Imv. *κλῦθι*, 2 P. *κλῦτε*, also *κέκλυθι*, *κέκλυτε* (384 D).

29. *λύ-ω* to loose (269), 2 Aο. M. *λύμην*, 3 S. *λύτο* and *λύτο*, 3 P. *λύντο*.

30. *πνέω* (πνυ) to breathe (426, 4), 2 Aο. M. 3 S. *ἐμ-πνύτο* recovered breath.

31. *σέω* (συ) to drive (426 D, 9), 2 Aο. M. 3 S. *σύτο*, Par. *σύμενος* (Trag.).

32. *χέω* (χυ) to pour (426, 6), 2 Aο. M. 3 S. *χύτο*, 3 P. *χύντο*, Par. *χύμενος*.

Also the following (all in the middle) from verbs with consonant-stems:

33. *ἄλλομαι* (ἀλ) to leap (432, 3), 2 Aο. 2, 3 S. *ἄλτο*, *ἄλτο* (ἐπ-ἄλτο), Sub.

3 S. *ἄλεται*, *ἄλγεται*, Par. *ἐπ-ἄλμενος* (also *ἐπι-ἄλμενος*).

34. *ἀραρίσκω* (αρ) to join (447 D, 15), 2 Aο. M. Par. *ἄρμενος* fitting.

35. St. *γερ*, only in 2 Aο. 3 S. *γέντο* he grasped.

36. *δέχ-ομαι* to receive, 2 Aο. *ἔδέγμην*, 3 S. *δέκτο*, Imv. *δέξο*, Inf. *δέχθαι*, Par. *δέγμενος*.

37. *λέγ-ω* to speak, 2 Aο. *ἔλέγμην* counted myself, 3 S. *λέκτο* counted (for himself).

38. St. *λεχ* (no Pres.), 2 Aο. 3 S. *ἔλεκτο* laid himself to rest, Imv. *λέξο* (as to *λέξο*, see 349 D), Inf. *κατα-λέχθαι*, Par. *κατα-λέγμενος*. Fu. *λέξομαι*, 1 Aο. *ἐλέξμην*, and Act. *ἔλεξα* laid to rest.

39. *μίγ-νυμι* to mix (442, 7), 2 Aο. 3 S. *ἔμικτο*, *μίκτο*.

40. *ὀρ-νυμι* to rouse (442, 11), 2 Aο. 3 S. *ὀρτο*, Imv. *ὀρσο* (as to *ὀρσο*, see 349 D), Inf. *ὀρθαι*, Par. *ὀρμενος*.

16. Hm. 3 P. *ἔδῖν* and *ἔδῶσαν*, Sub. 3 S. *δύη*, Opt. 3 S. *δύη* (for *δυ-η*, 33), 1 P. *δύμεν* (for *δυ-μεν*), Inf. *δύμεναι* and *δύναι*; Iterative *δύσκειν*.

17. Hm. 3 P. *ἔφῖν*.

41. *πήγνυμι* to fix (442, 12), 2 Ao. 3 S. *κατ-έπηκτο* stuck.
 42. *πάλλω* (παλ) to shake (432 D, 26), 2 Ao. 3 S. *πάλλτο* dashed himself.
 43. *πέρδω* to destroy, 2 Ao. Inf. *πέρδαι* (for *περδ-σθαι*) to be destroyed.
 Here belong also two adjectives, originally participles of the 2 Ao. Mid.:
 44. *ἄσμενος* well-pleased, glad (st. ἄδ, Pr. *ἄνδαν* to please, 437, 1).
 45. *ἱκμενος* favorable (st. ἱκ, Pr. *ἱκάνω* to come, 438 D, 2).

Second Perfects of the μ-form.

409. In the indicative, the μ-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. *ίστημι* (στα) to set, 1 Pf. *ἴστηκα* (for *σε-στήκα*) stand (416, 1), with regular inflection; 2 Pf. Dual *ἴστατος*, etc. *Paradigm*, 305.

2. *βαίνω* (βα) to go (435, 1), 1 Pf. *βέβηκα* have gone, stand fast (416, 2), regular; 2 Pf. 3 P. *βεβᾶσι*, Subj. 3 P. *βεβῶσι*, Inf. *βεβάναι*, Par. *βεβῶς*, *βεβῶσα*, G. *βεβῶτος* (contracted from *βεβαῶς*).

3. *γίγνομαι* (γεν, also γα) to become (449, 1), 2 Pf. *γέγονα* regular; 2 Pf. Par. *γεγῶς*, *γεγῶσα*, G. *γεγῶτος* (contracted from *γεγαῶς*).

4. *ζήσσω* (ζαν, ζα) to die (444, 4), 1 Pf. *τέθνηκα* am dead regular 2 Pf. Pl. *τέθναμεν*, *τέθνασι*, 2 Plup. 3 P. *έτέθνασαν*, Pf. Opt. *τεθναίην*, Imv. *τέθναε*, Inf. *τεθνάναι*, Par. *τεθνεῶς*, *-ῶσα*, *-ός*, G. *-ῶτος* (26).

5. St. δι (δει 30, δοι 25), 1 Pf. *δέδωκα*, 2 Pf. *δέδωκα*, fear; 2 Pf. Pl. *δέδιμεν*, *δέδισι*, 2 Plup. 3 D. *έδεδίτην*, 3 P. *έδεδισαν*, Pf. Subj. *δεδίσω*, Opt. *δεδειήην*, Imv. *δέδιε*, Inf. *δεδιέναι*, Par. *δεδιῶς*. Fu. *δείρομαι* (412 a), Ao. *έδεισα*.

REM. a. Instead of the μ-forms of this verb, forms with a connecting vowel are sometimes found: *δεδίμεν*, *έδεδισαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. *ἔστητε*, Inf. *ἐστέμεναι*, *ἐστέμεν*, Par. *ἐσταῶς*, *ἐσταῶτος*.—Hd. Par. *ἐστεῶς*, *ἐστεῶσα*, etc., Ind. 3 P. *ἐστέασι* (?).

2. Hm. Pf. 3 P. *βεβᾶσι*, Par. *βεβαῶς*, *βεβανία*, G. *βεβᾶτος*.

3. Hm. Pf. 3 P. *γεγᾶσι*, Plup. 3 D. *γεγᾶτην*, Inf. *γεγᾶμεν*, Par. *γεγαῶς*, *γεγανία*, G. *γεγαῶτος*.

4. Hm. Imv. *τέθναε*, *τεθνάτω*, Inf. *τεθνᾶμεναι*, *τεθνᾶμεν*, Par. G. *τεθνηῶτος*, also *τεθνηῶτος* (some write *τεθνεῶτος*, *τεθνεῶτος*), Fem. *τεθνηῆς*; only once *τεθνεῶσι*, as in Att.

5. Hm. has *δει* for the redupl., *δέδωκα*, *δέδωκα* (once *δεδῖασι*), and doubles δ after the augment, *έδδεια*, as well as after a short vowel in comp., *περὶδδελσας* (once *ὑποδδελσας*). Probably the original stem was *δρι*: hence Pf. *δέδωκα*, Ao. *έδδεια*, which, after r was lost, were changed to *δέδωκα*, *έδδεια*, to preserve the long quantity of the first syllable. For *δέδωκα*, Hm. has also *δέδω* with present form, but only in the first person sing. He has also an Impf. *δῖε*, *δῖον*, feared, fled, always with *περὶ*, though separated from it by tmesis (477¹ cf. 404 D b).

6. St. *ιδ* (*ειδ* 30, *οιδ* 25), 2 Ao. *ειδον* saw, 2 Pf. *οίδα* I know. —The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *ειδ*, Lat. *vid-eo*) appears in the Pf. Ind. Du. and Pl., and in the Imv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ε* (331), giving *ειδε*. The 3 P. Pf. Ind. *ισασι* is wholly irregular.

Pf. Ind. *οιδ-α, οϊ-σθα, οιδ-ε, ισ-τον, ισ-τον, ισ-μεν, ισ-τε, ισ-ασι*;
 Plup. *ῆδιν* or *ῆδη, ῆδεισθα* “ *ῆδησθα, ῆδειτον* or *ῆστον, ῆδετε* “ *ῆστε, ῆδει(ν)* “ *ῆδη, ῆδείτην* “ *ῆστην, ῆδσαν* “ *ῆσαν*;
 Pf. Sub. *ειδῶ, ειδῆς, ειδῆ, ειδῆτον, ειδῆτον, ειδῶμεν, ειδῆτε, ειδῶσι*;
 Opt. *ειδείην, ειδείης, ειδείη, etc.*;
 Imv. *ισ-θι, ισ-τω, ισ-τον, ισ-των, ισ-τε, ισ-τωσαν*;
 Inf. *ειδέ-ναι*; Par. *ειδώς, ειδνία, ειδός, G. ειδότος*.
 Fu. *είσομαι* (412 a) *shall know, V. ιστέον*.

REM. a. The forms *ῆδεις* and *ῆδης* are also used for *ῆδειςθα* and *ῆδηςθα*: *οιδας* for *οισθα* is rare; still rarer, *οίδαμεν, οίδατε, οίδασι*, for *ισμεν, etc.*; rare and poetic, *ῆδεμεν, ῆδετε*, for *ῆδειμεν, ῆδειτε*.

7. St. *ικ* (*εικ, οικ*), only in 2 Pf. *τοικα* *am like, appear*, 2 Plup. *εῖκαεν*; 2 Pf. 1 P. *εῖκαμεν*, poetic *τοιγμεν*, 3 P. *εῖκασι*, irreg. *εἰῶσι* (cf. *ισασι*), Inf. *εῖκέναι* and *εἰκέναι*, Par. *εῖκώς* and *εἰκώς, νία, ός*. Fu. *εἰζω* rare.

8. *κράζω* (*κραγ*) *to cry* (428, 13), 2 Pf. *κέκραγα* as present; 2 Pf. Imv. *κέκραχθι*.

409 D. Add further for Homer,

9. *μαίομαι* (*μα, μεν*, cf. *γα, γεν* in 3 above) *to reach after, seek for*, 2 Pf. *to press on, desire eagerly*; 2 Pf. S. *μέμονα*, as, ε, D. *μέματον*, P. *μέμαμεν, μέματε, μεμάσιν*, Plup. 3 P. *μεμάσαν*, Pf. Imv. 3 S. *μεμάτω*, Par. *μεμαώς, νία, G. μεμῶτος* or *μεμῶτος*.

10. Pf. *τέτληκα* (*τλα*) *am patient* (408, 6); 2 Pf. 1 P. *τέτλαμεν*, Opt. *τετλάην*, Imv. *τέτλαθι*, Inf. *τετλάμεν(αι)*, Par. *τετληώς, νία, G. ότος*.

11. 2 Pf. *ἄνωγα*, as, ε (*ανωγ*) *command*, 1 P. *ἄνωγμεν*, Imv. *ἄνωχθι*, 3 S. *ἄνώχω* (with middle ending; so) 2 P. *ἄνωχθε*: Sub. *ἄνώγω*, Opt. *ἄνώγοιμι*, rare Imv. *ἄνωγε*, Inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 S. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. Plup. *ἠνωγον* (or *ἄνωγον*), 3 S. *ἠνωγε*, 3 P. *ἠνώγειν*, see 351 D. For Pf. 3 S. *ἄνωγε* *he commands, ἄνώγει* is sometimes used: 2 D. *ἄνώγετον* for *ἄνωγατον*. Fu. *ἄνώξω*, Ao. *ἠνώξα*.

12. *ἐγείρω* (*εγερ*) *to wake* (432, 5), 2 Pf. *ἐγρήγορα* *am awake*, 3 P. *ἐγρηγόρῃσιν* wholly irreg., Imv. 2 P. *ἐγρήγορθε* (middle ending), Inf. *ἐγρήγορσαι* (middle ending, but accent irreg.). Hence Pr. Par. *ἐγρηγορών*.

6. Hm. has Pf. 1 P. *ἴδμεν* (46 D), Plup. 2, 3 S. *ῆδησθα, ῆδη* or *ῆδε*, also very irreg. *ῆειδης, ῆειδη* (perhaps for *εφειδης, εφειδη*); Plup. 3 P. *ἴσαν* (for *ιδ-σαν*); Pf. Sub. *ειδῶ* (*ιδέω* ?), P. *ειδομεν, ειδετε, ειδῶσι*; Inf. *ἴδμεναι, ἴδμεν*, Par. Fem. *ειδνία* and *ιδνία* (cf. 338 D); Fu. *είσομαι* and *ειδήσω*.

Hd. has Pf. 1 P. *ἴδμεν*, Plup. 1, 3 S. *ῆδεα, ῆδεε*, 2 P. *ῆδέατε*; Fu. *ειδήσω*.

The Dor., with *οίδα*, has a peculiar Pres. *ισᾶμι, ἴσθης, ἴσᾶτι*, P. *ἴσαμεν, ἴσαντι*.

7. Hm. Impf. 3 S. *εἰκε*, 2 Pf. 3 D. *εἰκτον*, 2 Plup. 3 D. *εἰκτην*, 3 P. *εἰκοεσαν*, Plup. Mid. 3 S. *ῆκτο* or *εἰκτο*.—Hd. has Pf. *οἶκα*, Par. *οἰκώς*.

13. ἔρχομαι to come (450, 2), 2 Pf. ἐλήλυθα, etc.; also ἐλήλουθα, 1 P. ἐλήλουθμεν (25 D).

14. πάσχω (παθ, πειθ) to suffer (447, 18), 2 Pf. πέπονθα, 2 P. πέποσθε (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθυῖα.

15. πείθω (πιθ) to persuade (295), 2 Pf. πέποιθα trust, 2 Plup. 1 P. ἐπέτιον uen (Imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρω) to eat (445, 3), Pf. βέβρωκα (Par. N. P. βεβρώτες Soph.).

17. πίπτω (πετ, πτε, πτο) to fall (449, 4), Pf. πέπτωκα, Par. A. P. πεπτόωτας (πεπτός, πεπτώτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. 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 Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ον, -σκ-ες, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω to remain), φύγ-ε-σκε (φύγω to flee), ἐρητύ-α-σκε (ἐρητύω to restrain).—A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω to hide), ῥίπτ-α-σκον (ῥίπτω to throw).—In contract verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω to call); or is dropped: ὤθε-σκον (ὠθέω to push). Verbs in αω sometimes change αε to αα: ναυεράσκον (ναυεράω to inhabit), cf. ναυεράα.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μ*-form; ἔφα-σκον (ἔφην said), στή-σκον (ἔστην stood), ἔ-σκον (ἦν was), κέ-σκετο (for κει-σκετο, ἐκελμην lay), ῥήγνυ-σκον (ῥήγγυνυ was breaking).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Σ.

Several verbs annex Σ to the tense-stem of the Impf. or 2 Aor.: Σ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω to pursue	διωκάδω
εἰκω to yield	εἰκάδω
ἀμύνω to ward off	ἀμυνάδω
ἐργαίω to shut out	ἐργαδον or ἐέργαδον
ἡλπύω to lift up	ἡερέδονται, οντο, float(ed) in air
ἀγείρω to assemble	ἡγερέδονται, οντο
φλέγω to burn	φλεγέδω
φθίνω to perish	φθινύδω
ἔχω to hold	ἔσχεδον, Inf. σχεδέειν
ἔκινω went, Aor.	ἐκιάδον

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IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. Forms of one voice in the sense of another.

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μανθάνω to learn, μαθήσομαι (not μαθήσω) shall learn*. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω to leave, λείψομαι (= λειψήσομαι) shall be left*.

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *aorist*, not a few take the *passive* form instead of the middle: *βούλομαι to wish, Fu. βουλήσομαι, but Ao. ἐβουλήσην (not ἐβουλήσαμην) wished*. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

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 an *: thus **διαλέγομαι to converse, Ao. διελέχσην conversed, Fu. διαλέξομαι and διαλεχθήσομαι shall converse*.

ἀγαμαι to admire (419, 1)

**αἰδέομαι to feel shame (443, 1)*

αἰάομαι to wander

ἀμιλλάομαι to contend

ἀρνέομαι to deny

**ἄχζομαι to be grieved (422, 1)*

βούλομαι to wish (422, 3)

δέομαι to want (422, 4)

δέρκομαι to see (424 D, 31)

δύναμαι to be able (404, 5)

ἐναντιόομαι to oppose

ἐπίσταμαι to understand (404, 6)

εὐλαβέομαι to be cautious

**ἡδομαι to be pleased*

**ἐνθυμέομαι to consider*

προθυμέομαι to be forward

**διαλέγομαι to converse (424, 15)*

ἐπιμέλομαι to care for (422, 11)

μεταμέλομαι to regret

ἄπονοόομαι to despair

**διανοόομαι to meditate*

ἐννοόομαι to think on

προνοόομαι to foresee, provide

**όόομαι to think (422, 15)*

σέβομαι to revere

φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἀγαμαι, Ao. usually ἡγάσθην, but also ἡγάσάμην*.

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω to make glad, εὐφράνσθην made myself glad, rejoiced; στρέφω to turn, ἐστρίφθην turned (myself); φαίνω to show, ἐφάνην showed myself, appeared, but ἐφάνσθην was shown*.

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ιάομαι to heal, ἰασάμην healed, ἰάσθην was healed; δέχομαι to receive, ἐδέξάμην received, ἐδέχσθην was received*.—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: *μιμέομαι* to imitate, *μεμίμημαι* have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

416. 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. *ίστημι* (στα) to set, place, M. *ίσταμαι* to set one's self;

Trans., Fu. *στήσω* shall set, 1 Aor. *στήσα* set;

Intrans., 2 Aor. *ἴστην* (set myself) stood, Pf. *ἴστηκα* (have set myself) am standing, *ἴσθηκειν* was standing, Fu. Pf. *ἴστηξω* shall stand.

a. The same important distinction prevails in the numerous compounds of this verb:—*ἀφίστημι* to set off, cause to revolt, *ἀπίστην* stood off, revolted, *ἀπέστηκα* am distant, am in revolt, —*ἐφίστημι* to set over, *ἐπίστην* set myself over, *ἐφέστηκα* am set over, —*καθίστημι* to set down, establish, *κατέστην* established myself, became established, *κατέστηκα* am established. The Aor. Mid. has a different meaning: *κατεστήσατο* established for himself.

2. *βαίω* (βα) to go (in poetry also cause to go);
(Trans., Fu. *βήσω* shall cause to go, 1 Aor. *ἔβησα*; Ion. and poet.)

Intrans., 2 Aor. *ἔβην* went, Pf. *βέβηκα* have gone, stand fast.

3. *φύω* to bring forth, produce; so *φύσω*, *ἐφύσα*; intrans., *ἐφύν* was produced, came into being, *πέφυκα* am by nature.

4. *δύω* to pass under, take on; *καταδύω* to submerge trans.; so *δύσω*, *ἔδωσα*, but *ἔδυν* dived, set, *ἐνέδυν* put on, *ἐξέδυν* put off.

5. *σβέννυμι* to put out, extinguish; 2 Aor. *ἔσβην* went out, Pf. *ἔσβηκα* am extinguished.

6. *σκέλλω* (σκελ) to dry trans.; intrans., 2 Aor. *ἔσκλην* became dry, Fu. *σκλησομαι*, Pf. *ἔσκληκα*.

7. *πίνω* (πι) to drink, 2 Aor. *ἔπιον* drank; 1 Aor. *ἔπισα* (Pr. *πιπίσκω*) caused to drink.

8. *γείνομαι* (γεν, cf. 449, 1) to be born, poetic; 1 Aor. *ἐγενάμην* begot, brought forth.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

ἀγνυμι to break

2 Pf. *ἔαγα* am broken

ἐγείρω to wake trans.

ἐγρίγορα am awake

δύλωμι to destroy

δύλωκα am ruined (*δολώλεκα* have ruined)

πείθω to persuade

πέποιθα trust (*πειθόμεαι* comply)

πῆγνυμι to fix

πέπηγα am fixed

ρῆγνυμι to break

ἔρρωγα am broken

σῆπω to rot trans.

σίσπηα am rotten

τήκω to melt trans.

τέτηκα am melted

φαίνω to show

πέφηνα have shown myself, appeared

(*φαίνομαι* to appear)

For the difference between

ἀνέψα and *ἀνέψαχα*, *πέπρωγα* and *πέπρωχα*, see 387 b.

SPECIAL FORMATION.

418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in *τός, τέος*. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change 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. *Verbs in μι of the first class*, see 404–6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. *ἀγαμαι* (404, 4) *to admire*,—Ao. P. ἡγάσθη (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγάζομαι.
2. *γελᾶω to laugh*,—Fu. γελάσσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσθη. (Hm. also γελοῖάω.)
3. *ἐράω to love*,—Ao. P. ἡράσθη as act. (Ao. M. ἡρασάμην Hm.): also Pr. ἔραμαι (404, 7) poetic.
4. *ἐλάω to crush*,—Fu. ἐλάσω, Ao. ἔβλασα (Pf. M. τέβλασμαι, Ao. P. ἐβλάσθη, *n. A.*): also φλάω with same meaning and inflection.
5. *κλάω to break*,—Fu. κλάσω, Ao. ἔκλασα, Pf. M. κέκλασμαι, Ao. P. ἐκλάσθη.
6. *σπάω to draw*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσθη.
7. *χαλάω to loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. κεχάλακα, Pf. M. κεχάλασμαι, *n. A.*), Ao. P. ἐχαλάσθη.
8. *ἄέσομαι to heal*,—Fu. ἀκέσομαι, Ao. ἡκεσάμην [Ao. P. ἡκέσθη].
9. *ἄλέω to grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀλήλεκα, Pf. M. ἀλήλεσμαι.

419 D. a. For tense-sign σ doubled in Hm. after the short vowel (ἐγέλασα, ἀνύσσω), see 344 D.

1. Beside ἡγᾶμαι *to admire*, Hm. has ἀγδομαι and ἀγαλομαι *to envy*, Fu. ἡγδόσμαι, Ao. ἡγασάμην, V. ἀγητός.

10. *ἀρκέω to suffice*,—Fu. ἀρκέσω, Ao. ἤρκεσα [Ao. P. ἠρκέσῃην].
 11. *ἐμέω to vomit*,—Fu. ἐμέσω (ἐμῶ, ἐμούμαι, 374), Ao. ἤμεσα.
 12. *ζέω to boil*,—Fu. ζέσω, Ao. ἔξεσα, V. ξεστός.
 13. *ξέω to scrape*,—Fu. ξέσω, Ao. ἔξεσα, V. ξεστός.
 14. *τελέω to complete*,—see Paradigm 288.
 15. *τρέω to tremble*,—Fu. τρέσω, Ao. ἔτρεσα, V. ἄ-τρεστος; r. A. ῥρ.
 16. *ἀρόω to plough*,—Fu. ἀρόσω, Ao. ἤροσα, (Perf. M. ἀρήρομαι Hm.), Ao. P. ἠρόσῃην.
 17. *ἀνύω to achieve*,—Fu. ἀνύσω, Ao. ἤνυσσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἤνυσῃην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνύτω or ἀνύτω (327).
 18. *ἀρύω to draw water*,—Fu. ἀρύσω, Ao. ἤρυσσα, V. ἀρυστός. Att. Pres. ἀρύτω (327).
 19. *ἔλκω to draw*, Fu. ἔλξω. Other tenses from st. ἔλκυ, Ao. εἰλκυσα, Pf. εἰλκυκα, Pf. M. εἰλκυσμαι, Ao. P. εἰλκύσῃην, V. ἐλκτίος and ἐλκυστίος. The forms ἐλκύω, ἐλκύσω, εἰλξα, εἰλχῃην are late.
 20. *πτύω to spit*,—Fu. πτύσω, Ao. ἔπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before σ.

1. *δέω to bind*,—Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἔδέσῃην, Fu. Pf. δεδήσομαι.
 2. *ζύω to offer*,—Fu. ζύσω, Ao. ἔζυσα, Pf. τέζυκα, Pf. M. τέζυμαι, Ao. P. ἐτέζῃην (65 c), V. ζυτός.
 3. *λύω to loose*,—see Paradigm 270-5, and compare 268 b.
 4. *αἰνέω to praise*,—Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἤνέσῃην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
 5. *καλέω to call*,—Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσῃην, all from syncopated stem κλε.
 6. *μύω to shut the mouth or eyes*,—Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα att. shut.

17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄνυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλέω (331), Fu. ἐλέσω, Ao. ἤλεκα, Ao. P. ἤλεχῃην.

21. Ion. and poet. νεκέω to quarrel, νεκταῖδ, Fu. νεκέσω, Ao. ἐνεκέσα.

420 D. 3. Hm. 2 Ao. M. λίμην, etc. (408 D, 29).

4. Hm. Fu. αἰρήσω, Ao. ἤρῃσα; Pr. also αἰνί(σ)μαι (in Hes. αἰνημι).

5. Hm. also προ-καλίζομαι, poet. πκλήσκω cl. 6.

10. Hm. ἄνω (ἄν) to harm, mislead, Pr. M. 3 S. ἄνται, Ao. ἄλσα, ἄλσῃην, contracted ἄσα, ἄσῃην, Ao. P. ἄσῃην. The first ἄ may become ᾱ by augment. V. ἄ-ἄλτος.

11. Hm. κοτέω (also κοτέσμαι) to be angry, Ao. ἐκότεσα, Pf. Par. κεκοτηῖος (386 D) angry.

12. Ion. and poet. ἐρύω (ῥ) to draw, Fu. ἐρῶσω (Hm. also ἐρύω, 378 D), Ao. ἐρύσα, Pf. ἐρύμαι (κατερύσμαι). Hes. Pr. Inf. (μι-form) εἰρύμεναι (28 D). Hm. has εἰρ only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύομαι, to preserve (405 D b).

7. *δύω to pass under, put on*,—Ao. P. ἐδύσθην, V. δυτός, τίος; elsewhere *υ*, see 423, 3.
 8, 9. *ποδέω to miss*, and *πονέω to toil, suffer*, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only ἀρώ *to plough* has Ao. P. ἠρόσθην). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335:

1. *δράω to do*,—Fu. δράσω, Ao. ἔδρασα, Pf. M. δέδρακα, Pf. M. δέδραμαι (r. δέδρασμαι), Ao. P. ἐδράσθην.
2. *κνάω to scratch* (371 c),—Fu. κνήσω, Ao. ἔκνησα, Pf. M. κέκνησμαι, Ao. P. ἐκνήσθην.
3. *χράω to give oracle*,—Fu. χρήσω, Ao. ἔχρησα, Pf. M. κέχρηκα, Pf. M. κέχρησμαι, Ao. P. ἐχρήσθην.
4. *ψάω to rub* (371 c),—Fu. ψήσω, Ao. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαι from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. *νέω to heap up*,—Fu. νήσω, Ao. ἔνησα, Pf. M. νένησμαι and νένημαι [Ao. P. ἐνήσθην and ἐνήσθην], V. νητός.
6. *κυλίω to roll*,—Fu. κυλίσω, Ao. ἐκύλισα, Pf. M. κεκύλισμαι, Ao. P. ἐκυλίσθην. Pr. also κυλίνδω and κυλινδέω.
7. *πρίω to saw*,—F. πρίσω, A. ἔπρισα, Pf. M. πέπρισμαι, A. P. ἐπρίσθην.
8. *χρίω to anoint*,—Fu. χρίσω, Ao. ἔχρισα, Pf. M. κέχρισμαι (and κεχρίμαι), Ao. P. ἐχρίσθην.
9. *χώω to heap up*,—Fu. χώσω, Ao. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Ao. P. ἐχώσθην. Late Pr. χώννυμι or χωννύω cl. 5.
10. *ξύω to polish*,—F. ξύσω, A. ἔξύσα, Pf. M. ἔξυσμαι, A. P. ἐξύσθην.
11. *ύω (υ) to rain*,—Fu. ύσω, Ao. ύσα, Pf. M. ύσμαι, Ao. P. ύσθην.
12. *κναίω to scratch*,—Fu. κναίσω, Ao. ἔκναισα, Pf. M. κέκναισμαι, Ao. P. ἐκναίσθην.
13. *παίω to strike*,—Fu. παίσω (and παήσω, 331), Ao. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Ao. P. ἐπαίσθην poet.—usu. πέπληγμαι, ἐπλήγην, from πλήσσω 428, 5).
14. *παλαίω to wrestle*,—Fu. παλαίσω, Ao. ἐπάλαισα, Ao. P. ἐπαλαίσθην poetic.
15. *κλείω to shut*,—Fu. κλείσω, Ao. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμαι and κέκλειμαι, Ao. P. ἐκλείσθην.
16. *κλήω Att. for κλείω*, inflected in the same way, but in Perf. Mid only κέκλημαι.

421 D. 15. Ion. κλήω, Ao. ἐκλήισα, Pf. M. κεκλήι(σ)μαι, Ao. P. ἐκλήι(σ)σθην, V. κληιστός. Dor. also Fu. κλαξῶ, Ao. ἐκλαξα.

24. Poet. βάω *to shatter*, Fu. βάισω, Ao. P. ἐρβάισθην.

17. *σείω to shake*,—Fu. σείσω, Ao. ἔσεισα, Pf. σείσεικα, Pf. M. σείσεισμαι, Ao. P. ἐσεισῃν.
 18. *σραύω to break*,—Fu. σραύσω, Ao. ἔσραυσα, Pf. M. τέσραυμαι and τέσραυσμαι, Ao. P. ἐσραύσῃν.
 19. *παύω to make cease*, Mid. *to cease*,—Fu. παύσω, Ao. ἔπαυσα, Pf. πέπαυκα, Pf. M. πέπαυμαι, Ao. P. ἐπαύσῃν (Ion. and old Att. ἐπαύσῃν) V. πανστέος.
 20. *κελεύω to order*,—Fu. κεύσω, Ao. ἐκέλευσα, Pf. κέκελευκα, Pf. M. κέκελευσμαι, Ao. P. ἐκελεύσῃν.
 21. *λεύω to stone*,—Fu. λεύσω, Ao. ἔλευσα, Ao. P. ἐλεύσῃν.
 22. *ἀκούω to hear*, see 423, 1, —[Pf. M. ἤκουσμαι], Ao. P. ἠκούσῃν.
 23. *κρούω to beat*,—Fu. κρούσω, Ao. ἔκρουσα, Pf. κέκρουκα, Pf. M. κέκρουμαι (but κέκρουσται), Ao. P. ἐκρούσῃν.

IV. Stems which assume ε in some of the forms (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. <i>ἄχθομαι to be displeased</i> .			
ἀχθεσσομαι (413)			ἤχθέσῃν (414)
2. <i>βόσκω to feed</i> trans., Mid. intrans.			
βοσκήσω	[ἐβόσκησα]		[ἐβοσκήσῃν]
a. The primitive stem βο appears in V. βοτός (also βοσκηγέος).			
3. <i>βούλομαι to wish</i> . Augment, see 308 a.			
βουλήσομαι	βεβούλημαι		ἐβουλήσῃν (413)
4. <i>δέω to need</i> , Mid. <i>to want, entreat</i> .			
δεήσω	ἐδέησα	δεδέηκα, δεδέημαι	ἐδεήσῃν (413)
a. Impersonal δεῖ it is necessary (only once in Hm.), Impf. ἔδει, Fu. δεήσει, Ao. ἐδέησε.			
5. <i>ἔρομαι to ask</i> , see 424, 9; Fu. ἐρήσομαι.			
6. <i>ἐρῶω to go (to harm)</i> .			
ἐρρήσω	ἤρρησα	ἤρρηκα	
7. <i>εὕδω to sleep</i> , usually in comp. καθεύδω. Augment, 314.			
καθευδήσω			v. καθευδηγέον
8. <i>ἔψω to boil</i> : also ἐψέω cl. 7, rare.			
ἐψήσω	ἤψησα	ἤψημαι	ἤψησῃν
v. ἐψός (for ἐψ-τος) and ἐψηγέος.			
9. <i>ἐΞέλω and Ξέλω to wish</i> : Impf. ἤΞελον (never ἐΞελον).			
(ἐ)Ξελήσω	ἤΞελησα	ἤΞεληκα [τεΞεληκα]	
a. The Attic poets in the iambic trimeter have Ξέλω (not ἐΞέλω); but ἐΞέλω is the usual form in Attic prose, and the only one in Hm. and			

422 D. 3. Hm. Pr. Inf. βόλεσθαι, 2 Pf. προ-βέβουλα.

4. Hm. has in Aot. δῆσε and ἐδέησε, each once; in Mid. always δέομαι Cf. 39.

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Pind. The augmented forms in Att. always have η: thus Aο. ἡδελησα, but Sub. ἐδελῆσω or δελῆσω, etc.

10. μάχομαι to fight.

μαχοῦμαι (374) ἐμαχεσάμην μεμάχημαι V. μαχετέος, ητέος

11. μέλω to care for.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήσῃην

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. ἐπιμέλωμα (also ἐπιμελόμαι cl. 7) passive deponent (413).

12. μέλλω to be about. Augment 808 a.

μελλήσω ἐμέλλησα V. μελλητέος

13. μένω to remain: also μίμνω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετός, τέος

14. νέμω to distribute.

νεμῶ ἐνεμα νέμηκα, ημαι ἐνεμήσῃην

a. νεμήσω late; ἐνεμέδῃην rare and doubtful.

15. οἶμαι (οἶμαι) to think; Impf. ᾔομην (ᾔμην).

οἴσομαι [ᾔησάμην] ᾔήσῃην (413)

16. οἶχομαι to be gone; Impf. ᾔχόμην was gone or went.

οἴχσομαι (ᾔχημαι n. A., used only in comp.)

17. πέρδω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι to fly, see 424, 19; Fu. π(ε)τήσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω to hear. (Hm. also ἀκούζομαι.)

ἀκούσομαι ἤκουσα ἀκήκοα (39, 321) ἠκούσῃην (342)

a. 2 Plup. ἠκηκείην, less freq. ἀκηκείην. Pf. M. ἤκουσαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχειόμενος or μαχεσόμενος (28 D), Fu. μαχέομαι usu. μαχίσσομαι, Aο. ἐμαχεσάμην or ἐμαχησάμην, V. μαχητός. Hd. Pr. Par. μαχεόμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηκα, Pf. M. 3 S. μέμβλεται (for με-με-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. ὄω or ὀω, Mid. almost always with diaeresis ὀτομαι, Aο. ὀτίσαμην, Aο. P. ὀτίσῃην. The ι with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-ᾔχηκα. Hd. οἰχῶκα (for οἰχ-ᾔχ-α, 65).

19. Hm. ἔλδομαι to be healed, Fu. ἄλδησομαι.

20. Hm. κήδω to trouble, Fu. κηδήσω, Aο. ἐκήδησα, (2 Pf. κέκτηδα, not in Hm., intrans. =) Mid. κηδομαι am troubled, irreg. Fu. Pf. κεκαδήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι to attend to, Fu. μεδήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) guardian. Cf. also μήδομαι to intend, contrive, Fu. μήσομαι, Aο. ἐμησάμην.

2. βίωω *to live*. Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσσομαι ἑβίων (408, 13) βεβίωκα
βιώσω 1. ἑβίωσα rarer βεβίωμαι v. βιωτός, τέος

3. δύω *to pass under, take on* (416, 4): also δύνω cl. 5.

δύσω ἔδυσα δέδυκα ἔδυον (420, 7)
ἔδυν (408, 16) δέδυμαι v. δυτός, τέος

4. φύω *to produce* (416, 3).

φύσω ἔφυσα πέφυκα ἐφύην
ἔφυν (408, 17) v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω *to lead*.

ἄξω ἡγαγον (384) ἦχα (later ἡχῶ, ἡγμαι ἡχῶν
ἄξομαι as pass. ἦξα rare ἀχθήσομαι

2. ἀρχω *to rule, begin*, Mid. *to begin*.

ἄρξω ἤρξα ἤρχα γ., ἤργμαι ἤρχῶν

3. βλέπω *to look, see*.

βλέψω ἑβλεψα βέβλεφα ἐβλέφῶν

4. βρέχω *to wet*.

βρέξω ἑβρεξα βέβρεγμαι ἐβρέχῶν, ἐβράχην 1.

5. βρίσκω *to be heavy*, rare in prose.

βρίσσω ἑβρισα βέβρισα

6. γράφω *to write*.

γράφω ἔγραψα γέγραφα, γέγραμμαι ἐγράφη

a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράφην are late.

7. δέρω *to flay*: Attic also δαίρω cl. 4 (Hd. δείρω).

δερῶ ἔδειρα δέδαρμαι (334 a) ἐδάρην, v. δαρτός

8. ἔπομαι *to follow*; Impf. εἰπόμεν (312).

ἐψόμεαι ἐσπόμεν (σπῶμαι, σποίμεν, σπού, σπέσσαι, σπόμενος)

423 D. 2. Hm. Fu. βέλομαι or βέομαι (378 D).

3. Hm. has Fr. Impf. Act. only δύνω (yet ὀψὲ δύνων late setting), Mid. only δύομαι, both with same meaning. For ἔδυστο, δύσεο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύασι, Par. πεφυός, -ῶτος (386 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω *to wound*, Ao. 3 S. οὐτησε, comm. 2 Ao. οὐτᾶ (408 D, 21), 2 Ao. M. Par. οὐτάμενος wounded, Ao. P. Par. οὐτηθεῖς. Also Fr. οὐτάζω, Ao. οὐτάσα freq., Pf. M. 3 S. οὐτασται, Par. οὐτασμένους.

424 D. 1. Hm. also ἀγίνεω or ἀγίλω (329); Ao. Inv. ἔξετε (349 D).

4. Hm. has also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἐβράχε:—also st βροχ *to wallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξει and 2 Ao. P. Par. ἀναβροχέις.

8. Ion. and poet. Act. (only once as simple) ἔπω *to be busy*, Fu. ἔψω, 2 Ao. ἔσπων (ἐπ-έσπον), Par. σπῶν, 2 Ao. M. as in Att. The forms ἔσπωμαι, ἐσποίμεν,

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- a. The orig. stem was *σεκ*. 2 Aο. *ἐσπόμην* is for *ε-σ(ε)π-ομην* (339) with irreg. breathing brought in from the Pr. *ἐπομαι* (63).

9. *ἐρομαι* to ask. Pr. Impf. not used in Att., supplied from *ἐρωτάω*.

ἐρήσομαι (422, 5) *ἡρόμην*

10. *ἐρύκω* to hold back; chiefly poetic.

ἐρύξω *ἥρυξα* (Hm. also *ἥρύκακον*, 384 D)

11. *ἔχω* to have, hold; Impf. *εἶχον* (312): also *ἴσχω* cl. 8.

ἔξω, *σχίσω* *ἔσχον* *ἔσχηκα*, *ἔσχημαι* *ἐσχέδην* n. A.

- a. V. *ἐκτός*, *τέος*, and *σχετός*, *τέος*. The modes of the 2 Aο. are *ἔσχον*, *σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμι*, etc.), *σχέε* (408, 11), *σχεῖν*, *σχών*. In the Pr., *ἔχω* is for *ἐχω* (65 c), and that for *σεχ-ω* (63). The stem *σεχ* is syncopated in *ἔσχον* (339), beside which it assumes *ε* in *σχίσω*, etc. (331).

12. *ζέρομαι* to become warm; in prose only Pr. Impf.

13. *ἑλίσσω* to press.

ἑλίσσω *ἑῤῥιψα* [*τέῤῥιφα*, -μμαι] *ἑῤῥίφην* [*ἑῤῥιβην*]

14. *λάμπω* to shine, Mid. *λάμπομαι* id.

λάμψω *ἐλαμψα* *λέλαμπα*

15. *λέγω* to gather.

λέξω *ἐλεξα* *εἴλοχα* (319 c, 334 a) *ἐλέγγν*
εἴλεγμαι *ἐλέχθην* r. A.

- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω* to speak has no Pf. Act. (for the late *λέλεχα*, earlier writers use *εἴρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Aο. P. *ἐλέχθην*; yet *δια-λέγομαι* (413) makes *δι-είλεγμαι* (319 c).

16. *ἀνοίγω* to open; Impf. *ἀνέφρον* (312): also *ἀν-οίγνυμι* cl. 5.

ανίξω *ἀνέφξα* *ἀνέφχα*, *ἀνέφγα* *ἀνέφχην*
ἀνέφγμαι v. *ανοικτέος*

- a. For *ἀνέφχα* and *ἀνέφγα*, see 387 b. The latter was avoided by Attic writers, and *ἀνέφγμαι* used instead. Rare forms are *ἥνοιγον*, *ἥνοιφα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι*, *σποίμην*, etc., the preceding word being read without elision: *ἔμα σπέσδω*, not *ἔμ' ἐσπέσδω*. Hm. Impv. *σπείω* for *σπέο*. Hd. Aο. P. *περι-έφθην*.

9. Ion. Pr. *ἐίρομαι* (24 D c), Fu. *εἰρήσομαι*. Hm. also Pr. *ἐέρομαι* cl. 7 (less freq. Act. *ἐρίω*) and *ἐρεῖνω*. He has irreg. accent in Pr. Impv. *ἔρειω* (for *ἐρείω*, from *ερεω*, 370 D b) and 2 Aο. Inf. *ἔρεσθαι* (367 D a).

10. Hm. has also *ἐρυκάνω* (329 b), *ἐρυκανάω* (331).

11. Hm. 2 Pf. *δχσκα* (for *οκσχα*), Plup. M. 3 P. *ἐπ-όχαστο* irreg. Hd. 2 Aο. M. 3 S. *ἠνέσχετο* (314) for *ἀνέσχετο*. For poet. *ἔσχεδον*, see 411.

12. Hm. Fu. *δέρομαι* (345 D), 2 Aο. P. Sub. *δερεῖω* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Aο. P. *ἐλέχθην* (Hd. also *ἐλέγγν*). For Aο. M. *ἐλέγμην*, *ἐλεκτο*, see 408 D, 37.

16. Hd. 1 Aο. *ῶιφα*. Hm. Impf. M. 3 P. *ῶίγνυτο*.

30. Poet. st. γων. Hm. has 2 Pf. γέγωνα shout, Plup. 3 S. ἐγγέγωνει (and ἐγγέγωνε, also 1 S. ἐγγέγωνεν, 351 D), Inf. γεγωνέναι, irreg. γεγωνεῖν, Par. γεγωνός (not in Hm. are Sub. γεγωνός, Impv. γέγωνε; Fu. γεγωνήσω, Aor. ἐγγέγωνησα; also Pr. γεγωνίσκω or γεγωνέω, found even in Att. prose).

28. τύψω *to raise smoke* (66 c).

τέψυμαι

ἐτόψην

29. ψύχω *to cool*.

ψύξω

ἔψυξα

ἔψυγμαι

ἐψύχσην, also
ἐψύχην, ἐψύγην

SECOND CLASS (*Protracted Class*, 326).

425. A short α, ι, υ of the stem is lengthened in the present to η, ει, ευ respectively. The following verbs belong to this class

a. Mute Stems.

1. λήθω (λαῖ) rare in prose, = λανθάνω cl. 5, *to lie hid*.

2. σήπω (σάπ) *to rot*, trans.

σήψω

ἔσηψα

σέσηπα (417)

ἐσάπην

3. τήκω (τάκ) *to melt*, trans.

τήξω

ἔτηξα

τέτηκα (417)
[τέτηκται]

ἐτάκην

ἐτήχσην rare

4. τρώγω (for τρηγώ, st. τραγ) *to gnaw*.

τρώξομαι

ἔτρωγον

τέτρωγμαι

v. τρωκτός

a. The 1 Aο. ἔτρωξα is also found in comp. : κατέτρωξα.

5. αλείφω (αλιφ) *to anoint*.

αλείψω

ἤλειψα

ἄληλιφα (321)

ἤλειψην

ἀλήλιμμαι [ἤλειμμαι]

ἤλειψην rare

6. ἐρείπω (ερίπ) *to overthrow*; chiefly Ion. and poet.

ἐρείψω

ἤρειψα

ἐρήριπα *am fallen*

ἤρειψην

ἤριπον *fell*

ἐρήριμμαι

ἤριπην

7. λείπω (λιπ) *to leave*, see Paradigm 292: also λιμπάνω cl. 5, rare.

31. Poet. δέркоμαι *to see*, 2 Aο. ἔδρακον (383 D), 2 Pf. δέδορκα *see*, Aο. P ἐδέρχσθην *saw* (2 Aο. ἔδρακην Pind.).

32. Hm. ἔλπω *to cause to hope*, ἔλπομαι or ἐέλπομαι (28 D a) *to hope* (= Att. ἐλπίζω cl. 4), 2 Pf. ἔολπα *hope*, Plup. ἐώλπειν (322 D), V. ἔ-ελπτος.

33. Poet. ἰάχω and ἰαχέω cl. 7, *to sound*; Hm. 2 Pf. Par. Fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *to command*, Fu. κελήσομαι (381), Aο. ἐκελησάμην rare, usu. 2 Aο. ἐκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Aο. ἐπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Aο. 3 S. ἔπλε.

36. Poet. πέρδω *to destroy* (in prose πορδέω), Fu. πέρσω, Aο. ἔπερσα. Hm. 2 Aο. ἔπρᾶσον (383 D), 2 Aο. M. Inf. πέρδει (408 D, 43).

37. Poet. st. πορ, 2 Aο. ἔπορον *imparted*, Pf. M. 3 S. πέπρωται (340) *it is allotted, destined*, Par. πεπωμένος.

38. Ion. and poet. τέρσομαι *to become dry*, 2 Aο. P. ἐτέρσην. Hence Act. τεροσάινω, Aο. ἐτέρσθηνα (late ἔτερσα) *made dry*.

425 D. 6. Hm. Plup. M. 3 S. ἐρείπιτο for ἐρήριπτο.

8. πείθω (πίθ) *to persuade*, see Paradigm 295.
 9. στείβω (στιβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.
 στείψω ἔστειψα ἐστίβημαι (381) v. στειπτός
 10. στείχω (στίχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet
 στείξω ἔστειξα and ἔστιχον
 11. φείδομαι (φιδ) *to spare*.
 φείσομαι ἐφείσάμην
 12. ἐρεύγομαι (ερύγ) *to spew*, chiefly Ion. and poet. Pres. also ἐρνγ-
 γάνω cl. 5.
 ἐρεύξομαι ἥρῳγον (in Hm. *roared*)
 13. κεύθω (κῦθ) *to hide*, poetic.
 κεύσω ἔκευσα κέκευθα as pres.
 14. πείθομαι (πύθ) poetic for πυνθάνομαι cl. 5, *to inquire, learn*.
 15. τεύχω (τύχ, τῦκ) *to make ready, make*, poetic.
 τεύξω ἔτευξα τέτυγμα ἐτύχθην
 16. φεύγω (φύγ) *to flee*; also φυγγάνω cl. 5.
 φεύξομαι or ἔφϋγον πέφευγα v. φευκτός, τίος
 φευξοῦμαι (377)

426. b. Stems in v.

1. βέω (βυ) *to run*. Fu. βεύσομαι.
 2. νέω (νυ) *to swim*.
 νευσοῦμαι (377) ἔνευσα νένευκα v. νευστός

8. Hm. 2 Ao. πέπιδον (384 D) *persuaded*, whence Fu. πεπιδήσω *shall persuade*; but πιδήσω (381) *shall obey*, Aor. Par. πιδήσας *trusting*, 2 Plup. 1 P. ἐπέπιδμεν *trusted* (409 D, 15). Aesch. 2 Pf. Impv. πέπεισδι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κῖδε, Sub. 3 P. κεκῦδωσι (384 D). In Trag. κεύδω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχώς, Fu. Pf. τετεύξομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετευχάται, -ατο, see 392 D. The forms τέτευγμα, ἐτεύχθην are late.

16. Hm. 2 Pf. Par. πεφυγότες (cf. Hm. φύξα = φυγή *flight*), Pf. M. Par. πεφυγμένος, v. φυκτός.

17. Ion. and poet. st. ταφ or δαπ (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμάγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμαγον, 2 Ao. P. ἔτμαγην.

19. Ion. and poet. ἐρείκω (ερικ) *to rend*, Ao. ἤρειξα, 2 Ao. ἤρικον intrans. *shivered*, Pf. M. ἐρήρηγμα.

20. Hm. ἐρεύδω (ερυδ) *to make red*, Ao. Inf. ἐρεύσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also ρήχω, ρήχομαι, Fu. ρήξομαι, (freq. in late prose.) Dor. ράχω, ράχομαι. Hm. ἔρνεον (308 D).

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3. πλέω (πλυ) *to sail*.

πλεύσομαι	οἶ	ἐπλευσα	πέπλευκα	[ἐπλεύσῃ]
πλευσοῦμαι	[πλεύσω]		πέπλευσμαι (342)	ν. πλευστέος

4. πνέω (πνυ) *to breathe, blow*.

πνέσομαι	οἶ	ἐπνευσα	πέπνευκα	[ἐπνεύσῃ]
πνευσοῦμαι			[πέπνευσμαι]	ν. πνευστός

5. ρέω (ῥυ) *to flow*.

ρεύσομαι	οἶ	ἔρρευσα	ἔρρύηκα (381)	ἔρρύην, ν. ῥυτός

a. Instead of ἔρρευσα and βεύσομαι, the Attic writers generally use the Aο. and Fu. Pass. ἔρρύην, ῥυήσομαι.

6. χέω (χυ) *to pour*.

χέω (378)	ἔχεα (381)	κέχυκα, κέχυμαι	ἐχύθη

THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἀπτω (άφ) *to fasten, kindle*, Mid. *to touch*.

ἄψω	ἦψα	ἦμμαι	ἦψην

2. βάπτω (βαφ) *to dip, dye*.

βάψω	ἔβαψα	βέβαμμαι	ἐβάφη, ν. βαπτός

3. βλάπτω (βλαβ) *to hurt*.

βλάψω	ἔβλαψα	βέβλαφα	ἐβλάφη and
		βέβλαμμαι	ἐβλάβην

3. Ion. and poet. πλώω, Fu. πλώσομαι, Aο. ἔπλωσα, also 2 Aο. ἔπλων (408 D, 25), Pf. πέπλωκα, V. πλωτός.

4. Hm. 2 Aο. ἱμν. ἔμ-πνυε, 2 Aο. M. 3 S. ἔμ-πνύτο (408 D, 30), Aο. P. ἔμ-πνύνθην (396 D), Pf. M. πέπνυμαι *am animated, intelligent*: connected with this is Pr. πινύσκω (πινυ) Aesch. *to make wise*, Hm. Aο. ἐπινύσα. For intensive ποιπνύω *to puff with exertion*, see 472 k.

6. Hm. also χείω (370 D b), Aο. usu. ἔχεα (381 D), 2 Aο. M. 3 S. χύτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεόμαι (αλυ) *to avoid* (Act. ἀλεω *to avert*, Aesch.), Aο. ἠλεάμην and ἠλενάμην. Pr. also ἀλεείνω.

8. Poet. κλέω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Aο. ἔκλυον *heard*, ἱμν. κλύθι or κέκλυθι, κλύτε or κέκλυτε (408 D, 28), also κλύε, κλύετε, Par. M. κλύμενος = V. κλυτός *heard of*, κλειτός *celebrated*.

9. Poet. σέω (συ) *to drive* (also in late prose), Aο. ἔσσεα (308 D), Pf. M. ἔσσυμαι *hasten* (319 D, 367 D), Aο. P. ἐ(σ)σύθην, 2 Aο. M. 3 S. σῖτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεύται or σούται, 3 P. σούται, ἱμν. σοῦ, σοῦσθε, σοῦσθε. From st. συ comes also σείω *to shake* (= σευ-ι, α, 328 e. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Aο. P. 3 S. ἐάφθην (?).

3. Hm. Pr. M. 3 S. βλάβεται.

4. γνάμπτω (γναμπ) *to bend*.
 γνάμψω ἔγναμψα ἐγνάμψην
5. θάπτω (ταφ, 66 c) *to bury*.
 θάψω ἔθαψα τέθαμμαι ἐτάφην, γ. θαπτός
6. θρύπτω (τρυφ, 66 c) *to break down, weaken*.
 θρύψω ἔθρυψα τέθρυμμαι ἐθρύψην]
7. καλύπτω (καλυβ) *to cover*.
 καλύψω ἐκάλυψα κεκάλυμμαι ἐκαλύψην
8. κάμπτω (καμπ) *to bend*.
 κάμψω ἔκαμψα κέκαμμαι (391 b) ἐκάμψην
9. κλέπτω (κλεπ) *to steal*.
 κλέψω ἔκλεψα κέκλοφα (334 a) ἐκλάπην
 κέκλεμμαι ἐκλέψην n. A. pr.
10. κόπτω (κοπ) *to cut*.
 κόψω ἔκοψα κέκοφα, κέκομμαι ἐκόπην, γ. κοπτός
11. κρύπτω (κρυβ or κρυφ) *to hide*.
 κρύψω ἔκρυψα κέκρυμμαι ἐκρύψην
 a. 2 A.O. P. ἐκρύβην, ἐκρύφην are hardly used in Attic: ἐκρυφον, ἐκρυβον
 ἐκρυβόμεν occur only in late writers.
12. κύπτω (κυπ) *to stoop*.
 κύψω ἔκνυψα κέκνυφα
13. ῥάπτω (ῥαφ) *to sew*.
 ῥάψω ἔρραψα ἔρραμμαι ἐρράψην, γ. ῥαπτός
14. ῥίπτω (ρίφ) *to throw*, see Paradigm 293.
15. σκάπτω (σκαφ) *to dig*.
 σκάψω ἔσκαψα ἔσκαφα, ἔσκαμμαι ἐσκάφην
16. σκέπτομαι (σκεπ) *to view*.
 σκέφομαι ἐσκεψάμην ἔσκεμμαι ἐσκέψην
 a. Instead of σκέπτομαι, the Attic writers almost always use the kindred
 σκοπέω in the Pr. Impf.; but the other tenses of σκοπέω are found on
 ly in late writers.
17. σκήπτω (σκηπ) *to prop*.
 σκήψω ἔσκηψα [ἔσκηφα] ἔσκημμαι ἐσκήψην
18. σκώπτω (σκωπ) *to jest*.
 σκώφομαι ἔσκωψα [ἔσκωμμαι] ἐσκώψην

5. Hm. Pf. M. 3 P. τεθάφαται (392 D), A.O. P. ἐθάφην and ἐτάφην.

10. Hm. 2 Pf. Παρ. κεκοπός.

6. Hm. 2 A.O. P. ἐτρύφην.

20. Hm. ἐνίπτω (ενιπ) *to chide*, also ἐνίσσω cl. 4 (429 D, 3), 2 A.O. ἡνίπατος and ἐνένιπον (384 D).

21. Poet. μάρπτω (μαρπ) *to seize*, Fu. μάρψω, A.O. ξμαρψα. In Hes. 2 A.O. μέμαρπον (384 D), Opt. μεμάποιν, Inf. μαπέειν, 2 Pf. μέμαρπα.

19. τύπτω (τύπ, also τυπτε, 331) *to strike*.

τυπτήσω (έτυψα, έτυπον τέτυμμαι έτύπην)

a. *έτύπησα* is found in Aristotle; *τετύπηκα, τετύπημαι, έτυπτήδην* 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* (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes *ι* in the present, always with euphonic 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.

428. 1. ἀλλάσσω (*αλλαγ*) *to exchange*, see Paradigm 294.

2. κηρύσσω (*κηρυκ*) *to proclaim*.

κηρύξω ἐκήρυξα κекήρυχα, -γμαι ἐκηρύχῃην

3. μάσσω (*μαγ*) *to knead*.

μάξω ῥμαξα μέμαχα, μέμαγμαι ἐμάχην, ἐμάχῃην

4. ὀρύσσω (*ορυχ*) *to dig*.

ὀρύξω ὠρυξα ὀρώρυχα, -γμαι ὠρύχῃην

a. Pf. M. *ὠρυγμαι* (for *δῶρυγμαι*) late, 2 Aο. P. *ὠρύχην* doubtful.

5. πλήσσω (*πληγ*) *to strike*. (*ἐκπλήγνυσσαι* cl. 5, Thuc.)

πλήξω ἔπληξα πέπληγα ἐπλήγην
πέπληγμαι ἐπλήχῃην less freq.

a. *ἐκπλήσσω, καταπλήσσω* make *-επλάγην* (397). 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.

6. πράσσω (*πράγ*) *to do*.

πράξω ἔπραξα πέπραχα, πέπραγα (387 b)
πέπραγμαι ἐπράχῃην

7. πτήσσω (*πηκ*) *to cower*: also πτώσσω Ion. and poet.

πτήξω ἔπηξα ἔπηχα

8. τaráσσω (*τάραχ*) *to disturb*: also *ἔράσσω* (*τραχ*) mostly poet.

τaráξω ἐτάραξα τετάραγμαι ἐταράχῃην
ἔτραφα (66 c) τέτρηχα *am troubled* (ἐτράχῃην r.)

9. τάσσω (*τάγ*) *to arrange*.

τάξω ἔταξα τέταχα, τέταγμαι ἐτάχῃην (r. ἐτάγην)

428 D. 5. Hm. 2 Aο. (*ἐ*)πέπληγον (384 D), 2 Aο. P. *ἐκ-πλήγην, κατ-επλήγην*

7. Hm. has from kindred st. *πτα*, 2 Aο. 3 D. *κατα-πτήτην* (408 D, 23) and Pp. Par. *πεπητώ*, -ώτος (386 D, 860 D).

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10. φρίσσω (φρικ) *to be rough*.
 φρίξω ἔφριξα πέφρικα *am rough*
11. φυλάσσω (φύλακ) *to guard*, Mid. *to guard (one's self) against*.
 φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχην
12. κλάζω (κλαγγ, 328 b) *to make a loud noise*.
 κλάγξω ἔκλαγξα κέκλαγγα *as pres.*, Fu. Pf. κεκλάγξομαι
13. κράζω (κραγ) *to cry*; Pr. Impf. rare.
 ἔκραγον κέκράγα *as pres.*, Fu. Pf. κεκράξομαι
 a. κράξω, ἔκραξα, late. Pf. Imv. κέκραχθι, see 409, 8.
14. ρέζω (ρεγ) *to do*, Ion. and poet.: also ῥεδω (for ερζω, st. εργ).
 ῥέξω ἔρεξα, ῥῥέρεξα ἐρέχην
 ῥεξω ῥεξα ῥοργα, ἐώργειν (§22 D)
- a. Hd. has a Pr. Impf. ῥεδω instead of ῥεδω.
15. σφάζω (σφαγ) *to slay*, in Attic prose usu. σφάττω.
 σφάξω ἔσφαξα ἔσφαγμαi ἐσφάγην, γ. ἐσφάχην
16. τρίζω (τριγ) *to squeak*, Ion. and poet. 2 Pf. τέτριγα *as pres.*
17. φράζω (φραδ) *to declare*.
 φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσην
18. χάζω (χαδ) *to make retire*, Mid. *to retire*; chiefly poetic.
 χάσομαι ἔχασάμην
19. χέζω (χεδ) *alvum exonero*.
 χεσοῦμαι (377) ἔχεσα (ἔχουσιν) κέχοδα (*pass.* κεχέσθαι, κεχεσμένος)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πίσσω (πειπ) *to cook*: also πέπτω later.
 πέψω ἔπεψα πέπεμμαι ἐπέψην
2. νίζω (νιβ) *to wash hands or feet*: also νίπτω not Att.
 νίψω ἔνιψα νένιμμαι ἐνίψην

10. Pind. Pf. Par. πεφρίκοντας, see 360 D.
 12. Poet. 2 Ao. ἔκλαγον. Hm. 2 Pf. Par. κεκληγός, G. -οντος (360 D).
 17. Hm. 2 Ao. ἐπέφραδον (384 D). Hes. Pf. M. Par. πεφραδμένος.
 18. Hm. 2 Ao. M. irreg. κεκαδόμεν (384 D) *retired*, but Act. κέκαδον *deprived*, Fu. κεκαδήσω *shall deprive*. Cf. 422 D, 20.
 20. Poet. κρίζω *to creak*; 2 Ao. 3 S. κρίκε (or κρίγε) Hm., 2 Pf. κέκριγα Aristoph.
 21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near*, Mid. *to come near*, Fu. πελάσω, πελώ (375), Ao. ἐπέλασα, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάσθην, 2 Ao. M. 3 S. πλῆτο, 3 P. ἐπληντο (408 D, 22). Pr. also πελάω, Ep. πύλημι or πύλων cl. 5 (443 D, 6), Trag. πελάδω, πλάδω (411).

429 D. 3. Hm. ἐνίσσω (ενιπ) = ἐνίπτω cl. 3, *to chide* (427 D, 20).

4. Hm. ὀσσομαι (οπ) *to foresee*, only Pr. Impf.; cf. 450, 4.

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6. ἴζω (ἴθ, ἴξε, 381) *to sit, seat*, Mid. ἴζομαι, also ἴζομαι (ἐδ), *to sit*: found chiefly in comp. with κατά. Hence

καθίζω, Impf. ἐκάθιστον (314): also ἰζάνω, καθίζάνω, cl. 5.

καθιῶ (376) ἐκάθισα and καθίστα

καθιζήσομαι ἐκαθισάμην

καθεζέομαι, Impf. ἐκαθεζόμην and καθεζόμην.

καθεδοῦμαι (for καθεδεσσομαι, 381, 374)

[ἐκαθέσθην]

- a. Pr. Ind. ἴζομαι, καθέζομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem σεδ (Lat. sed-eo) with Epic reduplication (384 D): ἰζόμην for ἰσδομην (56) for σε-σε(ε)δ-ομην (63, 38), cf. κεκλόμην (424 D, 34) from κέλ-ομαι. From the same stem was form ἴζω = ἰσθω = σι-σ(ε)δ-ω (332, 339), cf. πίπτω (449, 4) = πι-π(ε)τ-ω.

7. μύζω (μυγ, μυζε) *to suck*: later μυζέω, μυζίω.

μυζήσω ἐμύζησα

8. ὀζω (οδ, οξε) *to smell*.

ὀζήσω ὠζησα (ὀδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (αγερ) *to gather*.

ἀγερῶ ἤγειρα ἀγήγερκα, -μαι ἠγέρισθην

2. αἶρω (αρ) *to take up, bear away*; contracted from αἰέρω (αερ).

αρῶ (δ) ἦρα (382 a) ἦρκα, ἦρμαι ἦρσθην

3. ἀλλομαι (δλ) *to leap*.

ἀλοῦμαι ἠλάμην (382 a. 2 Ao. ἠλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (βαλ, βλα, 340) *to throw*.

βαλῶ ἐβαλον βέβληκα, βέβλημαι ἐβλήσθην

6. Hm. Ao. εἶσα (= ε-σεδ-σα, ε-έ-σα) *seated*, Imv. εἶσον (better ἔσσαν), Inf. ἔσσα, Par. ἔσας (ἀνέσας), Hd. εἶσας; Mid. trans. 3 S. ἐέσαστο (εἶσαστο Eur., ἔσσαντο Pind.), Par. ἐσσάμενος, Hd. εἰσάμενος; Fu. ἔσσομαι (= σεδ-σομαι). In comp. Ao. καθέισα and κάθισα. ἴζομαι as Pr. is unknown to Hm.: for ἔξειαι Od. κ, 378, read ἔξεο 2 Ao.

9. Hm. ἀφύσσω (αφυγ, αφυδ) *to draw out*, Fu. ἀφύξω, Ao. ἠφύσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἠγέρεδονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρεσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἠράμην, 2 Ao. ἀρόμην (ᾶ), ἀρόμην, ἀρέσθαι, Ao. P. Par. ἀρδείς. He comm. uses Ion. and poet. αἰέρω (αερ), Ao. ἤειρα, Ao. P. ἠέρδην, Plur. 3 S. ἄωρτο (for πορτο): Pr. Impf. 3 P. ἠερέδονται, -οντο (411).—The stem αερ has the sense of *er* (ερ, Pr. εἶρω *to join*, 312 D) in Ao. συν-ἤειρε Il. κ, 499, Ao. M. Sub. συναίρεται Il. ο, 680.

4. Hm. Pf. 2 S. βέβληαι (363 D), 3 P. βεβλήαται, -ατο (355 D e), also βεβλήατο, Par. βεβολημένος; 2 Ao. M. 3 S. ἐβλητο, etc. (408 D, 20); Fu. once συμ-βλήσομαι.

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5. ἐγείρω (εγερ) *to rouse, wake trans., Mid. to wake intrans.*
 ἐγερῶ ἤγειρα ἐγρήγορα (321, 417) ἡγέρσην
 ἡγρόμην (339) ἐγήγερμαι
- a. The Inf. 2 Aor. M. has the accent of a present: ἔγρεσθαι. A poetic Pr. ἔγρω, ἔγρομαι is also found.
6. θάλλω (θαλ) *to flourish.* 2 Pl. τέθηλα.
7. καίνω (καν) *to kill.* 2 Aor. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.
8. κείρω (κερ) *to shear.*
- κερῶ ἔκειρα [κέκαρκα] κέκαρμαι ἐκίρην, γ. καρτός
9. κλίνω (κλιν) *to make incline,* see 433, 1.
10. κτείνω (κτεν) *to kill,* see 433, 4.
11. μαίνομαι (μᾶν) *to be mad:* poet. μαίνω *to madden,* Aor. ἔμνην.
 μανούμαι μέμνηται ἀπὸ μαδ ἐμάνην
12. ὀφείλω *to be obliged.* 2 Aor. ὤφελον. From οφείλε (331) come
 ὀφειλήσω ὠφείλησα ὠφείληκα ὠφειλήσῃην
13. πείρω (περ) *to pierce.*
- περῶ ἔπειρα πέπαρμαι (334 a) ἐπάρην
14. σαίρω (σαρ) *to sweep.*
- σαρῶ ἔσηρα σέσηρα γρῖν
15. σκέλλω (σκελ, σκλη, 340) *to dry* (416, 6).
- σκληρόμαι ἔσκλην (408, 10) ἔσκληκα
16. σπείρω (σπερ) *to sow.* γ. σπαρτός
- σπερῶ ἔσπειρα ἔσπαρμαι (334 a) ἐσπάρην
17. στέλλω (στελ) *to send,* see Paradigm 290.
18. σφάλλω (σφάλ) *to make fall.*
- σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην
19. φαίνω (φᾶν) *to show,* see Paradigm 291.
20. φθείρω (φθερ) *to corrupt, destroy.*
- φθερῶ ἔφθειρα ἔφθαρκα, ἔφθαρμαι ἐφθάρην
 (ἔφθορα poet.) γ. φθαρτός

6. Hm. Pf. Par. Fem. τεθῆλυται (338 D), 2 Aor. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέδων (411), τηλεδάω.

8. Hm. Aor. ἔκερσα (345 D).

11. Hm. Aor. ἐμνήμην, Theoc. Pf. M. μεμνήμην (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Aor. Opt. ὀφέλλει, 345 D).

15. Hm. 1 Aor. irreg. ἔσκηλα *made dry.*

19. Hm. 2 Aor. Act. iter. φάνεσκε *appeared.* From older st. φα he has Impf. φάε (morn) *appeared.* Fu. Pf. πεφῆσεται *will appear.* For φαείνω, Aor. P. φαείσθην, see 396 D. For intensive παμφαίνων, παμφανόων, see 472 k.

20. Hm. Fu. διαφθέρω (345 D), 2 Pl. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. διαφθαρέσθαι intr.

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21. χαίρω (χαῖρ, also χαρε, χαρε, 331) *to rejoice*.
 χαίρήσω [ἐχαίρησα] κεχάρηκα, M. κεχάρημαι οἱ κεχαρμαι V. χαρτός
 [χαρήσομαι]

IV. Liquid stems which reject ν.

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλιν) *to make incline*.
 κλινῶ ἐκλινά [κέκλικα] ἐκλίστην and
 κέκλιμαι κατ-εκλίνην
2. κρίνω (κριν) *to judge*.
 κρίνω ἐκρίνα κέκρικα, κέκριμαι ἐκρίστην
3. πλύνω (πλυν) *to wash clothes*.
 πλύνῶ ἐπλύνα πέπλυμαι (ἐπλύστην n. A.)
4. κτείνω (κτεν) *to kill*: also ἀπο-κτίννυμι, -ύω, cl. 5.
 κτενῶ ἔκτεινα ἀπ-έκτονα (later ἐκτάστην Hm.)
 ἔκτανον poet. ἔκταγκα, ἔκτακα)
- a. For 2 Aο. poet. ἔκταν, see 408, 4. ἀπ-εκτάνδαι and ἀπο-κτανδῆναι Inf. Pf. and 1 Aο. Pass. are late. For these tenses the Attic uses τέδνηκα and ἔδανον from δνῆσκα (444, 4).
5. τείνω (τεν) *to extend*.
 τεινῶ ἔτεινα τέτακα, τέτταμαι ἐτάστην

NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρι, κριν; πλυ, πλυν; κτα, κταν, κτεν (334 a);

21. Hm. Aο. M. ἐχηράμην, 2 Aο. κεχαρόμην (384 D), Fu. κεχαρήσω, -ομαι, Pf. Par. κεχαρήσας (386 D).

22. Hm. εἴλω (ελ, τελ) *to press*, Aο. (ἐ)ελσα, Pf. M. ἔελμαι, 2 Aο. P. ἐέλην, Inf. ἐάληναι. Pind. has 2 Plup. 3 S. ἐέλει. In Pr. Impf. Act., Hm. has only εἰλέω (331). Even Attic writers have Pr. Impf. εἰλέω or εἰλέω, also εἰλλω: ἰλλω is old and poetic.

23. Poet. ἐναιρῶ (ενῶρ) *to slay*, 2 Aο. ἤναρον, Aο. M. 3 S. ἐνήρατο.

24. Poet. δείνω (δεν) *to smite*, Fu. δενῶ, Aο. ἔδεινα, 2 Aο. (Ind. not used) δένω, δένε, δενεῖν, δενών.

25. Hm. μείρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D), Pf. M. 3 S. εἰμαρται (319 e) it is fated used even in Att. prose, Par. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορημένος.

26. Poet. πάλλω (πάλλ) *to shake*, Aο. ἔπηλα; Hm. 2 Aο. Par. ἐμ-πεπαλῶ (384 D), 2 Aο. M. 3 S. πάλλω (408 D, 42).

433 D. 1. Hm. Aο. P. ἐκλινῶν (396 D) and ἐκλίστην, Pf. M. 3 P. κεκλίεται (392 D). 2. Hm. Aο. P. ἐκρινῶν (so Hd.) and ἐκρίστην.

4. Hm. Fu. κτενέω and κτανέω.

5. From st. τα, Hm. makes also Pr. τανῶ (once with μι-form, Pr. M. 3 S. τανύται), Fu. τανύσω, Aο. ἐτανύσα, Pf. M. τετάνυσμαι, Aο. P. ἐτανύσστην. Also Pr. τιταίνω, Aο. ἐτίτηνα. The form τῇ in Hm. is perhaps an Ion. of st. τα (τῇ = τα-ε), reach, take thou.

τᾶ, τᾶν, τεν. They might therefore be referred to the fifth class. But as the added *ν* has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the *ν* of other liquid stems is sometimes dropped by late writers before *κ* of the 1 Pf.: *τεῖεῖρμακα* for *τεῖεῖρμαγκα* from *Σερμαίνω* *to warm*. But one verb belongs more properly to this series, viz.

6. *κερδαίνω* (*κερδᾶν, κερδα*) *to gain*.

κερδᾶνῶ *ἐκέρδᾶνα* (382) *κεκέρδηκα*

V. Vowel-stems of the fourth class.

434. 1. *καίω* (*καν*) *to burn*; Att. *κάω* uncontracted.

<i>καύσω</i>	<i>ἔκανσα</i>	<i>έκανκα</i>	<i>ἐκαύσῃν</i>
<i>ν. καυστός, καυτός</i>		<i>έεκανμαι</i>	<i>(έκᾶν Hm.)</i>

2. *κλαίω* (*κλαν*) *to weep*; Att. *κλᾶω* uncontracted.

<i>κλαύσομαι</i>	<i>ἔκλαυσα</i>	<i>έκλανμαι</i>	<i>ν. κλαντός and</i>
<i>κλανσοῦμαι</i> (377), also <i>κλαιήσω, κλαήσω</i> (331)			<i>κλανστός</i>

a. *έκκλανσμαι, ἐκλαύσθην* (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes *ν* in the present, or a syllable containing *ν*.

I. Stems which assume *ν*.

435. 1. *βαίνω* (*βα*) *to go*. (for *βαν-ι-ω*, cf. 328 d.)

<i>βήσομαι</i>	<i>ἔβην</i> (408, 1)	<i>βέβηκα</i> (409, 2)	<i>ἔβᾶσθην</i> in comp.
<i>βήσω</i> (416, 2)	<i>ἔβησα</i>	<i>βέβημαι</i> in comp.	<i>ν. βατός, τέος</i>

6. Hd. Fu. *κερδήσομαι*, Ao. *ἐκέρδησα*.

7. Hm. st. *φεν*, orig. *φα*, 2 Ao. *ἐφεφρον, πέφρον* (384 D) *killed*, Pf. M. *πέφαμαι*, Fu. Pf. *πεφήσομαι*.

434 D. 1. Hm. Ao. *ἐκη* (also *ἐκει* probably incorrect), cf. 39. Attic poets have Par. *κίας* (shortened from *κῆας*).

3. Poet. *δαίω* (*δα*) *to burn* trans., Mid. intr., 2 Pf. *δέεθα* intr., 2 Ao. M. Sub. 3 S. *δάηται*.

4. Poet. *δαίωμαι* (*δα*) *to divide*, Fu. *δάσομαι*, Ao. *εδᾶσθην* (used even in Att. prose), Pf. 3 S. *δέδαται*, 3 P. (irreg.) *δεδαίεται*. Also Fr. *δατέομαι* (Hes. Ao. Inf. irreg. *δατέωσθαι*, 381 D).

5. Poet. *μαίωμαι* (*μα, μεν*) *to reach after, seek for*, Fu. *μάσομαι*, Ao. *ἐμασθην*, 2 Pf. *μέμενα* *press on, desire eagerly*, P. *μέμαμεν* etc. (409 D, 9), V. *μαστός*. In the sense of the Pf., Hm. has intensive *μαμῶω* (472 k), Ao. *μαίμησε*. In Att. Trag. we find Fr. Par. *μέμενος* (= *μα-μενος*).

6. Poet. *ναίω* (*να*) *to inhabit*, Ao. *ἐνασσα* *caused to inhabit*, M. *ἐνασθην* *became settled in*, = Ao. P. *ἐνδσθην*. Pf. M. *νένασμαι* late. Hm. has also Fr. *ναιετῶω*, Par. Fem. *ναιετῶσα* (370 D a).

7. Hm. *ἐπνίω* (*ενν*) *to take to wife*, Fu. *ἐπίσω* Aristoph.

435 D. 1. Hm. Ao. M. 3 S. *ἐβήσετο* (349 D). Fr. also *βδστω* ci. 6 (444 D, 11). Fr. Par. *βιβᾶς* (403 D, 10), also *βιβῶν* (as if from *βιβᾶω*).

2. *ελαύνω* (ελα) *to drive*: also *ελάω* poetic.
ελάω (ελάσω, 375) *ήλασα* *ελήλακα, ελήλαμαι* *ήλάσην*
 a. *ελαύνω* is prob. for *ελα-νυ-ω*, cf. 329 d. *ελήλασμαι, ήλάσθην* are late.
3. *φθάνω* (φθα) *to anticipate*. (Hm. *φθάνω*)
φθήσομαι *έφθην* (408, 7) *έφθακα* [*έφθασθην*]
φθάσω *έφθασα*
4. *πίνω* (πι, also πο) *to drink*.
πίομαι (378) *έπιον* (408, 15) *πέπωκα, πέπομαι* *έπόσθην*
 a. Fu. also *πιούμαι*, perhaps not Attic. The Attic makes *ι* usually long in the Fu., short in the Ao.
5. *τίνω* (τι) *to pay back, Mid. to obtain payment*: also *τίνυμι* poet.
τίσω *έτισα* *τέτικα, τέτισμαι* *έτίσθην* (342)
6. *φθίνω* (φθι) *to perish*, chiefly Ion. and poet.
φθίσω trans. *έφθισα* trans. *έφθισμαι* *έφθισθην*
 a. Late *έφθίνησα, έφθίνηκα* (331).
7. *δάκνω* (δακ) *to bite*.
διξομαι (412) *έδακον* *δέδηγμαι* *έδήχθην*
8. *κάμνω* (κάμ, κμα, 340) *to be weary, sick*.
καμούμαι *έκάμον* *κέκμηκα* v. *άπο-κμητέον*
9. *τέμνω* (τεμ, τμε, 340) *to cut*.
τεμώ *έτεμον* (έτᾱμον) *τέτμηκα, τέτμημαι* *έτμήθην*

II. Stems which assume αν.

436. 1. *αἰσθάνομαι* (αισθ) *to perceive*: also *αἰσσομαι* rare.
αισθήσομαι *ήσθόμην* *ήσθημαι* v. *αισθητός*
2. *ἀμαρτάνω* (άμαρτ) *to err*.
άμαρτήσομαι *ήμαρτον* *ήμάρτηκα, -ημαι* *ήμαρτήθην*
3. *αὐξάνω* (αυξ) *to increase*: also *αὔξω* (Hm. *άέξω*).
αὐξήσω (331) *ηὔξησα* *ηὔξηκα, ηὔξημαι* *ηὔξήθην*

2. Hm. Fu. *έλδω, έλδᾱς*, etc. (375 D); Plup. M. 3 S. *έλήλατο*, once *ήλήλατο*, 3 P. *έληλέδατο* (392 D).

5. Hm. *τίνω*. Hm. and Hd. have also Pr. *τίνυμι, τίνυμαι*. Different from *τίνω* is Poet. *τίω* cl. 1, *to honor*, Fu. *τίσω*, Ao. *έτισα*, Pf. M. Par. *τετιμένος*, V. *ε-τέτος*.

6. Hm. *φθίνω*, 2 Ao. *έφθιον*, M. *έφθίμην* etc. (408 D, 27). Fr. also *φθινύδω* (411).

8. Hm. Pf. Par. *κεκμηώς, -ώτος* (386 D. 360 D).

9. Ion. *τάμνω*, 2 Ao. *έτᾱμαν*. Hm. has Pr. *τέμνω* once, *τέμω* once; also *τμήγω* (τμάγ) cl. 2 (425 D, 18).

10. Hm. *δύνω* (Hes. *δυνέω*) = *δύ-ω* *to rush*.

436 D. 2. Hm. 2 Ao. *ήμβροτον* (for *ημράτον, ημροτον*, 383 D. 25. 53 D).

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4. βλαστάνω (βλαστ) *to sprout*: also βλαστήω cl. 7, rare.
 Βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)
 a. Later 1 Aο. ἐβλάστησα.
 5. δαρζάνω (δαρζ) *to sleep*.
 ἔδαρζον δεδάρζηκα (331) [ἐδάρζην]
 a. The simple verb is used only in the 2 Aο.; elsewhere καταδαρζάνω.
 6. ἀπεχζάνομαι (εχζ) *to be hated*.
 ἀπεχζήσομαι ἀπηχζόμεν ἀπήχζημαι
 a. The forms ἔχδω *to hate*, ἔχδομαι, ἀπέχδομαι, are poetic or late.
 7. κιχάνω (κιχ) *to come up to*, Ion. and poet.
 κιχήσομαι ἔκιχον v. ἀ-κίχητος
 8. οἰδάνω (οιδ) and οἰδέω cl. 7, *to swell*. (οἰδάω, οἰδαίνω, late.)
 οἰδήσω ᾤδησα ᾤδηκα
 9. ὀλισζάνω (ολισζ) *to slip*. (ὀλισθαίνω late.)
 ὀλισθήσω ὀλισζον (ὠλίσθηκα and ὠλίσθησα n. A.)
 10. ὀσφραίνω (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)
 ὀσφρήσομαι ὀσφρόμεν ὠσφράνζην
 a. ὀσφράομαι cl. 7, ὀσφραίνω are late; so also 1 Aο. ὠσφρησάμεν.
 11. ὀφλιस्कάνω (οφλ, οφλισκ, 330) *to incur judgment*.
 ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι
 a. 1 Aο. ὠφλησα rare. 2 Aο. Inf. and Par. are sometimes accented as present: ὠφλειν, ὠφλων. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. ἀνδάνω (ἀδ) *to please*, Ion. and poet.
 ἀδήσω Hd. ἔαδον Hd. ἔαδα
 2. ζιγγάνω (ζιγ) *to touch*.
 ζίξομαι ἔζιγον v. ᾤ-ζικτος

5. Hm. 2 Aο. ἔδραδον (383 D).
 7. Hm. κιχάνω, Aο. once κιχήσατο. For μι-forms from st. κιχε (331), see 404 D d.
 10. Hm. Aο. 3 P. ὀσφραντο.
 12. Hm. ἀλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 8, *to grow large*.
 13. Hes. ἀλιταίνω (ἄλιτ) *to offend*. Hm. 2 Aο. ἡλίτον, M. ἡλιτόμεν, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).
 14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Aο. ἡλφον.
 15. Hm. ἐριδαίνω (εριδ) *to contend* (= ἐρίζω cl. 4), Aο. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμαίνω *to provoke*.

437 D. 1. Hm. Impf. ἤνδανον, ἐήνδανον (Hd. ἐάνδανον?), see 312 D; 2 Aο. ἔδον or εὔαδον (= εφραδον, cf. 308 D), 2 Pf. ἔαδα. For ἔσμενος, see 408 D, 44.

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3. λαγχάνω (λαχ) to obtain by lot.

λήξομαι (326) ἔλαχον εἴληχα, εἴληγμαι ἐλήχθη

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (λαβ) to take.

λήψομαι ἔλαβον εἴληφα, εἴλημμαι ἐλήφθη

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (λανθ) to lie hid, Mid. to forget: also λήσω cl. 2 (425, 1).

λήσω ἔλαθον ἐλήθησα, ἐλήθημαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λασ-δάνομαι) being used instead.

6. μανθάνω (μανθ) to learn.

μαθήσομαι ἔμαθον μεμάθηκα V. μαθητός, τέος

7. πυνθάνομαι (πυνθ) to inquire, learn: also πεύσομαι cl. 2, poet.

πεύσομαι ἐπύθονην πέπυσμαι V. πειυστός

8. τυγχάνω (τυχ) to hit, happen.

τείξομαι ἔτυχον τετύχηκα (381)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμα, ἐτεύχθη, late.

NOTE on 435-7. Mute stems, which assume ν or αν in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume ε (331).

III. Stems which assume νε.

438. 1. βυνίω (βυν) to stop up.

βύσω ἔβυσσα βέβυσμαι (342) ἔβυσσεν

2. ἰκνέομαι (ικν) to come.

ἴξομαι ἰκόμην ἴγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The ι of the 2 Ao. is short, but made long in the Ind. by the augment.

3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἐλαχον obtained by lot, but λέ-λαχον (384 D) made partaker.

4. Hd. Fu. λάψομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφθην, V. λαμπτός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἐλαδον lay hid, but λέλαδον (384 D) caused to forget, M. λελαδέσθαι to forget, Pf. M. λέλασμαι have forgotten. The meaning cause to forget is found also in rare Pr. ληδάνω, Ao. ἔλησα, and sometimes in Pr. Act. λήδω. Dor. Ao. P. ἐλάσθην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύθοιτο (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμα, ἐτύχθη (from τετύχ cl. 2, 425, 15) in the sense of τετύχηκα, ἐτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανδάνω (χαδ, χανδ, χενδ) to contain, Fu. χείσομαι (= χενδ-σομαι), 2 Ao. ἐχάδον, 2 Pf. ἐκέχανδα.

438 D. 2. Hm. has Pr. Impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκάνομαι) and ἴκω (ι), 1 Ao. ἴξω, ἴξον (349 D). For 2 Ao. Par. ἴκμενος, see 408 D, 45 Hd. Pf. M. 3 P. ἀπικάται, ἀπικάτο (392 D).

3. *κύνειω* (κύν) *to kiss*. Aο. *ἔκυσα*.

a. The simple verb is rare in prose; but *προσκυνέω* *to do homage* is frequent; it makes *προσκυνήσω*, *προσκυνήσα* (*prosekúsa* poet.).

4. *πυρνέω* (περ, 324 c) *to fall*, poet. 2 Aο. *ἐπιπυρνον*. Cf. *πίπτω*, 449, 4.

a. Many grammarians recognize a Pr. *πύρνω*, and regard *ἐπιπυρνον* as Impf.

5. *ἀμπισχνέομαι* (αμπ-εχ) = *ἀμπέχομαι*, *to have on*: active *ἀμπέχω*, *ἀμπίσχω*, *to put on*.

ἀμφέξω *ἡμπισχον*, Inf. *ἀμπισχέω*
ἀμφέξομαι *ἡμπισχόμεν*

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νε-ομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω* (*σεχ*) *to have* (332, 424, 11). The 2 Aο. must be divided *ἡμι-σχαν*; i here belongs to the preposition.

6. *ὑποσχέομαι* (ὑπ-εχ) *to promise*. See 5 a above and 424, 11.

ὑποσχίσομαι *ὑποσχόμεν* *ὑπέσχημαι*

IV. Stems which assume *vu* (after a vowel *vu*). See 407.

439. Stems in *a*.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.

κεράσω *ἐκέρασα* *κέκρακα*, *κέκραμαι* *ἐκράσῃν* or
 v. *κρατέος* [*κεκράσμαι*] *ἐκράσῃν*

2. *κρεμάννυμι* (κρεμα) *to hang* trans.: (also *κρεμάω* late.)

κρεμῶ (-άσω 375) *ἐκρέμασα* [*κεκρέμασμαι*] *ἐκρεμάσῃν* (342)

a. For Mid. *κρέμαμαι* *to hang* intrans., Fu. *κρεμήσομαι*, see 404, 8.

3. *πετάννυμι* (πετα) *to expand*: (also *πετάω* late.)

πετῶ (-άσω 375) *ἐπέτασα* *πέπτάμαι* (339) *ἐπετάσῃν* (342)

a. *πεπέτακα* late, *πεπέτασμαι* not Att.

4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνυμι* rare in prose.

σκεδῶ (-άσω 375) *ἐσκέδασα* *ἐσκέδασμαι* (342) *ἐσκέδάσῃν*

440. Stems in *e*.

1. *ἔννυμι* (έ, orig. *ves*, Lat. *ves-tio*) *to clothe*: simple verb poetic.

ἐμφιδῶ (-έσω 374) *ἡμφίεσα* (314) *ἡμφίεσμαι*
ἡμφιέσομαι (*ἐπιέσασθαι* Inf.)

439 D. 1. Hm. also Pr. *κεράω*, *κεραία*, Aο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 3 P. *κέρωνται* is accented like the *μ*-forms in 401 k. For *κίρηναι*, see 443 D, 2.

4. Hm. Aο. also without σ, *ἐκέδασσα*, *ἐκεδάσῃν*; cf. *κίδνυμι* 443 D, 8.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσομαι*, late Pf. *γαγάσθαι*. Cf. *γαίω* cl. 4, only in Pr. Par. *γαίων*.

440 D. 1. Hm. Impf. *κατα-εἰνυον* (= *ves-νυον*), cf. Hd. *ἐπ-εἰνυόσθαι*, Fu. *ἔσω*, Aο. *ἔσσα*, Aο. M. 3 S. *ἔ(σ)σατο* or *ἔέσσατο*, Pf. M. *εἰμαι* (= *ves-μαι*), *ἔσαι*, *ἔσται* (εἶται?), Elup. 2, 3 S. *ἔσσο*, *ἔστο* or *ἔεστο*, 3 D. *ἔσδην*, 3 P. *ἔιατο* (= *ves-ατο*), Par. *εἰμένος*.

2. κορέννυμι (κορε) *to satiate*.
 κορέσω ἐκόρεσα κεκόρεσμαι (342) ἐκορέσθην
 3. σβέννυμι (σβε) *to extinguish* (416, 5).
 σβέσω ἔσβεσα ἔσβηκα ἐσβέσθην
 σβήσομαι ἔσβην (408, 9) ἔσβεσμαι (342) ἐσβέσθην
 4. στορέννυμι (στορε) *to spread out*: also στρώννυμι (στόρνυμι).
 στορώ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσθην]

441. Stems in ω.

1. ζώννυμι (ζω) *to gird*.
 ζώσω ἔζωσα [ἔζωκα] ἔζωσμαι [ἐζώσθην]
 2. ῥώννυμι (ῥω) *to strengthen*.
 ῥώσω ἔρρωσα ἔρρωμαι *am strong* ἐρρώσθην (342)
 3. στρώννυμι (στρω) *to spread out* = στορέννυμι (and στόρνυμι).
 στρώσω ἔστρωσα ἔστρωμαι ἐστρώσθην
 4. χρώννυμι (χρω) *to color* = χρώζω cl. 4.
 χρώσω ἔχρωσα κέχρωσμαι ἐχρώσθην

442. Stems ending in a consonant.

1. ἄννυμι (αγ, orig. φαγ) *to break*.
 ᾄξω ἔαξα (312) ἔαγα (417) [ἔαγμαi] ἐάγην (ᾄ)
 2. ἄρννυμι (αρ) *to win*, chiefly poet.; only Pr. Impf. For 2 A.o. ἡρόμην, see αἶρω (432, 2).
 3. δείκνυμι (δεικ) *to show*.
 δείξω ἔδειξα δέδειχα, δέδειγμαi ἐδείχθην
 4. εἶργνυμι (ειργ) *to shut in*: (also εἶργω late.)
 εἶρξω εἶρξα, π. ἔρξας εἶργμαι ἐίρχθην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορηώς (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀκόρητος.

Add the following with stems in ι:

5. Poet. κινῆμαι (κι) *to move* intrans., 2 A.o. ἔκλον *went*, Par. κίων (Trag. κίεiς rare). For ἐκλάδον, see 411. From κι is derived also κινέω *to move* trans., inflected regularly.

6. Hm. ἀνῶμαι (αι) *to take away*, in comp. ἀποαἶνυμαι and ἀπαἶνυμαι.

7. Ion. and poet. δαίνυμι (δαι) *to feast* trans., Mid. intr., Opt. 3 S. δαινῶτε (401 D 1), 3 P. δαινῶτο: Fu. δαίσω, A.o. ἔδαισα.

442 D. 1. Hm. A.o. ἔαξα, rare ἦξα (Hes. Opt. 2 S. καυδέαις, = κατταῖς, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδεγμαi, ἐδέχθην. Hm. Pf. M. δειδεγμαi *greet* (for δεδεγμαi), 3 P. δειδέχεται, -ατο (392 D). In the same sense of *greeting*, he has Pr. Par. δεικνύμενος, as also Pr. δεικανόμαι and δειδίσκομαι (= δε-δεικ-σκομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As stem, he has εργ or εεργ instead of ειργ. For ἐρχεται, (ἐ)έρχεται, see 318 D. For poet. ἐργαδον, Hm. (ἐ)έργαδον, see 411.

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, to enclose.
 φράξω ἐφραξα πέφραγμα ἐφράχην [ἐφράγγην]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσκω = γηρά-ω to grow old. 2 Aο. Inf. γηρᾶναι (408, 2).
 γηράσσω, -ομαι ἐγήρασα γεγήρακα
2. διδράσκω (δρα) to run, used only in composition.
 διδράσσω ἐδρᾶν (408, 3) δέδρακα
3. ἡβάσκω (ἡβα) to come to puberty: ἡβῶ to be at puberty.
 ἡβήσω ἡβησα ἡβηκα
4. ζνῆσκω (ζαν, ζνα, 340) to die; used also as pass. of κτείνω to kill.
 ζανοῦμαι ἐζάνων τέζνηκα am dead (409, 4)
- a. Fu. Pf. τεζνήξω (τεζνήξομαι late), see 394 a. For Fu. ζανοῦμαι, 2 Aο. ἐζανον, the Att. prose always uses ἀποζανοῦμαι, ἀπέζανον (never found in Trag.), but in the Pf. τέζνηκα, not ἀπο-τέζνηκα.

18. Hm. ὁρέγνυμι (ορεγ), = ὁρέγω cl. 1, to reach, Pf. M. 3 P. ὁρῶρέχαται (321 D, 392 D).

443 D. In the Epic language, several stems, 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, 331) to overcome, Fu. δαμῶ (cf. 375), Aο. ἐδάμασα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδμήσομαι, Aο. P. ἐδαμάσθην (342) or ἐδμήσθην, more freq. 2 Aο. ἐδάμην. Pr. also δαμάω. The forms ἐδαμασάμην and ἐδᾶμασθην are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμας (Att. οἰκοδομέω) to build, Aο. ἐδεμα.
2. κίρνημι or κιννάω (κερα), = κεράννυμι to mix (439, 1).
3. κρήνᾶμαι (κρεμα), = κρέμαμαι to hang (404, 8; cf. 439, 2). Active κρήνημι very rare.
4. μάρνᾶμαι (μαρα) to fight, Opt. 1 P. μαρνοίμεθα (401 D h).
5. πέρνημι (περα), = πιπράσκω to sell (444, 7), Fu. περῶν (cf. 375), Aο. ἐπέρᾶσα, Pf. M. Par. πεπερημένος.
6. πύλνημι or πιλνάω (πελα), = πελάω to bring near, Mid. to come near (428 D, 21).
7. πύτνημι or πιτνάω (πετα), = πετάννυμι to expand (439, 3).
8. σκιδνῆμι (σκεδα), = σκεδάννυμι to scatter (439, 4): also without σ, κίδνημι (κεδα).

444 D. 2. Hd. διδρήσκω, δρησομαι, ἐδρην (24 D a).

5. *ἰλάσκειν (ἰλ-) to propitiate.*

ἰλάσομαι ἰλᾶσάμην ἰλάσῃην (342)

6. *μυμνήσκω (μνα) to remind, Mid. to remember, mention.*

μυμνήσω ἔμνησα μέμνημαι (319 b, 393 a) ἐμνήσῃην (342)

a. The Fu. and Ao. Mid. are poetic; the Fu. and Ao. Pass. take their place. The Pf. M. μέμνημαι is present in meaning, = Lat. memini. Fu. Pf. μεμνήσομαι *will bear in mind.*

7. *πιπράσκω (πρα) to sell; wanting in Fu. and Ao. Act.*

(ἀποδώσομαι) (ἀπεδόμην) πέπρακα, πέπραμαι ἐπράξην

8. *φάσκω (φα) = φημί (404, 2) to say. The Pr. Ind. is scarcely used. Hm. has only the Impf. In Attic prose, the Par. is frequent (instead of φάς, not used, 404, 2), but other forms are rare.*

9. *χάσκω (χα) to gape. From st. χαν (329 a, Pr. χαίνω late), come χανοῦμαι ἔχανον κέχνηα*

10. *ἀρέσκω (αρε) to please.*

ἀρέσω ἤρεσα [ἀρήρεκα] (ἠρέσῃην n. A. pr.)

445. Stems in o.

1. *ἀνα-βιώσκειν (βιο) trans. to re-animate, intr. to revive.*

Ao. ἀνεβίων (408, 13) intrans., ἀνεβιωσάμην trans. Cf. βιώω (423, 2).

2. *βλώσκειν (μολ, μλο, βλο 53 D) to go, poet. Pr. Impf. only in comp.*

μολοῦμαι ἔμολον μέμβλωκα (340, 53 D)

3. *βιβρώσκειν (βρο) to eat.*

[βρώσομαι] [ἔβρωσα] βέβρωκα, βέβρωμαι (ἐβρώσῃην n. A.)

a. The defective parts are supplied by forms of ἐσθίω cl. 9 (450, 3).

4. *γινώσκειν (γνο) to know: also γινώσκω less freq. in Att.*

γνώσομαι ἔγνων (408, 14) ἔγνωκα, ἔγνωσμαι ἐγνώσῃην (342)

5. *ζρώσκειν (ζορ, ζρο, 340) to leap, chiefly poet.: also ζόρνυμαι cl. 5*

ζοροῦμαι ἔζορον

6. *τιτρώσκειν (τρο) to wound.*

τρώσω ἔτρωσα τέτρωμαι ἐτρώσῃην

5. Hm. also ἰλᾶσμαι (ἰλᾶμαι), Imv. ἰληθι (Theoc. ἰλᾶθι), see 404 D, 10; Pf. ἰληκα.

6. Hm. Pf. M. 2 S. μέμνηται, μέμνη (Imv. μέμνεο Hd.), see 363 D; Sub. 1 P. μεμνώμεθα (Hd. μεμνώμεθα), Opt. μεμνήμην, 3 S. μεμνέμεθα, see 393 D.

7. Poet. πέρνημι (περα), see 443 D, 5.

11. Hm. βάσκειν (βα) = βαίνω to go (435, 1), chiefly in Imv. βᾶσκ' ἴθι haste, go; once ἐπιβασκόμεν to cause to go upon.

12. Poet. κυλήσκειν (κλε) = καλέω cl. 1, to call (420, 5).

445 D. 3. Hm. βεβρώδω. Ep. 2 Ao. ἔβρων (not in Hm.). Soph. 2 Pf. Παρ βεβρώτες (409 D, 16).

4. Hd. 1 Ao. ἠτέγνωσα. Poet. V. γνωτὸς (for γνωστός).

6. Hm. τρώω.

446. Stems in *ι* and *υ*.

1. πιπίσκω (πι) *to give to drink*, Ion. and poet. Cf. πίνω (435, 4).
 πίσω ἐπίσα
 2. κυίσκω (κυ) *to impregnate*, Aο. ἐκῦσα.
 a. Mid. κυίσκομαι *to become pregnant*; but κύω, κύω cl. 7, *to be pregnant*
 3. μεθύσκω (μεθυ) *to intoxicate*.
 μεθύσω ἐμέθυσσα [μεμέθυσμαι] ἐμέθυσσιν
 a. Mid. μεθύσκομαι *to become intoxicated*; but μεθύω (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

1. ἀλίσκομαι (ἀλ, ἀλο, 331) *to be taken*, used as pass. to αἰρέω cl. 9.
 ἀλώσομαι ἐάλων or ἐάλωκα or γ. ἀλωτός
 ἤλων (408, 12) ἤλωκα
 2. ἀν-άλισκω (αν-αλ, αν-αλο) *to expend*; also ἀναλώω.
 ἀναλώσω ἀνάλωσα ἀνάλωκα, ἀνάλωμαι ἀναλώσῃν
 ἀνήλωσα ἀνήλωκα, ἀνήλωμαι ἀνηλώσῃν
 a. Rare forms, ἠνάλωσα, ἠνάλωμαι (314).
 3. ἀμβλίσκω (αμβλ, αμβλο, 331) *to miscarry*; also ἐξ-αμβλώω.
 ἀμβλώσω ἡμβλωσα ἡμβλωκα, ἡμβλωμαι
 4. ἀμπλακίσκω (αμπλακ) *to miss, err*, poetic.
 ἀμπλακήσω ἡμπλακον ἡμπλάκηται
 5. ἐπ-αυρίσκομαι (επ-αυρ) *to enjoy*; also ἐπαυρίσκω, ἐπαυρέω cl. 7.
 ἐπαυρήσομαι ἐπηῦρον, ἐπηυρόμην
 a. The word is Ion. and poetic; in Att. prose, only 2 Aο. Inf. ἐπαυρέσθαι.
 6. εὐρίσκω (εὐρ) *to find*.
 εὐρήσω (331) εὔρον εὔρηκα, εὔρημαι εὐρέσῃν
 a. For 2 Aο. Impv. εὐρέ, see 366. 1 Aο. M. εὐράμην late.
 7. στερίσκω (στερ) = στερέω cl. 7, *to deprive*.
 στερήσω ἐστέρησα ἐστέρηκα, ἡμαι ἐστερήσῃν
 a. Pass. στερίσκομαι and στεροῦμαι *to be deprived*; but στέρομαι cl. 1, *to be in a state of privation*.
 8. ἀλέξω (for ἀλεκ-σκω, st. αλεκ) *to ward off*; Act. rare in prose.
 ἀλεξήσομαι ἡλεξάμην
 a. A Fu. ἀλέξομαι is also found.
 9. ἀλύσκω (for αλυκ-σκω, st. αλυκ) *to avoid*, poet.; Pr. Impf. rare.
 ἀλύξω ἡλυξα (connected with ἀλόμαι, st. αλυ, 426 D, 7)

446 D. 4. Hm. πιφαύσκω (φαν) *to show, declare*. Akin to this is Hd. δῶ φαύσκω or -φώσκω *to shine, dawn*.

447 D. 7. Hm. Aο. Inf. στερέσαι. Eur. 2 Aο. P. Par. στερεῖς.

8. Hm. Fu. ἀλεξήσω, Aο. ἡλεξήσα, 2 Aο. ἡλακον (384 D, 389).

9. Hm. has also ἀλυσκάζω cl. 4 and ἀλυσκάνω cl. 5.

10. διδάσκω (for διδαχ-σκω, st. διδαχ) *to teach*.
 διδάξω ἐδίδαξα δεδίδαχα, -γμαι ἐδιδάχην
 11. λάσκω (for λακ-σκω, st. λακ) *to speak*, poetic.
 λακήσομαι ἐλάκησα (331) ἐλάκησθαι
 12. μίσγω (for μιγ-σκω, st. μιγ) *to mix*, = μίγνυμι cl. 5 (442, 1).
 13. πάσχω (for πασ-σκω, st. πασ, πένσ, 329, 334 a) *to suffer*.
 πείθομαι (49) ἐπείθων πέπονθα γ. παθήτός
 a. For the two forms of the stem, compare τὸ πάθος and πένθος *suffering*

SEVENTH CLASS (*Epsilon-Class*, 331).

448. The stem assumes ε in the present. Here belong

1. αἰδέομαι (αἰδ) *to feel shame*: also αἰδομαι poetic.
 αἰλέσομαι ἡδесάμην ἡδεσμαι (342) ἡδέσθην (413)
 a. ἡδесάμην, in Att. prose, *pardoned*; in poetry, *felt shame*, = ἡδέσθην.
 2. γαμέω (γαμ) *to marry* (Act. uxorem duco, Mid. nubo).
 γαμῶ ἔγγμα γεγάμηκα, -ημαι γ. γαμετή
 a. Late forms γαμήσω, ἐγάμησα, ἐγαμέσθην Theoc.
 3. γηθίω (γηθ) *to rejoice*, poetic; in prose only 2 Pf.
 γηθήσω ἐγήθησα γέγηθα *am glad*
 4. δοκέω (δοκ) *to seem, think*.
 δόξω ἔδοξα δέδογμαi (ἐδόχθην γ. Α.)
 a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.
 5. κυρέω (κυρ) *to hit upon, happen*, Ion. and poet.: also κύρω rare.
 κυρήσω, κύρσω ἔκυρσα, ἐκύρθησα

10. Ep. Ao. ἐδιδάσκησα (331, not in Hm.). The orig. stem was δα, Hm. Fu. *δῆα shall find* (378 D), 2 Ao. *δέδασθαι* (384 D), also *ἔδασθαι* taught, 2 Ao. M. Inf. *δεδάσθαι* (for δεδασθῆναι), Pf. *δεδάηκα* (331) *have learned*, 2 Pf. Par. *δεδαώς*, Pf. M. Par. *δεδαημένος*, 2 Ao. P. *ἐδάην* learned, Fu. P. *δαήσομαι* (395 D).

11. Hm. *ληκέω*, 2 Pf. Par. Fem. *λελάκνυα* (338 D).

13. Hm. 2 Pf. 2 P. *πέποσθε* (409 D, 14), Par. Fem. *πεπᾶσθια* (cf. 338 D).

14. Hm. *ἀπαφίσκω* (αφ) *to deceive*, 2 Ao. *ἡπαφον* (384 D), rare 1 Ao. *ἡπάφθηα* (331).

15. Poet. *ἀραρίσκω* (αρ) *to join, fit*, trans., 1 Ao. *ἤρσα* (345 D), usu. 2 Ao. *ἤραρον* (384 D) twice intrans., 2 Pf. *ἤραρα* *am joined, fitted* (found even in Xen.), Ion. *ἤρηρα*, Hm. Par. Fem. *ἤραρνια* (338 D), Ao. P. 3 P. *ἤρθεν* (395 D), 2 Ao. M. Par. *ἤρμενος* (408 D, 34).

16. Hm. *ἴσκω* (= *ἴσκω*-σκω) and *ἔσκω* (23 D a) *to make like, consider like*, cf. 2 Pf. *ἔοικα* (409, 7).

17. Hm. *τιτύσκομαι* (= *τι-τυκ-σκομαι*) *to prepare* (cf. *τεύχω* cl. 2, 425, 15), *so aim* (cf. *τυγχάνω* cl. 5, 437, 8).

448 D. 2. Hm. Fu. Mid. 3 Sing. *γαμέσσεαι* *will cause (a woman) to marry*, doubtful.

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6. { μαρτυρέω (μαρτυρ) to bear witness, inflected reg., but
μαρτύρομαι cl. 4, to call witnesses, Ao. ἐμαρτύραμην.
7. { ξυρέω (ξυρ) to shave, Ao. ἐξύρησα, Mid. ξυρίομαι, but also
ἐξύρομαι cl. 4, Ao. ἐξύραμην, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) to eat, Ion. and poet.
πάσσομαι ἐπασάμην πέπασμαι v. ᾄ-παστος
9. πεκτέω (πεκ, πεκτ, 327) to comb, shear. (Hm. πείκω for πέκω.)
(πέξω n. A. ἔπεξα n. A.) ἐπέχθη
10. ριπτέω (ρίφ, ριπτ) to throw, = ρίπτω (427, 14), only Pr. Impf.
11. ώσέω (ωσ) to push; Impf. ἐώσουν (312).
ώσω, ώσήςω έωσα [έωκα] έωσμαι έώσσην
- a. ώσήςω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For μ-verbs of this class, see 403. There remain

12. Poet. δονπέω to sound heavily, Ao. ἐδοῦπησα (even in Xen.), ἐγδοῦπησα (cf. ἐρίγδουπος loud-thundering), 2 Pf. δέδονκα.
13. Poet. κελαδέω to roar, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω to prick, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένται (= κεντ-σαι), V. κεντός (= κεντ-τος).
15. Poet. κυντέω to crash, clatter, rare in prose, 2 Ao. ἐκτύπον, also in Trag. 1 Ao. ἐκτύπησα.
16. Poet. βιγέω to shudder, Fu. βιγήσω, Ao. ἐβρίγησα, 2 Pf. ἐβρίγα used as a present. Different is βιγώω to be cold (371 d).
17. Ion. and poet. στυγέω to dread, hate, Fu. στυγήσομαι, Ao. ἐστίγησα, etc., reg. Hm. has 1 Ao. ἐστυξα made dreadful, 2 Ao. ἐστύγον dreaded.
18. Pr. φιλέω to love, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. ἐφιλάμην (st. φιλ).
19. Hm. (χραισμεύω to help, ward off, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραισμησα, 2 Ao. ἐχραισμον.
- Add the following, which annex α in the present (331):
20. Pr. βρυχάομαι to roar, Ao. ἐβρυχησάμην. In Hm., only 2 Pf. βέβρυχα used as a present.
21. Poet. γοάω to bewail, Fu. γοήσομαι, Hm. 2 Ao. ἔγοον.
22. Hm. θηριόομαι to quarrel (Fu. θηρίσομαι Theoc.), Ao. ἐθηρισάμην, Ao. P. ἐθηρίωσθην (396 D). Pind. θηριόομαι, θηριώω.
23. Poet. λιχμάω, -ομαι, to lick, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμέτες Hes.
24. Hm. μηκόομαι (μᾶκ, μηκ, 326) to bleat, 2 Ao. Par. μᾶκόν, 2 Pf. Par. μεμηκός, Fem. μεμᾶκία (338 D), Plup. ἐμέμηκον (351 D).
25. Hm. μητιόω, -ομαι, to plan, Fu. μητίσομαι, Ao. ἐμητισάμην. Pind. μητιόομαι.
26. Pr. μυκόομαι (μυκ) to low (used in Att. prose). Poet. Ao. ἐμυκησάμην. Hm. 2 Ao. ἐμύκον, 2 Pf. ἐμέμκα used as a present.

1. γίνομαι (γεν) *to become*: also γίνομαι less freq. in Att.
 γενήσομαι . ἐγενόμην γέγονα (409, 3) *have become, have been*
 γεγένημαι (ἐγενήσῃν 1.)
2. ἴσχω (σεχ) *to hold*, another form of ἔχω (424, 11).
3. μίμνω (μεν) *to remain*, poetic form of μένω (422, 13).
4. πίπτω (πετ, πτο, 339, 331) *to fall*: cf. πιτνέω cl. 5 (438, 4) poet.
 πεσοῦμαι (377) ἔπεσον πέπτωκα
 a. ἔπεσον is for orig. and Dor. ἔπετον (62 a).
5. τίκτω (for τιτκω, st. τεκ) *to bring forth, beget*.
 τέξομαι ἔτεκον τέτοκα (334 a)
 τέξω less fr. ἔτεξα rare (τέτεγμαι n. A.) (ἐτέχσῃν n. A.)
 a. Mid. τίκτομαι rare and poetic.
6. τιτράω (τρα) *to bore*: also τετραίνω (329 a, 328 d).
 τρήσω (335 a) ἔτρησα τέτρημαι v. τρητός
 τετρανῶ ἐτέτρηνα (later -ᾶνα) [ἐτετράνισῃν]
- For reduplicating verbs of the sixth (inceptive) class, see 444-6.

NINTH CLASS (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω *to take*, Mid. *to choose*; st. αἶρε, εἰλ (312).
 αἰρήσω εἶλον (εἶλω etc.) ἤρῃκα, ἤρῃμαι ἠρέσῃν
 a. Fu. ἔλω n. A. Ao. εἰλάμην late.
2. ἔρχομαι *to go, come*; st. ερχ, ελῶ.
 ἐλεύσομαι ἤλθον (339) ἐλήλυθα (321)
 a. For 2 Ao. Imv. ἐλθέ, see 366. For ἐλεύσομαι (326), the Attic prose generally has εἶμι (405, 1 a).
3. ἐσθίω *to eat*; st. εσσι, εδ, φάγ.
 ἔδομαι (378) ἐφάγον ἐδήδοκα (331) (ἠδέσῃν n. A.)
 ἐδήδεσμαι (331, 342) v. ἐδεστός, τέος
 a. ἐσθίω comes from ἐσθω (328), and that from ἔδω (411 D): all these forms of the Pr. are found in Hm.

449 D. 1. 2 Ao. 3 Sing. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (408 D, 35). From st. γεν comes also poet. γεινομαι cl. 4, *to be born*, Ao. ἐγεινάμην trans. *begot, bore* (of γεινόμενοι *the parents*, also in prose).

2. Poet. also ἰσχάνω (329 b), ἰσχανάω (331).

4. Hm. 2 Pf. Par. πεπτεώτας, Soph. πεπτός, -ῶτος (409 D, 17).

7. Hm. λαύω (av, ave 331, ae 39) *to sleep*, Ao. ἔεσα (ā, but by augm. ā), once contr. ἔσαμεν.

450 D. 1. Hd. Pf. ἀράρηκα (321 D).

2. Poet. 2 Ao. ἡλύδον with υ (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) ἦνδον, ἦλσον. Hm. 2 Pf. εἰλήλουθα, 1 P. εἰλήλουδμεν (409 D, 13).

3. Hm. Fr. Inf. ἔδμεναι (406 D, 3), 2 Pf. Par. ἐδηδώς, Pf. M. ἐδήδομαι.

4. *ὄρω* to see, Impf. *έώρων* (312); st. *ὄρα*, *ιδ*, *οπ*.

ὄψομαι *είδον* (*ίδω* etc. *έώρακα*, *έώραμαι* *ὄφθην*, v. *δρατός*,
Imv. *ιδέ* 366) *ὄπωπα* (321), *ὄμμαι* *ὀπτός*, *τέος*

- a. The Comic poets have Pf. *έώρακα*: *ὄπωπα* is chiefly Ion. and poet.: *έωράδην* is late. Ao. M. *ὄψάμην* is rare; *είδωμην* (for *είδον*) is generally poetic (in Att. prose only in comp.), Imv. *ιδού*, but as exclamation *ιδού* lo! Poetic is also Fr. Mid. *είδομαι* to appear, appear like, Ao. *είσάμην*.

5. *τρέχω* to run; st. *τρέχ*, *δρεμ* (334 a).

δραμοῦμαι *έδραμον* *δεδράμην* (331) v. *δρεκτέον* (66 c)

- a. *δρέζομαι*, *έδρεξα* (66 c), and *δέδρομα* are found in poetry; *δεδράμην* occurs in composition.

6. *φέρω* to bear; st. *φερ*, *οι*, *ενεκ*.

οἶσω { *ήνεγκον* (384) *ένήνοχα* (321, 334 a) *ήνέχθην*
οἶσομαι (as { *ήνεγκα* (381) *ένήνεγμα* *ένεχθήσομαι*
mid. and pass.) *ήνεγκάμην* v. *οἶστός*, *τέος* *οἰσθήσομαι*

7. *ώνομαι* to buy, Impf. *ώνούμην*; st. *ωνε*, *πρι*.

ώνήσομαι *έπριάμην* (408, 8) *έώνημαι* *έωνήθην*

- a. *έωνησάμην* is late. The syllabic augment is rarely omitted in Att. *έώνημαι* may have, *έωνήθην* always has, a passive meaning (415).

8. *εἶπον* I said; st. *ειπ*, *ερ*, *ρε* (340).

έρῶ { *εἶπον* *εἶρηκα* (319 e) *έρρήθην*, v. *ρήτός*
{ *εἶπα* *εἶρημαι* (*έρρήθην* n. A.)
(Imv. *εἰπέ* 366) *εἶρήσομαι* *ρηθήσομαι*

- a. The Pr. Impf. are supplied by *λέγω*, *φημί*, and (especially in comp.) by *ἀγορεύω* to discourse, as *ἀπαγορεύω* to forbid, Ao. *ἀπέειπον*. The form *εἶπον* comes from *ε-επ-ον*, orig. *τε-τεπ-ον*, a reduplicated 2 Ao. like *πέπειδον* (384 D): cf. *ἔπος*, orig. *τεπος*, word. The stem of *έρῶ* was orig. *τερ* (cf. Lat. *verbum*); hence *εἶρηκα* for *τε-τερη-κα*, *έρρήθην* for *ετερηθην*, *ρήτός* for *τερητός*.

4. Hm. Fu. *έπιόψομαι* shall choose, but *έπόψομαι* shall look on. Aeol. Pr. *δρημι* Theoc. For *δοσσομαι* (οπ), see 429 D, 4. 5. Dor. *τρέχω*.

6. Hm. Pr. Imv. *φέρτε* (406 D, 4), Ao. *ήνεικα* (rarely *ήνεικον*), M. *ήνεικάμην*; Ao. Imv. *οἶσε* (349 D), Inf. *οἰστέμεν(αι)*, V. *φερτός*. Hd. has Ao. *ήνεικα*, Pf. M. *ένήνεγμα*, Ao. P. *ήνείχθην*.

8. Hm. Pr. *είρω* rare, Fu. *έρέω*, Ao. *είρων* and in Ind. (with augm.) *έειπον* = *ε-τερεπον*. From st. *σεν*, *έπ* (63), comes *έν-έπω* or *έννέπω*, 2 Ao. *έπι-σκον* (339), Imv. *ένι-σκε* or *έπισκες* (2 P. *έσπετε* for *εν-σπετε*), Fu. *ένίψω* (= *ενι-σκ-σω*) or *ένι-σκήσω* (331). Hd. makes Ao. usu. *εἶπα*, Ao. P. *εἰρέθην* and *εἰρήθην* as well as *έρρήθην*.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. ϵ before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. ϵ may arise by augment or reduplication from ϵ (312, 322).

c. η may arise by augment or reduplication from α or ϵ (309).

d. ω may arise by augment or reduplication from o (309).

e. ϵ in a few words takes the place of $\lambda\epsilon$, $\mu\epsilon$, $\rho\epsilon$, as redupl. (319 e).

f. A consonant with ϵ may be the reduplication, when followed by the same consonant, or when a smooth mute with ϵ is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus *κατανύω* = *κατ-ανύω* not *κατα-νύω*, *ἀπολέσας* = *ἀπ-ολέσας* not *απο-λέσας*, *ἐπιδοῦσα* may be either *ἐπ-ιδούσα* (Pr. *ἐφ-οράω*) or *ἐπι-δοῦσα* (Pr. *ἐπι-δίδωμι*).

II. In the *middle* of verb-forms,

i. α or o may arise from ϵ in the stem and present (334). So α may arise from ϵ , and ω rarely from η .

j. η may arise from a final α or ϵ of the stem, and ω from a final o (335). In the first aorist system of liquid verbs, η may arise from α and ϵ from ϵ (337). In the second perfect system, η may arise from α (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut. 1 Aor. 2 Pf.	Perfect Middle.	1 Aor. P.	Present.
-ψω -ψα -φα	-μμαι, -ψαι, -πται, -φθον	-φθην	-πα, -βα, -φα, -πτω
-ξω -ξα -χα	-γμαι, -ξαι, -κται, -χθον	-χθην	-κα, -γα, -χα, -σσω, -ζω
-σω -σα	-σμαι, -σαι, -σται, -σθον	-σθην	{ -τω, -δω, -δω, -σσω, -ζω -daw, -daw, -daw, -daw, -daw

Ad-ω (ἄσα, ἄσα, ἄδσθην) 420 D, 10.

ἔγα-μαι (ἡγάσθην, ἡγάσθην) 419, 1;

ἀγά-ομαι, ἀγαίομαι, D.

ἔγειρω (ἀγερ, ἀγήγεκα) 432, 1;

ἡγερέσθην, ἀγρόμενος, D.

ἔγνυμι (ἔαξα, ἔαγα) 442, 1.

πγρ (ἀγείρω, ἀγρόμενος) 432 D, 1.

ἔγω-ω (ἡγαγον, ἡχα, ἀγχοχα) 424, 1;

ἀγίνω, -νέω, ἔξετε, D.

ἔδ (ἄδάνω, ἔαδον, εὔαδον) 437, 1.

ἄδῃσκει, ἄδῃσκει, 318 D.

αε (ἰαύω, ἔεσα) 449 D, 7.

ἔειρω (αερ, ἡερέσθην, ἔωρω) 432 D, 2.

συν-ῥειρε, *συναίρεται*, 1b.

δέξ-ω, = *αἰξω*, *αἰξάνω*, 438, 3.

ἔημι (αε) 404 D, 2.

αἰδ-έομαι (ῥδέσθην), *αἰδ-ομαι*, 448, 1.

αἰνέ-ω (ῥνεσα, ῥνημαι) 420, 4;

αἰνίζομαι, *αἰνημι*, D.

αἰ-νυμαι, *ἀπ(ο)αἰνυμαι*, 440 D, 6.

- αἰρέ-ω (εἶλον, εἰλεί, ἤρεδην) 450, 1; ἀραιρέκα D.
- αἶρω (ἦρα, ἤρδην) 432, 2; ἀρ-όμην D.
- αἰσθ-άνομαι (ἤσθόμην, ἤσθημαι), αἰσθ-ομαι, 436, 1.
- αἶ-ω (αἶον, ἐπ-ήισα) 309.
- ακ-αχ from αχ, 442 D, 16. 321 D.
- ἀκεί-ομαι (ἠκεσάμην) 419, 8.
- ἠκού-ω (ἠκήκοα, ἠκούσδην) 423, 1; ἀκούσσομαι Hm.
- ἠκροσ-ομαι (ἠκροσάμην) 335 a.
- ελ (εἶλον, εἰάλην) 432 D, 22.
- ἐλδ-ομαι (ἐλάλημαι) 321 D. 367 D. 413.
- ἐλδ-άνω, -αίνω, -ήσκει, 436 D, 12.
- ἐλείφω (ἐλήλεφα) 425, 5.
- ἐλέξω (ἠλεξάμην, ἐλεξήσομαι) 447, 8; ἔλαλλον D.
- ἐλέομαι or ἀλεύομαι (αλυ, ἠλε[ν]άμην) 426 D, 7; ἀλείνω ib.
- ἐλτ-ω (ἤλεσα, ἐλήλεσμαι) 419, 9.
- ἐλδ-ομαι (ἐλδήσομαι) 422 D, 19.
- ἐλ-ίσκομαι (ἐέλων, ἤλων) 447, 1.
- ἐλπ-αίνω (-ήμενος, ἤλειπον) 436 D, 13.
- ελκ (ἐλέξω, ἐλαλλον) 447 D, 8.
- ἐλλάσσω (ἠλλάγην, ἠλλαχα) 294.
- ἐλ-λομαι 432, 3; ἄλτο 408 D, 33.
- ἐλυκτάζω (ἐλαλύκτημαι) 321 D.
- ἐλύσκει (ἤλυξε) 447, 9;
- ἐλυσκ-άζω, -άνω, D.
- ἐλφ-άνω (ἤλφον) 436 D, 14.
- ἐμαρτ-άνω (ἤμαρτον, ἤμαρτηκα) 436, 2; ἤμβροτον D.
- ἐμβλ-ίσκει (ἤμβλωσα) 447, 3.
- ἐμιλλά-ομαι (ἤμιλλήδην) 413.
- ἐμπισχνέομαι (ἐμφέξω, ἤμπισχον) 438, 5.
- ἐμπλακ-ίσκει (-ήσει, ἤμπλακον) 447, 4.
- ἐμύν-ω (ἤμυνα), ἐμυνάδω, 411 D.
- ἐν-αλ-ίσκει, ἐν-αλδ-ω, 447, 2.
- ἐνδάνω (ἐαδον, ἐδήσω) 437, 1;
- ἐήνθανον, ἐδον, ἐυαδον, ἐαδα, D.
- ἐν-έχ-ομαι (ἤνειχόμεν) 314.
- ἐνήνοθε 321 D.
- ἐν-οίγ-ω (ἀνέφεξα, ἀνέφρα, ἀνέφχα) 424, 16; ἐν-οίγ-νυμι ib.
- ἐν-ορδδ-ω (ἠνόρδωσα, -ομαι) 314.
- ἐνύ-ω (ἤνυσσα, ἤνυσμαι) 419, 17;
- ἐνύτω, ἐνύτω, ib.; ἐνω D.
- ἐνωγ-α (ἐνωχδι, ἤνωγον) 409 D, 11.
- ἐπ-αφ-ίσκει (ἤπαφον, -ησα) 447 D, 14.
- ἐπ-ό-χρη 404, 3; ἀποχρᾶ D.
- ἐπτω (ἄφ) 427, 1; ἐάφδην D.
- αρ (αἶρω) 432, 2.
- ἐρδ-ομαι (ἐρήμεναι) 404 D, 9.
- ἐρ-αρ-ίσκει (ἤρσα, ἤραρον, ἤρηρα, ἤρμενος) 447 D, 15.
- ἐρέ-σκει (ἤρεσα, ἤρέσδην) 444, 10.
- ἐρήμενος 318 D.
- ἐρκέ-ω (ἤρκεσα) 419, 10.
- ἐρμύττω (ἤρμωσα), ἤρμδ-ω, 430, 1.
- ἐρνέ-ομαι (ἠρνήδην) 413.
- ἐρ-νυμαι 442, 2.
- ἐρδ-ω (ἤρωσα, ἤρδδην) 419, 16.
- ἐρπάζω (ἐρπαδ, ἐρπαγ) 431, 1.
- ἐρδ-ω (ἤρυσσα) 419, 18; ἐρύντω ib.
- ἐρχ-ω (ἤρχα, ἤργμαι) 424, 2.
- ἔσα 408 D, 18. 420 D, 10. 449 D, 7.
- ἔσμενος (ἔδ, ἐνδάνω) 408 D, 44.
- αὐξ-άνω, αὐξ-ω (ἠῤῥηκα) 436, 3.
- αυρ (ἐπ-αυρ-ίσκομαι, -έω) 447, 5.
- αυρα (ἐπ-αυρδ-ω, ἀπύρας) 408 D, 19.
- ἄφάσσω (ἤφασα) 430 D, 8.
- ἄφύσσω (αφυγ, αφυδ) 431 D, 9.
- ἔχ-ομαι (ἠχδίσδην) 423, 1.
- ἔχ-νυμαι (ἠκαχόμεν, ἀκχχμαι, ἀκχχ-μαι), ἀκαχίζω, ἔχων, ἔχων, 442 D, 16.
- ἔ-ω (ἔσα, ἔμεναι, ἔσται) 408 D, 18.
- ἔωρτο for ἠορτο (δέλω) 432 D, 2.
- βαίνω (βα, ἔβην, ἔβησα) 435, 1;
- βάσκει, βιβδς, βιβών, D.
- βάλ-λω (ἐβαλον, βέβληκα) 432, 4;
- βεβολήατο, ἐβλητό, βλεῖο, D.
- βάπτω (ἐβάφην) 427, 2.
- βά-σκει = βαίνω, 444 D, 11.
- βαστάζω (βασταδ, βασταγ) 431, 2.
- βείομαι, βέομαι (βιόω) 423 D, 2.
- βιβδς (βα) 403 D, 10; βιβών 435 D, 1.
- βιβρώσκει 445, 3; βεβρώδω, ἔβρων, D.
- βιδ-ω (ἐβίων) 423, 2; βείομαι, βέομαι, E
- ἀνα-βιδώσομαι (βιο, ἀνεβίων) 445, 1.
- βλα (βάλ-λω, βέβληκα) 432, 4.
- βλάπτω (ἐβλάβην, βέβλαφα) 427, 3;
- βλάβεται D.
- βλαστ-άνω (ἐβλαστον, [β]έβλαστηκα) 436, 4; βλαστέω ib.
- βλέπ-ω (βέβλεφα) 424, 3.
- βλίττω (ἐβλισα) 430, 2.
- βλώσκει (ἐμολον, μέμβλωκα) 445, 2.
- βολε (βάλ-λω, βεβολήατο) 432 D, 4.
- βόσκει (βο, βοσκ, βοσκήσω) 422, 2.
- βούλ-ομαι (ἐβουλήδην or ἡβ) 422, 3;
- βόλεσσαι, -βέβουλα, D.
- βράσσω (ἐβρασα) 430, 3.
- βρέχ-ω (ἐβράχην) 424, 4.

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ἐ-βραχέω, -βράξει, -βραχέω, 424 D, 4.
βρίδω (βέβριδα) 424, 5.
βρο (βιβρώσκω) 445, 3.
βουχ-δομαι (βέβρυχα) 448 D, 20.
βυ-νέω (έβυσσα, βέβυσμαι) 438, 1.

Γα (γίγνομαι, γεγάς) 409, 3.
γαμ-έω (έγημα) 447, 2.
γά-νυμαι, γάων, 439 D, 5.
γέ-γων-α, γεγων-ίσκω, -έω, 424 D, 30.
γείνομαι (γεν, έγεινόμεν) 449 D, 1.
γελά-ω (έγέλασα, έγελάσθην) 419, 2.
γεν (γίγνομαι, έγενόμην) 449, 1.
γέν-το 408 D, 35; έ-γεν-το 449 D, 1.
γηδ-έω (έγγηδα) 448, 3.
γηρά-σκω, γηρά-ω, 444, 1.
γί(γ)νομαι (έγενόμην, γέγονα, γεγένη-
μαι) 449, 1; γείνομαι D.
γι(γ)νόςκω (έγγων, έγγωσμαι) 445, 4.
γνάμπ-τω 427, 4.
γνο (γινώσκω) 445, 4.
γο-άω (έγοον) 448 D, 21.
γνράφ-ω (έγραψην) 424, 6.
γων (έγγωνα) 424 D, 30.

Δα (δαίνω) 434 D, 3; (δαίνομαι) 434 D, 4;
(έδωκεν, δέω) 447 D, 10.
δαί-νυμι (έδαισα) 440 D, 7.
δαίνομαι (έδασάμην, δέδασται),
δατέομαι, 434 D, 4.
δαίω (δέδωκα, δάηται) 434 D, 3.
δάκ-νω (έδακον, δήξομαι) 435, 7.
δάμ-νημι, -νάω (έδάμην, έδαμάσθην,
έδμήθην), δαμάζω, 443 D, 1.
δαρδ-άνω (έδαρδον, δεδάρδηκα) 436, 4;
έδαρδον D.
δατέομαι (δατέασθαι) 434 D, 4.
δέ-ατο 381 D.
δεί-δι-α (δείδω), έδδωσα, 409 D, 5.
δείκ-νυμι (δέδειχα) 442, 3; δεκ, δείδε-
μαι, δεικανόμαι, δειδίσκομαι, D.
δέμ-ω (έδειμα, δέδμημαι) 443 D, 1.
δέρι-ομαι (έδρακον, δέδροκα) 424 D, 31.
δέρ-ω (έδάρην), δαίρω, δείρω, 424, 7.
δέχ-ομαι (έδέχμην, δέκτο) 408 D, 36.
δέ-ω (έδησα, δέδεκα) 420, 1.
δέ-ω (δέι, έδρησε) 422, 4; δέν-ομαι D.
δηρι-δομαι (έδηρινόμην) 448 D, 22.
δι, δει, δει (δέδοικα, δέδια, έδωσα)
409, 5; δειδια, δειδω, διε, D.
διαιδά-ω (δειδιόμην) 314.
διακονέ-ω (δειδικόμην) 314.
δια-λέγ-ομαι (διελέχθην) 413.

διδάσκω (δίδαχ) 447, 10; δήα, δέδωκεν,
δεδάχηκα, έδωκεν, D.

διδημι = δέ-ω, 403, 3.
δι-δρά-σκω (έδραν) 444, 2.
δίδωμι (δο, έδωκα, δέδομαι) 403, 4.
διε (ένδισαν, δίωμαι) 404 D b.
δί(ζ)μαι (διζε) 404 D c.
διήδ-ω (διψή, διήψω) 371 c.
διώκ-ω, διακάδω, 411 D.
δο (δίδωμι) 403, 4.
δοκ-έω (έδοξα) 443, 4.
δομπ-έω (έγδομπησα) 448 D, 12.
δρα (διδράσκω, έδραν) 444, 2.
δρακ (δέρι-ομαι, έδρακον) 424 D, 31.
δρά-ω (δέδραμαι, έδράσθην) 421, 1.
δρεμ (τρέχω, έδραμον, δέδρομα) 450, b.
δύνα-μαι (έδυνήθην, -άσθην) 404, 5.
δύ-ω (έδυν, έδιδύν), δύνα, 423, 3.

Έ (ήμι) 403, 1; (έννυμι) 440, 1.
έά-ω (είων, είάκα) 312.
έγείρω (έγρήγορα, έγρήγερμαι, ήγρόμην)
432, 5; έγρω, -ομαι, ib.
εδ, εδ-ο, εδ-ε-σ (έσδιω) 450, 3.
εζομαι (εδ) 431, 6.
εδέλ-ω (ήδέλγησα), δέλω, 422, 9
εδί(ζω) (είδισα, είδικα) 296, 312.
είδον (ιδ, όδω) 450, 4.
είδώς (ιδ, οίδα, ήδεν) 409, 6.
είκά(ζω) (είκασα, ήκασα) 310.
είκ-ω (είξα), είκάδω, 411 D.
είκώς (ικ, έουκα) 409, 7.
είλω (έλσα, έελμαι, έάλην, έόλει), είλέω
είλέω, είλλω, έλλω, 432 D, 22.
είμαι, είατο (έννυμι) 440 D, 1.
είμι (es, έν, ήν) 406, 1.
είμι (ι, ήειν) 405, 1; ήιε, ήε, ίσαν,
(έ)εισάμην, D.
είνυμι (έννυμι) 440 D, 1.
είπ-ον (έρω, είρηκα, έπρέθην) 450, 8;
είρω, έν(ν)-έπω, έπισπον, έρίψω, D.
είργ-νυμι (έρεας, είργ-ω, 442, 4;
εργ, eεργ, έέρχαστο, είργαδον, D.
είρ-ομαι (= έρουαι) 424 D, 9.
είρυ, 405 D b. 420 D, 12.
είρω (έρέω) 450 D, 8.
είρω (είρηκα, έερμαι) 312 D.
είσα (έσσαι, έσας, ίζω) 431 D, 6.
είτωκ, ίστω, 447 D, 16.
είωδα (ηδ) 322; έωδα D.
έλ (αίρέω, είλον) 450, 1.
ελαίνω (έλήλακα), έλάω, 435, 2.
έλέγχ-ω (έλήλεγμαι) 321.

ελθ for ελυσθ (ἐρχομαι, ἔλθων) 450, 2.

ἐλίσσω (ἐλίξα) 312.

ἐλκ-ω (ἐλκύσα, ἐλκυσμαι) 419, 19;
ἐλκέω D.

ἐλπ-ω (ἐλπια, ἐάλλπειν) 424 D, 32.

ελυθ, ελευθ (ἐρχομαι) 450, 2.

ἐμέ-ω (ἡμεσα) 419, 11.

ἐναίρω (ἤναρον, ἐνήρατο) 432 D, 23.

ἐναντιό-ομαι (ἤναντιώδην) 413.

ενεκ (φέρω, ἤνεγκα, ἤνεγκον, ἐνήνοχα,
ἐνήνεγαμαι) 450, 6; ἤνεικα, -ον, D.

ἐπ-ενήνοδε 321 D.

ἐνδυμέ-ομαι (ἐνδυμήδην) 413.

ἐνίπ-τω (ἠνίπαπον, ἐνένιπον) 427 D, 20.

ἐνίσσω (= ἐνίπ-τω) 429 D, 3.

ἐννυμι (ἡμφίεσα) 440, 1; εἵνυον, ἔσσα,
εἶμαι, ἔσται, εἶατο, D.

ἐνοχλέ-ω (ἠνώχλησα, -κα) 314.

ἐοικα (ἐφίκειν, εἰκώς) 409, 7.

ἐορτάζω (ἐόρταζον) 312 b.

ἐν(ν)-έπ-ω (ἐνισπον, ἐνίψω) 450 D, 8.

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 πτύ-ω (ἐπτύσα, πτυστός) 419, 20.
 πυνθάνομαι (ἐπυθόμην, πεύσομαι) 437, 7; πεύδομαι ib.
 'Ραίνω (ἐρράδαται, ράσσατε) 392 D.
 ραί-ω (ἐρραίσθην) 421 D, 24.
 ράπτω (ἐρράφην) 427, 13.
 ρε (είρηκα, ἐρρήθην, ἐρρέθην) 450, 8.
 ρέζω (ρεγ, ερεξα) 428, 14.
 ρέω (ἐρρύην, ἐρρύηκα, ἐρρευσα) 426, 5.
 ρήγ-νυμι (ἐρράγην, ἐρρωγα) 442, 14.
 ρηγέ-ω (ἐρρίγα) 448 D, 16.
 ριγδ-ω (ριγών, ριγφην) 371 d.
 ριπτέω, = ρίπτω (ριφ), 448, 10.
 ρίπτω (ἐρρίφην) 293.
 ρύ-ομαι (ρύατο, ρύσθαι) 405 D b.
 ρυπό-ω (ρερυπωμένος) 319 D.
 ρώ-ννυμι (ἐρρώσθην) 441, 2.
 Ζαίρω (σαρῶ, σέσηρα) 432, 14.
 σαλπίζω (ἐσάλπιγχα) 328 b.
 σαύ-ω (ἐσάωσα) 431 D, 5.
 σβέ-ννυμι (ἐσβην, ἐσβεσμαι) 440, 8.
 σέβ-ομαι (ἐσέφθην) 413.
 σεί-ω (σέσεισμαι) 421, 17.
 σεύω (ἐσσυμαι, σότο) 426 D, 9.
 σήπω (ἐσάπην) 425, 2.
 σκάπτω (ἐσκάφην) 427, 15.
 σκεδά-ννυμι (ἐσκέδασμαι) 439, 4.
 σκέλ-λω (ἐσκλην) 432, 15; ἐσκληλ D.
 σκέπ-τομαι, σκοπέ-ω, 427, 16.
 σκήπ-τω 427, 17.
 σκίδνημι = σκεδά-ννυμι, 443 D, 8.
 σκώπ-τω 427, 18.
 σμά-ω (σμη, ἐσμησα), σμήχω, 371 c.
 σό-ης, σόη, σόωσι, 431 D, 5.
 σπ for σеп (ἐπομαι, ἐσπόμην) 424, 8;
 ἐνι σπον, ἐσποτε, 450 D, 8.

σπά-ω (ἐσπᾶσα, ἐσπασμαι) 419, 6.
 σπείρω (σπερά, ἐσπάρην) 432, 16.
 σπένδ-ω (ἐσπείσα, -σμαι) 381. 391 c.
 στα (ἵστημι) 408, 5.
 στείβω (στιβ, ἐστίβημαι) 425, 9.
 στείχω (ἐστιχόν) 425, 10.
 στέλ-λω (ἐστοίλα, ἐστάλην) 290.
 στέργω (ἐστοργα) 424, 22.
 στερέ-σκω, στερέω, στέρομαι, 417, 7.
 στεύ-ται, στεύ-το, 405 D c.
 στορέ-ννυμι, στόρ-νυμι, 440, 4.
 στρέφ-ω (ἐστράφην, ἐστροφα) 421, 23.
 στρώ-ννυμι 441, 3.
 στυγί-ω (ἐστυγον) 448 D, 17.
 σφάζ-ω οἱ σφάττω (ἐσφάγην) 428, 15.
 σφάλ-λω (ἐσφηλα, ἐσφάλην) 432, 18.
 σχ for σεχ (ἔχω, ἔσχον, σχήσω) 424, 11.
 σώζω (σω, σωθ) 431, 5.

Τα (τείνω, τέτακα, τανύω) 433, 5.
 ταγ, τεταγών 384 D; τάσσω 428, 9.
 ταλα, ἐτάλασσα 408 D, 6.
 τανύ-ω (ἐτάνυσσα, τετάνυσμαι) 433 D, 5.
 ταράσσω (ἐτάραξα), θράσσω, 428, 8.
 τάσσω (τάσγην, τέταχα) 428, 9.
 ταφ (θάπτω, ἐτάφην) 427, 5.
 ταφ-ών, τέθηπα, 425 D, 17.
 τε for δε (τίδηνμι, ἐτέδην) 403, 2.
 τείνω (τενώ, τέτακα) 433, 5;
 τανύω, τιταίνω, D.
 τεκ (τίκτω, ἔτεκον, τέτοκα) 419, 5.
 τελέ-ω (ἐτέλεσα, τετέλεσμαι) 288.
 τεμ, τέτμον 384 D.
 τέμ-νω (ἐταμον, τέτμηκα) 435, 9;
 τάμνω, τέμω, τμήγω, D.
 τέρπ-ω 424, 24; τεταρπόμεν D.
 τέρο-σμαι, τερσαίνω, 424 D, 38.
 τετραίνω (ἐτέτρηνα) 449, 6.
 τεύχω (τέτυγμα) 425, 15;
 τέτυκον, τιτίσκω, D.
 τῆ (for τα-ε?) 433 D, 5.
 τῆκω (ἐτάκην) 425, 3.
 τηλεθάω (θάλλω) 432 D, 6.
 τιε, τετιγώς, τετίγμαι, 386 D.
 τίδημι (δε, ἔδηκα, τέδεικα, τέδειμαι,
 ἐτέδην) 403, 2.
 τίκτω (ἔτεκον, τέτοκα) 449, 5.
 τί-νω (ἔτισα), τίνυμι, 435, 5.
 τιταίνω (ταν) 433 D, 5.
 τιτράω (τρα, ἔτρησα) 449, 6.
 τιτρώσκω (τρο) 445, 6; τρώω D.
 τιτύσκομαι (τι-τυκ) 447 D, 17.
 τί-ω (ἔτισα) 435 D, 5.

τλα, ἔτλην 408, 6; τέτληκα 409 D, 10.
 τμε (τέμνω, τέτμηκα) 435, 9.
 τμήγω (ἐτμαγον) 425 D, 18.
 τρα (τιτράω, ἔτρησα) 449, 6.
 τραπ-είομεν (τέρπω) 424 D, 24.
 τραχ (θράσσω, τέτρηχα) 428, 8.
 τρέπ-ω (ἐτραπον, τέτροφα) 424, 25;
 τραπώ, τραπέω, τροπέω, D.
 τρέφ-ω (ἔδρεψα, ἐτράφην, τέδραμμαι,
 τέτροφα) 424, 26; τράφω D.
 τρέχ-ω (ἔδρεξα—ἔδραμον, δεδράμην) 450, 5; τράχω D.
 τρέ-ω (ἔτρεσα, ἔτρεστος) 419, 15.
 τρίβ-ω (ἐτρίβην, τέτριφα) 421, 27.
 τρίζω (τέτριγα) 428, 16.
 τρυφ (θρύπτω) 427, 6.
 τρώγω (ἔτραγον) 425, 4.
 τρώω, = τιτρώσκω, 445 D, 6.
 τυ for δυ (θύω, ἐτύδην) 420, 2.
 τυγχάνω (ἐτυχον, τεύχομαι, τετύχηκα) 437, 8; τέτευχα D.
 τυκ (τεύχω, τέτυκον, τιτύσκω) 425 D, 15.
 τύπ-τω (τυπτήσω, ἐτύπα, ἐτυπον) 427, 19.
 τύφ-ω (ἐτύφην, τέδυμμαι) 424, 28.
 Τπισχεύομαι (ὑπεσχομένη, -μαι) 438, 6.
 ὕ-ω (ὑσμαι) 421, 11.
 Φα, φαίνω, 432 D, 19; φημί, 404, 2;
 πέφαμαι 433 D, 7.
 φαγ (ἐσθίω, ἔφαγον) 450, 3.
 φαίνω (ἐφάνην, πέφνηα) 291; φάε, πε-
 φήσεται, φαίνω, φαίνω, 432 D, 19
 φά-σκω, = φημί, 444, 8.
 δια-φαύσκω, -φώσκω, 446 D, 4.
 φείδομαι 425, 11; πεφιδόμην, -ήσομαι, D
 φεν, φα (ἔφεπον, πέφαμαι) 433 D, 7.
 φέρ-ω (οἶσω; ἤνεγκον, ἤνεγκα, ἐνήνοχα,
 ἐνήνεγμα) 450, 6; ἤνεικα D.
 φεύγω (ἔφυγον) 425, 16; φυγγάνω ib.
 πεφυγότες D.
 φημί (φα) 404, 2.
 φθά-νω (ἔφθασα, ἔφθην) 435, 3.
 φθείρω (φθερῶ, ἐφθάρην) 432, 20;
 δι-έφθορα D.
 φθί-νω (ἔφθισα) 435, 6;
 ἐφθίμην, φθινύδω, D.
 φιλ-εω (ἐφιλάμην) 448 D, 18.
 φιλοτιμέ-ομαι (ἐφιλοτιμήδην) 413.
 φλά-ω, = θλά-ω, 419, 4.
 φλέγ-ω (ἐφλέγην late), φλεγέδω, 411 D.
 φν for φεν (πέφνον) 433 D, 7.
 φράγ-νυμι, φράσσω, 442, 15.

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φράζω (φραδ) 428, 17; ἐπέφραδον D.
φρίσσω (πέφρικα) 428, 10.
φυλάσσω (φυλακ, πεφύλαχα) 428, 11.
φύρ-ω (φύρσω, πέφυρμαι) 345 D.
φύ-ω (ἐφυν, ἐφυσα) 423, 4.

Χάζω (χαδ) 428, 18; κέκαδ-ον, -ήσω, D.
χαίρω (ἐχάρην, χαίρῃσω) 432, 21;
κεχαρόμην, κεχαρῆώς, D.
χαλά-ω (ἐχάλασα, ἐχαλάσθην) 419, 7.
χανδάνω (ἐχαδον, χείσσομαι) 437 D, 9.
χά-σκα (ἐχανον, κέχρηνα) 444, 9.
χέ(ω) (χεσσοῦμαι, κέχουδα) 428, 19.
χέω (ἐχεα, κέχουκα) 426, 6;
χέλω, χέλευα, D.

χλαδ (κεχλαδ-ός, -οντος) 360 D.
χό-ω (κέχωσμαι) 421, 9; χώννυμι ib.
χρα (κίχρημι) 403, 9.
ἐ-χραισμι-ον, ἐχραισμησα, 448 D, 13.
χρά-ομαι (κέχρημαι) 335 a. 371 c.
χρά-ω (κέχρησμαι) 421, 8.
χρή (χρα, χρε, ἐχρην) 404, 3.
χρί-ω (κέχρη[σ]μαι) 421, 8.
χρώ-ννυμι (κέχρωσμαι), χρώζω, 441, 4.

Ψά-ω (ψη, ἐψη[σ]μαι), ψήχ-ω, 421, 4.
ψύχ-ω (ἐψύχην, ἐψύγην) 424, 29.

᾽Ωδ-έω (ἔωσα, ἔωσμαι) 448, 11.
᾽ωνέ-ομαι (ἔωνούμην, ἐπριάμην) 450, 7.

PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ο-*s* *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λόγο-γράφ-ο-*s* *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ίο-*s* *of the beginning, original*, from the stem of ἀρχή (αρχα) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ο-*s* is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ίο-*s*, from the noun-stem αρχα by means of the suffix ιο.

REM. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *composing*: from this are formed by various suffixes, ποιη-τής *person composing, poet*, ποιη-σι-*s* *act or art of composing poetry*, ποιη-μα (ποιη-ματ) *thing composed, poem*. From the

verb-stem γραφ (γράφω to write) come γραφ-εύ-s writer, γραφ-ί-s (γραφίδ) writing-instrument, γράμ-μα (for γραφ-ματ) written letter or document, γραμ-μή written stroke or line. Similarly, noun-stem δικα, Nom. δικη right, δικα-ιο-s righteous, just, δικαιο-σύνη justice; noun-stem βασιλευ, Nom. βασιλεύ-s king, βασίλει-α queen, βασιλει-α kingdom, βασιλ-ικό-s kingly.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) to watch, φύλαξ (φυλακ) watchman. Such words change ε of the verb-stem to ο (cf. 25): φλέγω to burn, φλόξ (φλογ) flame.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. Vowels, when they come together, are often contracted: ἀρχαῖος for αρχα-ιο-s, βασιλεία for βασιλε(υ)-ια, ἀλήθεια truth for αληθε(σ)-ια (64) from ἀληθής (αληθες) true, αἰδοῖος venerable for αἰδο(σ)-ιο-s from αἰδώς shame, reverence.

b. But a final vowel is often elided before a vowel in the suffix: οὐραν-ιο-s heavenly from οὐρανός heaven, ἐσπέρ-ιο-s belonging to evening from ἑσπέρα evening. Even a diphthong may be elided: βασιλ-ικό-s from βασιλεῖ-s.

c. Again, vowels are interchanged, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρέπ-ο-s turning, manner, from τρέπ-ω to turn, λοιπ-ό-s remaining from λείπ-ω to leave, πομπ-ή sending, escort, from πέμπ-ω to send, ἀλοιφ-ή ointment from ἀλείφ-ω to anoint. Also ἀρωγ-ό-s helpful from ἀρῶ-ω to help.

d. Further, vowels are sometimes lengthened: λήθη forgetfulness from λανθάνω (λᾶθ) mid. to forget. — Especially, vowel-stems lengthen their final vowel before a consonant: ποιη-μα, ποιη-σι-s, ποιη-τή-s, from ποιέ-ω; — or annex σ before μ or τ: κέλευσ-μα command, κελευσ-τή-s commander, from κελεύ-ω to command. In these changes they follow the formation of the Perf. Mid.: cf. πε-ποίη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δέ-μα gift, δό-σι-s giving, δο-τήρ giver, from δίδωμι to give, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, consonants, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξι-s speaking for λεγ-σι-s, δικασ-τή-s judge for δικαδ-τή-s from δικάζω to judge, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (*recessive* accent): λύτρον ransom, πλῆκτρον instrument for striking the lyre, ἄροτρον plough, παιδάριον little boy or girl, γράμμα writing, πνεῦμα breath, ποίημα poem. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

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. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

α, Nom. ο-s, masculine: λόγ-ο-s speech from λέγ-ω to speak.

α, Nom. ᾱ or η, feminine: μάχ-η fight from μάχ-ομαι to fight. For change of vowel, see 455 c.

a. These words are properly *abstracts*, expressing the action of the verb; but actually they have a wide range of meaning: στέλλ-ω to equip, send, στόλ-ο-s a sending, expedition; hence *that which is sent, an army or navy*,

στολ-ή that with which one is equipped, clothing, dress; — *φυλάσσω* (*φυλακ*) to guard, *φυλακ-ή* act of guarding; but also *place* of guarding, *watch-station*; *time* of guarding, *watch* of the night; *party* guarding, *garrison*.

b. Adjectives also are formed by the same suffixes: *λοιπ-ός*, -ή, -όν remaining, from *λείπ-ω* to leave.

c. *Accent*. Adjectives in *ος* thus formed are oxytone: *λοιπ-ός*. So too substantives in *ος*, when they denote an *agent*: *ἀγ-ός* leader. So also most in *α* or *η*; especially those which have the change of vowel (455 c): *πομπ-ή*; or come from stems of more than one syllable: *φυλακ-ή*.

458. B. The AGENT is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *ευ*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς*.

<i>γράφ-εύς</i> writer	from <i>γράφ-ω</i> to write
<i>γον-εύς</i> parent	<i>γίγνομαι</i> (<i>γεν</i>) to be born
<i>κουρ-εύς</i> barber	<i>κείρω</i> (<i>κερ</i>) to shave

Denominatives in *εύς*.

<i>ἵππ-εύς</i> horseman, rider	from <i>ἵππο-ς</i> horse
<i>πορδμ-εύς</i> ferryman	<i>πορδμ-ός</i> ferry

a. Several masculines in *εύς* have corresponding feminines in *ειά* (proparox.): *βασιλεύς* (of uncertain derivation) king, fem. *βασίλεια* queen (later *βασίλισσα*).

459. 2. <i>τηρ</i> , Nom. <i>τηρ</i>	} masc. ;	{ <i>τειρα</i> , Nom. <i>τειρά</i>	} fem.	
<i>τορ</i> , <i>τωρ</i>				<i>τρια</i> , <i>τριά</i>
<i>τα</i> , <i>τη-ς</i>				<i>τριδ</i> , <i>τρι-ς</i>
				<i>τιδ</i> , <i>τι-ς</i>

Verbals.

<i>σω-τήρ</i> savior	} from st. <i>σω</i> , Pr. <i>σῶζω</i> (431, 5)
<i>σώ-τειρά</i> fem.	
<i>ρή-τωρ</i> (- <i>τορ</i>) orator	st. <i>ρε</i> , Fu. <i>ῥῶ</i> (450, 8)
<i>κρι-τής</i> (- <i>τα</i>) judge	st. <i>κρι</i> , Pr. <i>κρίνω</i>
<i>ποιη-τής</i> (- <i>τα</i>) poet	} <i>ποιέ-ω</i> to compose
<i>ποιη-τριά</i> fem.	
<i>αὐλη-τής</i> (- <i>τα</i>) flute-player	} <i>αὐλέ-ω</i> to play the flute
<i>αὐλη-τρί-ς</i> (- <i>τριδ</i>) fem.	

Denominatives.

<i>πολί-της</i> (- <i>τα</i>) citizen	from <i>πόλι-ς</i> city
<i>οἰκέ-της</i> (- <i>τα</i>) house-servant	} <i>οἶκο-ς</i> house
<i>οἰκέ-τι-ς</i> (- <i>τιδ</i>) fem.	

a. *Accent*. Verbals in *τηρ* and *τρης* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τειρά*, *τρια*, and all denominatives, have recessive accent.

460. C. The ACTION is expressed by the following suffixes:

a. <i>τι</i> , Nom. <i>τι-ς</i>	} feminine.
<i>σι</i> , <i>σι-ς</i>	
<i>σιᾶ</i> , <i>σιᾶ</i>	

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. *ti-o*.
πίσ-τι-ς faith from *πίδω* (*πισ*), 2 Pf. *πιστ*

μίμησις *imitation*
 σκέψις *consideration*
 πράξις *action*
 γένεσις *origin*
 δοκιμασία *examination*

from μίμει-μαι to *imitate*
 σκέπ-τομαι to *view, consider*
 πράσσω (πράγ) to *act*
 γίγνομαι (γεν, γενε) to *become*
 δοκιμάζω (δοκιμαδ) to *examine*

b. μο, Nom. μό-s, masc. and oxytone, belongs only to verbals.

δδυρ-μός *wailing*
 λογισ-μός *calculation*
 πτασ-μός *spasm*
 ρυθ-μός (movement) *rhythm*

from δδύρ-ομαι to *wail*
 λογίζομαι (λογιδ) to *calculate*
 σπάω to *draw*
 ρέω (ρυ) to *flow*

c. From verbs in εύω are formed substantives in εἰά (for εν-ια) which express the action; they are all fem. and parox.: παιδεία *education*, from παιδεύω to *educate*; βασιλεία *kingship, kingdom*, from βασιλεύω to *be king* (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πρῶγ-μα (-ματ) *thing done, affair* from πρᾶσσω (πράγ) to *do*
 (almost the same as τὸ πεπραγμένον, Lat. factum)
 ῥῆ-μα (ῥηματ) *word* from στ. ρε, Fu. ἐρῶ
 (cf. τὸ εἰρημένον, Lat. dictum)
 τμη-μα (τμηματ) *section* from τέμνω (τεμ, τμε) to *cut*
 (cf. τὸ τετμημένον *piece cut off*)

b. es, Nom. os, neuter.

λάχ-ος (λαχες) *lot* from λαγχάνω (λαχ) to *get by lot*
 ἐθ-ος (εθες) *custom* st. εἶδα am *accustomed*
 τέκ-ος (τεκες) *child* τίκτω (τεκ) to *bring forth*
 In denominatives, the same suffix expresses QUALITY:
 βάθ-ος (βαθες) *depth* from βαθύ-s *deep*
 βάρ-ος (βαρες) *weight* βαρύ-s *heavy*
 μήκ-ος (μηκες) *length* μακρό-s *long*

462. E. The INSTRUMENT OR MEANS of an action is expressed by

τρο, Nom. τρο-ν, neuter; cf. Lat. *trum*.

ἄρο-τρο-ν *plough* (aratrum) from ἄρό-ω to *plough*
 λύ-τρο-ν *ransom* λύ-ω to *loose*
 διδασ-τρο-ν *teacher's hire* διδάσκω (διδαχ) to *teach*.

REM. a. The kindred feminine suffix τρα is less definite: ξύ-σ-τρα *flea*
scraper from ξύ-ω to *scrape*, ὀρχή-σ-τρα *place of dancing* from ὀρχέ-ομαι to *dance*,
 παλαί-σ-τρα *wrestling-ground* from παλαί-ω to *wrestle*.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριο-ν, neuter; only in verbals.

ἄκροᾱ-τήριο-ν Lat. *audi-torium* from ἀκροῖ-ομαι to *hear*
 δικασ-τήριο-ν *court of justice* δικάζω (δικαδ) to *judge*

b. ειο, Nom. ειο-ν, neut.; properisp., contrary to 456; in denom.

λογ-ειο-ν *speaking-place* from λόγο-s *speech*
 κουρ-ειο-ν *barber's shop* κουρεύ-s *barber*
 Μουσ-ειο-ν *seat of the Muses* Μούσα *Muse*

c. *ων*, Nom. *ων*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών* vineyard from *ἄμπελο-s* vine, *ἀνδρ-ών* men's apartment from *ἄνθρωπος* G. *ἄνθρωπος* man, *οἰν-ών* wine-cellar from *οἶνο-s* wine.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tāt, tūt, Nom. tas, tus*).

<i>παχύ-της</i> (-της) thickness	from <i>παχύ-s</i> thick
<i>νεό-της</i> (-της) youth	<i>νέο-s</i> young
<i>ἰσο-της</i> (-της) equality	<i>ἴσο-s</i> equal

b. *συνα*, Nom. *σύνη*, feminine.

<i>δικαιο-σύνη</i> justice	from <i>δικαιο-s</i> just
<i>σωφρο-σύνη</i> discreetness	<i>σώφρων</i> (σωφρων) discreet

c. *ια*, Nom. *ια*, feminine.

<i>σοφ-ια</i> wisdom	from <i>σοφός-s</i> wise
<i>εὐδαιμον-ια</i> happiness	<i>εὐδαιμων</i> (εὐδαιμων) happy
<i>ἀληθε-ια</i> truth	<i>ἀληθής</i> (ἀληθής) true
<i>εὖνο-ια</i> good-will	<i>εὖνους</i> (εὖνοο) well-disposed

d. *ες*, Nom. *ος*, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

<i>παιδ-ιο-ν</i> little child	from <i>παῖς</i> (παιδ) child
<i>κηπ-ιο-ν</i> little garden	<i>κήπο-s</i> garden
<i>ἄκοντ-ιο-ν</i> javelin	<i>ἄκων</i> (ἄκοντ) lance

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with *ιο* are

<i>ἰδιο</i> : <i>οἰκ-ἰδιο-ν</i> little house	from <i>οἶκο-s</i> house
<i>αἰριο</i> : <i>παιδ-αἰριο-ν</i> little child	<i>παῖς</i> (παιδ) child
<i>ὕριο</i> : <i>μελ-ὕριο-ν</i> little song	<i>μέλος</i> (μελες, μελε) song

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ἰσκο-s*, *ἰσκη*, parox.

<i>νεαν-ἰσκο-s</i> Lat. <i>adolescentulus</i>	from <i>νεανία-s</i> young man
<i>παιδ-ἰσκη</i> young girl	<i>ἡ παῖς</i> (παιδ) girl
<i>στεφαν-ἰσκο-s</i> little wreath	<i>στέφανο-s</i> wreath

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δη-s*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. <i>Βορέα-δη-s</i> ,	Fem. <i>Βορέα-s</i> ,	from <i>Βορέα-s</i>
<i>Αἰνεία-δη-s</i>		<i>Αἰνεία-s</i>

Stems of the second declension in *ιο* change this to *ια*:

Masc. <i>Θεστιά-δη-s</i> ,	Fem. <i>Θεστία-s</i> ,	from <i>Θέστιο-s</i>
<i>Μενoitιά-δη-s</i>		<i>Μενoitία-s</i>

All other stems take *ε* as a connecting vowel, before which *ο* of the 2d decl is dropped. Those in *ευ* lose *υ* by 89.

Masc. Κεκροπ-*ι*-*ς*, Fem. Κεκροπ-*ι*-*ς*, from Κέκροψ
 Πηλε-*ι*-*ς* Πηλε-*ι*-*ς* Πηλέ-*υ*-*ς*
 (Hm. has also a form Πηλη-*ι*-*ς*, cf. 189 D.)
 Αητο-*ι*-*ς* from Αητώ (Αητο)

and from stems of the 2d declension:

Masc. Ταυταλ-*ι*-*ς*, Fem. Ταυταλ-*ι*-*ς*, from Τάνταλος
 Κρον-*ι*-*ς* Κρόνο-*ς*

a. A rarer suffix for patronymics is *ων*, Nom. *ων*: Κρον-*ων* (Κρον-*ων*) son of Κρόνο-*ς*. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *ευ*, Nom. *εύ-ς*, oxytone: cf. 458.

Μεγαρ-*εύ-ς* a Megarian from Μέγαρα (2d. decl. plur.)
 Ἐρετρι-*εύ-ς* an Eretrian Ἐρετρία (1st decl.)

b. *τα*, Nom. *τη-ς*, paroxytone: cf. 459.

Τεγέα-*της-ς* from Τεγέα, Αἰγινή-*της-ς* from Αἰγίνα, Ἡπειρό-*της-ς* from Ἡπειρος, Σικελιώ-*της-ς* from Σικελία.

c. The corresponding feminine stems end in *ς*, Nom. *ς*: Μεγαρί-*ς* (Μεγαρίδ) a Megarian woman, Τεγέα-*τις* (-ιδ), Σικελιώ-*τις* (-ιδ). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*, Nom. *ιο-ς*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐράν- <i>ιο-ς</i> heavenly	from οὐρανός heaven
πλούσ- <i>ιο-ς</i> wealthy (for πλουτ- <i>ιο-ς</i>)	πλούτο- <i>ς</i> wealth
οικείω- <i>ς</i> domestic (for οικε- <i>ιο-ς</i>)	οἶκο- <i>ς</i> house
ἀγοραίω- <i>ς</i> forensis (for ἀγορα- <i>ιο-ς</i>)	ἀγορά forum
δέρειω- <i>ς</i> of the summer (for δερειω- <i>ιο-ς</i>)	δέρως (δερει) summer
αἰδοίω- <i>ς</i> venerable (for αἰδοσ- <i>ιο-ς</i>)	αἰδώς (αἶδος) shame
βασιλειω- <i>ς</i> kingly (for βασιλευ- <i>ιο-ς</i>)	βασιλεύ- <i>ς</i> king

a. This suffix is also used in connection with adjective-stems: ἐλευθέριω-*ς* liberalis, from ἐλεύθερο-*ς* liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσιω-*ς* (for Μιλητ-*ιο-ς*) Milesian from Μίλητος, Ἀθηναίω-*ς* Athenian from Ἀθήναι Athens.

c. Adjectives in *ιω-ς*, *οιο-ς* are generally properispomena (αἶος, οἶος).

469. 2. *κο*, Nom. *κό-ς*, always oxytone, generally applied to the stem with a connecting vowel *ι*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχι-*κό-ς* capable of governing, γραφ-*ι*-*κό-ς* fitted for writing or painting. — Many verbals insert, before this ending, the syllable *τι*, which denotes the action (460 a): αἰσθη-*τι*-*κό-ς* capable of feeling, πρακ-*τι*-*κό-ς* suited for action.

b. Denominatives in *κό-ς* express that which pertains to the noun from which they are derived: βασιλ-*ι*-*κό-ς* kingly, φυσ-*ι*-*κό-ς* natural.

470. *v3. lib. Nom. oom-s, and*4. *eo, Nom. eo-s, contracted oũ-s (145 c).*

These denote the MATERIAL: *λίθ-ω-s* of stone from *λίθo-s*, *ξύλ-ω-s* wooden from *ξύλo-v*, (*χρύσ-εο-s*) *χρυσ-οũ-s* golden from *χρυσό-s*.—But *ωo*, Nom. *ωό-s*, oxytone, forms adjectives denoting TIME: *χθες-ωό-s* belonging to yesterday hesternus, *νυκτερ-ωό-s* nocturnus, *ἐπερ-ωό-s* vernus.

5. *εντ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*, denotes FULLNESS or ABUNDANCE: *χαρι-ει-s* graceful from *χάρι-s*, *ὕλη-ει-s* woody from *ὕλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

ωό-s, oxytone, mostly passive: *δει-ωό-s* fearful (to be feared), *σεμ-ωό-s* (*σέβ-ομαι*) to be revered.

λό-s, mostly oxytone and active: *δει-λό-s* fearful (timid), *ἀπατη-λό-s* deceptive. *ρό-s*, mostly oxytone and active: *λαμπ-ρό-s* shining, *φοβε-ρό-s* frightful (alarming), also pass. *afraid*.

ωο-s, active: *μάχ-ι-ωο-s* warlike; or passive: *δοῖθ-ι-ωο-s* to be sung of. And akin to this,

σιμω-s (*σι = τι*, 460 a): *χρή-σιμω-s* useful, *φύξιμω-s* (= *φνγ-σιμω-s*) avoidable or able to avoid.

εs, Nom. *ηs*, Neut. *εs*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. <i>ο-ω</i>	<i>μισθό-ω</i> to let for hire <i>χρυσό-ω</i> to gild <i>ζημιό-ω</i> to punish	from <i>μισθός</i> hire <i>χρυσός</i> gold <i>ζημία</i> penalty
b. <i>α-ω</i>	<i>τιμᾶ-ω</i> to honor <i>αἰτιό-ομαι</i> to accuse <i>γυό-ω</i> to lament	<i>τιμή</i> honor <i>αἰτία</i> fault <i>γῆος</i> lamentation
c. <i>ε-ω</i>	<i>ἀριθμέ-ω</i> to number <i>εὐτυχέ-ω</i> to be fortunate <i>ἱστορέ-ω</i> to know by inquiry	<i>ἀριθμός</i> number <i>εὐτυχής</i> fortunate <i>ἱστωρ</i> knowing
d. <i>ευ-α</i>	<i>βασιλεύ-ω</i> to be king <i>βουλεύ-ω</i> to take counsel <i>ἀληθεύω</i> to speak truth	<i>βασιλεύ-s</i> king <i>βουλή</i> counsel <i>ἀληθής</i> true
e. <i>ιζ-ω</i>	<i>ἐλπίζ-ω</i> to hope <i>ἐλληνίζ-ω</i> to speak Greek <i>φιλιππίζ-ω</i> to favor Philip	<i>ἐλπίς</i> hope Ἕλληνας Greek Φίλιππος
f. <i>αζ-ω</i>	<i>δικάζ-ω</i> to judge <i>ἐργάζ-ομαι</i> to work <i>βιάζ-ομαι</i> to use force	<i>δίκη</i> justice <i>ἔργον</i> work <i>βία</i> force
g. <i>αιν-α</i>	<i>σημαίν-ω</i> to signify <i>λευκαίν-ω</i> to whiten <i>χαλεπαίν-ω</i> to be angry	<i>σῆμα</i> sign <i>λευκός</i> white <i>χαλεπός</i> hard, angry
h. <i>υν-ω</i>	<i>ἡδύν-ω</i> to sweeten <i>λαμπρύν-ω</i> to brighten <i>αἰσχύν-ομαι</i> to be ashamed	<i>ἡδύς</i> sweet <i>λαμπρός</i> bright <i>αἰσχος</i> shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δούλος *slave*, δουλό-ω to *enslave*, δουλεύ-ω to *be a slave*; from πόλεμος *war*, πολεμέ-ω and πολεμίζ-ω to *wage war*, πολεμó-ω to *make hostile*.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending σείω: γέλασείω to *desire to laugh*, δραστείω to *have a mind to do*; also in αω, ιαω: φονάω to *be eager for murder*, κλαυσίδαω to *be disposed to weep*.—Some verbs in αω, ιαω express an AFFECTIO OF THE BODY: ὤχριάω to *be affected with pallor*, ὀφθαλμιάω to *have sore eyes*.

REM. k. A few 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: μαίμδ-ω to *reach after, long for*, from μαίνομαι (μα) *id.*, πορφύρ-ω to *be agitated* (of the sea) from φύρ-ω to *mix up together*, ποιπνύ-ω to *puff with exertion* from πνέω (πνυ) to *breathe*. Here belongs Ep. παμφαίνων (once Sub. 3 Sing. παμφαίνῃσι), also παμφανῶν, *shining brightly*, from φαίνω (παμ-φαν for φαν-φαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a *noun* stands as the *first* part of a compound word, only its *stem* is used: ναυ-μαχία (ναῦς, μάχη) *ship-fight*, χορο-διδάσκαλος (χóρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change *a* to *o*, appearing thus like stems of the 2d decl.: χωρο-γράφος (χώρα, γράφω) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χóρος, ἔγω) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Hm. δημο-εργός *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume *o* as a connecting vowel before a consonant: ἀνδριαντ-ο-ποιός *image-maker*, πατρ-ο-κτόνος *parricide*, φυσι-ο-λόγος *natural philosopher*, ιχθυ-ο-φάγος *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in *s* are often found in a shortened form: ξιφ-ο-κτόνος (ξίφος, st. ξίφος) *slaying with the sword*, τειχ-ο-μαχία (st. τείχης) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final *a* (as *ā* or *η*): ἀρετᾶ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: νεώς-οικος *ship-house*, ναυσί-πορος *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμος (τιμή) *honour-loving*, πολυ-πράγμων (πράγμα) *busy*.—So too in compound substantives, when the last part is an *abstract* word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὐ-πραξία (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is *ης masc. and fem., ες neut.*: it is found

a. in many adjectives formed directly from the verb-stem: ἀ-βλαβ-ής βλάπτω, st. βλαβ) *unharmful*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing, independent*.

b. In adjectives of which the last part is a substantive in *es* (Nom. *os*): *δεκα-ετής* (*ēros*) of ten years, *κακο-ήθης* (*hēdos*) ill-disposed.

476. Compounds in which the first part is made directly from a verb-stem, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*ε*, *ι*, or *ο*) used before a consonant: *πειθ-αρχος* obedient to command, *δακ-έ-δνυος* (*δάκ-νo* to bite) heart-corroding, *ἀρχι-τέκτων* master-builder, *μισ-ό-γυνος* woman-hater.

b. The verb-stem has *σι* added to it: this expresses action (cf. 460 a, 469), and becomes *σ* before a vowel: *λῦ-σι-πνοος* releasing from toil, *ἐρυ-σ-άρμα-ες*, -as (nom. acc. plur., Hm.) chariot-drawing, *πλήξ-ι-ππος* (πλήσσω, st. πληγῇ) horse-driving, *στρεψί-δικος* (στρέφω) perverter of justice.

477. COMPOUND VERBS are formed directly or indirectly. They are formed DIRECTLY by prefixing a preposition to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called *Tmesis* (τμήσις cutting from *τέμνω* to cut).

478. All other compound verbs are formed INDIRECTLY, being denominatives made from compound nouns:

Thus from *λίθος* and *βάλλω* comes the compound noun *λιθο-βόλος* stone-throwing, and from this the compound verb *λιθοβολέω* to throw stones; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* fighting in ships, and from this *ναυμαχέω* to fight in ships; from *εὖ* and st. *εργ* comes *εὐεργέτης* benefactor, and from this *εὐεργετέω* to benefit.

479. ACCENT. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός*-s from *συλλογίζομαι* to infer, *ἀποδο-τέο*-s from *ἀποδίδωμι* to give back.

a. Objective compounds (480) of the second decl., when the last part is an intransitive verbal, follow the above rule: *λιθο-βόλος* thrown at with stones, *μητρο-κτόνος* slain by a mother. But when the last part is transitive, and made by adding *ο* (Nom. *ος*) to a verb-stem, they accent the penult if it is short;—if long, the ultima: *λιθο-βόλος* throwing stones, *μητρο-κτόνος* matricide; *στρατηγός* army-leader, general, *λογο-ποιός* story-maker, *ψυχο-ποιός* conductor of souls.

But compounds of *ἔχω* and *ἔρχω*, with some others, follow the general rule: *ἡνίοχος* (rein-holder) charioteer, *δαδοῦχος* (contr. from *δαδύ-σχος*) torch-holder, *ἵππαρχος* commander of horse.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to direct compounds, as *ναυπηγός* ship-builder, from *ναύ*

and *πῆγνυμι*; not to *indirect* compounds (derived from nouns already compounded), as *ναυπηγία* *ship-building*, *ναυπηγικός* *belonging to ship-building*, derived from the compound *ναυπηγός*.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφος *speech-writer* = *λόγους γράφων*
ἐξιδ-λόγος *worthy of mention* = *ἐξῆς λόγου*
δεισι-δαίμων *fearing the divinities* = *δειδώς τοὺς δαίμονας*
χειρο-ποίητος *made with hands* = *χειρὶ ποιητός*
θεο-βλαβής *harmed by the god* = *ὕπὸ τοῦ θεοῦ βεβλαμμένος*
οἰκο-γενής *born in the house* = *ἐν οἴκῳ γενόμενος*

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of *ἔχω* *to have*, or some verb of similar meaning, must be added:

μακρό-χειρ *long-handed* = *μακρὰς χεῖρας ἔχων*
ἀργυρό-τοξος *with silver bow* = *ἀργυροῦν τόξον ἔχων*
ὁμό-τροπος *of like character* = *ὁμοῖον τρόπον ἔχων*
γλαυκ-ᾠπῖς *bright-eyed* = *γλαυκοὺς ὀφθαλμοὺς ἔχων*
πικρό-γαμος *having a (bitter) unhappy marriage*
δεκα-ετής *(having) lasting ten years*

a. Here belong the numerous adjectives in *-ῶδης* (*-ο-ειδής*): *γυναικῶδης* = *γυναικο-ειδής* *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολις (*summit-city*) *citadel* = *ἄκρα πόλις*
μεσ-ημβρία *mid-day* = *μέσῃ ἡμέρᾳ*
ψευδο-κῆρυξ *false herald* = *ψευδὴς κῆρυξ*
ὁμό-δουλος *fellow-servant* = *ὁμοῦ δουλεύων*
μεγαλο-πρεπής (*grand-appearing*) *magnificent*
ὀψι-γονος *late-born* = *ὀψὲ γενόμενος*

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations:

a. OBJECTIVE:

ἐγχώριος *native* = *ἐν τῇ χώρᾳ (ᾧν)*
ἐφ'ἵππιος *belonging to a horse* = *ἐφ' ἵππῳ (ᾧν)*

b. POSSESSIVE:

ἐνθεος *having a god in him, inspired*, = *ἐν (ἐαυτῷ) θεῷ ἔχων*
ἀμφικίων *having pillars round it* = *κύβιντας ἀμφ' (αὐτὸν) ἔχων*

c. DETERMINATIVE:

ἀμφιδίαιτρον *amphitheatre* = *a surrounding or circular theatre*

ἀπελευθερος *freed-man*, = *free from (the gift of) another*, = *δ' ἀπὸ τινος*
θελεύθερος.

483. **ALPHA PRIVATIVE.** The prefix ἀν- (cf. *āven without*, Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἀ-γραφο-*s* *unwritten* = οὐ γεγραμμένος

ἀν-ελεύθερο-*s* *unfree* = οὐκ ἐλεύθερος

ἀν-αιδής *shameless* = αἰδῶ οὐκ ἔχων

ἀ-παι-*s* *childless* = παῖδας οὐκ ἔχων

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 *digamma*, have ἀ-, not ἀν-: ἀ-έκων, *unwilling*, ἀ-εὐκής, *unseemly* (st. κ, ζευκα).

484. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad*, *unfortunate*, or *difficult*: δὺςβουλος *ill-advised* (possessive) = κακὰς βουλὰς ἔχων, δυσάρεστος (determinative) *ill-pleased*, δυσάλωτος *hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Ἡμ. Δύσπαρις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

485. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

A SENTENCE is SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

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 a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are *ἐγώ, εὐ, ἡμεῖς*; of the *second person*, *σύ, σφά, ὑμεῖς*; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence *μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν* *our soul is full of numberless contradictions*, *ψυχὴ* and *γέμει* are the grammatical subject and predicate, *ἡ ψυχὴ ἡμῶν* and *μυρίων ἐναντιωμάτων γέμει* the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitive* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

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ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

- a. by an *adjective* in the same case, number, and gender.
- b. by a *substantive* in the same case.

488. The adjective is called

- a. an **ATTRIBUTIVE**, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: ὁ ἀγαθὸς ἀνὴρ ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*
- b. a **PREDICATE-ADJECTIVE**, when it is brought *by the sentence* into connection with the substantive: ὁ ἀνὴρ ἀγαθός ἐστι (γίνεται, φαίνεται, καλεῖται, νομίζεται) *the man is (becomes, appears, is called, is considered as) good.*

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective, where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπῆλθον *they went away on the third day*, Λακεδαιμόνιοι ὕστεροι ἀφίκοντο *the Lacedaemonians arrived afterward*, ἑκὶς σοι λέγω *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνην προσέβαλε *he first (before any one else) attacked Methymna*; πρῶτη Μηθύμνην προσέβαλε *he attacked Methymna first (before any other place)*; but with the adverb, πρῶτον Μηθύμνην προσέβαλε *first (before doing any thing else) he attacked Methymna.*

489. In the same two cases (488 a, b), the qualifying substantive is called

- a. an **APPOSITIVE**: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general.*
- b. a **PREDICATE-SUBSTANTIVE**: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν *they make (call, appoint, consider) Miltiades a general.*

REM. c. The substantive qualified is called the **SUBJECT** of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by *ὡς as*, expressing comparison: τοῖς ἡττοσιν ὡς δούλοις χρῶνται *they treat the weaker as slaves.*

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb *εἰμι* *to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even *εἰμι* *to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, κασισῶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ δὲν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίτες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now* (living).

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate-

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noun: τὸ νόμισμα ἀργύρου ἐστὶ the coin is of silver. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἡσσα οὐκ ἄλλο τι φέρει ἢ ἄντικρυς δουλείαν defeat brings nothing else than utter servitude, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες the Greeks were in this condition.

For the use of a sentence (relative sentence) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπῆνεσαν all approved, οἱ ἐν τῇ πόλει ἐχολέπαινον those in the city were angry.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν we assent.

c. the infinitive, with or without the neuter article: ᾗδωξεν ἀπελθεῖν it was thought best to depart.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο it is said that these things took place.

e. any word or phrase viewed merely as a thing: τὸ γινώσκει σεαυτὸν καὶ τὸ σωφρονεῖ ἐστὶ ταυτὸν the "know thyself" and the "be wise" are the same thing.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα there died of them about seventy, διέφθειραν ἐς ὀκτακοσίους they destroyed to the number of eight hundred. So also the phrases, ἐπὶ πολὺ a wide extent, ἐπὶ μέγα a great part, καδ' ἐκάστος or καδ' (ἕνα) ἑκάστων each by himself, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπέειχον the ships covered a wide extent of the sea.

g. All these forms are said to be used substantively, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The subject of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὥσπερ ἦν it was late, ἡμέρα ἐγένετο it became day, καλῶς ἔχει it is well, δεῖ μάχης (it needs a battle) there is need of a battle, δηλοῖ (there is something that makes clear) it is clear, παρέχει (there is something that allows) it is allowed. —The same construction is seen in passive verbs, especially in the perfect and pluperfect: παρεσκευασταί μοι (things have been prepared) preparation has been made by me. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι to be (expressed or understood): οὐκ ἀδικητέον ἐστὶ (not any thing is to be unjustly done) injustice must not be done, τῷ νόμῳ πειστέον (or πειστέα) obedience must be rendered to the law.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εὐδαιμονεῖν it is possible to be happy, δηλον ἦν ὅτι ἐγγύς ποῦ ὁ βασιλεὺς ἦν it was plain that the king was somewhere near.

495. The *object* of a *verb* may be similarly indeterminate:

poet. *ὅταν δ δαίμων εἰδὶ δίδῃ, τί δαί φίλων* whenever the divinity may give abundantly, what need of friends? Transitive verbs may thus appear as intransitive: *ὁ λόγος κατέχει* the story (holds) prevails.

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more:

ἀγαθὰ (good things) *goods*, *τὸ λεγόμενον* (the thing said) *the common saying*, *τὰ χρήσιμα* (the useful things) *that which is useful*, *τὰ τῆς πόλεως* the (affairs) of the city, *τὸ τυραννικόν* the (condition or character) of tyrant, *τὸ καλόν* the (quality) beautiful, *ἐπὶ πολὺ* (over much space or time) *to a great extent* or *for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *ἀφ' οὗ* (from what time) *since*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* the (naval force) navy, *τὸ βαρβαρικόν* the (barbarian world) *barbarians*, *τὸ κοινόν* the commonwealth, *τὰ Διονύσια* the (festival) of Dionysus; cf. 563 b.

a. Neuter pronouns are very often thus used with indeterminate subject: other attributives, in this use, are generally preceded by the neuter article.

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. *εἰς οὗ πάντα εἶπες, καὶ ἐπηνέσασμεν ἡμεῖς* thou saidst all things well, and we approved.—b. *τὰ πράγματα ταῦτα δεῖν ἐστὶ* these circumstances are fearful.—For exceptions in NUMBER, see 511–17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender:

ἀνὴρ φιλότιμος ἐδέλει αἰσχρῶν κερδῶν ἀπέχεσθαι a man fond of honor is disposed to abstain from dishonorable gains.—This rule applies both to the attributive and the predicate-adjective. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511–23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject:

εἰς Πέλτας πόλιν οἰκουμένην to Peltæ, an inhabited city.—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive.
ἑπισδοφύλακες λοχαγοὶ rear-guard captains.

In this way, words denoting station or condition are connected with *ἄνθρωπος* man or *ἑνδρώπῳς* person (the former often implying *respect*, the latter *contempt*): *ἄνδρες δικασταὶ judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικος ἑνδρώπῳς a foreign-resident*. Names of nations in attributive apposition assume the character of adjectives: *Ἕλληνες πελτασταὶ Grecian targeteers*.

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a): *ὁ Εὐφράτης ποταμὸς the river Euphrates*, *ὁ Μεταγεινιῶν μῆν the month Metageitnion*.

b. PARTITIVE APPPOSITION: the appositive is related to its subject as the part to the whole: *ὁ στρατὸς, ἱππεῖς καὶ πεζοὶ the army, cavalry and infantry*, *λύπαι αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ κακαὶ πάλιν are, some good, others evil*, *αἱ τέχναι τὸ αὐτῆς ἐκδοτῆ ἔργον ἐργάζεται the arts work each one its own work*, *οὗτοι ἄλλος ἄλλα λέγει these say, one one thing, another another*.

To words denoting *person*, in the accusative or dative, the poets often add an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπλήτην οὖτρασεν ὤμων he wounded Detopites* (in) *the shoulder*, *καὶ δ' ἔχος οἱ χυτο μύριον ὀφθαλμοῖσιν excessive grief overspread* (him the eyes) *his eyes*, *ποιὸν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth?* *ἄδός τέ μιν ἵκετο θυμὸν and satiety came to his spirit*, *σοὶ γὰρ τε μάλιστα γὰρ λαὸς Ἀχαιῶν πείσονται μύθοισι for thy words most of all will the people of the Achaeans obey*.

c. DESCRIPTIVE APPPOSITION: the subject gives the name of something, which is then described by the appositive: *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks*, *δάδρος καὶ φόβος, ἔφρονε θυμβόλῳ boldness and fear, inconsiderate counsellors*, *Ἀλέξανδρος ὁ Φιλίππου* (sc. υἱός) *Alexander the son of Philip*.

d. DEFINITIVE APPPOSITION: the subject vaguely indicates something, which is then definitely expressed by the appositive: *ὁ θάνατος τυγχάνει ὡς δυοῖν πραγμάτων διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body*, *τοῦτό γε αὐτό, ἡ εὐβουλίᾳ this very thing, good counsel*, *δοκῶ τὸ ῥᾶστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing this easiest thing, censuring the others*.—In Hm., the demonstrative *ὁ 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' ἀντὶ τοῦ ἐγχεῖν ἄρπυιαι Τρώες but they in opposition raised their spears, the Trojans*, *τὸ δ' ὑπέρπματο χαλκεον ἔγχος but it flew over him, the brazen spear*. With *ὁ μὲν*, this is much less often the case.

501. When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative*:

poet. *κείνται πεσόντες, πίστις οὐ σμικρὰ πόλει they are fallen, no small ground of confidence to the city*, poet. *εὐδαιμονίης, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words*.—The word is put in the *nominative*, as not depending in construction upon any other word (542). When, however, it is 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 (547) supplied after the verb: *εὐδαιμονίης (εὐδαιμονίαν) μισθὸν*, etc.

502. a. When the word is *neuter*, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a *dependent* sentence, it must be regarded as an *accusative*.

b. Neuter words often used in apposition with a sentence, are σημείον *sign*, τεκμήριον *evidence*, κεφάλαιον *chief point*; also attributives with the neuter article, τὸ μέγιστον *the greatest thing*, τὸ ἐναντίον *the contrary*, τὸ τῆς παροιμίας *the expression of the proverb*; and neuter pronouns, as αὐτὸ τοῦτο *this very thing*, ταῦτ' αὐτὸ *this same thing*, δύοιν δάτερον *one of two things*, ἀμφότερον *or ἀμφότερα both*, etc.

c. The sentence is sometimes introduced by γὰρ *for*, especially after σημείον and τεκμήριον, which may then be regarded as sentences themselves: οὐδὲν ἐπίστανον ἐκεῖνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὥς ἡμᾶς *they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.*

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι *here was a spring, by which Marsyas is said to have caught the Satyr, παρδδεισας θηρίων πλήρης, ἃ Κύρος ἐθήρευε a park full of wild beasts, which Cyrus used to hunt.*
—A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

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 exceptions, see 511–23. For attraction, incorporation, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT, PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: 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.* Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κύρος τὰς καὺς μετεπέμψατο, ὥπως ὀπλίτας ἀποβιβάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν *Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowered the enemy might effect a passage, if they (the enemy) should be keeping guard.* The subject may be only implied in the context; as the subject of παρέλθοιεν in the example just given: ναυτικά ἐξηρτίετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντεῖχοντο (sc. οἱ Ἕλληνες) *Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.*

c. when it is a general idea of person (ἄνθρωπος).

Thus in plurals such as φασί, λέγουσι, *they (men, people) say*. Less often in the singular: ἐσάλπιγγε *the trumpet sounded*, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a re-

relative pronoun; the relative sentence then takes the place of a subject (810):
ὅν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος (one) *whom the gods love dies young.*

Here belong, at least in their original use, such verbs as *βρέι* it rains, *νίφει* it snows, *ἀστράπτει* it lightens, *σεισεί* (it shakes) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Zeús* or *Deús* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προυχάσκει *but when* (things did not advance for him) *he had no success.* Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοπονεῖν γίγνεται ὃν θέλει κρατεῖν* *from love of toil are produced (things) which you wish to possess.*

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπικλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτοῖς, referring to ἀπάντων) *filling the mind of all he sent (them) away.*

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. ἀνδράποους) *κινδυνεύειν ὑπὲρ εὐδοχίας τε καὶ πατρίδος* *emulation incites (men) to incur danger for fame and country*, poet. *ἤλῳ ἀνδρῶν ὃς ἀκίνδυνον βίον ἐξετέρας* *I envy among men (one) who has passed a life without danger.*

d. when it is indeterminate: *διαφέρει πάμπαν μαδῶν μὴ μαδόντος* *one who has learned (things learnable, i. e. truth, knowledge) differs entirely from one who has not learned*, *οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασιν* *the gods have provided (the things) which we require.*

506. The subject of an appositive or predicate-noun may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκω παρὰ σέ* (*I*) *Themistocles am come to thee*; — of a PREDICATE-NOUN: *ρήτορες ἐστε* (*ye*) *are orators*, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος* (one) *whom the gods love dies young*, *τὰ κακῶς τρέφοντα χωρὶ ἀνδρῶν ποιεῖ* (sc. ἀνδράποους) *the places that furnish a poor support make (men) manly.*

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστι τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστὶν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) *ποιεῖ* *what, now, is this, with which the sophist is both acquainted himself, and makes his pupil acquainted?*

508. The VERB itself is sometimes omitted: thus

a. the verb *εἶμι* to be, when used as a copula (490 a).

The forms *ἐστί* and *εἶστί* are very often omitted: *ἀγαθὸς ὁ ἀνὴρ* *the man (is) good*, *δὲων δύναμις μεγίστη* *the power of the gods (is) greatest*, *τί τοῦτο* *what (is) this? what of it?* *ταῦτα μὲν οὖν ὅς οὕτως* *I say, then, these things (are) so*, *οὐχ ὥρα καθεύδειν* (*it is*) *not time to be sleeping*, *οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων* *do (are) able to accomplish nothing with one another*, *ἐκπίας ἐπεμψεν ἑορτίστας* *he sent horsemen to say that (they are) now all on the way*: — especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (*πειστέα*) *the law must be obeyed*, lit. (something is, or things are) to be done in obedience to the law. — The omission of the copula in other forms is

comparatively rare; *φιλῆκοος ἔγωγε* (sc. εἰμι) *I for my part (am) fond of hearing*, ἕως (sc. ἐστὲ) ἔτ' ἐν ἀσφαλείᾳ, φυλάσσας *while (you are) yet in safety, beware*, νῦν (sc. ἦν) ἐν μέσῳ, καὶ παρήμην τῇ ὕστερα *night intervened, and we were present on the next day.*

b. some common verbs of *being, doing, saying, going, coming, bringing.*

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἢ ἢ ἄλλο τι (sc. ἐστὶ, is) *any thing else (true, than what follows?, see 829 a).—ἵνα τί (sc. γένηται) to what end? lit. that what (thing may come to pass?, see 826 b).—ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) εἰς αὐτόν he rendered them wilder, and that (he did, viz. rendered them wilder) toward himself; καὶ ταῦτα is especially used with concessive participles (789 f): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς εἶναι you seem to me not to observe, and that (you do) though you are wise.—τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else (did) these men than plot against (us)? οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν (they do) nothing else than advise us, τί χρὴ τὸν μέτριον πολίτην; τὰ ἐαυτοῦ πειρᾶσθαι σώζειν what should the moderate citizen (do)? endeavor to preserve his own, εὖ γε, νῆ την Ἥραν, ὅτι ὀρθοῖς τὸν πατέρα (thou dost) well, by Hera, that thou art upholding thy father.—καίτοι καὶ τοῦτο (sc. λέγω ἢ λέξω) though this also (I say, or will say), ἀλλ' οὐκ περὶ τούτων but not yet concerning these things (will I speak), ἐπεὶ κάκεινο (sc. λεκτέον ἐστὶ) since that too (must be mentioned), μὴ μοι μυρίους ξένους (sc. λέγετε, tell) me not of ten thousand mercenaries.—ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἰ), καὶ πόθεν (sc. ἦεις) dear Phaedrus, whither, I pray (are you going), and whence (are you come)? ἐς κόρακας (sc. ἔρρε, go) to destruction, lit. to the crows, as their prey, οὐκ ἐς κόρακας (sc. ἐρήσσεις) won't you go to destruction?—ἴδωρ, ἴδωρ (sc. φέρετε), ὦ γείτονες (bring) water, water, ye neighbors.—For οὐχ ὅτι, μὴ ὅτι, see 848 c.**

c. any verb may be omitted, where it is readily supplied from a verb in the context;

σὺ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμεν Ἕλληνες) *for both you are a Greek, and we (are Greeks), τὸ σαφὲς οὐδεὶς οὕτε τότε (sc. εἴχεν) οὕτε νῦν ἔχει εἰπεῖν the certain fact no one either then (was able) or now is able to state. Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: οὕτε πάσχοντες κακὸν οὐδὲν, οὕτε μέλλοντες (sc. πάσχειν) neither suffering any evil, nor being likely to (suffer any), ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωρούντας) the Athenians (also, 856 b) retired, when they saw the Lacedaemonians also (retiring).—For οὐ μὴν ἀλλά, see 848 e.*

509. The SUBJECT of an ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μίᾳ τις (sc. ἐλπίς) ὃ ἔν ἐστι *if of ten thousand hopes you have any one (hope of being saved), τίς ἂν αἰσχίων εἴη ταύτης (sc. δόξης) δόξα what reputation could be more shameful than this?—τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) he struck this one a few (blows), ὥς βαδὺν ἐκουμήθη (sc. θνόν) how deep (a sleep) you slept, ἐς μίαν βουλευεῖν (sc. βουλήν) to join in one resolve.*

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentences. The words most commonly omitted are *ἄνθρωπος* *man*, *γυνή* *woman*.

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Other words omitted are masc. κόλπος *gulf*, οἶνος *wine*; and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεῖρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise (man)*, ὁ βάρβαρος *the barbarian*, ἡ καλὴ *the beautiful (woman)*, οἱ πολλοὶ *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπ' ἑξῆς *the (men) of after times*, ἐκκλησιάζουσai *(women) in popular assembly*. — ὁ Ἰόνιος *the Ionian (gulf, = Adriatic sea)*, ὁ ἀκράτος *unmixed (wine)*, ἡ προτεράα *the (day) before*, ἡ ἐπιούσα *the coming (day)*, ἡ ἀβρίον *the morrow*, ἡ ἀνυδρος *the desert (land without water)*, ἡ ἐμᾶντοῦ *my own (country)*, βάδιζε τὴν εὐθείαν *walk the straight (way)*, ἦγε τὴν ἐπὶ Μάγαρα *he was leading on the (way) toward Megara*, ἡ δεξιὰ *the right (hand)*, ἡ ἀριστερὰ *the left (hand)*, ῥητορικὴ *rhetoric (oratorical art)*, κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my (judgment)*, ἐφήμην (sc. δίκην) *καταγγοροῦσι they bring as plaintiffs a deserted (suit, the defendant not appearing)*, εἰκοστὴ (μέρις) *a twentieth (part)*, ἡ πεπωμένη (μοῖρα) *the allotted (portion), destiny*.

(α) Feminine adjectives without a subject 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*, μακρὰν *a long way off*, ἐς μακρὰν *at a long remove (in time)*, ἤκε τὴν ταχίστην *he sent (the quickest way) most quickly*, ληστέειν ἀνάγκη τὴν πρώτην *it is necessary to plunder (as the first course) at first*, τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose (the way that leads otherwise, to no proper end)*, ἡ ἴση καὶ ὁμοία *the equal and uniform (way of government), condition of civil equality*.

(β) With an attributive genitive, υἱός *son* is often omitted: Ἀλέξανδρου *(sc. υἱός) Alexander the (son) of Philip*, ὁ Σωφρονίσκου *the (son) of Sophroniscus, i. e. Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἀΐδου *in (the abode of) Hades*, ἐν Διονύσου *in (the temple) of Dionysus*, εἰς τίνος διδασκάλου *to what teacher's (school)?*

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμιοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιάτη (sc. τῶν ναυμαχιῶν) ὣν ἴσμεν *a sea-fight the most ancient (of the sea-fights) that we know of*.

b. when it is a word like ἀνδρῶπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλὴν καὶ οἷτινες ταύτην ἐργάσονται *we have both much land and (men) who will work it*, οὐδεμία πάρεστιν ἧς ἦκειν ἐχρῆν *there is no one present (of the women) who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὧν δεῖ ἐπιμελεῖσθαι *you neglect (things) which you ought to care for*.

PECULIARITIES IN THE USE OF NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by **AND** may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by **AND**,

- a. the finite verb (or predicate-adjective) is in the *plural* :
- b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

- c. the verb is in the *first*, if that is found among the subjects :
- d. otherwise, it is in the *second* person.

With subjects of different *genders*,

- e. the predicate-adjective is *masculine*, if they denote persons :
- f. it is *neuter*, if they denote things :
- g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however,

- h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διανοίαν ἐμπέτρουσι forgetfulness and peevishness and madness get into the mind.—b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται pleasures and pain will bear sway in the city.—c. δεῖνοι καὶ σφόδρ ἐγὼ τε καὶ σὺ ἡμεῖς both I and thou were skilful and wise.—d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε both thou and thy brothers were present.—e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσὶ both the woman and the man are good.—f. πόλεμος καὶ στάσις ἀλέσθρια ταῖς πόλεσιν ἐστί war and faction are fatal to cities.—g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι fortune and Philip had control over the actions.—h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπύττει εἰς τὸ στρατόπεδον the king and those with him break into the camp, Ἀθηναῖοι οἱ πένητες καὶ ὁ δῆμος πλεόν ἔχει at Athens the poor and the common people have superior power, ἔπεμψε με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι Ariæus and Artæozus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ I and Seuthes say the same things.

REM. i. When there is a predicate-adjective in the neuter plural, the verb is regularly in the singular: *ὄψε σώματος κάλλος καὶ ἰσχύς δειλῶ ὑνοικοῦντα πρέπουσα φαίνεσθαι* nor do beauty and strength of body, when dwelling with a coward, appear suitable. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): *εὐγένειά τε καὶ δύναμις καὶ τιμὰ δηλὰ ἐστὶν ἀγαθὰ ὄντα* high birth and power and honor are manifest as being good things. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: *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.

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512. a. A plural predicate is rarely used, when a singular subjects are connected by *ή* or, *οὔτε* nor: *ἐμελλον ἀπολογήσασθαι Λεωχάρης ή Δικαιογένης* *Leochāres or Dicaeogēnes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετά-τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE AND PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *δάρβρος καὶ φόβος, ἄρρονε ξυμβούλω* *daring and terror, unintelligent advisers*, *Ἡρακλῆς καὶ Θησεὺς ὑπὲρ τοῦ βίου τῶν ἀνδρώπων ἀδλῆται κατέστησαν* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνδρώπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αἱ χορηγίαὶ ἱκανὴν εὐδαιμονίας σημείον ἔστι *the dramatic expenditures are a sufficient sign of prosperity*, *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὁπείξεντο τὰς θυγατέρας παιδία ὄντα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ θεύματος πηγὴ ἣν ἔμερον Ζεὺς ὀνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ρητορικὴ ἄδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοῦς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν ἄνοια *this (view or conduct) is folly*, but often *αὕτη ἐστὶν ἄνοια*; so *ἥδε ἀρχὴ τῆς ὁμιλογίας, ἐπέσδαι ἡμᾶς αὐτοῦς* *this is a beginning of agreement*, (*viz.*) *to question one another, ἥνπερ καλοῦμεν μάθησιν, ἀνδμνησίς ἐστι* (*that*) *which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθής* *clothing* (clothes), *πλίνθος* *brick* (= bricks), *ἡ ἵππος* *the horse* (cavalry), *ἡ ἄσπίς* *the heavy-armed*.

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a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural*:

Ἀθηναῖον τὸ πλῆθος οἶοντα Ἱππάρχον τύραννον ὅντα ἀποθάνειν the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died, τὸ σπράγτευμα ἐπορίετο σίτον κόβοντες τοὺς βοὺς καὶ ὄνους the army provided itself food by slaughtering the oxen and asses.

b. Such words as *ἕκαστος* each, *τις* any one, *πᾶς τις* every one, *οὐδὲς* no one, may have the construction of collectives, on account of the plural which they imply: *καθ' ὅσον δύνανται ἕκαστος* as far as each one is able, *οὐδὲς ἐκοιμήθη, τοὺς ἀπολωλῶτας πενθοῦντες* no one went to sleep, (all) lamenting the lost.

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὥφέλεια, οἱ τῶνδε κρείσσους εἰσι (assistance, i. e.) an auxiliary force will be present, who are more effective than these, *μελέτω σοι τοῦ πλῆθους, καὶ κεχαρισμένως αὐτοῖς ἔρχε* be careful of the multitude, and govern in a way acceptable to them, *συγκαλέσας τῶν τῷ στρατιωτικῷ, ἔειξε πρὸς αὐτοὺς τοιόδε* having called together the entire soldiery, he spoke to them as follows, *τὸ Ἀρκαδικὸν ὅπλιτικόν, ὃν ἤρχε Κλεάνωρ* the Arcadian heavy-armed force, whom Cleonor led, *πᾶς τις θυμυσιν, οἷς ὀφείλων τυγχάνω* every body swears, whom I happen to owe, *ἢ ἀδικεῖν τις ἐπιχειρῇ, τοῖσι Κύρος πολέμιος ἔσται* if any one attempt to do injustice, to these Cyrus will be an enemy.

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: *θησαυροποιὸς ἀνὴρ, οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος* a money-making man, just (those) whom the multitude even praise. Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: *ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ* he embraces all men, whatsoever one he may fall in with.

e. When the collective subject denotes *things* (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the neuter plural subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting *PERSONS*, may have a verb in the plural: *τὰ τέλη ὑπέσχεοντο* the authorities promised, *τοσδὲ μετὰ Ἀθηναίων ἔδυνε* so many nations were combating on the side of the Athenians.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus *Ἰμ. σπάρτα λύνονται* the cables are loosed.

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: *δοκοῦντι δίκαιον εἶναι γίγνεται* ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials. So with the dual: *ἔστι τούτων διττῶ τῷ βίῳ* there are these two different ways of living.

For *ἔστιν οἱ* (olives), see 812.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἄμφω βλέψαντες eis ἀλλήλους they both laughed out on looking at one another, μέδεσθ' μ' ἤδη, χαίρετον let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, *πολεμικὰ ἦν it was necessary to make war* (things were to be done in war), *πλωμώτερα ἐγένετο navigation became more advanced* (things became more favorable to navigation). So too, with an *infinitive* as subject: *ἀδύνατά ἐστιν ἀποφυγεῖν it is impossible to escape.*

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: *ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτόν εἶναι ἀπὸ τοῦ δεσπότου a man without sense would perhaps think this, that it was necessary to flee from his master, κατέβην ἐορτῆς ἤκομεν, καὶ ὑστεροῦμεν; τούτων αἴτιος Χαιρέφων are we arrived after the feast, and too late for it! for this is Chaerephon to blame.*

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: *ἐμοὶ αἱ σὰν εὐτυχίαι οὐκ ἀρέσκουσι to me thy (often repeated) good fortune is not agreeable.*

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: *ἵπποσύνης ἐκέκαστο he was distinguished in (the arts of) horsemanship, ἀπαρίησι νόω in foolishness (foolish operations) of mind.* Even in CONCRETE words, the poets sometimes use the plural for the singular: *χάλα τοκεῦσι εἰκότως θυμουμένοισι forgive a parent justly indignant* (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: *τοῦτο πειρασόμεθα διηγήσασθαι this I (we) will endeavor to explain.* The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεθα, θρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness, while doing what I do not wish to do.* The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): *πесоῦμεθ', εἰ χρῆ, πατρὶ τιμωρούμενοι I (Electra) will fall, if need be, in assisting my father.*

519. SINGULAR FOR PLURAL. a. 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.

b. A NATION is sometimes designated by the singular with *ὁ*: *ὁ Μακεδών, ὁ Πέρσης, for the Macedonians, the Persians*; but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom *ὁ Ἕλληρ for the Greeks.*

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχούντων πάντες εἰς συγγενεῖς all (persons) are kinsfolk of the prosperous. Further—a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἰς' ὃς ἄνθρωπος ἢ γυνή, οὗτος καὶ πλείον φέρεται τοῦ ἀγαθοῦ whichever of the two may be the better, whether the man or the woman, that one also receives more of the good.

521. MASCULINE DUAL FOR FEMININE. The masculine form is often used for the feminine in the dual of *pronouns*; not often, in the dual of *adjectives* and *participles*.

For τᾶ, ταῦτά, the forms τᾶ, τοῦτω are almost always used: τοῦτω τὰ τέχνηα these two arts, τοῦτοι τοῖν κινήσειν of these two motions,—δύο λείπεσθον ὡν μὴχανά only two means are left, ἡμῶν ἐν ἐκάστῳ δύο τινεῖ ἔσονται ἰδέα ἔρχοντε καὶ ἄγοντε in each of us there are two ideas ruling and leading us.

522. NEUTER FOR MASCULINE OR FEMININE. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἥγεμὸν δραστής a daring leader is dangerous (prop., a dangerous thing, with indeterm. subject), καλὸν ἢ ἀλήθεια καὶ μόνιμον beautiful is truth, and abiding, δεινὸν οἱ πολλοί, ὅταν κακούργοις ἔχωσι προστάτας formidable are the many, whenever they have villains for leaders, ταραχὰ καὶ στᾶσεις ὀλέθρια ταῖς πόλεσι disturbances and factions are ruinous to cities.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρᾶν, ὃ χρήμασιν ἀλίσκεται το πρᾶσι despotic power, (a thing) which is taken by means of money, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐξήλωκε he longs for glory, and has made this his aim.

523. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical*.

Thus, a PREDICATE-ADJECTIVE (participle): τὰ μοχθηρὰ ἀνδρόπια τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι the miserable wretches are without control over their appetites, ταῦτ' ἔλεγον ἢ μιὰρὰ αὐτῇ κεφαλῇ, ἐξεληλυθὸς these things spake this abominable person (head), having come out. So, in poetry, an ATTRIBUTIVE: ὃ περισσὸν τιμῆς τέκνον Ὁ greatly honored child; or a PRONOUN OF REFERENCE: τέκνων θανόντων ἐπὶ γυναικῶν, οὗς ποτ' Ἀδραστος ἤγαγε seven noble children having fallen, whom once Adrastus led.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

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, οἰκία ἢ ὑμετέρα, οὗ χρήσθε (your house) the house of you, who use, etc.

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 Κορυθα, Σινωπέων ἀποικοῦς they came to Cotydra, colonists of the Sinopians, Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὃν αὐτῶν εὐεργέτης Themistocles flees to Corcyra, being a benefactor of (them) the Corcyreans.

THE ARTICLE.

'O in the Dialects.

524. The word $\delta\ \eta\ \tau\acute{o}$ (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: οἱ ἄλλοι *the others*, τὰ ἐσθλὰ *the things about to be, &c. plr formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; 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 $\delta\ \eta\ \tau\acute{o}$ as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

'O as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; and usually in CONTRASTED expression, $\delta\ \mu\acute{\epsilon}\nu \dots \delta\ \delta\acute{\epsilon}$ *this ... that, the one ... the other*:

$\text{τοὺς μὲν οἱ ἰατροὶ (ὠφελοῦσι), τοὺς δὲ οἱ σύνδικοι}$ *these (sick persons) the physicians aid, those (persons in a law-suit) the advocates*. Oftener, with INDEFINITE meaning, $\delta\ \mu\acute{\epsilon}\nu \dots \delta\ \delta\acute{\epsilon}$ *one ... another, some ... some, part ... part*, in which use $\tau\iota\varsigma$ may be added: $\text{ἔλεγον τοῦ Κύρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρῶτητα, ὁ δὲ τις καὶ τὸ κάλλος}$ *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty*. Often a different expression takes the place, either of $\delta\ \mu\acute{\epsilon}\nu$, or $\delta\ \delta\acute{\epsilon}$: $\text{οἱ μὲν φέροντο, Κλέαρχος δὲ περιέμεινε}$ *they went, but Clearchus remained*, $\text{εἰσφέρειν ἐκέλευον}$ (*sc. ἐγὼ μὲν*), $\text{οἱ δ' οὐδὲν δεῖν ἔφασαν}$ *I was urging a war-tax, but others said there was no need of it*.

As adverbs, $\tau\acute{o}\ \mu\acute{\epsilon}\nu \dots \tau\acute{o}\ \delta\acute{\epsilon}$, $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu \dots \tau\acute{\alpha}\ \delta\acute{\epsilon}$, (also with $\tau\iota$, thus $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu \tau\iota, \dots \tau\acute{\alpha}\ \delta\acute{\epsilon}\ \tau\iota$), mean *on the one hand ... on the other, partly ... partly* (in which sense we find also $\text{τοῦτο μὲν ... τοῦτο δὲ}$).

(a) After a preposition, the order is usually changed: $\text{ἐν μὲν τοῖς, εἰς δὲ τὰ}$.

(β) In later writers (even in Demosthenes), the relative pronoun is sometimes used in the same way, but only in oblique cases: $\text{πόλεις, ἃς μὲν ἀναίων, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων}$ *destroying some cities, into others bringing back their exiles*.

(γ) Very often $\delta\ \delta\acute{\epsilon}$ (without preceding $\delta\ \mu\acute{\epsilon}\nu$) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: $\text{Ἰνδρῶς Ἀθηναίους ἐπηγάγετο· οἱ δ' ἡλθον}$ *Indros called in the Athenians; and they came*. Similarly, in Attic poetry we have $\delta\ \gammaάρ$ *for he, for this*.

b. in καὶ τόν, καὶ τὴν , before an infinitive: $\text{καὶ τὸν ἀποκρισάσαι λέγεται}$ *and it is said that he answered*. (In the nom., we have $\text{καὶ ὅς and he, καὶ ἥ, καὶ οἱ: καὶ οἱ ἡρώτων and they were asking}$. Cf. $\text{ἥ δ' ὅς, ἥ δ' ἥ, said he, she.}$)

Likewise in τὸν καὶ τὴν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ: εἶδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for this and that we ought to have done, and this not to have done. The nom. ὅς καὶ ὅς occurs in Hd.

c. rarely before a relative: ὁρᾶται τοῦ ὃ ἐστὶν ἴσων he aims at that which is equal, προσήκει μισεῖν τοὺς ὁσὺν περ οὗτος it is proper to hate those of a character such as this one. But here ὃ may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: τοῦ ἴσου, τοὺς τοιοῦτους.

d. in πρὸ τοῦ (also written προτοῦ) before this (time). Also in a few other cases of very rare occurrence. For ἐν τοῖς with the superlative, see 627.

‘O as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus ἄνθρωπος a man, one of the species (ἄνθρωπος εἰ thou art a man): but ὁ ἄνθρωπος, a. the (particular) man, distinguished from other men (ὁ ἄνθρωπος ὃν πάντες μισοῦσι the man whom all hate); or, b. man as such, comprehending every one of the species (ὁ ἄνθρωπος θνητός ἐστι man is mortal).—With an ATTRIBUTIVE, ἀγαθοὶ ἄνδρες good men, some of that character: οἱ ἀγαθοὶ ἄνδρες, a. the (particular) good men, distinguished from others of like character, or b. good men as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, δικαιοσύνη justice in any form or relation: ἡ δικαιοσύνη, a. justice in the particular relation, distinguished from other relations (ἡ δικαιοσύνη τοῦ θεοῦ the justice of the divinity); or b. justice in the sum of all its relations, as distinguished from other qualities (ἡ δικαιοσύνη ἀπερὴ ἐστὶ justice is true man-
i-ness).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: δορύβου ἤκουσε, καὶ ἥρωτο τίς ὁ δορύβος εἶη he heard a noise, and asked what the noise was, οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον the Trojans held out during the ten years (the well known duration of the siege).

b. AS LIMITED BY WORDS CONNECTED WITH IT: τὸ Μηδίας τεῖχος the wall of Media, ἡ πόλις ἣν πολιορκούμεεν the city which we are besieging, ἐν ταῖς κώμας ταῖς ὑπὲρ τοῦ ποδίου τοῦ παρὰ τὸν Κερτρίτην ποταμὸν in the villages (which are) above the plain (which is) along the river Centrites. In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: πῖνε τοῦ οἴνου drink of the wine (here before you), ἀκήκοα τοῦ μέλους I have heard the song (just sung), ἐβούλετο τὴν μάχην ποιῆσαι he desired to engage in the (expected) battle:—particularly, AS NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμαὶ μεγάλαι, ἂν ἀποκτελεῖν τις τύραννον if one kill

a tyrant, the honors (usually resulting) are great, γένοιτό μοι τὰς χάριτας ἀποδοῦναι παρὰ δὲ ἡ μίμη τοῦ ἐπιτελεῖν (the proper) thanks to a father, τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμὰς not having received the (required) fraction of the votes (regularly cast), he paid the (prescribed) 500 drachmas.

d. as SPECIALLY BELONGING TO AN OBJECT mentioned in the context. The Greek generally uses this form for an unemphatic POSSESSIVE pronoun: Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν δῶρακα ἐνέβη Cyrus leaped down from his chariot, and put on his breastplate, οἶνος ἐν τῷ πίδακι οὐκ ἔστι there is no wine in the (wine-) cask.

e. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic ΕΑΧΗ: ἔδωκε τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ he gave three half-darics a month to each soldier (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a part from the whole number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δέκα ὄντων, αἱ τρεῖς of the companies, being ten (in number), there were absent (the part) three, τὰ δύο μέρη two thirds (two parts out of three).—So too, an approximate round number, as distinguished from the (unstated) precise number: ἀπέσαντο ἄμφω τοὺς μυρίους there fell about ten thousand.—A number as such (without reference to any thing numbered) may have the article: μὴ εἰπὲς ὅτι τὰ δώδεκα ἔστι δις ἕξ will you say that (the) twelve is twice six?

a. So too, the article is used with adjectives of number, as οἱ πλεῖστοι the most numerous part, the largest number (in a given total), οἱ πλείους (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 ὀλιγοὶ the oligarchs. Also, τὸ πολὺ the great part. Οἱ ἕτεροι the one or other of two parties; οἱ ἄλλοι the rest, but ἄλλοι others.

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἄνθρωπος θνητός ἐστι man is mortal, δις παῖδες οἱ γέροντες old men are twice boys; and generally so, when applied to ABSTRACT NOUNS: ἡ δικαιοσύνη justice, ἡ γαμψύλα husbandry, ἡ ρητορική rhetoric, ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν but toils beget good reputation.

a. To this head belong the cases in which a single object forms a class by itself: ἡ γῆ the earth, ὁ ὠκεανός the ocean, ὁ ἥλιος the sun, ἡ σελήνη the moon, ὁ βορέας the north wind, ὁ νότος the south wind, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: ἄνθρωπον ψυχὴ τοῦ θεοῦ μετέχει the soul of man partakes of the divine, φόβος μνήμην ἐκπλήσσει fear drives out recollection: for the divinity (in general) θεός is used, but ὁ θεός the (particular) god.

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: οἱ στρατιώται αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἰς Κῦρον τὸν Κλέαρχον ἔχειν δε-

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain; ὁ Πλάτων the celebrated Plato, in plur. with generic article οἱ Πλάτωνες the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: τὴν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. οἱ στρατηγοὶ καὶ λοχαγοὶ the generals and captains).—Βασιλεὺς, used almost as a proper name for the king of Persia, may omit the article; cf. πρυτάνεις the prytānes (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as ἄστυ, πόλις, city, ἀκρόπολις citadel, ἀγορά forum, τεῖχος wall, στρατόπεδον camp, πεδῖον plain, ἀγρός country, γῆ land, δάλασσαν sea,—δεξιὰ, ἀριστερά, right, left (hand), δεξιόν, εὐώνυμον (κέρας), right, left (wing), μέσον centre,—ἡμέρα day, νύξ night, ἑως morn, ἑρπρος day-break, δειλὴ afternoon, ἑσπέρα evening, ἔαρ spring,—and the like,—especially after prepositions or adverbs: εἰς ἄστυ to town, κατὰ γῆν by land, ἐπὶ δόρυ to the (spear-side) right, παρ' ἄσπιδα 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.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as γυναῖκες καὶ παῖδες women and children, ψυχὴ καὶ σῶμα soul and body, ὅτε πατὴρς ὅτε μητὴρς φείδεται he spares neither father nor mother (more forcible than his father, his mother).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus ἡ τοῦ πατρὸς οἰκία and ἡ οἰκία ἡ τοῦ πατρὸς the father's house, yet often ἡ οἰκία τοῦ πατρὸς (but rarely ἡ ἐπιβουλὴ ὑπὸ τῆς γυναῖκος the plotting by the woman, for ἡ ἐπ. ἡ ὑπὸ etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τεῖχη the long walls, ἡ προτέρα ὀλιγαρχία the earlier oligarchy (followed by another oligarchy), ἡ πρότερον ὀλιγαρχία 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 ὑπ' Ἀισχίνου βλασφημίαι εἰρημέναι the slanders uttered by Aeschines, ὁ κατεληφὼς κινδύνος τῆς πόλεως the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: ὁ στρατηγικὸς νομιζόμενος ἀνὴρ the man considered as fit for a general, τὸ Κοτύλαιον καλούμενον ὄρος the mountain called Cotylæum, οἱ αὐτοὶ ἡδυνκότες those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: οἱ ἄλλοι πολλοὶ ἐγῆμαχοι the other numerous allies, οἱ ἐπὶ τοῦ βήματος παρ' ὑμῶν λόγοι the speeches before you on the bema,—yet also ἡ Ἀττικὴ ἡ παλαιὰ φωνή the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (δ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χῖοι τὸ τεῖχος περιέειλον τὸ καὐνόν *the Chians threw down (the) their wall, the new one.*

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκατῆς θηρίου τοῦ ἀκαταστρόν *how does a violent man differ from the most violent wild beast* (but without the attributive, "from a wild beast")?

534. a. In general, any word or group of words standing *between* the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τίς: τῶν τίς Περσέων *one of the Persians.*

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἶ thou art a man. Hence we may distinguish subject and predicate in sentences such as *προδοτῆς ἦν ὁ στρατηγός the general was a traitor.*

The reason is, that, in ordinary predication, the subject is said to be (or not to be) AN individual of the class denoted by the predicate. But if the subject is said to be THE individual or THE class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδοτὴν *calling Dexippus the (notorious) traitor, οἱ τιθέμενοι τοὺς νόμους οἱ ἄσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude* (as a class).

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθός δ' ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good.*

τὸ σῶμα θνητὸν ἅπαντες ἔχομεν *we all have our body mortal* (the body, which we all have, is mortal), ἀνδρὲς ἀγαθοί, σὺν ἀγαθοῖς τοῖς παρ' ἐμοὶ *good myself, with the men about me good* (while my attendants are good), ἅμα τῷ ἡρὶ ἀρχομένην *at the beginning of the spring* (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον *the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), πόσον ἄγει τὸ στράτευμα *how large is he leading the army* (the army, which he leads, is how large)? ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεῖν εἶδᾶ *I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, 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 ὄρος or τὸ ὄρος ἔσχατον *the extremity of the mountain*, but τὸ ἔσχατον ὄρος *the extreme mountain* (οἱ

several mountains); ἄκρα ἢ χεῖρ or ἡ χεῖρ ἄκρα *the point of the hand*.—In like manner, ἡμῶν ὁ βίος or ὁ βίος ἡμῶν *half of the life*.

537. ARTICLE WITH πᾶς AND δλος. The adjective πᾶς (strengthened πᾶς, σύνπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often οἱ πάντες πολῖται *the whole body of citizens* (cf. οἱ πάντες with numerals, ἑκατὸν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen*. Yet the sing. may mean *ALL*: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πόσῳ προθυμίᾳ *with all zeal*, εἰς ἅπασαν φανλόγητα *to (all) utter meanness*.

Similarly, δλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with ὅδε, οὗτος, ἐκεῖνος, require the article, and the pronoun takes the predicate position:

ὅδε ὁ ἀνὴρ *this man*, τὰ πράγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσῃ νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἑμφω, ἀμφότερος, both, ἑκάτερος *each* (of two). Ἐκαστος *each* (of several) has the same position, if its substantive takes the article: ἐκδότη ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἐμαυτοῦ, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο τὴν θυγατέρα τὴν αὐτοῦ *he sent her daughter and her boy*.

Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means *IPSE*; in the attributive, IDEM: αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. 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).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ δαυμαστὴν· τὸ τί; *A. He suffers something wonderful. B. (The what) What is it?*—So, even a personal pronoun: δεῦρο δὴ εὐδὺ ἡμῶν· παρὰ τίνος τοῦς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?*

e. Ἐτέρος (Lat. alter) *one or other of two*; ὁ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—Ἄλλος (Lat. alius) *another*, ὁ ἄλλος *the other, the rest*: Σπάρτην τε καὶ τὴν ἑλλην Ἑλλάδα Σпарта, and the rest of Greece; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσυχάζει, ἑκατὸν δὲ πελταστὰς προπέμπει *with the rest of the army he kept quiet, but sends forward a hundred peltasts*.—These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρον χωρεῖ μεθ' ἑτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

THE CASES.

A. NOMINATIVE.

539. SUBJECT-NOMINATIVE. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. PREDICATE-NOMINATIVE. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεὺς *he becomes (established as) king*, Ἀλέξανδρος θεὸς ὠνόμαζεν *Alexander was named a god*, ἦκεις μοι σωτήρ *thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κώλακες καὶ θεοὶ ἐχθροὶ ἦκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. NOMINATIVE FOR VOCATIVE. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς *you Apollodorus there, will you not stay?*—also in exclamations: νῆπιος *fool!*

542. NOMINATIVE INDEPENDENT. The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀναβάσις *Expedition of Cyrus*, Βιβλίον Πρώτον *Book First*;—and sometimes so, even when they become part of a sentence: προσέληφε τὴν τῶν πονηρῶν κούρην ἑπώνυμIAN, συκοφάντης *he obtained the common appellation of the vile, "sycophant," παρεργία δὲ Κύρου σύνδραμα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν Cyrus gave out, as pass-word, "Zeus, our ally and leader."*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, θε is usually prefixed; but in animated address, it is sometimes wanting: μὴ σορυβεῖτε, θε ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the OBJECT of an action, that *to, on, or over* which an action is directed; thus

The DIRECT OBJECT of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

ὀμνῆναι τοὺς θεοὺς to swear by the gods, εὖ (κακῶς) ποιεῖν τοὺς ἀνδράποους to do good (ill) to men, μένειν τινα to wait for one, φεύγειν τινα to flee from one, λανθάνειν τινα to escape the notice of one, φυλάττεσθαι τινα to guard (himself) against one (act. φυλάττειν τινα to guard one), αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, δαρρῆν τινα to rely on one, δαρρῆν τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, νικᾶν μάχην (δικήν, γνώμην) to be victorious in a battle (a law-suit, a resolution).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχειν ἀνδράπων to rule men, ἅπτεσθαι τῆς κάρφης to touch the hay, ἀκούειν δορύβου to hear a noise, πελάζειν τῇ εἰσόδῳ to approach the entrance, ἀρῆγειν τοῖς φίλοις to aid his friends, φθονεῖν τοῖς πλουσίοις to envy the rich.

c. 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, ἐνθυμείσθαι τινος, τι to consider something, ἐνοχλεῖν τινα, τινι to trouble one, ἐπιστρατεύειν τινα, τινί to war against one (so too, other compounds of ἐπι), δεῖ μοι τινος I have need of something, poet. δεῖ (χρή) μέ τινος. Especially in poetry, verbs usually intransitive sometimes take a direct object: προβαλναι τὸν πόδα to advance the foot, ἵσθαι or δάσσειν (κείσθαι, πηδᾶν) τόπον τινα to sit (lie, leap) in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ ἀνθησκοντες οὐ χαίρουσι the gods rejoice not in the death of the pious.

d. Many intransitive verbs become transitive from being compound-ed with a preposition:

διαβαλναι τὸν ποταμόν to cross the river, ἐκβαλναι τὴν ἡλικίαν to pass out of the age, παραβαλναι τοὺς νόμους to transgress the laws, ἀποδεδρακότες πατέρας having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties, ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth, ἔξαρον εἶναι τὴν διαίταν to reject the settlement, τεθνάναι τῷ φόβῳ τοὺς Θεβαίους to be mortally afraid of the Thebans, σὲ φόβιμος (ἔστι) is able to escape thee;—so, in poetry, εἰ δέ μ' ᾧδ' αἰετὶ λόγοις ἐξήρχης if you always thus begun your addresses to me, δεσπότην γόοις κατάρξω I will begin with lamentations for my master.*

545. ADVERBS OF SWEARING. *Νή* and *μά* are followed by the accusative (perhaps on account of *ὄμνυμι* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always connected with a negative, expressed or implied: *νή Δία* by Zeus, *ναί μά Δία* yea, by Zeus, *οὐ μά Δία* no, by Zeus, *μα τὸν—οὐ σύ γε* not you, by—(the name of the god suppressed with humorous effect): rarely is *μά* omitted after the negative as in *οὐ, τόνδ' Ὀλυμπον* no, by this Olympus.

The accusative is sometimes found in other exclamations: *οὗτος, ὦ σὺ* *οἱ* you there, *ὦ* you, I mean.

546. **ACCUSATIVE OF EFFECT.** Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

πρεσβεύει εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), ἔρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγούντα παῖσι Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἤδε (ἡ ἀναρχία) τροπὰς καταρρήγνυσσι *this* (anarchy, breaks defeats) *causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. **COGNATE-ACCUSATIVE.** This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. **ACCUSATIVE OF KINDRED FORMATION:** μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλὴν βουλευέσθῃ *whoever may* (counsel) *give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are* (sick) *suffering under the opposite disease*, μεγάλην τινὰ κρίσιν κρίνεται *he is undergoing a great trial*.

b. **ACCUSATIVE OF KINDRED MEANING:** ζήσεις βίαν κράτιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμει *he is sick with all diseases*, πόλεμον ἑστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν δίδωκεν *to prosecute an impeachment*, ἐστῶν γάμους *to* (entertain) *give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be *understood* in connection with the accusative of an *adjective* or *qualifying substantive*. Hence two more forms of the cognate-accusative:

c. **NEUTER ADJECTIVE.** For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτα λυπούμαι καὶ ταῦτα χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἀπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπεις *you look grave*.

d. **QUALIFYING SUBSTANTIVE.** This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πάλιν *they contend in* (a contest, ἀγῶνα, viz.) *wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Hm. πῦρ ὀφθαλμοῖσι δεδορκᾶς *looking* (a look of) *fire with their eyes*, Hm. μένεα πτελοῦντες Ἀχαιοὶ *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with *adjectives* κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσιν ἀρετὴν *good with all ex*

excellence:—especially the accusative of *neuter* adjectives (547 c): *ὁ πάντα σοφὸς ποιητὴς the poet wise in all things, ἀγαθὸς ταῦτα good in this particular (of goodness), ἡ πόλις ἡμῶν οὐδὲν ὁμοίᾳ γέγονεν ἐκείνους our city is not at all like them, δαα μοι χρήσιμαί ἐστε οἶδα I know for how many things (uses) ye are useful to me.* Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *κἄμῳ τὴν κεφαλὴν I have pain in my head, εἰ ἔχομεν τὰ σώματα we are well in our bodies, ποῦ τὰ τ' ὄρα τὸν τε νοῦν τὰ τ' ὅμματ' εἰ you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τι τὴν φύσιν ἐστὶν ἡ πόλις the city is in its nature a multitude, παρθένος καλὴ τὸ εἶδος a maid beautiful in her form, ποταμὸς, Κύδνος ὄνομα, εἶρος δύο πλέθρων a river, Cydnus by name, of two plethra in breadth, ἄπειροι τὸ πληθὺς infinite in their number, δίκαιος τὸν τρόπον just in his character.*

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος θοῦ ἀρτὴν ἡμῶν, ὅσον ἄν ἐστὶν ἐν τῇ πόλει (as to his part), καὶ τὰ μικρὰ πειρώμεαι ἀπὸ θεῶν ὁρμᾶσθαι even in little things, I endeavor to begin with the gods, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἔχει the city enjoys peace in things relating to its territory, τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει on my side there shall be no failure.*

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. *TIME*: *ἔνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε there Cyrus remained five days, αἱ σπονδαὶ ἑνιαυτὸν ἔσονται the truce will be for a year, δουλεύουσι τὸν λοιπὸν βίον they are slaves all the rest of their life.*

b. *SPACE*: *Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταδίων τρεῖς, παρασάγγας εἴκοσι καὶ δύο Cyrus advances through Lydia three days' marches, twenty-two parasangs, Μέγαρο ἀπέχει Συρακουσῶν ὅτε πλοῦν πολλὴν ὅτε ὁδὸν Megara is not far distant from Syracuse, either by sea or by land (no long voyage or journey).*

REM. c. 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: *ἑβδόμην ἡμέραν ἡ θυγάτηρ αὐτῆς ἐτετελευτήκει his daughter had died the seventh day (i. e. six days) before.* The pronoun *οὕτως* is often added: *ἐξῆλθομεν ἔτος τοῦτ' ἐπὶ τρίτον ἐς Πάνακτον we went out two years ago (this, as third year) to Panactum.*

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: *τὸ κοῖλον Ἄργος βάς having gone to the hollow (low-lying) Argos, τοῦ κλέος οὐρανὸν ἵκει his fame has reached to heaven, μνηστῆρας ἀφίκετο she came to the suitors, σὲ τὸδ' ἐλήλυθε πᾶν κράτος this whole power has come to thee.*

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb,

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τόνδε (τοῦτον) τὸν τρόπον* in this manner (547 d), *πάντα τρόπον* in every manner, *ὧν τρόπον* in which manner, etc. Compare phrases in which *δδόν* way is perhaps to be supplied (509 a): *τὴν ταχίστην τῷ σώματι χαρίζεσθαι* to gratify the body in the quickest way. So *(τὴν) ἀρχὴν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμνησθαι* it is not proper to chase impossibilities at all (not to make even a beginning of it); — *ἄκμην διέβαινον* they were just passing across (the acme of their crossing); — and, in like manner, *(τὸ) τέλος* at last (as the end), *προίκα* and *δωρεὰν* gratis (as a free gift). *Χάριν* for the sake of (in favor of) takes a genitive, as also *δικὴν* like (in the fashion of): *ἀγγέλου δικὴν πεπληρώσθαι* to be filled like a pail, *τοῦ λόγου χάριν* for the sake of the discussion, *ἐμὴν χάριν* for my sake.

a. Many neuter adjectives are used in this way: *μέγα, μέγιστα, greatly, πολὺ, πολλά, much, τὸ πολὺ, 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, *τοσούτον* so much, *ὅσον* as far as, *τί* somewhat (*ἐγγύς τι* pretty near), *τί* why (*τί κλαίεις* why are you weeping?), *τοῦτο, ταῦτα, therefore* (*αὐτὰ ταῦτα νῦν ἴκομεν* for these very reasons are we now come). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. 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.

Thus *αἰτῶ* to request (*Κύρον πλοῖα* vessels of Cyrus), *ἐρωτῶ* to inquire (*τοὺς αὐτομόλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to teach (*τὸν παῖδα τὴν μουσικὴν* the boy music) *πείθω* to persuade (*ὅμῃς τὰναντία* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to clothe (*τινὰ τὸν χιτῶνα* one in the tunic), *ἐκδύω* to unclothe, strip (*ἐμὲ τὴν ἐσθῆτα* me of the dress), *κρύπτω* to hide (*με τοῦτο* from me this thing), *ἀφαιρούμαι* or *ἀποστερῶ* to deprive (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συλῶ* to despoil, *πράττωμαι*, also *πράττω* or *εἰσπράττω* to exact (*τοὺς νησιώτας ἐξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνησκω* to remind.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκειμαι τὴν μουσικὴν* I am taught music, *ἀφήρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 555, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, to ask is to make one give an answer; to teach is to make one learn, etc. To the included verb may belong a *genitive*: *γεύειν τινὰ τιμῆς* to make one taste of honor, *μὴ μ' ἀναμνήσῃς κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative :

ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ἔρκους they made the soldiers swear the greatest oaths, *Μέλιτος ἐγράφάτο με τὴν γραφὴν ταύτην* Melitus brought this impeachment against me, *Ἡμ. ὃν Ζεὺς φιλεῖ παντοίην φιλότητα* for whom Zeus feels all manner of love : *ἐμὲ δὲ πατὴρ τὴν τῶν παίδων ἔτρεφεν* my father reared me with the training of the boys, *Ἀσχιλῆος Κτησιφῶντα γραφὴν παρανόμων ἔδωκε* Aeschines prosecuted Ctesiphon on charge of an illegal resolution ; *εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν* if one should do him any good or evil, *πολλὰ ἂν τις ἔχοι Σωκράτην ἐπαινέσαι* one would be able to bestow many praises on Socrates, *ἡδίκησαμεν τοῦτον οὐδέν* we did this one no wrong.

a. Such verbs in the *passive* may retain the cognate-accusative : *κριθῆναι ἀμφοτέρως τὰς κρίσεις* to undergo both the trials, *τύπτεσθαι πενήκοντα πληγὰς* to be struck fifty blows, *οὐ βλάψονται ἀξία λόγου* (547 c) they will not suffer injuries worth mentioning.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean to *make, show, choose, call, consider*, and the like (cf. 490 c).

ποιουμαι τινα φίλον I make one my friend, *αἰρεῖσθαι τινα στρατηγόν* to choose one as general, *παρέχω ἑμαυτὸν εὐπειδίῃ* I show myself ready to obey, *οἱ κόλακες Ἀλέξανδρον θεὸν ὀνόμαζον* his flatterers named Alexander a god, *οὐ τοὺς πλείστα ἔχοντας εὐδαιμονοεστάτους νομίζω* not those who have most, do I consider as happiest, *ἔλαβε τοῦτο δῶρον* he took this as a gift (but *τοῦτο τὸ δῶρον* this gift).—The predicate-accusative may be an interrogative pronoun : *τί τοῦτο ποιεῖς* (as what are you doing this) *what is this you are doing?* *τίνας τοὺςδ' εἰσὶν οὗτοι* who are these I behold? *ποῖα ταῦτα λέγεις* of what nature are these things which you are saying? cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535) : *τὰ περιττὰ χρήματα πράγματα ἔχουσι* they have their superfluous wealth for a vexation.

b. In the *passive* construction, both of these accusatives become nominatives (540) : *Ἀλέξανδρος θεὸς ὀνομάζετο* Alexander was named a god.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which something **BELONGS** ; also, (b) that **FROM** which something is **SEPARATED**. In the latter use, it corresponds to the Latin **ABLATIVE**.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English *of*). Thus the former may *belong* to the latter,

- a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.
- b. as composed of it: *Genitive of Material*.
- c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

- d. as possessed by it: *Genitive of Possession*.
- e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

- f. as an action or attribute of which it is the subject:

Genitive Subjective.

- g. as an action of which it is the object: *Gen. Objective*.

- h. as produced or accounted for by it: *Genitive of Cause*.

- i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πένθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, ἄνθρωπος ἀνὴρ *a man of the people*, μικρὸν ὕπνου *a little (portion of) sleep*, Ἡμ. διὰ δαδῶν *divine among goddesses*, ἦν μέσον ἡμέρας *it was the middle of the day*, —βέλτιστος ἑαυτοῦ *in his best estate* (lit. *best of himself*; the superlative referring to the man in one condition, the genitive to the man in the sum of *all* his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Boeotia*, τῆς Χερσονήσου ἐν Ἐλαιούρῳ *in Elaeus of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes *degree*: ἐπὶ μέγα δυνάμειος ἐχώρησαν *they advanced to a great (degree) of power*, εἰς τοῦτο ἄνολος ἦλθον *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing part has the article, the genitive takes the position of a predicate-adjective (535 b): δ τέταρτος τῶν παίδων *the fourth among the children*, Ἀθηναίων δ δῆμος *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but δ Ἀθηναίων δῆμος *the whole people*).

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 neut.: *ὁ ἡμίσιος* (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὰ τῆς χώρας (also πολλὸ τῆς χώρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέος ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πλῆθος ἀνδράπων *a multitude of men*, ἑμαῖαι σίτου *wagons (wagon-loads) of corn*, τριακόσια τάλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστοῦ *the mountain of Istos*, μέγα χρῆμα σὺς *a (great affair) monster of a wild boar*. This construction is chiefly poetic: Τροίης πολέεσσιν *city of Troy*, θανάτου τέλος *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρός *a father's house*, οἱ κήποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεία *the palace of Syennesis*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν Ἀΐδου *in (the abode of) Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρητὶς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείδειν τέχνη *the art of persuading*, ὥρα ἁρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεάρχου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of υἱός in phrases like Ἀλέξανδρος (ὁ) Φίλιππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the *neuter article* (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affaires) of the city*, τὸ τῆς τέχνης *the (business) of the art*, τὸ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακοσίων *the (resources) of the Syracusans*, ἄδηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the neuter article has little force: τὰ τῆς ψυχῆς *(the soul with all that belongs to it) nearly the same as ἡ ψυχὴ*.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὕλεσος τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαί *prayers to the gods*, ἡ τῶν κρείσσων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὖνοια τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasure*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians*.

ians, κράτος τῆς θαλάσσης power over the sea, ἀπόβασις τῆς γῆς a descent upon the land, βία τῶν πολιτῶν (with violence toward the citizens) in spite of the citizens.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. νότον κύματα *waves raised by the south wind.*

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εἶρος πλέθρον *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδὸς *three days' journey*, μισθοὺς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae.*

568. The GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἐστὶ τοῦτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνδρῶν δέος τοῦ θανάτου (f and g) *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἅπωσιν τῶν ναυαγίων (f and g) *because the wind drove the wrecks out to sea*, ἡμέρας ἡμέρας (f and i) *a day's run for a horse*, Διονύσιου πρεσβυτῶν χορός (d and b) *a Dionysiac chorus of old men*, Ξενοφῶντος Κίρου Ἀνάβασις (h and f) *Xenophon's Expedition of Cyrus.*

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἵππων οἶε *but of horses, what think you?* ἃ δῶκε Αἰσχίνης τοῦ ψηφίσματος ταῦτ' ἐστὶ *the points which Aeschines impeaches in the decree*, are these (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν *we misunderstand each other's language*, τοῦ οἰκάδε πλοῦ διεσκόπουν ἔφη κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return.*

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐδὲν ποσὴκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πένησιν οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἰ τις ὑπὸ Τεγεατῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμυγνύμηνι ἔρασαν σφῶν πρὸς Καρδούχοις *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians (were of) belonged to the Hellenes*, ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι *it was in the power of Eucrātes to become (one) of the thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδι *ποτὶ οὐσῆς γῆς Pylus belongs to what was once the Messenian land*.

b. OF MATERIAL: τὸ τεῖχος λίθου πεποιήται *the wall is made of stone*.

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's (property), αὐτοῦ εἶναι (γίγνεσθαι) to be (become) one's own man = one's own master*.

d. OF CONNECTION: τὰ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἂν τις δεῖη *δικαίως that many things are lost, one might justly regard as (the fruit) of our neglect*, τὸ ναυτικὸν τέχνης ἐστὶ *the navy is (a thing) of art*.

The predicate-genitive of connection is especially used to denote birth or origin: Δαρείου καὶ Παρυσάτιδος γιγνόνται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house (city)*.

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστὶ *the speech belongs to Demosthenes*. The genitive in this use is often connected with an infinitive, and denotes one whose nature, habit, or duty, it is to do something: πολίτου ἀγαθοῦ νομίζεται *δαρβεῖν it is considered (as the part) of a good citizen to be courageous*, τὸ τὰ αἰσχρὰ εἰδὼτα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἔκρινε *to know and shun what is shameful, he judged (to be the part) of a wise and discreet man*.

f. OBJECTIVE: οὐ τῶν κακούργων οἰκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice*.

g. OF CAUSE: ἡ γραφὴ κλοπῆς ἦν *the impeachment was for theft*.

h. OF MEASURE (Extent, Duration, Value): ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὰ εἶρος τεττάρων πλέθρων *to the river Euphrates, being (of) four plethra in breadth*, ἦν ἑτῶν ὡς τριάκοντα *he was (of) about thirty years old*, τὸ τίμημα ἐστὶ τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is (of) six thousand talents*.

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. 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. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only in PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνδρέπου ψυχῇ τοῦ δέλου μετέχει *man's soul has part in the divine (being)*; so μεταλαμβάνω *to receive part*, μεταδίδωμι *to give part* (ἡ τις ἑλὸς τινὶ *of the booty to some one*), κοινωνέω *to participate*, and the like.

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b. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: *πυρὸς ἔστι διγόντα μὴ εὐδὸς καλεσθαι* it is possible that one touching fire should not be burned immediately; so *ἄπτομαι, ψάω*, to touch, *ἔχομαι* to hold on to, be close to (*τῆς πόλεως* the city), *ἀντέχομαι, ἐπιλαμβάνομαι*, to take hold of, *ἔρχομαι* to begin (*τῆς παιδείας* the education).

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 Oronites by the girdle. So too, with verbs in which touching is only implied: *ἔγει τῆς ἡγίας τῶν ἵππων* he leads the horse by the bridle. The genitive of the part touched is seen also in *κατεαγέναι (συντριβῆναι) τῆς κεφαλῆς* to have one's head broken (bruised).

c. VERBS OF AIMING, REACHING, ATTAINING: *στοχάζομαι* to aim at (*τοῦ σκοποῦ* the mark), *ἰστέγομαι* to reach after (*τῶν ἀλλοτρίων* the property of others), *ἐξ- (ἐφ-)μικροῦμαι* to arrive at, attain (*τῶν καλῶν* what is honorable), *τυγχάνω* to hit upon, obtain (*τῶν ἐδῶτων* the prizes), *λαγχάνω* to get by allotment, and in poetry *κυρέω* to light upon.

d. VERBS OF ENJOYING: *ἀπολαύω* to enjoy (*τῶν μεγίστων ἀγαθῶν* the greatest advantages), *ἐναχού τοῦ λόγου* feast on the discourse, *ἐνὸς ἀνδρὸς εὖ φρονήσαντος πολλοὶ ἂν ἀπολάβουσιν* from one man who has thought well, many might receive profit.

e. Other Verbs, when their action affects the object only in part: *τῶν ἑμετέρων μὲν διδόναι* to give me (some) of your property, *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ* having taken (part) of the barbarian army, *ἀφίησι τῶν αἰχμαλώτων* he releases (some) of the prisoners, *τῆς γῆς ἔτεμον* they ravaged (part) of the land, *πίνεω οἶνον* to drink wine, but *πίνω οἶνον* to drink some wine.

575. The genitive is used with verbs which signify fullness or the contrary (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: *πλήρωμι, πληρώω*, to fill, *πλήθω, γέμω*, to be full, *δέομαι (δεῖ μοι)* to want, *τὰ ὅσα ἐνέπλησαν δαίμονίης σοφίας* they filled their ears with divine wisdom, *Φίλιππος χρημάτων εὐπόρει* Philip had abundance of treasure, *οὐ χρυσίου πλουτεῖν*, ἀλλὰ *ζωῆς ἀγαθῆς* to be rich, not in gold, but in a good life, *σεσαγμένους πλοῦτου τὴν ψυχὴν* having his soul glutted with wealth; — *πολλῶν ἐνέδει αὐτῷ* he lacked much (provision), *οἱ τύραννοι ἐπαινοῦ ὀπότε σπανίζετε* you tyrants never have a scarcity of praise.

Here belong expressions such as *ἐμεθύσθη τοῦ νέκταρος* he became intoxicated with the nectar, *ἡ πηγὴ βεῖ μάλα ψυχροῦ ὕδατος* the spring runs with very cold water.

a. The active *δέω*, as a personal verb, is found only with genitives of quantity, *πολλοῦ* much, *ὀλίγου, μικροῦ*, little, *τοσούτου* (also *τοσούτου*) so much: *τοσούτου δέω καταφρονεῖν* I am so far from despising; also impersonally, *πολλοῦ δεῖ ὅπως εἶναι* it wants much of being so. With omitted *δεῖ*, *ὀλίγου* and *μικροῦ* have the force of adverbs, meaning almost: *πτωχοὺς ὅρῳ ὀλίγου πάντας* thou seest that nearly all are beggars. After a negative sentence, *οὐδ' ὀλίγου δεῖ* has the meaning, (nor does it want little) far from it; so *οὐδὲ πολλοῦ δεῖ* (nor does it want much, but rather every thing). For participle *δέων* in designations of number, see 256.

576. The genitive is used with many verbs which signify an action of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: *ἀκούω, ἀκροάομαι*, to hear, *γεύομαι* to taste (act. to cause to taste), *ὀσφραίνομαι* to smell (for verbs of touching,

see 574 b), ἀισθάνομαι to perceive, μνησκόμαι to remember (act. to remind), ἐπιλανθάνομαι to forget, μέλει μοι τινος I am concerned for something, μεταμέλει μοι τινος I repent of something, ἐπιμέλομαι to take care of, ἐντρέπομαι to regard, ἀμελέω to neglect, ὀλιγωρέω to think little of, ἐρᾶω to love, ἐπιθυμέω to desire, πεινῶ to hunger (χρημάτων for property), διψῶ to thirst (ἐλευθερίας for freedom), πειράζομαι to make trial of, πυνθάνομαι to be informed of (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: ἀκούω and ἀκροδομαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκούειν τὸν λόγον to hear the discourse, but ἀκούειν τοῦ διδασκάλου to hear the teacher.

577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred, ταύτους οἰκτείρω τῆς ἔγαν χαλεπῆς νόσου I pity these for their very severe sickness, ὧν ἐγὼ σοι οὐ φθονήσω (for which things I shall not envy you) which I shall not grudge you, Hm. χῶόμενος γυναικὸς angry on account of a woman.—Here belong also ἐπαίνῳ Ἀλέξανδρον τῆς εἰς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαιμονίῳ τιᾷ τῶν ἀγαθῶν to congratulate one on his advantages, συγγιγνώσκειν αὐτοῖς χρητὴς ἐπιθυμίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρὸν to be impeached for theft is disgraceful, φόνον διώκειν to prosecute for murder, φεύγει παρανόμων he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἐδόσαν προδοσίας they were convicted of treason, δάμων δόλειν to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.

Θανάτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφοροὶ τὸν Σφοδρίαν ὑπὲρ τοῦ θανάτου the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιοῦνται ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμόλπος ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δούλος πέντε μνῶν τιμᾶται the slave is valued at five minae, πολλοῦ ἀνείσδαι to buy at a great price, ταλάντου ἀποδόσθαι to sell for a talent, οἰκία μὲν μὲν ὑποκειμένη a house mortgaged for 44 minae.

b. Sometimes with other verbs: χρημάτων ἐπακουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσου διδάσκει for how much does he teach? προπέσεται τῆς παννίχια χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παννίχια ἐλπίδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένα τῆς συνοχίας ἀργύριον ἐπράττετο (553) Socrates for his society demanded money of no one.

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579. The genitive is further used (as an *ablative case*) to denote

- a. that FROM which something is *separated* :
- b. that FROM which something is *distinguished* :
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου the island is not far distant from the mainland, εἰ θαλάττης ἐργαυτο if they should be excludēd from the sea, ἔχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν παρόδου he keeps the enemy from advancing further, χρεῶν ἠλευτέρωσε he freed (men) from debt, βούλοι ἀμαρτημάτων καθάρευσιν wish to be clear from faults, εἰ καταλύνειν πειράσεσθε αὐτόν τῆς ἀρχῆς if ye shall try to put this man out of his command, λωφῇ τῆς δόξης καὶ γέγηδε it rents from its pain and rejoices, ἐπεύσθη τῆς ἐλπίδος he was disappointed of his expectation, τῶν σωμάτων ἀφειδήσαντες ἔστησαν τροπαία having been unsparing of their bodies, they set up trophies, τῆς ὀργῆς ἀνέντες resigning their anger, τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρήσαι Φιλίππῳ to surrender the freedom of the Greeks to Philip.

a. Verbs of *depriving* sometimes take a gen. of separation (instead of the acc., 553): τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the rest, πόσων ἀπεστέρησθε; οὐχὶ Φωκίας; οὐ Πύλας; of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει παμπόλῳ μαδῶν μὴ μαδόντος one who has learned differs altogether from one who has not, Ἑρμοκράτης ἕνεσιν οὐδενὸς ἐλείπετο Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετὴ τοῦ πλῆθους περιγίγνεται courage gets the better of numbers, εἰ τις ἐτέρου προφέρει ἐπιστήμῃ if one is more advanced than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from comparative adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage over these men (but πλεονεκτεῖν τῶν τιμῶν to have more of the honors, gen. part.), ὥστερ(ι)ουσι τῶν πραγμάτων they are (later than) too late for their affairs, ἡττᾶσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) to be worsted by their enemies; νικᾶσθαι to be vanquished has the same constructions as ἡττᾶσθαι. —Add further

a. VERBS OF RULING AND LEADING: δεῖον τὸ ἐδελόντων ἔρχειν it is divine to govern willing men, Ἐρως τῶν θεῶν βασιλεύει Love is king of the gods, Πολυκράτης Σάμου ἐτυράννει Polycrates was tyrant of Samos, Λάχης ἱππέων ἐστρατήγει Laches was general of cavalry, Μίνως τῆς θαλάσσης ἐκράτησε Minos became master of the sea, Χειρίστροφος ἡγήτο τοῦ στρατεύματος Chirisophus led the army. The gen. with these verbs is perhaps more properly explained by 563, 573.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δὲ σοιτυχόντες but obtaining these things of you, μάδε δέ μου καὶ τὰδε but learn of me also these things, ἐκυνδάνοντο οἱ Ἀρκάδες τῶν ἀπὸ ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γιγνώσκεις ἐμοῦ φεγγαμένον if you understand from my statement.

a. In poetry the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σφάγεις Αἰγύπτου *slain by Aegyptus*, φάρσις ἡπατημένη *deceived by a husband*, κείνης διδασκτά *taught by her*, φίλων ἐκλαυτός *unwept by friends*.

583. COMPOUND VERBS. 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 Ἀττικῆς ὄρη μεγάλα *in front of Attica lie great mountains* ἐπιβάντες τοῦ τείχους *having mounted the wall*, ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge*, ὑπερδικεῖν τοῦ λόγου *to plead for the principle*.—Especially many compounds of κατά, which have the sense of feeling or acting AGAINST: χρή μὴ καταφρονεῖν τοῦ πλήθους *we should not condemn the multitude*, τίς οὐκ ἂν καταγέλασεν ὑμῶν *who would not deride you?* δι' ἐχθρῶν καταψέδονταί μου *through enemy they attack me with falsehood*, Λεωκράτης κατεργάκει αὐτοῦ προδοτικῆναι τὴν πατρίδα *Leocrates had convicted himself of having betrayed his country*, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν *they charges on me the offences of the thirty*, ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων δάνατον καταψηφισσάσαι *they persuaded you to pass sentence of death on some persons without trial*.

Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom*, ἰσάμοιρος τῶν πατρῶν *having an equal part of the patrimony*.

b. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils*, πλούσιος φρονήσεως *rich in good sense*, πένης χρημάτων *poor in property*, κενὸς ἐπιστήμης *void of knowledge*. 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*, ἄδωρος χρημάτων *taking no bribes of money*.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπήκοος λόγων καλῶν *listening to excellent discourses*, ὑπήκοος τῶν γονέων *obedient to one's parents*.—τυφλὸς τοῦ μέλλοντος *blind to the future*, poet. ἄγευστος κακῶν *without taste of evils*, ἀμνησίων τῶν κινδύνων *unmindful of the dangers*, ἐπιμελής μικρῶν *attentive to little things*, ἄπειρος γραμμάτων *unskilled in letters*, δύσερος τῶν ἀπόντων *enamored of things absent*.

d. OF ACCOUNTABILITY: ἄτιος τούτων *accountable for these things*, ἐνοχος δειλίας *liable to a charge of cowardice*, ὑπόδικος φόνου *subject to a trial for murder*, ὑπεύθυνος τῆς ἀρχῆς *bound to give account of his office*, ὑποτελής φόρου *subject to payment of tribute*.

e. OF VALUE: ἕξις ἐπαινοῦ *worthy of praise*, ἀνέξις τῆς πόλεως *unworthy of the city*, ὀνητὸς χρημάτων *to be purchased for money*.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν *bereft of men*, ἐλευθερὸς αἰδοῦς *free from shame*, καθαρὸς πάντων τῶν κακῶν *clear from all things evil*, γυμνὸς τοῦ σώματος *stripped of the body*. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων *different from the rest*, ἄλλα τῶν δικαίων ἄλλως *other than the just*, ἕτερον τὸ ἡδὺ τ' ὃ ἀγαθόν *the pleasant is different from the good*. Here belong Adjectives

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585. h. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive:

μείζων τοῦ ἀδελφοῦ greater than his brother, ὅστεροι ἀφίκοντο τῆς μάχης they came (later than) too late for the battle (similarly τῇ ὀστεραῖα τῆς μάχης on the day after the battle), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγείσθαι (as less than what, do you consider this impiety) what do you consider as a greater impiety than this? οὐδενὸς δεύτερος second to no one, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως she appears to be fairer than (reality, nature) her real, natural complexion, καταδέεσθ' ἄνθρωπον τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation, ὁδὸν κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy, παροικίῳ ἐπικινδυνότερα ἐτέρων a proximity more dangerous than (the proximity of) other men for τῆς ἐτέρων παροικίῳ.

i. Multiplicatives (in -πλάσιος and -πλοῦς) have the same construction: ἑλλοῖς πολλὰπλάσιος ὅμων ἐπολεμήσαμεν we engaged in war with others many times more numerous than you.

586. a. When ἢ than follows the comparative, both objects compared are usually in the same case: χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους to consider money as of more value than friends;—yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νῦν son of a man more powerful than I (am). For ἢ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἢ, if inserted, would be followed by a nom. or acc.; much less freely, where ἢ would be followed by some other case or by a preposition: ἀδλιώτερόν ἐστι μὴ ὀγίους σώματος (= ἢ μὴ ὀγίῃ σώματι) μὴ ὀγίῃ ψυχῇ ξυνοικεῖν it is more wretched to live with a diseased soul than (with) a diseased body, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than (at) courage.

c. The superlative sometimes takes a genitive of distinction, like the comparative: μέγιστος τῶν ἄλλων (greatest in distinction from the others, = μέζων τῶν ἄλλων greater than the others), more properly μέγιστος πάντων greatest of all. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: ὀψιμαθὴς τῆς ἀδικίας late in learning injustice (μαρτυρεῖν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων doing evil to the others (κακοῦργεῖν τοὺς ἄλλους), φιλαναλῶται τῶν ἄλλοτριων ready to spend the property of others, συμψηφός σοι τοῦτον τοῦ νόμου associated with thee in voting for this law: especially

b. with adjectives of CAPACITY in words: παρασκευαστικὸς τῶν εἰς τὸν πόλεμον qualified to provide the (requisites) for the war, διδασκαλικὸς γραμματικῆς fitted to teach grammar.

c. with adjectives of POSSESSION, to denote the possessor (562): κοινὸς τῶν τριῶν belonging in common to the three, ἴδιος (οἰκεῖος) ἐμοὶ belonging to me alone, ἱερὸς τοῦ Ἀπόλλωνος sacred to Apollo.

d. with some adjectives of CONNECTION (568): ἐγγενης τοῦ Κόρου akin to Cyrus, ἀκόλουθα ἀλλήλων consistent with one another, ὀνόματι Σωκράτους a namesake of Socrates.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive: ὥρα γάμου ripe for marriage (ἡρα γάμου age for marriage), τέλειος τῆς ἀρετῆς perfect in virtue (τέλος ἀρετῆς perfection of virtue), poet. δωμάτων ὑπόστεγοι (= ὑπὸ στέγην δωμάτων) under cover of houses.

f. with some adjectives of PLACE (589), but seldom in Attic prose: *Hm. ἑναντίοι ἕσταν Ἀχαιῶν they stood opposite to the Greeks*, *Hd. ἐπικαρσίας τοῦ Πόντου at right angles to the Pontus*.

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως in a manner unworthy of the city*, *διαφερόντως τῶν ἄλλων ἀνθρώπων differently from the rest of men*.

589. The genitive is also used with other adverbs, especially those of *place*.

It is generally to be explained from the uses in 590, 591, 559; but sometimes from the *ablative* use of this case (579).—*ποῦ γῆς where on earth? of προελθὺς ἀσελγέας ἀνδρῶς to what a pitch of profligacy the man has come*, *ἐντὸς (ἐκτὸς) τῶν ὄρων ἔμεινε he remained inside (outside) of the boundaries*, *εἰσω (ἔξω) τοῦ τεύχους ἦλθον they came within (without) the wall*, *πλησίον (ἐγγύς, poet. ἄγγι) τοῦ δεσμωτηρίου near the prison*, *πρόσθεν, ἐμπρόσθεν (δπισθεν) τοῦ στρατοπέδου in front (rear) of the camp*, *ἀμφοτέρωθεν (ἐκατέρωθεν, ἔνθεν καὶ ἐνθεν) τῆς ὁδοῦ on both sides (each side, this side and that) of the way*, *ἄνω ποταμῶν up stream*, *εὐθὺ τῆς Φασηλίδος straight towards Phaselis*, *μέχρι δεῦρο τοῦ λόγου to this point of the discussion*, *πρόβα σοφίας ἔκει he is far advanced in wisdom*,—*πηνίκα τῆς ἡμέρας at what time of the day? ὅψε τῆς ὥρας late in the hour*,—*πῶς ἔχεις τῆς γνώμης in what state of mind are you? ἀκολασίαν φευκτέον ὥς ἔχει ποδῶν ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us* (according to that condition of feet in which he is), *ἱκανῶς ἐπιστήμης ἔξει he will be well enough off for knowledge*,—*χωρὶς τοῦ σώματος apart from the body*, *ἐλεύθερος οὐδεὶς ἐστὶ πλην Διὸς no one is free except Zeus*, *κρύφα τῶν Ἀθηναίων (in concealment from) without knowledge of the Athenians*.

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. TO WHICH an action BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φαίνεται πάσης γαίης no cloud appeared over (any part of) the whole land*, *ἔζε τοίχου τοῦ ἐτέρου he was sitting by the other wall*, *ἢ οὐκ Ἀργεὺς ἦεν Ἀχαιικοῦ was he not (any where) in Achaean Argos? δάειν πεδίοιο to run on the plain*.

In prose, this construction appears only in the adverbs of place which end in *ου*: *ποῦ where*, etc. (248), *αὐτοῦ there*, *ἀμὸυ (in the same place) together*; and in a few phrases: *ἐπετάχοντο τῆς ὁδοῦ they were hurrying them on the way*, *ἐπορεύοντο τοῦ πρόσω they were proceeding forward*.

b. FROM WHICH something is SEPARATED: *ἵστασθε βέδρων stand off from the steps*, *ὀτρύνειν τῆς ὁδοῦ to withdraw from the way*.

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας by day* (at some time in the course of the

day), νυκτός *by night*, τοῦ αὐτοῦ χειμῶνος *the same winter*, Πέρσαι οὐχ ἔξουσιν δέκα ἔτην *the Persians will not come (any time in) for ten years*, οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ *nor has any stranger come within a long time*, τρία ἡμι-δρακμὰ τοῦ μηνός *three half-dracms each month* (527 e), ἐκδότης ἔτους *annually*, τοῦ λοιποῦ *(at any time) in the future*, but τὸ λοιπὸν *for the future* (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: φεῦ τοῦ ἀνδρός *alas for the man!* ὦ μακάριοι σφὶ τῆς θαυμαστῆς φύσεως *O happy you for your wonderful nature!* ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* τῆς τύχης *my (evil) fortune!*

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: Μίνως τὸ ληστικὸν καθήκει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μάλλον ἵνα αὐτῷ Μίνως *was sweeping piracy from the sea, for the better coming in to him of his revenues.* See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote *time, means, cause, condition, or concession*. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that to which something is done (not the *direct* object):

Dative of Influence.

b. that FOR which something is, or is done:

Dative of Interest.

c. that WITH which something is, or is done:

Dative of Association and Likeness.

d. that BY which something is, or is done:

Dative of Instrument, Means, Manner, Cause.

e. that IN which something is, or is done:

Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that to which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδονα (ὑποσχέσθαι, τάττειν) τοῖς στρατιώταις to give (promise, appoint) pay to the soldiers, διανέμειν χρήματα τοῖς πολίταις to distribute treasure to the citizens, ἀσφάλειαν παρέχειν τοῖς φίλοις to afford safety to one's friends, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις to entrust the affairs to the most experienced, χρήματα πολλοῖς ὀφείλειν to owe money to many (persons), βοήθειαν πέμπειν Βοιωτοῖς to send aid to the Boeotians, λέγειν (διηγέσθαι, ἀγγέλλειν, ἀνειδίξειν) τῷ βασιλεῖ τὰ πεπραγμένα to tell (relate, announce, cast up as a reproach) to the king what had been done.—With the passive: βοήθεια ἐπέμφθη Βοιωτοῖς aid was sent to the Boeotians, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται what had been done is announced to the king.

(a) In some instances, the *indirect* object of the action becomes the subject of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν those entrusted with the guard (for ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή), ἄλλο τι μείζον ἐπιταχθήσεσθε ye will have some other greater command imposed on you (for ἄλλο τι μείζον ἐπιταχθήσεται).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὐχεσθαι τοῖς θεοῖς to pray to the gods, εἰκεν τοῖς κρείττοσι to yield to the more powerful, δουλεῖν ἡδοναῖς to be a slave to pleasure, πείθεσθαι τοῖς ἔρχουσι to obey those who rule, βοηθεῖν τοῖς φίλοις to render aid to one's friends, πρέπει (προσῆκει) μοι λέγειν it becomes (belongs to) me to speak, ἀρέσκειν (ἀπαρέσκειν) τοῖς ἄλλοις to please (displease) the others, πιστεύειν (ἀπιστεῖν) τοῖς λόγοις to trust (distrust) the words. Especially with verbs denoting disposition toward an object: χυλεπαίνειν (ὀργίζεσθαι, θυμοῦσθαι) τῇ πόλει to be angry toward the city, φθονεῖν τοῖς πλουσίοις to envy the rich, εὖνεσθαι τῷ δεσπότηρ to be well-affected toward his master

c. with many ADJECTIVES, especially those denoting disposition toward an object:

ἄσπετος τοῖς θεοῖς subject to the gods, ἀπρεπὴς στρατηγῷ unbecoming to a general, ἐναντίος τοῖς νόμοις in opposition to the laws, φίλος τῷ ἀγαθῷ a friend to the good man, δυσμενέστατος τῇ πόλει most hostile to the city, χυλεπὸς τοῖς ἀδικοῦσι severe toward wrong-doers, ἐπικίνδυνος πᾶσι dangerous to all, ἱκανὸς τοῖς σώφροσι sufficient to the wise.

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς the gifts from us to the gods, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the divinity. The same substantive may have also a *genitive*, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς an insurrection of some part of the soul against the whole, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις subjugation of the Greeks to the Athenians.

Dative of Interest.

596. The dative is used to denote that *FOR* which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting *for* a person,

- a. when it tends to his *advantage* or *disadvantage*.
- b. when it belongs to him in *possession*.

- c. when he merely *feels* an interest in it (*ethical* interest).
 d. when it is the result of his *agency*.
 e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, in-commodi*): ἕκαστος γεγένηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίους νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*,—αὶ τοῖς δεσπόταις ἀποκείμεναι βέλαντοι *the dates reserved for the masters*, σοφὸς ἑαυτῷ *wise for himself*, χρήσιμος ἀνδράποισι *useful for men*, βλαβερὸς τῷ σώματι *hurtful for the body*,—ἐσπάνισεν τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμι, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἕκαστῳ γεγόνασι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἔστι, the father has Pyrilampes as his name) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): 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*: Hd. οἱ σφί βόες *their cattle*, οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τούτῳ πάνν μοι προσέχερε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἀμουςότεροι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you (you will find them becoming so)*.

600. 4. DATIVE OF THE AGENT. With *passive* verbs, the agent is sometimes expressed by the dative (usually by ὑπό with the gen.). In Attic prose, the only passive tenses often used with a dat. of the agent, are the perfect and pluperfect: τὰ σοι πεπραγμένα *the things done by thee*, ἐπεὶ παρσκευάστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τέληδες ἀνδράποισιν οὐχ εὑρίσκεται *the truth is not found by men*.

With *verbals* in *τέρες*, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἔδοκε τιμῆς ἕξις εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέθνηχ' ὑμῖν πόλις *is he long dead for you?* Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose *case* something is true: ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήδης *ἔστι in the case of such a man, one must suppose that he is simple*;—or one in whose *view* something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνὴρ *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly (lit. for one to say it, having brought the matter to a point)*. The participle may denote the *condition* under which something manifests itself: ἡ διαβάτω τὸν ποταμὸν τοὺς ἐσπέραν ὁδὸς *the route toward*

the west (as it presents itself to one) after having crossed the river ;—or the feeling with which something is regarded : γίνεται τοῦτο ἐμὸν βουλομένῳ this takes place according to my wish, ἐπανελθωμεν, εἰ σοι ἡδομένῳ ἐστί let us go back, if it is your pleasure to do so.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done : thus

1. with WORDS OF ASSOCIATION OR OPPOSITION : δμῳεῖν τοῖς κακοῖς to associate with the evil, καταλλάττειν πόλιν πόλει to reconcile city with city, κοινωνεῖν ἄλλοις πόνων to participate with others in toils, ὁμολογεῖν ἀλλήλοις to agree with one another, πλησιάζειν τῇ τόπῳ to approach the place, ἔπεσθαι τῷ ἡγεμόνι to follow the guide, ἀπαντᾶν τῷ ξενοφῶντι to meet with Xenophon, ἐντυγχάνειν τοῖς πολεμοῖς to fall in with the enemy, διαλέγεσθαι τῷ διδασκάλῳ to converse with the teacher, κερᾶσαι τὴν κρήνην οἶνῳ to mingle the spring with wine, — ἀκόλουθος τῇ φύσει consistent with nature, κοινωνία τοῖς ἀγαθοῖς participation with the good, — μάχεσθαι τύχῃ to fight with fortune, ἐρίσειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις to quarrel (dispute, contend) with one another, διαφέρεισθαι τοῖς ποτηρίοις to be at variance with the bad.

a. So with PHRASES : Ἀθηναῖοις διὰ πολέμου ἵνα to carry on war with the Athenians, εἰς λόγους (χεῖρας) ἔρχεσθαι τινι to come to words (blows) with any one.

b. Here belong the ADVERBS ἅμα at the same time, ὁμοῦ together, ἐφεξῆς next in order : ἅμα τῇ ἡμέρᾳ at day-break, τὸ ὕδωρ ἐπὶ νεῷ ὁμοῦ τῷ πηλῷ the water was drunk along with the mud, τὰ τοῦτοῖς ἐφεξῆς ἡμῖν λεκτέον we must say what comes next to these things.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives : οἱ ποτηροὶ ἀλλήλοις ὅμοιοι the bad are like one another, οὐ δεῖ ἴσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν the evil must not have equality with the good, ὠπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ θπλοῖς they were armed with the same weapons as Cyrus, τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυνάκτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα this (name) is similar to Astyanax, and these resemble Greek names, ὁ πάππος τε καὶ ὁμώνυμος ἐμὸς my grandfather, and of the same name with me, σύμφηφος ἡμῖν εἰ you are voting with us, τὸ ὁμοῖον ἑαυτὸν ἄλλῳ μμεισθαί ἐστι to make one's self like to another is to imitate, ἀνομιῶς ἀλλήλοις in a manner unlike one another.

a. In such cases, the form of expression is often abridged (881) : ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθήτην (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the female slaves.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT : ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα let us go with horses the most powerful and with men, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα the Lacedaemonians attacked the fortification with their land-army and their ships at the same time. This occurs chiefly in military expressions. The intensive αὐτός is often used with this dative : ὁ Ἰππίας πεντακοσίων ἱππέας ἔλαβεν αὐτοῖς τοῖς θπλοῖς Hippias took 500 horsemen with their arms (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with *ἐν*, *σύν*, *ἐπί*,—less often with *πρός*, *παρά*, *περί*, *ὑπό*:

ἐπιστήμην ἐμποιῖν τῇ ψυχῇ to produce knowledge in the soul, *σὺγγνωδί μοι* forgive me (lit. judge with me, in my favor), *ἐπέκειντο τοῖς πολεμίοις* they pressed hard upon the enemy, *ὃ ἄλλοις ἐπιτιμῶμεν* that which we bring against others as (ground of) censure, *προσιέναι τῷ δήμῳ* to come before the people, *παριστασθαι* (παρεῖναι) τῷ ἀνδρὶ to stand by (be present with) the man, *περιπίπτειν τοῖς κακοῖς* to (fall about) be involved in evils, *ὑποκείσθαι τῷ ἄρχοντι* to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that *BY* which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: *οὐδέλς ἔπαινον ἡδοναῖς ἐκτήσατο* no one has gained praise by pleasures, *τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις* we judge of the future by the past, *ἐγνώσθησαν τῇ σκευῇ τῶν δούλων* they were recognized by the fashion of their arms, *φαρμάκῳ ἀπέθανε* he died by poison, *ζημιούσθαι θανάτῳ* to be punished by death, *ἐδέχοντο αὐτοὺς τῇ πόλει* they received them (by) in the city, *βόλλειν τινα λίθοις* to throw at one with stones, *δρῶμεν τοῖς ὀφθαλμοῖς* we see with our eyes, *Ἡμ. τίσειας Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν* may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with *χρῶμαι* to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: *τοῦτων τισὶ φύλαξιν ἐχρήτο* he used some of them as guards.

608. DATIVE OF MANNER: *δρόμῳ ἡπείγοντο* they hastened (by running) on a run, *παντὶ τρόπῳ πειρασόμεθα* we will try (by) in every way, *τύχρ' ἀγαθῇ καταρχέτω* let him begin with good fortune, *πολλῇ κραυγῇ ἐπλάσι* they advance with loud outcry, *ἀτελεῖ τῇ νίκῃ ἀνέστησαν* they retired with their victory incomplete. So *βίᾳ* by force, forcibly, *σιγῇ* silently, *σπουδῇ* hastily, earnestly, *γένει* Ἕλλην a Greek by descent, *φύσει* κακός evil by nature, *Θάνακος ὀνόματι* Tharsacus by name;—and many forms with omitted subject (509 a): *ταύτῃ* (ἐκείνῃ, *ᾧ*, *τῇ*) in this (that, which, what) way or manner, *ἰδίᾳ* (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense. Often with the idea of ACCORDING TO: *τῇ ἐμῇ γνώμῃ* according to my judgment, *τοῦτ' ᾧ λόγῳ* according to this statement, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῳ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν* (προέχειν, λείπεσθαι) *πλήθει* (μεγέθει, χρήμασι, φρονήσει) to be distinguished (superior, inferior) in number (size, property, sense), *λοχύνει τῷ σώματι* to be strong in body, *ταῖς ψυχαῖς ἐρρωμενέστεροι* firmer in their spirit, *τὸ πρῶττον τοῦ λέγειν ὕστερον ἢ τῇ τάξει πρότερον τῇ δυνάμει ἐστί* action, though after speech in order, is before it in power.

610. **DATIVE OF DEGREE OF DIFFERENCE.** The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another :

τέτταρσι μυαῖς ἕλαττον *less by four minae*, τῇ κεφαλῇ μείζων (greater by the head) *a head taller*, πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλῷ by much, μακρῷ by far, ὀλίγῳ by little, etc., πολλῷ χείρων (also πολλὸν χείρων, 552) *much worse*, τῷ παντὶ κρείττων (better by all odds) *infinitely better*, πόσῳ μᾶλλον ἢν μισοῖσθε *how much more would you be hated?* τοσοῦτῳ ἥδιον (ὡς ὅσῳ πλείω κέκτημαι) *I live more pleasantly* (by that degree, by which) *in proportion as I possess more*: and with the superlative, μακρῷ ἄριστος *best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἦν βίᾳ *it was not possible to get past in a violent manner*, or *by means of violence*.

611. **DATIVE OF CAUSE:** πολλάκις ἀγνοίᾳ ἑξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδὲς οὐδὲν πενίᾳ δράσει *on account of poverty no one will do anything*.

a. Many VERBS OF FEELING take a dative of the cause: οὐδὲν οὐτῶ χαίρεις ὡς φίλοις ἀγαδοῖς *you delight in nothing so much as in good friends*, ὁ δὲ θεὸς ἔργοις τοῖς δικαίοις ἡδεται *the divinity is pleased with just actions*, ἀχθεσθεὶς τῇ ἀναβολῇ *veered at the delay*, τῷ Ἑκατοννύμῳ χαλεπαίνοντες τοῖς εἰρημένοισι *angry with Hecatonymus for what he said*, αἰσχύνομαι ταῖς πρότερον ἁμαρτίαις *I am ashamed of the former errors*, ἡγάπων τῇ σωτηρίᾳ *they were contented with their safety*, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present affairs*.

Dative of Place and Time.

612. **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 ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling (in) among the Pylians*, τὴν τ' οὖρεσι τέκτονες ἄνδρες ἐξέταμον *which builders felled on the mountains*, εἶδε μύχῳ κλισίῃς *he was sleeping in the recess of the tent*, τόξ' ὤμοισιν ἔχων *having the bow on his shoulders*, ἀγροῖσι τυγχάνει *he happens (to be) in the country*, δδοῖς *on the way*.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῃ *at Melite*, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. **DATIVE OF TIME.** The dative is used to denote the time in (at) which something is, or is done.

This applies to words for DAY, NIGHT, MONTH, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτὶ *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιδύοντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*;—also to ὥρᾳ: χειμῶνος ὥρᾳ *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπικοῖς *at the Olympic games*. To other words, ἐν is usually added: ἐν ταύτῃ τῇ χρόνῳ (καιρῷ) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (for ἐν τῇ etc.) *at the time of the former assembly*: cf. poet. χειμερίῳ νότῳ *at the time of the wintry south-wind*.

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F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. 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.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as *ἀνευ* *without*, *πλὴν* *except*, *ἐνεκα* *on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except *ὡς*, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: *περὶ* *round about*, and, with *anastrophe*, *περί* *exceedingly*; *ὄν* *δέ* *and therewith*. Hd. has *ἐπὶ* *δέ* *and thereupon*, *μετὰ* *δέ* *and next*, *ἐν* *δέ* or *ἐν* *δέ* *δή* *and among the number*; also *πρὸς* *δέ*, *καὶ* *πρὸς*, and *besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐν* for *ἐνεσσι* *it is possible*; in Attic poetry, *πάρα* for *παρῶμαι* *to be present*. Hm. has also *ἐπὶ*, *μετὰ*, for *ἐπεσσι*, *μετεσσι*, etc.: similar is the imperative *ἄνα* *up!* (= *ἀνάσση*). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 477) or substantives to which they belong: *ἐν* *δ'* *αὐτὸς* *ἐδύσετο νόσπον χαλκὸν* *and he himself put on the shining brass*, *ἀμφὶ* *δὲ* *χάϊται* *ἑμοῖς* *ἀίσονται* *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as *μέγ*, *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*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to *περὶ* with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to*, *on*, or *over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object to which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in*, *by*, or *with* which an action takes place.

618. The dative is properly used with prepositions, to express *being*, or *remaining*, in a particular situation; for *coming* to the situation, the *accusative* is used; for *passing* from it, the *genitive*: *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*, *οἶχεται παρ' αὐτοῦ* *he is gone from his presence*.

a. 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*. So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *στὰς εἰς μέσον* (lit. standing into the midst) *coming into the midst and standing there*, *τοῖς ἐκ Πύλου ληφθεῖσι* to those taken (in, and brought) *from Pylus*, *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* those in the market left their goods and fled (from it).

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: *εἰς*, *ὥς*.

II. the Genitive: *ἀντί*, *ἀπό*, *ἐξ*, *πρό*,—also *ἀνευ*, *ἄχρι*, *μέχρι*, *ἔνεκα*, *πλήν* (614).

III. the Dative: *ἐν*, *σύν*.

Prepositions used with two cases, viz.

IV. the Accusative and Genitive: *διά*, *κατά*, *ὑπέρ*.

V. the Accusative and Dative: *ἀνά*.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: *ἀμφί*, *ἐπί*, *μετα*, *παρά*, *περί*, *πρός*, *ὑπό*.

I. Prepositions with the Accusative only.

620. 1. *εἰς* (also *εἰς*) *into, to*; properly *to* a position *in* something (= Lat. *in* with the acc.), opposed to *ἐξ* *out of*. It is used

a. of PLACE: *Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν* the Sicili passed over from Italy into Sicily, *εἰς δικαστήριον εἰσιέναι* to (enter into) come before a court (of dicasts or jurors), *λόγους ποιῆσαι εἰς τὸν δῆμον* to make an address to the people, *εἰς ἄνδρας ἐγγράφειν* to enrol among men (write into the list of men).

b. of TIME: *εἰς νύκτα* (to) till night, *εἰς ἡμᾶς* to our time, *ἐς τί* (to what time) how long? *εἰς ἐνιαυτὸν* (to the end of a year) for a whole year, poet. *ἔτος εἰς ἔτος* from year to year. 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 (613): *ἐδόκει γὰρ εἰς τὴν ὑστεραίαν ἕξειν βασιλέα* for it was thought that on the next day the king would arrive, *εἰς καιρὸν* in good time, *ἐς τέλος* finally.

c. of MEASURE AND NUMBER: *εἰς διακοσίους* to the number of 200, about 200, *εἰς τέτταρας* to (the depth of) four men, four deep, *εἰς δύνανιν* to (the extent of one's) power, according to one's power.

d. of AIM OR PURPOSE: *χρήσιμον εἰς τὸν πόλεμον* useful (toward) for the war, *εἰς τὸδε ἤκομεν* (to this end) for this are we come.

In COMPOSITION: *into, in, to*.

NOTE. In Attic prose, *εἰς* is the common form: only Thucydides (like Hd.) has *εἰς* almost always. The poets use either form at pleasure.

621. 2. *ὥς* (cf. 614) *to, only* with persons:

Hm. *αἰὲν τὸν ὁμοῖον ἔχει* Seds *ὥς τὸν ὁμοῖον* a god always brings like to like.

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II. With the Genitive only.

622. 1. *ἀντί* (compare Ep. *ἄντα, ἄντην*; also *ἀντικρύ*), as a separate proposition, lost its original meaning *over against, opposite to* (cf. *ἐν-αντι-ος*); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for*:

Hm. *ἀντὶ κασιγνήτου ξεινός δ' ἱκέτης τε τέτυκται* in place of a brother (equally esteemed and aided) is a stranger and suppliant, *ἀντὶ θνητοῦ σώματος ἄδαντον δόξαν ἀλλάξασθαι* for a mortal body, to gain in exchange immortal glory.

In composition: *against, in opposition, in return.*

623. 2. *ἀπό* (Lat. *ab, a*, Eng. *off*) *from, off from, away from*; properly *from* a position *on* something:

a. of PLACE: Hm. *ἀφ' ἵππων ἄλτο χαμᾶζε* from the (horses) car he sprang to the ground, *ἀφ' ἵππου μάχεσθαι* to fight (from a horse) on horseback.

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) since that day.

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης* independent (from) in consequence of the peace, *ἀπὸ ξυνδημάτων ἡκεῖ* he is come by agreement.

PHRASES: *ἀπὸ σκοποῦ* away from the mark, without aim, *ἀπὸ ταυτομάτου* (from self-moved action) without occasion, of itself, *ἀπὸ στόματος λέγειν* to speak (from mouth, not from a thinking mind) by rote, *οἱ ἀπὸ σκηνῆς* (those who act from the stage) the players.

In composition: *from, away.*

624. 3. *ἐξ* (before consonants *ἐκ*: Lat. *ex, e*) *from, out of*; properly *from* a position *in* something (627):

a. of PLACE: *ἐκ Σπάρτης φεύγει* he is banished from Sparta.

b. of TIME: *ἐκ παίδων* (from children, Lat. a pueris) since childhood. Hence of immediate succession: *λόγον ἐκ λόγου λέγειν* to make one speech after another, Hm. *κακὸν ἐκ κακοῦ* evil after evil.

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγενετο* he came of a worthy father. Hence with passive verbs (instead of *ὑπὸ* 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 Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) according to the present circumstances, *ἐκ τῶν βυολογούμενων ἐμοὶ τε καὶ σοὶ* according to the truths admitted both by me and by thee.

PHRASES: *ἐκ δεξιᾶς* on the right hand, *ἐξ ἴσου* (from equal ground) on an equality, *δῆσαι (κρεμάσαι) τι ἐκ τινος* to bind (hang) one thing on another.

In composition: *out of, from, away.*

625. 4. *πρό* (Lat. *pro*) *before*:

a. of PLACE: *πρὸ θυρῶν* before the door.

b. of TIME: *πρὸ τῆς μάχης* before the battle.

c. of PREFERENCE: *πρὸ τούτων τεθνᾶναι μᾶλλον ἢ ἕλαιο* before these things he would rather choose death.

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παίδων μάχεσθαι* to fight for one's children (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιέειν* (to esteem in preference to much) to consider as valuable, important, Hm. *πρὸ δδοῦ* further on the way.

In composition: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. *ἀνευ* (poetic *ἀνερ*) *without*, Lat. *sine*.
 6. *πλὴν* *except*; often used as a conjunction, see Rem. r.
 7. *ἄχρι*, *μέχρι*, *until*; often used as conjunctions (877, 8).
 8. *ἔνεκα* (also *ἐνεκεν*, *εἵνεκα*, poet. *οὔνεκα*) has two meanings:
 a. *on account of*, *for the sake of* (with gen. of the motive, Lat. *caused*):
τῆς ὑγιείας ἔνεκα χρώμεθα τῷ λατρῷ *for the sake of health, we employ the physi-*
cian (cf. *διὰ* with acc., 630 b).
 b. *as regards*: *ἀσφαλῶς ἔζη, ἔνεκά γε τῶν συκοφαντῶν* *he lived in safety, so*
far as the sycophants were concerned (without danger from them).

REM. r. The adverbs *μεταξὺ* *between*, *δίχα* and *χωρὶς* *apart* (from), are often used as improper prepositions.—On the other hand, *πλὴν* *except* is often used without a genitive, as a conjunction: poet. *οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσὶ πλὴν ὕδρ* (with the same meaning as *πλὴν τοῦδε*) *have the Achaeans no men but this one?*

III. *With the Dative only.*

627. 1. *ἐν* (Hm. *ἐνί*, *ἐν*) *in*, = Lat. *in* with the ablative:

a. of PLACE: *ἐν Σπάρτῃ* *in Sparta*:—with a word implying number, it has the sense of *among*: *ἐν τοῖσι among these*, *ἐν δήμῳ λέγειν* *to speak (among) before the people*.

b. of TIME: *ἐν τούτῳ τῷ ἔτει* *in this year*.

c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle*, *ἐν παρασκευῇ εἶναι* *to be in* (a course or state of) *preparation*.

PHRASES: *ἐν ὅπλοις εἶναι* *to be (in) under arms*, *ἐν αἰτίᾳ ἔχειν τινα* (to hold one in blame) *to blame one*, *ἐν ὀργῇ ἔχειν τινα* *to be angry with one*, *πεπαισμένος ἐν καιρῷ σοι εἶναι* *I will try to be (in good time) useful to you*, *ἐν προσδήκῃς μέρει* *in the (part) character of an addition, as an addition*:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρώτοις ἦλθε* *he came first of all* (i. e. *ἐν τοῖς ἔλθοῦσι among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χειρὶ τιθέναι* *to put in one's hands*), see 618 a.

IN COMPOSITION: *in, on*.

NOTE. Rare poetic forms are *εἰν*, *εἰνί*.

628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. *in company with*, in connection with (cf. *μετά* with the gen., 644):

ἐπαιδεύετο σὺν τῷ ἀδελφῷ *he was educated with his brother*, *σὺν Ἀπόλλωνι ἐνίκησε* *he gained the victory with (the help of) Apollo*, *σὺν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).

IN COMPOSITION: *with, together*.

IV. *With the Accusative and Genitive.*

629. 1. *διά* *through* (connected with *δύο* *two*, *δί-χα* *in two, apart*, Lat. *di-, dis-, asunder*: prop. through the space which separates two objects).

διὰ with the GENITIVE:

a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος* *through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντός τοῦ βίου *ἀμχανεῖν* *to be without resource through his whole life*.

c. OF MEANS: διὰ τῶν ὀφθαλμῶν ὁρᾶμεν *we see (through) by means of the eyes*, δι' ἐρμηνέως λέγειν *to speak by an interpreter*.

d. OF A STATE of action or feeling: αὐτοῖς διὰ πολέμου ἵναμι *to proceed (in the way of war) in a hostile manner toward them*, διὰ φόβου γίγνεσθαι *to come to be in a state of alarm*.

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχέων (by quick ways) *quickly*, διὰ τέλους *completely*.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσήνην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικεῖν *they are about to occupy Messene after (an exile of) 400 years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers*.

630. διὰ with the ACCUSATIVE:

a. *through, during*, mostly poetic: Ἡμ. διὰ δώματα *through the halls*, διὰ νύκτα *during the night*.

b. regularly, *on account of* (with accus. of the efficient cause, cf. *ἐνεκα*, 626 a): διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ *on account of the sickness, we employ the physician*.

PHRASES: αὐτὸς δι' ἑαυτῶν *by and for himself*, διὰ τί *why, wherefore?*

IN COMPOSITION: *through, also apart* (Lat. *di-, dis-*): διαφέρω = *differo*.

631. 2. κατὰ (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

κατὰ with the GENITIVE:

a. *down from*: Ἡμ. βῆ δὲ κατ' Οὐλύμποιο κάρηνων *he went down from the heights of Olympus*, τὰ κατὰ γῆς *that which is (down from) under ground*.

b. *down towards, down upon*: Ἡμ. κατ' ὀφθαλμῶν κέχυντ' ἄχλυσ *a mist settled down upon his eyes*, φέρε κατὰ χειρὸς ὕδωρ *bring water (to pour) on the hands*. Hence *towards*: ἔπαινος κατὰ τινας *praise (directed) towards one*; but usually in a hostile sense, *against*: ψεύδεσθαι *(κατὰ λέγειν, μάρτυρας παρέχασθαι) κατὰ τινας to lie (speak evil, produce witnesses) against one*.

PHRASES: πόλιν κατ' ἄκρας ἔλειν *to take a city completely (from its highest point down)*, κατὰ νότον *in the rear (of an army)*.

632. κατὰ with the ACCUSATIVE, *down along; passing over, through, or unto; pertaining to, according to*:

a. OF PLACE: κατὰ ροῖν *down stream*, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Ἡμ. Ζεὺς ἔβη κατὰ δαῖτα *Zeus came down to the feast*.

b. OF TIME: κατ' ἐκείνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, οἱ καδ' ἡμᾶς *our contemporaries*.

c. OF OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοὺς νόμους *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, ἄριστον ὕδωρ *according to Pindar, water is best (of all things)*.

d. IN DISTRIBUTIVE expressions: Ἡμ. κατὰ φύλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καδ' ἡμέραν *day by day, daily*.

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.

633. 3. ὑπέρ (Ἡμ. also ὑπείρ) *over* = Lat. *super*.

ὑπέρ with the GENITIVE:

a. of PLACE: *ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται the sun journeys above us.*
 b. in derived sense, *for, in behalf of*: μάχεσθαι ὑπὲρ τινος *to fight for one* (orig. over him, standing over to defend), *ὁ ὑπὲρ τῆς πατρίδος κίνδυνος the* (peril) *struggle for the fatherland*; —also in place of: *ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι I will answer in thy stead*; —and on account of: *ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω I congratulate you on account of your freedom.* —*ὑπὲρ* in the sense of *περί* concerning is rarely found before Demosthenes: *τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν to have such an opinion concerning the war.*

634. *ὑπὲρ* with the ACCUSATIVE, *over, beyond*, of place and measure: *Hm. ὑπὲρ οὐδὲν ἐβήσετο he passed over the threshold, ὑπὲρ δύναμιν beyond one's ability.*
 In COMPOSITION: *over, beyond, exceedingly, in behalf of.*

V. With the Accusative and Dative.

635. *ἀνά* (cf. adv. *ἄνω above*) originally *up* (opposed to *κατά*).

ἀνά with the DATIVE, only in Epic and lyric poetry, *up on*: *ἀνά Γαργάρος ἔκρηφ on the summit of Gargarus, χρυσέῳ ἀνά σκήπτρῳ upon a golden sceptre.*

636. *ἀνά* with the ACCUSATIVE, *up along*; *passing over, through, or unto* (cf. *κατά* with acc., 632):

a. of PLACE: *ἀνά ῥοὺν up stream, ἀνά πᾶσαν τὴν γῆν over the whole land, Hm. ἀνά στρατόν through the camp.*

b. of TIME: *ἀνά πᾶσαν τὴν ἡμέραν (over) through the entire day.*

c. in DISTRIBUTIVE expressions: *ἀνά τέτταρας by fours.*

PHRASES: *ἀνά κράτος* (up to his power) *with all his might, ἀνά λόγον* (up to) *according to proportion, ἀνά στόμα ἔχειν to have in one's mouth, to talk about* (cf. *διδ.*, 629).

In COMPOSITION: *up, back, again.*

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. *ἀμφί* (Lat. *amb-*) connected with *ἄμφω both*: properly *on both sides of*; hence *about* (cf. *περί*, 649).

ἀμφί with the DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of*: *Hm. ἰδρώσει τελαμῶν ἀμφί στήθεσσι the shield-strap will sweat about his breast, Hd. ἀμφὶ ἀπόδω τῇ ἐμῇ πέλομαι τοι concerning my departure, I will obey you, poet. ἀμφὶ φόβῳ on account of fear.*

638. *ἀμφί* with the GENITIVE, *about, concerning*: *Hd. ἀμφὶ ταύτης τῆς πόλεως (about) in the neighborhood of this city, διαφέρεσθαι ἀμφὶ τινος to quarrel about something.*

639. *ἀμφί* with the ACCUSATIVE, *about*, of place, time, measure, occupation: *ἀμφὶ τὰ ὅρια (about) close to the boundaries, ἀμφὶ τούτων τὸν χρόνον about this time, ἀμφὶ τὰ ἑξήκοντα about sixty* (Lat. *circiter sexaginta*), *ἀμφὶ δειπνῶν ποιεῖν to be busy about the supper.*

PHRASES: *οἱ ἀμφὶ τινα a person with those about him, his friends, followers, soldiers, etc.*; hence even *οἱ ἀμφὶ Πλάτωνα Plato, as head of a philosophic school.*
 In COMPOSITION: *about, on both sides.*

640. 2. ἐπὶ *on, upon.*

ἐπὶ with the DATIVE:

a. of PLACE: Hm. ἐπὶ χθονὶ σίτον ἔδορτες *eating bread upon the earth, ἐπ' τῇ θαλάσῃ οἰκεῖν to live (close upon) by the sea.*b. of TIME: ἐπὶ τούτοις *after these things, thereupon.*c. in OTHER RELATIONS: ἐπὶ τοῖς πράγμασιν εἶναι *to be (over) at the head of affairs, ἐπὶ τοῖς πολεμοῖς εἶναι to be (dependent upon) in the power of the enemy, ἐπὶ τινι χαίρειν to rejoice (on the ground of) on account of something;—especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τοῦτο ἔμαδες in order to an education hast thou learned this;—and the CONDITION, on which an action depends: ἐπὶ τόκοις δανείζειν to lend on interest, ἐπὶ τούτῳ on this condition.*

641. ἐπὶ with the GENITIVE:

a. of SPACE,——to denote the place *where*: Κύριος προῦφαίνετο ἐφ' ἁρματος *Cyrus appeared upon a chariot, ἐπὶ τοῦ εὐωνύμου (sc. κέρως) on the left (wing), ἐπὶ μαρτύρων in the presence of witnesses;—or the place whither: ἐπὶ Σάμου πλεῖν to sail (upon) toward Samos.*b. of TIME: ἐπὶ Κροίσου ἀρχοντος *while Croesus reigned, ἐφ' ἡμῶν in our time, ἐπὶ κινδύνου in time of danger.*c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν *to remain in the office, λέγειν ἐπὶ τινος to speak (upon) with reference to some one, ἐφ' ἑαυτοῦ οἰκεῖν to live by himself (apart from others), ἐπ' ὀλίγων τεταγμένοι drawn up with little depth (few men in depth).*642. ἐπὶ with the ACCUSATIVE, *to (a position) upon, unto: ἀναβαίνειν ἐφ' ἵππον to mount on horseback, ἐπὶ δεξιᾷ toward the right.*PHRASES: ἐπὶ πολὺ *to a great distance, ὥς ἐπὶ τὸ πολὺ for the most part, τὸ ἐπ' ἐμέ so far as I am concerned.*In COMPOSITION: *upon, over, after, toward, unto.* Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.643. 3. μετὰ (akin to μέσος *medius*) *a-mid, among.*μετὰ with the DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσιν *Hector who was a god among men.*644. μετὰ with the GENITIVE, *with*, implying participation (cf. σύν, 628): μετὰ τῶν συμμάχων κινδυνεύειν *to meet the dangers of battle (in common) with the allies, μετὰ δακρύων with (amid) tears, γῆρας μετὰ πένεας old age along with poverty.*

645. μετὰ with the ACCUSATIVE:

a. *to (a position) among or along with*, poetic: Hm. ἰὼν μετὰ ἔδνος ἑταίρων *going among the multitude of his friends, Hm. ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει he went with his spear after (in pursuit of) Automedon.*b. *after* (so as to be with something, and obtain or secure it), poetic: Hm. βῆναι μετὰ πατρὸς ἀκουήν *to go after (in quest of) tidings of a father, Hm. πόλεμον μετὰ δωρήσσαντο they were arming for war.*c. *after*, in TIME OF ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον *after the Peloponnesian war, μετὰ θεοῦς ψυχὴ δειδωτόν (after) next to the gods, the soul is (a thing) most divine.*PHRASES: μετὰ χειρὸς ἔχειν *to have in hand (prop. to take between the hands and hold there), μεθ' ἡμέραν by day (after day comes, begins).*

IN COMPOSITION: with (of sharing), among, between, after, from one place to another (*μετατιθέναι* to put in a new place).

646. 4. *παρά* (Hm. also *πάρ*, *παρά*) *alongside of, by, near*.

παρά with the DATIVE: Hm. *παρά νηυσὶ κορωνίσιοι μινύσκειν* to remain by (the side of) the curved ships, *καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ* with me too (as it were, at my side) is some experience.

647. *παρά* with the GENITIVE, *from beside, from*, with verbs of motion and those which imply RECEIVING (outwardly or inwardly): Hm. *ἀπονοστήειν παρά νηῶν* to return from the ships (from a position by or near them), *λαμβάνειν (μαρτυράειν, ἀκοῦειν) παρά τινος* to take (learn, hear) from some one. Very rarely, and only in poetry, without the meaning "from": *ναϊετάων παρ' Ἰσμήνου βελώνων* dwelling by the currents of Ismenus.

648. *παρά* with the ACCUSATIVE, *to (a position) beside, unto*; also *along by*:

a. of PLACE: Hm. *τὰ δ' αὖτις ἴτην παρά νῆας* but they two went again to the ships (to be by or near them), Hm. *βῆ δ' ἄχέων παρά Δίῃα Σαλδόσσης* he went sorrowing along the sea-shore.

b. of TIME: *παρ' ὅλον τὸν βίον* (along by) during his whole life.

c. of COMPARISON: *δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι* we must put the actions beside each other, compare them, *μεῖζόν τι παρά τοῦτο* somewhat larger in comparison with this.

d. of CAUSE: *παρά τὴν ἡμετέραν ἀμέλειαν Φίλιππος αἰσθεται* on account of our neglect Philip is becoming great (prop. by it, in connection with it).

e. of EXCEPTION or OPPOSITION: *ἔχομεν τι παρά ταῦτα ἄλλα λέγειν* beside this we have another thing to say, *παρά τὸν νόμον* contrary to the law (prop. passing by or beyond it, trans-gressing it) the opposite of *κατά* with acc. (632 c).

PHRASES: *παρά μικρὸν* by little, *within a little*, *παρά μικρὸν ἤλαδον ἀποθανεῖν* I came near dying, *παρά πολὺ νικᾶν* to be (victorious by much) completely victorious, *παρ' οὐδὲν ποιεῖσθαι* to esteem as naught.

IN COMPOSITION: *beside, along by or past, aside, amiss*.

649. 5. *περί* around (on all sides, cf. *ἀμφί* 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. *ἐνδυε περί στήθεσσι χιτῶνα* he put the mail-coat around his breast, Hm. *περί κῆρι* (about the heart) at heart, heartily.

b. of CAUSE: Hm. *περί ὧσι μαχεύμενος κτεάτεσσι* fighting (about) in defence of his possessions, *ἔδρισαν περί τῷ χωρίῳ* they became alarmed for the place.

650. *περί* with the GENITIVE:

a. chiefly in derived sense, *about, concerning* (Lat. *de*): *βουλευόνται περί τοῦ πολέμου* they are taking counsel about the war, *τίνα δόξαν ἔχεις περί τούτων* what opinion hast thou concerning these things?

b. in Hm. (surrounding, and hence) *surpassing, more than*: *περί πάντων ἔμμεναι ἄλλων* to be superior to all others. Hence, in prose, such phrases as *περί πολλοῦ ποιεῖσθαι* to consider as (more than much) very important, desirable, *περί οὐδενὸς ἡγεῖσθαι* to esteem (just above nothing) very low, think little of.

651. *περί* with the ACCUSATIVE, nearly the same as *ἀμφί* (639): *περί Αἰγύπτου* about Egypt, in the region of Egypt; and in derived sense, *περί φιλοσοφίας* *πυρρῶς* to be busily engaged about philosophy.

IN COMPOSITION: *around, (remaining) over, surpassing* (with adjectives = Lat. *per* in *permagnum*).

For Hm. *περί* as adverb *acceedingly*, see 615.

652. 6. *πρός* (Hm. also *πρὸς*, *πρὸς*) *at or by* the front of, cf. *παρῆ*, 646), akin to *πρὸς*.

πρός with the DATIVE:

a. *at*: *ὁ Κύρος ἦν πρὸς Βαβυλῶνι* *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. *πρὸς δὲ σκῆπτρον ἔβαλε γαλῆ* *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: *τὸν νοῦν προσέχετε* *πρὸς τούτῳ* *apply your mind to this*.

b. *in addition to*: *πρὸς τούτοις* *in addition to these things, furthermore*, *πρὸς τοῖς ἄλλοις* *beside all the rest*.

653. *πρός* with the GENITIVE:

a. *in front of, looking towards*: *πρὸς Θράκης κείσθαι* *to be situated over against Thrace*, *τὸ πρὸς ἐσπέρας τεῖχος* *the westward wall*, cf. *πρός* with acc.;—similarly in swearing: *πρὸς θεῶν* *before the gods, by the gods*. So *πρὸς πατρός* (μητρός) *on the father's (mother's) side*, *πρὸς Πρωταγόρου εἶναι* *to be on the side of Protagoras*, *πρὸς τινας λέγειν* *to speak on one's side, in one's favor*, Hm. *πρὸς γὰρ Διὸς εἰσι ξένοι* *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural* or *appropriate* on the part of some one: *πρὸς λατροῦ ἐστὶ* *it is the way of a physician*, *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* *it was not according to the character of Cyrus*.

b. *from* (prop. from before, cf. *παρῆ*, 647): *ἄλθος πρὸς θεῶν* *prosperity from the gods*;—sometimes used with passive verbs (instead of *ὑπὸ*, 656 b): *πρὸς τινας φιλεῖσθαι* *to be loved by some one* (cf. *ἐκ*, 624 c).

654. *πρός* with the ACCUSATIVE:

a. *to* (prop. to the front of): *ἔρχονται πρὸς ἡμᾶς πρέσβεις* *embassadors come to us*, *πρὸς τὸν δῆμον ἀγορεύειν* *to speak to (before) the people*.

b. *towards*: *πρὸς βορρᾶν* *towards the north*;—especially of DISPOSITION or RELATION toward some one: *πιστῶς διακείσθαι πρὸς τινα* *to be faithfully disposed towards one*, *πρὸς βασιλέα σπονδὰς ποιεῖσθαι* *to make a truce with the king*, *δικάζεσθαι πρὸς τινα* *to carry on a law-suit against one*.

c. *with a view to, in reference to*: *πρὸς τὸ ἐαυτῷ συμφέρον* *in order to his own advantage*, *πρὸς τί με ταῦτ' ἐρωτᾷς* (to what end) *for what do you ask me this?* *πρὸς ταῦτα* (in view of these things) *therefore*, *διαφέρειν πρὸς ἀρετὴν* *to differ in respect to virtue*, *τὰ πρὸς τὸν πόλεμον* *the things pertaining to the war*, *πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν* *to judge of happiness (by reference to) according to money*.

PHRASES: *πρὸς ἑδονήν*, *χάριν* *with a view to please, gratify* (one's self or another), *πρὸς βίαν* *by (resort to) force, forcibly*, *πρὸς ὀργήν* *in anger, angrily*, *οὐδὲν πρὸς ἐμέ* *it is nothing to me*.

IN COMPOSITION: *to, towards, in addition*.

655. 7. *ὑπὸ* (Hm. also *ὑπαί*) *under* = Lat. *sub*.

ὑπὸ with the DATIVE: *ὑπὸ τῷ οὐρανῷ* *under the heavens*, *ὑπὸ τῷ βρεῖ* *at the foot of the mountain*, *ὑπ' Ἀθηναίοις εἶναι* *to be under (the power of) the Athenians*, poetic in Hm. *χερσὶν ὑφ' ἡμετέρεσσιν ἁλούσα* (Troy) *conquered (under) by our hands*.

656. *ὑπὸ* with the GENITIVE:

a. OF PLACE: *ὑπὸ γῆς* *under the earth*;—hence in some expressions of DEPENDENCE: *ὑπ' αὐλητῶν χορεύειν* *to dance under (the lead of) flute-players*. But much oftener, under the working of a cause or agent: hence

b. OF AGENCY, with PASSIVE VERBS or those of passive meaning: *τιμᾶσθαι ὑπὸ τῶν πόλιτων* *to be honored by the citizens*, *ἡ πόλις ἔδλω ὑπὸ τῶν Ἑλλήνων* *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. of CAUSE: ὑπὸ γήρως ἀσθενής ἦν he was weak by reason of old age.

657. ὑπὸ with the ACCUSATIVE:

a. of PLACE, prop. to (a position) under: Ἦμ. ὑπὸ πόντον ἐδόσετο κυμαίνοντα he dived under the surging sea; used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος ἠύλίζοντο they were passing the night at the foot of the mountain. Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' αὐτοῦς ποιεῖσθαι to bring cities and nations under their power.

b. of TIME (under a time either impending or in progress): ὑπὸ νύκτα just before night (Lat. sub noctem); ὑπὸ τὴν νύκτα during the night.

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.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511-23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα σμικρὰ δὴ ἐξ ἰκανῆς ἔσται the territory, from being sufficient, will become small (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with ὥς or ὥστε: ὀλίγοι ἐσμὲν ὥς ἐγκρατεῖς εἶναι αὐτῶν we are too few to have possession of them.

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by ἢ than (see 585-6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινι κινδύνῳ ᾖσι, πολλὰ χεῖρον αὐτῶν λέγουσι whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do. Compare βέλτιστος αὐτοῦ (best of himself, better than in any other state) in his best estate (559 a).

b. ἢ is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείους ἢ βέλτιους generals more numerous than good, συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly.

c. ἢ is used after the comparative, when the quality is represented as disproportioned to something: thus ἢ κατὰ with the acc., ἢ or ἢ ὥς or ἢ ὥστε with the infin.: νομοθέτης βέλτιον ἢ κατ' ἄνθρωπον a lawgiver better (than according to man) than consists with man's nature, μέλζω ἢ κατὰ δάκρυα πεπόνδασιν they

have suffered things too great for tears, βελτίους ἢ ὑπὸ δῶρων παρατρέπεσθαι too good to be seduced by gifts, ἐλάττω δυνάμιν ἔχει ἢ ὥστε τοὺς φίλους ὠφελεῖν he has too little power to serve his friends.

d. *ἢ* is sometimes irregularly omitted, when πλέον (πλεῖν) more or ἑλάττω (μείων) less is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων they kill not less (than) 500 of the men. The same adverbs, with or without *ἢ*, may be used for any case or number of the adjective: thus in the last example, μείων = μέλλων; ἀπέδανον οὐκ ἑλάττω (= ἐλάττωτες) τῶν εἰκοσι there fell not less than 20, ἐν πλέον (= πλείονω) ἢ διακοσίοις ἔτεσι in more than 200 years.

661. Instead of the genitive or the particle *ἢ*, other forms are sometimes used with the comparative:

αἰρετώτερός ἐστι ὁ καλὸς θάνατος ἀντὶ τοῦ αἰσχροῦ βίου a noble death is more to be desired than (lit. instead of) a shameful life, μηδὲν περὶ πλείονος ποιῶν πρὸ τοῦ δικαίου consider nothing as of more account than (lit. before) justice, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥραν a cold more severe than (lit. in comparison with) the ordinary season, πρὸς ἅπαντας τοὺς ἄλλους οἱ Συρακούσιοι πλείω ἐπορίσαντο the Syracusans provided more than (lit. in relation to) all the rest, ὁ πόλεμος οὐχ ὅλων τὸ πλέον ἀλλὰ δαπάνης war is not a thing of arms so much as of expense (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἰρετώτερον τὸ αὐταρκέστερον the more independent position is more desirable (than another less independent), μή τι νεώτερον ἀπαγγέλλεις do you report anything newer (than we know already)? *ἡμεινόν ἐστι ὑπὸ θεοῦ καὶ φρονιμοῦ ἔρχεσθαι* it is better to be governed by a divine and intelligent being.—Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL OR PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERB: οἱ σοφώτεροι the wiser, men of superior wisdom, εἰ καὶ γελοιώτερον εἰπεῖν though it is rather a funny thing to say.

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: ἀνὴρ σοφώτατος a very wise man.

664. *Strengthened Forms.* The superlative is strengthened by various additions, especially by a prefixed ὡς or ὅτι, less often *ἢ* (in poetry also *ὥπως*):

ὡς ἐλαχίστων δεῖσθαι to have the very smallest wants, ὅτι μάλιστα as much as possible, ὅτι ἐν βραχυτάτῳ in the shortest possible space, *ἢ ῥᾶστα* in the easiest manner. Sometimes ὡς and ὅτι are used together: ἐμὲ ὡς ὅτι βέλτιστον γενέσθαι that I should become as good as may be. The adj. pron. *ὅλος* has a similar use: ὁρῶ τὰ πράγματα οὐχ ὅλα βέλτιστα ἔντα I see that our affairs are not in the very best condition, ὅτος πάγου ὅλου δεινότητος there being a frost of extreme severity.

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι to want (things) in that way, in which they (the things wanted) are least, ἐν τούτῳ δ τι βραχυτάτον ἐστι in that space which is shortest, ἀλλ' ὡς τοῦτο δ τι βέλτιστόν ἐστι γενέσθαι that I should become as that which is best, πάγου τοιοῦτον οἶος δεινότητός ἐστι a frost of that sort which is most severe.

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with δτι): διεηρήσομαι ὡς ἂν δύνωμαι διὰ βραχυτάτων I will state in the briefest terms I am able, οἱ Λακεδαιμόνιοι σίτην ᾗ ἂνυστὸν μετριοτάτῃ τρέφουσι the Lacedaemonians support life with an amount of bread as moderate as possible, ἦγε στρατιὰν δσὴν πλείστην ἐδύνατο he led as large an army as he could.

665. a. The superlative is also strengthened by δὴ annexed: μέγιστος δὴ the very greatest. For ἐν τοῖς with superl., see 627. —A negative form of expression may be used with emphasis: οὐκ ἐλάχιστος not least = very great (an example of *litotes*). —The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἄνθρωπος δυνάμενος ὠφελεῖν being able to render most aid (as one man, i. e.) beyond any other one man.

b. Sometimes μέγιστα is added to the superlative: διὰ τοὺς νόμους μέγιστοι ἐστε through the laws ye are most of all greatest. So μάλλον is sometimes found with the comparative: αἰσχυρηνρότερος μάλλον τοῦ δέοντος bashful more than he ought to be.

666. The PARTICIPLES never form a comparative and superlative, but take μάλλον, μέγιστα instead. This is the case also with many verbals in τός, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὅφει αὐτόν θοῦ also wilt see him (thou as well as others). Yet they have little emphasis in some phrases, such as ὡς ἐγὼ ἀκούω (πυνθάνομαι, οἶμαι) as I hear (learn, think).

668. The pronoun σὺ, οἶ, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, αὐτός is used as a *personal* pronoun: this also, when it stands in the nom., is emphatic: εἶδον αὐτήν I saw her, αὐτὸς ἑφῆ (ipse dixit) he himself (the master) said it.

669. INTENSIVE PRONOUN. a. Αὐτός, in agreement with a substantive, is intensive or emphatic (= Lat. ipse): ὁ ἄνθρωπος αὐτός or αὐτός ὁ ἄνθρωπος the man himself (538 b).

So with various shades of meaning: ἐπιστήμη αὐτῆ knowledge in itself (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτὴ διδάσκει agriculture itself also (as well as other pursuits) affords much instruction; ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολλὰ κρείσσω εἶναι I believe our city by itself (alone) to be much superior in strength; αὐτοὶ ὀργίζονται οἱ στρατιῶται the soldiers being angry of themselves

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(aside from the influence of others); ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράς *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL numerals: ἐστρατήγει Νικίας τρίτος αὐτὸς Νicias was general with two associates (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασίδης τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσ.) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves*, πλεοντόν (sc. ὑμῖν) εἰς τὰς τριρέμεις αὐτοῖς ἐμβάσι (you) must sail, having yourselves gone on board of the triremes, οὐχ οἴοντε ἀμελεῖ αὐτὸν ὄντα (sc. τινὲ) ἄλλους ποιεῖν ἐπιμελεῖς *it is impossible (for one) who is careless himself to make others careful*.

c. But usually, when standing by itself in 'an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them, οὐς δὲ μὴ εὑρίσκον, κενοτάφειν αὐτοῖς ἐποίησαν such as they did not find, they made a cenotaph for them*.

For δ αὐτὸς *the same*, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἀριστα βουλευέσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves*.

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναύηγια, ὅσα πρὸς τῇ ἐαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own (land)*, ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ *the tyrant thinks that the citizens are servants to him* (lit. to himself), τοῦτων ἦρξε Κύρος οὐχ ἐαυτῷ ὁμογλώττων ὄνταν *Cyrus became ruler of these, though they were not of the same tongue with him*.

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸ σαυτοῦ σε διδάξω *from yourself I will instruct you*, ζηλοῦτε τοὺς μηδὲν κακὸν σφισιν αὐτοῖς συνειδότας *emulate those who are conscious (with themselves) in their own minds of no evil*, τὸν κωμάρχην ἔχετο Ξενοφῶν ἔγων πρὸς τοὺς ἐαυτοῦ οἰκέτας *Xenophon went conducting the governor of the village to his own people* (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαρόσκευος εἶναι *I (seem to myself to be) think that I am not without preparation*;—especially for the indirect reflexives: οὐχ ἔχειν ὃ τι χρῆσθε αὐτῷ νομίζει *he thinks that you will not know what to do with him*.

a. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic always used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: ἐγκλήματα ἐποιοῦντο, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they were bringing charges, that they might have the greatest pos-*

sible color for making war. λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας Apollo is said to have stayed Marস্যas, when contending with him (Apollo) in respect to skill.

b. In Hm., οὗ, οἱ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ης, etc.): αὐτόματος δὲ οἱ ἦλθε Μενέλαος but Menelaos of his own accord came to him;—yet they are often reflexive: γαστήρ ἐκέλευσε τοῦ μνησασθαι ἀνάγκη the stomach requires one perforce to think of it.

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ταυτοὺς we must question ourselves. —In Hm., the possessive pronoun ὅς (ἐός) has a similar use: οὐ γὰρ ἔγωγε ἦς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι for I can look on nothing sweeter than (mine) own land.

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἡμῖν αὐτοῖς we were conversing (with ourselves) with one another.

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are emphatic only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυε καὶ ἐμὲ αὐτόν he insulted my children and me myself, poet. αὐτῷ ταῦτά σοι δίδωμι to thee thyself do I give these things. Instead of ἑ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα they take the man himself and his wife. 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.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἑ αὐτόν, οἱ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and some times emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτόν ἀπέκτεινε he (himself) killed himself, τὸν σοφὸν αὐτόν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself. The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ some things the soul surveys by itself; but not, usually, by the article: καταλέλυκε τὴν αὐτοῦ αὐτοῦ δυναστείαν he has overthrown his own dominion.

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ υἱός or ὁ υἱός σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ης his, her, its (instead of ὅς); and αὐτῶν their (instead of σφέτερος).—σφέτερος in Attic prose is always reflexive: ὅς or ἐός is only poetic.

b. 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 (cf. 523 b): ἡ ὑμέτερά τῶν σοφιστῶν τέχνη ἐπιδέδωκε the art of you the sophists has advanced, poet. τὰμὰ δυστήνου κακὰ the ills of me, unhappy one, Hm. ὑμέτερος ὃ εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν if your (own) mind is offended.

676. The possessive pronouns often have a reflexive use:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property*: as to σφέτερος, see 675 a. In this use, ἡμέτερος, δμέτερος commonly take αὐτῶν (675 b): *ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν* *our own actions we do not speak*; for σφέτερος αὐτῶν, the genitive ἐαυτῶν is frequent: *τὰ σφέτερα αὐτῶν* (or *τὰ ἐαυτῶν*) *εἰς τίςδεσθαι* *to manage well their own affairs*. The forms ἐμὸς αὐτοῦ (-ῆς) σὸς αὐτοῦ (-ῆς) are poetic: the genitives ἐμαυτοῦ (-ῆς), σεαυτοῦ (-ῆς) are used in stead; and in the third person, ἐαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an objective genitive: *εὖνοια ἡ ἐμὴ* *good-will to me* (not my good-will to another); so *σὴν χάριν* (as a favor to thee) *for thy sake*.

678. DEMONSTRATIVE PRONOUNS. 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, are sometimes used almost as adverbs of place:

αἴτιος Χαίρεφῶν ὅδε *Chaerephon here is to blame for it*, poet. *ὁρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην* *I see Jocaste coming hither from the house*, *ἱππεῖς οὗτοι πολέμιοι φαίνονται* *there are seen horsemen of the enemy* ("those horsemen" would be expressed by *οἱ ἱππεῖς οὗτοι*), *νῆες ἐκεῖναι ἐπιπλέουσι* *yonder are ships sailing towards us*.

679. In referring to an object already mentioned, οὗτος is generally used; but ὅδε, in reference to an object yet to be mentioned: *ἔλεξαν ταῦτα* *they said these things* (before stated), *ἔλεξαν τάδε* *they said these things* (which follow). The same distinction exists also between τοιοῦτος *such*, τοσοῦτος *so much, many*, τηλικούτος *so old, large*,—and the corresponding forms in δε, τοιόςδε, τοσόςδε, τηλικόςδε.

a. Yet οὗτος is sometimes used—especially the neuter τοῦτο—in reference to a word or sentence following in apposition: *οὐ τοῦτο μόνον ἐννοοῦνται, τί πέλ-σονται* *they think not of this alone, what they shall suffer*. More rarely, ὅδε is used in reference to something before mentioned.

b. Ἐκεῖνος is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished: *Κῦρος καθορᾷ βασιλέα καὶ τὸ ἔμφ' ἐκεί-νον στίφος* *Cyrus observes the king and the band around him* (some way off, as leader of the opposite army). Ἐκεῖνος may even refer to a word or sentence following in apposition: *παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων* *from those, I think, (viz.) from such as never were hostile*.

680. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force:

ὁ τὸ σπέρμα παρασχόν, οὗτος τῶν φύων αἴτιος *the one who furnished the seed, he is responsible for what grew from it*. So αὐτός, but without emphasis: *πειράσσομαι τῷ πάτρει, κρᾶτιστος ὢν ἱππεὺς, συμμαχεῖν αὐτῷ* *to my grandfather, I will try, being a first-rate horseman, to act as an ally to him*.

For καὶ ταῦτα *and that* with omitted verb, see 508 b.

a. Οὗτος is sometimes used in addressing a person: *οὗτος, τί ποιεῖς γοῦ* *there, what are you doing* (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (*ὅς, ὅσος, οἷος, etc.*) are often used where the antecedent is indefinite: *πείθονται οὗς ἂν (= οὐστὶνας ἂν) ἡγῶνται βέλτιστους εἶναι they obey (those, any) whom they may think to be best.*

b. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος, etc.*) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: Hd. *ἐπεθύμησε Πολυκράτεια ἀπολέσαι, δι' ὅτινα κακῶς ἤκουσε he desired to destroy Polykrates, (as being a person) on whose account he was ill spoken of.* Yet in late writers, *ὅστις, etc.*, are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσθε what do you want?* or—2. one which he describes as being asked (*indirect or dependent question*): *ἡρώτα τι βούλονται he asked what they wanted.*

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἡρώτα ὃ τι βούλονται*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τι*, may express indefiniteness, not in respect to the particular object, but in regard to its *nature or quality*:

ὁ σοφιστὴς πέφανται τις ἔμπορος the sophist has been shown to be (not some one who trades, but one who pursues some trade) a sort of trader. In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλπίδιος γένωμαι lest I should come to be a sort of dull and simple fellow* (not some one who is dull, but one who has some dullness): so *τοιαῦτ' ἔγχα (not some things of that kind, but) things of some such kind, μέγας τις of some magnitude, ἐν βραχεὶ τινι χρόνῳ in a pretty short time, τριάκοντά τινας ἀπέκτειναν they killed (some thirty) about thirty, ὀλίγοι τινές some few.*

a. So *τι* with adverbs: *σχεδὸν τι pretty near, μηδὲν τι πᾶν διωκόμενοι scarcely pursued at all* (lit. a sort of none at all).

b. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τίς* is sometimes used in the sing., when *several* must be thought of: *χρὴ δεῖναι ὃ τι τις ἔχει whatever one (and another) has, he (they) must make a supper of it.*

c. *Τίς* is sometimes used with an implied notion of *importance*: poet. *ἡβῆεις τις εἶναι you pretended to be somebody (of consequence), λέγειν τι to say something (worth while):* so *οὐδὲν λέγειν to say nothing (worth while).*

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

διάνειν tr. to drive, intr. to ride, march; *πράττειν* tr. to do, intr. εὖ (καλῶς) *πράττειν* to (do, i. e.) succeed well (ill); *ἔχειν* tr. to have, hold, intr. *ἔχει δὴ* (hold) stop now, *ἔχ' ἡρέμα, ἡσυχῇ* (hold) keep still, καλῶς *ἔχει* Lat. bene se habet, it is well.—In English, this is still more common, as in the verbs to move, turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν to throw, μεταβάλλειν (to throw from one place to another) to change tr. and intr., εἰσβάλλειν and ἐμβάλλειν to make an invasion, also (of rivers) to empty; *διδόναι* to give, ἐνδιδόναι to give in, surrender tr. and intr., ἐπιδιδόναι to advance, improve; *κόπτειν* to cut, προκόπτειν to make progress; *φέρειν* to bear, διαφέρειν to differ.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (causative use): *ὁ Κύρος κατέκαυσε τὰ βασίλεια* Cyrus burnt the palace, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, reflexive in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: *πράττεσθαι χρήματα* to get one's self money;—otherwise, intransitive: *ἀπέχεσθαι* (to hold one's self away) to abstain.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι to wash (one's self), *τρέπεσθαι* to turn (one's self), *ἐπιδείκνυσθαι* to show one's self, *ἵστασθαι* to set one's self, *καλύπτεσθαι* to cover one's self. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: *παύειν* to make cease, *παύεσθαι* (to make one's self cease) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πείθειν* to persuade (cause to believe), *πειθεσθαι* (to make one's self believe) to trust, comply.

a. 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: φθήσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαύσασθαι *they will get the start either in harming us or in securing themselves.*

689. 2. The INDIRECT MIDDLE,—in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR one's self:

πορίζω to procure, πορίζεσθαι (χρήματα) to procure (money) for one's self, σκᾶσθαι τὸ ξίφος to draw (for one's self) one's own sword, ἐγχεσθαι γυναικα to take a wife (to one's own house), μεταπέμπομαι τινα I send after one (that he may come to me), Hm. αὐτὸς ἐφέλκεται ἄνδρα σιδήρος the iron itself draws the man to it. Thus too, δ νομοθέτης τίθησι νόμους the lawgiver makes laws (for others), but δ δῆμος τίθεται νόμους the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: ἀμύνεσθαι κίνδυνον to ward off danger (for one's self, i. e.) from one's self, τρεπόμεθα τοὺς πολεμίους we turn the enemy from ourselves, put them to flight, ἀποδίδωμι ναῦν to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a causative use (686):

διδάσκειν τὸν υἱόν I procure instruction for my son (make others teach him for me), παρατίθεμαι δείπνον I have a meal served up to me (make others serve it for me); δανείζω I lend, δανείζομαι (I make one lend to me) I borrow; μισθώω I let for hire, μισθοῦμαι (I make one let to me) I hire; δικάζω I give judgment, δικάζομαι (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,—in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, παρέχεσθαι to afford from one's own property; ποιεῖν πόλεμον to make war simply, ποιέσθαι πόλεμον to make war with one's own resources; λαμβάνειν τι to take something, λαμβάνεσθαι τινα 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: βουλευέμεν to take counsel, βουλευέσθαι to take one's own counsel, form his own plan; πολιτεῦμεν to be a citizen, act as such, πολιτεῦσθαι to perform one's civic duties (espec. public duties), to conduct public affairs; πρεσβεῦμεν to be an ambassador, negotiator, πρεσβεύεσθαι (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: αἰπεῖν to take; αἰπεῖσθαι to choose; ἄπτειν to fasten, ἄπτεσθαι (to fasten one's self to) to touch; ἔχειν to hold, ἔχεσθαι to hold on to, hence to be close to; τιμωρεῖν τινα to act as avenger or helper to a person, τιμωρεῖσθαι τινα to avenge one's self on a person; ἔρχω I begin (in advance of others, opposed to ὀσπερᾶ am behind), ἔρχομαι I begin (my own work, without reference to others, opposed to παύομαι

I cease); δ ἥτις γράφει νόμον the orator (writes) proposes a law, δ κατηγορὸς ᾠδάται τὸν ἀδικήσαντα the plaintiff brings his suit (indictment) against the offender.

a. The same verb may have different uses of the middle voice: thus διδάσκειν indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. 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), οἰεσθαι *to think* (in one's own mind).—For passive deponents, see 413.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action. X

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; sometimes by the dative (600): usually by ἐνὶ with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): καταφρονῶ τινος *I despise some one*, καταφρονεῖται τις ἐκ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ἐκ' αὐτῶν.

b. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατευόμενα *the things done in making war, military operations*, τὰ πολιτευόμενα *thy political course or conduct*.

c. Dependent verbs (though properly middle, 413) 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. βιάσθηναι (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: αἰρεῖν *to take*; Mid. αἰρεῖσθαι, Aor. ἐλέσθαι, *to choose*; Pass. αἰρεῖσθαι, Aor. αἰρεθῆναι, *to be taken, also to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

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THE TENSES.

X 695. The tenses of the verb distinguish the action—1. in relation to its own progress:—2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued, completed, or indefinite*.

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

X 696. 2. The tenses of the *indicative* also express TIME, *present, past, and future*. Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
"	at a past	Imperfect	ἔγραφον <i>was writing</i>
bro't to pass	at a past	Aorist	ἔγραψα <i>wrote</i>
"	at a future	Future	γράψω <i>shall write</i>
completed	at the present	Perfect	γέγραφα <i>have written</i>
"	at a past	Pluperfect	ἔγεγραφεῖν <i>had written</i>
"	at a future	Fut. Perf.	γεγράψομαι <i>shall have</i> <i>[been written]</i>

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἐστὶ θεὸς *there is a god*, ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*.—But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασι *many on account of glory have suffered great evils*, ἀνὴρ ἐπικειχὲς ἀπολέσας τι δόξα οἶσται *a reasonable man, when he has lost anything, will bear it very easily*.

—For a similar use of the AORIST, see 707.

698. **PRESENT FOR PERFECT.** The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω *I hear*, also *I (have heard and so) am informed*; νικάω *I conquer*, or (have conquered) *am victorious*; φεύγω *I flee*, or (have fled) *am in exile*; ἀδικέω *I do wrong*, or (have done wrong) *am a wrong-doer*. The presents ἔκω *I am come*, εἰχόμαι *I am gone*, are only used in this way.

699. **PRESENT FOR PAST OR FUTURE.** In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called **HISTORICAL PRESENT**; it is freely interchanged with the historical tenses (263): Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο of Darius and Parysatis are born two sons, ἐπεὶ ἡγήετο Ἀρχίδαμος ἐπὶ τοὺς πολεμικοὺς, ἐταῦθα οὗτοι οὐκ ἐδέξαντο, ἀλλ' ἐγκλίβνουν when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.

a. Even a **FUTURE** event, when thought of as immediate or certain, may be expressed by the present: μικρὰ εἰπὼν ἤδη καταβαλὼν after having said a little, *I am already coming down*. This is the general use of εἶμι *I (am going, i. e.) am about to go* (405 a).

700. **PAST FOR PRESENT.** Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: πρᾶσσε μετ' Ἀρταβάδου, ὃν σοὶ ἐπεμψα negotiate with Artabazus, whom *I (sent) send to thee*.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγῇ this—deliverance from evil—is not happiness (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the *same* time. It is used also in reference to past actions frequently repeated, and in reference to past *states* or *conditions*:

Hm. ὥρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ, τόφρα μὲν ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαὸς as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, οὔποτε μείον ἀπεστρατεπιδέοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades, τοὺς ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὠπλισμένους ἐφοβεῖτο the perjured and unjust he was afraid of as (thinking them) well armed.

702. **IMPERFECT OF ATTEMPTED ACTION.** The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἵέναι· οἱ δὲ αὐτὸν ἐβαλλον, ἐπεὶ ἤρξατο προΐεναι Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.—As this use grows out of the idea of *continued* action, it is sometimes found in the **PRESENT**: thus βίδωμι *I am (proposing to give) offering*, Hm. τέρποντες πυκνῶς ἀκαχήμενον· οὐτὶ δὲ θυμῷ τέρπετο endeavoring to amuse (Achilles) in his grievous affliction; but he was by no means amused in spirit.

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μὴτε πρὸς ἐχθρὰν ποιῆσθαι τὸν λόγον μὴτε πρὸς χάριν *the speakers ought not to make their discourses with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also χρῆν *it were proper, εἰκός ἦν it were fitting.*

704. The imperfect is sometimes used with ἄν, to express a *customary* past action (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 be asking) was often asking them* (the authors) *what they meant.*—The AORIST INDICATIVE with ἄν has a similar use, but without the idea of continued action which belongs to the Impf.: ἔλεξεν ἄν *he (would say) was accustomed to say.*

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνέυρε *Apollo invented archery and medicine and divination*, Hm. τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος Διοειδῆς, βῆ δ' ἰδὺς προθύροιο, νημεσσήθη δ' ἐπὶ θυμῷ ξείνον δῆδα θύρῃσιν ἐφεισάμεν, ἐγγυδί δὲ στάς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος *but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was veered in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear.*

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλειπε, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all*, Δαρείος Κύρον μεταπέμπτει (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *Darius sends for Cyrus from the government of which he (made) had made him satrap.* The aorist is thus used with the temporal conjunctions, ἐπεὶ, ὥς, ὅτε, *when*, as in Latin the perfect with *postquam*, *ubi*, *ut*: ὥς ὁ Κύρος ᾤδετο τῆς κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον *when Cyrus (had) perceived the outcry, he leaped upon his horse.*

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: τῷ χρόνῳ ἡ δίκη πάντες ἡλδ' ἀποτισαμένη *with time justice always (came) comes inflicting retribution*, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσε *the associations of the bad a little time (is wont to) dissolve.* It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Hm. it is often used in *similes* or comparisons.

708. **INCEPTIVE AORIST.** In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (695 a):

ἐρχεω to exercise dominion, *ἔρξαι* to attain dominion; *ἐβασίλευε* he was king, *ἐβασίλευσε* he became king; *ισχύειν* to be strong, *ισχύσαι* to grow strong; *σιγᾶν* to be silent, *σιγήσαι* to become silent; *ἔχειν* to hold, possess, *σχεῖν* to take hold of, get possession of; *φαίνεσθαι* to appear, be evident, *φανῆναι* to become evident; *κινδυνεύειν* to be in danger, *κινδυνεύσαι* to incur danger; *νοσεῖν* to be sick, *νοσήσαι* to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, just before the moment of speaking: *ἐγέλασα* I can't help laughing (was made to laugh by something just seen or heard), poet. *ἐπ' ἤγεο ἔργον καὶ πρόνοιαν ἦν ἔδου* I praise the work, and the forethought which you exercised.

For the aorist indicative with *ἔν*, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πεῖθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: *οὐκ ἐπισηκῆσεις θοῦ* (wilt) *shalt not swear falsely*. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς* wilt thou not wait? *οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις* ἐμοί (won't you not talk) *don't talk, but follow me*.

b. With the future indicative, *ἂν* (Hm. *κέν*) is sometimes used to mark the future event as contingent: *ἐδ οἶδα ὅτι ἔσμενος ἂν πρὸς ἄνδρα οἶος σὸ εἰ ἀπαλλαγῇσεται* I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. *ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι* but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: *οὐ γὰρ ἔχομεν ὅτου σίτον ὠνησόμεθα* for we have nothing with which (we shall buy) to buy corn.—For *ὅπως* with Fut. Ind. used in this way, see 756.

711. **PERIPHRASTIC FUTURE.** To represent a future action as immediately expected or intended, the verb *μέλλω* is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἔγειν (ἄξειν, ἀγαγεῖν) *eis Ἀσίαν* (in *Asiam vos ducturus sum*) I am about to lead you into Asia.—Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν ὁ σταδμὸς, ἔνθα ἐμελλον καταλύσειν* the station was near, where they were about to stop for the night. Cf. Lat. *ducturus eram, ero*, etc.—The phrase *πῶς (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?

www.libtool.com.cn E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μνήσκειμαι (from μνησκόω: I have recalled to mind, and hence) *I remember*, Lat. meminī; κέκλημαι (from καλέω: I have received a name and still bear it) *I am called*; κέκτημαι (from κτάομαι: I have acquired) *I possess*; ἡμφιέσμαι (from ἡμφιέννυμι: I have dressed myself) *I am dressed*; πέποιδα (I have put confidence) *have confidence in*; πέφυκα (I have been produced) *am by nature*; ἔστηκα (I have set myself) *stand*; βέβηκα (I have stepped) *stand fast*, also *I am gone*; ἔλωλα (I have suffered destruction) *am ruined*. Here belong also the perfects οἶδα *know*, τοῖκα *am like*, εἰώδα *am accustomed*, δέδοικα *am afraid*, κέκραγα (Pres. κράζω rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην *I was in possession of*, ἐστήκειν *I was standing*;—and the *future perfect* has the meaning of a *simple future*: μεμνήσομαι *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of εἰμί to be: ἀν ταῦτ' εἰδόμεν, τὰ δέοντα ἐσόμεθα ἐγνωκότες *if we know these things, we shall have recognized our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μαίνόμεθα πάντες, ὅπταν ὀργιζόμεθα *we are all insane, as often as we are angry*, ἔλεγον τῷ Εὐθύδημῳ ὅτι πάντες ἔτοιμοι εἰεν μαρδάνειν *they said to Euthydemus that they were all ready to learn*, οὕτω ποιήσω ὥπως ἂν σὺ κελεύῃς *I will act as you may command* (be commanding) Lat. sic agam ut tu me agere jubeas, οὐκ ἐθέλουσι (ἠθέλον, ἐθέλσουσι) μάχεσθαι *they are not (were not, will not be) willing to fight*, ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακὸν σε πεποιηκός *I appear (appeared, shall appear) to have done thee no wrong*, οὐ βουλευέσθαι ἔρα, ἀλλὰ βεβουλευέσθαι *it is time, not to be consulting, but to have consulted* (finished and decided), Ἡέρξης ὡς ἐπέδρατο τὸν Ἑλλήσποντον ἐξεύχθαι, προήγεν ἐκ τῶν Σάρδεων *when Xerxes learned that the Hellespont was bridged over* (already, ὅτι ἐξευκτο), *he led forward from Sardis*, ἦεν ἄγγελος λέγων ὅτι Σύννεσις λελοιπὸς εἴη τὰ ἄκρα *there came a messenger saying that Syennesis had left the heights*, οὐδεμία παραλαβὴς ἱκανοὺς ποιεῖν ποιήσει, ἢν μὴ πρόσθεν ἡσκηκότες ᾖσι *no exhortation will make (men) able to endure toil, unless they have had previous exercise*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

οὐ μοι ἀπόκρηναι δοῖθου answer me, μὴ θαυμάσῃτε, ἐὰν παρῶδες ἐῖπω τι be not amazed, if I say something surprising, οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ὃν ἀποδάνοι the thirty gave orders to lead away Leon, that he might be put to death, ἐπιθυμεῖ (ἐπεθύμει, ἐπιθυμήσει) ἐλλόγμος γενέσθαι he desires (desired, will desire) to become famous.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when *continuance* is naturally thought of; otherwise, the aorist, especially in reference to single or transient actions: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον it is difficult to execute (in continued action), to command (a single, transient act) is easy; εἴ πρ ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον if thou hast any answer to make, answer (in continued discourse); but if not, cease (at once) repeating the same statement.—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an incipient state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as *prior* to that of the principal verb in the same sentence:

Κροῶτος ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει Croesus having crossed the Halys will destroy a great empire, παῶν δὲ τε νήπιος ἔγνω (707) by (previous) suffering even a fool becomes wise.

a. Properly, the Aor. Part. represents the action only as introduced (brought to pass) before that of the principal verb; in its *continuance*, the former may coincide with the latter: Ἡμ. δέσας δ' ἐκ θρόνου ἄλτο καὶ ἔαχε and (having become afraid) in fear he sprang from his throne and cried. Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the *means* or *manner*: εὖ γε ἐπόησας ἀναμνήσας με thou didst well in reminding me.

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (734), may represent the action as *prior* to that of the principal verb with which they are connected: οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς (Indic. ὅτι ἔπεμψε) the Indians said that the king of the Indians had sent them, Κύκλωες λέγονται ἐν Σικελίᾳ οἰκῆσαι the Cyclopes are said to have lived in Sicily.

718. FUTURE. The future optative, infinitive, and participle represent the action as *posterior* to that of the principal verb with which they are connected:

ὅ τι δὲ ποιήσει, οὐ διεσήμενε but what he would do, he did not indicate, ἀδύνατα πράξειν ὑπαγορεύονται they promise (that they will perform) to perform impossible things, ἐσυνέσαν βουλευσόμενοι they came together for consultation (about to consult, cf. 789 d).

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as *posterior* to that of the principal verb.

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THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

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?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἄν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἄν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded* or *requested*: this use is nearly confined to the first person: ἵωμεν (eamus) *let us go*, φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ *come now, let me read you the testimonies*.

b. with *μή*, to express something *prohibited* or *deprecated* (723 a): *μὴ τοῦτο ποιήσῃς* (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety* or *advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), δέξασθε ἡμᾶς, ἢ ἀπιώμεν *will you receive us, or shall we go away?* Hm. πῶς τίς τοι πρόφρων ἔσται *πείσῃται* Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with *μή*, in expressions of *anxiety* or *apprehension*: *μὴ ἀγροικέσθων ἢ τὸ ἀλγὺς εἶπαι* *I am afraid it may be too rude to say what is true*. (In strictness, the sentence here expresses something desired,——may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, *μή οὐ* is used: Hm. *μή νύ τοι οὐ χροίσμῃ σκηπτρὸν καὶ στέμμα θεοῖο* (there is danger) *indeed that the staff and wreath of the god may not avail thee*.

e. In Hm., the subjunctive is sometimes used to denote *future events*, nearly like the future indicative: *οὐ γὰρ πω τοιοῦς ἴδον ἄνθρωπος, οὐδὲ ἴδωμαι* *for never yet saw I such men, nor (may I hereafter) shall I see them*. To the Subj. in this use, *ἄν* is sometimes added: *οὐκ ἄν τοι χροίσμῃ δῶρ* Ἀφροδίτης *the gifts of Aphrodite (may probably) will avail thee nothing*. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

170 OPTATIVE OF WISHING. The optative is used without *ἄν*, to express a wish (that something might be):

οἱ θεοὶ ἀπορίσασθαι *may the gods requite* (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. *al*), *εἴθε* (Hm. *ai*), *εἰ γάρ*, *ὥς*: *εἴθε σὺ φίλος ἡμῖν γένοιτο* *O that thou wouldst become a friend to us* (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἐπὶ ἀπώλειῳ* *would that strife might perish* (lit. how might it perish, O for a way in which it might perish).

b. **WISH VIEWED AS UNATTAINABLE.** When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴθε*, *εἰ γάρ* (746). 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* (but I do not have it), *εἴθε σοι τότε συνεγενόμην* *O that I had been with thee then* (as I was not). Such wishes are expressed also by *ὀφελον* (*ought*) with the present or aorist infinitive: *ὀφελε μὲν Κύρος ζῆν* *O that Cyrus were living*:—the particles of wishing may be prefixed, *εἴθ' ὀφελον*, *εἰ γὰρ ὀφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *ἄν* in assertions and questions:

τοῦτο γένοιτ' ἄν *this might take place*, *πολλὰς ἄν εὔροις μηχανὰς* *thou couldst find many contrivances*, *οὐκ ἄν ἀρνηθεῖν* *I would not deny it*, *ποῦ δῆτ' ἄν εἴεν οἱ ξένοι* *where, I pray, might the strangers be?*

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ ἄν λέγοιμι* *I would not say* (non dixerim, for "I will not say"), *βουλοίμην ἄν* *I should like* (velim, for "I wish"), *ὅρα ἄν συσκευάζεσθαι εἴη* *it might be* (for "it probably is") *time to pack up for starting*. Sometimes it approaches the *imperative*, expressing a command as a permission: *λέγοις ἄν ὥς τάχιστα* (you might speak) *speak at once*.

c. In poetry, the potential optative is also used *without ἄν*: Hm. *βῆτα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάωσαι* *a divinity willing (to do so) could easily bring a man in safety even from far*. This is rarely the case in prose.

723. The **IMPERATIVE** expresses that which *must be* (by the *will* of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition:—by *μή* with the *present imperative*, if the action is thought

of as continued: *μὴ χαλεπαίνε* *do not be offended*;—otherwise, by *μὴ* with the aorist subjunctive: *μὴ χαλεπήνῃς* *do not take offence* (720 b), *ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησῇς ἔτι Τροίας* *do this for me, child, and don't be lingering, nor mention Troy any more*.

b. For the third person, *μὴ* can be used also with the aorist imperative: *ἀλλὰ γὰρ μὴ θρήνῃν τις τούτων τὸν λόγον νομισάτω* *but let not any-one regard this discourse as being a lamentation*.

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. 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:

οἱ δὲ ἀπεκρίναντο (principal sentence) *ὅτι οὐκ ἐνταῦθα εἴη* (dependent sentence) *but they answered that he was not there*; *τὸν κακὸν δεῖ κολᾶζειν* (principal), *ὅς' ἀμείνων ᾖ* (dependent) *we must punish the bad man, that he may be better*; *εἰ θεοὶ τι θρώσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) *if gods do any thing shameful, they are not gods*.

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοιὴ ἡ τύχη, καὶ τὸ μέλλον ἄρατον *fortune is fickle, and the future is unseen, τούτοις ἐγὼ οὐτ' εἶρηκα οὐτε λέγομαι ἢν* *this I neither have said nor would say*.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: *μηδενὶ συμφορὰν ὀνειδίσῃς, κοιὴ γὰρ ἡ τύχη* *reproach no one with misfortune, for fortune is fickle*;—or *εἴη ἡ τύχη κοιὴ ἐστὶ, μηδενὶ συμφορὰν ὀνειδίσῃς* *since fortune is fickle, reproach no one with misfortune*.—The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence *ἠρώμην Ἀφοβὸν εἰ τιπες παρήσαν* *ὅτ' ἀπελάμβανε τὴν προῖκα* *I asked Aphobus whether any persons were present when he received the dowry*, *ὅτ' ἀπελάμβανε τὴν προῖκα* depends on *εἰ τιπες παρήσαν*, and this again depends on *ἠρώμην Ἀφοβὸν*. So too an infinitive or participle may have a sentence depending on it: *οἶσμαι αὐτὸν εἰπεῖν ὅς' ἄκυρόν ἐστι τὸ ψήφισμα* *I suppose he will say that the decree is without force, ὀκνοῦντες μὴ ἀφαιρεθεῖεν ἡ δὲ Δεξιππὴ λέγουσι* *fearing that they might be deprived (of them) they speak to Desippos*.

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. 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 καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάδῃκε τὴν τέχνην (= καὶ μοι εἰπέ εἰ ὁ υἱὸς μεμάδῃκε τὴν τέχνην) and tell me whether my son has learned his art, Hm. Τυδείδην δ' οὐκ ἂν γνῶις ποτέρουσι μετέη you could not distinguish to which party Tydides belonged, καὶ τῶν βαρβάρων ἐπεμελείτο ὥς πολεμεῖν ἱκανοὶ εἴησαν he took care also that the barbarians should be in condition to make war. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. μετὰ δ' ἔσσεται ἦν τότε ἀπῆρτων κόρην Βρισηῖος and among them shall be the daughter of Briseus, whom I then took away. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The INDICATIVE in dependent sentences expresses a reality as conceived or assumed, not asserted, by the speaker.

Thus in the sentences, ἡγγέλθη ὅτι Μέγαρα ἀφίστηκε it was announced that Megara was in revolt, εἰ θεοὶ εἰσιν, ἔστι καὶ ἔργα θεῶν if there are gods, there are also works of gods, ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο these things they were doing until darkness came on,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not asserted by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that, which he assumes: ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη I should perhaps have been put to death, if the government of the thirty had not been overthrown (but it was overthrown, and I was not put to death).

728. 2. The SUBJUNCTIVE expresses possibility with present expectation—that which may be realized in present or future time.

Thus in FINAL sentences: παρακαλεῖ ἰατρούς, ὥπως μὴ ἀποθάνῃ he calls in physicians, that he may not die;—in CONDITIONAL sentences: εἰαν ἔχωμεν χρήμαδ', ἔξομεν φίλους if we have property, we shall have friends;—in RELATIVE sentences: ἅτ' ἂν σοι φαίνηται βέλτιστα, ταῦτα ἐπιτελεῖ whatever things may appear to thee best, these execute:—also Subjunctive of Deliberation in DEPENDENT QUESTIONS: ἀπορῶ τοῦ (244) πρῶτον μνησθῶ I am in doubt what I should mention first.

729. 3. The OPTATIVE often expresses possibility with past expectation—that which could be looked for, as a thing that might be realized, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the subjunctive being used, if the principal verb denotes present or future time; the optative, if it denotes past time.

Thus in FINAL sentences: παρεκάλειεν ἰατρούς, ὥπως μὴ ἀποθάνοι he called in physicians, that he might not die;—in RELATIVE sentences: ἅττα βέλτιστα φαίνοιο, ταῦτα ἐπετέλει whatever things might appear best, these he was executing;—Optative for Subj. of Delib. in DEPENDENT QUESTIONS: ἠπόρουν τοῦ πρῶτον μνησθῆην I was in doubt what I should mention first.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἔβουλευοντο εἰ κατακαύσωσι τοὺς ἄνδρας *they were consulting whether they (shall) should burn the men, ἢ οἱ ἄλλοι τῶν δικαίων τύχωσι, τὰ ὑμέτερά αὐτῶν ἀνηλίσκωτε that the others (may) might obtain their just rights, you expended your own resources.*

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency* of *past* action; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἰ τις ἀντίποι, εὐδὺς τετρήκει *if any one opposed (as happened from time to time), he was immediately put to death, ἔπεμπε ταῦτα οἷς ἡσδεις τύχοι he was sending (occasionally) those things with which he happened to be pleased, ἐπειδὴ τι ἐμάρψωιεν, ἀνίστατο καὶ ἐπαρύνοντο as soon as they had eaten something (one company after another), they got up and continued the march.*

730. 4. The OPTATIVE is often used to express mere *possibility without expectation*,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with *ἄν* (722), when it stands in an *INDIRECT* sentence: ἀπεκρίνατο Κλεάνωρ ὅτι πρόσθεν ἂν ἀποδάνοιεν ἢ τὰ ὅπλα παραδοίεν Cleānor answered that they would sooner die than surrender their arms (direct πρόσθεν ἂν ἀποδάνοιεν, etc.)

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποέμψαυεν *then it was understood that the barbarians had sent the man, ἀνέηκον ὅστις εἴη they inquired who he was, οἱ Ἀθηναῖοι Περικλέα ἐκάκισον, ὅτι στρατηγὸς ἂν οὐκ ἐπεξέδοι ἐπὶ τοὺς πολεμικοὺς the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy, εἰ τις πόλις ἐπὶ πόλει στρατεύσοι, ἐπὶ ταύτην ἔφη λέναι he said that if any city should make war against (another) city, he would go against it.*

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: μή μ' ἀνέρω τίς εἰμι (never τίς ὦ) *do not ask me who I am*, Lat. ne me interroges quis sim.

732. PROTASIS, APODOSIS. These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

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I. Modes in Indirect Sentences.

733. Indirect *assertions* are introduced by *ὅτι* or *ὥς that*: indirect *questions*, by *εἰ whether*, *πότερον . . . ἢ whether . . . or*, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. *οἱ δὲ ἀπεκρίναντο ὅτι οὐκ εἰδέν* but they answered that they did not know, or. *recta οὐκ ἴσμεν we do not know*; or. obl. *οὐκ ἐννοεῖ τί πείσεται* he does not consider what he shall suffer, or. *recta τί πείσομαι what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἠρώμην Ἀφοβὸν εἰ τινες παρῆσαν I asked Aphobus whether there were any present, or. *recta ἄρα παρῆσαν τινες were any present?* *τοῦτο γινώσκω, ὅτι τόλμῃ δίκαια καὶ θεὸς συλλαμβάνει* this I perceive, that with righteous daring a divinity also co-operates.

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read *τόλμῃ δίκαια καὶ θεὸς συλλαμβάνει*. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν but they said (that) "we are able," instead of *ἱκανοὶ εἶεν* or *εἰσὶ they were able*. Sometimes the two are found together in the same connection: *μετὰ τοῦτον ἄλλος ἀνέστη ἐπιδεικνὺς ὥς εἴηδες εἴη* (or. obl.) *ἠγεμόνα αἰρεῖν παρὰ τοῦτον ᾧ λυμαινόμεθα* (or. *recta*) *τὴν πρᾶξιν* after him another rose, showing that it was a foolish thing to ask a guide from this man (Cyrus), for whom we are ruining his enterprise.

c. AN INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους they said that those indeed had transgressed, but they themselves were upholding the laws, or. *recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν*, etc.; *Τισσαφέρης Κύρον ἐπιστρατεύοντα πρῶτος ἠγγεῖλε* Tissaphernes was the first to announce that Cyrus was carrying-on war, or. *recta Κύρος ἐπιστρατεύει*.

735. USE OF MODES. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the *tense* is generally the same as would be found in the direct sentence: *λέγει ὥς οὐδὲν ἐστὶν ἀδικοτέρον φήμης* he says that nothing is more unjust than fame, *ᾗδει Ἀφοβὸς σαφῶς ὅτι ἐξελεγχ*

δησεται *Apollonius knew clearly that he (will be) would be convicted*, *ἦκεν ἀγγέλλων* *eis* *ὡς Ἑλάτεια κατελήπται* *there came some one announcing that Elatea (has been) had been taken*, *πολὸν χρόνον ἡπόρουν τί ποτε λέγει ὁ θεός* *for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: *ἐπειδοντο τῷ Κλεάρχῳ, δρῶντες ὅτι μόνος ἐφρόνει ὅλα δεῖ τὸν ἔρχοντα* *(the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have* (direct *μόνος φρονεῖ* *he alone has the mind*).

b. SUBJUNCTIVE (of deliberation, 720 c): *βουλεύομαι πῶς σε ἀποδρῶ* *I am considering how I shall escape from you*, *οὐκ εἶχον ὅ τι γένωνται* *they knew not what (they should become) would become of them.*

c. OPTATIVE (potential opt. with *ἂν*, 722): *οὐκ οἶδ' ὅ τι ἂν τις χρῆσαιτο στρατιάταις οὕτως ἀδύμως ἔχουσι* *I know not what any one could do with soldiers in this state of discouragement*, *εἶπεν ὅτι ὁ ἀνὴρ ἂν ἀλώσιμος εἴη* *he said that the man would be easy to capture.*

736. But if the principal verb denotes *past* time, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη* *the soldiers perceived that their fear was groundless* (direct *κενὸς ὁ φόβος ἐστὶ*), *Τισσαφέρνης διαβάλλει* (699) *τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ* *Tissaphernes (accuses) accused Cyrus to his brother, (saying) that he was plotting against him*, *Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσονται πρὸς βασιλέα* *Cyrus said that their march would be against the king* (direct *ἡ ὁδὸς ἔσται*), *ῥώτων Πολυκλέα εἰ ἀναπλεύσειεν ἔχων ἀργύριον* *I asked Polyycles whether he had sailed away with money* (direct *ἄρα ἀνέπλευσας*); *ἔλεγον ὅτι Κύρος μὲν τέθνηκεν* (735), *Ἀριαῖος δὲ πεφευγὸς εἴη* *they said that Cyrus was dead and that Ariæus had fled.*

a. The hypothetical indicative (746 b) never changes to an optative in the indirect sentence: *οὐκ ἦν ὅ τι ἂν ἐποιεῖτε μόνοι* *there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): *ἐβουλεύομην πῶς σε ἀποδράην* *I was considering how I should escape from you* (direct *πῶς ἀποδρῶ* *how shall I escape?* Subj. of Delib.), *οἱ Ἐπιδάμνιοι τὸν Δεδὸν ἐπήρουντο εἰ παραδοίεν Κορινθίοις τὴν πόλιν* *the Epidamnians inquired of the goa whether they should give up their city to the Corinthians* (direct *παραδόμεν* *shall we give up?*).

a. It must be observed that the form *ἡγνόνουν ὅ τι ποοῖεν* (*nesciebant quid facerent*) may mean, according to the connection, either *they knew not what they were doing*, or *they knew not what they should do.*

738. When two or more connected sentences stand in the oratio obliqua, depending on the same principal verb, these uses of the optative (736–7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus *ἔλεγον πολλοὶ, ὅτι παντὸς ἕξι λέγει* (735), *χειμῶν γὰρ εἴη* (direct *ἐστὶ*) *many said, that he says things worthy of all (heed), for it was winter, ἔβδα ἔγειν* *τὸ στράτευμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη* *he cried out that he should lead the army against the centre of the enemy, because the king was*

there, *ἐπορεύοντο* ὥς, εἰ μὴ μάχοντο, ἀποστήσονται αἱ πόλεις (direct *ἐὰν μὴ μαχώμεθα, ἀποστήσονται*) they considered that, if they should not fight, the cities would revolt, Ἀναξίβιος ἀπεκρίνατο ὅτι βουλεύσονται περὶ τῶν στρατιωτῶν ὃ τι δύναιτο ἀγαθόν (direct *βουλεύσομαι ὃ τι ἂν δύνωμαι*) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able.*

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions *ἵνα*, ὥς, ὅπως (and Hm. *ὅφρα*), *that, in order that*, —*μή*, or ὅπως (ὥς, *ἵνα*) *μή*, *that not*.

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728-9):

ὁ τύραννος πολέμους κινεῖ, ἵν' ἐν χρεῖα ἡγεμόνος ὁ δῆμος ᾗ *the tyrant stirs up wars, that the people may be in want of a leader*, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε *he intends to destroy the bridge, that you may not cross*, —καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζονται *they were launching the triremes, that in these they might save themselves*, ἐδόκει ἀπίεναί, μὴ ἐπίδεσις γένοιτο τοῖς καταλειμμένοις *it was thought best to return, lest an attack should be made on those left behind*.—In some elliptical expressions, the principal sentence is omitted: *ἵνα συντρέψω* to be brief (sc. I say only this); *ἵν' ἐκ τούτων ἄρξωμαι* to begin with these things.

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδίκκας ἐπρασεν, ὅπως πόλεμος γένηται *Perdiccas was exerting himself, that a war (may be) might be brought about*, Ἀβροκόμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the vessels, that Cyrus (may not) might not cross*. In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of *present* purpose, to represent the attainment as a mere possibility (730): *τοῦτον τὸν τρόπον ἔχει ὁ νόμος, ἵνα μὴδ' ἐξαπατηθῇται γένοιτο* *the law stands thus, that no deception might occur*. The optative may be used with the same force, when the principal verb is an optative of mere possibility: *εἰ μὴ σὺ γε ἐπιμελοιο ὅπως ἐξωδέν τι εἰσφέροιτο* *unless you should take care that something should be brought in from without*.

741. With *ὥς* or *ὅπως*, the particle *ἂν* (Hm. *κἔ*) is sometimes used, to mark the attainment of the purpose as *contingent*: *ὥς ἂν μάθῃς, ἄκουσον* *hear, that you may learn* (as you will, if you hear).

742. 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 (746): *ζῶντι ἔδει* (703) *βοηθεῖν πάντας, ὅπως δικαιότατα ἔζη* *they ought all to have aided him while living, that he might have lived most justly* (as he could have done, if they had all aided him).

For *ὅπως* with the future indicative, see 756. For the result expressed with *ὥστε*, see 770-71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by *μή* *lest, that*; or, if it is negative, by *μή οὐ*. The modes are used as above. Present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

δέδοικα μή ἐπιλαθόμεθα τῆς οἰκίδε δδοῦ *I am afraid we may forget the homeward road, φοβέιτο μή οὐ δύναιτο he feared that he might not be able, Φίλιππος ἐν φόβῳ ἦν μή ἐκφύγοι τὰ πράγματα Philip was in alarm lest his objects might escape him, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδεόσαν μή ἀποστῶσι (729 a) the Athenians were afraid that their allies (may) might revolt. Other words of fearing are φοροῦν to think anxiously, φυλάττομαι to beware, ὑποπτεύω to suspect, ὁρᾶω to see to it, σκοπέω to consider, etc.*

a. After expressions of fearing, *μή* and *ὅπως μή* are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μή ἡδονὰς εὐρήσομεν ἐναντίας *I fear that we shall find opposite pleasures*;—especially when the fear relates to something already past: φοβούμεθα μή ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both*.

b. After such words as ὁρᾶω and σκοπέω, *μή* often introduces something suspected as probable, i. e. conjectured (rather than feared): ἔδρει μή οὐ τοῦτο ᾗ τὸ ἀγαθὸν *take heed lest this may not be the (genuine) good*. The indicative is then used in regard to something conceived as a reality: ὅρα μή πάλιν ἔλεγε (look to it lest he spoke in jest) *see whether he did not speak in jest*.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a *CONDITION*, from which the principal sentence (*apodosis*) follows as a *CONCLUSION*. The former is introduced by the conjunction *ἢ*, Greek *εἰ*, or *εἰάν* (for *εἰ ἂν*, cf. *Hm. εἰ κε*) contracted *ἦν*, *ἂν* (*ᾶ*). The latter often takes *ἂν* (*ᾶ*) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a *HYPOTHETICAL PERIOD*.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. *SIMPLE SUPPOSITION*. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, *εἰ* with the indicative;

in the conclusion, the indic. without *ἂν*, or the imperative.

Thus *εἰ τοῦτο πεποίηκας, ἐπαινέσθαι ἔστις εἰ* *if thou hast done this, thou art worthy to be praised, εἰ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεῖν ἔξει* *if the Medes (shall) suffer anything, the danger will come to the Persians, σοὶ εἰ πῇ ἄλλη δοκῇ, λέγε καὶ διδάσκει* *if to thee it appears otherwise, speak and instruct me*.

a. The *past tenses* of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): *ἔξῃν σοι ἀπύεσθαι ἐκ τῆς πόλεως, εἰ μή ἡρεσκόν σοι οἱ νόμοι* *you were at liberty to depart from the city, if the laws did not please you* (in the present *ἔστις*—, *εἰ μὴ ἀρέσκουσι*); *εἰ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φησιν αἴτιον γεγενησθαι* *if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I*.—If *ἂν* is used with the past tense in the conclusion, the supposition is always of the second kind; if *ᾶ* is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. 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*.

Both the condition and the conclusion imply a contrary reality ; and in each, the *imperfect*, *aeorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aeorist*, or a *perfect*.

Thus *εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμάσιον ἡγούμην αὐτόν* if I saw Philip doing what was just, I should regard him as very admirable (but I do not see—, and do not regard him thus), *οὐκ ἂν ἐποίησεν Ἀγασίας τὰυτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done these things, if I had not ordered him (but I ordered him, and he did them), *εἰ περὶ καινοῦ τινος πράγματος προτιδέομαι λέγειν, ἐπέσχον ἂν* if it were proposed to speak on any new matter, I should have waited (but this is not proposed, and I did not wait), *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορεύμεθα ἂν πρὸς βασιλέα* if you had not come, we should be marching against the king (but you came, and we are not marching), *εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὕβριζει τοσούτον χρόνον* if your decrees were sufficient, Philip would not have insulted you so long (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: *Ἀγαμέμνων οὐκ ἂν τῶν νησῶν ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε* Agamemnon would not have been master of the islands, if he had not been possessor of a naval force (but he was possessor of a navy, and was master of the islands).—And, less often, the *aeorist* is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): *εἰ τίς σε ἤρωτα, τί ἂν ἀπεκρίνω* if any body asked you, what would you answer? (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the *HYPOTHETICAL INDICATIVE*; the accompanying particle *ἄν* is sometimes omitted: *ἡσχυνόμην, εἰ ὑπὸ πολέμιου γε ὄντος ἐξηπατήσην* I should be ashamed, if I had been deceived by one who was an enemy.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and with some *present expectation* that it may be realized. We have then,

in the condition, *ἐάν* with the subjunctive ;

in the conclusion, the indicative (principal tenses),

or the imperative.

Thus *πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φείγῃ τις* it is possible to find out all things, if one shun not the toil, *ἢν τις ἀνδιστῇται, πειρασόμεθα χειροῦνται* if one resist, we shall try to subdue him, *εὐλαβοῦ τὰς διαβολὰς, καὶ ψευδεῖς ᾠαὶ ἀποὶ καλῶν, ἐὰν αὐτοὶ ψεῦδος* avoid calumnies, even if they be false.

a. The *aeorist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: *νέος ἂν ποτήσῃς, γῆρας ἔξεις εὐδαλές* (si juvenis laboraveris, senectutem habebis jucundam) if you toil (shall have toiled) while young, you will have a thriving old age.

b. Hm. sometimes uses *εἰ* alone, instead of *ἐάν* (*εἰ ἂν, εἰ κε*), with the subj. In Attic, this is very rare: Soph. *ἄνδρα, καὶ τίς ᾗ σοφός, τὸ μάθιδαι πᾶσι* αἰσχρὸν οὐδὲν for a man, even if he be wise, to learn much (more) is no disgrace.

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748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,
in the condition, *ei* with the optative;
in the conclusion, the optative with *an*.

Thus *ei tis κεκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοῖ* if a man should possess wealth, but (should) make no use of it, would he be happy? *ei πάντες μιμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, πάντες ἂν ἀπολοίμεθα* if we should all imitate the rapacity of the Lacedaemonians, we should all perish. —In Hm., *an* (κἄν) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with *an* in the conclusion, is called the **POTENTIAL OPTATIVE**, cf. 722 a.

749. There is a very different use of the optative with *ei*, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: *ἐπορεύμην, ἴνα, εἰ τι δέοιτο, ὠφελοῖην αὐτόν* I was going, in order that I might aid him, if he should have any need of it (present *πορεύομαι, ἴνα, εἰν τι δέγται, ὠφελῶ*). —In the oratio obliqua, after verbs of past time, the optative is often used with *ei*, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): *Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖ, εἰ ταῦτα πεποιηκώς εἴη* Cleander said that he did not praise Dezippus, if he had done these things (or. recta *οὐκ ἐπαινῶ, εἰ πεποίηκε*); *ἐδήλωσε Κύρος ὅτι ἑτοιμός ἐστι (735) μάχεσθαι, εἰ τις ἐξέρχοιτο* Cyrus showed that he was ready to fight, if any one should come out (or. recta *ἑτοιμός εἰμι, εἰν τις ἐξέρχεται*). Cf. 738.

a. The optative with *ei* is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: *εἰ ποὺ ἐξέλαυνον Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιήγε τὸν Κύρον* as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἁμαρτάνοις ἂν if you mean this, you might be in error, *ἐὰν ἐδεκξήσῃτε πράττειν ἄξιως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἐγαδόν* if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good. —A condition of the *second* form is rarely connected with a conclusion of the *fourth*: Hm. *καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἔρ' δὲν νόησεν Ἀφροδίτη* and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be implied in other forms of expression: *δὲ ὅμῃς αὐτοὺς πᾶλαι ἂν ἀπολόλειτε* by yourselves (i. e. if you had been left to yourselves) *ye would have perished long ago*. It may be implied even in a *co-ordinate* sentence: *οὐκ ἐσθίουσι πλεῖω ἢ δύναται φέρειν, διαβραγείην γὰρ ἂν* they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: *παῖδες γενέσθωσαν* · φροντίζων ἥδη πάντα πλεῖα *let children be born* (= if they are born), *all things now are full of cares*.

752. **CONDITION OMITTED.** This occurs especially in the *second* and *fourth* varieties of supposition. Thus *ἡβουλόμην ἂν* *I should wish* (εἰ ἔδυνάμην if I had the power, as I have not), *βουλοίμην ἂν* *I should wish* (εἰ δυνάμην if I should have the power, as possibly I might have). The potential opt. with *ἂν*, in simple sentences, may be explained in this way (722).

753. **CONCLUSION OMITTED.** This occurs when εἰ, εἴθε, εἰ γάρ are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω · εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε *if then I instruct you well enough (καλῶς ἔχει it is well, or οὕτω διδάσκεσθε be instructed thus); but if not, learn from the men of former times.*—For *aposiopesis*, see 888.

754. **VERB OMITTED IN CONDITION OR CONCLUSION.** This may occur in the cases 508 a, b, c:

χαρίζεσθαι σοι βούλομαι · καὶ γὰρ ἂν καὶ μαινοίμην, εἰ μή (sc. βουλοίμην) Ἴ wish to gratify you; for indeed I should be even insane, if I did not wish it, φοβούμενος, ὥστε ἂν εἰ παῖς, τὸ τέμνεσθαι fearing, like a boy, to be cut (prop. ὥστε ἂν φοβούτο, εἰ παῖς εἴη as he might fear, if he were a boy).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἄνθρωπος, καὶ Κύριος ἑξῆς ἐστι· θαυμάζεσθαι *if any other man (is worthy to be admired), Cyrus also is worthy* (856 b), *ὀπακούσον, εἴπερ πώποτ' ἀνδρώπων τινὶ (sc. ὑπήκουσας) obey, if ever yet (you obeyed) any man, οὐκ οὐκ ἡμᾶς γὰρ σφάλλει, ἀλλ' εἴπερ σέ (for εἴπερ τινὰ σφάλλει, σφάλλει σέ) us then it does not deceive, but, if (any one), thee, εἰ δὲ τῶ σοφώτερος φαίην εἶναι, τοῦτο ἔν (sc. φαίην, etc.) if in any respect I should say that I was wiser, in this (I should say it).*—Hence εἰ μή gets the meaning of *except*: οὐ γὰρ ὁρώμεν, εἰ μὴ ὀλίγους τούτους *for we see not (any, if we do not see these few) except these few*. But εἰ μὴ διὰ *except for* must be explained by supplying an idea of *hindrance*: *ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν it appeared that they would have taken all things, (if not prevented by) except for his delay*.

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by εἰ δὲ μή:

*ἀπῄτει τὰ χρήματα · εἰ δὲ μή, πολεμήσειεν ἑξ ἑαυτοῖς he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοίεν), he said he would make war upon them. Εἰ δὲ μή is sometimes found where ἔάν δὲ μή would be more regular: ἔάν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε · εἰ δὲ μή, ἀντιτελερε *if I seem to you to speak truth, agree with me; but if not, oppose*. It is often used after negative sentences, where we might expect εἰ δέ: *μὴ οὕτω λέγε · εἰ δὲ μή, οὐ θαρρούντ' αὖ με εἶς do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident*. So too εἰ δέ is sometimes used where we might expect εἰ δὲ μή: *εἰ μὲν βούλεται, ἐψέτω · εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes*.*

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or ad verbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in *indirect* questions, 735 b), οὐκ ἔχω δ τι πρῶτον λάβει I (have not) know not what I should first take; OPTATIVE OF WISHING (721), ὁρῶ σε διώκοντα ἄν μὴ τύχοις I see thee pursuing what (I pray) thou mayst not obtain; POTENTIAL OPTATIVE (722), ὑμεῖς ἔστε παρ' ἃν ἂν κάλλιστα τοῦτο μάθοι you are of those from whom one might best learn this; HYPOTHETICAL INDICATIVE (748 b, 752), οὐκ ἤδελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἱ' ἂν ὑμῖν ἤδιστ' ἦν ἀκοῦν I did not wish to say such things to you as would be most agreeable for you to hear (i. e. εἰ ἔλεγον if I said them).—Even the imperative may stand in a relative sentence: δεῖ πιστεῦσαι τοῖς ἔργοις, ὃν ὑμεῖς σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομίσατε you must believe the actions, which (I bid you) consider as the surest test of the truth, poet. οἷσθ' ὃ δράσον; knowst thou what thou art to do?—or the subjunctive with imperative meaning: ἐκαθέζετο Ἄνυτος ὅδε, φ' μεταδῶμεν τῆς ζητήσεως Anytus has set down here, to whom let us give a part in the investigation.

756. The FUTURE INDICATIVE is often used in relative sentences to express PURPOSE, see 710 c. Thus, in particular, ὅπως ἴδω, that, in order that, is very often used with the future indicative, after verbs which express attention, care, or effort:

σκοπεῖ ὅπως τὰ πράγματα σωθήσεται see to it that the state be preserved (lit. how the state shall be preserved), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς βασιλείας ποιήσεις consider anxiously that you may do nothing unworthy of the royal office. For ὅπως with subjunctive of purpose, see 739.

a. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὅπως παρέσει εἰς τὴν ἑσπέραν (sc. σκοπεῖ look to it) that thou be present at the evening, ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς (sc. φυλάττου take heed) that thou say nothing concerning the war.

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with ἄν, in a case of *present* uncertainty (728);

the opt. without ἄν, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without ἄν), or the imperative.

Thus δ τι ἂν μέλλῃς εἰρεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ whatever you may be going to say, first consider it in your mind (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοῶντά τ' ἐφείροι, τὸν σκῆπτρῳ ἐλάσασκε but whatever man of the people he (might see) saw, and found him bawling, him he struck with his sceptre (= if he saw any one bawling, he struck him), ὅς ἂν τούτων τι δρᾷ, τεθνήσκει whoever may do any of these things, let him die ἡκετεύουσιν (899) δῶφ' ἐντυγχάνουσιν μὴ φεύγειν they

entreat whomsoever they might fall in with not to flee, ἔφασαν εἶναι ὅποια ἂν δύνωνται κρείσσειν (729 a) they declared that they would say such things as they best (can) could, πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον they were destroy ing all, as many as they might take on the sea.

758. Hypothetical relative sentences of *time*, *place*, and *manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιεμένοντες ἐκαστοτὲ ἕως ἀνοιχθείη τὸ δεσμητήριον· ἐπειδὴ δὲ ἀνοιχθείη, ἦμεν πρὸς τὸν Σωκράτη we waited each time until the prison should be opened; but when it was opened, we went to Socrates (if it was opened at any time, we waited till then, and went then), δεῖ τοὺς γενομένους, μέχρι ἂν ζώσι, ποιεῖν those who are born must toil as long as they live (if they live for any length of time, they must toil so long), ἔπειθε δὲ πᾶν ἂν τις ἡγήται follow where any one may lead you (if one lead you anywhere), ὥς ἂν τις χρήσῃται τοῖς πράγμασιν, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαλεῖν in whatever way one may conduct his affairs, in the same way must the end also turn out.

For conjunctions of time, place, and manner, see 875-9. For πρὶν with the infinitive, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in immediate connection with the relative word: it even unites with some relative adverbs, giving compound forms,—ὅταν, ὅπότεν, ἐπὶ ἂν or ἐπὴν (Hd. ἐπὶ ἄν), ἐπειδὴν, from ὅτε, ὅποτε, ἐπεὶ, ἐπειδὴ.—But ἄν is sometimes omitted, even by Attic writers, where the rule requires it: ἔσπεισται, μέχρι οὐ ἐπανάξωσιν οἱ πρέσβεις a truce has been made, until the ambassadors shall have come back. Still more rarely is ἄν found with the optative.

760. a. The aorist subjunctive with ἄν is often nearly equivalent to the Latin future perfect (747 a): ἐπειδὴν πάντα ἀκούσητε, κρίνατε when you (shall) have heard all, then judge.

b. The subjunctive with ἄν is sometimes found in cases of past uncertainty (729 a): πολεμεῖν οὐκ ἔδοκει δυνατόν εἶναι, πρὶν ἂν ἱππίας μεταπέμψωσι it did not as yet seem to be possible to carry on war, before they should send for cavalry.

c. The optative, used in hypothetical relative sentences, implies past expectation, and very often with the idea of indefinite frequency (729 b): ὅποτε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφυγον as often as the Greeks might attack the enemy, these escaped with ease.

d. But sometimes it is used, espec. in poetry, to express a mere possibility (730): ποτὶ δὲ ἢ πόλις στήσῃ, τοῦδε χρὴ κλέβειν if the city should exist any one as ruler, him it is necessary to obey. This is regularly the case, when the principal verb is an opt. of mere possibility: ἐκὼν ἂν θρέψαις (or εἰ γὰρ ἔχῃς) ἄνδρα δεῖς ἐθέλει ἀπερῆκεν τοὺς ἀδικούντας σε you would gladly support (or, O that you might have) a man who would be willing to keep off those that injure you.

761. A hypothetical relative sentence takes the indicative, when it expresses an event assumed as real (cf. 745): οὐς μὴ εὕρισκον, κενόταφον αὐτοῖς ἐποίησαν (= εἰ τις μὴ εὕρῃ) if they failed of finding any, they made a cenotaph for them. Such sentences, though very common, have nothing peculiar in the use of the mode. But, if negative, they take μὴ, not οὐ: see 835.

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C. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:—as a SUBJECT,

chiefly with INTRANSITIVE or PASSIVE verbs: *πᾶσιν ἀδεῖν χαλεπὸν* (sc. ἐστὶ, 508 a) *to please all is difficult*, *ἐξὴν μένειν* *it was possible to remain*, *ἔδοξε προῖέναι* *it seemed best to proceed*, *οὐχ ὑμῖν προσήκει* (πρέπει) *τούτους φοβείσθαι* *it does not become you to be afraid of these*, *λέγεται τὸν Κύρον νικήσαι* *it is said that Cyrus conquered*.—The infinitive may also stand as the predicate: *τοῦτο μάχεσθαι καλεῖται* *this is called learning*.

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (verba sentiendi et declarandi): *οἴεται δεῖν* *he thinks it is necessary*, *ἀκούω πᾶσι as παρῖναι* *I hear that all are present*, *δωρομάκατε δικάσειν* *ye have sworn to give judgment*, *κινεῖσθαι τὰ πάντα ἀποφαινόμενος* *maintaining that all things are in motion*.

b. with verbs which imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE,—to produce (or prevent) an action: *δύνασθαι ἀπελθεῖν* *they can go away*, *μεῖζόν τι ἔχω εἰπεῖν* *I have something greater to say* (can say it), *οὐ πέφυκας δουλεύειν θού* *art not formed to be a slave*, *πλουτεῖν ἐθέλει* *he wishes to be rich*, *φοβοῦμαι λέγειν* *I am afraid to speak*, *ἐγνώσαν τὸν ποταμὸν διαβῆναι* *they determined to cross the river*, *τίς αὐτὸν κωλύσει δεῦρο βαδίζειν* *who will hinder him from marching hither?* *ὑμῖν συμβουλεύω γινῶναι ὑμᾶς αὐτοὺς* *I advise you to know yourselves*, *αἰτοῦνται τοὺς θεοὺς δίδουσι* *they ask the gods to give*.—So with the impersonal *δεῖ* it is necessary, *χρῆ* it behoves (strictly, something requires, urges, 494): *δεῖ (χρῆ) μ' ἔλθεῖν* *I must (should) come*.

c. sometimes with other verbs: *ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι* *the city was in danger of being wholly destroyed*.

765. 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*, *παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ καθεῖν* *I yield myself up to the physician to cut and cauterize*, *τινὶ δίδουσι* *give one (something) to drink*.

766. The infinitive may stand in apposition with the subject or object: *αὕτη μόνη ἐστὶ κακὴ πράξις, ἐπιστήμης στερηθῆναι* *this alone is evil fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE OR AD-

JECTIVE:

οὐχ ὥρα καθεύδειν *it is not a time to be sleeping*, ἀνάγκη ἐπιμελεῖσθαι *it is necessary to take care*, ἡλικίαν ἔχουσι παιδεύεσθαι *they have the proper age for receiving instruction*, ὅκνος ἦν ἀνίστασθαι *there was an unwillingness to rise up*, οὐδὲς φθόρος λέγειν *there is no (grudge) objection to speaking*, — ποδῶμος (ἐτοίμος) κίνδυνον μένειν *eager (ready) to abide danger*, ἱκανὸς (δεῖνός, πιδανός) λέγειν *able (skilful, persuasive) in speaking*, ἕξις πλεῖν λαβεῖν *worthy to receive blows*, χαλεπὸν εὑρεῖν *hard to find*, οἰκία ἡδίστη ἐνδιατᾶσθαι *a house very pleasant to live in*, λόγοι χρησιμώτατοι ἀκοῦσαι *words most useful to hear*, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγῆσθαι τὰ πραχθέντα *but the time is (too) short to relate what was done* (659).

For *olos*, *olōste*, *olos*, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (808) or of respect (809).—The infinitive used as a dative of respect is sometimes found with substantives: *θαῦμα καὶ ἀκοῦσαι a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: *ἕξις θαυμάζειν worthy of admiration* (that one should admire him) = *ἕξις θαυμάζεσθαι worthy to be admired*.

768. The infinitive is used with *ἢ* *than* after comparative words:

poet. νόσημα μείζον ἢ φέρειν *a disease (greater than that one should bear it) too great to be borne*, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι *nothing else than appearing to be wise*.—ὥστε is usually added with the infinitive: *ἦσαντο Ἐκδικὸν ἐλδῶ τω δυνάμει ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that Ecdicus had too small a force to assist his friends*. Cf. 659. For infinitive with *τοῦ* after comparatives, see 781.

769. After *πρὶν* (*prius*) *before*, *ἢ* is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὁρθῶς ὑποδέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν before laying down the commencement properly, I think it vain to speak about the end. Hm. uses *πᾶρος* in a similar way: *πᾶρος τὰς ἔργα γενέσθαι before these works were brought to pass*. Instead of *πρὶν* alone, we often find *πρότερον* . . . *πρὶν*, or *πρόσθεν* . . . *πρὶν* (and in Hm. *πρὶν* . . . *πρὶν*, or *πᾶρος* . . . *πρὶν*): *οὕτω τινὲς εὐπειθεῖς εἰσιν, ὥστε πρὶν εἰδέναι τὸ προσπαττόμενον πρότερον πείθονται some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with *ὥστε* to denote the RESULT:

τοῖς ἡλικιώταις συνεκράτα, ὥστε οἰκείως διακείσθαι he had mingled with those of his own age, so as to be on familiar terms with them. The infin. with *ὥστε* may also denote the PURPOSE (as a result to be attained): *πάν ποιούσιν, ὥστε δικὴν μὴ δίδουσι they do every thing, in order not to suffer punishment*;—or the CONDITION (to be attained, in order that something else may be): *ἐξῆν τοῖς προγόνοις ἔρχειν τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king*.

For *ἐφ' ᾧ* with the infinitive, see 813.

771. Both *πρὶν* and *ὥστε* are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: *εἰς τῆς*

δοτεπαύειν οὐχ ἦκεν, ὥς δ' οἱ Ἕλληνες ἐφρόντιζον on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρὶν ἢν δῶ δίκην I must not go hence before I have suffered punishment (760 a).

772. 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 (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν so to speak, to use this (rather strong) expression, (ὥς) συνελόντι εἰπεῖν (sc. τινί, cf. 601 a) to speak concisely, ἐμοὶ δοκεῖν as it seems to me, in my view, ὀλίγου (μικροῦ) δεῖν so as to want little of it, almost, τὸ νῦν εἶναι for the present, κατὰ τοῦτο εἶναι in this relation, and the like.

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἤγγειλαν τὸν Κύρον νικῆσαι they reported that Cyrus had conquered, συνέβη μὴδὲνα τῶν στρατηγῶν παρῆναι it chanced that no one of the generals was present, — τὸν ἄδικον ἄνδρα φημι ἔδδιον εἶναι I assert that the unjust man is miserable, καὶ οἱ μὲν εὐχοντο ὥς δολίους ὄντας ληφθῆναι and some desired that they should be taken as being treacherous.

a. The subject of the infinitive may be another infinitive: διαπραγμαμένος 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, where σώζειν is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 734 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἄλλα σφᾶς ἔφη διαλεχθέντας εἶναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην καὶ ταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away: but when they came to the house, they found the door open."

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an indefinite word:

πάνιν ἂδειν χαλεπὸν (sc. τινί for any one) to please all is difficult, οὐχ ὥρα καθεύδειν it is not a time (for one) to be sleeping, λόγοι χρήσιμότατοι ἀκοῦσαι words most useful (for me) to hear. — A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (sc. τινί) μετρήσαντα καὶ ἀριθμήσαντα εἶδέναι such things (a man) may know by measuring and counting.

775. 2. when it is the same as the subject of the principal verb:

ὁμωμόκατε δικάσειν ye have sworn to give judgment (that you will give), φοβέσθαι λέγειν I am afraid to speak, πάν ποιῶσιν ὥστε δίκην μὴ δίδόναι they do every thing in order not to suffer punishment (that they may not suffer). — A predicate-noun with the infinitive is then put in the nominative case: δ' Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander declared that he was son of Zeus, ἐγὼ οὐχ

ἡμολογήσω ἀκλήτος ἦκει, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit 'hat I have come unbidden, but bidden by thee, οἱ δοκούντες πάντων σοφώτατοι εἶναι* those who seem to be wisest of all.

a. From ἐκὼν *willing*, connected as pred.-adj. with the inf. εἶναι used in loose construction (772), comes the phrase ἐκὼν εἶναι (so as to be willing) *willingly*: τοῦτο ἐκὼν εἶναι οὐ ποιήσω *I shall not do this of my own will*.

b. But 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: Hd. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι ἀνδράπων *the Egyptians believed that they themselves were created first among men, εἰ οἴεσθε Χαλκιδίας ἢ Μεγαρέας τὴν Ἑλλάδα σάσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὁρᾶς οἴεσθε if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken*.

776. 3. when it is the same as the *object* of the *principal* verb:

τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from coming hither?* τὸ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half to guard the camp, ὑμῖν συμβουλεύω γνῶναι ὑμᾶς αὐτοὺς I advise you to know yourselves*.—A predicate-noun with the infinitive takes the case of the preceding object: Κύρου ἐδέοντο ὡς προδουροτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible, παντὶ ἔρχοντι προσήκει φρονίμω εἶναι it becomes every ruler to be prudent*; —but sometimes it stands in the accusative, when the object is a genitive or dative: συμφέρεαι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is advantageous for them to be friends rather than enemies*.

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with δοκεῖ *it appears*, ἔοικε *it seems*, λέγεται *it is said*, ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, and the like; with συμβαίνει *it happens*; and with δίκαιόν ἐστι *it is just*, ἀναγκαῖόν ἐστι *it is necessary*, ἐπιτήδειόν ἐστι *it is fitting*, and some similar phrases: δ Κύρος ἡγγέλθη νικῆσαι (Cyrus was reported to have conquered) = ἡγγέλθη τὸν Κύρον νικῆσαι *it was reported that Cyrus had conquered*, αὐτὸς μοι δοκῶ ἐνθάδε καταμενεῖν *it seems to me that I myself shall remain here*, δίκαιος εἰ ἔγχει ἀνδράπους (thou art just to lead men) *it is just that thou shouldst lead men*, ἐπιδοκοῖ εἰσι τὸ αὐτὸ πείσεσθαι (they are probable to suffer) *it is probable that they will suffer the same*.—Yet the impersonal construction is also admissible: ἡγγέλθη τὸν Κύρον νικῆσαι, σὲ δίκαιόν ἐστιν ἔγειν ἀνδράπους, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form ἡγγέλθη *ὅτι* δ Κύρος ἐνίκησε, by prolepsis ἡγγέλθη δ Κύρος *ὅτι* ἐνίκησε, and, with νικῆσαι in place of *ὅτι* ἐνίκησε (734 c), ἡγγέλθη δ Κύρος νικῆσαι.

b. The *ordinary* construction of the acc. with the inf. (773) may be explained by a similar prolepsis, when the principal verb is *transitive*: thus, proper form ἡγγείλαν *ὅτι* δ Κύρος ἐνίκησε, by prolepsis ἡγγείλαν τὸν Κύρον *ὅτι* ἐνίκησε, and with the infin. ἡγγείλαν τὸν Κύρον νικῆσαι. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

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Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει to be wise is the first (condition) of happiness, τὸ ἁμαρτάνειν (sc. αὐτοῦς) ἀνθρώπους ὕτας οὐδὲν θαυμαστόν (sc. ἐστὶ) it is no wonder that being men they should err.

780. **ACCUSATIVE:** περιῶ καταργήσασθαι ἐς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἃ βούλει πράττειν endeavor to secure, as far as possible, the understanding of those things which you wish to pursue. Especially with the prepositions *eis* or *κατὰ* in reference to, *διὰ* by reason of, *ἐπὶ* or *πρὸς* in order to, *κατὰ* in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι do you think you would not be injured on account of being a foreigner? πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμένους well trained to having only moderate wants.

a. The infinitive with τὸ is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσθλάειν they are without hope as regards the invasion of our land, τίς Μήδων σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν what one of the Medes remained away from you, so as not to follow you (as to the not following)? Sometimes it resembles the adverbial accusative, see 772.

781. **GENITIVE:** ἐπιθυμία τοῦ πινῆν desire of drinking, ἡ τοῦ πείθειν τέχνη the art of persuading, ἀήθης τοῦ κατακούειν τινός unaccustomed to obeying any one, ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι to me there is nothing more important than to become as good as possible, ἐπιμελεῖται τοῦ ἐς φρονιμότητος εἶναι he is careful (of being) to be as wise as possible. So with many prepositions, as *ἐξ* from, in consequence of, *πρὶ* before, prior to, *περὶ* concerning, *ἐνεκα* on account of, *ὅτι* for the sake of, *διὰ* by means of, *ἄνευ* without, *ἀπὸ* from; and with some adverbs, as *ἐξω* εἶναι τοῦ κακῶς πείσχειν to be out of reach of injury.

a. The infinitive with τοῦ is often used, without a preposition, to denote the **PURPOSE** (especially a negative purpose): τοῦ μὴ διαφεύγειν τὸν λαγὸν ἐκ τῶν δικτύων, σκοποῦς καθίσταμεν that the hare may not escape out of the nets, we set watchers.

782. **DATIVE:** ταῦτα οὐκ ἦν ἐμποδὸν τῷ τοῦς Φωκίας σώζεσθαι these things were no bar to the preservation of the Phocians. Especially as dative of means, cause, or manner: κερράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους λέγειν he has triumphed by marching first against the enemy, αἱ καλῶς πολιτευόμεναι δημοκρατίαι προέχουσι τῷ δικαιοτέραι εἶναι well conducted democracies are superior in being more just. Also with prepositions, as *ἐν* in, *ἐπὶ* on the ground of or on condition that, *πρὸς* in addition to: ἐν τῷ ἑκάστου δικαίως ἔρχειν ἡ πολιτεία σώζεται when each administers his office justly, the order of the state is preserved (in and through the just administration).

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Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *μάλιστα οἶμαι ἄν σοὶ πυνθίσθαι* (independent construction *μάλιστα ἄν πυνθίσμην*) *I think that I should learn best from you*;—and with expressed condition (748): *δοκεῖτέ μοι* (777) *πολὸν βέλτιον ἄν περὶ τοῦ πολέμου βουλευσάσθαι* (indep. *βέλτιον ἄν βουλευσάσθε*), *εἰ τὸν τόπον τῆς χώρας ἐνδυμηθεῖητε* *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): *Κύριος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἔρχων γενέσθαι* (indep. *ἄριστος ἄν ἐγένετο*) *it seems probable that Ulysses, if he had lived, would have proved a most excellent ruler.* So with implied condition (751): *τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδάδεις ἄν κεκλησάσθαι ἡγεῖτο* (indep. *εἰ τινες ταῦτα ἡγνόουν, ἀνδραποδάδεις ἄν ἐκέκληντο*) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: Hm. *ταῖδα δ' ἐμὸν λίσσai τε φίλην, τὰ τ' ἄποινα δέχεσθαι* *release to me my dear child, and accept the ransom*, Hm. *δυσσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* *with courage now, Diomedes, fight against the Trojans*, σὺ, *Κλεαρτίδα, τὰς πύλας ἀνοίξας ἐπεκδεῖν* *do thou, Clearidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρείας ἄγῶν ἂς ἔχουσα (= *πόλις εὐρύγυια* Hm., or *πόλις ἡ εὐρείας ἄγῶν* *ἔχει*) *a city having broad streets, αἱ καλούμεναι Αἰόλου νῆσοι* *the so-called islands of Aeolus, ὁ παρὼν καιρὸς* *the present occasion.*—The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a *substantive* (509):

οἱ παρόντες the (persons) present, ὁ τυχὼν whoever happens, παρὰ τοῖς ἀρίστοις δοκοῦσι εἶναι with those who appear to be best, πλέομεν ἐπὶ πολλὰς ναὺς κεκτημένους we are sailing against (men) who possess many ships.—Such participles are often to be translated by substantives: ὁ ἑρσέας the doer, οἱ λέγοντες the speakers, προσήκοντες τινεσὶ some relatives, πόλις πολεμοῦντων a city of belligerents, τὰ δεόντα the duties, πρὸς τὸ τελευταῖον ἐκβὰν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται by the final issue is each one of the previous measures judged of.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως (563) the advantages of the state, τὸ δοξάζον τῆς ψυχῆς (559) the thinking (part) of the soul, poet. ὁ ἐκείνου τεκῶν (563 a) his parent.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετᾶν the not-exercising, failure to exercise (= τὸ μὴ μελετᾶν). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying* an *essential* part of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714–18): ταῦτα εἰπὼν ἀπῆεν after saying these things, he went away, γελῶν εἶπε he spoke laughing (at the same time), προσέχετε τοῖς ἀναγινωσκομένοις τὸν νοῦν give your attention to these things, while they are being read, Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο Alcibiades, while yet a boy, was admired (in such cases ὢν cannot be omitted), ἐπὶ Ἀρχύτῃ ἐφόρεοντος Λύσανδρος εἰς Ἔφεσον ἐφίκετο while Archytas was ephor, Lysander came to Ephesus.

Sometimes the participle may be rendered by an *adverbial expression*: ἀρχόμενος at first, τελευτῶν at last, διαλειπὼν χρόνον after an interval of time, εὖ (καλῶς) ποιῶν with right. Similarly πολλῇ τέχνῃ χρόμενος with much art, τὰς ναὺς ἀπέστειλαν ἔχοντα Ἀλκίδα they despatched Alcidas with the ships. Observe also such forms as φλυαρεῖς ἔχων thou art trifling (holding on to it) continually, ἀνοιγε ἀνύσας open with despatch, ἦκει τὰ κακὰ φερόμενα the evils are come with a rush (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: ληϊζόμενοι ὥσπερ they live by plundering, οὐκ ἔστιν ἀδικοῦντα δόξαμιν βεβαίαν κτήσασθαι it is not possible (for any one) by wrong-doing to gain firm power.

c. CAUSE: τούτων τῶν κερδῶν ἀπείχοντο αἰσχρὰ νομίζοντες εἶναι *from these gains they abstained, because they considered them to be shameful.*—Thus τ παθόν having suffered what? and τί μαθόν having learned what? are used in asking, with surprise or severity, the reason of some fact: τί γὰρ μαθόντες τοὺς θεοὺς ὕβριζετε *for with what idea did you insult the gods?*

d. END. The future participle often denotes purpose: παρελθόντα συμβουλεύσω ὑμῖν *I have come forward to advise you*, τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἔγειν δεῖ δίκην δώσοντα *it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment* (lit. give justice).

e. CONDITION: τοῖς Ἀθηναίοις πολεμοῦσιν ἔμεινον ἔσται *it will be better for the Athenians, if they make war.*—Even an attributive participle may imply a condition on which the verb depends: ὁ μὴ δαπέδς ἀνδρῶκος οὐ παιδευέται *the man who is not whipped is not educated* (if not whipped, he is not educated). The conditional participle with μή can often be rendered by *without*: οὐκ ἔστιν ἔρχειν μὴ δίδόντα μισθόν *it is not possible to command without giving pay* (774).

f. CONCESSION (cf. 874): τὸ ὕδωρ εὐανότατον ἔριστον ἐν ὕδατι *water is the cheapest* (of all things), *though it is the best*, ὑμεῖς ὀφρομένοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.*

REM. g. 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 ἐνεργικοῦντες καὶ τοὺς ἐχθροὺς θυμήσεσθε *benefit your friends* (means), or *if you benefit your friends* (condition), *you will be able also to chastise your enemies.*

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι *while Pericles was their leader, the Athenians accomplished many noble works*, τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλθον *after these things were said, they rose up and went away.*

b. MEANS: τῶν σωμάτων δηλονομένων, καὶ αἱ ψυχαὶ ἀρρωστώτεραι γίγνοντα: *(the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.*

c. CAUSE: οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν, κακῶς ἔχει τὰ πράγματα *because you are not doing any of your duties, your affairs are in bad condition.*

d. CONDITION: οὐκ ἂν ἦλθον δεῦρο, ὑμῶν μὴ κελευσάντων (= εἰ μὴ ὑμεῖς ἐκελεύσατε) *I should not have come here, if you had not commanded it*, poet. γένοιτ' ἂν πᾶν, θεοῦ τεχνωμένου (= εἰ θεὸς τεχνῶτο) *every thing would come to pass, should a divinity contrive.*

e. CONCESSION: πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστόν ἐστι *though there are many wild animals on land and sea, this one is the greatest.*

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: *ἔντεῦθεν προΐδων, ἐφαίνετο ἵχνη Ἰππων* as they (the army of Cyrus) were proceeding from thence, there appeared tracks of horses, *βόρρος* (Zeus raining, cf. 504 c) while it was raining. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of *ἐπι* to be cannot be omitted, where the sense requires it, as in *σοῦ παῖδος ἄντρος* (but Lat. *te puero*) when thou wert a boy. Except in connection with the adjectives *ἐκόν* and *ἄκον*, 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: *ὁ Κύρος τὸν Κροΐσον νικῆσας κατεστρέψατο τοὺς Λυδοὺς*, Lat. *Cyrus, Croesus victo, Lydos sibi subiecit.*

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: *ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει* (= *ταῦτ' εἰδὼν ἔδοξε*) when he had said these things, he appeared to Astyages to say something (important), *διαβεβηκότος Περικλέους, ἠγγέλθη αὐτῷ* (= *διαβεβηκότε Περικλεῖ ἠγγέλθη*) when Pericles had crossed over, word was brought to him.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: *οὐδέλς, ἔξδν εἰρήνην ἔγειν, πόλεμον ἀρῆσεται* no one, (it being permitted him) when he is permitted to keep peace, will choose war, *προσταχθέν μοι Μένωνα ἔγειν εἰς Ἑλλάσποντον, φάσμα διὰ τάχους* (it being commanded) when a command was given me to convey Menon to the Hellespont, I went in haste, *κραυγὴ οὐκ ὀλίγη ἐχρόατο, ἀδύνατον δν ἐν νυκτὶ ἄλλῃ τι σημεῖναι* they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means. The infinitive is sometimes understood: *οὐδέλς τὸ μείζον ἀρῆσεται, ἔξδν τὸ ἑλαττον* (sc. *ἀρῆσθαι*) no one will choose the greater (of two evils), when it is permitted (to choose) the less.

b. when the SUBJECT is INDETERMINATE: *τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίγνεσθαι* none of these things takes place, though it is above all necessary (something requires) that they should take place.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *οἷτος ἔχοντας or ἐχόντων* (it being thus, things being thus) in this state of things. So, also, when the subject is a dependent sentence: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρῃ* when it was reported to Astyages that enemies were in the land (for the plural, cf. 518 a, b).

793. After *ὥς* (795 e) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεῖς οἱ πατέρες ἐργουσι ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων οὐμίαν κατάλυσιν οὖσαν ἀρετῆς fathers keep their sons away from evil men, thinking that their society is the destruction of virtue, *σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προσηταγμένον αὐτοῖς* they were supping in silence, just as if this was enjoined upon them.—Rarely so, without preceding *ὥς* or *ὥσπερ*: *προσηγον αὐτῷ τοῦ κλήρου μέρος* since a part of the inheritance belonged to him, *δόξαντα δὲ ταῦτα* but these things having been resolved on (also *δόξαν ταῦτα*, where perhaps *ποιεῖν* should be supplied).

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794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσῆλθομεν εἰς τὸν πόλεμον ἔχοντες τρήρεις τετρακοσίας, παρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, τῷ τείχει προσέβαλον ἄσθενεῖ καὶ ἀνδράπων οὐκ ἐνότων they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. τότε, εἴτα, ἔπειτα, οὕτως represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: καταλιπὼν φρουρὰν οὕτως ἐπ' οἶκον ἀνεχώρησε he left a garrison, and thus (after doing this) marched home again.

b. εὐθὺς (placed *before* the participle) represents the succession as IMMEDIATE: τῷ δεξιῷ κέρα εὐθὺς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing immediately after its landing.

c. ἅμα at the same time and μεταξύ between represent the two actions as CONTEMPORANEOUS: οἱ Ἕλληνες ἑμάχοντο ἅμα πορευόμενοι the Greeks were fighting while upon the march, λέγοντός σου, μεταξύ μοι γέγονε ἡ φωνή even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. ὅτε (also οἶαν, οἶα) with the participle gives a CAUSAL meaning: καθάρδε πάντοτε πολλὰ, ὅτε μακρῶν τῶν νυκτῶν οὐσῶν he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. ὥς with the participle represents its meaning as SUBJECTIVE, that is, as thought, felt, or uttered, by some person: Σωκράτην ποθοῦσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, θαυμάζονται ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι they are admired as having been (in the view of their admirers) both wise and fortunate men, λέγει ὥς διδακτοῦ οὐσης τῆς ἀρετῆς he speaks in the belief that virtue is a thing that can be taught, poet. ἔξεστι φωνεῖν, ὥς ἐμοὶ μόνῃς πέλας (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, ἵνα πρὸς τὴν ἐκκλησίαν ἦκοιεν, ὥς δὴ ξυγγενεῖς ὄντες τῶν ἀπολωλῶτων that they might come into the assembly, pretending that they were kinsmen of those who had perished, ἀπεβλέφατε πρὸς ἀλλήλους, ὥς αὐτοὶ μὲν ἐκαστος οὐ ποίησεν τὸ δέξαν, τὸν δὲ πλησίον πρὸς ἑαυτὸν (793) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. καίπερ (less often καί) with the participle gives a CONCESSIVE meaning and is rendered *though*: καίπερ οὕτω σοφὸς ἦν, βελτίων ἂν γένοιτο though thou art so wise, thou couldst become better. In Hm., the καί and πέρ are often separated (cf. 477): οἱ δὲ καὶ ἀχνύμενοι πέρ ἐπ' αὐτῷ ἤδδ' ὀλέσασσαν but they, although troubled, laughed pleasantly at him; or πέρ alone is used in the same sense: ἀχνύμενοι πέρ.—Οὐκ οὖν yet with the principal verb, expresses the same meaning: Hd. ὅσπερ ἀπικόμενοι τῆς συμβολῆς ἤμελλοντο ὅμως δεῖσθαι τοὺς Μήδους though they came too late for the engagement, they yet desired to look upon the Medes.

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Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: *παύεσθαι δὲ περὶ τῶν αὐτῶν βουλευόμενοι* *cease consulting forever on the same matters*, *ἴσθι λυπηρὸς ὧν κινῶ* *that you are offensive*.

b. to the OBJECT: *ὁ πόλεμος ἐπαυσεὺς ἡμᾶς δὲ περὶ τῶν αὐτῶν βουλευομένους* *the war compelled us to cease consulting forever on the same matters*, *οἶδα αὐτὸν λυπηρὸν ὄντα* *I know that he is offensive*.

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. AS BEING OR APPEARING TO BE.

So with *εἶμι* to *be*, *ὄραρχω* to *be* (orig. to begin to be), *ἔχω* (to hold one's self, and hence) to *be*,—*φαίνομαι* to *appear* (802), *φανερὸς* (δηλός) *εἶμι* to *be manifest*, *ἔοικα* *I seem*.—So with verbs of *SHOWING* (causing to appear): *δείκνυμι* (δηλῶ, ἀποφαίνω) to *show*, *ποιέω* to *represent*, *ἐξελέγχω* to *convict*, *ἀγγέλλω* to *announce*, *ὁμολογέω* to *acknowledge*.

Thus *εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν* *if we are acceptable to the majority*, *ὥσπερ προσήκον ἐστί* or *ὥσπερ προσήκον* *as it is proper*. For the participle used with *εἶμι* to supply certain parts of the verb, see 385, 392–3, 713.—*κηρύξας ἔχω* *I have proclaimed* (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like *ἀνούμενοι δούλους ἔχουσι* *they purchase slaves and hold them*, belong to 788.—*ἀποφαίνουσι τοὺς φεύγοντας πάλαι ποτηροὺς ὄντας* *they show that the exiles were long ago bad*, *Φίλιππος πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελέγκται* *Philip has been convicted of doing all things for himself*.

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with *ἄρχομαι* to *begin* (691), *διατελέω* (διάγω) to *continue*, *παύω* to *make one cease*, *παύομαι* (λῆγω, ἐπύχω) to *cease*, *δια-* (ἐπι-) *λείπω* to *leave off*, *intermit*; also *ἀπαγορεύω* to *give over*, *ἐλλείπω* to *fail*.—Thus *διατελῶ ἐννοίαν ἔχων πᾶσι ὑμῖν* *I continue to bear good-will to you all*, *ἐπίσχυς ὀργιζόμενος* *cease to be angry*, *Ἀγησίλαος οὐκ ἀπέειπε μεγάλων καὶ καλῶν ἐπιέμενος* *Agésilæus did not give up aiming at great and honorable things*.

799. 3. AS AN OBJECT OF PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with *αἰσθάνομαι* to *perceive*, *νομίζω* to *consider*, *ὁρῶ* to *see*, *περιόρῶ* to (overlook) *allow*, *ἀκούω* to *hear*, *μανθάνω* to *learn* (802), *πυνθάνομαι* to *learn by inquiry*, *εὐρίσκω* to *find*, *λαμβάνω* to (catch) *detect*, *ἀλίσκομαι* (φωράομαι) to *be detected*,—*οἶδα* (ἐπίσταμαι, γινώσκω) to *know* (802), *ἄγνοεω* to *be ignorant*,—*μνησθῆναι* *I remember* (802), *ἐπιλανθάνομαι* to *forget*.

Thus *εἶδον τοὺς πολεμίους πελάζοντας* *they saw the enemy approaching*, *ἡδέως ἀκούω Σωκράτους διαλεγομένου* *I gladly hear Socrates discoursing*, *ἢν ἐπιβουλευσάν ἄλσκηται* *if he should be detected in laying plots*, *εὐήδης ἐστίν ὅστις ἀγνοεῖ τὸν ἐκείδεν* (cf. 618 a) *πόλεμον δεῦρο ἤξοντα* *foolish is (any one) who does not know that the war subsisting there will come hither*.

a. *σύννοδός μοι* may take the participle either in the nominative or in the dative: *ἐαυτῷ ξυνῆδεν οὐδὲν ἐπιστάμενος* or *ἐπισταμένῳ* *he was conscious that he*

know nothing. When it means to know by privy with another, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OR EMOTION.

So with φέρω to bear, ἀνέχομαι to support, καρτερέω to endure, —χαίρω (ἡδομαι, τέρπομαι) to be pleased, ἀγαπᾶω to be content, ἀγανακτέω (ἐχθρομαι, χαλεπῶς φέρω) to be vexed, displeased, ὀργίζομαι to be angry, αἰσχύνομαι to be ashamed (802), μεταμέλλομαι (μεταμέλει μοι) to repent: also κἀμνω to be weary. —Thus δύναται λοιδορούμενος φέρειν he is able to bear being reviled, χαίρει ἐπαινούμενος he delights in being praised, μεταμέλει αὐτῷ ψευσαμένῳ he repents of having lied, μανδάνων μὴ κἀμνε be not weary in learning.

a. The participle with verbs of emotion might be regarded as the circumstantial used to express means or cause.

801. 5. as taking place in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by εὖ (κακῶς) ποιῶ; WRONGLY, by ἀδικέω, ἀμαρτάνω; WITH SUPERIORITY OR INFERIORITY, by νικᾶω, ἡττῶμαι; BY CHANCE, by τυγχάνω, poet. κυρέω; WITHOUT NOTICE, by λανθάνω; BEFORE the action of another, by φθάνω; etc. —Thus ἀδικεῖτε πολέμου ἀρχόντες καὶ σπονδὰς λύοντες ye do wrong in commencing war and breaking truce, ἐτυχον ὁπλίται ἐν τῇ ἀγορᾷ καθεύδοντες heavy-armed men, as it chanced, were sleeping in the market-place, ἔλαθε τὸν Κύρον ἀπελθὼν he departed without the knowledge of Cyrus, ἔλαθον διαφθαρέντες (sc. ἑαυτοὺς unnoticed by themselves) they were ruined unawares, φθάνει τοὺς φίλους εὐεργετῶν he anticipates his friends in conferring benefits.

a. With τυγχάνω, the participle may be omitted where it is readily supplied from the connection: περιτρέχον ὅπρ' τύχοιμι (sc. περιτρέχων) I was running about wherever I might chance.

802. 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 he appears to be rich (is rich and appears so), but φαίνεται πλουτεῖν he has the appearance (perhaps deceptive) of being rich; αἰσχύνομαι λέγων I speak with shame, but αἰσχύνομαι λέγειν I am ashamed to speak (and therefore do not speak); οἶδε (μανδάνει) νικῶν he knows (learns) that he is victorious, but οἶδε (μανδάνει) νικᾶν he knows (learns) how to be victorious; μέμνημαι 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.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): τὰς ἄλλας πόλεις ὑπερέωρων, ἐς οὐκ ἂν δυναμένης βοηθῆσαι (indep. οὐκ ἂν δύναντο) the other cities they overlooked, supposing that they would not be able to give aid; —also with expressed condition (748): ἐγὼ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω (750), ἡδέως δ' ἂν ἐλεγχθέντων, εἰ τις μὴ ἀληθὲς λέγοι (indep. οἱ ἂν ἐλεγχθείεν, 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.

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 B. to the HYPOTHETICAL INDICATIVE with *ἐν* (746): *Φίλιππος Ποτιδαεαυ ἐλὼν καὶ θυρηδαὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκε* (indep. *ἐδυνήθη ἔν*) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olynthians.*

VERBAL ADJECTIVES IN *τέος*.

For the meaning of the verbal adjectives in *ρός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμί*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary *action* expressed by the verbal; the former, to the *object* of that necessary action. The copula *εἰμί* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth, *ἢ πόλις τοῖς πολίταις ὠφελητέα ἐστὶ* the state must be aided by the citizens. — With the infinitive or participle of *εἰμί*, the object and the verbal may be put in other cases: *ἃ τοῖς ἐλευτέροις ἡγοῦντο εἶναι πρακτέα* things which they thought were to be done by freemen, *πολλῶν ἔτι μοι λεκτέων ὕτων* there being many things yet to be said by me.

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀκτέον ἐστὶ it is necessary to observe the peace, *ἀπτέον ἡμῖν τοῦ πολέμου* we must take hold of the war, *ὅς οὐ παραδοτέα ἐστὶ* who must not be surrendered.

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. 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): *καταβατέον ἐν μέρει ἕκαστον* each one must descend in turn, *οὐδενὶ τρόπῳ ἐόντας ἀδικητέον* by no means should (men) willingly do injustice.

806. a. The verbal in *τέος* may also have an indirect object, like the verb from which it comes: *ὅς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ* who must not be surrendered to the Athenians.

b. The verbal in *τέος* sometimes shows the meaning of the middle voice: *πειστέον* one must obey (*πειθω* to persuade, mid. obey), *φυλακτέον* one must guard against (*φυλάσσω* to watch, mid. guard against), *ἀπτέον* one must take hold of (*ἅπτω* to fasten, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in *case* (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. ATTRACTION. The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted—1. from the ACCUSATIVE to the GENITIVE: μέμνησθε τοῦ ὅρκου οὗ ὁμωμάκατε (instead of ὃν ὁμ.) *remember the oath which ye have sworn*.—2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others*.

a. The relative is seldom attracted FROM any case but the accusative (the object of a verb), or to any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: ἐν ἐντυγχάνω μάλιστα ἀγαθὰ σε (for τούτων οἷς) *of those whom I meet with, I admire thee most*, εἰ σοὶ δοκεῖ ἐμμένειν οἷς ἔπρε ἔδοξεν ἡμῖν (for τούτοις ἃ) *if it seems to you best to adhere to those things which seemed best to us just now*. Cf. 810.

809. II. INCORPORATION. The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence—1. The antecedent may conform to the case of the relative: εἴ τινα ὄρφη κατασκευάζοντα ἦς ἄρχοι χώρας (for τὴν χώραν ἣς ἄρχοι) *if he saw any one improving the district of which he was governor*.—2. The relative may conform to the case of the antecedent (attraction): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυαῖ (for ταῖς ναυαῖς ἃς ἔλαβε) *in addition to the ships which he received from Lysander*.—3. When both regularly stand in the same case, no change occurs: μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν πάλαι κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess*.

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. ANTECEDENT OMITTED. When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore

as instances of incorporation. The relative sentence may then be compared to an attributive with omitted subject (509): it has the use and construction of a substantive in the different cases:

Thus NOMINATIVE: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν (for οὗτοι ὧν) *I and (those) whom I command will stay.*—ACCUSATIVE: τίς μισεῖν δύναται ἂν ὅφ' οὐ εἶδεῖν ἀγαθὸς νομιζόμενος (for τοῦτον ὅφ' οὐ) *who could hate (the man) by whom he knew that he was considered as good?*—GENITIVE: ἡ πόλις ἡμῶν ὧν ἔλαβε πᾶσι μετέδωκε (for τούτων ἧ) *our city gave to all a share of (those things which) what she took.*—DATIVE: εὖωχεῖ σὺν οἷς μάλιστα φιλεῖς (for τοῖς οἷς) *feast with (those) whom you most love.*

a. In explaining this construction, it is usual, as in the examples just given, to supply a demonstrative as antecedent. It must be observed, however, that the Greek idiom makes a distinction between σὺν οἷς μάλιστα φιλεῖς *with those whom you most love* (your best friends, without other distinction), and σὺν τοῖς οἷς μάλιστα φιλεῖς *with these* (particular persons, mentioned before, or otherwise distinguished) *whom you most love.* We have also σὺν οἷς μάλιστα φιλεῖς σὺν τοῖς εὖωχῶ (the demonstrative introduced *after* the relative sentence): this has the same meaning as the form first given, but with an emphatic repetition (680): *with those whom you most love, with THEM (I say) feast.*

811. OTHER RELATIVES. These peculiarities of construction (attraction and incorporation) are not confined to ὅς, but apply also to the other relatives, ὅσος, οἷος, ἡλικός, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιούτοις ἤδεσιν οἷος Εὐαγόρας εἶχε (for οἷα) *to govern the cities with such manners as Evagoras had, εἰσφέρειν ὅφ' ὅσων ἕκαστος ἔχει (for ἀπὸ τοσούτων δρα) contribute from that amount of property which each one has.* The use of *indefinite relatives as dependent interrogatives* rests upon incorporation (825 b).

a. The same peculiarities extend to RELATIVE ADVERBS: ἄξω ὑμᾶς ἔνθα τὸ πρῶγμα ἐγένετο (for ἐκεῖσε ἔνθα) *I will take you to the place where the affair occurred, τοὺς δούλους ἀποκλείουσιν ὅθεν ἂν τι λαβεῖν ῖ (for ἐκεῖθεν ὅθεν) they exclude the slaves from places whence it may be possible to take any thing.* Often we may supply a pronoun as the antecedent: ἔσκει ὁπόθεν δοξεῖς φρονεῖν (for τοῦτο ὁπόθεν) *practise that from which you will appear to be wise.* An instance of attraction is seen in διεκομίζοντο εὐδὺς ὅθεν ὑπεξέδεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them.*

812. *Εστὶν οἷ. Here belongs the frequent construction of ἔστιν οἷ, less often εἰσὶν οἷ, *there are (those) who, that is some (= τινές, but more emphatic):* in like manner ἔστιν οἷτινες, used in questions.

(For the singular ἔστιν, see 516.) Thus: ἀναλαβὼν τῶν ἱππέων ἵλας ἔστιν ἧς ἦν ἐλπίς *they came to be suspected in some things, ἔστιν οὕστινας ἀνδράπων τεταύμακας ἔλ σοφίᾳ* *hast thou admired any among men on account of wisdom? ἦσαν οἱ (also ἦν οἱ) καὶ πῦρ προσέφερον* *some too were bringing fire.* (Compare the word ἔνιοι *some*, made up of ἐνι + οἱ, where ἐνι is for ἐνεσι or ἐνεσι, 615 a.) Similar expressions are ἔστιν ὅτε (ἐνίῳτε) *sometimes, ἔστιν οὗ or ὅπου somewhere, ἔστιν ὅπως somehow, etc.,* in which the omitted antecedent is an idea of time, place, manner, etc.

813. NEUTER RELATIVE. In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε*:

προσέκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν (ὧν = τούτων ὅτι, 518 b) it becomes them to be grateful for this, that they were saved by you. So ἂνδ' ὧν in return for (this) that, ἐξ ὧν in consequence of (this) that (cf. οὐνεκα, ὁδούνεκα, 869, 8). So also ἐφ' ᾧ, ἐφ' ᾧτε (= ἐπὶ τούτῳ ὥστε) on condition that, often used with the infinitive: οἱ τριῶντα ἡρέθησαν ἐφ' ᾧτε συγγράψαι νόμους the thirty were chosen on the condition that they should draw up laws. Hd. has ἐπὶ τούτῳ ἐπ' ᾧτε with the same meaning.

a. The neuter relative is used with prepositions in several expressions of time and place: ἐξ οὗ (= ἐκ τούτου ἐν ᾧ from that point of time at which) since, ἀφ' οὗ since, ἐν ᾧ while, εἰς ᾧ (= εἰς τούτο ἐν ᾧ) till, μέχρι (ἄχρι) οὗ until, also to where (to that point of space at which). So with other relatives: ἐξ ὅπου since, μέχρι ὅπου as far as where. Hd. sometimes uses μέχρι οὗ, like μέχρι, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. Οἷος (full form τοιοῦτος οἷος) is often used with the infinitive, and means of such sort as to, proper for. And so οἷοστε in such condition as to, able to; ὅσος of such amount as to, enough to.

Thus οὐκ ἦν ὥρα ὅλα ἔρδειν τὸ πεδίον it was not a proper season to water the plain, οὐχ οἷοτε ἦσαν βοηθῆσαι they were not able to render assistance, ἔχομεν ὅσον ἀποζῆν we have enough to live.

815. Οἷος and ὅσος are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": ἀπέκλαον τὴν ἑμῶν τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένους εἶην (sc. λογιζόμενος τοιοῦτον ἦν ὅρα ὅλον considering the kind of man of whom, etc.) I bewailed my own fortune in that I had been deprived of such a man as a companion, Hm. αἵματος εἰς ἀγαθοῖο, οἷ' ἀγορεύεις (sc. τινὶ λογιζομένῳ τοιαῦτα ὅλα in the view of one who considers, etc.) thou art of good blood, to judge from such things as thou art saying. Similarly εὐδαίμων μοι ἄνθρωπος ἐφαίνετο, ὥς ἀδεῶς καὶ γενναῖος ἐτελεύτα the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly.

a. The same relatives, οἷος, ὅσος, and ὥς, are used in EXCLAMATIONS, where we should employ interrogatives: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῇ δείπνῳ Ὁ grandfather, how much trouble you have in your supper (oh! the amount of trouble which you have), ὥς ἡδὺς εἰ how pleasant you are (oh! the way in which you are pleasant).

816. When οἷος (seldom ὅσος, ἡλικίος) would properly stand in the nominative, as a predicate with εἶμι, the copula εἶμι is often dropped, and the relative with its subject is attracted into the case of its antecedent: ἡδὺ ἐστὶ χαρίζεσθαι οἷον σοὶ ἀνδρὶ (for τοιοῦτῳ οἷος ὅν εἰ) it is pleasant to gratify a man such as thou art. To this construction the article may be prefixed: τοῖς οἷοις ἡμῶν τοῖς ὡς we are. Yet sometimes the subject of the relative remains in the nominative: τοὺς οἷους ὑμεῖς μισεῖτε συκοφάντας he hates sycophants such as you are. The form τοὺς οἷους οὗτος ἀνθρώπου is also found.

a. By a similar attraction ὅστις gets the meaning of any whatsoever; and the same idiom extends to other indefinite relatives. This is always the case when -οὐν is added: οὐκ ἐστὶ δικαῖος ἄνθρωπος βλάπτειν ὅστιν οὐκ ἀνθρώπων (for τινὰ ὅστις οὐκ ἐστὶ any one whoever he is) it is not the part of a just man to injure

any person whatsoever. So too ὅστις (or ὅς) βούλει, like Lat. *quivis*, is used for τις ὃν βούλει: περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει concerning Polygnotus or any other whom you please.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες (as if τοσαύταις ὅσοι μῆνές εἰσι as many times as there are months) monthly, ὅσαι ἡμέραι (also ὁσήμεραι) daily, etc.

817. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, 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 κατέλιπεκ οὐ πλείονος ἀξία ἦν (for ἡ οὐσία ἦν) the property which he left was of no more value, poet. τὰςδ' ὥσπερ εἰσορᾷς ἤκουσι πρὸς σέ (for εἶδε ἔς) these (maidens) whom thou seest, are come to thee. So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (for ἕλλοθι) and in other places, wherever you may go, they will love you.

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: οὐδὲν ὅτε οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτε οὐκ ἀπ. there is no one whom he does not answer) he answers every one.

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσου, etc., passes into θαυμαστός ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὥς, into θαυμαστός ὥς. A few other adjectives show the same idiom. Thus θαυμαστὴν δοῖν περὶ σέ προθυμίαν ἔχει he has a wonderful degree of devotion for you, ὑπερφῶς ὥς χαίρω I am prodigiously pleased.

Other Peculiarities.

818. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the same sentence, the one being a finite verb, the other an infinitive or participle: καταλαμβάνουσι τείχος δ' τειχισμένοι ποτε Ἀκαρναῖες κοινῇ δικαστηρίῳ ἐχρῶντο (prop. ὃ ἐχρῶντο) they take a fortress which the Acarnanians, having once fortified (it), were using as a common place of judgment.

b. The two verbs may stand in different sentences, one of them subordinata to the other: αἰρούμεθα αὐτομόλους οἷς, ὅπταν τις πλείονα μισθὸν διδῷ, μεὶ ἐκείνων ἀκολουθήσουσι (prop. οἱ ἀκολουθ.) we choose (as guides) deserters, who, when any one may offer them larger pay, will follow those (who offer it).

c. The two verbs may stand in co-ordinate sentences: Ἀριαῖος, ὃν ἡμεῖς ἠδέλομεν βασιλέα καθιστάναι, καὶ ἐδόκαμεν καὶ ἐλάβομεν πιστά (prop. ὃ ἐδόκαμεν, ἀπ' οὗ ἐλάβομεν) Ariæus, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges, Hm. ἀναχθὶ δέ μιν γαμέεσθαι τῇ ὅτε τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ (prop. ὅστις ἀνδάνει) bid her marry that one whom her father commands, and (who) is pleasing to herself.

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but often uses a personal pronoun (commonly αὐτός) instead: οἱ πρόγονοι, οἷς οὐ ἐχαίρουσ' οἱ λέγοντες, οὐδ' ἐφίλουσαν αὐτοὺς our ancestors, whom the speakers do not try to please, and were not caressing them, Hm. ἀντίθεον Πολύφημον, ὃν κρᾶτος ἐστὶ μέγιστον πάντων Κυκλώπεσσι, Θώωσα δὲ μιν τέκε νύμφη the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoeos bore him.

819. VERB OMITTED. Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence:

poet. φίλους νομίζουσ' ὅσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so)*, τὰ γὰρ ἅλλα ὅσαπερ καὶ ὑμεῖς ἐποίειτε (sc. ἐποίει) *for all other things (he did) as many as you also were doing*, ὅμοιον ἐμοὶ δοκοῦσι πεπονθέναι, ὅλον εἰ τις εἰς σκέρων ἐφ' ἣν τὸν καρπὸν καταρπεῖν they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.—After relative adverbs, the omission is much more frequent: ἔξεστιν, ὥσπερ Ἡγέλοχος (sc. ἔλεγεν), ἡμῖν λέγειν it is permitted us to speak, as Hegelochus (spoke), ὡς ἐμοῦ λόγτος ὅρη ἂν ὑμεῖς (sc. ἦτε) ὅτῳ τὴν γῆμιν ἔχετε as if I were going wherever you also (may go), so make up your mind, ἐπειδὴ οὐ τότε (sc. ἔδειξας), ἀλλὰ νῦν δείξον since thou didst not then (show), now at least show.

820. PREPOSITION OMITTED. When the antecedent stands before the relative, a preposition belonging to both appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἱ ἐπιτολᾷ (for ἐν οἱς) *in not quite thirteen years*, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας ὁπόσῃς ἠβούλοντο ἐπαρττον (for ἐφ' ὁπόσῃς) *they were acting with as much license as they pleased*.

821. TRANSFER TO RELATIVE SENTENCE. Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: εἰς Ἀρμενίαν ἦξειν, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country*, οὗτοι, ἐπεὶ εὐδὲς ᾔσθοντο τὸ πρᾶγμα, ἀπεχώρησαν (for εὐδὲς ἐπεὶ) *these immediately, when they understood the matter, withdrew*. So ἐπεὶ (ὡς, ὅτε) τὰχιστα ἐπεὶ (ὡς, ὅτε): *πειρασόμεθα παρῆναι ὅταν τὰχιστα διαπραξόμεθα we shall endeavor to be present (most quickly when) as soon as we have accomplished*. In like manner: ἤγαγον ἐπόσους πλεόσους ἐδυνάμην *I have brought (the largest number which) as many as I could*.

For the use of relative words to strengthen the superlative, see 664.

822. RELATIVE PRONOUN FOR CONJUNCTION. A relative pronoun is sometimes used, where we should expect a conjunction, ὅτι or ὥστε (cf. 813): *δαμαστοὶν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως you are acting strangely, (who give) in that you give us nothing*, τίς οὕτως ἐστὶ δυστυχὴς ὅστις πατρίδα προέσθαι βουλῆσεται who is so wretched that he will be willing to betray his country? ἀπὸρων ἐστὶν οἵτινες ἐδέλουνσι δι' ἐπιρκίας πράττειν τι ἢ belongs to men without resource, that they wish to pursue any object by means of perjury.—For the relative used with the fut. ind. to express purpose, see 710 c.

823. LOOSE CONSTRUCTION. A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: ἃ δ' εἶπεν, ὡς ἐγὼ εἰμι ὅλος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε but what he said, that I am such a one as to be always changing, (sc. περὶ τούτων λέγων concerning this I say) consider, etc.; or—(b) with appositive force: ὃ ἔρηι ἔλεγον, ζητητέον τίςες ἄριστοι φύλακες (what) as I just said, we must inquire who are the best guards. In this case, the principal sentence is sometimes irregularly introduced by ὅτι or γάρ (cf. 502): ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστῳ ὧν ἐπνέσαμεν ἀπόλλυσι τὴν ψυχὴν what is most wonderful of all, (that) each one of the things which we approved ruins the soul. In like manner, after phrases such as ὡς λέγουσι as they say, ὡς φαίνεται as it appears, etc., the principal sentence is sometimes expressed as dependent. ὡς γὰρ ἤκουσά τινός, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἔχειν for as I heard from

some one, (that) Cleander is about to come from Byzantium, τῶδε γε μὴν, ὥς οἱ μαι, ἀναγκαϊότατον εἶναι (for ἐστὶ) λέγειν this, however, as I think, it is most necessary to say.

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

- a. to the EXISTENCE of an act or state denoted by the verb of the sentence; or
- b. to something connected with that act or state, as its SUBJECT, OBJECT, TIME, PLACE, OR MANNER.

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. 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 (682).

a. The pronouns represent an uncertain *person* or *thing*, *quantity* or *quality*, to be determined by the answer: the adverbs, an uncertain *time*, *place*, or *manner*, to be determined in the same way. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει *what (on what account, how many things, what sort of things, when, where, how) does he speak?* ἥρῳην τίς (τί, ποῖα, πῶς, also ὅστις, ὃ τι, ὁποῖα, ὅπως) λέγει *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: Θέμιστοκλῆς δέσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστὶ, καὶ δι' αὐτοῦ *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*:

τίνας ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* τὸν ἐκ πόλεως πόλεως στρατηγὸν πρόδοκῶ ταῦτα πράξειν (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* τί ἰδὼν Κριτόβουλον ποιοῦντα ταῦτα κατέργακας αὐτοῦ (having seen C. doing what, have you brought) *what have you seen Critobulus do, that you have brought these charges against him?* οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο ὑπὲρ οἷα (825 b) *πεποιηκότων ἀνδράπων κινδυνεύσουσι (for men having done what sort of things) the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί τακτὸν οὐ παύεσθαι he did not cease threatening, and (what evil not causing?) causing every evil.* For τί παθάν and τί μαθάν, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case*: τίς δ' οὗτος

έρχεται (being who, does that one come) *who is that coming?* ἀγγελίαν φέρω βαρείαν· τίνα ταύτην (sc. τὴν ἀγγελίαν φέρεις) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. τί τόδ' αὐδᾶς *what (is) this (which) thou art speaking?* Hm. ποῖον τὸν μῦθον *saidst? of what kind (is) this saying (which) thou saidst?*

b. So in a *compound* interrogative sentence, the interrogative word is sometimes connected with the verb of the *dependent* sentence: πότε ἂ καὶ χρὴ πράξετε; ἐπειδὴν τί γένηται (sc. πράξετε) *when will you do what you ought? after what shall have occurred (i. e. after what event, will you do your duty)?* ἵνα τί γένηται (that what may come to pass) *to what end?* also ἵνα τί (508 b).

827. **DOUBLE QUESTION.** Two interrogative words are sometimes found in the same sentence:

τίνα σε χρὴ καλεῖν, ὡς τίνος ἐπιστήμονα τέχνης *what must one call you, as being acquainted with what art? ποῖα ὁποίου βίου μμήματα, οὐκ ἔχω λέγειν what kinds (of numbers) are imitations of what sort of life, I cannot say, Hm. τίς, πόθεν εἰς ἀνδρῶν who (and) from whom among men art thou?*

For interrogative pronouns with the *article*, see 538 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. **DIRECT** questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάρους δουλεύσομεν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἄρα and ἦ: ἄρ' εἰμι μάντις *am I a prophet?* ἦ οὗτοι πολέμιοι εἰσι *are these enemies?*

REM. c. Neither ἄρα and ἦ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἄρα was *accordingly* (cf. ἄρα, 865, 1, from which ἄρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἦ was *really, truly* (852, 10), marking a question as directed to the real truth.—Both ἄρα and ἦ are often connected with other particles: ἄρά γε, ἦ γάρ, ἦ ποῦ, etc.—Hm. never uses ἄρα, but has ἦ ῥα with much the same force.

829. Ἄρα and ἦ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἄρα οὐ) implying that an answer is expected in the **AFFIRMATIVE**: μή (also ἄρα μή, and μὴν for μή οὐν), in the **NEGATIVE**: thus ἄρα (ἦ) φοβεῖ *are you afraid* (ay or no)? οὐ (ἄρα οὐ) φοβεῖ *are you not afraid* (i. e. you are afraid, are you not)? μή (ἄρα μή, μὴν) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is any thing else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἀδικοῦμεν *are we not certainly in the wrong?* ἄλλο τι οὐν πάντα ταῦτα ἂν εἴη μίᾳ ἐπιστήμῃ *would not then all these things be (but) one science?*

830. INDIRECT questions of this kind are introduced by *εἰ* *whether* (sometimes *εἰδν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἦ* (*ἦέ*):

σκοπεῖτε εἰ δίκαιος χρήσομαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ἔρχετο πεινόμενος μετὰ σὸν κλέος, ἥ που ἐτ' εἴης he went to inquire after news of thee, whether perchance thou wert yet alive.*—This use of *εἰ* and *εἰδν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, "observe (so that) if I shall conduct aright (you may know it)." Indeed, it is often necessary to supply an idea like *εἰσόμενος in order to know*, before *εἰ* and *εἰδν* (Hm. *εἰ κε, αἶ κε*) used as dependent interrogatives: Hm. *λαβὲ γούναων, αἶ κε πῶς ἐδέλῃσιν ἀρήξαι embrace his knees, (that you may find) whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἤ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἴτε* . . . *εἴτε*.

πότερον δέδρακεν ἢ οὐ; πότερον ἔκων ἢ ἐκῶν; has he done it or not? unwillingly or willingly? ἀπορούμεν εἴτε ἔκων ἢ ἐκῶν δέδρακε we are in doubt whether he has done it unwillingly or willingly.—For the use of *εἴτε* (*εἰ + τέ*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἢ οὐ* may be rendered, "which of the two (statements is true), he has done it, or (he has) not (done it)?"

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἦ* (*ἦέ*) . . . *ἦ* (*ἦέ*): *μέναν' ἐπὶ χρόνον, ὅρα δαῶμεν ἢ ἔτεδν Κάλχας μαρτεύεται ἥε καὶ οὐκὶ wait for a time, that we may know whether Calchas prophesies truly or even not so.*

For the use of the *modes* in indirect questions, see 735–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their compounds, as *οὔτε, μήτε; οὐδεῖς, μηδεῖς; οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μὴ ἀτελῇ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished, μηδεὶς οἰσδῶ με τοῦτο λέγειν let no one suppose that I say this, λέγετε, εἰσὶα ἢ μὴ say, shall I go in or not? εἰδν τις κῆμνη, παρακαλεῖς ἰατρόν, ὅπως μὴ ἀποθάνῃ if one is sick, you call in a physician, that he may not die, σαρδόν ἐστι φῶσει τῶν θ τι ἂν μὴ δίκαιος ᾖ πεπραγμένον rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 c) has *οὐ*.

834. ~~Independent sentences~~ with the INDICATIVE and OPTATIVE have μή in expressions of *wishing* (721); but otherwise, οὐ.

ἤμαρτεν, ὥς μήποτε ἔφελε (sc. ἀμαρτεῖν) *he missed, as I would he had never done*, μήτεν ἐπιβουλεύσαιμι *let me plot against no one*,—Φίλιππος οὐκ ἔγει εἰρήνην *Philip does not maintain peace*, εἰ μὴ χρεῖται τοῖς παροῦσιν, οὐκ ἂν εὐδαίμωνοι *if he should not use what he has, he could not be happy*.

For οὐ and μή as interrogative particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have μή when they express a *purpose* or a *condition*; but otherwise, οὐ:

Hence μή is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: εἴπεν ὅτι ἀπέναι βούλοιο, μὴ ὁ πατήρ ἄχθοιτο *he said that he wished to depart, lest his father should be displeased*, εἰ μὴ τι κωλύει, ἐδέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them*, ὅποτε μὴ τι δέλσειαν, οὐ ἐνῆσαν *when they had no fear of any thing, they did not come together*. So in hypothetical relative sentences with the INDICATIVE (761): ἀ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι *what I do not know* (= εἰ τι μὴ οἶδα *if I am ignorant of any thing*) I do not even suppose that I know.

a. So too, μή is used with the future indicative in expressions which imply PURPOSE (710 c): ψηφίσασθε τοιαῦτα ἐξ ἧν μηδέποτε ὁμῖν μεταμελήσει *vote such things that in consequence of them you will never have repentance*, ἥρα ὅπως μὴ σοι ἀποστήσονται *see to it that they do not revolt from you*.

For μή in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλει τοῦ ἡμετέρου δορήβου (direct οὐδὲν μοι μέλει) *he said that he cared nothing for our disturbance*. But after εἰ in dependent questions, either οὐ or μή can be used at pleasure: ἐρωτᾷ εἰ οὐκ αἰσχύνομαι (direct οὐκ αἰσχύνῃ) *he asks whether I am not ashamed*, ἡρώτων εἰ μὴδὲν φροντίζει (direct ἄρ' οὐδὲν φροντίζει) *they asked him whether he had no concern*, σκοπῶμεν εἰ πρέπει ἢ οὐ *let us consider whether it is proper or not*, τοῦτ' αὐτὸ ἀγνοεῖς, εἰ χερσεῖς ἢ μὴ χερσεῖς *you are ignorant of this very thing, whether you are pleased or not pleased*.

837. The INFINITIVE commonly has μή (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἡβουλόμην *I wished you not to be ignorant of these things*, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to commit injustice*, εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν *it is fit that a wise man should not talk idly*, σοὶ τὸ μὴ νιγῆσαι λοιπὸν ἦν *it remained for thee not to become silent*, αἱ Ζεῖρηρες ἀνδράποδος κατεῖχον, ὥστε μὴ ἀπέναι ἅπ' αὐτῶν *the Sirens detained men, so that they could not get away from them*.

a. Some exceptions are merely apparent: ὑμᾶς ἀξιοῦσιν οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν *they demand that you should be, not allies with them, but partners in wrong-doing*, where οὐ belongs properly to ἀξιοῦσιν. Similarly οὐδενὸς ἀμαρτεῖν δίκαιός ἐστι *it is not just that he should fail of any thing*.

b. But οὐ may be used with the infinitive in the *oratio obliqua* (734 c): ἡμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ *I confess that I am not an orator after their*

sort, eis Λακεδαιμόνα ἐκέλευεν ἵνα· οὐ γὰρ εἶναι κύριος αὐτός he commanded them to go to Lacedaemon; for (he said) that he himself had not the authority.

838. In connection with verbs of NEGATIVE meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

καλυόμεθα μὴ μαθεῖν we are hindered from learning (so as not to learn), ἀπέκρινον τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων they forbade the slaves from sharing in the gymnasia (requiring them not to share), ἠρνούτο μὴ πετωκέναι they denied that they had fallen (asserting that they had not fallen), ἀπέσχεοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι they refrained from making war upon the land of either (so as not to make war).

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μὴ πειδομένων ἄλλοι what city could be taken by disobedient men (by men, if not obedient), θεοῦ μὴ δίδόντος, οὐδὲν ἰσχύει πόνος unless a god bestow, toil avails nothing, — Κύρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς καλόντος Cyrus went up on the mountains, (no one opposing) without opposition, ἐδορυβεῖτε, ὥς οὐ ποιήσετε ταῦτα you were clamorous, as not intending to do these things. The participle with μή, after the article, may be expressed by a *hypothetical relative sentence*: οἱ μὴ εἰδότες (= οἱ ἂν μὴ εἰδῶσι) all or any who may not know (if such there are): but λέγω ἐν τοῖς οὐκ εἰδῶσι the particular persons among whom I speak, do not know.

840. Μὴ is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical sense*: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθὸν ᾦ) the not-good = *whatever is not good*, ὁ μὴ ἰατρός the non-physician, *whoever is not a physician*.

841. 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 μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσι τοῖς μὴ καλοῖς rejoice not, Atrides, in dishonorable gains, ἐπέσχετο εἰρήνην ποιῆσειν, μὴτε δμῆρα δοῦν, μὴτε τὰ τεῖχη καδελόν (μὴ on account of ποιῆσειν, 837) he promised that he would make peace, without either giving securities, or demolishing the walls, ἐάν τι ἀσάδῃ σεαυτὸν μὴ εἰδῶτα (μὴ on account of ἐάν ἀσάδῃ, 835) if you perceive yourself to be ignorant of any thing.

842. Οὐ FOR μὴ. Οὐδ is sometimes used for μὴ, when it has a frequent and special connection with a particular word, as in οὐ φημι to deny, οὐκ ἔα to forbid, οὐ πολλοὶ few, οὐχ ἥσσον more, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μὴ: πάντως οὕτως ἔχει, ἐάν τε οὐ φῆτε ἐάν τε φῆτε it is so in any case, whether you deny it or affirm it.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound negative* of the same kind, the negation is repeated and strengthened.

In English, only one negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρείσσον ἢ νόμοι πᾶσαι there is (is not any thing) nothing better for a state than laws, ἄνευ τούτου οὐδὲς εἰς οὐδὲν οὐδενός.

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 ἂν ἡμῶν οὐδέποτε γένοιτο ἕξιος without this none of us could ever become of any worth for any thing.

844. When a negative is followed by a *simple* negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει no man that does injustice will not pay the penalty, i. e. every one will pay.

845. Οὐ μὴ. Οὐ followed by μὴ is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of anxiety or apprehension: οὐ μὴ ποιήσω (= οὐ φοβητέον μὴ ποιήσω it is not to be feared that I shall do it, no danger of my doing it, i. e.) I certainly shall not do it, οὐδὲς μήποτε εὑρήσει τὸ κατ' ἐμὲ οὐδὲν ἑλλειφθέν no one shall ever find that any thing, so far as depends on me, is neglected, οὐ μήποτε ἔξαρκος γένωμαι never surely shall I deny it.

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μὴ is rendered *lest, that* (743), μὴ οὐ is rendered *lest not, that not* (Lat. ne non):

δέδοικα μὴ οὐ δεμῖτόν ᾤ I am afraid that it may not be lawful: or, without the verb of fearing, μὴ οὐ δεμῖτόν ᾤ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μὴ (837), when the word on which it depends has a negative:

οὐδεὶς οἷός τε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one speaking in any other way (is able not to be) can avoid being ridiculous. The οὐ here only repeats the negation which belongs to the principal word (cf. 843).

a. Hence verbs of *hindering, forbidding, denying*, etc. (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ κωλύμεθα μὴ οὐ μαθεῖν we are not hindered from learning. In such cases, the neuter article is sometimes added to the infinitive: poet. μὴ παρῆς τὸ μὴ οὐ φράσαι do not forbear to make it known.

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχ ἐπίστασθαι τὰ δίκαια who, think you, will deny (= no one will deny) that he understands what is just?

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μῆτι, are often used (like Lat. nihil) as emphatic negatives in the sense of *not at all* (552).

b. οὐκέτι, μηκέτι, no longer, must not be confounded with οὔπω, μήπω, not yet: οὐκέτι ποιήσω, οὔπω πεποίηκα.

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγε ὅτι, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by ἀλλὰ καὶ but also, or ἀλλ' οὐδέ but neither: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only was Crito quiet, but also his friends. Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν θυμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε not only (were ye not able) to dance in measure, but ye were not able even to stand erect.

οὐ μόνον οὐκ, μόνον οὐκ, only not, hence all but, almost; and, in reference to time, ὅσον οὐ (tantum non) almost: καταγελάσσει ὑπ' ἀνδρῶν οὐδ' οὐ μόνον οὐ προσκυνοῖς you are ridiculed by men whom you all but worship, ὅσον οὐκ αὐτίκα (only so much as not immediately) almost immediately.

ε. οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ, nevertheless, notwithstanding. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: ὁ ἵππος μικροῦ (575 a) ἐκείνον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κύρος the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat.

PARTICLES.

849. **PRAEPOSITIVE AND POSTPOSITIVE.** A particle is said to be prae-positive, 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 824-31.

II. NEGATIVE PARTICLES. See 832-48.

850. **III. INTENSIVE PARTICLES.** These add emphasis to particular words, or give additional force to the whole sentence.

1. *γέ* (postpos. and enclitic) *even, at least, Lat. quidem,*

adds emphasis to the preceding word: *Hm. εἴπερ γάρ σ' Ἑκτωρ γε καὶ δὴν ἀνδράκις φήσει, ἀλλ' οὐ πείσονται Τρῶες for though even Hector (himself) shall call thee base and unworthy, still the Trojans will not believe it, καὶ πολλοὺς γε ἐσεῖναι ἔλεγον τοὺς ἐδεήσοντας and they said there would be many even who would wish it, Hm. ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς but do thou, if only thou art able, protect thy son, πλήθει γε οὐχ ὑπερβαλομένῃ ἂν τοὺς πολεμίους in numbers at least we should not surpass the enemy, σὺ γὰρ νῦν γε ἡμῶν τοιαῦτα βασιλεὺς εἶναι for now at least thou seemest to be our king.—It is added with especial frequency to pronouns: ἔγωγε I for my part, Lat. equidem, ὅγε in Hm. even he, ὅγε Lat. qui quidem, Hm. ὅτις τοιαῦτα γε βέροι whoever should do such things (even such).*

a. Γέ, when it belongs to a word which has the article, is usually put after the article: ἡ γε ἀνδρακίνη σοφία human wisdom at least. So too after a preposition, if the word depends on one: οὐδὲς ἤκουσεν ἐν γε τῷ πανερῶ no one heard, in public at least.

2. *γούν* (postpositive) *at least, Lat. certe,*

contracted from *γέ οὐν* (sometimes written separately), and hence stronger than *γέ*. It is used especially after a general statement, to mark some particular case, or limited extent, in which that statement is certainly true: *οὐ πλάστην τὴν φίλαν παρείχοντο· ἐδελοῦσθαι γούν αὐτῷ συνεβοήθησαν they offered no pretended friendship; at least, they willingly joined him in giving aid.*

3. *πέρ* (postpos. and enclitic) *very, just, even,*

shortened from the adverb *πέρι very much*. In Attic, it is used to strengthen relatives: *ὅπερ just who, the one who, ὥπερ even as; also in εἴπερ (εἰπερ, ἤπερ) even if, καίπερ though. In Hm., its use is very extensive: ἐγὼ δ' ἐλεεινότερος περ but I am much more to be pitied, πρῶτον περ for the very first time,*

τὰς στργέουσι θεοί περ which even the gods detest; and especially with participles, in the sense of καίπερ (795 f): ἀχνύμενοι περ though grieved, κρατερός περ ὢν (or κρατερός περ without ὢν) though he is mighty.

851. 4. δῆ (postpositive) *now, indeed, in particular,*

marks the idea of a word or sentence, as being immediately present and obvious 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*, ὁῦλα δῆ *it is quite plain*, ὀγύεια καὶ κάλλος καὶ πλοῦτος δῆ *health, ana beauty, and particularly wealth*. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δῆ *consider, I pray you*, ἄγε δῆ *come now*, μὴ δῆ ἐκελνῇ τῇ ἐλπίδι ἐπαυρώμεθα *let us by no means be elated with that hope*. It strengthens the SUPERLATIVE: μέγιστος δῆ *the very greatest*; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δῆ *the (particular) one who*, ὅποιος δῆ *of whichever (particular) kind*, οὕτως δῆ (in this particular way) *just so*. So with other pronouns and particles: τί δῆ *what now? what precisely?* ποῦ δῆ *just where?* δῆ τις *some certain person*, ἡμέτερον δῆ ἔργον *our own work* (belonging to us only), εἰ δῆ *if indeed, if really*. For καὶ δῆ καί, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δῆ *is it not so? it is indeed* (as you say), ὡς ἐν φρουρᾷ ἔσμεν, καὶ οὐ δεῖ δῆ ἐαυτὸν ἐκ ταύτης λείν *we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this*. Especially so with demonstratives and relatives: ἐξ ὧν δῆ *from which things now* (already mentioned), οὕτω δῆ *thus then* (as previously described); and hence often in the *apodosis* (732), as *ἔτε . . . τότε δῆ when . . . then, I say; or with resumptive force, taking up a subject again after a digression. Hence, too,*

b. It sometimes approaches the meaning of ἤδη, Lat. jam: καὶ πολλὰ δῆ ἄλλα λέξας εἶπε *and when now (already) he had spoken many things, he said, νῦν δῆ even now*, Hm. τὰ δῆ νῦν πάντα τελεῖται *all these things are now already receiving fulfilment*.

c. The Epic δῆ γάρ, and poetic δῆ τότε, may stand at the beginning of a sentence.

852. 5. δῆπου (or δὴ που *indeed, I suppose*) *probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τῖνι; μαθήμασι δῆπου *with what is the spirit nourished? with learning, doubtless*.—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?* οἴκτειρε δῆτα *do really pity*.

7. δῆθεν *truly, forsooth*, mostly in reference to a *seeming or pretended truth*.

8. δαί (an Attic form of δῆ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. Epic δῆν (postpos. and enclit.) *methinks*, Lat. opinor, has nearly the same meaning as δῆπου, which last occurs but once in Hm.

10. ῆ (praepositive) *really, truly*, (not to be confounded with ῆ interrog., 828 b, and ῆ or, than, 860) adds force to an assertion.—ῆ μήν (Hm. ῆ μέν) is used especially in declarations unde

oath: *ἐμὸν ὅρκον ἢ μὴ μὴ μνησικαχέω* they swore oaths that in very truth they would not (remember wrongs) bear resentment.

11. *τοί* (postpos. and enclit.) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like: *οὔτοι* *surely not*.—For *μέγροι*, see 864, 6: for *τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάροισι*, see 867.

12. *ἦτοι* (*ἦ* + *τοί*) *verily, only Epic*, a naïve expression of assurance: *ἦτοι ἔγ' ὡς εἰπὼν κατ' ἄρ' ἔειπε* (in sooth) when he had spoken thus, he sat down. For the disjunctive *ἦτοι . . . ἢ* either . . . or, see 860 a.

13. *μήν* (postpositive) *in truth, Lat. vero*, Ion. *μέν*, Dor. *μάν*; Hm. has *μέν, μάν*, and *μήν*: *ᾧδε γὰρ ἐξέρτω, καὶ μὴν τετελεσμένον ἔσται* for thus will I speak out, and in truth it will be fulfilled. Even the Attic uses *μέν* for *μήν*, in *μὲν οὖν, μὲν δέ*. The word has also an adversative use, *yet, however*; and this is always the meaning of *μέγροι* (864, 6).

14. *ναί* *yes, surely*,—*νή* and *μά* *surely*, used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings, which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal *γάρ*. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential *ὥστε*, being a relative, belongs to a subordinate sentence. The adversative *ὅμως* is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (*ἀσύνδετον* *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are *καί, τέ, and*. *τί* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἡδέ, ἰδέ, and* (cf. Lat. *atque*); *ἰδέ* is epic only.

a. The copulative is often used with both of the connected members.

Thus *καί . . . καί, or τε . . . καί, or τε . . . τε*: *καί κατὰ γῆν καί κατὰ θάλασσαν both by land and by sea*, Hm. Ἀτρεΐδαι τε καί ἄλλοι εὐκνήμιδες Ἀχαιοί *ye sons of Atreus and other Achaeans with goodly greaves*, Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμος τε μάχαι τε *for always is strife dear to thee and wars and battles*. In like manner, the Epic has *ἡμὲν . . . ἡδὲ as well . . . as also*.

b. Occasionally we find *τε . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. 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, μέν, δέ, γάρ, ἀλλά*, and to relatives (*ὅστε, οἷστε*). In such cases, it can hardly be translated into English. The common words *ὅστε* and *οἷστε*, found in all writers, are remnants of this early usage.

b. To *καί* belong further the meanings *ALSO* and *EVEN*: Hm. *παρ' ἔμοργε καί ἄλλοι οἱ κέ με τιμήσουσι with me are others also who will honor me*, *καί καταγελᾶς μου you are even laughing at me*, *καί μάλιστα even most*, *καί βραχὺν χρόνον (even) only a short time*. In the meaning *also*, it is often repeated with both members of a compound sentence: *καί ἡμῖν ταῦτά δοκεῖ ἄπερ καί βασιλεῖ τοι us also the same things seem good, which (seem good) also to the king*. In *καί δέ*, the proper connective is *δέ*, while *καί* means *also, even*: *δικαίον καί πρέπον δέ ἕμῃ just, and, at the same time, fitting also*.

c. After words of likeness, *καί* may be rendered *as*: *ὁμοίως καί* Lat. *aeque ac*.

857. Ἄλλως τε καί means *both in other relations and* (particularly in the following). Hence it may in general be rendered especially: *χαλεπὸν ἐστὶ διαβαίνειν τὸν ποταμὸν, ἄλλως τε καί πολεμίων πολλῶν ἐγγὺς ὄντων it is hard to cross the river, especially when many enemies are near*. So *καί δὴ καί and in particular also*, gives special prominence to that which follows it: Hd. *ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καί δὴ καί Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon*. In like manner, *οὐ μόνον . . . ἀλλὰ καί not only . . . but also*, are used with connected sentences to give prominence to the second. For *οὐχ ὅτι, οὐχ ὅπως*, followed by *ἀλλὰ καί*, with similar force, see 848 c.

858. NEGATIVE SENTENCES are connected by *οὐδέ, μηδέ, or οὔτε, μήτε*. Of these, *οὐδέ, μηδέ* take the place of *καί* (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. *βρώμης οὐχ ἄπρεα οὐδὲ ποτῆτος τὸν τοῦτον I shall not speak for thy interest nor for mine*. Sometimes *οὐδέ (μηδέ)* has the adversative meaning *but not* (862).

b. *also not (neither)*: *ἐλπίζω οὐδὲ τοὺς πολεμίους μερεῖν I expect that the enemy also will not remain (that neither will the enemy remain)*; —or, with emphatic sense, *NOT EVEN*, Lat. *ne—quidem*: *οὐδὲ τοῦτο ἐξῆν not even this was allowed*, Hm. *ὅνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται that not even his name may remain among men*. For *οὐδέ (μηδέ)* with *εἰς*, see 255.

859. *Οὔτε, μήτε* take the place of *τε . . . τε, or καί . . . καί*, in affirmative sentences; thus *οὔτε . . . οὔτε, or μήτε . . . μήτε, neither . . . nor*:

φανεροί εἰσιν οὔτε τῷ θεῷ πειδόμενοι οὔτε τοῖς νόμοις they are seen to obey neither the god nor the laws. Sometimes a negative member is connected with a following affirmative by *οὔτε (μήτε) . . . τε* (Lat. *neque . . . et*): *ὁμοίαν μήτε*

προδώσει ἀλλήλους σύμμαχοι τε ἕσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by *ὅτε* . . . *ὅτε*, *μήτε* . . . *μήτε*, others still are added, they may take *οὐδέ*, *μηδέ*. But if a single member with *ὅτε* (*μήτε*) is followed by *οὐδέ* (*μηδέ*), this is an irregular form (cf. *τε* . . . *δέ*, 855 b), and gives a special emphasis to the second member: ἀλλὰ γὰρ ὅτε τούτων οὐδέν ἐστιν ἀληθές, οὐδέ γ' εἰ τις ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνδράποους *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. *ἢ* or, *ἢ*an, not to be confounded with *ἢ* (828 b, 852, 10):

a. OR; and repeated, *ἢ* . . . *ἢ* either . . . or; also *ἢτοι* . . . *ἢ*, with special emphasis on the first member: *ἢ* πολέμῳ κρατηθεῖς, *ἢ* καὶ ἄλλον τινὰ τρόπῳ δουλωθεῖς *either vanquished in war, or else subjugated in some other way.*

b. *ἢ*an, after the comparative degree and adjectives like *ἄλλος*, *ἕτερος*, *διάφορος*, *ἐναντίος*, which have a comparative meaning. See 586, 660.

861. 2. *εἴτε* . . . *εἴτε* whether . . . or, Lat. *sive* . . . *sive*,

presenting two possible suppositions which are left open to the choice of the hearer: *εἴτε* ἀληθές *εἴτε* ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first *εἴτε* is omitted, or *ἢ* is used for the second. With the subjunctive, *εἴντε* (*ἦντε*, *ἔντε*) is used instead of *εἴτε*.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. *δέ* (postpositive) *but*, *and*,

marks a slight contrast with what goes before, being much weaker than *ἀλλά*. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has *μέν* (postpositive, originally the same as *μήν*, 852, 13): thus *μέν* . . . *δέ* indeed . . . *but*, on the one hand . . . on the other; 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*, Hm. *οἱ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔσπε μάχεσθαι* *you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danaï.*

For *ὁ μὲν* . . . *ὁ δέ*, see 525 a. *Μέν* is often followed by other particles, *ἀλλά*, *ἀνὰ*, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by *δέ*: Hm. *ἕως δ' ταῦτ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη* *while he was revolving these things in mind and in spirit, then came Athena.* 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 Hm.

863. 2. *ἀλλά* *but*, *yet* (from *ἄλλος* *other*),

marks a stronger contrast than *δέ*: Hm. *ἐνδ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνθανε θυμῷ, ἀλλὰ κακῶς ἄφει* *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a ~~conditional sentence~~ expressed or implied, ἀλλά is often to be rendered at least: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴσται· you know, if not all, yet much at least, ὃ θεοὶ πατέρες, συγγένεσδ' ἔ' ἀλλὰ νῦν O gods of my fathers, be with me now at least (if never before).

b. 'Αλλά is often used to break off the previous discourse and introduce a question or demand: Hm. οὐκ ἀπὸ σκοποῦ μυθεῖται βασίλεια περίφρων· ἀλλὰ πίδασδε the prudent queen speaks not amiss: but do you comply.

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. For οὐ μὴν ἀλλά, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly again, hence) on the other hand, on the contrary. So Epic αὖτε.

4. ἀτάρ (praepositive, Hm. αὐτάρ and ἀτάρ) but, however.

5. μήν (postpos., it is true, Lat. vero) yet, however: see 852, 13.

6. μέντοι (postpos.: from μέν for μήν, and τοί) yet, however.

7. καίτοι (not in Hm.: from καί and τοί) and yet, though.

8. ὅμως nevertheless, notwithstanding,

marks decided opposition. See 853 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς in like manner, in the same case. In Hm., it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (Hm. ἄρα, ἄρ, and enclit. ῥά, all postpos.) accordingly, therefore, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in Hm., and may often be rendered by so, THEN: ὡς ἔρ' ἔφη thus then he said, Ἀτρεΐδης δ' ἔρα νῆα δόην ἄλαδε προέρυσσεν and so (a thing to be expected) Atreides launched the swift ship into the sea: οὐκ ἔρα not then (as might have been supposed), εἰ ἔρα if lo-wit, if perhaps. For ἄρα (sometimes used in poetry for ἔρα, but usually) interrogative, see 828 b.

866. 2. οὖν (Hd. and Dor. οὐν, postpos.) therefore, consequently, stronger than ἔρα: Hm. ἦτοι νόστος ἀπώλετο πατὴρς ἐμοῖο· οὐτ' οὖν ἀγγελίης ἐτι πείδομαι my father's return is verily lost; neither therefore do I any more put faith in tidings (of him). In connection with other particles, it very often means for that matter, at any rate, certainly: with relatives, it has the force of Lat. cunque: ὅστισιν whosoever (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκοῦν and οὐκουν.—(α) The first is properly interrogative: οὐκοῦν σοι δοκεῖ συμφέρον εἶναι does it not therefore seem to you to be advantageous?—(β) But since questions with οὐ look to an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative: ἔχουσιν ἡμῶν τὰ χρήματα· οὐκοῦν χρὴ ἐλαύνειν τινας ἡμῶν ἐκ' αὐτοῦς they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them.—(γ) To express the sense "not therefore" without interrogation, οὐκουν is used (with accent on the negative): οὐκουν ἀπολεῖσθαι γέ σου, εἰ τοῦτο λέγεις I will not depart from you, then, if you say this. Some editors employ οὐκουν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νύ*, postpos. and enclitic), a weakened form of *νῦν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νύν* (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 *νύν* above, strengthened by *τοί* *surely* (852, 11); never found in Hm.

5. *τοιγαροῦν, τοιγάροισι, so then, therefore*, praepositive, like poet. *τοιγαρ*, of which they are strengthened forms.

6. *ὥστε so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι that*, Lat. *quod*, originally the same as *ὁ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod*, it has both a declarative and a causal sense:

a. THAT: *Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ Heraclitus says that all things are in motion*. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *εἰ οὐδ' ὅτι I know that, certainly*: *πάντων εἰ οὐδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 784 b.

b. BECAUSE: Hm. *χωόμενοι δὲ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐπορ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἰσθμόν you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with *superlatives*, see 664.

2. Another declarative in general use is *ὥς that*, see 875. Little used are *διότι* and *οὖνεκα that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι because*, see 868 b.

2. *ὅτε* and *ἐπεὶ since*, see 877, 1, 5.

3. *διότι*, and poet. *οὖνεκα, ὁδούνεκα, because*.

διότι is for *δι' ὃ τι* = *διὰ τοῦτο ὅτι on account of this that* (813). And so *οὖνεκα, ὁδούνεκα* are for *οὗ (ὅτου) ἕνεκα, = ἕνεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 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*.

a. The thought which is explained, is often not expressed, but only implied in the connection. Thus especially in answers to questions: *ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη must we, then, contend with the men? (yes, we must contend) for it is necessary, said he*.

b. In questions, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *ὄλωλε γάρ; (possibly I misunderstood you) for is he (actually) dead? φιλοσοφικέον ὁμολοῦν*

ῥησμεν. ἢ γὰρ we agreed that one should study philosophy (as I think, but perhaps incorrectly), for is it really so? So τί γαρ, Lat. quinam?

c. In wishes, γὰρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: κακῶς γὰρ ἐξέλοιτο (there is something I desire) for would that you might perish wretchedly. For εἰ γὰρ, Lat. utinam, see 721 a.

d. Similarly we may explain καὶ γὰρ and (this is certain) for, = for indeed (but sometimes for also, for even); ἀλλὰ γὰρ and ἀλλ' οὐ γὰρ but—for (for not), where an idea must be supplied in contrast with what goes before: ἐγὼ ἔμεινον τοῦ δέομαι δέουσι τοῖσι ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι I demand it of myself to keep up with these in running; but (I do not keep up, for) I am not able. But οὐ γὰρ ἀλλά is differently used: μὴ σκώπτέ μ' ὁδελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς do not mock me, brother; for I (am not to be mocked, but) am in wretched condition.

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739–43. They are ἵνα (cf. 879, 6), ὥς (cf. 875 e), ὅπως (cf. 876, 3), ὅφρα (cf. 877, 7), μὴ (cf. 743, 832 ff). For ἵνα τί (sc. γίνηται), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ ἴf; εἰάν (for εἰ ἄν, or by contraction) ἦν, ἄν (ᾱ), ἴf.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with εἰ, εἴδε, εἰ γὰρ), 721. Εἰ μὴ is sometimes used for *except*, as Lat. nisi: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ἥπλα καὶ ἀρετή we have no other good save arms and courage: so εἰ μὴ εἰ *except if*, Lat. nisi si. Εἴπερ (860, 8), Lat. siquidem, *if indeed, as true as*: νῆ Δ', εἴπερ γε Δαρεῖον ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι ay, by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting.

873. ἄν (ᾱ, postpositive) perhaps

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, ἄν is found *more than once* in the same sentence: οὐκ ἔν ὁρθῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἄν λογίσαιτο the man who did this would not reason rightly on any subject.

b. Ep. κέ, κέν, Dor. κά (postpositive and enclitic), almost exactly equivalent to ἄν (ᾱ), which is also freely used by Hm. Sometimes both ἄν and κέ are found in the same sentence, cf. 873 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. εἰ καὶ (εἰάν καὶ) ἴf even, although:

poet. πόλιν (726), εἰ καὶ μὴ βλέπεις, φρονεῖς δ' (862 b) ἕως οἷα νόσος ζύρεσσι as for the city, (if even) though thou art blind, thou yet perceivest with what a mady it is afflicted.

2. *καὶ εἰ* (*καὶ εἰν, καὶν*) *even if*, Lat. *etiamsi*:

ἡγεῖτο ἄνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μὴδὲς μέλλοι εἰσεσθαι ἡ
thought it was the part of a good man to assist his friends, even if no one were
about to know of it.

a. Both *εἰ καὶ* and *καὶ εἰ* represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. *καίπερ* (Hm. *καὶ . . . περ*) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by *ὅμως notwithstanding*, see 853 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are properly relative adverbs of manner.

1. *ὥς as, that*, Lat. *ut*,

properly in *which manner*, a proclitic (108 c), and thus distinguished from the demonstrative *ὥς thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE use: *ὥς βοᾷς as thou wilt*. So with the force of Lat. *tantum*: *μακρὸν ὥς γέροντι a long distance for me as an old man*.—It corresponds to Lat. *quam* in EXCLAMATIONS (815 a), prop. *O the manner in which!* Hm. *ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ how does one evil always follow for me after another!*—For *ὥς* with superlatives: *ὥς τάχιστα* Lat. *quam celerrime*, see 664.—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*: *ἀπῆε ὥς πρὸς τοὺς πολεμικοὺς he went away in the direction toward the enemy* (as if he were going against the enemy), *φυλάττεσθε ὥς πολεμικοὺς ἡμᾶς you are guarding against us* (supposing us to be) *enemies*. Hence its use as an *adjunct of the participle*, see 795 e. For its use with the *infinitive*, see 772.

b. TEMPORAL use, *as, as soon as, when*: *ὥς εἰδ', ὥς (demonstrative) μὲν μάλλον ἔδω χόλος when he saw them, then did anger the more take possession of him* (lit. as . . . so), *ὥς τάχιστα ἔως ὑπέφαιεν, ἔδωκετο as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL use, *as, inasmuch as, seeing that*: *δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὀφελος τῆς κτήσεως γίγνεται one must make use of his goods, since no advantage comes from the acquiring (of them)*.

d. DECLARATIVE use, *that*: *ἤκεν ἀγγέλων τις ὥς Ἑλλάδα κατελήπται there came one with the tidings that Elatæa is taken*, cf. 733.

e. FINAL use, *that, in order that*: *ὥς μὴ πάντες δύνανται that all may not perish*, cf. 739.

f. CONSECUTIVE use, like *εἴτε so that*, mostly with the infin. (770): *οὐρῶ μοι ἐβοήθησας ὥς νῦν σώσωμαι you so aided me that I am now saved, ἱκανὰ προσήγον ὥς δειπνῆσαι τὴν στρατιάν they brought enough, so that the army could dine*.

g. For *ὥς* in expressions of WISHING (Lat. *utinam*), see 721 a.

876. 2. *ὥσπερ* (*ὥς + 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 ὅς (as ὅποιος to ὅλος, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner*.

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ἄτε (in Hm. only as pronoun) *as,*

chiefly used with participles, see 795 d: so also οἶα.

6. ὅ, ὅπῃ, *as*, see 879, 4.7. Hm. ἥθῃε *as, like as*. In Il. ῃ, 10, τ, 386, it is a dissyllable (37).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὅποτε, *when*; and (with ἄν) ὅταν, ὅπῃταν. Ὅτε is also used in a causal sense: *whereas, since*.

2. εὔτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὁπνῖκα, *at which time, when*, more precise than ὅτε. In Hm., ἥνικα is scarcely found: on the other hand,

4. ἥμος *when* (= ἥνικα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with ἄν) ἐπὶν or ἐπὶάν (Hm. ἐπὶν, ἐπεὶ κε, Hd. ἐπὶάν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing, that*.

6. ἐπειδὴ *since now, when now*, from ἐπεὶ strengthened by δῆ (851): it denotes thus a more immediate and particular relation of time or cause. With ἄν, it forms ἐπειδάν, which is much more used than ἐπὶν, ἐπὶάν.

7. ἕστε (not in Hm.), ἕως, and poet. ὅφρα, Hm. εἰσόκε (or εἰς ὃ κε, εἰς ὅτε κε), *until, as long as*:

αἰκίζονται τοὺς ἀνδράποους ἕστε ἀν ἔρχωσιν αὐτῶν *they abuse men as long as they are masters of them, περιεμένοντες ἕως ἀνοιχθῆναι τὸ δεσμοτήριον we were waiting until the prison should be opened*. Ὅφρα is very often used as a *final* conjunction (739): Hm. ὅφρα μὴ ὅλος Ἀργείων ἀγέραςτος ἔω *that I may not be, alone among the Greeks, without a prize*.

8. μέχρι, ἄχρι (cf. 626, 7) *until*.878. 9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*; Lat. priusquam): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= prius, *sooner, earlier*), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (ἐν τοῖς πρὶν λόγοις *in the foregoing statements, τὸ πρὶν before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρὶν μιν γὰρ γῆρας ἐπείσω *for I will not release (her); old age even shall come upon her before*. He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἔτλη πρὶν πιεῖν πρὶν λείψαι *nor durst any one (sooner) drink before he made libation*.

879. **XV. LOCAL CONJUNCTIONS.** These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote *situation*, i. e. *states, conditions, or circumstances*.

1. *οὐ, οὖν*, *where* (Epic and Lyric *ὅτι, ὅπου*).
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. *ἐνθα* at *which place, where*, *ἐνθεν* *whence*, more precise than *οὐ, ὅθεν*. They are often used as demonstratives, *there, thence*.
6. *ἵνα* *where*; but much oftener used as a *final* conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: *ἐκ τῆς πόλεως οὐ κατέφυγε* *from the city where (whither) he fled for refuge*. Conversely, *of* and *δποι* are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. *ἔχεις διδῆσαι δὴ μ' ὅποι κατέσταμεν* *are you able to inform me whither we (have come and) are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. **ELLIPSIS** (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504–10, 752–4, 818–20; but many of those constructions fall under the special head of brachylogy.

881. **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:

ἀγαθοὶ ἢ μὴ (sc. *ἀγαθοὶ*) *ἄνδρες* *good men or not* (good men), *ἐπράξαμεν ἡμεῖς* (sc. *πρὸς ἐκείνους*), *καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην* *we made peace with them, and they with us*.—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: *ὥς βαδὼν ἐκοιμήθη* (sc. *ὕπνῳ*) *how deep (a sleep) you slept* (509 a), *οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιήσασθαι* (for *μετέγνωσαν καὶ ἔγνωσαν*) *the Athenians changed their resolution (and resolved) not to form an alliance with the Corcyreans*, *ἀμελήσας ὧν οἱ πολλοὶ* (sc. *ἐπιμελοῦνται*) *neglecting things which the most care for*. Thus *ἕκαστος* or *τις* must sometimes be supplied from a preceding *οὐδεὶς*: *οὐδεὶς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνάτων αὐτὸ δρᾶν* *no one is just by his own will, but (each one) blames injustice, because he is unable to practise it*.

882. **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: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἥχι ἐκάστω ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood, ἔστασαν) his foot-lifting horses and his curiously-wrought arms were lying, Hd. εἰσθήτα φορέουσι τῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language. The figure is chiefly poetic.*

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' ἄντε χρεῖω ἐμείο γένηται ἀεικέα λαιγὸν ἀμύναι—but *if ever again there comes a need of me to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. 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. ἱκετεύω*) *by thy knees (I entreat thee, ἐξ ὧμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλεῖστη as a consequence, I suppose, of extreme freedom, comes utter servitude. It often gives emphasis to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων though many, O Athenians, are the speeches made;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνήν ἡλικιώταυ ἡδόμενος ἡδόμενος ἐμολ I associated with persons of my own age, taking pleasure in them, and they in me, Hm. παρ' οὐκ ἐδέλω ἐδελοῦσθ unwilling with her wishing it.*

886. 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 ἄνθρωπος εἶναι σοφός *and conversing with him, this man appeared to me to be wise (for "I thought the man to be wise," ἐνόμισον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες after this the engagement commenced, the Argives advancing eagerly (Ἀργεῖοι instead of Ἀργεῖων, as if the sentence began with ξυνήλδον they engaged), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πῶ σαφὲς λέγεται εἰ ἔπονται but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following (εἰ ἔπονται instead of ἔπεσδαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέσθαι, ἀψ ἴτω ἐς μέγαρον πατρός but thy mother, if her mind is bent on being married, let her go back to her father's house (ἀψ ἴτω instead of ἀποπέμψον send back), ὥσπερ οἱ ἀδελφαί, ὅταν τῶν ἀνταγωνιστῶν γένηνται ἡττους, τοῦτ' αὐτοὺς ἀνὰ ὡς the athletes, when they prove inferior to their antagonists, this troubles them (as if οἱ ἀδελφαί belonged to the relative sentence, prop. τοῦτ' ἀνιώνται 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 ἔρως ἐπιδέκνεται· εὐτυχοῦντας μὲν ὁ μὴ λύπην τοῖς ἄλλοις παρέχει ἀνὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἔξει παρ' ἐκείνων ἐπαίον 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 (εὐτυχοῦντας παρ' ἐκείνων instead of παρ' εὐτυχοῦντων).*

APPENDIX.

VERSIFICATION.

887. **METRE AND RHYTHM.** To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. **FEET.** Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	— ∪	λείπε	Dactyl	— ∪ ∪	λείπομεν
Iambus	∪ —	λείπῃν	Anapaest	∪ ∪ —	λείπῃω
Tribrach	∪ ∪ ∪	λείπον	Spondee	— —	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Cretic	— ∪ —	λείπῃτω	Ionic a majore	— ∪ ∪ ∪	λείπομεθα
First Paeon	— ∪ ∪ ∪	λείπομεθα	Ionic a minore	∪ ∪ — —	λείπέσθην
Fourth Paeon	∪ ∪ ∪ —	λείπομένην	Choriambus	— ∪ ∪ —	λείπομένους

Much less important are the following:

Pyrrhic	∪ ∪	λίπε	Ditrochee	— ∪ ∪ ∪	λείπέτωσαν
Amphibrach	∪ — ∪	λείπον	Dilambus	∪ — ∪ —	λείπομένην
Proceleusmatic	∪ ∪ ∪ ∪	λείπετο	Antispast	∪ — ∪ ∪	λείποντο
Bacchius	∪ — —	λείπόντων	First Epitrite	∪ — — —	λείπέσθην
Antibacchius	— ∪ — ∪	λείποισθε	Second Epit.	— ∪ — —	ἐλεείσθην
Second Paeon	∪ — ∪ ∪	λείπετο	Third Epit.	— — ∪ —	λειψθήσεται
Third Paeon	∪ ∪ — ∪	λείποντο	Fourth Epit.	— — ∪ ∪	λειψθήσονται
Molossus	— — —	λείπόντων	Dispondeo	— — — —	λειψθήσονται

889. **GROUPS.** 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. — One foot with half of another is sometimes called *triemimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hepthemimeris* = three and a half, etc.

890. **VERSES.** Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an *anapaestic* dimeter consists of four feet; an *iambic* trimeter, of six; a *trochaic* tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a “-meter”: thus, a *dactylic* hexameter consists of six feet; a *cretic* pentameter, of five; an *ionic* tetrameter, of four, etc.

891. CATALECTIC AND ACATALECTIC. In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic in *syllabam*, in *disyllabum*, in *trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. 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 dimeter Ἀπαβίας τ' ἄπειρ' ἔνδοξ' (υ υ υ υ υ υ υ υ), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄννα σέθεν, τοῦ νῶϊ, θεοῦ ὧς, τεπρόμεθ' αὐδῇ (υ υ υ υ υ υ υ υ), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. CAESURA. When a pause in the sense, however slight, occurs within the verse, it produces a *caesura* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄννα σέθεν, τοῦ νῶϊ, θεοῦ ὧς, τεπρόμεθ' αὐδῇ (υ υ υ υ υ υ υ υ), before thee, by whose voice, as if it were a god's, we two are delighted, caesuras occur after σέθεν, νῶϊ, and ὧς; and the first two of these are, at the same time, foot-caesuras.

894. ACCENT, ARSIS AND THESIS. In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄννα σέθεν, τοῦ νῶϊ, θεοῦ ὧς, τεπρόμεθ' αὐδῇ (υ υ υ υ υ υ υ υ), the syllables which have the rhythmic accent are ἄν-, -θεν, νῶ-, -οῦ, -π-, -α- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the first of them receives the rhythmic accent. Thus in the iambic dimeter δδαιριν σὺδεν ἐπιχλαῖς (υ υ υ υ υ υ υ υ), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. SYNCOPÆ. Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncopæ*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse βαρεῖα καταλλὰ γὰρ (υ̇ υ̇ ο υ̇ υ̇ υ̇ υ̇) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "o."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrûsis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacruses prefixed:

a. χερσὶν δημοπλοῦσιν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
b. προκηδομένα βαρεῖαν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
c. μὴ ταρβαλέα δανοίμι.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
d. τὸ δὲ συγγενὲς ἐμβέβακεν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

REM. e. The names *iambic* (903 ff) and *anapaestic* (912 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*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus ἐπισκοποῦντ' ἀγύλας (υ̇ υ̇ υ̇ υ̇ υ̇ -) is an iambic dimeter catalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇); and τεκνοῦντα καὶ τεκνούμενον (υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇) is an iambic dimeter acatalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (87) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (στίχοι), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STROPHES,—combinations of several lines, with more or less variety of verse.

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 γίνεται δὴτοις, ὁ μῦθος ἦν ταυτὴ πρόσω.

m. tetram. catal. scazon (*Hipponactean*):

ἔστι μὲν χρόμιος ἄριστος, ἀνδρίας δὲ χειμῶνι.

901. The following are specimens of SYNCOPATED FORMS: a is a syncopated dimeter; b, a dim. catal.; c, d, e, catalectic trimeters; f, g, h, catalectic tetrameters. Such forms as e appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ ναῶν κόρυμβα.	└─○└─○└─○└─○
b. πᾶς γὰρ ἱππηλάτας.	└─○└─○└─○
c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.	└─○└─○└─○└─○└─○
d. νῦν παραιτουμένη μοι, πάτερ.	└─○└─○└─○└─○└─○
e. εὐσημὸν τε φάσμα ναυβάταις.	└─○└─○└─○└─○└─○
f. Ζεὺς ἀναξ ἀποστεροῖ γάμον δυσλόρα.	└─○└─○└─○└─○└─○└─○
g. πῶκα, ματῶν δῖον κῆρυξ κύριος φόνου.	└─○└─○└─○└─○└─○└─○└─○
h. πημονᾶς ἐλύσατ' ἐν χειρὶ παυονίᾳ.	└─○└─○└─○└─○└─○└─○└─○

902. a. The CATALECTIC TETRAMETER is often used by the line (898 a), especially in comedy: it generally has a caesura after the fourth foot.—In the scazon (*hobbling*)—a satiric verse—it is modified by the use of a spondee for the last odd foot: this makes the verse unrhythmical (899), with humorous effect.

b. The DIMETER, COMPLETE AND CATALECTIC, and the ITHYPHALLIC, are extensively used in lyric strophes (898 d).—Systems (897 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.

903. The fundamental foot is the *iambus*. An iambic “meter” (890) consists of two feet, the first of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either iambs or spondees for the odd feet (1st, 3d, 5th, etc.), but only iambs for the even feet (2d, 4th, 6th, etc.). In a tripod or pentapody, only the first foot can be a spondee.

A *tribrach* may be used by resolution (892) in place of an iambus; and a *dactyl*, in place of a spondee. An *anapaest* also may occur in place of an iambus: this is very common in humorous poetry; in other kinds the anapaest (unless occurring in a proper name) is restricted to the first foot.—In all catalectic verses, the last complete foot is an iambus.

The rhythmic *accent* is on the second syllable of each foot, but on the third syllable of an anapaest. The first foot of a “meter” is more strongly accented than the second.

904. The following are specimens of iambic rhythms:

a. monometer: ὦ Σάκρατες.	—└─○
b, c. tripod; c, catalectic (<i>penthemimeris</i>): Ἑλλανίδες κόραι (b). κράταιον ἔγχεος (c).	—└─○└─○ —└─○└─○

- d, e. dimeter; e, catalectic:
 (ζηλῶ σε τῆς εὐβουλίας (d). — — — — —
 ἀγῶνας ἐντὸς σίκων (e). — — — — —
- f, g. pentapody; g, catalectic:
 γῆρας παναλῆδροισιν ἐκβολαῖς (f). — — — — —
 προβουλόπαις ἔφερτος ἄτας (g). — — — — —
- h. trimeter catalectic:
 ἐπωφέλῃσα πόλεος ἐξελέσθαι. — — — — —
- i. trimeter (acatalectic):
 ὦ δῖος αἰδῆρ, καὶ ταχύπτεροι προαί. — — — — —
 ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος. — — — — —
 ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ. — — — — —
- j. trimeter scazon (*choliambus*, *Hippocraticæan*):
 δέ' ἡμέραι γυναικὸς εἰσιν ἥδισται. — — — — —
- k. tetrameter catalectic (= dimeter and dim. catal.):
 ὦ πᾶσιν ἀνδράποισ φανεῖς μέγιστον ὠφέλημα. — — — — —
 καὶ πρότερον ἐπεβούλευσέ σοι· τὸν καυλὸν οἶσθ' ἐκείνον. — — — — —
- l. tetrameter (acatalectic, = dimeter repeated):
 δέξαι με κωμάζοντα, δέξαι, λίσσομαι σε, λίσσομαι. — — — — —

905. The following are specimens of SYNCOPATED FORMS: a, b, c, d, e, are dimeters, the first two being catalectic; f, g, h, i, pentapodies, the first two catalectic; j, k, l, m, n, trimeters, the first two catalectic; o, p, q, r, tetrameters, the first one catalectic.

- a. μόλοις ὦ πόσις μοι. — — — — —
 b. διπλάζεται τιμή. — — — — —
 c. βαρεῖαι καταλλαγαί. — — — — —
 d. κακοῦ δὲ χαλκοῦ τρόπον. — — — — —
 e. μελαμπάγῃς πέλει. — — — — —
 f. ἐν ἀγκῶσι τέκνα δῶμαι. — — — — —
 g. λίταν δ' ἀκούει μὲν οὐτις. — — — — —
 h. φοβοῦμαι δ' ἔπος τὸδ' ἐκβαλεῖν. — — — — —
 i. βέβακεν ῥίμφα διὰ πυλᾶν. — — — — —
 j. θαφνηφόροις βουδύτοις τιμαῖς. — — — — —
 k. ὑπ' ἀρχᾶς δ' οὐτινος δοάζων. — — — — —
 l. βεβᾶσι γὰρ τοῖπερ ἀγρόται στρατοῦ. — — — — —
 m. βίε χαλινῶν δ' ἀναῦδον μένει. — — — — —
 n. ἐπανχήσας δὲ τοῖσι σοῖς λόγοις. — — — — —
 o. βαρεῖα δ' εἰ τέκνον δαΐξω, δόμων ἔγαλμα. — — — — —
 p. πόνοι δόμων νόοι παλαιόισι συμμιγείς κακοῖς. — — — — —
 q. ὁμοῦ δὲ παιᾶνα παιᾶν' ἀνάγεται, ὦ παρθένοι. — — — — —
 r. ὕδωρ τε Διρκαῖον εὐτραφέστατον πωμάτων. — — — — —

906. 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. Of the six feet which compose it, the last is always an iambus. For the iambus in the odd feet (1st, 3d, 5th), a spondee is very often used, and sometimes a dactyl: but a dactyl in the fifth foot is almost unknown in tragedy. Each of the first five feet may also be a tribrach, and, in comedy, an anapaest. In tragedy, the anapaest is generally confined to the first foot: in a proper name, however, it

may occur in any foot except the sixth.—The most common caesuras are those which divide the third and fourth feet (*penthemimeral* and *hephthemimeral* caesuras), especially the former. But caesuras of less frequent use are found at almost every place in the verse: the least approved are those which divide the verse into equal halves or thirds. 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.

a. In the trimeter *SCAZON* (*hobbling*)—a satiric verse—the rhythm is modified by the use of a spondee for the last (even) foot: this makes the verse unrhythmical (903), with humorous effect.

907. a. The *CATALECTIC TETRAMETER* is often used by the line (898 a) in comedy: it generally has a caesura after the fourth foot. Two syncopated forms of the tetrameter, 905 o, 'p (with fifth thesis omitted), were also used by the line.

b. The *DIMETER, COMPLETE* and *CATALECTIC*, and the *CATALECTIC TRIMETER*, though sometimes used by the line, were more employed in lyric strophes (898 d). Systems (897 b) are sometimes found, in which a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

c. In a few instances, we find iambic tripodies which (contrary to 903) admit a spondee in the second or third foot. These are sometimes called iambic *iachiorrhogic* (limping): cf. 906 a.

Dactylic Rhythms.

908. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (892): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (892), is rare, and only found in lyric poetry. The rhythmic *accent* is on the first syllable of each foot.

909. Specimens of dactylic rhythms:

- a. dimeter (almost always logaoedic, cf. 917 a):
μοῦρα δῖά κει. — — — — —
- τ, c. trimeter; c, catalectic (*penthemimeria*):
ἀδυμελὴ κελαδῆσά (b). — — — — —
παρθένου ὀμβροφόροι (c). — — — — —
- d, e, f. tetrameter; e, syncopated; f, catal. (*hephthemimeris*):
οὐρανίοις τε θεοῖς δωρήματα (d). — — — — —
οὐλομέν' αἰκίσματα νεκρῶν (e). — — — — —
ἔλδεται ἐποφόμενοι δύναμιν (f). — — — — —
- g, h. pentameter; h, syncopated and catal.:
ἀλλὰ μάταν δ' πρόθυμος ἀεὶ πόνον ἔξει (g). — — — — —
ἡ θρῶς ἢ ἐλάττας ἀκροκόμοις (h). — — — — —
- i. elegiac pentameter (= catal. trimeter repeated):
αἰσχύνῃ δὲ φίλοις ἡμετέροις ἐγένου. — — — — —
- j, k. hexameter; k, *spondaic* (with spondee as fifth foot):
ὧς ἐπανεστήσαν, πειδοῦντό τε ποιμένι λαῶν. — — — — —
ἀλλ' αὐτὸς τε κἀθησο, καὶ ἑλλοὺς ἵδρυνε λαοῦς. — — — — —
- k. τίπτ' αὐτ', αἰγινόχοιο Διὸς τέκος, εἰλήλουδας. — — — — —
- l, m. octameter (= tetram. repeated); m, catalectic:
ὦ πόποι, ἦ μεγάλας ἀγαθὰς τε πολισσυνόμου βιοτᾶς ἐπεκέρσαμεν (l).
— — — — —

δεινотаτοῖν στομάτοιν πορίσασθαι ῥήματα καὶ παραπρίσματα ἐπὶ τῶν (m).

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467

The following are specimens of COMPOUND FORMS (dactylic and trochaic):

- n. tetrameter, and trochaic monometer:
δεῖτε^a ἑρπύ^b προτρυχὸν ξένιον μάλιστα δοῦναι. -Luu-uu-u--Lu-u-
- o. trimeter, and trochaic dimeter catalectic:
κέκλυτε, παῖδες ὑπερδύωλον τε φωτῶν καὶ δαΐων. Lu-u-Lu-u-Lu-u-
- p. trimeter (with anacrusis, and syll. anceps), and ithyphallic:
τοὔτοισι δ' ἐπισθεν ἴτω φέρων δίφρον Λυκούργος. u-Lu-u-Lu-u-Lu-u-Lu-u-

* 910. The **HEROIC HEXAMETER** (909 j) is more used than any other rhythm, being the established measure for epic, didactic, and bucolic poetry. Of the six feet which compose it, each may be at pleasure a dactyl or a spondee; except the last foot, which can never be a dactyl. In the remaining feet, however, the dactyl is the prevailing form; especially in the fifth, where hardly one line in twenty has the spondee (909 k).

The third foot is commonly divided by a caesura: this may be either *masculine*, i. e. after the long arsis, 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 arsis of the fourth foot (*hephthemimeral* caesura); or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry). Beside these, there are other caesuras, of less frequent use, at almost every place in the hexameter.

911. The ELEGIAC DISTICH was not confined to the elegy, but was used for many other kinds of composition. Its first line is the hexameter, containing, of course, two complete dactylic tripodies: its second (909 i) 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 third foot consists of an accented long syllable (*arsis*): the time of its omitted thesis was made up by a caesural pause. The fourth and fifth feet are always dactyls: the sixth, like the third, consists of an accented syllable. The usual name *pentameter* was founded on a mistaken division into five feet, the third of which was always a spondee, while the fourth and fifth were anapaests.

Anapaestic Rhythms.

912. The fundamental foot is the *anapaest*. But a *spondee* or a *dactyl* is very often used (892) instead of the anapaest; much less often, a *proceleusmatic*. The rhythmic *accent* falls on the final long syllable of the anapaest or spondee, and on the penultimate short of the dactyl or proceleusmatic (894 a). An anapaestic "meter" (890) consists of two feet.

913. Specimens of anapaestic rhythms :

a, b. monometer; b, catalectic:	
ἀπολείς μ', ἀπολείς (a).	υ υ / υ υ /
νέκυς ἦδη (b).	υ υ / —
c, d. tripod (<i>prosodiac</i>); d, catalectic:	
Σαλαμινιάσι στυφίλου (c).	υ υ / υ υ / υ υ /
καλὸν ἀνδρὶ μεταοικεῖν (d).	υ υ / υ υ / —
e. dimeter catalectic (<i>paroemiac</i>):	
καὶ μήν τόδε κύριον ἥμαρ.	— υ υ / υ υ / υ υ /
πάντα γὰρ ἦδη τετέλεσται.	— υ υ / — υ υ / —

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f. dimeter (acatalectic):

σκιρτᾷ δ' ἀνέμων πνεύματα πάντων.

- L U U L - U U - L

ἂν ἀποχέονται Κασταλλας.

- U U - L - L U U L

g. tetrameter catalectic (= dimeter and dim. catal.):

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἑοῦσι.

τοῖς αἰθερίοις, τοῖσι δὲ γῆρας, τοῖς ἑφδιτα μηδομένοισιν.

- U U - L - L U U L - L - L U U L U

- L U U L - U U - L - L U U L U U L U

914. ANAPAESTIC SYSTEMS (897 b) are composed of any number of complete dimeters (and, here and there, a monometer), with a catalectic dimeter (paroemiac) always added as a close. They are widely used in tragedy and comedy, —more widely than any other rhythm, after the iambic trimeter. They are of two kinds, *stricter* and *freer* systems. The stricter systems differ from the freer in these respects:—a. They avoid a succession of four short syllables: hence a proceleusmatic almost never appears in them, or a dactyl followed by an anapaest.—b. In the dimeter, they have a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—c. In the paroemiac, they allow a dactyl to stand only as the first foot, and almost always have an anapaest for the third.

d. The *freer* systems 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.

915. The CATALECTIC TETRAMETER is much used by the line (898 a) 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 just given for dimeters and paroemiacs in the stricter anapaestic systems (914).

Logaoedic Rhythms.

916. Dactyls are often mixed with trochees so as to form—not a compound rhythm (dactylic and trochaic, 909 n, o, p)—but a simple rhythm, which is called logaoedic. The *dactyls* may stand before the *trochees*, or after them, or interposed between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl (unless it closes the rhythm) is very seldom contracted to a *spondee*. A trochee (or tribrach) standing as the first foot, is called a *basis* (step), and is treated with great freedom: a *spondee* is very often used instead of it, as basis: less often, an *iambus* or *anapaest* (and, in Aeolic poetry, even a *pyrrhic*). A logaoedic verse may have an *anacrusis* (long or short) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used, in which case the verse is called *logaoedic anapaestic*. The rhythmic *accent* falls on the first syllable of each foot.

a. If two trochees precede the first dactyl, the *second* also is called a basis, but it is not treated with the same freedom as the first: only a spondee can be used here for the trochee (or tribrach).—b. A spondee may be used, instead of a trochee, as the second foot, even when the first foot is a dactyl.—c. Further, when a verse ends with an arsis, a spondee may be used, instead of a trochee, before that arsis.—Thus

- a. ὅσιος δ' εὐναίος γαμέτας. 1 0 0 1 1 0 0 1
 b. χαλκοκρότων ἱππῶν κτύπος. 1 0 0 1 1 0 0 1
 c. τὰς ἡλεκτροφαεῖς αἰγὰς. 1 1 0 0 1 1 1 1

d. *Trochaic* rhythms used in near connection with logaoedic, may have bases and anacruses, such as those above described; as also a spondee, instead of a trochee, before a final arsis (c). Thus

- πρὸς ὑμᾶς ἐλευθέρας. 1 0 1 0 1 0 1
 ἂ τότε δοῶν νόμφαν. — 1 0 0 1 1 1

917. 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.

- a, b. Adonic (dactyl and trochee); b, with anacrusis:
 οὐδὲν ἔτ' ἴκει (a). 1 0 0 1 1
 τοιαῖσδε βέλεσσιν (b). — 1 0 0 1 1
 c, d. Pherecratean (first, second); e, f, catalectic:
 ἑπταπύλοισι Θήβαις (c). 1 0 0 1 0 1 1
 δέξεται τ' ἐπὶ μισθῷ (d). 1 0 1 0 1 0 1
 ψεύδεσι ποικίλοις (e). 1 0 0 1 0 1
 αὐτίκ' ἀγγελλαι (f). 1 0 1 0 0 1
 g, h. Pherecratean with anacrusis (*logaoedic paroemiac*):
 ἐγὼ δὲ μὴν καθεύδω (g). 1 0 0 1 0 1 1
 εὐδοξον ἄρματα νίκαν (h). — 1 0 1 0 0 1 1
 i, j. Pherecratean catal. with anac. (*logaoedic prosodiac*):
 ἰὼ γενεαὶ βροτῶν (i). 1 0 0 1 0 1
 πάντων ἰσηγορίαν (j). — 1 0 1 0 0 1
 k, l, m. Glyconic (first, second, third):
 μὴ κατὰ τὸν νεανίαν (k). 1 0 0 1 0 1 1
 ἔρωσ παρθένης πόδω (l). 1 0 1 0 0 1 1
 ὁ μέγας ἔλβος δ' ἔ' ἀρετῇ (m). 1 0 0 1 0 1 0 1 1
 n, o, p. Glyconic with anacrusis, or added thesis, or both:
 εὐδοξον ὦ νέοι καμάτων (n). — 1 0 1 0 1 0 1
 τῶν ἐν Θερμοπύλαις θανόντων (o). 1 0 1 0 0 1 0 1 1
 πλήρης μὲν ἐφαίνετ' ἂ σελῶνα (p). — 1 0 0 1 0 1 0 1 1
 q. Phalaecæan (hendecasyllable):
 ἐν μύρτου κλαδί τὸ ξίφος φέρῃσω. 1 0 1 0 0 1 0 1 0 1 1
 r. Sapphic (hendecasyllable):
 ποικιλόδρον' ἁδάναν' Ἀφροδίτα. 1 0 1 0 1 0 0 1 0 1 1
 s. Alcaic (hendecasyllable), begins with anacrusis:
 οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπειν. — 1 0 1 0 1 0 0 1 0 1 1

918. The following have *more than one dactyl*:

- a. παρθένας εὐδοκίμων γάμων. 1 0 0 1 0 0 1 0 1
 b. ἰχθύες ὠμοφάγοι νέμοντο. 1 0 0 1 0 0 1 0 1
 c. μέλει τέ σφισι Καλλιόπα. 1 0 1 0 0 1 0 1
 d. ἄνεμος κατ' ὄρος θρυλὼν ἐμπροσθόν. 1 0 1 0 1 0 0 1 0 1
 e. οἶνος ὦ φίλε καὶ λέγεται καὶ ἀλάδεια. 1 0 1 0 1 0 0 1 0 0 1 0 1
 f. ἦρος ἀνθεμέντος ἐπιδὼν ἐρχομένοιο. 1 0 1 0 1 0 0 1 0 0 1 0 1
 g. παρθένα τὰν κεφαλὰν τὰ δ' ἐνερδε νόμφαν. 1 0 0 1 0 0 1 0 1 0 1

The forms d, e, f, belong to the so-called *Aeolic dactyls*; in d, the basis is a pyrrhic, and ἐμπροσθόν stands for a dactyl by 897. The form g is called *1 razillæan*.

919. The following have a *double anacrusis* (logaoedic anapaestic):

a. <i>ἱκετεύσατε δ', ὦ κόραι.</i>	υ υ υ υ υ υ υ
b. <i>τὸ δὲ συγγενὲς ἐμβέβακεν.</i>	υ υ υ υ υ υ υ
c. <i>κατέλαμψας, εἰδείξας ἐμφανῇ.</i>	υ υ υ υ υ υ υ υ
d. <i>Ἑλέναν ἐλύσατο Τρωίᾱς.</i>	υ υ υ υ υ υ υ υ
e. <i>ὅτε τὸν τύραννον κτανέτην.</i>	υ υ υ υ υ υ υ υ
f. <i>τίνι τῶν πέρος, ὃ μάκαιρα Θῆβα.</i>	υ υ υ υ υ υ υ υ

The form e loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

g. <i>Νεμεῶ δὲ τρίς.</i>	υ υ υ υ
h. <i>πόλιν, ἀλλ' ἀνδσχον.</i>	υ υ υ υ υ
i. <i>Ζεφύρου γίγαντος αἶρα.</i>	υ υ υ υ υ υ
j. <i>Χαρίτων ἑκατὶ τόνδε κῶμον.</i>	υ υ υ υ υ υ υ υ

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

a. <i>ναυτιλίας ἐσχάτας.</i>	υ υ υ υ υ υ υ
b. <i>οὐ ψεύδει τέγξω λόγον.</i>	υ υ υ υ υ υ υ
c. <i>ἐψαυσας ἀλγεινοτάτας ἐμοί.</i>	υ υ υ υ υ υ υ υ
d. <i>δακρυόεσσάν τ' ἐφίλησεν αἰχμάν.</i>	υ υ υ υ υ υ υ υ

Some verses consist of *more than one series*: thus

e. first Pherecratean catal., repeated:	
<i>ἄνδρα τύραννον Ἰππαρχον ἐκτανέτην.</i>	υ υ υ υ υ υ υ υ υ υ υ υ υ
f. Asclepiadæan (= Pherecr. catal., second + first):	
<i>ἐπειδὴ μέγαν ἄδλον Βαβυλωνίαις.</i>	υ υ υ υ υ υ υ υ υ υ υ υ υ
g. greater Asclepiadæan (has choriambus between two Pherecr.):	
<i>μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω.</i>	υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ
h. Priapean (= Glyconic and Pherecratean):	
<i>εὐμενὴς δ' ὁ Λύκειος ἔστω πάσῃ νεολαίᾳ.</i>	υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ
i. Eupolidæan (= Glyconic and troch. dim. catal.):	
<i>ὦ δαίμονες κατέρω πρὸς ὑμᾶς ἐλευθέροις.</i>	υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ

921. PHERECRATEAN verses are sometimes combined in systems (897 b): but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaoedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 901, 905, 920. The name "cretic rhythms" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

a *pæon*, first or fourth—occurs repeatedly in the same verse. But there are also rhythms, more properly called by that name, in which the cretic (or, by resolution, the first or fourth *pæon*) stands as the fundamental foot. It is not always easy to distinguish between these two classes. The following will serve as specimens:

- a, b. dimeter catalectic; b, with anacrusis:
 κῆρ' ἐλαγοθήρει (a). ┐┐┐┐┐┐
 μικρόν γε κινούμεν (b). -┐┐-┐┐
- c, d. dimeter (acatal.); d, with anacrusis:
 ἔνθεν ἔζων ἐγώ (c). ┐┐-┐┐-
 ὦ Ζεῦ, τί ποτε χρησόμεθα (d). -┐┐┐┐┐┐┐┐
- e. trimeter:
 ὥς ἐμὲ λαβοῦσα τὸν δημότην. ┐┐┐┐┐┐-┐┐-
- f. tetrameter catalectic:
 οὐκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους. ┐┐┐┐┐┐┐┐┐┐┐┐┐┐
- g. tetrameter (acatalectic):
 ὥς μεμίσσηκά σε Κλέωνος ἔτι μάλλον, ὃν
 κατατεμῶ τοῖσιν ἱππεῦσι καττύματα. ┐┐-┐┐┐┐┐┐┐┐┐┐┐┐-
 ┐┐┐-┐┐-┐┐-┐┐-
- h. dimeter, preceded by trochaic dimeter:
 οὐδέν ἐστι θνητὸν γυναικὸς ἀμαχότερον. ┐┐┐┐┐┐┐┐┐┐┐┐┐┐
- i. pentameter:
 σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χάσσομεν τοῖς λῃδοῖς.
┐┐-┐┐┐┐┐┐┐┐┐┐┐┐-┐┐-

923. The rhythmic *accent* falls on the first long syllable of the cretic (894 a): at the same time there is a certain stress, though weaker, on the second long.

a. Occasionally a *pondeiac basis* (that is, a *syncopated cretic*) is prefixed to a cretic rhythm. In some instances, a *trochaic dipody* answers to a cretic, in corresponding lines of strophe and antistrophe.

Choriambic Rhythms.

924. The *choriambus* occurs in Greek verse, not as the fundamental foot of a distinct rhythm, but only as the result of syncope (895) in dactylic, anapaestic, and logaoedic rhythms. For examples of choriambi thus produced, see 909 e, h, 919 e, 920. Yet the name "choriambic" is used as a convenient designation for verses which are made up either of *pure* choriambi, or of choriambi mixed with *iambic dipodies*. The following will serve as specimens:

- a, b, c. dimeter; b and c begin with iambic dipody:
 ὦ πατρίς, ὦ δῶμά τ' ἐμόν (a). ┐┐┐-┐┐┐-
 ἔρως ἀνέκατε μάχαν (b). ┐┐┐-┐┐┐-
 δεινότερ' ἀπειλούντας ἐπὼν (c). -┐┐┐-┐┐┐-
- d. trimeter:
 εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων. ┐┐┐-┐┐┐-┐┐┐-
- e. tetrameter:
 δεινὰ μὲν οὖν, δεινὰ τάρδασσι σοφὸς οἰωνοδέτας.
┐┐┐-┐┐┐-┐┐┐-┐┐┐-
- f. tetrameter hypercatalectic (891 b):
 ἔλλα δ' ἐπ' ἄλλοις ἐπινώμα στυφελίζων μέγας Ἀρης.
┐┐┐-┐┐┐-┐┐┐-┐┐┐-

g. dimeter, and first Pherecratean:
 ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κόβφαις.
 υ υ υ υ — υ υ υ υ — υ υ υ υ υ υ υ υ

Ionic Rhythms.

925. The fundamental foot is the *ionic a minore* (υ υ —). The rhythmic *accent* falls on the first long syllable. The two shorts may be contracted into a long; and of the longs, each one may be resolved into two shorts. The verse, when catalectic, ends in an *anapaest*.

a. ANACLASIS. Two trochees (— υ υ) may be substituted for the two longs of one foot with the two shorts of the next (— υ υ). This change is very frequent, especially in *Anacreontic* verses: its effect is to produce a breaking up (*anacłasis*) of the ionic rhythm, which passes into the trochaic.

926. Specimens of ionic rhythms:

- a, b. dimeter catalectic; b, with anacłasis:
 Σικελὸς κομψὸς ἀνὴρ (a). υ υ — υ υ —
 πόλεών τ' ἀναστάσεις (b). υ υ υ υ — υ υ —
- c, d. dimeter (acatalectic); d, with anacłasis:
 τίεται δ' αἰολόμητις (c). υ υ — υ υ —
 πολλοὶ μὲν ἦλυν ἤδη (d). υ υ υ υ — υ υ —
- e. trimeter catalectic:
 κατάρas Οἰδιπόδα βλαψίφρονος. υ υ — υ υ — υ υ —
- f, g, h. trimeter (acatalectic); g, h, with anacłasis:
 στρατὸς εἰς ἀντίπορον γέτονα χάραν (f). υ υ — υ υ — υ υ —
 λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε (g). υ υ υ υ — υ υ — υ υ —
 ἀπολειφθεὶς ὑπὸ μητρὸς ἐκτοήθη (h). υ υ — υ υ υ υ — υ υ —
- i, j. tetrameter catal. (*Galliambic*); j, with anacł.:
 δανάτω λυσιμελεῖ δηρσὶν ὀρελοῖσι βοράν (i). υ υ — υ υ — υ υ — υ υ —
 φύσις οὐκ ἔδωκε μῶσχω λάλον Ἀπιδιστόμα (j) υ υ υ υ — υ υ — υ υ — υ υ —
- k, l. tetrameter (acatalectic); l, with anacłasis:
 δίχα δ' ἑλλων μονόφρων εἰμι, τὸ γὰρ δυσσεβὲς ἔργον (k).
 υ υ — υ υ — υ υ — υ υ —
 πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει (l).
 υ υ υ υ — υ υ — υ υ υ υ — υ υ —

REM. m. An ionic verse may show the two forms (without anacłasis and with it) in corresponding lines of strophe and antistrophe. The rhythm is then termed *polyschematicist* (cf. 921 a).

927. Sometimes the *last long* of the ionic is *omitted*, even in the middle of a verse: thus

- a. πολύγομφον ὄδισμα. υ υ — υ υ υ —
 b. φρενὸς οὐ ποτ' ὀφλήσει κακίαν. υ υ — υ υ υ — υ υ —
 c. ὕδασι καλλίστοισι λιπαίνειν. υ υ — — υ υ υ υ —

Sometimes the *first short* of the ionic is irregularly *lengthened*, but not at the beginning of a verse: thus

- d. περιαιλονται παλαιοί. υ υ — — υ υ —

Dochmiac and Bacchic Rhythms.

923. The *dochmius* consists of a *bacchius* with a following *iambus* (υ̇ — υ̇ —). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; 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 shown in the following specimens:

a. ἰὼ πρόπολοι.	υ̇ — υ̇ — υ̇ —
b. ἐν γὰρ τὰδε φεῦ.	— υ̇ — υ̇ —
c. τί μ' οὐκ ᾤταίαν.	υ̇ — υ̇ — υ̇ —
d. ἔχθεις Ἀτρείδας.	— υ̇ — υ̇ — υ̇ —
e. στρατόπεδον λιπών.	υ̇ υ̇ υ̇ — υ̇ υ̇
f. δουλοσύνας ἔπερ.	— υ̇ υ̇ — υ̇ υ̇
g. μεσολαβεῖ κέντρον.	υ̇ υ̇ υ̇ — υ̇ —
h. πλαζόμενον λεύσσω.	— υ̇ υ̇ — υ̇ —
i. ἄτιτον ἔτι σε χρή.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
j. βεῖ πολλὸς ὄδε λεώς.	— υ̇ υ̇ υ̇ υ̇ υ̇
k. ἄλμυρὸν ἐπὶ πόντον.	— υ̇ υ̇ υ̇ — υ̇ —
l. ἀνέφελον ἐπέβαλες.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
m. οὐποτε καταλύσιμον.	— υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
n. ἀπάγετ' ἐκτόπιον.	υ̇ υ̇ υ̇ — υ̇ υ̇
o. τὸν καταρατότατον.	— υ̇ υ̇ — υ̇ υ̇
p. σὺ τ', ὦ Διογενέες.	υ̇ υ̇ υ̇ υ̇ υ̇
q. εἶδ' αἰδέρος ἄνω.	— υ̇ υ̇ υ̇ υ̇
r. τυράννου πάδεα.	υ̇ υ̇ — υ̇ υ̇

REM. s. The *dochmii* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmii*. Thus we find a *bacchic*

a. dimeter (<i>dochmiac hypercatalectic</i>):	υ̇ — υ̇ — υ̇ —
χορευδέντ' ἀναύλοισ.	
b. trimeter catalectic:	υ̇ — υ̇ — υ̇ — υ̇ —
παλαιῶν προγεννητόρων.	
c. tetrameter:	— υ̇ υ̇ — υ̇ υ̇ — υ̇ υ̇ — υ̇ υ̇
εἶδε με κοιμίσαιεν τὸν δυσδαίμον' Αἰδου.	

GREEK INDEX.

NOTE. The references are made in all cases to the *sections*, not the *pages*, of the Grammar. The letters *ff*, placed after the number of a section, show that the same subject extends into the following sections.

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 εεμ 405, 1. 359 D. 364 D. 400 D h; om. 508 b; as fut. 699 a.
 εεν for εν 627.
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 εενδς 253 D; -χίλοι ib.
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 εενι for εν 627.
 εενον 440 D, 1.
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 εεπον 450, 8. 23 D. 366 b. ὡς (εεπος) εεπω 772.
 εεργνυμ 442, 4.
 εεργω 442, 4 a. 411 D; w. gen. 580.
 εερωμαι 424 D, 9.
 εερω 405 D b. 420 D, 12.
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 -εε 2 sing. act. 58 a. 352 a.
 -εε, -εεσα, -εε, adj. 214. 470. 50 a.
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 εεωδα 322. 334 d; pf. 712. 490 a, b; om. 508 a; w. 248 D. [a. 103 b.
 εε 624. 47 a. 74 c. 80 c. 87 poss. 598; w. part. 713. 797; εεστιν οἱ (οἱτινες, δετε, οδ, etc.) 812; —αα εεμαι, κατὰ τοῦτο εεμαι, 772; εεκων εεμαι 775 a; —αα circumst. 788; case abs. 791 b. 792 a; om. 795 e; τῶ δντι 608.
 εεμ 405, 1. 359 D. 364 D. 400 D h; om. 508 b; as fut. 699 a.
 εεν for εν 627.
 εενδρες 100 D.
 εενδς 253 D; -χίλοι ib.
 εενακός 253 D.
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 εενακα, -αα, 24 D c. 628.
 εενι for εν 627.
 εενον 440 D, 1.
 εεο 233 D.
 -εεον neut. 463 b.
 εεος for εεος 248 D.
 εεπερ 850, 3. 872.
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 εεργνυμ 442, 4.
 εεργω 442, 4 a. 411 D; w. gen. 580.
 εερωμαι 424 D, 9.
 εερω 405 D b. 420 D, 12.
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 -εε 2 sing. act. 58 a. 352 a.
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 εε 103 b; w. case 620. 618 a; w. num. 493 f; w. inf. 780.
 εε 253. 255. 156 c; εε ἀνθρ w. superl. 665 a.
 εε 105 D. 406 D, 1.
 εεα 431 D. 6. 312.
 εεαμην 405 D, 1.
 εεβαλλων intrans. 685.
 εετω 447 D, 16.
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 εεπράττω w. two acc. 553.
 εεω w. gen. 589.
 εετα 70 c. 795 a.
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 εεωδα 322. 334 d; pf. 712. 490 a, b; om. 508 a; w. 248 D. [a. 103 b.
 εε 624. 47 a. 74 c. 80 c. 87 poss. 598; w. part. 713. 797; εεστιν οἱ (οἱτινες, δετε, οδ, etc.) 812; —αα εεμαι, κατὰ τοῦτο εεμαι, 772; εεκων εεμαι 775 a; —αα circumst. 788; case abs. 791 b. 792 a; om. 795 e; τῶ δντι 608.
 εεμ 405, 1. 359 D. 364 D. 400 D h; om. 508 b; as fut. 699 a.
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 εεργνυμ 442, 4.
 εεργω 442, 4 a. 411 D; w. gen. 580.
 εερωμαι 424 D, 9.
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 -εε 2 sing. act. 58 a. 352 a.
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 εε 105 D. 406 D, 1.
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 εεωδα 322. 334 d; pf. 712. 490 a, b; om. 508 a; w. 248 D. [a. 103 b.
 εε 624. 47 a. 74 c. 80 c. 87 poss. 598; w. part. 713. 797; εεστιν οἱ (οἱτινες, δετε, οδ, etc.) 812; —αα εεμαι, κατὰ τοῦτο εεμαι, 772; εεκων εεμαι 775 a; —αα circumst. 788; case abs. 791 b. 792 a; om. 795 e; τῶ δντι 608.
 εεμ 405, 1. 359 D. 364 D. 400 D h; om. 508 b; as fut. 699 a.
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 εερωμαι 424 D, 9.
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 -εε 2 sing. act. 58 a. 352 a.
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 εε 253. 255. 156 c; εε ἀνθρ w. superl. 665 a.
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 εε 624. 47 a. 74 c. 80 c. 87 poss. 598; w. part. 713. 797; εεστιν οἱ (οἱτινες, δετε, οδ, etc.) 812; —αα εεμαι, κατὰ τοῦτο εεμαι, 772; εεκων εεμαι 775 a; —αα circumst. 788; case abs. 791 b. 792 a; om. 795 e; τῶ δντι 608.
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 εεργω 442, 4 a. 411 D; w. gen. 580.
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 -εε 2 sing. act. 58 a. 352 a.
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 εε 253. 255. 156 c; εε ἀνθρ w. superl. 665 a.
 εε 105 D. 406 D, 1.
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 εεργω 442, 4 a. 411 D; w. gen. 580.
 εερωμαι 424 D, 9.
 εερω 405 D b. 420 D, 12.
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 -εε 2 sing. act. 58 a. 352 a.
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 εε 103 b; w. case 620. 618 a; w. num. 493 f; w. inf. 780.
 εε 253. 255. 156 c; εε ἀνθρ w. superl. 665 a.
 εε 105 D. 406 D, 1.
 εεα 431 D. 6. 312.
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 εεω w. gen. 589.
 εετα 70 c. 795 a.
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 εενακα, -αα, 24 D c. 628.
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 εεργω 442, 4 a. 411 D; w. gen. 580.
 εερωμαι 424 D, 9.
 εερω 405 D b. 420 D, 12.
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 -εε 2 sing. act. 58 a. 352 a.
 -εε, -εεσα, -εε, adj. 214. 470. 50 a.
 εε 103 b; w. case 620. 618 a; w. num. 493 f; w. inf. 780.
 εε 253. 255. 156 c; εε ἀνθρ w. superl. 665 a.
 εε 105 D. 406 D, 1.
 εεα 431 D. 6. 312.
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 εενι for εν 627.
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 εεργω 442, 4 a. 411 D; w. gen. 580.
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 -εε 2 sing. act. 58 a. 352 a.
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