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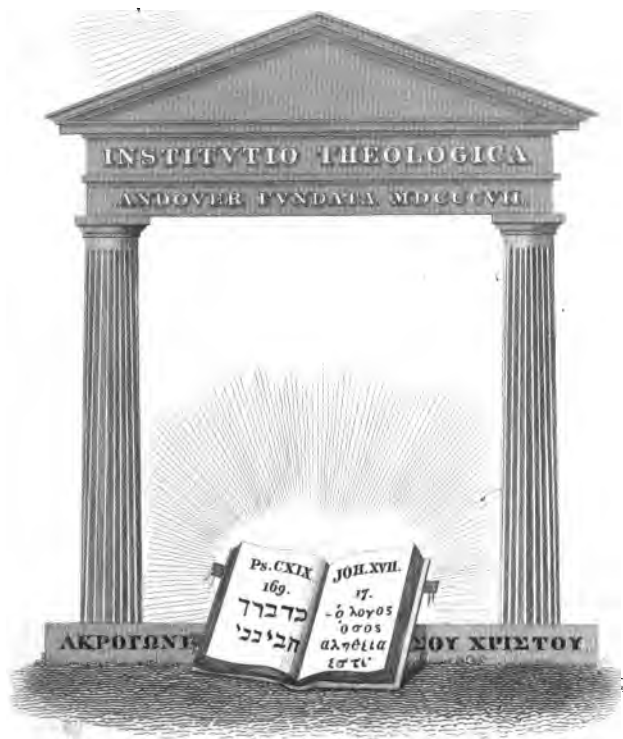
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GREEK GRAMMAR

FOR

SCHOOLS AND COLLEGES.

BY

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REVISED AND IN PART REWRITTEN

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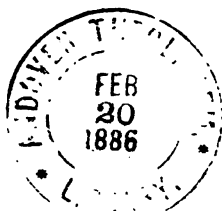
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PREFACE

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

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

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

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

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

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

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

PREFACE TO THE FIRST EDITION.

v

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

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

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

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

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

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

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

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

PREFACE

TO THE REVISED EDITION.

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

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

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

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

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer $\lambda\upsilon\sigma-$, but $\lambda\upsilon\sigma\alpha-$; and in like manner $\lambda\epsilon\gamma\sigma-$ (not $\lambda\epsilon\gamma-$) is called the stem of $\lambda\epsilon\gamma\sigma-\mu\epsilon\nu$, just as we call $\lambda\omicron\gamma\sigma-$ (not $\lambda\omicron\gamma-$) the stem of $\lambda\omicron\gamma\sigma-s$. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *thema*. Another necessary innovation is the 'variable vowel' and its sign, $\epsilon|$. This sign may be read 'omicron or epsilon,' or ' δ or ϵ '; but $\lambda\upsilon\epsilon|$ - should be read ' $\lambda\upsilon\sigma-$ or $\lambda\upsilon\epsilon-$ '.

Of the nine classes of verbs, two have disappeared: the ' ϵ -class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the μ -verbs, which could no longer form a part of Class I. It will be observed, moreover, that the μ -form of inflection has received a new treatment: its main peculiarities are enumerated in § 885, in immediate contrast to the ordinary form; and details of the present and second aorist μ -forms are given under those tenses respectively. The inflection of the irregular μ -verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 849-852.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, $-\eta$ in the second person singular middle has been dropped, and forms like $\tau\acute{\epsilon}\mu\phi\eta\mu\epsilon\nu$, $\delta\acute{\upsilon}\omicron\iota\mu\iota$, $\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\eta\mu\epsilon\nu$, $\acute{\epsilon}\delta\acute{\iota}\delta\omega\nu$, $\delta\acute{\iota}\delta\omicron\upsilon$ (imperative middle), have disappeared. So $\lambda\upsilon\acute{\omicron}\nu\tau\omega\nu$, $\lambda\upsilon\acute{\epsilon}\sigma\theta\omega\nu$, have taken precedence of $\lambda\upsilon\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $\lambda\upsilon\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$; $\lambda\acute{\upsilon}\sigma\epsilon\iota\alpha\varsigma$, $\lambda\acute{\upsilon}\sigma\epsilon\iota\epsilon$ of $\lambda\acute{\upsilon}\sigma\alpha\upsilon\varsigma$, $\lambda\acute{\upsilon}\sigma\alpha\iota$; the pluperfect in $-\kappa\eta$ of that in $-\kappa\epsilon\iota\nu$; $\lambda\upsilon\theta\epsilon\acute{\iota}\mu\epsilon\nu$, $\delta\acute{\iota}\delta\omicron\iota\mu\epsilon\nu$ of $\lambda\upsilon\theta\epsilon\acute{\iota}\eta\mu\epsilon\nu$, $\delta\acute{\iota}\delta\omicron\iota\eta\mu\epsilon\nu$; $\phi\acute{\iota}\lambda\omicron\iota\eta\nu$ of $\phi\acute{\iota}\lambda\omicron\iota\mu\iota$. The perfect active imperative has been relegated to a note, and so has the optative form $\lambda\epsilon\lambda\upsilon\kappa\omicron\iota\eta\nu$; the noun $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$ has been discarded as non-existent. In the dual feminine of pronouns, $\tau\acute{\omega}$, $\tau\acute{\omega}\delta\epsilon$, $\tau\acute{\omicron}\tau\acute{\omega}$ have taken the place of $\tau\acute{\alpha}$, $\tau\acute{\alpha}\delta\epsilon$, $\tau\acute{\alpha}\tau\acute{\alpha}$. So the rules for augment of diphthongs (857) and of the pluperfect (858) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

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

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

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

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

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

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

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

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

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

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

F. D. A.

July, 1884.

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INTRODUCTION.

The Greek Language and Dialects.

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

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

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

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

c. The *Ionic*, including

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

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

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

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

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

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

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

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

4. For completeness, we may add

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

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

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

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

PART FIRST. WRITING AND SOUND.

Alphabet.

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

Form.		Name.		Latin.
A	α	ἄλφα	<i>alpha</i>	a
B	β	βῆτα	<i>beta</i>	b
Γ	γ	γάμμα	<i>gamma</i>	g
Δ	δ	δέλτα	<i>delta</i>	d
E	ε	ἕ ψιλόν	<i>epsilon</i>	ē
Z	ζ	ζῆτα	<i>zeta</i>	z
H	η	ἦτα	<i>eta</i>	ē
Θ	θ θ	θῆτα	<i>theta</i>	th
I	ι	ἰῶτα	<i>iota</i>	i
K	κ	κάππα	<i>kappa</i>	c
Λ	λ	λάμβδα	<i>lambda</i>	l
M	μ	μῦ	<i>mu</i>	m
N	ν	νῦ	<i>nu</i>	n
Ξ	ξ	ξῖ	<i>xi</i>	x
O	ο	ὀ μικρόν	<i>omicron</i>	ō
Π	π	πί	<i>pi</i>	p
Ρ	ρ	ῥῶ	<i>rho</i>	r
Σ	σ σ	σίγμα	<i>sigma</i>	s
T	τ	ταῦ	<i>tau</i>	t
Υ	υ	ὕ ψιλόν	<i>upsilon</i>	y
Φ	φ	φῖ	<i>phi</i>	ph
Χ	χ	χῖ	<i>chi</i>	ch
Ψ	ψ	ψῖ	<i>psi</i>	ps
Ω	ω	ὦ μέγα	<i>omega</i>	ō

6. ~~Sigma at the end~~ Sigma at the end of a word has the form ς ; in any other place the form σ : thus $\sigma\acute{\alpha}\varsigma\iota\varsigma$ *faction*.

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed: Ϻ for $\sigma\upsilon$, and Ϻ for $\sigma\tau$.

7. The oldest Greek alphabet had two other letters:

F f	faū	vau	Latin v
Ϝ ϝ	ϝόππα	koppa	" q

Vau stood in the alphabet between ϵ and ζ , koppa between π and ρ . Vau is also called *digamma*, $\delta\iota\gamma\alpha\mu\mu\alpha$ (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were $\epsilon\iota$ or $\epsilon\iota$, $\omicron\delta$ or δ , υ , and ω .

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phoenician alphabet.

Vowels.

9. 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.

10. The short sounds of α , ι , υ , are sometimes indicated by $\acute{\alpha}$, $\acute{\iota}$, $\acute{\upsilon}$; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$.

In this grammar, however, the long vowels, $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$, are so marked throughout, and the unmarked α , ι , υ are therefore understood to be short. We have, then:

the *short* vowels, α , ϵ , ι , $\omicron$, υ , and
the *long* vowels, $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

NOTE.—The mark of length is omitted over circumflexed vowels (96).

11. The long vowels were originally sounded as α , ϵ , ι , $\omicron$, υ , in the English words *par*, *prey*, *machine*, *prone*, *prupe*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words *papa* (first syllable), *pet*, *pât*, *obey*, *pull*.

a. But υ and $\bar{\upsilon}$ assumed at an early period (before 400 B. C.) the sound of the French *u* or German *ü*, intermediate between English *oo* and *œ*. At the end of a diphthong υ retained its earlier sound.

11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of υ .

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

The open vowels are { α , $\bar{\alpha}$, (the most open).
 ϵ , η , o , ω (less open).
 The close vowels are ι , $\bar{\iota}$, u , $\bar{u}$.

Diphthongs.

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

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

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

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

a. But when the first vowel is written as a capital letter, ι stands upon the line: $\Omega\iota\Delta\eta\iota = \Omega\iota\delta\eta = \phi\delta\eta$.

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

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

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

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

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

augment (857) or of crasis (76): *ου* is chiefly Ionic. The diphthong *υι* was sounded somewhat like *ui* in *quit*; it is never followed by a consonant in the same word.

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

αι, ει, οι, αυ, ευ, ου, υι, $\bar{\eta}$, $\bar{\eta}$, φ,
by αε, ε or ι, οε, αυ, ευ, $\bar{u}$, $\gamma\bar{i}$, $\bar{a}$, $\bar{e}$, $\bar{o}$.

a. For αι, οι, in a few proper names, we have Latin *ai*, *oi*; *Maia* *Μαία*, *Troiā* *Τροία*, *Alās* *Αἰας*. For φ, in a few compounds of $\phi\delta\eta$ *song*, we have *oe*: *τραγῳδός* *tragoedus*.

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

a. The diaeresis may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from ι written on the line (18 a), that the two vowels do not unite as a diphthong. Thus in *ἄντῃ*, *ἰχθύι*, *ληϊόμενος*, the vowels are evidently separate (= *ἄντῃ*, *ἰχθύι*, *ληϊόμενος*), while in *ἄντῃ*, *ἰχθυῖ*, *ληόμενος*, they unite as diphthongs.

Breathings.

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

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

b. All words which begin with υ or $\bar{u}$ have the rough breathing.

18. The consonant ρ at the beginning of a word always has the rough breathing (thus $\bar{\rho}$, Latin *rh*): *ῥήτωρ* *rhetor* *orator*. And in the middle of a word ρρ is by many editors written $\bar{\rho}\bar{\rho}$ (Latin *rrh*): thus *Πύρρρος* *Pyrrhus*; though some write *Πύρπος*.

a. Except in $\bar{\rho}\bar{\rho}$, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

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

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

Consonants.

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

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

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

a. Zeta (*ζ*) was sounded like Engl. *ds*; in late Greek like Engl. *s*.

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

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

23. The SEMIVOWELS are *λ*, *μ*, *ν*, *ρ*, *σ*, and *γ*-nasal; of which *σ* is called a *spirant* (or a *sibilant*),

λ, *μ*, *ν*, *ρ* are called *liquids*,
μ, *ν*, *γ*-nasal are called *nasals*.

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

24. The MUTES are of three classes:

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

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

25. The mutes are also divided into three orders:

<i>smooth</i> mutes	<i>π</i>	<i>τ</i>	<i>κ</i>	(<i>tenues</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 of the same order are said to be *co-ordinate*.

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

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

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

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

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

VOWEL CHANGES.

Interchange of Vowels.

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

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

29. In like manner εἰ and οἰ, in root-syllables (see 32), are interchanged: λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπονδ-ή *haste*, we have a like interchange of εῦ and οῦ.

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

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

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

a. This rule does not apply to $\bar{a}$ arising by contraction (87) or compensative lengthening (34). This is always unchanged.

31. A close and open vowel are rarely interchanged: $\iota\sigma\tau\acute{\iota}$ *is*, $\iota\sigma\theta\iota$ *be thou*; $\delta\nu\omicron\mu\alpha$ *name*, $\delta\nu\acute{\omicron}\nu\mu\omicron\varsigma$ *nameless*; poetic $\mu\acute{\omega}\mu\omicron\varsigma$ *blame*, $\delta\mu\acute{\omega}\mu\omicron\varsigma$ *blameless*; $\delta\nu\iota\tau\eta\mu\iota$ (for $\omicron\nu\omicron\tau\eta\mu\iota$) *benefit*. In such cases the open vowel is always the original.

Strong and Weak Root-Vowels.

32. In root syllables we often find an interchange of

ϵ with $\epsilon\iota$ or $\omicron\epsilon$,
 υ with $\epsilon\upsilon$ (seldom $\omicron\upsilon$),
 α with η , $\bar{\alpha}$.

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

$\xi\lambda\epsilon\pi\omicron\nu$ (root $\lambda\iota\pi\omicron$) *left*, $\lambda\epsilon\iota\pi\omega$ *leave*, $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\alpha$ *have left*.
 $\xi\phi\upsilon\gamma\omicron\nu$ (root $\phi\upsilon\gamma\omicron$) *fled*, $\phi\epsilon\acute{\upsilon}\gamma\omega$ *flee*.

a. For the interchange of $\epsilon\iota$ and $\omicron\epsilon$, $\epsilon\upsilon$ and $\omicron\upsilon$, see 29.

Long and Short Vowels.

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

Thus corresponding to α , ϵ , ι , $\omicron$, υ ,
the long forms are η or $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

$\tau\acute{\iota}\mu\acute{\alpha}\omega$ <i>I honor</i> ,	$\tau\acute{\iota}\theta\epsilon\mu\epsilon\nu$ <i>we put</i> ,	$\delta\acute{\iota}\delta\omicron\mu\epsilon\nu$ <i>we give</i> ,
$\tau\acute{\iota}\mu\acute{\eta}\sigma\omega$ <i>I shall honor</i> ,	$\tau\acute{\iota}\theta\eta\mu\iota$ <i>I put</i> ,	$\delta\acute{\iota}\delta\omega\mu\iota$ <i>I give</i> .
$\tau\acute{\iota}\sigma\iota\varsigma$ <i>retribution</i> ,	$\phi\acute{\upsilon}\sigma\iota\varsigma$ <i>nature</i> ,	
$\tau\acute{\iota}\sigma\omega$ <i>shall repay</i> ,	$\pi\acute{\epsilon}\phi\bar{\upsilon}\kappa\alpha$ <i>am</i> .	

pensative lengthening: Ion. and Att. $\delta\rho\bar{\alpha}$ (for $\delta\rho\alpha\epsilon$) *see thou*, $\mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$ (for $\mu\epsilon\lambda\alpha\nu\varsigma$) *black*.

(2) The Doric and Aeolic, on the other hand, have $\bar{\alpha}$ for Attic η : Dor. $\delta\bar{\alpha}\mu\omicron\varsigma$ for Att. $\delta\eta\mu\omicron\varsigma$ *people*, $\mu\acute{\alpha}\tau\eta\rho$ (Lat. *mater*) for $\mu\acute{\eta}\tau\eta\rho$ *mother*, $\text{'A}\theta\bar{\alpha}\nu\acute{\alpha}$ (used also in Trag.) for Hom. $\text{'A}\theta\eta\eta$ (in Att. commonly $\text{'A}\theta\eta\nu\acute{\alpha}$) the goddess *Athena*. But not so when η arises from a lengthening of ϵ : Dor. and Att. $\tau\acute{\iota}\theta\eta\mu\iota$ (root $\theta\epsilon\epsilon$) *put*, $\lambda\acute{\iota}\mu\acute{\eta}\nu$ (Gen. $\lambda\acute{\iota}\mu\acute{\epsilon}\nu\omicron\varsigma$) *harbor*.

31 D. In the dialects this change is more frequent: Ion $\iota\sigma\tau\acute{\iota}\eta$ Dor. $\iota\sigma\tau\acute{\iota}\alpha$ for Att. $\iota\sigma\tau\acute{\iota}\alpha$ *hearth*.

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession: $\eta\nu\omicron\rho\acute{\epsilon}\eta$ from $\delta\nu\eta\rho$ *man*, $\epsilon\lambda\alpha\rho\nu\acute{\omicron}\varsigma$ from $\epsilon\lambda\alpha\rho$ *spring*, $\omicron\upsilon\lambda\delta\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ for $\delta\lambda\delta\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ *destroying*, $\omicron\upsilon\beta\rho\epsilon\omicron\varsigma$, $\omicron\upsilon\beta\rho\epsilon\alpha$ from $\delta\rho\omicron\varsigma$ (never $\omicron\delta\rho\omicron\varsigma$) *mountain*, $\omicron\delta\nu\omicron\mu\alpha$ for $\delta\nu\omicron\mu\alpha$ *name* (also in Hd.),

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

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

Compensative Lengthening.

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

By this,	α,	ε,	ι,	ο,	υ,
become	ᾱ,	ει,	ῑ,	ου,	ῠ.

Thus for	μελα-ν-ς,	θε-ντ-ς,	εκρι-νσ-α,	λυο-ν-σι,	φυ-ντ-ς,
we have	μέλας,	θείς,	ἐκρίνα,	λύουσι,	φύς.

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

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

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

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

ὄφιπτήηλος from *πέταλον leaf*, *τιθήμενος* for *τιθέμενος pulling*; or a short between two long, *δυσᾱήων* for *δυσᾱίων* from *δυσᾱής ill-blowing*. Also, where two long syllables would stand between two short ones: *Οὐλύμπιοι* (for *Ὀλύμπιοι*) of *Olympus*, *εἰλήλουθα* (for *εληλουθα*) *have come*.

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened *ε*, *ο* to *η*, *ω*: *ἦναι* = *εἶναι* (from *ἔσ-ναι*), *θῆς* = *θείς*, *μῶσα* = *μοῦσα* (from *μονσα*). The Aeolic of Lesbos made *αισ*, *εισ*, *οισ* from *ανσ*, *ενσ*, *ονσ*; as *παῖσα* = *πᾶσα*, *μέλαις* = *μέλας*, *μοῖσα* = *μοῦσα* (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): *ἐκριννα* = *ἐκρίνα* (from *ἐκριν-σα*), *ἐμμί* = *εἰμί* (from *ἐσ-μι*), *βόλλᾱ* = *βουλή*. The Ionic agrees in the main with the Attic. In *ξεῖνος* for *ξένος stranger*, *κεῖνός* for *κενός empty*, *εἵνεκα* for *ἐνεκα on account of*, *μόνους* for *μόνος alone*, *κούρος*, *κούρη* for *κόρος*, *κόρη boy, girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: *Ἀτρεΐδew*, originally *Ἀτρεΐδᾱω* (Att. *Ἀτρεΐδew*) of *Atrides*; *πυλῆων*, orig. *πυλᾶων* (Att. *πυλᾶων*) of *gates*; *Ποσειδῆων*, orig. *Ποσειδᾶων* (Att. *Ποσειδᾶων*) the god *Poseidon*.

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Contraction of Vowels.

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

For simple vowels the rules are these :

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

a. ε-ι	ει	γένε-ι	γένει	c. ο-α	ω	αἰδó-α	αἰδῶ
ο-ι	οι	πειθó-ι	πειθοῖ	α-ο	ω	δρά-ομεν	δράμεν
ε-υ	ευ	ε-ύ	εὖ	ο-η	ω	δηλό-ητε	δηλώτε
ᾱ-ι	ῖ	γράφ-ιδιον	γράφιδιον	ε-ω	ω	φιλέ-ωσι	φιλώσι
η-ι	η	κλή-ιθρον	κλήθρον	ω-α	ω	ῆρα-α	ῆρα
ω-ι	ω	πρω-ι	πρῶ	d. α-ε	ᾱ	δρά-ετε	δράτε
b. α-α	ᾱ	γέρα-α	γέρα	α-η	ᾱ	δρά-ητε	δράτε
ε-η	η	φιλέ-ητε	φιλήτε	ε-α	η	γένε-α	γένη
η-ε	η	τίμη-εντι	τίμηντι	e. ε-ε	ει	φιλε-ε	φίλει
ι-ι	ῖ	Χι-ιος	Χίος	ε-ο	ου	γένε-ος	γένους
ο-ω	ω	δηλό-ωσι	δηλώσι	ο-ε	ου	δίλο-ε	δίλου
ω-ο	ω	σῶος	σῶς	ο-ο	ου	πλό-ος	πλούς

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

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

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts: *νός* for *νούς* *mind*, *γίνεα* for *γένη* *race*, *φιλήs* for *φιλήs* *thou mayest love*, *ἀέκων* for *ἄκων* *unwilling*, *δοιδή* for *φδή* *song*.—In a few instances, however, these dialects have contracted forms where the Attic does not contract: Ion. *ἱρός* (and *ἱερός*) Att. *ἱερός* *sacred* (see 38 a), *εγδόκοντα* for Att. *εγδοήκοντα* *eighty*.

g. All dialects, except the Attic, leave *eo*, *ew*, *eou*, as a rule, uncontracted. But the Ionic and Doric occasionally contract *eo*, *eou* into *eu* (instead of *ou*): *ποιεῖμεν*, *ποιεῖσι*, from *ποιέ-ομεν*, *ποιέ-ουσι* (Att. *ποιοῖμεν*, *ποιοῖσι*), *we do*, *they do*.

h. The Doric and Aeolic often contract *ao*, *do*, *aw*, *āw* into *ā*: 'Ατρειδῶ, orig. 'Ατρεῖδσο (see 146 D); *πυλᾶν*, orig. *πυλᾶων* (141 D); *Ποσειδᾶν* or *Ποτειδᾶν*, Hm. *Ποσειδᾶων* (Att. *Ποσειδᾶν*).

i. The Doric often contracts *ae*, *aie* to *η*, *η*: *δρη*, *δρηs*, from *δρα-ε*, *δρά-εις* (Att. *δρά*, *δράs*), *see thou*, *thou seest*.

j. All Aeolic and some Doric dialects contract *ee* into *η*, *oo* and *oe* into *ω*: Dor. *ἀγῆται*, from *ἀγε-ετα* (Att. *ἡγεῖται*) *he leads*, *μισθῶντι* from *μισθο-οντι* (Att. *μισθοῦσι*) *they let for hire*.

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

39. Simple vowels before diphthongs are often contracted.

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

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

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

a. α-ε	ᾱ	τῆμά-ε	τῆμα̣	b. ε-ε	ε	φιλέ-ε	φιλεῖ
α-η	ᾱ	τῆμά-η	τῆμα̣	ε-οι	οι	φιλέ-οι	φιλοῖ
α-οι	ω	τῆμά-οιμι	τῆμα̣μι	ε-ου	ου	φιλέ-ου	φιλοῦ
ε-αι	η	λύε-αι	λύη	ο-οι	οι	δηλό-οι	δηλοῖ
η-αι	η	λύη-αι	λύη	ο-ου	ου	δηλό-ου	δηλοῦ
η-οι	ω	μεμνη-οίμην	μεμνώμην	c. ο-ε	οι	δηλό-ε	δηλοῖ
ο-αν	ων	προ-αυδαν	προωδαν	ο-η	οι	δηλό-η	δηλοῖ
				α-ου	ω	τῆμά-ου	τῆμω

40. a. The spurious diphthong ει (14 b) is contracted like simple ε: τῆμᾱν (not τῆμα̣ν) from τῆμά-εω, οἰνοῦς from οἰνό-εις, τῆμῆς from τῆμή-εις.

b. α-ε rarely gives αι instead of ᾱ: αἶρω raise from ἀ-είρω, αἰκῆς unseemly from ἀεικῆς.

c. ε-αι in the second person singular of verbs gives both ει and η: λῦει or λῦη, from λῦεαι. But see 384.

41. IRREGULAR CONTRACTION.—In contracts of the first and second declensions, a short vowel followed by α, or by any long vowel-sound, is absorbed: δαστέ-α, δαστᾱ (not οσση); ἀργυρέ-αν, ἀργυρᾱν; ἀπλό-η, ἀπλη̣ (not ἀπλω); διπλό-αις, διπλαῖς. Only in the singular, εᾱ, after any consonant but ρ, is contracted to η: χρυστέ-ᾱ, χρυσῆ̣. Other cases of irregular contraction will be noticed as they occur.

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

Omission and Addition of Vowels.

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

44 D. Synizesis is very frequent in Hm., especially after ε: θυρών of doors, χρυσέας golden, στήθεα breasts, πόλις cities, ὀγδοὺς eighth, all used as words of two syllables.

44. The close vowels *i* and *u* are sometimes dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-s *king*, ἀκο-ή (for ἀκου-ή) *hearing*, πλέ-ων for πλεί-ων *more*.

a. In this case, *u* was first changed to the cognate semivowel *F* (βασιλεFων, ακοFη), which afterwards went out of use.

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

b. A similar vowel is sometimes developed between *λ* or *ρ* and another consonant: ὀρόγ-ια, also ὀργ-ιά, *fathom*; ἀλέτ-ω *defend*, from root ἀλξ- (cf. ἐπ-αλξ- is *battlement*).

CONSONANT CHANGES.

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

Doubled Consonants.

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

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

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

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

47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel*: ἔλλαβε for ἐ-λαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐβνητος for ἐβ-νητος *well-sprung*, ὄσσαν for ὄσον *quantum*, ὀπίσσω for ὀπίσω *backward*. Less often a *mute*: ὤππως for ὤπως *as*, ὅττι for ὅτι *that*, ἐδδεισε for ἐδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσσεύς.—For some cases in Hm. (καδδύσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. *ρ* sometimes remains single, even after a simple vowel: ἔρρεε from ῥέω *do*, ἐκρ-ροος *swift-flowing*.

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

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

Consonants with Consonants.

MUTES BEFORE MUTES.

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

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

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

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

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

MUTES BEFORE LIQUIDS.

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

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

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

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

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find *σεμνός* *reversed* for *σεβ-νός* (*σέβ-ομαι* *revere*), and *ερεμνός* *mutky* for *ερεβ-νός* (*ερεβός* *thick darkness*).

MUTES BEFORE Σ.

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

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

N AND Ξ BEFORE OTHER CONSONANTS.

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

a. ἔμπας for εν-πās	b. συγκαίω for συν-καιω	c. ἐλλείπω for εν-λειπω
ἐμβαίνω “ εν-βαινω	συγγενής “ συν-γενης	σὺρβέω “ συν-ρεω
ἐμφανής “ εν-φανης	συγχέω “ συν-χεω	d. μέλας “ μελαν-s
ἐμμένω “ εν-μενω	ἐγξέω “ εν-ξεω	λύουσι “ λυον-σι

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

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

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

58. ν remains before σ in the nominatives ἔλμυς *worm*, τίρυνς *Tiryne*, for ἐλμυνθ-s, τίρυνθ-s (54), and in a few nouns in -σις, as θέρμανσις *warming*.

59. In composition:

έν before ρ, σ, is not changed: ἔν-ρυθμος, ἐν-στάξω.
 σύν, before σ with a vowel, becomes συσ-: συσ-στίων;
 before σ with a cons., or ζ, becomes συ-: σύ-στημα, σύ-ζυγος.
 πᾶν, πάλιν, before σ, retain ν: πᾶν-σοφός; or change ν to σ: παλίσ-
 ουτος.

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

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

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

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

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

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

63. The combination $\sigma\delta$, in some adverbs of place (219 a), passes into ζ : *θῦρᾱζε* *out* for *θυρᾱσ-δε*.

Consonants with Vowels.

METATHESIS.

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

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

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

CONSONANTS BEFORE I.

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

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

62 D. In Hm., both sigmas are often retained: *ἔπεσ-σι* Att. *ἔπεσι* *to words*, *ἐσ-σί* Att. *ἐί thou art*.

63 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: *μελίσσω* Att. *μελίζω* *make melody*.

64 D. Metathesis is very frequent in Hm.: *καρτερός* and *κρατερός* *powerful*, *κάρτιστος* = Att. *κράτιστος* *most powerful*, *beat*, from *κράτος* *power*, *ἀταρ-πός* Att. *ἀτραπός* *path*, *τραπείομεν* for *ταρπείομεν* (root *τερπ-*, *τέρπω* *delight*). Similarly, *ἔδρακον* from *δέρκ-ομαι* *see*, *ἔτραπον* from *τέρθ-ω* *destroy*.

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

χείρων	for	χερ-ων	τείνω	for	τεν-ω
δότεира	"	δοτερ-ια	κρίνω	"	κριν-ω
μαίνομαι	"	μαν-ιομαι	σύρω	"	συρ-ω

66. ι after λ forms with it λλ.

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

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

ῥισσων	for	ῥικ-ων	ἐλάσσων	for	ελαχ-ων
Θρᾶσσα	"	Θρᾶκ-ια	Κρήσσα	"	Κρητ-ια
τάσσω	"	ταγ-ιω	κορύσσω	"	κορυθ-ω

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

ἐλπίζω	for	ελπιδ-ω	μείζων	for	μεγ-ων

69. τ before ι often passes into σ.

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

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

Disappearance of Spirants.

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

70. Initial σ before a vowel often changes to the rough breathing: ὤς for σῷς, Lat. *sus*; ἰσσημι for σισσημι, Lat. *sisto*.

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

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

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

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

formerly *ofis* (Lat. *oris*). Some words have lost both *σ* and *F* at the beginning: ἡδύς *sweet*, ὅς *his own*, formerly *Fadús*, *Fós*, still older *σFadús*, *σFos* (Lat. *suavis*, *suus*).

Rejection or Transfer of Aspiration.

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

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

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

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

d. Single instances are *ἀμπέχω*, *ἀμπίσχω* *clothe*, for *ἀμφ-*, *ἐκχευρίᾱ* *truce*, for *εχε-χειριᾱ* (from *εχω* and *χειρ*), and a few other words.

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

εγγῦμι *break*, *ἄλῃς* *in numbers, enough*, *ἀλῶναι* *to be taken*, *ἄναξ* *lord* (insc.), *ἄνδαν* *please* (insc.), *ἄστυ* *town* (insc.), *ἔαρ* (Lat. *ver*) *spring*, *ἔδνον* *bride-gift*, *εἰκοσι* *twenty* (insc., Dor. *Fikati*, Lat. *viginti*), *εἰκω* *yield*, *εἰλω* *press* (insc.), *εἶπω* *say*, fut. *έρεω* (insc.), *ἕκαστος* *each* (insc.), stem *έκα-* (*έκηβόλος* *far-shooting* etc., insc.), *έκῃτι* *by will of*, *έκῶν* *willing* (insc.), *έκυρός* *father-in-law*, *ελιξ* *coil, crooked*, *έλπομαι* *hope*, *έξ* *six* (insc.), *έω*, *οί*, *έ*, *himself* (insc.), *έπος* *word* (insc.), *έπων* *I said* (insc.), *έργον* *work* (insc.), *έβρω* *go*, *έρως* *draw*, root *Fes-* (*έννυμι* *clothe*, *έσθης* *clothing*, *έμα* *garment*), cf. Lat. *ves-tis*, *έσπερος* *evening* (insc., cf. Lat. *vesper*), *έτης* *clansman* (insc.), *έτος* *year* (insc.), *ήδύς* *sweet*, *λάχω*, *λαχῆ* *cry*, root *Fid-* (*ιδεῖν* *to see*, *οἶδα* *I know*), insc., cf. Lat. *vid-ere*, root *Fuk-* (*ικελος*, *εικελος* *like*, *εοικα* *am like*), insc., *ίω* *violet* (cf. Lat. *vio-la*), *ίρις* *iris*, *ίς*, *ίρι* *strength* (insc., cf. Lat. *vis*), *ίσος* *equal* (insc.), *ίτρη* *willow*, *οἶκος* *house* (insc., cf. Lat. *vicus*), *οἶνος* *wine* (insc.), *ός*, *ή*, *όν* *his*. Probably also *ἀραιός* *slender*, *ἥθνος* *host*, *Ἥλιος* *Troy*, *ήθεα* *haunts*.

a. At the beginning of some words Hm. has a *prothetic* vowel *ε* (45 a) as a result of former *F*: *έλικοσι* *twenty*, *έιση* *fem. of ίσος equal*, *έέρση* *dew*, *έέρω* *shut in or out*.

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

b. Other examples of preserved *F*, from inscriptions, are *Fιστῆ* *hearth*, *Fράτῆ* *treaty*, *ξένFος* *guest*, *δFος* *boundary* (Att. *ιστῆ*, *ρήτῆ*, *ξένος*, *δρος*).

73 D. Hm. often has a smooth breathing where the Attic has the rough: *Ἄιδης* Att. *Ἄιδης* the god *Hades*, *ἡμαξα* Att. *ἡμαξα* *wagon*, *ἡέλιος* Att. *ἥλιος* *sun*, *ἡός* (so Hd.), Att. *ἔως* *dawn*, *έρηξ* (so Hd., cf. 37 D f) Att. *ιέρπῃξ* *hawk*. Cf. Hd. *οὔρος* Att. *δρος* *boundary*. A smooth mute used instead of a rough is seen in *αἰτῆς* (Hm. Hd.) Att. *αἰθῆς* *again*, *οὐκί* (Hm. Hd.) Att. *οὐχί* *not*, *δέχομαι* (Hd.) Att. *δέχομαι* *receive*.

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Crasis.

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

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

b. Crasis is used chiefly after forms of the article, the relative pronouns δ, ὃ, the preposition πρό, the conjunction καί, and the interjection ἄ.

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

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: οὐπί for οἱ ἐπί, οὖν for οἱ ἐν, κἀν for καί ἐν.

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

c. The diphthong of καί is absorbed by all vowels and diphthongs except ε and ει: καὶτός for καί αὐτός, χή for καί ἡ, χῶ for καί ὁ, χοί for καί οἱ, but κᾶς for καί ἐς, κᾶρα for καί εἶρα. Yet καί εἰ and καί εἰς give κελ and κελς.

d. Ἕτερος *other* enters into crasis under the form ἄτερος: thus ἄτερος for ὁ ἕτερος, θᾶτερον, θᾶτέρου, for τὸ ἕτερον, τοῦ ἑτέρου.

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

Elision.

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

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

77 D. b and d. These rules apply mainly to the Attic. Hm. has ἄριστος, αὐτός (with coronis in place of the rough breathing) for ὁ ἄριστος, ὁ αὐτός. Hd. has ἀνὴρ for ὁ ἀνὴρ, τᾶληθές for τὸ ἀληθές, ἄνθρωποι for οἱ ἄνθρωποι (yet τάνθρώπου for τοῦ ἀνθρώπου), αὐτός, αὐτοί, τωῦτοῦ (cf. 14 D d), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοῦτερον for τὸ ἕτερον.

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

80. Elision is most frequent in:

- a. Words of one syllable in $-\epsilon$, as $\gamma\acute{\epsilon}$, $\delta\acute{\epsilon}$, $\tau\acute{\epsilon}$.
- b. Prepositions and conjunctions of two syllables, as $\pi\alpha\rho\acute{\alpha}$, $\alpha\lambda\lambda\acute{\alpha}$; (except $\pi\epsilon\rho\acute{\iota}$, $\delta\chi\rho\iota$, $\mu\acute{\epsilon}\chi\rho\iota$, $\tilde{\epsilon}\tau\iota$.)
- c. Some adverbs in common use, such as $\tilde{\epsilon}\tau\iota$, $\acute{\alpha}\mu\alpha$, $\epsilon\iota\tau\alpha$, $\mu\acute{\alpha}\lambda\alpha$, $\tau\acute{\alpha}\chi\alpha$.

Exempt from elision are:

- d. The vowel $-u$.
- e. Final $-a$, $-i$, $-o$, in words of one syllable.
- f. Final $-a$ in the nominative of the first declension, and $-i$ in the dative of the third.

REM.—Forms which can take ν movable (87) are not affected by elision in prose, except only $\epsilon\sigma\tau\acute{\iota}$ is.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: $\acute{\alpha}\pi\alpha\iota\rho\acute{\epsilon}\omega$ from $\acute{\alpha}\pi\acute{o}$ and $\alpha\iota\rho\acute{\epsilon}\omega$, $\circ\upsilon\delta\epsilon\acute{\iota}\varsigma$ from $\circ\upsilon\delta\acute{\epsilon}$ and $\epsilon\iota\varsigma$, $\delta\acute{\iota}\epsilon\beta\alpha\lambda\omicron\nu$ from $\delta\acute{\iota}\alpha$ and $\acute{\iota}\beta\alpha\lambda\omicron\nu$, $\acute{\alpha}\mu\pi\acute{\epsilon}\chi\omega$ (cf. 73 d) from $\acute{\alpha}\mu\phi\acute{\iota}$ and $\acute{\iota}\chi\omega$.

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

$\acute{\alpha}\phi' \acute{\omega}\nu$ for $\acute{\alpha}\pi(\acute{\omega}) \acute{\omega}\nu$ $\nu\acute{\chi}\theta' \delta\lambda\eta\nu$ for $\nu\acute{\kappa}\tau(a) \delta\lambda\eta\nu$ (51)

So also in *compound* words:

$\acute{\alpha}\phi\alpha\iota\rho\acute{\epsilon}\omega$ from $\acute{\alpha}\pi\acute{o}$ and $\alpha\iota\rho\acute{\epsilon}\omega$ $\kappa\alpha\theta\eta\mu\iota$ from $\kappa\alpha\rho\acute{\alpha}$ and $\acute{\iota}\eta\mu\iota$
 $\delta\epsilon\chi\eta\mu\epsilon\rho\omicron\varsigma$ from $\delta\acute{\epsilon}\kappa\alpha$ and $\eta\mu\acute{\epsilon}\rho\alpha$ $\epsilon\phi\theta\eta\mu\epsilon\rho\omicron\varsigma$ from $\epsilon\pi\tau\acute{\alpha}$ and $\eta\mu\acute{\epsilon}\rho\alpha$

The same effect is seen also in *crasis*: $\theta\acute{\lambda}\tilde{\epsilon}\rho\omicron\nu$ for $\tau\acute{o} \tilde{\epsilon}\tau\epsilon\rho\omicron\nu$, $\chi\acute{\omega}$ for $\kappa\alpha\iota \acute{\delta}$, $\acute{\delta}\theta\omicron\upsilon\nu\epsilon\kappa\alpha$ for $\acute{\delta}\tau\omicron\upsilon \tilde{\epsilon}\nu\epsilon\kappa\alpha$.

a. The same change of mute takes place, notwithstanding an intervening ρ , in $\phi\rho\omicron\upsilon\delta\omicron\varsigma$ *gone* (from $\pi\rho\acute{o}$ and $\delta\delta\acute{o}\varsigma$), $\phi\rho\omicron\upsilon\rho\acute{\epsilon}\varsigma$ *watchman* (for $\pi\rho\omicron-\delta\rho\omicron\varsigma$), $\tau\acute{\epsilon}\tau\rho\iota\pi\tau\omicron\varsigma$ *four-horsed* (from $\tau\acute{\epsilon}\tau\rho\alpha\pi\epsilon\varsigma$ and $\acute{\iota}\pi\tau\omicron\varsigma$).

83. **APHÆRESIS** is the elision of ϵ at the *beginning of a word* after a final long vowel or diphthong, especially in $\mu\eta$ and $\tilde{\eta}$: thus $\mu\eta' \gamma\acute{\omega}$, $\tilde{\eta}' \mu\omicron\upsilon$

80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle $\beta\acute{\alpha}$ (only used in Epic), and the possessive pronoun $\sigma\acute{\alpha}$. Datives (singular and plural) in $-i$ are subject to elision in Hm. The diphthongs of the verb-endings $-\mu\alpha\iota$, $-\sigma\alpha\iota$, $-\tau\alpha\iota$, $-\nu\alpha\iota$, $-\sigma\theta\alpha\iota$ are elided in Hm. and Aristophanes (not in the tragedy): $\mu\omicron\iota$, $\sigma\omicron\iota$, $\tau\omicron\iota$ suffer elision rarely in Hm., $\acute{\alpha}\mu\omicron\iota$ before $\acute{\omega}\varsigma$ in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: $\acute{\alpha}\pi' \acute{\omega}\delta$ for $\acute{\alpha}\phi' \acute{\omega}\delta$, $\circ\upsilon\kappa \circ\upsilon\tau\omega\varsigma$ for $\circ\upsilon\chi \circ\upsilon\tau\omega\varsigma$, $\kappa\alpha\theta\eta\mu\iota$ for $\kappa\alpha\theta\eta\mu\iota$, $\tau\omicron\upsilon\tau\epsilon\rho\omicron\nu$ for $\tau\acute{o} \tilde{\epsilon}\tau\epsilon\rho\omicron\nu$.

for *μη ἐγώ, ἡ ἐμὸν*. It occurs in poetry only. Some editors write the *ε* and assume synizesis (78).

Final Consonants.

85. The only consonants allowed to stand at the end of a word are -ν, -ρ, -ς.

a. The only combinations of consonants allowed are -ψ (πς), -ξ (κς), and -γξ (νς).

b. *Ἐκ* from and *οὐκ, οὐχ* not (88 c and a) were hardly felt to be separate words. Final -λς, -νς are found only in the nominatives *ἅλς* salt, sea, *ἐλμυς* worm, and *Τίρυνς* Tiryns (58).

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

Thus in the nominatives *σῶμα* body for *σώματ* (genitive *σώματ-ος*), *γάλα* milk for *γαλακτ* (gen. *γάλακτ-ος*), *λυθέν* loosed for *λυθεντ* (gen. *λυθέντ-ος*); and the vocatives *παῖ* boy for *παῖδ* (gen. *παῖδ-ός*), *γύναι* woman for *γυναικ* (gen. *γυναικ-ός*).

Movable Consonants.

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

- (1) All words in -σι,
- (2) All verbs of the third person singular in -ε,
- (3) *ἐστί* is.

Thus *πᾶσι δίδωμι* I give to all, but *πᾶσιν ἔδωκα* I gave to all: *δίδωσι μοι* or *δίδωσιν ἐμοί* he gives to me, *ἔδωκέ μοι* or *ἔδωκεν ἐμοί* he gave to me.

84 D. APOCOPE.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial consonant. In Hm., this is seen in the conjunction *ἔρ* for *ἔρα*, the prepositions *ἄν, κάτ, παρά* for *ἀνά, κατά, παρὰ* (and rarely in *ἀπ, ἐπ* for *ἀπό, ἐπό*). The apocopate forms are used both as separate words and in composition. The ν of *ἔν* is subject to the rules in 55. The τ of *κάτ* is assimilated to the following consonant; but before two consonants it is dropped. Thus *τίς τ' ἄρ τῶν, παρμένετε* for *παραμένετε, ἄμ πεδίον* for *ἀνά πεδίον, ἀλλῶ* for *ἀναλῶ, κάρ ῥόν* for *κατὰ ῥόν, κικ κορυφήν* for *κατὰ κορυφήν, κὰγ γόνυ* (pronounced *kag gonu*) for *κατὰ γόνυ, κὰδ δέ* for *κατὰ δέ, καδῶσαι* for *καταδῶσαι, κᾶπ φάλαρα* (47) for *κατὰ φάλαρα, κατθανεῖν* for *καταθάνειν, κᾶκτανε* for *κατέκτανε, ἀππέμψει* for *ἀποπέμψει, ὀββάλλειν* for *ὀποβάλλειν*. Compare *κάμμορος* (Hm.) *ill-fated* for *κακ-μορος* for *κακο-μορος*.—Here belongs also Dor. *πῶτ* (only before the article) for *ποτί* = Att. *πρός*: thus *πῶτ τᾶν* (or *ποττᾶν*) *μᾶτέρα*.

85 D. For some apparent exceptions (*ἄμ πεδίον, κὰγ γόνυ*, etc.), see 84 D.

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

In Hm., the pronoun *ἐγώ(ν)*, and the plural datives (261 D) *ἡμῖν(ν), ὑμῖν(ν), σφί(ν)*, have ν movable. So also forms with the suffix -φι (221 D): *θεόφι(ν)* to gods. Likewise most adverbs of place in -θεν (217): *ἀνευθε(ν)* without,

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

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

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

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

c. *Ἐξ* (εκς) from *οὕτως* thus drop *ς* before consonants: *ἐξ ἄστεως* from *τοῦτη*, but *ἐκ τῆς πόλεως* from *the city*: *οὕτως εἰδόκει* so it seemed, but *οὕτω δοκεῖ* so it seems.

SYLLABLES.

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

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

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

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

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

88 D. A movable *ς* is found, though used with little reference to the next word, in the following adverbs: *ἀμφί* about, Hm. also *ἀμφίς*; *ἐντικρύς* right opposite, Hm. only *ἀντικρύ*; *ἀπρέμα* and *ἀπρέμας* quietly, mostly poet.; *ἄχρι*, *μέχρι* until, rarely *ἄχρις*, *μέχρις*; *εὐθύ* (Hd. *ἰθύ*) straight towards, *εὐθύς* (Hd. *ἰθύς*) straightway, but in Hm. only *ἰθύς* straight towards; *μεσηγρό* and *μεσηγρός* between (Hm. *μεσσο-*); *πολλάκις* often, Ion. also *πολλάκι* (Hm. Hd.).

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Quantity.

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

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

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

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

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

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

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

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

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

d. A long vowel or diphthong is rarely made short before a vowel in the *same word*: Hm. *ἴος* (— —), *βέβληται οὐδ'* (— — —). Even in the Attic drama *τοιούτος* (— —), *ποιῶ* (— —), *δείλαιος* (— — —), and a few other words admit this interior shortening.

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

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

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

Rules c and d are liable to the exception in 93. There remain, then, subject to uncertainty, only the syllables with α , ι , υ before a vowel or single consonant. As to these we observe that

Syllables with α , ι , υ may be known to be long:

- a. when they have the *circumflex* accent: $\kappa\rho\acute{\iota}\nu\epsilon$.
- f. when they arise from a *contraction*: $\delta\acute{\iota}\kappa\omega\upsilon$ from $\delta\acute{\iota}\kappa\omega\upsilon$.

REM.—The quantity of α , ι , υ , so far as it is connected with inflection, is to be learned from the grammar. In other cases, it may be ascertained by consulting the lexicons, or by observing the usage of Greek poets.

ACCENT.

95. The Greek accent consisted in a raising of the pitch, and not in stress of utterance.

96. There are three kinds of accent:

- the *acute*, marked $\acute{\prime}$: $\epsilon\lambda\acute{\upsilon}\theta\eta\nu$,
- the *circumflex*, marked $\circ\grave{\prime}$: $\lambda\acute{\upsilon}\sigma\omicron\nu$,
- the *grave*, marked $\grave{\prime}$: $\lambda\epsilon\lambda\upsilon\kappa\acute{\omega}\varsigma$.

a. These marks stand over the vowel of the accented syllable. In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 17 a): $\alpha\acute{\iota}\tau\omicron\upsilon\varsigma$, $\alpha\acute{\iota}\tau\omicron\iota\varsigma$, $\alpha\acute{\iota}\tau\eta\varsigma$.

b. The acute and grave follow the breathing when both belong to the same vowel: $\delta\lambda\omicron\varsigma$, $\delta\nu$; but the circumflex is placed *above* the breathing: $\eta\grave{\gamma}\epsilon$, $\omicron\delta\tau\omicron\varsigma$. When they belong to a capital letter, they are placed *before* it: $\epsilon\acute{\epsilon}\lambda\lambda\eta\nu$, $\epsilon\grave{\omicron}\tau\omicron\varsigma$.

97. The *acute* shows that the *whole* vowel was uttered on a higher key. The *circumflex* (made up of the acute and grave, $\acute{\prime}\grave{\prime}$) shows that the vowel began on a high key, but sank away to a lower. The *grave* belonged in theory to every vowel which had not the acute or circumflex. The term was applied in two ways. First, to unaccented

94 D. The quantity of α , ι , υ varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *thesis*, see 1071), when otherwise they would be short: $\epsilon\omicron\mu\epsilon\nu$ or $\iota\omega\mu\epsilon\nu$ let us go, $\epsilon\acute{\alpha}\rho\epsilon\varsigma$, $\epsilon\acute{\alpha}\rho\epsilon\varsigma$, $\beta\rho\omicron\tau\acute{\omicron}\delta\lambda\omicron\gamma\epsilon$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$). Hm. has $\kappa\acute{\alpha}\lambda\acute{\omicron}\varsigma$, $\tau\acute{\iota}\nu\omega$ for Att. $\kappa\alpha\lambda\acute{\omicron}\varsigma$, $\tau\acute{\iota}\nu\omega$; on the other hand he has usually $\acute{\iota}\eta\mu\iota$, $\lambda\acute{\omicron}\omega$ for Att. $\acute{\iota}\eta\mu\iota$, $\lambda\acute{\omicron}\omega$.

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

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

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

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

A word which has the *circumflex*

on the *ultima* is called *perispomenon*: λιπαίν.
 on the *penult* " *properispomenon*: λιπούσα.

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

Accent as affected by Quantity.

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

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

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

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

A word with *short ultima*, if accented

- a. on the *antepenult*, has the *acute*: λυόμεθα, ἐλθόντο.
- b. on a *short penult*, has the *acute*: λελυκός.
- c. on a *long penult*, has the *circumflex*: λελυκίαν.
- d. on the *ultima*, has the *acute*: λελυκός.

A word with *long ultima*, if accented

- e. on the *penult*, has the *acute*: λελυκόντων, λελυκιάς.
- f. on the *ultima*, has either the *acute* or the *circumflex*: λελυκός, λελυκυῶν.

102. It is important to observe, that

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

b. Not so, however, in the *optative* mode: *παιδεῖοι*, *παιδεῖσαι* (101 e); nor in the adverb *οἶκοι* at home.

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

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

104. a. We can often determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (100 b), and long in *ἐπώρα* (101 c): the penult must be short in *τίνας*, for, if long, it would be written *τινές* (101 c).

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

Accent as affected by Vowel-Changes.

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

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

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

τιμώμενος from *τίμα-όμενος* *τιμῶ* from *τίμα-έτω* *δοτῶ* from *δοτέ-ω*
τιμᾶσθαι “ *τιμά-εσθαι* *τιμᾶ* “ *τιμά-ει* *έστω* “ *έστα-ώς*

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

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

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

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

104 D. b. The Aeolic (of Lesbos) has recessive accent in *all words*: *πόταμος*, *ποτάμων*, *τράχυν*, *λείπεισθαι* for *ποταμός*, *ποταμοῦ*, *τράχυν*, *λελείπεισθαι*. But in the accent of prepositions and conjunctions it agrees with the other dialects: *περί*, *ἀντί*.

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Accent as affected by Connection in Discourse.

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

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

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

b. When a preposition takes the place of a verb (ἐστὶ being omitted): πάρα for πάρεστι *it is permitted* (as preposition παρὰ); ἐνι for ἔνεστι *it is possible* (as preposition ἐνί poetic for ἐν).

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

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

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

PROCLITICS.

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

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

112. Proclitics sometimes take an accent, thus:

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

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

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

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

110 D. b. Hm. has even ἐνι for ἔνεσι.

ENCLITICS.

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

- a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὔ, οἱ, ἑ, and σφίσι*. See 263.
- b. The indefinite pronoun *τις, τι*, in all its forms (including *τοῦ, τῷ* for *τινός, τινί*); and the indefinite adverbs *ποῦ* (or *ποθί*), *πῇ, ποί, ποθέν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τί, ποῦ (ποθί), πῇ, ποί, ποθέν, πότε, πῶς*.
- c. The present indicative of *εἰμί* *am* and *φημί* *say*, except the second person singular, *εἶ, φῆς*.
- d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *-δε* (not the conjunction *δέ* *but, and*).

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

115. The word before an enclitic

- a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.
- b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνθρωπός τις, παῖδες τινες*.
- c. if proclitic, takes an acute: *εἰ τις, οὗ φησι*.

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

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

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

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

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

a. *Εἰθε*, *val* *χι* from *ei*, *val*, are accented as if *-θε* and *-χι* were enclitic particles.

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

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

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

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

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

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

PUNCTUATION.

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

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

PART SECOND.

INFLECTION.

NOUNS.

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

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

123. The Greek distinguishes in its declension,

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

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

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

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

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

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

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

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

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

wd.v. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερρότριον dim. of δ γέρον *the old man*, τὸ γυναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἀλφα, τὸ σίγμα.

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

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

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

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

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

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

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

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

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

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

The *stems* of Greek nouns end in

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

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

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

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

I. The *Vowel-Declension*, including

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

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

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

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

133. CASE-ENDINGS.

	VOWEL-DECLENSION.		CONSONANT-DECLENSION.	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing. Nomin.	-s or none	-ŭ	-s or none	none
Genit.	-s or -io		-os	
Dative.	-i		-i	
Accus.	-ŭ		-ŭ or -a	none
Vocat.	none	-ŭ	none	
Dual N. A. V.	none		-e	
G. D.	-iv		-iv	
Plur. Nom. Voc.	-i	-a	-es	-a
Genit.	-ov		-ov	
Dative.	-iv		-iv, -oviv, -oviv	
Accus.	-ŭs	-a	-ŭs or -as	-a

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

SUBSTANTIVES.

FIRST DECLENSION (*A-Declension*).

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

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

135. libtool.com.cn I. FEMININES.

EXAMPLE. STEM.	ἡ χώρα <i>land</i> (χωρά-)	ἡ τιμή <i>honor</i> (τιμά-)	ἡ γέφυρα <i>bridge</i> (γεφύρα-)	ἡ γλώσσα <i>longue</i> (γλωσσά-)
Sing. Nom.	χώρᾱ	τιμή	γέφυρᾱ	γλώσσᾱ
Gen.	χώρᾱς	τιμῆς	γεφύρᾱς	γλώσσης
Dat.	χωράῃ	τιμῇ	γεφύρᾳ	γλώσσει
Accus.	χωράν	τιμήν	γέφυραν	γλώσσαν
Voc.	χώρᾱ	τιμή	γέφυρᾱ	γλώσσᾱ
Dual N. A. V.	χωρά	τιμά	γεφύρα	γλώσσᾱ
G. D.	χωραῖν	τιμαῖν	γεφύραιν	γλώσσαιν
Plur. N. V.	χωραί	τιμαί	γεφύραι	γλώσσαι
Gen.	χωρῶν	τιμῶν	γεφύρων	γλωσσῶν
Dat.	χωραῖς	τιμαῖς	γεφύραις	γλώσσαις
Accus.	χωράς	τιμάς	γεφύρας	γλώσσῳς

Other examples: ἡμέρᾱ *day*, σκιδά *shadow*,—πύλη *gate*, γνώμη *judgment*,—μοῖρα *fate*,—δόξα *opinion*, τράπεζα *table*.

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

TWO CLASSES OF FEMININES.

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

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

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

138 D. b. In the Doric and Aeolic, *ā* remains unchanged: *τιμά*, *τιμάς*, *τιμῆ*, *τιμῆν*.

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

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

- a. Those in which the final *-a* is preceded by *σ* (ξ, ψ, σσ or ττ), ζ, λλ, or αυ: as *μοῦσα muse*, *ἄμαξα wagon*, *δίψα thirst*, *θάλασσα* or *θάλαττα sea*, *ρίζα root*, *ἀμύλλα contest*, *λέαινα lioness*.
- b. Female designations in *-τρια* and *-εια*: *ψάλτρια harper-girl*, *βασίλεια queen* (but *βασιλεία sovereignty*).
- c. Abstracts in *-εια* and *-οια*: from adjectives in *-ης* and *-οος*: *ἀλήθεια truth*, *εὖνοια good-will*.
- d. Most words in *-ρα* after *υ* or a diphthong: *ἄγκυρα anchor*, *μοῖρα fate*.
- e. Many others: as *τόλμα daring*, *δαίνα living*, *μυία fly*, *ἄκανθα thorn*.

Exceptions to a: *κόρη temple*, *ἔρησθαι dew*.—*Exceptions to c:* In Attic poetry occur forms like *εὐκλεία*, *εὐνοιά*, *ἀγνοιά*.

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

140. In the genitive and dative singular of words in short *-a*, the vowel of the final syllable is determined by the rule in 138. So *γλώσσα* gen. *γλώσσης* (see paradigm, 135), *τόλμα* gen. *τόλμης*. But, of course, *γέφυρα* gen. *γεφύρας*, *ἀλήθεια* gen. *ἀληθείας*, because *ρ* and *ι* precede.

141. SPECIAL RULE OF ACCENT.—The *genitive plural* of the first declension is always perispomenon, because *-ων* is contracted from *-άων*. Thus from stem *χωρά-* comes *χωράων*, contracted *χωρών*.

142. The dative plural has in poetry (rarely in prose) the older ending *-αῖσι*: *πύλαισι*. The oldest Attic had even *-ησι*; not, however, after *ε*, *ι*, or *ρ*. See also 220 a.

139 D. The Ionic, has *-είη*, *-οίη* in the abstracts mentioned in c: *ἀληθείη*, *εὐνοίη*. And in general the dialects use this shortening more sparingly: Ionic *κρίση ναυον*, *πρόμνη στερν*, *Σκύλλα*, Dor. *τόλμᾶ*; for Att. *κρίσα*, *πρόμνα*, *Σκύλλα*, *τόλμα*. Yet Hm. has voc. sing. *νύμφα maiden* for *νύμφη*.

141 D. In the genitive plural Hm. has

- a. *-άων*, the original form: *κλισιάων of tents*.
- b. *-έων*, the Ionic form (36 D): *πυλέων of gates*. This *-έων* in Hm. is usually sounded as one syllable, by synizesis (42).
- c. *-ων*, the Attic form, mostly after vowels: *παραίων of cheeks*. The Doric form *-ᾶν*, a contraction of *-άων* (37 D h), is used also in the dramatic choruses: *θεᾶν of goddesses*.

142 D. In the dative plural Hm. has—(a) the Ion. form *-ησι(ν)*: *κλισίησι*.—(b) also often *-ησι*: *πέτρησι to rocks*.—(c) rarely the Att. *-αῖσι*: *θεαῖσι*.

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

144. *Contract Substantives*.—These have the circumflex in all the cases (105). In contraction they follow the rule in 41: thus *μῶα*, *μῶς*, *μῶν* (for *μω-ā*, etc.) *μῖνα*, *γῆς*, *γῆν*, *γῆν* (for *γε-ā* or *γα-ā*) *land*. See 'Ερμῆς (145), *βορρᾶς* (149).

145.

II. MASCULINES.

EXAMPLE. STEM.	δ νεάνιās <i>young man</i> (νεάνιā-)	δ πολίτης <i>citizen</i> (πολίτā-)	δ 'Ερμῆς <i>Hermes</i> (Ἑρμᾶ- for Ἑρμεᾶ-)
Sing. Nom.	νεάνιās	πολίτης	'Ερμῆς
Gen.	νεάνιου	πολίτου	'Ερμοῦ
Dat.	νεάνιῳ	πολίτῃ	'Ερμῇ
Accus.	νεάνιā-ν	πολίτη-ν	'Ερμή-ν
Voc.	νεάνιᾶ	πολίτα	'Ερμῆ
Dual N. A. V.	νεάνιᾶ	πολίτᾶ	'Ερμᾶ <i>images of H.</i>
G. D.	νεάνιαιν	πολίταιν	'Ερμαιν
Plur. N. V.	νεάνιαι	πολίται	'Ερμαι
Gen.	νεάνιων	πολίτῶν	'Ερμῶν
Dat.	νεάνιας	πολίταις	'Ερμαῖς
Accus.	νεάνιās	πολίτᾶς	'Ερμᾶς

So ταμῖās *steward*, Νικίās, — κριτής *judge*, στρατιώτης *soldier*, παιδοτριβῆς *gymnastic-master*, — Ἀλκιβιάδης (see 147 b).

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

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

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

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

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

146 D. The Ionic has *η* for *ā* through the sing. (188 D c). The Doric has *ā* for *η*; and in the gen. sing. has *-ā* (contracted from *-āo*, 37 D h) for *-ou*: Ἀρπελᾶ.

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

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

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

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

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

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

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης usurer, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἐτησίαι annual winds, G. P. ἐτησίων. So also the fem. ἀφῆ ἀνχούη, G. P. ἀφῶν (but ἀφῶν G. P. of the adj. ἀφῆς *dull*).

SECOND DECLENSION (*O-Declension*).

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

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

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

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

152. The *feminines* may be known, in part, by the general rules (135): ἡ φηγός *kind of oak*, ἡ ἀμπελος *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*, γῆψος *chalk*, πλῖνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψήφος *pebble*, βάσανος *touchstone*.

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

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

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

1. *-ᾱο*, the original form: Ἀτρεΐδᾱο.

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

3. *-ω*, a contraction of *-ᾱο*, used after vowels: Ἑρμείω (nom. Ἑρμῆας, Att. Ἑρμῆς), βορρᾶω (nom. βορρᾶς, 149).

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

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

d. Several *adjectives* used as *substantives*: ἡ διὰ μέτρον (sc. γραμμή *line*) *diameter*, σύγκλητος (sc. βουλή *council*) *legislative assembly*, ἡ διάλεκτος (sc. γλῶσσα *speech*) *dialect*.

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

153.

EXAMPLE. STEM.	ὁ ἄνθρωπος <i>man</i> (ἄνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Sing. Nom.	ἄνθρωπο-ς	ὁδο-ς	δῶρο-ν
Gen.	ἄνθρώπου	οδοῦ	δώρου
Dat.	ἀνθρώπῳ	οδοῖ	δώρῳ
Accus.	ἄνθρωπον	οδόν	δῶρον
Voc.	ἄνθρωπε	οδέ	δώρον
Dual N. A. V.	ἄνθρώπῳ	οδοῖ	δώρῳ
G. D.	ἀνθρώπων	οδοῖν	δώρων
Plur. N. V.	ἄνθρωποι	οδοί	δῶρα
Gen.	ἀνθρώπων	οδῶν	δώρων
Dat.	ἀνθρώποις	οδοῖς	δώροις
Accus.	ἀνθρώπους	οδοῦς	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (see 155),—νήσος (fem.) *island*,—σῦλον *fig*, μέτρον *measure*, ἱμάτιον *cloak*.

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

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

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

e. In the accus. plur. the Doric (not Pindar) has -ως or -ος for -ους: λύκας or λύκος for λύκους *wolves*. The Aeolic (Lesbian) has -οις; cf. 84 D.

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

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

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

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

Contract Substantives.

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

EXAMPLE. STEM.	ὁ νοῦς <i>mind</i> (νοο-)	τὸ ὀστοῦν <i>bone</i> (οστέο-)
Sing. Nom.	(νόο-ς) νοῦ-ς	(ὀστέο-ν) ὀστοῦ-ν
Gen.	(νόου) νοῦ	(ὀστέου) ὀστοῦ
Dat.	(νόῳ) νοῷ	(ὀστέῳ) ὀστέῳ
Accus.	(νόο-ν) νοῦ-ν	(ὀστέο-ν) ὀστοῦ-ν
Voc.	(νόε) νοῦ	(ὀστέο-ν) ὀστοῦ-ν
Dual N. A. V.	(νόω) νόῳ	(ὀστέω) ὀστέῳ
G. D.	(νόου) νοῦν	(ὀστέου) ὀστοῦν
Plur. N. V.	(νόοι) νοῖ	(ὀστέα) ὀστέῃ
Gen.	(νόων) νόων	(ὀστέων) ὀστέων
Dat.	(νόοις) νοῖς	(ὀστέοις) ὀστοῖς
Accus.	(νόους) νοῦς	(ὀστέα) ὀστέῃ

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

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

a. The nominative dual, when accented on the ultima, is oxytone : ὀστέῳ (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. περιπλόῳ (from περιπλόος) instead of περιπλώ.

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

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

Attic Second Declension.

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

δ νεώ-s temple		
S. N. νεώ-ς	D. N. A. νεώ	P. N. νεῖ
G. νεώ	G. D. νεών	G. νεών
D. νεῖ		D. νεῖς
A. νεά-ν		A. νεώς

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

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

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

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

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

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

THIRD DECLENSION (*Consonant-Declension*.)

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

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

159 D. In the other dialects this variety of declension is little used, except in proper names. For νεός, λεός, κάλως, λαγώς, Hm. has νηός, λᾱός, κάλως, λαγῶς; Hd. νηός, λεός (or λῆός?), κάλως, λαγῶς. For Ἀθῶς, Κῶς, γᾱλως, Hm. has Ἀθῶς, Κῶς, γᾱλῶς. For ἔως, both Em. and Hd. have ἡός (196 D).

An older form of the gen. is seen in Περτεῶ-ο, Hm. (for Περτεω-ιο), nom. Περτεῶ-s.

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

Neuter are stems ending in

- a. -ατ-, -αρ- : as σῶμα (σωματ-) *body*, νέκταρ *nectar*.
- b. -ασ-, -εσ- : as γένος (γενεσ-) *race*, γῆρας *old age*.
- c. -ι-, -υ-, with nom. in -ι-, -υ- : ἄστυ *city*.

Feminine are those ending in

- d. -ητ-, -δ-, -θ- : as ταχυτής (ταχυτητ-) *swiftness*, ἀσπίς (ασπιδ-) *shield*.
- e. -γον-, -δον- : as σταγών (σταγον-) *drop*, χελιδών (χελιδον-) *swallow*.
- f. -ι-, -υ-, with nom. in -ις, -υς : πόλις *city*, ἄρκυς *net*.

Masculine are those ending in

- g. -ευ- : as γραφεύς *writer*.
- h. -ντ- : as οδούς (οδοντ-) *tooth*, τένων (τενοντ-) *tendon*.
- i. -ητ-, -ωτ- : as τάπης (ταπητ-) *carpet*, ἔρως (ερωτ-) *love*. (Except those in -ητ-.)
- j. -ν- : as κτεís (κτεν-) *comb*, λειμών *meadow*. (Except those in -γον-, -δον-.)
- k. -ρ- : as κρᾶτήρ *mixing-bowl*. (Except those in -αρ-.)
- l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

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

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

Exceptions to a : δ ψῶρ *starling* ;—to d : δ ποῦς (ποδ-) *foot*, δ, ἡ ὄρνις (ορνιθ-) *bird* ;—to f : masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, ὀρήνυς *footstool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm* : also δ, ἡ σῦς or ὕς *swine* ;—to i : ἡ ἐσθῆς (εσθητ-) *dress*, τὸ φῶς (φωτ-) *light* ;—to j : fem. φρήν (φρεν-) *midriff*, ἀκρίς (ακτιν-) *ray*, γλαυρίς (γλωχιν-) *point of arrow*, ἰς (ιν-) *strength*, ρίς (ριν-) *nose*, ὠδὶς (ωδιν-) *rang* ; ἀλκυών (αλκυον-) *halcyon*, εἰκὼν (εικον-) *image*, ἡδὼν (ηδον-) *shore*, χθών (χθον-) *earth*, χιὼν (χιον-) *snow*, βλήχων *penningroyal*, μήκων *poppy* ;—to k : fem. γαστήρ (γαστερ-) *belly*, κῆρ *fate*, χεῖρ *hand* ; neut. πῦρ (πυρ-) *fire*.

FORMATION OF CASES.

For the case-endings see 133.

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

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

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

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

λιμήν (λιμεν-) harbor, ῥήτωρ (ῥήτορ-) orator, τριήρης (τριηρεσ-) trireme, λέων (λεοντ-) lion. (Cf. 34 a.)

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

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

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

-ν to vowel-stems: πόλις city, accus. πόλι-ν.

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

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

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

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

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

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

Thus ποῦς (ποδ-) foot: genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν; datives ποδ-ι, ποδ-οῖν, πο-σί.

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

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

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

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

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

τὸ οὖς *ear*, ὁ σῆς *moth*: παιδων, δμῶων, θῶων, Τρώων, φῶων, φῶδων, δῶδων, ὄτων, σῶων.

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

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

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

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

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

So ὁ κλώψ (*κλωπ-*) *thief*, ὁ Αἰθίοψ (*Αἰθιοπ-*) *Aethiopian*, ὁ Ἄραβ (*Αραβ-*) *Arabian*, ἡ κλίμαξ (*κλιμακ-*) *ladder*, ἡ μῶστιξ (*μαστῖγ-*) *whip*, ὁ ὄνυξ (*ονυχ-*) *claw*, ἡ φύλαγξ (*φалаγγ-*) *phalanx*.

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

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

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

176. A. Masculines and Feminines.

	ὁ θής (θητ-) laborer	ἡ ἐλπίς (ελπιδ-) hope	ἡ ἔρις (εριδ-) strife	ὁ ἡ ὄρνις (ορνιθ-) bird	ὁ γέρων (γεροντ-) old man
Sing. Nom.	θής	ἐλπίς	ἐρις	ὄρνις	γέρων
Gen.	θητ-ός	ἐλπιδ-ος	ἐριδ-ος	ορνιθ-ος	γεροντ-ος
Dat.	θητ-ί	ἐλπιδ-ι	ἐριδ-ι	ορνιθ-ι	γεροντ-ι
Accus.	θητ-α	ἐλπιδ-α	ἐριν	ὄρνιν	γεροντ-α
Voc.	θής	ἐλπί	ἐρι	ὄρνις	γέρον
Dual N. A. V.	θητ-ε	ἐλπιδ-ε	ἐριδ-ε	ορνιθ-ε	γεροντ-ε
G. D.	θητ-οῖν	ἐλπιδ-οῖν	ἐριδ-οῖν	ορνιθ-οῖν	γεροντ-οῖν
Plur. N. V.	θητ-ες	ἐλπιδ-ες	ἐριδ-ες	ορνιθ-ες	γεροντ-ες
Gen.	θητ-ῶν	ἐλπιδ-ων	ἐριδ-ων	ορνιθ-ων	γεροντ-ων
Dat.	θησι	ἐλπίσι	ἐρισι	ὄρνισι	γερονσι
Accus.	θητ-ας	ἐλπιδ-ας	ἐριδ-ας	ορνιθ-ας	γεροντ-ας

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

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

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

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

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

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

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

a. For κλεῖς Hm. uses the Ionic κληῖς accus. sing. κληῖδα : the Doric has κλαῖς (Lat. *clavis*), rarely κλεῖξ.

ἐλπίς accus. ἐλπίδ-α. Only the oxytone κλείς (κλειδ-) *key* has in the accus. sing. κλείν (rarely κλειδα), and in the accus. plur. κλείς or κλειδας.

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

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

181. B. Neuters.

	τὸ σῶμα <i>body</i> (σωματ-)	τὸ ἥπαρ <i>liver</i> (ἥπατ-)	τὸ κέρας <i>horn</i> (κεράτ-, κερασ-)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέράτ-ος (κερασ) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κέράτ-ι (κεραῖ) κέραι
Accus.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κέράτ-ε (κεραε) κέρῃ
G. D.	σωμάτων	ἥπατων	κεράτων (κεραων) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κέράτ-α (κεραα) κέρῃ
Gen.	σωμάτων	ἥπατων	κεράτων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέρασι
Accus.	σώματα	ἥπατα	κέράτ-α (κεραα) κέρῃ

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

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

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

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

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

III. Stems ending in a Liquid.

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

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

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

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

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

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

SYNCPATED STEMS IN -ερ-.

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

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

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

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

a. The proper name Δημήτηρ (vocative Δημήτηρ) syncopates *all* the oblique cases, but accents them on the first syllable: Δημήτηρος, Δημήτηρα.—'Ἀστὴρ (*αστερ-*) *star* has no syncopated forms, but makes dat. plur. ἀστράδι.

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

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

IV. Stems ending in -εσ- and -ασ-.

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

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

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

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

σπίος or σπειός *cave* has gen. σπειούς, dat. σπηῖ (for σπέε-ι), dat. plur. σπέεσσι and irreg. σπέεσι.—δέος *fear* has irreg. gen. δειούς.

Hd. has only the uncontracted forms.

191.	τὸ γένος race (γενεσ-)	ὁ Σωκράτης Socrates (Σωκρατεσ-)	τὸ γέρας prize (γερασ-)
S. N.	γένος	Σωκράτης	γέρας —
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρας
D.	(γένε-ι) γένει	(Σωκράτε-ι) Σωκράτει	(γέρα-ι) γέραι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένη		(γέρα-α) γέρα
G.	(γενέ-ων) γενῶν		(γέρα-ων) γεράων
D.	γένεσι		γέρασι
A.	(γένε-α) γένη		(γέρα-α) γέρα

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

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

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

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

N. Περικλῆς Περικλῆς	D. (Περικλεε-ι) Περικλεῖ
G. (Περικλεε-ος) Περικλέους	A. (Περικλεε-α) Περικλεᾶ
V. (Περικλεες) Περικλείς.	

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

οὔδας ground, floor, κῶας fleece, κτέρας possession, in all other forms take ε for α: οὔδεος οὔδῃ οὔδῃ, κῶα κῶεσι, κτέρα κτέρων funeral-gifts: so also poetic βρέτας, βρέτεος, image. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέᾶ, κρείων.—Dor. κῆς = κρέας.

194 D. Hm. declines Ἡρακλῆς, Ἡρακλῆος, Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.—Hd. Ἡρακλῆς, Ἡρακλέος, Ἡρακλεῖ, Ἡρακλέα, Ἡράκλεες, one ε being rejected before endings that begin with a vowel.

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

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

197.

V. Stems ending in -F-.

	ὁ ἥρως <i>hero</i> (ἥρωF-)	ἡ πειθὼ <i>persuasion</i> (πειθοF-)
Sing. Nom.	ἥρως	πειθὼ
Gen.	ἥρω-ος	(πειθο-ος) πειθοῦς
Dat.	ἥρω-ι, ἥρωφ	(πειθο-ι) πειθοί
Accus.	ἥρω-α, ἥρω	(πειθο-α) πειθῶ
Voc.	ἥρως	πειθοί
Dual N. A. V.	ἥρω-ε	
G. D.	ἥρῶ-οιν	
Plur. N. V.	ἥρω-ες, ἥρως	
Gen.	ἥρῶ-ων	
Dat.	ἥρω-σι	
Accus.	• ἥρω-ας, ἥρως	

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

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

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

a. In the dual and plural, which occur very rarely, they follow the second declension: nom. *λεχόι*, accus. *γοργούς*; from *λεχῶ*, *γοργῶ*.

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

198 D. Hm. has *ἥρωί* and *ἥρωφ*, *Μίνωα* and *Μίνω*.

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

200. A few feminine nouns in -*ῶν* occasionally have forms as if from nouns in -*ῆ*: *εἰκών* (*εικον*-) *image*, gen. *εἰκῶς*, accus. *εἰκό*; *ἀηδών* (*αἰδων*-) *nighlingale*, voc. *ἀηδοί*.

201.

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

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

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

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

201 D. Stems in -i-.—(a) The New Ionic and the Doric and Aeolic retain *i* in all the forms, but contract -i- in the dat. sing. to -i, and form the accus. plur. in -is (for -i-*νς*, 34) or -ias. Thus sing. πόλις, πόλιος, πόλι, πόλιον, πόλι, plur. πόλιες, πολίων, πόλισι, πόλις or πόλιαι.

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

(c) From πόλις itself Hm. has also a peculiar form with *η*: πόληος, πόληι, πόληες, πόληας.

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

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

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

b. *ὁ κί-s*, gen. *κι-ός weevil*, preserves *ι* in all cases.

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

a. *Ἐγγέλως eel* is declined like *ιχθύς* in the sing., but like *πῆχυς* in the plur.: gen. sing. *ἐγγέλυ-ος*, nom. plur. *ἐγγέλεις*.

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

206.

VII. Stems ending in a Diphthong.

	ὁ βασιλεύ-s <i>king</i>	ὁ ἡ βοῦ-s <i>ox, cow</i>	ἡ γραῦ-s <i>old woman</i>	ἡ ναῦ-s <i>ship</i>
Sing. Nom.	βασιλεύ-s	βοῦ-s	γραῦ-s	ναῦ-s
Gen.	βασιλέ-ως	βο-ός	γραῖ-ός	νε-ός
Dat.	(βασιλέ-ι) βασιλεῖ	βο-ι	γραῖ-ι	νη-ι
Accus.	βασιλέ-α	βοῦ-ν	γραῖ-ν	ναῦ-ν
Voc.	βασιλεῖ	βοῦ	γραῖ	ναῖ
Dual N. A. V.	βασιλέ-ε	βό-ε	γραῖ-ε	νη-ε
G. D.	βασιλέ-οιν	βο-οῖν	γραῖ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ-ες) βασιλεῖς	βό-ες	γραῖ-ες	νη-ες
Gen.	βασιλέ-ων	βο-ών	γραῖ-ών	νε-ών
Dat.	βασιλέ-σι	βου-σί	γραυ-σί	ναυ-σί
Accus.	βασιλέ-ας	βοῦ-s	γραῖ-s	ναῖ-s

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

206 D. Stems in *-ευ*.—Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: *βασιλεύς, βασιλεῦ, βασιλεῦσι*, but *βασιλῆος, βασιλῆι*, etc., dat. plur. *ἐπιστήεσσι*. Yet in proper names he often has *ε*: *Πηλῆος* and *Πηλῆι*, *Πηλῆος* and *Πηλῆι*, etc.; rarely with contraction: gen. *Ὀδυσσεύς*, dat. *Ἀχιλλεῖ*, accus. *Τυδῆη*. In the acc. sg. and plur., *α* is short.

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

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

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

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

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

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

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

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

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

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

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

IRREGULAR DECLENSION.

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

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

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

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

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

210 D. Hm. (commonly) and Hd. have *οί-* for *οι-*: *ῥίς*, *ῥίος*, etc., dat. plur. Hm. *ῥίεσσι* (once *ῥέσσι*) and *ῥέσσι*.

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

213 D. Hm. *ἀνκ-ί* D. S. of *ἀλκή* *strength*,—*δσμῖν-ι* D. S. of *ἰσμήνη* *battle*,—*μάστι* D. S., *μάστι-ν* A. S., of *μάστιξ* *whip*,—*ίχω* (as if for *ίχω-α*, see 197) A. S. of *ίχωρ* *lymph*,—*ίωκ-α* A. S. of *ίωκή* *roul.*,—*ἀγκαλίδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν* *slave*,—*δέσματ-α* plur. of *δεσμός* *bond*,—*πρόσωπατ-α* plur. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. plur. of *ἡ πλευρά* *side*.

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

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

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

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

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

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

2. Stem *ἀρν-* *lamb* (N. S. *ἀρήν* only in an inscription); hence (τοῦ, τῆς) *ἀρνός, ἀρνί, ἀρνα, ἀρνες, ἀρνάσι*. The N. S. is supplied by *ἀρνός*, 2d decl., regular.

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

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

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

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

From *ἡνιοχο-ς charioteer*, declined regularly, Hm. has also *ἡνιοχῆα, ἡνιοχῆς* (stem *ἡνιοχευ-*, 206 D); cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ*.

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

Hd. *λύχνα* plur. of *λύχνος lamp*.

215 D. a. Hm. plur. *ἐγκατα entraile*, D. *ἐγκασι*,—*ὄσσε eyes*, only N. A. dual (in Trag. also plur., G. *ὄσσων*, D. *ὄσσοις*),—plur. *ὄχρα, ὄχρων, ὄχεσφι chariot* (sing. *ὁ ὄχος*, not in Hm.).

b. Only nom. or accus., Hm. *δῶ* (for *δῶμα house*,—*κῖ* (for *κῖθῆ barley*,—*ἄφενος wealth*,—*δέμας body*,—*ἦδος delight*,—*ἦρα* only in *ἦρα φέρειν to render a service*,—*ἦτορ heart*,—*τέκμαρ* (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*) *dat in battle*.

216 D. The dialects have the following peculiar forms:

1. *Ἄρης*: Hm. *Ἄρηος, Ἀρηί, Ἀρηα*, also *Ἀρεος, Ἀρει* (Hd. *Ἀρεῖ, Ἀρεα*).

3. *γόνυ*: Ion. and poetic *γόνυατος, γόνυατι, γόνυατα, γονυάτων, γόνυασι*. Epic also *γουνός, γουνί, γούνα, γούνων, γούνεσσι*.

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

6. Zeus the god Zeus, G. Διός, D. Διί, A. Δία, V. Ζεῦ.
 7. ἡ θέμις (θεμιδ-) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, indic. θέμις εἶσι *fas est*), the nom. is used for the accus.
 8. τὸ κάρᾱ *head*, D. S. κάρᾱ. Other cases from stem κρᾱτ-: G. κρᾱτός, D. κρᾱτί: also τὸ κρᾱτα N. A. sing., and even κρᾱτας accus. plur. *mass*. Poetic word.
 9. ὁ ἡ κοινῶν-*s partaker*, regular; but also N. A. P. κοινῶν-*es, -as*.
 10. ὁ ἡ κύων *dog*, V. S. κύων. All other cases from stem κυν-: κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.
 11. ὁ λᾱ-*s stone*, contracted from λᾱα-*s*, G. λᾱ-*os*, D. λᾱ-*ī*, A. λᾱα-*ν*, λᾱ-*ν*: plur. λᾱ-*es*, λᾱ-*ων*, λᾱ-*εσσι*, or λα-*εσι*. Poetic word for λίθος.
 12. ὁ ἡ μάρτυ-*s witness*, D. P. μάρτυ-*σι*. All other cases from stem μαρτυρ-: μάρτυρος, μάρτυρι, etc.
 13. Οἰδίπους *Oedipus* makes G. Οἰδίπου (D. Οἰδίῳ does not occur), A. Οἰδῖπον, V. Οἰδῖπους and Οἰδίπου. Late writers have G. D. A. Οἰδιποδος, -δι, -δα.
 14. ὁ ἡ ὄρνις (ορνίθ-) *bird*, declined regularly (176); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-*s*, A. S. ὄρνι-*ν*, N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις.
 15. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὠτα, ὠτων, ὠσί. (These forms were made by contraction from *ouas*, οὔατος, etc., see below.)
 16. ἡ Πνύξ *Phyx*, stem Πνκν-: Πνκνός, Πνκνί, Πύκνα.
 17. ὁ πρεσβευτής (πρεσβευτᾱ-) *ambassador*: in the plur. commonly πρέσβεις, πρέσβων, πρέσβεισι. These forms come from the poetic sing. πρέσβυ-*s ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 18. τᾶν, defective; only in voc. ὦ τᾶν (or ὦ τᾶν) *my dear sir*.
 19. ὁ υἱός *son*, declined regularly: also from a stem υἱν-, G. υἱέος, D. υἱεί; dual υἱέε, υἱέων; plur. υἱεῖς, υἱέων, υἱεῖσι, υἱεῖς. Forms υἱός and υἱόν in inscriptions. This word was also written without ι, υός, etc.,
 20. ἡ χεῖρ *hand*, stem χεῖρ-; but G. D. D. χεροῖν, D. P. χερσί.

6. Ζεύς: poet. also Ζηρός, Ζηνί, Ζῆνα. Pind. Δί for Διί.

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

8. Hm. has stems καρῆτ-, κρᾱτ-, and uncontracted καρῆατ-, κρᾱατ-.

N. A. Sing. κάρῆ also κάρ

G. κάρητος κρᾱτός

D. κάρῆτι κρᾱτί

N. A. Plur. κάρᾱ κρᾱτα

G. κάρῆτων κρᾱτων

D. κρᾱσί.

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

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

13. Το Οἰδῖπους belong also gen. Οἰδιπόδᾱ Hm., Οἰδιπόδεω Hd.; and in Trag. gen. Οἰδιπόδᾱ, accus. Οἰδιπόδᾱν, voc. Οἰδιπόδᾱ.

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

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

21. τὸ χρεὼς δαύτ, N. A. V. S. ; only another form of τὸ χρεός, which is declined regularly, but see 192.

Local Endings.

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

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

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

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative*: Μέγαρά-δε *toward Megara*, Ἐλευσινιά-δε *toward Eleusis*; οἰκα-δε (from οἰκο-ς) is irregular.

a. With a preceding -ς, -δε makes -ζε by transposition (63): 'Αθήνᾱζε (for Αθηνᾶς-δε) *toward Athens*, Θήβᾱζε (for Θηβᾶς-δε) *toward Thebes*, θύρᾱζε (for θυρᾶς-δε) *out of doors*.

19. *viós*: Hm. often has *viós*, *vión*, *vié*,—other forms of the 2d decl. very rarely. From stem *viu-* he has *viéos*, *viéi* (*viéi*), *viéa*, *viéas* (*viéis*), *viéas* (*viéis*). Further, from stem *vi-* he has *viós* (gen.), *vi*, *via*, *vié*, *viés*, *vióisi*, *viás*.—Hd. uses only the 2d decl. forms.

20. *chép*: poet. *chépos*, *chép*. Hm. D. P. *chép* and *chépessi*.

The following appear as irregular only in the dialects:

22. *ó áhr* (fem. in Hm.) *air*. Ion. *hépos*, *héri*, *héra*.

23. *ó 'Aíthēs* Hm. (Att. *'Aíthēs* the god *Hades*) 1st decl., G. *'Aíthā* or *'Aíthēa*, D. *'Aíthē*, A. *'Aíthēn*: but also G. *'Aíthos*, D. *'Aíthi* (stem *Aíth-*, 3d decl.). Rare N. *'Aíthōnē-s*, D. *'Aíthōnēi* (206 D).

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

25. *ó meís* (for *men-s*, and that for *men-s*), only nom. sing., Ionic and poetic form for *ó mēn month*.

26. *ή πληθύς* (declined like *ιχθύς*) Ionic for τὸ πληθος *multitude*; of the latter, Hm. has only *πλήθει*, *πλήθει*.

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

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

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

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

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

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

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending *-ι* for the singular, and for the plural *-σι*: οἶκοι *at home*, Πύθοι *at Pytho*, Ἰσθμοὶ *at the Isthmus*, Ἀθήνη-σι *at Athens*, Πλαταιᾶσι *at Plataea*, θυρᾶσι (Lat. *foris*) *at the doors, abroad*, ὥρᾶσι *at the proper season*.

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

ADJECTIVES.

ADJECTIVES OF THE VOWEL-DECLENSION.

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

	M. <i>good</i>	F.	N.	M. <i>friendly</i>	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίᾱς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
V.	ἀγαθί	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual.	ἀγαθά ἀγαθοῖν	ἀγαθά ἀγαθαῖν	ἀγαθά ἀγαθοῖν	φίλιω φίλλοιιν	φιλιά φιλίαιν	φίλιω φίλλοιιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλλων	φίλλων	φίλλων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλλοις	φιλίαις	φίλλοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φίλλους	φιλιάς	φίλια

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

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

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a. The nominative singular feminine always has a *long* vowel, either *-ā* or *-η*, according to 138. After *-ο-*, *-η* is used; ὀγδοὸς *eighth* fem. ὀγδόη; but *-ā* after *-ρο-*; ἀθροό-ς *collected* fem. ἀθροά.

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

c. The dual forms of the feminine in *-ū*, *-αι*, are often (but not always) replaced by the masculine forms: τοῖν φίλοιη *the (two) dear (maidens)*. This applies to all adjectives and participles.

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

S. N.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ	ἀργυρῶ	ἀργυρῇ	ἀργυρῶ
A.	ἀπλοῦν	ἀπλήν	ἀπλοῦν	ἀργυροῦν	ἀργυράν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
Dual	ἀπλώ	ἀπλᾱ	ἀπλώ	ἀργυρά	ἀργυρά	ἀργυρά
	ἀπλοῖν	ἀπλαιν	ἀπλοῖν	ἀργυροῖν	ἀργυραιν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾱ	ἀργυροῖ	ἀργυραι	ἀργυρά
G.	ἀπλῶν	ἀπλᾶν	ἀπλῶν	ἀργυρῶν	ἀργυρᾶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραις	ἀργυροῖς
A.	ἀπλοῦς	ἀπλάς	ἀπλᾱ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾱ

So χρῦσοῦς, χρῦσῇ, χρῦσοῦν (*χρῦσσεος, -εῖν, -εον*).

224. For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in *-eos*, as ἀργύρεος, accent their contract syllables, *-οῦς*, *-ῇ* (*-ᾱ*), *-οῦν*. Thus ἀργυροῦς, as if from ἀργυρέος.

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

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

222 D. b. But the Ionic has *-ᾶων, -ῶων* in the gen. pl. fem.: see 141 D.

S. N.	M. F. <i>quiet</i>	N.	M. F. <i>propitious</i>	N.
	ἡσυχος	ἡσυχον	ἔλεως	ἔλεων
		ἡσυχου		ἔλεω
		ἡσυχῃ		ἔλεφ
		ἡσυχον		ἔλεων
V.	ἡσυχῃ	ἡσυχον	ἔλεως	ἔλεων
Dual.	ἡσυχῷ		ἔλεω	
	ἡσυχῶιν		ἔλεφιν	
P. N.	ἡσυχαι	ἡσυχᾱ	ἔλεφ	ἔλεα
G.		ἡσυχῶν		ἔλεων
D.		ἡσυχῶσι		ἔλεφσι
A.	ἡσυχους	ἡσυχᾱ	ἔλεως	ἔλεα

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

ADJECTIVES OF THE CONSONANT-DECLENSION.

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

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

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

Stems in *-υ-*.

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

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

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

	<i>sweet</i>		
Sing. Nom.	ἡδύς	ἡδέα	ἡδέ
Gen.	ἡδέος	ἡδέας	ἡδέος
Dat.	(ἡδέϊ) ἡδέϊ	ἡδέϊ	(ἡδέϊ) ἡδέϊ
Accus.	ἡδύν	ἡδέαν	ἡδέ
Voc.	ἡδέ	ἡδέα	ἡδέ
Dual N. A. V.	ἡδέε	ἡδέε	ἡδέε
G. D.	ἡδέοιν	ἡδέαιν	ἡδέοιν
Plur. Nom.	(ἡδέες) ἡδέες	ἡδέαι	ἡδέαι
Gen.	ἡδέων	ἡδέων	ἡδέων
Dat.	ἡδέσι	ἡδέαις	ἡδέσι
Accus.	ἡδέας	ἡδέας	ἡδέαι

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

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

Stems in -εσ-.

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

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

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

230 D. a. Hm. and Hd. use uncontracted forms: both have -εας in accus. plur. masc. and fem. But Hm. sometimes contracts -εϊ, -εες: κατακρηνέϊ, ἐναργεῖς. Hd. has ἀκλεᾷ for ἀκλεῖα.

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

b. -εα is contracted into -ᾶ, not -η, when an ε precedes (192): ἐνδεᾶ from ἐνδεής *needy*. After ι and υ both vowels occur: ὑγιᾶ and ὑγιῇ from ὑγιής *healthy*; εὐφῡᾶ and εὐφῡῇ from εὐφύης *comely*.

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

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

Stems in -ν-.

233. Stems in -αν- form the nominative masculine with -ς (μελᾶς for μελαν-ς, 84), and are of three endings. The feminine μέλαινα is for μελαν-ια (65).

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

235.

Sing. Nom.	μέλας	μέλαινα	μέλαν	fortunate εὐδαίμων
Gen.	μελανος	μελαίνης	μελανος	εὐδαίμονος
Dat.	μελανι	μελαίνῃ	μελανι	εὐδαίμονι
Accus.	μέλαινα	μέλαιναν	μέλαν	εὐδαίμονα
Voc.	μέλαν	μέλαινα	μέλαν	εὐδαιμον
Dual N. A. V.	μελανε	μελαίνᾱ	μελανε	εὐδαίμονε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν	εὐδαιμόνοιν
Plur. Nom.	μέλανε	μέλαιναι	μέλαινα	εὐδαίμονες
Gen.	μελάνων	μελαίνῶν	μελάνων	εὐδαιμόνων
Dat.	μέλασι	μελαίναις	μέλασι	εὐδαίμοσι
Accus.	μέλανάς	μελαίνῶς	μέλαινα	εὐδαίμονας

So τάλᾶς, τάλαινα, τάλαν *wretched*, σῶφρων, σῶφρον *discreet*, ἄρῃην, ἄρρεν (older ἄρσην, ἄρσεν) *male*.

b. In adjectives in -ης Hm. rarely contracts -εε- of the stem: εὐκλείας for εὐ-κλείας, εὐρρεῖος for εὐρρεές. Cf. 194 D.

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Comparative Stems in -on-.

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

Sing. Nom. Gen. Dat. Accus. Voc.	M. F. greater μεζων		N. μεζον
		μεζον-ος	
		μεζον-ι	
	μεζον-α, μεζω		μεζον
		μεζον	
Dual N. A. V. G. D.		μεζον-ε	
		μεζον-οιν	
Plur. N. V. Gen. Dat. Accus.	μεζον-ες, μεζους		μεζον-α, μεζω
		μεζον-ων	
		μεζουσι	
	μεζον-ας, μεζους		μεζον-α, μεζω

So βελτιων better, αλσχτων more shameful, δλγτων more painful.

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

b. The shorter forms are from a different stem in -ος : μεζω and μεζους are contracted from μεζο-α, μεζο-ες (never used). The accus. plur. μεζους follows the nominative.

Stems in -ντ-.

237. In these the feminine has -σα with the preceding vowel lengthened (for -ντ-ια, -νσα, 67 and 84). But stems in -εντ- (like χαρίεις) have the feminine in -εσσα (for -ετ-ια, 67) from shorter stems in -ετ-. From the same is the dative plur. χαρίεσι.

a. The nom. sing. χαρίεις, πᾶς are for χαριεντ-ς, πατωτ-ς (66).

238. Contracted forms of adjectives in -εις occur : πτεροῦντα for πτερόεντα, μελιττοῦντα (48) for μελιτόεσσα honey-cake. So many names of places, Ραμνοῦς (-όεις), gen. Ραμνούντος.

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

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

238 D. Hm. seldom contracts : τιμῆς for τιμήεις (40 a), τιμήντα for τιμήεντα. The Doric has -ᾶς, -ᾶντος for -ᾷεις, -ᾷεντος : ἀργᾶντα.

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	<i>pleasing</i>			<i>all</i>		
S. N.	χαρίας	χαρίεσσα	χαρίων	πᾶς	πᾶσα	πᾶν
G.	χαρίαντος	χαρίεσσης	χαρίαντος	παντός	πάσης	παντός
D.	χαρίαντι	χαρίεσσι	χαρίαντι	παντί	πάσῃ	παντί
A.	χαρίαντα	χαρίεσσαν	χαρίων	πάντα	πᾶσαν	πάν
V.	χαρίων	χαρίεσσα	χαρίων	πάν	πᾶσα	πάν
Dual.	χαρίαντε	χαρίεσσᾶ	χαρίαντε	πάντε	πᾶσᾶ	πάντε
	χαρίαντοιν	χαρίεσσαιν	χαρίαντοιν	πάντων	πάσαιν	πάντοιν
P. N.	χαρίαντες	χαρίεσσαι	χαρίαντα	πάντες	πᾶσαι	πάντα
G.	χαρίαντων	χαρίεσσῶν	χαρίαντων	πάντων	πᾶσῶν	πάντων
D.	χαρίεσι	χαρίεσσαις	χαρίεσι	πᾶσι	πᾶσαις	πᾶσι
A.	χαρίαντας	χαρίεσσᾶς	χαρίαντα	πάντας	πᾶσᾶς	πάντα

So πτερόεις *winged*, φωνήεις *voiced*.

Participle-Stems in -ντ-.

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

242.

	<i>loosing</i> (λύοντ-)			<i>giving</i> (διδοντ-)		
S. N.	λύων	λύουσα	λύων	διδούς	διδούσα	διδόν
G.	λύοντος	λύούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λύούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσιν	λύων	διδόντα	διδούσιν	διδόν
V.	λύων	λύουσα	λύων	διδούς	διδούσα	διδόν
Dual.	λύοντε	λύουσᾶ	λύοντε	διδόντε	διδουσᾶ	διδόντε
	λύόντων	λύουσαιν	λύόντων	διδόντων	διδούσαιν	διδόντων
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα
G.	λύόντων	λύουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λύούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
A.	λύοντας	λύουσᾶς	λύοντα	διδόντας	διδουσᾶς	διδόντα

242 D. The Aeolic has -οισα for -ουσα and -αισα for -ᾶσα in the feminine participle; also -αις for -ᾶς in the masculine (24 D): τρέφουσα *nursing*,

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	<i>loosed</i> (λυθεντ-)			<i>shoving</i> (δαικνντ-)		
S. N.	λυθείς	λυθείσα	λυθέν	δακνός	δακνύσα	δακνόν
G.	λυθέντος	λυθείσης	λυθέντος	δακνύντος	δακνύσης	δακνύντος
D.	λυθέντι	λυθείσῃ	λυθέντι	δακνύντι	δακνύσῃ	δακνύντι
A.	λυθέντα	λυθείσαν	λυθέν	δακνύντα	δακνύσαν	δακνόν
V.	λυθείς	λυθείσα	λυθέν	δακνός	δακνύσα	δακνόν
Dual.	λυθέντε	λυθείσᾱ	λυθέντε	δακνύντε	δακνύσᾱ	δακνύντε
	λυθέντοι	λυθείσαι	λυθέντοι	δακνύντοι	δακνύσαι	δακνύντοι
P. N.	λυθέντες	λυθείσαι	λυθέντα	δακνύντες	δακνύσαι	δακνύντα
G.	λυθέντων	λυθείσῶν	λυθέντων	δακνύντων	δακνύσῶν	δακνύντων
D.	λυθείσι	λυθείσαις	λυθείσι	δακνύσι	δακνύσαις	δακνύσι
A.	λυθέντας	λυθείσας	λυθέντα	δακνύντας	δακνύσας	δακνύντα

Decline also λῡσᾱς, λῡσᾱσα, λῡσαν;

λῡσαντος, λῡσάσης, λῡσάντος

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

a. Monosyllabic participles do not follow 172 in accent: *δοός*, gen. *δότος* (not *δοττός*).

243. Participles in -άνων, -έων, -όνων are contracted:

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

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

S. N.	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμώντος	τιμώσης	τιμώντος	φιλοῦντος	φιλοῦσης	φιλοῦντος
D.	τιμώντι	τιμώσῃ	τιμώντι	φιλοῦντι	φιλοῦσῃ	φιλοῦντι
A.	τιμώντα	τιμώσαν	τιμών	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῦσα	φιλοῦν
Dual.	τιμώντε	τιμώσᾱ	τιμώντε	φιλοῦντε	φιλοῦσᾱ	φιλοῦντε
	τιμώντοι	τιμώσαι	τιμώντοι	φιλοῦντοι	φιλοῦσαι	φιλοῦντοι
P. N.	τιμώντες	τιμῶσαι	τιμώντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμώντων	τιμωσῶν	τιμώντων	φιλοῦντων	φιλοουσῶν	φιλοῦντων
D.	τιμῶσι	τιμώσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμώντας	τιμώσας	τιμώντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

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

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

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

	having loosed (λελυκοτ-)			standing (ἑστωτ-)		
S. N.	λελυκός	λελυκυία	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίας	λελυκότος	ἑστώτος	ἑστώσης	ἑστάτος
D.	λελυκότι	λελυκυίῃ	λελυκότι	ἑστάτι	ἑστάσῃ	ἑστάτι
A.	λελυκότα	λελυκυίαν	λελυκός	ἑστάτα	ἑστάσαν	ἑστός
V.	λελυκός	λελυκυία	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual.	λελυκότε	λελυκυιά	λελυκότε	ἑστάτε	ἑστάσῃ	ἑστάτε
	λελυκότου	λελυκυίαν	λελυκότου	ἑστάτου	ἑστάσαν	ἑστάτου
P. N.	λελυκότες	λελυκυίαι	λελυκότα	ἑστάτες	ἑστάσαι	ἑστάτα
G.	λελυκότων	λελυκυῶν	λελυκότων	ἑστάτων	ἑστάσων	ἑστάτων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι	ἑστάσι	ἑστάσαις	ἑστάσι
A.	λελυκότας	λελυκυῖας	λελυκότα	ἑστάτας	ἑστάσας	ἑστάτα

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

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

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

εὐελπίς, *εὐελπί*: gen. *εὐελπίδ-ος* of good hope.

εὐχαρίς, *εὐχαρί*: gen. *εὐχάριτ-ος* agreeable.

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

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

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

249 D. Hm. and Hd. have *πολλάς*, *-ή*, *-όν* reg. like *ἀγαθός*. But Hm. has

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολόν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.	μεγάλῳ	μεγάλῃ	μεγάλῳ			
	μεγάλῳιν	μεγάλῃιν	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	μεγάλαις	μεγάλα	πολλοῖς	πολλαῖς	πολλά

a. *πρῶος mild* forms the whole feminine from stem *πρᾶυ-*: *πρᾶεία*, *πρᾶείας*, etc. The masculine and neuter singular are formed from stem *πρῶο-*: *πρῶον*, *πρῶον*. In the masculine and neuter plural, both formations are used: *πρῶοι* and *πρᾶείς*, *πρῶα* and *πρᾶέα*.

b. Some compounds of *πούς* (ποδ-) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in *-ον*, after the analogy of *ἑπλούς* (228); *τρίπους three-footed*, *τρίπουν* (but in the sense *tripod*, accus. always *τρίποδα*).

COMPARISON OF ADJECTIVES.

A. BY -τερος AND -τατος.

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

also the common forms *πολύς*, *πολύ*, *πολόν*, as well as *πουλύς*, *πουλύ*, *πουλόν*; and from the same stem, *πολυ-*, he makes likewise G. S. *πολύες*, N. P. *πολλές*, G. *πολέων*, D. *πολέεσσι* or *πολέσι*, A. *πολέας*.

Pindar has *πρᾶυς*, *πρᾶυ*, the Ionic *πρηῦς* *πρηῦ*. Compare *πρηύτερος* in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: *θυρίς*, *-ιδος* *impetuous*, M. *θυρός*-s; *πείρα* *fat*, rich, M. *πίων*; *πρέσβα* and *πρέσβεια* *honored*, M. *πρέσβυς*-s; *πρόφρασσα* *favorable*, M. *πρόφρων*. —The following are made from the stem of the masculine, but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυέπεια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαρα* (Pind.) *blessed*, M. *μάκαρ*; and in the plur. only, *θαμναί* *situated*, *ταρφαί* *frequent*, M. *θαμνές*, *ταρφέες*.

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

248 D. The force of the ending is nearly lost in the Homeric forms: *θελότερος* *feminine*, *αγρότερος* *wild* (living in the country), *δρεστέρος* *living in*

Positive.	Comparative.	Superlative.
κούφος (κουφο-) <i>light</i>	κουφό-τερος, -ᾱ, -ον	κουφό-τατος, -η, -ον
γλυκὺς (γλυκυ-) <i>sweet</i>	γλυκύ-τερος	γλυκύ-τατος
μελᾶς (μελαν-) <i>black</i>	μελάν-τερος	μελάν-τατος
μάκαρ (μακαρ-) <i>blessed</i>	μακάρ-τερος	μακάρ-τατος
σαφής (σαφες-) <i>clear</i>	σαφέσ-τερος	σαφέσ-τατος
χαρίεις (χαριεντ-) <i>pleasing</i>	χαρίεσ-τερος	χαρίεσ-τατος
πένης (πενητ-) <i>poor</i>	περίσ-τερος	περίσ-τατος

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

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

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

250. The adjective γεραίος *aged* always, παλαιός *ancient*, and σχολαίος *leisurely*, sometimes, drop -ο- after -αι-: γεραί-τερος, παλαι-τατος.

a. μέσος *middle*, ἴσος *equal*, εὐδῖος *serene*, ἡσυχος *quiet*, πρόιος *early*, ὕσιος *late*, make -αιτερος, -αιτατος, as if from forms in -αιος: μεσαί-τατος, προαί-τερον. ἡσυχότερος occurs once. From πλησίον *adv.* near (*adj.* πλησίον-ς poetic) come πλησιαί-τερος, -τατος; and from προύργου (*for* πρό ἔργου *advantagewise*) comes προύργαί-τερος.

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

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

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

b. ἀκράτος *unmixed*, ἐβρωμένος *strong*, ἔσμενος *glad*, and occasionally some others in -ος: ἀκρατίεστερος, ἐβρωμενέστερος.

c. Some contract adjectives in (-οος) -ους: εὐνούτερος (*for* εὐνοόστερος) *from* εὐνοος (*ethnoos*) *well-disposed*.

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

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

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

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

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

B. BY -ΙΩΝ AND -ΙΣΤΟΣ.

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

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

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

a. In *μείζων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμειν-ίων*. For -*σσ*- in *θάσσων* (*θάττων*), see 67.

254. The following require special notice :

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων	ἀριστος (ἀρ-ετή virtue)
	βελττων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτ-ος strength)
	λῶων	λῶιστος

ἀμείνων, *ἀριστος*, refer more to *excellence* or *worth*; *κρείσσων*, *κράτιστος*, more to *power* and *superiority*. The opposite of *κρείσσων* is *ἥσων*.

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

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

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

2. κακός <i>bad</i>	κακῶν χειρῶν (<i>deterior</i>) ἥσσων, ἥττων (<i>inferior</i>)	κάκιστος χειρίστος ἥκιστα adv. <i>least of all</i>
3. μικρός <i>small</i>	μικρότερος μείων	μικρότατος
4. ὀλίγος <i>little, few</i>	(ὀλείζων inscriptions) ἐλάσσων (ἐλάττων)	ὀλίγιστος <i>fewest</i> ἐλάχιστος <i>least</i>
5. πολὺς <i>much, many</i>	πλείων or πλέων (44) neut. πλέον, also πλείν	πλείστος
6. καλός <i>beautiful</i>	καλλίων	κάλλιστος (κάλλος <i>beauty</i>)
7. ῥᾶδιος <i>easy</i>	ῥάφων	ῥᾶστος
8. ἀλγυνός <i>painful</i>	ἀλγίων	ἀλγιστος (ἀλγος <i>pain</i>)

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

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

a. A superlative ending *-ατος* appears in *ἔσχατος extremus*; and in the (mostly poetic) forms *νέατος novissimus, last in place* (from *νέος novus*), and *ὑπατος supremus, summus* (from *ὑπέρ super*, whence come also a poetic comp. *ὑπέρτερος, sup. υπέρτατος*).

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

2. Hm. comp. *κακώτερος* : *χερείων, χειριότερος, χειρότερος* : also the defective forms, D. S. *χέρη*, A. S. *χέρηα*, N. P. *χέρηες*, neut. *χέρηα*.—Hd. *ἔσσων* for *ἥσσων*.

4. Hm. comp. *ὀλίζων*.

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

7. Hm. pos. *ρηίδιος* (also in Hd.); adv. *ρηιδίως*, often *ρεῖα, ρέα*; comp. *ρηίτερος*; sup. *ρηίτατος* and *ρηίστος*.

To the above add for Hm.

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

10. *βίγλιων, βίγιστος more, most dreadful* (*βίγηλός Hes. chilling, βίγος cold*).

11. *κηδιστος* (*κηδείος dear, κηδος care*).

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

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

Other defectives in Hm. are : *δπλότερος younger, δπλότατος, —ἀφάρτερος* (*ἄφαρ forthwith*);—and several expressing place : *παρόιτερος* (*πάρειθεν before*), *—πίστατος* (*ἐπισθεν behind*), *—ἐπασσύτερος* (*ἔασσων nearer*), *—μυχότατος* (*ἐν μύχῃ in a recess*).—The ending *-ατος* appears also in *μέσσητος* from *μέσος middle*.

FORMATION AND COMPARISON OF ADVERBS.

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

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

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

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

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

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

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

258 D. Adverbs in *-α* are more frequent in Hm.: *κάρα* *very* (*κρατός*), *λίγα* *lightly* (*λιγός*), *σάφα* *clearly* (*σαφής*), *ἄρα* *quickly* (*ἀρός*).

For *εὖ*, Hm. has *εὐ*, whenever the *υ* would be long by position: *εὐ γνῶν*. So too in compound words: *εὐζωνος*; yet rarely *εὐ*: *εὐπλεκτος* or *εὐπλεκτος*.—Hm. has also a defective adj. *εὖς* or *ἦς*, A. S. *εὖν* or *ἦν*, also G. S. *ἦος*.

260 D. *ἐκός* *far*, Hm. *ἐκαστέρω*, *-τάτω*,—*τῆλε* or *τηλοῦ* *far*, Hm. *τηλοτάτω*,—*ἐγγι* or *ἐγγού* *near*, Hm. *ἄσσον* (for *αγγιον*, 67), also *ἄσσότερον*, *ἐγγιστά* (*ἐγγιστάτω* Hd.). The adj. *ἐγγότερος*, *ἐγγότατος*, and *ἐγγιστος* are post-Homeric.

	<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Sing. G.	ἐμαυτοῦ, -ης	σεαυτοῦ, -ης	ἐαυτοῦ, -ης
D.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ	ἐαυτῷ, -ῇ
A.	ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἐαυτόν, -ήν, -ό
Plur. G.	<i>ourselves</i> ἡμῶν αὐτῶν	<i>yourselves</i> ὑμῶν αὐτῶν	<i>themselves</i> ἐαυτῶν
D.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς or σφῶν αὐτῶν
A.	ἡμᾶς αὐτούς, -άς	ὑμᾶς αὐτούς, -άς	ἐαυτούς, -άς, -ά or σφᾶς αὐτούς, -άς

a. σεαυτοῦ and ἐαυτοῦ are often contracted: σαυτοῦ, σαυτῆς; αὐτοῦ, αὐτῆς, etc.

267. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (265): ἄλλος, ἄλλη, ἄλλο.

RECIPROCAL PRONOUN.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλαῖ	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

a. It is formed from the stem of ἄλλος (267), compounded with itself, ἀλλ-ηλο- (for αλλ-αλλο-).

POSSESSIVE PRONOUNS.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	ἐμή	ἐμόν	<i>my, mine.</i>	ἡμέτερος	-ᾱ	-ον	<i>our, ours.</i>
σός	σή	σόν	<i>thy, thine.</i>	ὑμέτερος	-ᾱ	-ον	<i>your, yours.</i>
ός	ῆ	όν	<i>his (her, its) own.</i>	σφέτερος	-ᾱ	-ον	<i>their own.</i>

a. ὅς is never used in Attic prose, seldom in Attic poetry.

269 D. IIm. has also τός (also Doric, = *tuus*) *thy*, ἐός *his*; ἑμός *our* (properly Dor.), ὑμός, σφός; also (from the dual stems νω-, σφω-) νωίτερος, σφωίτερος,

ARTICLE AND DEMONSTRATIVE PRONOUNS.

270. The article *ὁ, ἡ, τό* *the*, has the two stems *ὁ-* and *το-*. For its inflection see 272.

271. The most important demonstrative pronouns are :

<i>ὅδε</i>	<i>ἧδε</i>	<i>τόδε</i>	<i>this (here)</i>
<i>οὗτος</i>	<i>αὐτή</i>	<i>τούτο</i>	<i>this, that</i>
<i>ἐκεῖνος</i>	<i>ἐκείνη</i>	<i>ἐκεῖνο</i>	<i>that (there, yonder)</i>

ὅδε is formed from the article and the demonstrative ending *-δε* (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 last syllable has an *a*-sound (*a, η*) ; but *ou* where it has an *o*-sound (*o, ω, ου*).

ἐκεῖνος is declined like *αὐτός* (265).

272.

S. N.	ὁ	ἡ	τό	ὅδε	ἧδε	τόδε	οὗτος	αὐτή	τούτο
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	τούτω	τούτω	τούτω
	τοῖν	τοῖν	τοῖν	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν
P. N.	οἱ	αἱ	τά	οἷδε	αἰδέ	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

a. Separate feminine forms for the dual, *τά ταῖν*, *τάδε ταῖνδε*, *ταύτῃ* *ταύτῃν*, are rare, and perhaps not Attic.

b. When used as demonstrative, *ὁ, ἡ, οἱ, αἱ* are best written with an accent, *ὅ, ῆ, οῖ, αῖ*.

c. The adverb of *ὅδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (88 c), *thus, so*.

belonging to us (you) both.—*ἄμω*s (also written *ἀμώς*) is found in Attic poetry for *ἐμώς*.—*ᾧ*s is sometimes used without reference to the third person, in the sense of *own*.

271 D. For *ἐκεῖνος* the poets have *κεῖνος*.

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms : G. S. *ταῖο*, G. D. *ταῖν*, N. P. *ταῖ*, *ταῖ*, G. Fem. *τάων*,

273. *Demonstratives of Quantity, Quality, and Age.*—These were *τόσος, τοῖος, τηλικός*, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσόσδε	τοσήδε	τοσόνδε	so much, so many
τοιόσδε	τοιάδε	τοιόνδε	such (in quality)
τηλικόσδε	τηλικήδε	τηλικόνδε	so old, so great
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	so much, so many
τοιούτος	τοιαύτη	τοιούτο(ν)	such (in quality)
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	so old, so great

The last three are declined like *οὔτος*; but the neuter singular, in the nominative and accusative, has two forms, with and without *-ν*: *τοσοῦτο* and *τοσοῦτον*, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *-ι*, *iota paragogicum*, before which the short vowels (*α, ε, ο*) are elided: *οὔτοστί, αὐτήι, τουτί, ταυτί, ὅδτί, τοισδί, ἐκεινωντί*. The particle *γέ* is sometimes put between: *τουτογτί*.

RELATIVE PRONOUN.

275. The relative pronoun is *ὅς, ἥ, ὃ* *who, which*.

S. N.	ὅς	ἥ	ὃ	D. N. A.	ὃ	ὃ	ὃ	P. N.	οἷ	αἷ	ὃ
G.	οὗ	ἧς	οὗ	G. D.	οῖν	οῖν	οῖν	G.	ᾧν	ᾧν	ᾧν
D.	ᾧ	ᾧ	ᾧ					D.	οῖς	αῖς	οῖς
A.	ὃν	ἥν	ὃ					A.	οῖς	ᾗς	ὃ

a. Separate feminine dual forms, *ᾗ* and *αῖν*, are seldom or never used in Attic.

b. *ὅς* is used as a *demonstrative* in the phrases *καὶ ὅς ἔφη* and *he said, ἥ δ' ὅς said he*. In the plural we have *καὶ οἱ* and *they*; in which *οἱ* may be taken as the article (272 b).

D. *τοῖσι, τῇσι, or τῆσι*. For *τοῖσδε* Hm. rarely has *τοῖσδεσσι* or *τοῖσδεσι*. The forms *τοί, ταί* are also Doric.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοισίδε, τησιδε*.

273 D. Hm. has *τόσος* for *τόσος* (47 D).

275 D. Hm. has also *ὃ* for *ὅς*; *σου*, properly written *δο*, for *οἷ*; *ἑς* for *ἥ*; the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has *ὅς, ἥ, οἷ, αἷ*: for all other forms of the relative he uses the article *τό, τοῖ, τῇς*, etc., except after certain prepositions: *παρ' ὃ, ἐξ οἷ*.—This use of the article (*τ*-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are ὅσος *as much as*, οἷος *of which sort*, ἡλικός *of which age*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

277. The interrogative pronoun is τίς, τί *who? which?* The same word when *enclitic* is the indefinite pronoun, *some, any*.

	INTERROGATIVE.		INDEFINITE.	
	M. F.	N.	M. F.	N.
Sing. Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ		τίνος, τοῦ	
Dat.	τίνι, τῷ		τίνι, τῷ	
Acc.	τίνα	τί	τινά	τι
Dual N. A. V.	τίνε		τινέ	
G. D.	τίνοι		τινοί	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τίσι	
Acc.	τίνας	τίνα	τινάς	τινά

a. The acute accent of τίς, τί interrogative never changes to the grave (see 108).

b. ἅπτα (never enclitic, Hm. ἅσσα) is sometimes used for the indefinite τινά.

278. Other interrogative pronouns are πότερος *which of two? how much?* ποῖος *of what sort?* πηλίκος *how old or large?* πότερος and (with different accent) ποσός, ποιός are also indefinite.

279. Another indefinite pronoun is δεῖνα *so and so, what's his name*, used in colloquial speech, always with preceding article: ὁ (ἡ, τὸ) δεῖνα. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing. N. ὁ δεῖνα	Plur. N. οἱ δεῖνες
G. τοῦ δεῖνος	G. τῶν δεινῶν
D. τῷ δεῖνι	
A. τὸν δεῖνα	A. τοὺς δεῖνας

276 D. Hm. has often ὅσσος for ὅσος (47 D); once ὁσάκις.

277 D. The Ion. (Hm. Hd.) has G. S. τέα, τεῦ, D. τέφ, G. P. τέων, D. τέοισι.

278 D. Hd. has κ- for π- in the interrogatives and indefinites: κότερος, κόσος, κοῖος; so the adverbs κοῦ, κότε, etc. Cf. Lat. qu- in quī, quōt, quālīs, etc.

INDEFINITE RELATIVE PRONOUN.

280. The indefinite relative *ὅστις, ἥτις, ὃ τι whoever, which-ever*, is formed by uniting the relative *ὅς* with the indefinite *τις*, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὗτινος, δτου	ἧστινος	οὗτινος, δτου
Dat.	ᾧτινι, δτῳ	ἧτινι	ᾧτινι, δτῳ
Acc.	ὅτινα	ἥτινα	ὃ τι
Dual N. A. Ὡ.	ὧτινε	ᾧτινε	ὧτινε
G. D.	οἷντινοιν	οἷντινοιν	οἷντινοιν
Plur. Nom.	οἷτινες	αἷτινες	ᾧτινα
Gen.	ᾧντινων, δτων	ᾧντινων	ᾧντινων, δτων
Dat.	οἷστίσι, δτοις	αἷστίσι	οἷστίσι, δτοις
Acc.	οὗστίνας	ᾧστίνας	ᾧτινα

a. The shorter forms *δτου, δτῳ, δτων, δτοις* are invariably used in the older Attic, and *δτου, δτῳ* are at all times much more common than *οὗτινος, ᾧτινι*.

b. For *ᾧτινα*, there is another form *ᾧττα*, not to be confounded with *ᾧττα = τινα* (277 b).

281. Other indefinite relatives (cf. 278) are *ὁ-πότερος whichever* (of two), *ὁ-πόσος however much*, *ὁ-ποῖος of whatever sort*, *ὁ-πῆλίκος of whatever age or size*.

CORRELATION OF PRONOUNS.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in *ὁ-πόσος, ὁ-ποῖος*, etc (281).

S. (ὅστις)	N. (ὃ ττι)	P.	N. ᾧσσα
δτεν (δττεο, δττεν)		δτεων	
δτεφ		δτέοισι	
(ὅτινα)	N. (ὃ ττι)	(δτίνας)	N. ᾧσσα

The forms not in () occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles *π* in the indefinite relatives: *δππότερος, δπποῖος*; and in adverbs *δππως, δππότε*, etc. (47 D).

Hd. has *δκότερος, δκόσος*, etc.; and in adverbs *δκῶν, δκόθεν*, etc. Cf. 278 D.

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	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς <i>who?</i> ἡὲν <i>which? what?</i>	τίς <i>some</i>	ὅδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(τόσος) { <i>so</i> τοσούδε { <i>much,</i> τοσοῦτος { <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποῖός <i>of</i> <i>some sort</i>	(τοῖος) <i>such</i> τοιόσδε τοιούτος	ὁῖος, ὁποῖος <i>of which sort</i> <i>(such) as</i>
Age or Size	πῆλίκος <i>how old?</i> <i>how large?</i>	πῆλίκος <i>of some</i> <i>age, size</i>	(τῆλίκος) { <i>so old,</i> τῆλικούδε { <i>large</i> τῆλικούτος	ἡλίκος, ὁπῆλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

283. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	(ἐθεν) ἐνθενδε, ἐντεῦθεν, <i>thence</i>	θεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποῖ <i>to</i> <i>some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ότε, ὁπότε <i>when</i>
	πῇνικα <i>at</i> <i>what time?</i>		(τηνίκα) { <i>at</i> τηνικάδε { <i>that</i> τηνικάυτα { <i>time</i>	ἡνίκα, ὁπῇνικα <i>at which time</i>
Way	πῇ <i>which</i> <i>way? how?</i>	πῇ <i>some way,</i> <i>somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ῇ, ὅπῃ <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 (113 b).

a. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκείσε thither*.

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: *καὶ ὥς even thus*, *οὐδ' ὥς, μὴδ' ὥς not even thus*; *ἐνθα μὲν . . . ἐνθα δὲ here . . . there*; so *ἐνθεν μὲν . . . ἐνθεν δέ*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly *relative*, *ἐνθα* being used instead of *οὗ* and *οἱ*, *ἐνθεν* instead of *οθεν*.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν, δὴ, δὴ ποτε, δὴ ποτ' οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δὴ, ὅστις δὴ ποτε, ὅστις δὴ ποτ' οὖν*: these are also written as single words, *ὅστισιν, ὅστισιν, ὅστισιν*. With the same force, *τις* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν of what sort soever*.

286. The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπερ οὖν*.

287. Observe also the negative pronouns and adverbs: *οὔτις, μήτις no one* (poet. for *οὐδεῖς, μὴδεῖς*, 290 a; in prose only *οὔτι, μήτι not at all*), *οὐδέτερος, μὴδέτερος neither of two*, *οὐδαμοῦ, μὴδαμοῦ nowhere*, *οὐδαμῇ, μὴδαμῇ in no way*, *οὐδαμῶς, μὴδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

283 D. Poetic are *πόθι = ποῦ, ποθί = ποῦ, ὅθι = οὗ*; *τόθι there*; *τόθεν thence*;—also *ἤμος, τῆμος* (Dor. *ἄμος, τᾶμος*) = *δτε, τότε*.—For Att. *ἔως as long as, τέως so long*, Hm. has also *εἰως, τεῖως*, and sometimes *εἰος, τεῖος*. In the same sense, he has *ὅφρα, τόφρα*. Beside *ῥ*, he has the form *ῥχι*, but uses both only in the local meaning, *which way, where*: for *ποῖ, ὅποι*, he always uses *πόσε, ὅπουσε*.—For *ἐνθαῦτα, ἐνθενθεν* in Hd., see 74 D.

a. For *ἐκεῖ*, etc., the poets use *κεῖθι, κείθεν, κείσε* (271 D).

284 D. The demonstrative *ὥς* (distinguished by its accent from the relative *ὥς as*, 120) is frequent in Epic poetry: it is sometimes written *ὦς*. The poets have also *τῶς = οὕτως*.

288 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, *δώδεκα, δωδέκα*, and *δωκαδέκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τρίηκοντα*; 80, *ὀγδῶκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 800, *διηκόσιοι, τριηκόσιοι*; 9,000 and 10,000, *ἐννεαχίλιοι, δεκάχλιοι*. He has also the ordinals 3d, *τρίτατος*; 4th, *τέτατος*; 7th, *ἑβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάτος*; 12th, *δωδέκατος*; 20th, *λείκοστός*; together with the Attic form of each.

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		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2	β'	δύο	δεύτερος	δῖς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτά	ἑβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοός	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρεῖσκαῖδεκα	τρισκαυδέκατος	
14	ιδ'	τεσσαρεσκαῖδεκα	τεσσαρακαυδέκατος	
15	ιε'	πεντεκαῖδεκα	πεντεκαυδέκατος	
16	ισ'	ἑκκαῖδεκα	ἑκκαυδέκατος	
17	ις'	ἑπτακαῖδεκα	ἑπτακαυδέκατος	
18	ιθ'	ὀκτωκαῖδεκα	ὀκτωκαυδέκατος	
19	ιβ'	ἐννεακαῖδεκα	ἐννεακαυδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ς'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	σ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	τ'	διᾷκόσιοι, -αι, -α	διᾷκοσιοστός	διᾷκοσιάκις
300	υ'	τριᾷκόσιοι, -αι, -α	τριᾷκοσιοστός	
400	φ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	χ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	ψ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ω'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	Ϡ'	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900	Ϡ'	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	α'	χίλιοι, -αι, -α	χίλιοστός	χίλιάκις
2,000	β'	δισχίλιοι, -αι, -α	δισχίλιοστός	
3,000	γ'	τρισχίλιοι, -αι, -α	τρισχίλιοστός	
10,000	ι'	μύριοι, -αι, -α	μύριοστός	μυριάκις

Hd. has *δωδέκα* (*δωδέκατος*), *τριήκοντα* (*τριηκοστός*), *ὀγδόκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τριηκόσιοι*: for *ἐνατος* he has *εἰνατος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἴκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. the ordinal *πέμπτος*.

289. Notation.—The letters from α' to θ' denote units 1—9, ς' (for former ζ , *vau*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, κ' (*koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, σ' (*sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\theta' = 1859$.

a. *Sampi*, like *vau* and *koppa* (γ'), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus ϕ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

290. The cardinal numbers from 1 to 4 are declinable:

one	two	three	four
$\epsilon\iota\varsigma$ $\mu\acute{\epsilon}\lambda\iota$ $\epsilon\nu$	N. A. $\delta\acute{\upsilon}\omicron$	$\tau\rho\epsilon\iota\varsigma$ $\tau\rho\acute{\iota}\lambda\alpha$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ $\tau\acute{\epsilon}\tau\tau\alpha\rho\alpha$
$\acute{\epsilon}\nu\omicron\varsigma$ $\mu\acute{\alpha}\varsigma$ $\acute{\epsilon}\nu\omicron\varsigma$	G. D. $\delta\upsilon\omicron\iota\nu$	$\tau\rho\acute{\iota}\omega\nu$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\omega\nu$
$\acute{\epsilon}\nu\iota$ $\mu\acute{\alpha}\tilde{\iota}$ $\acute{\epsilon}\nu\iota$		$\tau\rho\iota\sigma\acute{\iota}$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\sigma\iota$
$\acute{\epsilon}\nu\alpha$ $\mu\acute{\epsilon}\lambda\alpha\nu$ $\acute{\epsilon}\nu$		$\tau\rho\acute{\epsilon}\iota\varsigma$ $\tau\rho\acute{\iota}\lambda\alpha$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\alpha\varsigma$ $\tau\acute{\epsilon}\tau\tau\alpha\rho\alpha$

a. Like $\epsilon\iota\varsigma$, are declined $\omicron\upsilon\delta\epsilon\iota\varsigma$, $\omicron\upsilon\delta\epsilon\mu\acute{\epsilon}\lambda\iota\alpha$, $\omicron\upsilon\delta\acute{\epsilon}\nu$, and $\mu\eta\delta\epsilon\iota\varsigma$, *no one*: these are found also in the plural. They may be written in two words for emphasis: $\omicron\upsilon\delta\acute{\epsilon}$ $\epsilon\iota\varsigma$ *not a soul*; and $\acute{\alpha}\nu$ or a preposition may be interposed: $\mu\eta\delta' \acute{\alpha}\nu \epsilon\iota\varsigma$, $\omicron\upsilon\delta\acute{\epsilon}$ $\pi\alpha\rho' \acute{\epsilon}\nu\omicron\varsigma$.

b. With a *plural* noun $\delta\upsilon\omicron$ is sometimes used without inflection. The forms $\delta\upsilon\epsilon\iota\nu$ and $\delta\upsilon\sigma\iota$ belong to late Greek.

c. For $\sigma\sigma$ in $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ and all its forms, $\tau\tau$ is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable*. Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13 $\tau\rho\iota\sigma\kappa\alpha\iota\delta\epsilon\kappa\alpha$ also occurs. For the ordinals 13th—19th separate forms are also found: $\tau\rho\acute{\iota}\tau\omicron\varsigma$ *and* $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	Ordinal.
$\pi\acute{\epsilon}\nu\tau\epsilon$ <i>and</i> $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$ <i>and</i> $\epsilon\acute{\iota}\kappa\omicron\sigma\acute{\upsilon}\varsigma$
$\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ <i>and</i> $\pi\acute{\epsilon}\nu\tau\epsilon$	$\epsilon\acute{\iota}\kappa\omicron\sigma\tau\omicron\varsigma$ <i>and</i> $\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$
$\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ $\pi\acute{\epsilon}\nu\tau\epsilon$	$\pi\acute{\epsilon}\nu\tau\epsilon$ <i>and</i> $\epsilon\acute{\iota}\kappa\omicron\sigma\tau\omicron\varsigma$

Cf. $\tau\tilde{\omega} \acute{\epsilon}\nu\iota$ *and* $\tau\rho\iota\acute{\alpha}\kappa\omicron\sigma\tau\tilde{\omega}$ $\acute{\epsilon}\tau\tau\epsilon\iota$ (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem. $\iota\alpha$, $\iota\eta\varsigma$, $\iota\theta$, $\iota\alpha\nu$, with D. S. neut. $\iota\theta$.

2. Hm. has $\delta\acute{\upsilon}\omicron$ and $\delta\acute{\upsilon}\omega$, both indeclinable; also Du. $\delta\omicron\iota\acute{\alpha}$, Pl. $\delta\omicron\iota\omicron\iota$, $\acute{\alpha}\iota$, $\acute{\alpha}$, D. $\delta\omicron\iota\omicron\iota\varsigma$; A. $\delta\omicron\iota\omicron\upsilon\varsigma$, $\acute{\alpha}\varsigma$, $\acute{\alpha}$.—Hd. with $\delta\acute{\upsilon}\omicron$, $\delta\upsilon\omicron\iota\nu$, has G. P. $\delta\upsilon\acute{\omega}\nu$, D. $\delta\upsilon\acute{\omega}\iota\varsigma$; also $\delta\acute{\upsilon}\omicron$ indeclinable.

4. Hm. with $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ has $\pi\acute{\iota}\tau\alpha\rho\epsilon\varsigma$ (Aeol.).—Hd. $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$ (so 14 $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\kappa\alpha\iota\delta\epsilon\kappa\alpha$ sometimes indeclinable, and 40 $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$).—Dor. $\tau\acute{\epsilon}\tau\tau\omicron\rho\epsilon\varsigma$, D. $\tau\acute{\epsilon}\tau\tau\alpha\rho\sigma\iota$.

a. Of $\omicron\upsilon\delta\epsilon\iota\varsigma$, $\mu\eta\delta\epsilon\iota\varsigma$, Hm. has only $\omicron\upsilon\delta\acute{\epsilon}\nu$, $\mu\eta\delta\acute{\epsilon}\nu$, $\omicron\upsilon\delta\acute{\epsilon}\nu\iota$.

292. The numbers 18, 19 are commonly expressed by *ἐνός* (or *δυοῖν*) *δέοντες* *είκοσι* *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; *ναυσί* *μιάς* *δεοῦσαις* *πεντηκοντα* *with 49 ships*. So too the ordinals: *δυοῖν* *δέοντι* *τριάκοστῳ* *ἔτει* *in the 28th year*.

293. Examples of *fractional expressions* are: *ἥμις* (229 a) $\frac{1}{2}$; *ἡμιτάλαντον* *half a talent*;—*ἡμιόλιος* $1\frac{1}{2}$; *τρία ἡμιτάλαντα* $1\frac{1}{2}$ *talents*; *τρίτον ἡμιτάλαντον* $2\frac{1}{2}$ *talents*;—*τρίτημόριον* $\frac{2}{3}$, *τεταρτημόριον* $\frac{1}{4}$;—*ἐπίτριτος* $1\frac{1}{3}$;—*τὰ δύο μέρη* (*duae partes*) $\frac{2}{3}$; *τὰ τρία μέρη* $\frac{2}{3}$; *τῶν πέντε αἱ δύο μοῖραι* $\frac{2}{5}$.

294. To the ordinal class belong *παλλοστός* (*many-eth*, following many in a series) and the interrogative *πόσος* (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative *ὅσοςτος*.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with *σύν*: *σύνδυο* *two together, two by two*, etc.

b. *Multiplicatives*, in *-πλοῦς* (from *-πλος*, Lat. *-plex*): *ἁπλοῦς* *simple*, *διπλοῦς* *twofold*, *τριπλοῦς* *threelfold*, *πενταπλοῦς* *fivefold*, etc., *πολλαπλοῦς* *manifold*. Also *δισός* *double*, *τρισός* *treble*.

Further, multiplicatives in *-πλάσιος*: *διπλάσιος* *twice as much* (*δις τοσούτος*), *τριπλάσιος* *three times as much*, etc., *πολλαπλάσιος* *many times as much*.

c. *Adverbs of Division*: *μοναχῇ* (*μόνος alone*) *in one part, single*, *δίχα* or *διχῇ* *in two parts*, *τριχῇ* *in three parts*, etc., *πολλαχῇ* *in many ways*, *πανταχῇ* *every way*.

d. *Abstract Nouns of Number*, in *-άς*: *μονάς* (*μονᾶ-ος*) *the number one, unity*, *δύας* *the number two*, *τρίας*, *τετράς*, *πεντάς*, *ἑξάς*, *ἑβδομάς*, *ὀγδοάς*, *ἐννέας*, *δεκάς*, *εἰκάς*, *ἑκατοντάς*, *χιλιάς*, *μυριάς*: hence *τρεῖς μυριάδες* = 30,000.

296. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),

ἕκαστος (with superlative ending) *each* (of any number),

ἄμφω, G. D. *ἄμφοιν*, *both* (Lat. *ambo*), for which *ἀμφότεροι*, *-αι*, *-α* is commonly used.

297. Observe also the adverbs in *-άκις*, *πολλάκις*, *many times, often*, *ἐκαστάκις* *each time*, *τοσαντάκις* *so often*, *ὁσάκις* *as often as*, *πλειστάκις* *very often*, *ὀλιγάκις* *seldom*.

295 D. b. Hd. *διζός*, *τριζός*, for *δισός*, *τρισός*; also *διπλήσιος*, *τριπλήσιος*, etc., as if for *-πλάσιος*.

c. Hm. has *δίχα* and *διχθᾶ*, *τρίχα* and *τριχθᾶ*, *τετραχθᾶ*; also *τριπλῆ*, *τετραπλῆ*.

297 D. Adverbs in *-άκις* sometimes lose *-s* in poetry: *ὁσάκι* Hm., see 88 D.

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VERBS.

298. VOICES.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. MODES.—Each voice has six modes:

the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in *-rós* and *-réos* are like participles, though less clearly distinguished from ordinary adjectives.

300. TENSES.—The tenses of the *indicative* mode are seven:

the *present*, and *imperfect* (for continued action);
the *aurist*, and *future* (for indefinite action);
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aurist* (for indefinite action);
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the indicative are also distinguished as

1. *Principal* tenses: the *present*, *future*, *perfect*, and *future perfect*; which express present or future time;
2. *Past* tenses: the *imperfect*, *aurist*, and *pluperfect*; which express past time.

302. a. The *passive* voice has a distinct form only for the *aurist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

300 D. The future and future perfect optatives are never found in Hm.

303. TENSE-SYSTEMS.—The different forms of the verb are divided into the following *systems* of tenses :

1. the *present* system including the *Present* and *Imperfect*.
2. the *future* system " *Future Active* and *Middle*.
3. the *first aorist* system " *1st Aorist Active* and *Middle*.
4. the *second aorist* system " *2d Aorist Active* and *Middle*.
5. the *first perfect* system " *1st Perf.* and *1st Plup. Act.*
6. the *second perfect* system " *2d Perf.* and *2d Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " *1st Aor.* and *1st Fut. Pass.*
9. the *second passive* system " *2d Aor.* and *2d Fut. Pass.*

304. a. The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

b. Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

c. The 'principal parts' of a verb are the first person singular indicative of every system used in it. Thus:

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθη (see 313).

305. STEMS.—Each tense-system has a separate stem, called a *tense-stem*.

a. The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

b. Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

306. INFLECTION.—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

307. THEMES AND ROOTS.—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus τι- (present τιώ *honor*) is a root; τιμα- (present τιμάω) is a longer theme.

a. The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

308. PRIMITIVE AND DENOMINATIVE VERBS.—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs *λῶ* loose and *τίω* honor are from the roots *λυ-* and *τι-*; the denominative verbs *φιλέω* love and *τιμάω* honor are from the themes *φιλε-*, *τιμα-*, which are the stems *φιλο-*, *τιμα-* of the nouns *φίλος* dear and *τιμή* honor, slightly modified.

a. The following practical rule will generally serve to distinguish the two kinds of verbs. Primitive are verbs in *-μι* (811 c), and verbs in *-ω* of two syllables in the present indicative active, as *λέγω* speak (or three syllables in the middle, as *μάχομαι* fight, deponent). Others are denominative.

309. Verbs are named *mute-verbs*, *liquid-verbs*, *vowel-verbs*, etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. VARIABLE VOWEL.—The final vowel of a tense-stem is said to be *variable* when it is *-ο-* in some of the forms and *-ε-* in others. Thus *λῶ-μεν* we loose but *λῦε-τε* you loose. The sign for the variable vowel is *-ο|ε-*.

Thus *λῶ|ε-* means that the stem is sometimes *λῶο-* and sometimes *λῦε-*. It may be read 'λῶο- or λῦε-'.
 a. The subjunctive has also a long variable vowel, *-ο|υ-*.

311. THE MI-FORM.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *μi-form*. See 383 and 385.

The Present and Second Aorist systems are inflected according to the *μi-form* when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The *μi-form* is thus called, because when the present indicative active is so inflected, its first person singular ends in *-μι*.

c. Verbs whose present system has the *μi-form* are called 'verbs in *-μι*'; and those whose present system has the common form, 'verbs in *-ω*.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb *λῶ* loose, the meanings of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. (ἐάν) *λῶ* (if) I loose; Opt. (εἰ) *λῶμαι* (if) I should loose.

The meanings of the *passive* may be inferred from those of the active: thus *λῶμαι* I am loosed, etc. The middle of *λῶ* means to loose for one's self (*delicet, ransom*): so *λῶμαι* I loose for myself, and so on.

Synopsis of the Verb λύω loose.

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	λύω <i>I loose (or am loosing)</i> λύειν <i>I was loosing</i>	λύσω <i>I shall loose</i>	ἔλυον <i>I loosed</i> ἔλυναι ἔλυναι ἔλυναι ἔλυναι ἔλυναι	ἔλυσκα <i>I have loosed</i> ἔλυσκειν <i>I had loosed</i> ἔλυσκα ἔλυσκα ἔλυσκα ἔλυσκα
	Sub.	λύου	λύσῃ	ἔλυναι	ἔλυσκα
	Opt.	λύεω	λύσῃ	ἔλυναι	ἔλυσκα
	Imv.	λύεω	λύσῃ	ἔλυναι	ἔλυσκα
Middle.	Ind.	λύομαι <i>I loose for myself</i> ἐλύναι	λύσομαι	ἔλυναι ἔλυναι ἔλυναι ἔλυναι ἔλυναι	ἔλυσμαι ἔλυσμαι ἔλυσμαι ἔλυσμαι ἔλυσμαι
	Sub.	λύομαι	λύσῃ	ἔλυναι	ἔλυσμαι
	Opt.	λύομαι	λύσῃ	ἔλυναι	ἔλυσμαι
	Imv.	λύομαι	λύσῃ	ἔλυναι	ἔλυσμαι
Passive.	Ind.	λύομαι	λύσῃ	ἔλυναι	ἔλυσμαι
	Sub.	λύομαι	λύσῃ	ἔλυναι	ἔλυσμαι
	Opt.	λύομαι	λύσῃ	ἔλυναι	ἔλυσμαι
	Imv.	λύομαι	λύσῃ	ἔλυναι	ἔλυσμαι
		like the middle	λύομαι	λύσῃ	ἔλυναι
		like the middle	λύομαι	λύσῃ	ἔλυναι

Fut. Perf. Pass. Ind. λυθήσομαι (*I shall have been loosed*), Opt. λυθήσομαι, Inf. λυθήσθαι, Par. λυθήσθαι.
Verbal Adjectives: λυτός loosed or loosable, λυτός (requiring) to be loosed.

λύ-ω loose		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indica- tive.	S. 1	λύω	ἐ-λύο-ν	λύο-μαι	ἐ-λύο-μην
	2	λύεις	ἐ-λύε-ς	λύει	ἐ-λύου
	3	λύει	ἐ-λύε	λύεται	ἐ-λύε-το
	D. 2	λύε-τον	ἐ-λύε-τον	λύε-σθον	ἐ-λύε-σθον
	3	λύε-τον	ἐ-λύέ-την	λύε-σθον	ἐ-λύέ-σθην
	P. 1	λύο-μεν	ἐ-λύο-μεν	λύό-μεθα	ἐ-λύό-μεθα
	2	λύε-τε	ἐ-λύε-τε	λύε-σθε	ἐ-λύε-σθε
	3	λύουσι	ἐ-λύο-ν	λύο-νται	ἐ-λύο-ντο
Sub- junc- tive.			Present.	Present.	
	S. 1		λύω		λύω-μαι
	2		λύῃ-ς		λύῃ
	3		λύῃ		λύῃ-ται
	D. 2		λύῃ-τον		λύῃ-σθον
	3		λύῃ-τον		λύῃ-σθον
	P. 1		λύω-μεν		λύό-μεθα
	2		λύῃ-τε		λύῃ-σθε
	3		λύωσι		λύω-νται
Opta- tive.	S. 1		λύοι-μ		λύοί-μην
	2		λύοι-ς		λύοι-ο
	3		λύοι		λύοι-το
	D. 2		λύοι-τον		λύοι-σθον
	3		λύοί-την		λύοί-σθην
	P. 1		λύοι-μεν		λύοί-μεθα
	2		λύοι-τε		λύοι-σθε
	3		λύοιεν		λύοι-ντο
Imper- ative.	S. 2		λύε		λύου
	3		λύέ-τω		λύέ-σθω
	D. 2		λύε-τον		λύε-σθον
	3		λύέ-των		λύέ-σθων
	P. 2		λύε-τε		λύε-σθε
	3		λύέ-ντων		λύέ-σθων
			οἱ λύέ-τωσαν		οἱ λύέ-σθωσαν
Infinitive.		λύειν		λύε-σθαι	
Participle.		λύων, -ουσα, -ον		λύό-μενος, -η, -ον	

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσω	λύσομαι	ἔλυσα	ἔλυσά-μην
λύσεις	λύσει	ἔλυσας	ἔλῳ
λύσει	λύσει-ται	ἔλυσαι	ἔλῳ-το
λύσει-τον	λύσει-σθον	ἔλυσαι-τον	ἔλῳ-σθον
λύσει-τον	λύσει-σθον	ἔλυσά-την	ἔλῳ-σθην
λύσο-μεν	λύσώ-μεθα	ἔλυσά-μεν	ἔλῳ-μέθα
λύσει-τε	λύσει-σθε	ἔλυσά-τε	ἔλῳ-σθε
λύσουσι	λύσονται	ἔλυσαν	ἔλῳ-ντο
		λύσω	λύσμαι
		λύσεις	λύση
		λύσει	λύσηται
		λύσει-τον	λύσησθον
		λύσει-τον	λύσησθον
		λύσω-μεν	λύσώ-μεθα
		λύσει-τε	λύσησθε
		λύσωσι	λύσονται
λύσοιμι	λύσοίμην	λύσαιμι	λύσάιμην
λύσοις	λύσοιο	λύσαις, λύσαις	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσαι	λύσαιτο
λύσοι-τον	λύσοισθον	λύσαι-τον	λύσαισθον
λύσοί-την	λύσοίσθην	λύσάι-την	λύσάισθην
λύσοι-μεν	λύσώ-μεθα	λύσαι-μεν	λύσάι-μεθα
λύσοι-τε	λύσοισθε	λύσαι-τε	λύσαισθε
λύσοιεν	λύσοιντο	λύσαιεν, λύσαιεν	λύσαιντο
		λύσον	λύσαι
		λύσάτω	λύσάσθω
		λύσά-τον	λύσάσθον
		λύσά-των	λύσάσθων
		λύσαι-τε	λύσαισθε
		λύσάντων	λύσάσθων
		or λύσάτωσαν	or λύσάσθωσαν
λύσαν	λύσασθαι	λύσαι	λύσασθαι
λύσαν, -ουσα, -ον	λύσάμενος, -η, -ον	λύσας, -ασα, -σαν	λύσάμενος, -η, -ον

λῶ-ω loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		1st Perfect.	1st Pluperfect.	Perfect.	Pluperfect.
	S. 1	λέλυκα	ἐ-λέλυκα, -αν	λέλυ-μαι	ἐ-λελύ-μην
	2	λέλυκα-ς	ἐ-λελύκα-ς, -αις	λέλυ-σαι	ἐ-λέλυ-σο
	3	λέλυκε	ἐ-λέλυκε	λέλυ-ται	ἐ-λέλυ-το
	D. 2	λέλυκα-τον	ἐ-λέλυκα-τον	λέλυ-σθον	ἐ-λέλυ-σθον
	3	λέλυκα-τον	ἐ-λέλυκα-την	λέλυ-σθον	ἐ-λελύ-σθην
	P. 1	λέλυκα-μεν	ἐ-λέλυκα-μεν	λελύ-μεθα	ἐ-λελύ-μεθα
	2	λέλυκα-τε	ἐ-λέλυκα-τε	λέλυ-σθε	ἐ-λέλυ-σθε
Subjunctive.		1st Perfect.		Perfect.	
	S. 1	λέλύκω		λελυμένος (-η, -ον) ᾧ	
	2	λέλύκῃς		" ᾗς	
	3	λέλύκη		" ᾧ	
	D. 2	λέλύκητον		λελυμένος (-ᾱ, -ω) ᾗτον	
	3	λέλύκητον		" ᾗτον	
	P. 1	λέλύκομεν		λελυμένοι (-αι, -α) ᾧμεν	
	2	λέλύκετε		" ᾗτε	
Optative.					
	S. 1	λέλύκοιμι		λελυμένος (-η, -ον) εἴην	
	2	λέλύκοις		" εἴης	
	3	λέλύκοι		" εἴη	
	D. 2	λέλύκοιτον		λελυμένος (-ᾱ, -ω) εἴτον or εἴητον	
	3	λελυκοίτην		" εἴτην εἴήτην	
	P. 1	λέλύκοιμεν		λελυμένοι (-αι, -α) εἴμεν	
	2	λέλύκοιτε		" εἴτε	
Imperative.					
	S. 2			λέλυ-σο	
	3			λελύ-σθω	
	D. 2			λέλυ-σθον	
	3			λελύ-σθων	
	P. 2			λέλυ-σθε	
	3			λελύ-σθων	
				or λελύ-σθωσαν	
Infinitive.		λελυκέναι		λελύ-σθαι	
Participle.		λελυκώς, -κυτα, -κός		λελυ-μένος, -η, -ον	

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.).	PASSIVE.	
Future Perfect.	1st Aorist.	1st Future.
λελύσομαι	ἐ-λύθη-ν	λυθήσομαι
λελύσεαι	ἐ-λύθη-ς	λυθήσῃ
λελύσεται	ἐ-λύθη	λυθήσεται
λελύσεσθον	ἐ-λύθη-τον	λυθήσεσθον
λελύσεσθον	ἐ-λυθή-την	λυθήσεσθον
λελύσόμεθα	ἐ-λύθη-μεν	λυθησόμεθα
λελύσεσθε	ἐ-λύθη-τε	λυθήσεσθε
λελύσονται	ἐ-λύθη-σαν	λυθήσονται
	λυθῶ	
	λυθῆς	
	λυθῇ	
	λυθήτον	
	λυθήτον	
	λυθῶμεν	
	λυθήτε	
	λυθῶσι	
λελυσοίμην	λυθείην	λυθησοίμην
λελύσοιο	λυθείης	λυθήσοιο
λελύσοιτο	λυθείη	λυθήσοιτο
λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
λελύσολσθην	λυθείτην λυθείτην	λυθησολσθην
λελυσοίμεθα	λυθείμεν λυθείμεν	λυθησοίμεθα
λελύσοιθε	λυθείτε λυθείτε	λυθήσοιθε
λελύσονται	λυθείαν λυθείησαν	λυθήσονται
	λύθη-τι	
	λυθή-τω	
	λύθη-τον	
	λυθή-των	
	λύθη-τε	
	λυθέ-ντων	
	or λυθή-των	
λελύσεσθαι	λυθη-ναι	λυθήσεσθαι
λελύσο-μενος, -η, -ον	λυθείς, -είσα, -έν	λυθησο-μενος, -η, -ον

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λείπω (λιπ-) leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
Indicative.		2d Aorist.		2d Perfect.	2d Pluperfect.
	S. 1	ἔλιπον	ἔλιπό-μην	ἔλειπα	ἔ-λελοίπη, -εν
	2	ἔλιπε-ς	ἔ-λίπου	ἔλειπα-ς	ἔ-λελοίπης, -αις
	3	ἔλιπε	ἔ-λίπε-το	ἔλειπε	ἔ-λελόπε
	D. 2	ἔλιπε-τον	ἔ-λίπε-σθον	ἔλειπα-τον	ἔ-λελοίπα-τον
	3	ἔλιπέ-την	ἔ-λιπέ-σθην	ἔλειπα-τον	ἔ-λελοιπέ-την
	P. 1	ἔλιπο-μεν	ἔ-λιπό-μεθα	ἔλειπα-μεν	ἔ-λελοίπα-μεν
	2	ἔλιπε-τε	ἔ-λίπε-σθε	ἔλειπα-τε	ἔ-λελοίπα-τε
	3	ἔλιπον	ἔ-λίπον-το	ἔλειπῃσι	ἔ-λελοίπε-σαν
Subjunctive.				2d Perfect.	
	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπηται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λίπέμεθα	λελοίπομεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.					
	S. 1	λίπομι	λίπομην	λελοίπομι	
	2	λίποις	λίποιο	λελοίποις	
	3	λίποι	λίποιτο	λελοίποι	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον	
	3	λίποίτην	λίποισθην	λελοίποίτην	
	P. 1	λίποιμεν	λίποίμεθα	λελοίποιμεν	
	2	λίποιτε	λίποισθε	λελοίποιτε	
	3	λίποιεν	λίποιντο	λελοίποιεν	
Imperative.					
	S. 2	λίπε	λίποθι		
	3	λίπέ-τω	λίπέ-σθω		
	D. 2	λίπε-τον	λίπε-σθον		
	3	λίπέ-των	λίπέ-σθων		
	P. 2	λίπε-τε	λίπε-σθε		
	3	λίπό-ντων	λίπέ-σθων		
		or λιπέ-τωσαν	or λιπέ-σθωσαν		
Infín.		λίπειν	λίπέ-σθαι	λελοιπέ-ναι	
Part.		λιπών, -ούσα, -όν	λιπό-μενος, -η, -ον	λελοιπός, -υία, -ός	

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στέλλω (στέλ-) <i>send</i>		<i>Second Passive System.</i>	
		PASSIVE.	
		2d Aorist.	2d Future.
Indica- tive.	S. 1	ἐστάλη-ν	σταλήσο-μαι
	2	ἐστάλη-ς	σταλήσῃ
	3	ἐστάλη	σταλήσεται
	D. 2	ἐστάλη-τον	σταλήσε-σθον
	3	ἐσταλή-την	σταλήσε-σθον
	P. 1	ἐστάλη-μεν	σταλήσο-μεθα
	2	ἐστάλη-τε	σταλήσε-σθε
	3	ἐστάλη-σαν	σταλήσο-νται
Sub- junc- tive.	S. 1	σταλῶ	
	2	σταλῇς	
	3	σταλῇ	
	D. 2	σταλή-τον	
	3	σταλή-τον	
	P. 1	σταλῶμεν	
	2	σταλή-τε	
	3	σταλῶσι	
Opta- tive.	S. 1	σταλείην	σταλήσο-μην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλεί-τον or σταλείη-τον	σταλήσοι-σθον
	3	σταλεί-την σταλείη-την	σταλήσοι-σθην
	P. 1	σταλείμεν σταλείημεν	σταλήσο-μεθα
	2	σταλεί-τε σταλείη-τε	σταλήσοι-σθε
	3	σταλείεν σταλείησαν	σταλήσοι-ντο
Impera- tive.	S. 2	στάλη-θι	
	3	στάλη-τω	
	D. 2	στάλη-τον	
	3	στάλη-των	
	P. 2	στάλη-τε	
	3	σταλέ-ντων or σταλή-τωσαν	
Infinitive.		σταλή-ναι	σταλήσε-σθαι
Participle.		σταλῆς, -είσα, -έν	σταλήσο-μενος, -η, -ον

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		<i>Present System of Contract Verbs in -ω.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τιμ(δω)ᾶ	ἐτιμ(αον)ων	τιμ(δο)ᾶ-μαι	ἐτιμ(αδ)ᾶ-μην
	2	τιμ(δεις)ᾶς	ἐτιμ(αεις)ᾶς	τιμ(δει)ᾶ	ἐτιμ(δου)ᾶ
	3	τιμ(δει)ᾶ	ἐτιμ(αει)ᾶ	τιμ(δε)ᾶ-ται	ἐτιμ(δε)ᾶ-το
	D. 2	τιμ(δε)ᾶ-τον	ἐτιμ(δε)ᾶ-τον	τιμ(δε)ᾶ-σθον	ἐτιμ(δε)ᾶ-σθον
	3	τιμ(δε)ᾶ-τον	ἐτιμ(αε)ᾶ-την	τιμ(δε)ᾶ-σθον	ἐτιμ(αε)ᾶ-σθην
	P. 1	τιμ(δο)ᾶ-μεν	ἐτιμ(δο)ᾶ-μεν	τιμ(αδ)ᾶ-μεθα	ἐτιμ(αδ)ᾶ-μεθα
	2	τιμ(δε)ᾶ-τε	ἐτιμ(δε)ᾶ-τε	τιμ(δε)ᾶ-σθε	ἐτιμ(δε)ᾶ-σθε
	3	τιμ(δου)ᾶσι	ἐτιμ(αον)ων	τιμ(δο)ᾶ-νται	ἐτιμ(δο)ᾶ-ντο
Subjunctive.		Present.		Present.	
	S. 1	τιμ(δω)ᾶ		τιμ(δω)ᾶ-μαι	
	2	τιμ(δης)ᾶς		τιμ(δῃ)ᾶ	
	3	τιμ(δῃ)ᾶ		τιμ(δῃ)ᾶ-ται	
	D. 2	τιμ(δῃ)ᾶ-τον		τιμ(δῃ)ᾶ-σθον	
	3	τιμ(δῃ)ᾶ-τον		τιμ(δῃ)ᾶ-σθον	
	P. 1	τιμ(δω)ᾶ-μεν		τιμ(αδ)ᾶ-μεθα	
	2	τιμ(δῃ)ᾶ-τε		τιμ(δῃ)ᾶ-σθε	
	3	τιμ(δω)ᾶσι		τιμ(δω)ᾶ-νται	
Optative.	S. 1	τιμ(αοι)ᾶ-ν or τιμ(δοι)ᾶ-μι		τιμ(αοι)ᾶ-μην	
	2	τιμ(αοι)ᾶ-ς		τιμ(δοι)ᾶ-ο	
	3	τιμ(αοι)ᾶ	τιμ(δοι)ᾶ	τιμ(δοι)ᾶ-το	
	D. 2	τιμ(δοι)ᾶ-τον		τιμ(δοι)ᾶ-σθον	
	3	τιμ(αοι)ᾶ-την		τιμ(αοι)ᾶ-σθην	
	P. 1	τιμ(δοι)ᾶ-μεν		τιμ(αοι)ᾶ-μεθα	
	2	τιμ(δοι)ᾶ-τε		τιμ(δοι)ᾶ-σθε	
	3	τιμ(δοι)ᾶ-ν		τιμ(δοι)ᾶ-ντο	
Imperative.	S. 2	τιμ(αε)ᾶ		τιμ(δου)ᾶ	
	3	τιμ(αε)ᾶ-τω		τιμ(αε)ᾶ-σθω	
	D. 2	τιμ(δε)ᾶ-τον		τιμ(δε)ᾶ-σθον	
	3	τιμ(αε)ᾶ-των		τιμ(αε)ᾶ-σθων	
	P. 2	τιμ(δε)ᾶ-τε		τιμ(δε)ᾶ-σθε	
	3	τιμ(αδ)ᾶ-ντων or τιμ(αε)ᾶ-τωσαν		τιμ(αε)ᾶ-σθων or τιμ(αε)ᾶ-σθωσαν	
Infinitive.		τιμ(δειν)ᾶν		τιμ(δε)ᾶ-σθαι	
Participle.		τιμ(δων)ᾶν, -ᾶσα, -ᾶν		τιμ(αδ)ᾶ-μενος, -η, -ον	

φιλέω
love

Present System of Contract Verbs in -εω.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έω)οῦμαι	ἐφίλ(έω)οῦ-μην
φιλ(έεις)εἶς	ἐφίλ(ees)εἰς	φιλ(έει)εἶ	ἐφίλ(έου)οῦ
φιλ(έει)εἶ	ἐφίλ(εε)ει	φιλ(έε)εἶ-ται	ἐφίλ(έε)εἶ-το
φιλ(έει)εἶ-τον	ἐφίλ(έε)εἶ-τον	φιλ(έε)εἶ-σθον	ἐφίλ(έε)εἶ-σθον
φιλ(έει)εἶ-τον	ἐφίλ(έε)εἶ-την	φιλ(έε)εἶ-σθον	ἐφίλ(έε)εἶ-σθην
φιλ(έω)οῦ-μεν	ἐφίλ(έω)οῦ-μεν	φιλ(έω)οῦ-μεθα	ἐφίλ(έω)οῦ-μεθα
φιλ(έει)εἶ-τε	ἐφίλ(έε)εἶ-τε	φιλ(έε)εἶ-σθε	ἐφίλ(έε)εἶ-σθε
φιλ(έου)οὔσι	ἐφίλ(εον)ουν	φιλ(έω)οὔνται	ἐφίλ(έω)οὔντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έης)ῆς		φιλ(έη)ῆ	
φιλ(έη)ῆ		φιλ(έη)ῆ-ται	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σθον	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σθον	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έη)ῆ-τε		φιλ(έη)ῆ-σθε	
φιλ(έω)ῶσι		φιλ(έω)ῶνται	
φιλ(εοί)οίη-ν or φιλ(έοι)οἶ-μι		φιλ(εοί)οἶ-μην	
φιλ(εοί)οίη-ς φιλ(έοις)οἶ-ς		φιλ(έοι)οἶ-ο	
φιλ(εοί)οίη φιλ(έοι)οἶ		φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ-τον		φιλ(έοι)οἶ-σθον	
φιλ(εοί)οἶ-την		φιλ(εοί)οἶ-σθην	
φιλ(έοι)οἶ-μεν, -οίη-μεν		φιλ(εοί)οἶ-μεθα	
φιλ(έοι)οἶ-τε, -οίη-τε		φιλ(έοι)οἶ-σθε	
φιλ(έοι)οἶε-ν		φιλ(έοι)οἶντο	
φιλ(εε)ει		φιλ(έου)οῦ	
φιλ(έει)εἶ-τω		φιλ(έει)εἶ-σθα	
φιλ(έει)εἶ-τον		φιλ(έει)εἶ-σθον	
φιλ(έει)εἶ-των		φιλ(έει)εἶ-σθων	
φιλ(έει)εἶ-τε		φιλ(έει)εἶ-σθε	
φιλ(έω)οὔ-ντων		φιλ(έει)εἶ-σθων	
or φιλ(έει)εἶ-τωσαν		or φιλ(έει)εἶ-σθωσαν	
φιλ(έειν)εἶν		φιλ(έει)εἶ-σθαι	
φιλ(έων)ῶν, -οὔσα, -οὔν		φιλ(έω)οὔ-μενος, -η, -ον	

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δηλό-ω manifest		Present System of Contract Verbs in -ω.			
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.	S. 1	Present.	Imperfect.	Present.	Imperfect.
		δηλ(δω)ῶ	ἔδῳ(ον)ουν	δηλ(δο)οῦμαι	ἔδηλ(οδ)οῦμην
		2 δηλ(δεί)οις	ἔδῳ(οes)ουσ	δηλ(δεί)οι	ἔδηλ(δου)οῖ
	3	δηλ(δεί)οι	ἔδῳ(oe)ου	δηλ(δε)οῦται	ἔδηλ(δε)οῦτο
		D. 2 δηλ(δε)οῦτον	ἔδῳ(δε)οῦτον	δηλ(δε)οῦσθον	ἔδῳ(δε)οῦσθον
	3	δηλ(δε)οῦτον	ἔδῳ(οέ)οῦτην	δηλ(δε)οῦσθον	ἔδῳ(οέ)οῦσθην
	P. 1	δηλ(δο)οῦμεν	ἔδῳ(δο)οῦμεν	δηλ(οδ)οῦμεθα	ἔδῳ(οδ)οῦμεθα
		2 δηλ(δε)οῦτε	ἔδῳ(δε)οῦτε	δηλ(δε)οῦσθε	ἔδῳ(δε)οῦσθε
		3 δηλ(δου)οῦσι	ἔδῳ(ον)ουν	δηλ(δο)οῦνται	ἔδῳ(δο)οῦντο
Subjunctive.	S. 1	Present.		Present.	
		δηλ(δω)ῶ		δηλ(δω)ῶμαι	
		2 δηλ(δῆς)οις		δηλ(δῆ)οι	
	3	δηλ(δῆ)οι		δηλ(δῆ)ῶται	
		D. 2 δηλ(δῆ)ῶτον		δηλ(δῆ)ῶσθον	
	3	δηλ(δῆ)ῶτον		δηλ(δῆ)ῶσθον	
	P. 1	δηλ(δω)ῶμεν		δηλ(οδ)ῶμεθα	
		2 δηλ(δῆ)ῶτε		δηλ(δῆ)ῶσθε	
		3 δηλ(δω)ῶσι		δηλ(δω)ῶνται	
Optative.	S. 1	δηλ(οοι)οίη-ν or δηλ(δοι)οίη-μι		δηλ(οοι)οίμην	
		2 δηλ(οοι)οίη-ς	δηλ(δοις)οίη-ς	δηλ(δοι)οίη-ο	
		3 δηλ(οοι)οίη	δηλ(δοι)οίη	δηλ(δοι)οίη-το	
	D. 2	δηλ(δοι)οίη-τον		δηλ(δοι)οίησθον	
		3 δηλ(οοι)οίη-την		δηλ(οοι)οίησθην	
	P. 1	δηλ(δοι)οίη-μεν		δηλ(οοι)οίημεθα	
		2 δηλ(δοι)οίη-τε		δηλ(δοι)οίησθε	
		3 δηλ(δοι)οίη-ν		δηλ(δοι)οίηντο	
Imperative.	S. 2	δῆλ(οε)ου		δηλ(δου)οῦ	
		3 δηλ(οε)οῦτω		δηλ(οε)οῦσθω	
	D. 2	δηλ(δε)οῦτον		δηλ(δε)οῦσθον	
		3 δηλ(οε)οῦτων		δηλ(οε)οῦσθων	
	P. 2	δηλ(δε)οῦτε		δηλ(δε)οῦσθε	
		3 δηλ(οδ)οῦντων		δηλ(οε)οῦσθων	
		or δηλ(οε)οῦ-τωσαν		or δηλ(οε)οῦ-σθωσαν	
	Inf.	δηλ(δειν)οῦν		δηλ(δε)οῦσθαί	
	Part.	δηλ(δων)ῶν, -οῦσα, -οῦν		δηλ(οδ)οῦ-μενος, -η, -ον	

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327.

φαίνω (φαν-) show		Future System of Liquid Verbs.		First Aorist System of Liquid Verbs.	
ACTIVE.		MIDDLE.		ACTIVE.	
Future (contracted).		1st Aorist.			
φανῶ	φανοῦμαι	ἔ-φῃνα	ἔ-φῃνά-μην	ἔ-φῃνα	ἔ-φῃνά-μην
φανείς	φανεί	ἔ-φῃνα-ς	ἔ-φῃνα-το	ἔ-φῃνα-ς	ἔ-φῃνα-το
φανεί	φανείται	ἔ-φῃνε	ἔ-φῃνά-σθην	ἔ-φῃνε	ἔ-φῃνά-σθην
φανείτον	φανείσθον	ἔ-φῃνα-τον	ἔ-φῃνά-σθην	ἔ-φῃνα-τον	ἔ-φῃνά-σθην
φανείτον	φανείσθον	ἔ-φῃνά-την	ἔ-φῃνά-σθην	ἔ-φῃνά-την	ἔ-φῃνά-σθην
φανοῦμεν	φανοῦμεθα	ἔ-φῃνα-μεν	ἔ-φῃνά-μεθα	ἔ-φῃνα-μεν	ἔ-φῃνά-μεθα
φανείτε	φανείσθε	ἔ-φῃνα-τε	ἔ-φῃνά-σθε	ἔ-φῃνα-τε	ἔ-φῃνά-σθε
φανούσι	φανόνται	ἔ-φῃνα-ν	ἔ-φῃνά-ντο	ἔ-φῃνα-ν	ἔ-φῃνά-ντο
		φῆνω	φῆνωμαι	φῆνω	φῆνωμαι
		φῆνης	φῆνη	φῆνης	φῆνη
		φῆνη	φῆνεται	φῆνη	φῆνεται
		φῆνητον	φῆνησθον	φῆνητον	φῆνησθον
		φῆνητον	φῆνησθον	φῆνητον	φῆνησθον
		φῆνωμεν	φῆνώμεθα	φῆνωμεν	φῆνώμεθα
		φῆνητε	φῆνησθε	φῆνητε	φῆνησθε
		φῆνωσι	φῆνυνται	φῆνωσι	φῆνυνται
φανόην, φανοῖμ	φανοῖμην	φῆναιμι	φῆναίμην	φῆναιμι	φῆναίμην
φανόης, φανοῖς	φανοῖο	φῆναις, φῆναις	φῆναιο	φῆναις	φῆναιο
φανόη, φανοῖ	φανοῖτο	φῆναι, φῆναι	φῆναιτο	φῆναι	φῆναιτο
φανοῖτον	φανοῖσθον	φῆναιτον	φῆναισθον	φῆναιτον	φῆναισθον
φανοῖτην	φανοῖσθην	φῆναίτην	φῆναῖσθην	φῆναίτην	φῆναῖσθην
φανοῖμεν	φανοῖμεθα	φῆναιμεν	φῆναίμεθα	φῆναιμεν	φῆναίμεθα
φανοῖτε	φανοῖσθε	φῆναιτε	φῆναισθε	φῆναιτε	φῆναισθε
φανοῖεν	φανοῖντο	φῆναιεν, φῆναιεν	φῆναιντο	φῆναιεν	φῆναιντο
		φῆνον	φῆναι	φῆνον	φῆναι
		φῆνάτω	φῆνάσθω	φῆνάτω	φῆνάσθω
		φῆνάτον	φῆνάσθον	φῆνάτον	φῆνάσθον
		φῆνάτων	φῆνάσθων	φῆνάτων	φῆνάσθων
		φῆνατε	φῆνασθε	φῆνατε	φῆνασθε
		φῆνάντων	φῆνάσθων	φῆνάντων	φῆνάσθων
		οἱ φῆνάτωσαν	οἱ φῆνάσθωσαν	οἱ φῆνάτωσαν	οἱ φῆνάσθωσαν
φανείν	φανείσθαι	φῆναι	φῆναισθαι	φῆναι	φῆναισθαι
φανέν, -οῦσα, -οῦν	φανοῦμενος, -η, -ον	φῆνῆς, -ᾱσα, -αν	φῆνᾶμενος, -η, -ον	φῆνῆς, -ᾱσα, -αν	φῆνᾶμενος, -η, -ον

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328.

Perfect Middle and

		Vowel-Verbs, with added σ.	Liquid Verbs.	
MIDDLE (PASSIVE).		τελέω (τελε-) complete	στέλλω (στελ-) send	φαίνω (φαν-) show
Perfect Indic.	S. 1	τετέλεσμαι	ἔσταλμαι	πέφασμαι (πέφανσαι, 463 a)
	2	τετέλεσαι	ἔσταλσαι	
	3	τετέλεσται	ἔσταλται	πέφανται
	D. 2	τετέλεσθον	ἔσταλθον	πέφανθον
	3	τετέλεσθον	ἔσταλθον	πέφανθον
	P. 1	τετελέσμεθα	ἔστάμεθα	πεφάσμεθα
	2	τετέλεσθε	ἔσταλθε	πέφανθε
	3	τετελεσμένοι εἰσὶ	ἑσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἔτετελέσμην	ἑστάλμην	ἐπεφάσμην
	2	ἔτετελεσο	ἑσταλσο	(ἐπέφανσο)
	3	ἔτετελεστο	ἑσταλτο	ἐπέφαντο
	D. 2	ἔτετελεσθον	ἑσταλθον	ἐπέφανθον
	3	ἔτετελέσθην	ἑστάλθην	ἐπεφάνθην
	P. 1	ἔτετελέσμεθα	ἑστάμεθα	ἐπεφάσμεθα
	2	ἔτετελεσθε	ἑσταλθε	ἐπέφανθε
	3	τετελεσμένοι ἦσαν	ἑσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ᾧ	ἑσταλμένος ᾧ	πεφασμένος ᾧ
Perf. Opt.		τετελεσμένος εἴην	ἑσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv.	S. 2	τετέλεσο	ἑσταλσο	(πέφανσο)
	3	τετελέσθω	ἑστάλθω	πεφάνθω
	D. 2	τετέλεσθον	ἑσταλθον	πέφανθον
	3	τετελέσθων	ἑστάλθων	πεφάνθων
	P. 2	τετέλεσθε	ἑσταλθε	πέφανθε
	3	τετελέσθων οἱ τετελέσθωσαν	ἑστάλθων οἱ ἑστάλθωσαν	πεφάνθων οἱ πεφάνθωσαν
Perf. Inf.		τετελέσθαι	ἑστάλθαι	πεφάνθαι
Perf. Par.		τετελεσμένος	ἑσταλμένος	πεφασμένος
1st Aor. Pass.	Ind.	ἔτελέσθην		ἐφάνθην
	Sub.	τελεσθῶ		φανθῶ
	Opt.	τελεσθείην		φανθείην
	Imv.	τελέσθητι		φάνθητι
	Inf.	τελεσθῆναι		φανθῆναι
1 Fut. Ind.	Par.	τελεσθείς		φανθείς
		τελεσθήσομαι		φανθήσομαι

First Passive Systems of

Mute Verbs.

ρίπτω (ρίψ-) <i>throw</i>	ἀλλάσσω (αλλαγ-) <i>exchange</i>	ἐλέγχω (ελεγχ-) <i>convict</i>	πείθω (πιθ-) <i>persuade</i>
ἐρρίπμαι ἐρρίψαι ἐρρίπται ἐρρίφθον ἐρρίφθον ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι εἰσὶ	ἡλλαγμαι ἡλλαξαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐήλεγμαι ἐήλεγξαι ἐήλεγκται ἐήλεγχθον ἐήλεγχθον ἐηλέγμεθα ἐήλεγχθε ἐηλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πεπείσμεθα πέπεισθε πεπαισμένοι εἰσὶ
ἐρρίπμην ἐρρίψο ἐρρίπτο ἐρρίφθον ἐρρίφθην ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι ἦσαν	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλάχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν	ἐηλέγμην ἐήλεγξο ἐήλεγκτο ἐήλεγχθον ἐηλέγχθην ἐηλέγμεθα ἐήλεγχθε ἐηλεγμένοι ἦσαν	ἐπεπεισμην ἐπέπεισο ἐπέπειστο ἐπέπεισθον ἐπεπείσθην ἐπεπείσμεθα ἐπέπεισθε ἐπαισμένοι ἦσαν
ἐρρίμμενος ὦ ἐρρίμμενος εἶην	ἡλλαγμένος ὦ ἡλλαγμένος εἶην	ἐηλεγμένος ὦ ἐηλεγμένος εἶην	πεπαισμένος ὦ πεπαισμένος εἶην
ἐρρίψο ἐρρίφθω ἐρρίφθον ἐρρίφθων ἐρρίφθε ἐρρίφθων οἱ ἐρρίφθωσαν	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθων οἱ ἡλλάχθωσαν	ἐήλεγξο ἐηλέγχθω ἐήλεγχθον ἐηλέγχθων ἐήλεγχθε ἐηλέγχθων οἱ ἐηλέγχθωσαν	πέπεισο πεπείσθω πέπεισθον πεπείσθων πέπεισθε πεπείσθων οἱ πεπείσθωσαν
ἐρρίφθαι ἐρρίμμενος	ἡλλάχθαι ἡλλαγμένος	ἐηλέγχθαι ἐηλεγμένος	πεπείσθαι πεπαισμένος
ἐρρίφθην ρίφθῶ ρίφθειν ρίφθητι ρίφθῆναι ρίφθεις	ἡλλάχθην ἀλλαχθῶ ἀλλαχθείν ἀλλάχθητι ἀλλαχθῆναι ἀλλαχθεις	ἡλέγχθην ελεγχθῶ ελεγχθείν ἐλέγχθητι ελεγχθῆναι ελεγχθεις	ἐπείσθην πεισθῶ πεισθείν πέισθητι πεισθῆναι πεισθεις
ρίφθήσομαι	ἀλλαχθήσομαι	ελεγχθήσομαι	πεισθήσομαι

329.

Present System,

τίθημι (θε-) pres.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τίθημι	ἐτίθη-ν	τίθε-μαι	ἐτιθέ-μην
	2	τίθη-ς, τιθεῖς	ἐτίθε-ας	τίθε-σαι	ἐτίθε-σο
	3	τίθη-σι	ἐτίθε-α	τίθε-ται	ἐτίθε-το
	D. 2	τίθε-τον	ἐτίθε-τον	τίθε-σθον	ἐτίθε-σθον
	3	τίθε-τον	ἐτιθέ-την	τίθε-σθον	ἐτιθέ-σθην
	P. 1	τίθε-μεν	ἐτίθε-μεν	τιθέ-μεθα	ἐτιθέ-μεθα
	2	τίθε-τε	ἐτίθε-τε	τίθε-σθε	ἐτίθε-σθε
	3	τιθέ-σσι	ἐτίθε-σαν	τίθε-νται	ἐτίθε-ντο
		Present.		Present.	
Subjunctive.	S. 1	τιθή		τιθέ-μαι	
	2	τιθή-ς		τιθή	
	3	τιθή		τιθή-ται	
	D. 2	τιθή-τον		τιθή-σθον	
	3	τιθή-τον		τιθή-σθον	
	P. 1	τιθή-μεν		τιθή-μεθα	
	2	τιθή-τε		τιθή-σθε	
	3	τιθή-σι		τιθή-νται	
Optative.	S. 1	τιθείη-ν		τιθεί-μην or τιθεί-μην	
	2	τιθείη-ς		τιθεί-ο	τιθεί-ο
	3	τιθείη		τιθεί-το	τιθεί-το
	D. 2	τιθεί-τον or τιθείη-τον		τιθεί-σθον	τιθεί-σθον
	3	τιθεί-την	τιθείη-την	τιθεί-σθην	τιθεί-σθην
	P. 1	τιθεί-μεν	τιθείη-μεν	τιθεί-μεθα	τιθεί-μεθα
	2	τιθεί-τε	τιθείη-τε	τιθεί-σθε	τιθεί-σθε
	3	τιθείε-ν	τιθείη-σαν	τιθεί-ντο	τιθεί-ντο
Imperative.	S. 2	τίθε		τίθε-σο	
	3	τιθέ-τω		τιθέ-σθω	
	D. 2	τίθε-τον		τίθε-σθον	
	3	τιθέ-των		τιθεί-σθων	
	P. 2	τίθε-τε		τίθε-σθε	
	3	τιθέ-ντων		τιθεί-σθων	
		or τιθέ-τωσαν		or τιθεί-σθωσαν	
Inf.		τιθέ-ναι		τιθέ-σθαι	
Part.		τιθείς, -είσα, -έν		τιθεί-μενος, -η, -ον	

330.

MI-Form.

δίδωμι (δο-) give.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δίδωμι	ἔδιδον	δίδομαι	ἔδιδομην
δίδως	ἔδιδους	δίδοσαι	ἔδιδουσο
δίδωσι	ἔδιδου	δίδοται	ἔδιδουτο
δίδοτον	ἔδιδοντον	δίδοσθον	ἔδιδουσθον
δίδοτον	ἔδιδότην	δίδουσθον	ἔδιδουσθην
δίδομεν	ἔδιδομεν	διδόμεθα	ἔδιδόμεθα
δίδοτε	ἔδιδότε	δίδουθε	ἔδιδουθε
διδούσι	ἔδιδουσαν	δίδονται	ἔδιδοντο
Present.		Present.	
διδά		διδάμαι	
διδῶς		διδῶ	
διδῶσι		διδάται	
διδάτον		διδάσθον	
διδάτον		διδάσθον	
διδάμεν		διδάμεθα	
διδάτε		διδάθε	
διδάσι		διδάνται	
διδόλην		διδόλην	
διδόλης		διδότο	
διδόλη		διδότο	
διδόλητον or διδόλητον		διδόσθον	
διδόλην	διδόλητην	διδόσθην	
διδόμεν	διδόλημεν	διδόμεθα	
διδότε	διδόλητε	διδόθε	
διδόην	διδόλησαν	διδόντο	
δίδου		δίδουσο	
διδότω		διδόσθω	
δίδουτον		δίδουσθον	
διδότων		διδόσθων	
δίδουτε		δίδουθε	
διδόντων		διδόσθων	
or διδότωσαν		or διδόσθωσαν	
διδόνται		δίδουσθαι	
διδούης, -ούσα, -όν		διδόμενος, -η, -ον	

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331.

Present System,

ἵστημι (στα-) set.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	ἵστημι	ἵστην	ἵσταμαι	ἵστάμην
	2	ἵστης	ἵστης	ἵστασαι	ἵστασο
	3	ἵστησι	ἵστη	ἵσταται	ἵστατο
	D. 2	ἵστατον	ἵστατον	ἵστασθον	ἵστασθον
	3	ἵστατον	ἵστάτην	ἵστασθον	ἵστάσθην
	P. 1	ἵσταμεν	ἵσταμεν	ἵστάμεθα	ἵστάμεθα
	2	ἵστατε	ἵστατε	ἵστασθε	ἵστασθε
	3	ἵστασι	ἵστασαν	ἵστανται	ἵσταντο
		Present.		Present.	
Subjunctive.	S. 1	ἵσθῶ		ἵσθῶμαι	
	2	ἵσθῆς		ἵσθῆ	
	3	ἵσθῇ		ἵσθῇται	
	D. 2	ἵσθῇτον		ἵσθῇσθον	
	3	ἵσθῇτον		ἵσθῇσθον	
	P. 1	ἵσθῶμεν		ἵσθῶμεθα	
	2	ἵσθῇτε		ἵσθῇσθε	
	3	ἵσθῶσι		ἵσθῶνται	
Optative.	S. 1	ἵσταίην		ἵσταίμην	
	2	ἵσταίης		ἵσταίῃ	
	3	ἵσταίῃ		ἵσταίῃται	
	D. 2	ἵσταίητον or ἵσταίῃτον		ἵσταίῃσθον	
	3	ἵσταίῃτην ἵσταίῃτην		ἵσταίῃσθην	
	P. 1	ἵσταίμεν ἵσταίῃμεν		ἵσταίμεθα	
	2	ἵσταίητε ἵσταίῃτε		ἵσταίσθε	
	3	ἵσταίην ἵσταίῃσαν		ἵσταίηντο	
Imperative.	S. 2	ἵστη		ἵστασο	
	3	ἵστάτω		ἵστάσθω	
	D. 2	ἵστατον		ἵστασθον	
	3	ἵστάτων		ἵστάσθων	
	P. 2	ἵστατε		ἵστασθε	
	3	ἵστάντων		ἵστάσθων	
		or ἵστάτωσαν		or ἵστάσθωσαν	
Infín.		ἵστάναι		ἵστασθαι	
Part.		ἵστάς, -ᾶσα, -άν		ἵστάμενος, -η, -ον	

332.

MI-Form.

δείκνυμι (δεικ-) show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἰ-δείκ-νῦ-ν	δείκ-νυ-μαι	ἰ-δείκ-νύ-μην
δείκ-νῦ-ς	ἰ-δείκ-νῦ-ς	δείκ-νυ-σαι	ἰ-δείκ-νυ-σο
δείκ-νῦ-σι	ἰ-δείκ-νῦ	δείκ-νυ-ται	ἰ-δείκ-νυ-το
δείκ-νυ-τον	ἰ-δείκ-νυ-τον	δείκ-νυ-σθον	ἰ-δείκ-νυ-σθον
δείκ-νυ-τον	ἰ-δείκ-νύ-την	δείκ-νυ-σθον	ἰ-δείκ-νύ-σθην
δείκ-νυ-μεν	ἰ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἰ-δείκ-νύ-μεθα
δείκ-νυ-τε	ἰ-δείκ-νυ-τε	δείκ-νυ-σθε	ἰ-δείκ-νυ-σθε
δεικ-νύ-σσι	ἰ-δείκ-νυ-σαν	δείκ-νυ-νται	ἰ-δείκ-νυ-ντο
Present.		Present.	
δακνύω		δακνύωμαι	
δακνύης		δακνύῃ	
δακνύῃ		δακνύηται	
δακνύητον		δακνύησθον	
δακνύητον		δακνύησθον	
δακνύωμεν		δακνύώμεθα	
δακνύητε		δακνύησθε	
δακνύωσι		δακνύωνται	
δακνύοιμι		δακνυόμην	
δακνύοις		δακνύοιο	
δακνύοι		δακνύοιτο	
δακνύοιτον		δακνύοισθον	
δακνύοιτην		δακνυοίσθην	
δακνύοιμεν		δακνυοίμεθα	
δακνύοιτε		δακνύοισθε	
δακνύοιεν		δακνύοιντο	
δείκ-νύ		δείκ-νυ-σο	
δεικ-νύ-τω		δεικ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δεικ-νύ-των		δεικ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δεικ-νύ-ντων		δεικ-νύ-σθων	
οἱ δεικ-νύ-τῶσαν		οἱ δεικ-νύ-σθωσαν	
δεικ-νύ-ναι		δείκ-νυ-σθαι	
δεικ-νύς, -ύσα, -ύν		δεικ-νύ-μενος, -η, -ον	

Second Aorist System,

		τίθημι (θε-) put.		δίδωμι (δο-) give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἔθε-μην	(ἔδωκα)	ἔδω-μην
	2	(ἔθηκας)	ἔθου	(ἔδωκας)	ἔδου
	3	(ἔθηκε)	ἔθε-το	(ἔδωκε)	ἔδο-το
	D.	ἔθε-τον	ἔθε-σθον	ἔδο-τον	ἔδο-σθον
	3	ἔθε-την	ἔθε-σθην	ἔδο-την	ἔδο-σθην
	P.	ἔθε-μεν	ἔθε-μεθα	ἔδο-μεν	ἔδο-μεθα
	2	ἔθε-τε	ἔθε-σθε	ἔδο-τε	ἔδο-σθε
	3	ἔθε-σαν	ἔθε-ντο	ἔδο-σαν	ἔδο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῇ-ται	δῷ	δῶ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-την	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.	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεί-ο	δοίη-ς	δοί-ο
	3	θείη	θεί-το (-θοίτο)	δοίη	δοί-το
	D.	θεί-τον	θεί-σθον	δοί-τον	δοί-σθον
	3	θεί-την	θεί-σθην	δοί-την	δοί-σθην
	P.	θεί-μεν	θεί-μεθα (-θοίμεθα)	δοί-μεν	δοί-μεν
	2	θεί-τε	θεί-σθε (-θοίσθε)	δοί-τε	δοί-σθε
	3	θείε-ν	θεί-ντο (-θοίντο)	δοίε-ν	δοί-ντο
Imperative.	S.	θέ-ς	θου	δό-ς	δοθ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
		or θέ-τωσαν	or θέ-σθωσαν	or δό-τωσαν	or δό-σθωσαν
Infin.		θεί-ναι	θεί-σθαι	δοῖ-ναι	δοῖ-σθαι
Part.		θείς, θέισα, θέ-ν	θεί-μενος, -η, -ον	δούς, δοῖσα, δό-ν	δό-μενος, -η, -ον

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MI-Form.		Second Perfect System without suffix (454).	
ἰστημι (στα-).	δύ-ω enter.	ἰστημι (στα-) set.	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἔστη-ν stood	ἔδύ-ν	(ἔστηκα) stand	(ἔστηκα)
ἔστη-ς	ἔδύ-ς	(ἔστηκας)	(ἔστηκας)
ἔστη	ἔδύ	(ἔστηκε)	(ἔστηκε)
ἔστη-τον	ἔδύ-τον	ἔστα-τον	ἔστα-τον
ἔστή-την	ἔδύ-την	ἔστα-τον	ἔστά-την
ἔστη-μεν	ἔδύ-μεν	ἔστα-μεν	ἔστα-μεν
ἔστη-τε	ἔδύ-τε	ἔστα-τε	ἔστα-τε
ἔστη-σαν	ἔδύ-σαν	ἔστασι	ἔστα-σαν
		2d Perfect Act.	
στά	δύ	ἔστα	
στή-ς	δύ-ς		
στή	δύ		
στή-τον	δύ-τον		
στή-τον	δύ-τον		
στά-μεν	δύ-μεν	ἔστα-μεν	
στή-τε	δύ-τε		
στά-σι	δύ-σι	ἔστα-σι	
σταίη-ν		ἔσταίη-ν	
σταίη-ς		ἔσταίη-ς	
σταίη		ἔσταίη	
σταί-τον or σταίη-τον			
σταί-την σταίη-την			
σταί-μεν σταίη-μεν			
σταί-τε σταίη-τε			
σταίε-ν σταίη-σαν		ἔσταίε-ν	
στή-θι	δύ-θι	ἔστα-θι	
στή-τω	δύ-τω	ἔστά-τω	
στή-τον	δύ-τον	ἔστα-τον	
στή-των	δύ-των	ἔστά-των	
στή-τε	δύ-τε	ἔστα-τε	
στά-ντων	δύ-ντων	ἔστά-ντων	
or στή-τῶσαν	or δύ-τῶσαν	or ἔστά-τῶσαν	
στή-ναι	δύ-ναι	ἔστά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔστάς, ἔστάσα, ἔστός	

337.

Synopsis of τιμά-ω honor.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμάω ἐτιμών	τιμήσω	ἐτίμησα	τετίμηκα ἐτετίμηκα
Sub.	τιμάω		τιμήσω	τετίμηκω
Opt.	τιμάσῃν, -ψμι	τιμήσοιμι	τιμήσαιμι	τετίμηκοιμι
Imv.	τιμά		τιμήσον	
Inf.	τιμάειν	τιμήσειν	τιμήσαι	τετίμηκέναι
Par.	τιμάων	τιμήσων	τιμήσῃς	τετίμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμάμαι ἐτιμάμην	τιμήσομαι	ἐτιμήσάμην	τετίμημαι ἐτετίμημην
Sub.	τιμάμαι		τιμήσωμαι	τετίμημένος ὦ
Opt.	τιμάμην	τιμήσοιμην	τιμήσαιμην	τετίμημένος εἴην
Imv.	τιμά		τιμήσαι	τετίμησο
Inf.	τιμάσθαι	τιμήσεσθαι	τιμήσασθαι	τετίμησθαι
Par.	τιμάμενος	τιμήσόμενος	τιμήσάμενος	τετίμημένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbal. τιμηθῆναι τιμητέος	τιμηθῃσοιμην	τιμηθείην	τετιμησοιμην
Imv.			τιμηθῆτω	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθισόμενος	τιμηθείς	τετιμησόμενος

338.

θηρά-ω hunt.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	θηράω ἐθήρων	θηράσω	ἐθήρᾱσα	τεθήρᾱκα ἐτεθήρᾱκα
Sub.	θηράω		θηράσω	τεθήρᾱκω
Opt.	θηράσῃν, -ψμι	θηράσοιμι	θηράσαιμι	τεθήρᾱκοιμι
Imv.	θήρα		θήρᾱσον	
Inf.	θηράειν	θηράσειν	θήρᾱσαι	τεθήρᾱκέναι
Par.	θηράων	θηράσων	θήρᾱσῃς	τεθήρᾱκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηράμαι ἐθηράμην	θηράσομαι	ἐθηρᾱσάμην	τεθήρᾱμαι ἐτεθηράμην
Sub.	θηράμαι		θηράσωμαι	τεθηράμένος ὦ
Opt.	θηράμην	θηράσοιμην	θηρᾱσαιμην	τεθηράμένος εἴην
Imv.	θηρά		θήρᾱσαι	τεθήρᾱσο
Inf.	θηράσθαι	θηράσεσθαι	θηρᾱσασθαι	τεθηράσθαι
Par.	θηράμενος	θηράσόμενος	θηρᾱσάμενος	τεθηράμένος
		Passive.	Passive.	
Ind.		θηρᾱθήσομαι	ἐθηράθην	
Sub.			θηρᾱθῶ	
Opt.	Verbal. θηρᾱθῆναι θηρᾱτέος	θηρᾱθῃσοιμην	θηρᾱθείην	
Imv.			θηρᾱθῆτω	
Inf.		θηρᾱθήσεσθαι	θηρᾱθῆναι	
Par.		θηρᾱθισόμενος	θηρᾱθείς	

339. www.libtool.com.cn ποιέ-ω *make*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
ποιῶ	ποιήσω		πεποίηκα
ἐποίουν		ἐποίησα	ἐπεποίηκη
ποιῶ		ποιήσω	πεποίηκα
ποιόην, -οῖμι	ποιήσομαι	ποιήσομαι	πεποιήκοιμι
ποιῶ		ποιήσον	
ποιῶν	ποιήσαν	ποιήσαι	πεποιήκηναι
	ποιήσων	ποιήσῃς	πεποιήκῃς
M. P.	Middle.	Middle.	M. P.
ποιούμαι	ποιήσομαι		πεποιήμαι
ἐποιούμην		ἐποιήσάμην	ἐπεποιήμην
ποιῶμαι		ποιήσομαι	πεποιημένος ὦ
ποιούμην	ποιήσοίμην	ποιήσοίμην	πεποιημένος εἶην
ποιού		ποιήσαι	πεποίησο
ποιεῖσθαι	ποιήσεσθαι	ποιήσεσθαι	πεποιησθαι
ποιούμενος	ποιησόμενος	ποιησάμενος	πεποιημένος
	Passive.	Passive.	Fut. Perf. Pass.
	ποιηθήσομαι	ἐποιήθην	πεποιήσομαι
Verbal.		ποιηθῶ	
ποιητός	ποιηθισοίμην	ποιηθείην	πεποιήσοίμην
ποιητός	ποιηθήσεσθαι	ποιηθήητι	
	ποιηθησόμενος	ποιηθήναι	πεποιήσεσθαι
		ποιηθείς	πεποιησόμενος

340.

τελέ-ω *complete*.

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
τελῶ	τελέω (τελέσω, 423)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετέλεκη
τελῶ		τελέσω	τετελέκα
τελοίην, -οῖμι	τελοίην, -οῖμι	τελέσομαι	τετελέκοιμι
τέλει		τέλεσον	
τελεῖν	τελεῖν	τέλεσαι	τετελέκηναι
τελών	τελών	τέλεσῃς	τετελεκῃς
M. P.	Middle.	Middle.	M. P.
τελούμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσομαι	τετελεσμένος ὦ
τελούμην	τελούμην	τελεσοίμην	τετελεσμένος εἶην
τελού		τέλεσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελείσεσθαι	τετέλεσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	Passive.	Passive.	
	τελεσθήσομαι	ἐτελέσθην	
Verbal.		τελεσθῶ	
τελεστός	τελεσθισοίμην	τελεσθείην	
τελεστός	τελεσθήσεσθαι	τελεσθήητι	
	τελεσθησόμενος	τελεσθῆναι	
		τελεσθείς	

341. *δηλό-ω manifest.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλώ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκη
Sub.	δηλώ		δηλώσω	δεδηλώκω
Opt.	δηλόην, -οίμ	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	
Inf.	δηλοῦν	δηλώσαν	δηλώσαι	δεδηλωκέναι
Par.	δηλών	δηλώσων	δηλώσῃς	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι (as pass., 496)	(wanting)	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλώμαι			δεδηλωμένος ὦ
Opt.	δηλούμην	δηλωσοίμην		δεδηλωμένος εἶην
Imv.	δηλοῖ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι		δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.		δηλωθσοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθόμενος	δηλωθείς	δεδηλωσόμενος

342.

στέλλω (στέλ-) *send.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω ἐστέλλον	στέλω	ἔσταλα	ἔσταλκα ἔστάλκη
Sub.	στέλλω		στέλω	ἔστάλκω
Opt.	στέλομαι	στέλοίην, -οίμ	στέλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στέλιν	
Inf.	στέλλειν	στέλειν	στέλαι	ἔσταλκέναι
Par.	στέλλον	στέλων	στέλῃς	ἔσταλκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι ἐστέλλομαι	στέλομαι	ἔσταλάμην	ἔσταλμαι ἔστάλμην
Sub.	στέλλομαι		στέλωμαι	ἔσταλμένος ὦ
Opt.	στέλλοιμην	στέλοίμην	στέλαιμην	ἔσταλμένος εἶην
Imv.	στέλλου		στέλαι	ἔσταλσο
Inf.	στέλλεσθαι	στέλεισθαι	στέλαισθαι	ἔστάλθαι
Par.	στέλλόμενος	στέλόμενος	στέλάμενος	ἔσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλῶ	
Opt.		σταλήσοιμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλήναι	
Par.		σταλησόμενος	σταλῆς	

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαίνον		ἔφηνα	ἐπεφάγκη	ἐπεφήνη
φαίνω		φῆνω	πεφάγκω	πεφήνω
φαίνομι	φανοίην, -οίμ	φῆναιμι	πεφάγκοιμι	πεφήνοιμι
φαίνει		φῆνον		
φαίναν	φανείν	φῆναι	πεφαγκέαι	πεφηνέαι
φαίνων	φανῶν	φῆνᾱς	πεφαγκές	πεφηνές
M. P.	Middle.	Middle.	M. P.	
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαυόμην		ἐφηνάμην	ἐπεφάσμην	
φαίνωμαι		φῆνωμαι	πεφασμένος ὦ	
φαινοίμην	φανοίμην	φῆναίμην	πεφασμένος εἶην	
φαίνου		φῆναι	(πέφανσο)	
φαίνεσθαι	φανείσθαι	φῆνασθαι	τεφάνθαι	
φανόμενος	φανόμενος	φῆνάμενος	τεφασμένος	
	2d Future P.	2d Aorist P.	1st Aorist P.	
	φανήσομαι	ἐφάνην	ἔφάνθην	
Verbal.			φανῶ	
φαντός	φανησοίμην	φανείην	φανθείην	
φαντός	φανήσεσθαι	φάνηθι	φάνθητι	
	φανησόμενος	φανῆναι	φανθήναι	
		φανείς	φανθείς	

344.

λείπω (λιπ-) *leave*.

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω	λείψω		ἔλειοντα
ἐλειπον		ἐλιπον	ἐλελόπη
λείπω		λίπω	λελόπω
λείπομι	λείψομι	λίπομι	λελοίπομι
λείπει		λίπει	
λείπαι	λείψαι	λιπέην	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπές
M. P.	Middle.	Middle.	M. P.
λείπομαι	λείψομαι		ἔλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμένος εἶην
λείπου		λιπού	ἔλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελειφθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμένος
	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
	λειφθήσομαι	ἐλειφθην	λελειψομαι
Verbal.			
λειπτός	λειφθησοίμην	λειφθείην	λελειψοίμην
λειπτός	λειφθήσεσθαι	λειφθητι	λελειψεσθαι
	λειφθησόμενος	λειφθήναι	λελειφόμενος
		λειφθείς	

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845. ῥίπτω (ῥιφ-, ῥιφ-) *throw*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ῥίπτω ῥέριπτον	ῥίψω	ῥέριψα	ῥέριφα ῥέριφην
Sub.	ῥίπτω		ῥίψω	ῥέριφω
Opt.	ῥίπτωμι	ῥίψοιμι	ῥίψαιμι	ῥέριφοιμι
Imv.	ῥίπτε		ῥίψον	
Inf.	ῥίπτειν	ῥίψαιν	ῥίψαι	ῥέριφέναι
Par.	ῥίπτων	ῥίψων	ῥίψῃς	ῥέριφώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ῥίπτομαι ῥέριπτόμην	(wanting)	(wanting)	ῥέριμμαι ῥέριμην
Sub.	ῥίπτομαι			ῥέριμμένος ὦ
Opt.	ῥίπτοίμην			ῥέριμμένος εἶην
Imv.	ῥίπτου			ῥέριψο
Inf.	ῥίπτεσθαι			ῥέριφθαι
Par.	ῥίπτόμενος			ῥέριμμένος
		Passive.	Passive.	Future Perfect.
Ind.		ῥιφθήσομαι	ῥέριφθην	ῥέριψομαι
Sub.			ῥιφθῶ	
Opt.	Verbal. ῥιφτός ῥιφτός	ῥιφθούμην	ῥιφθίην	ῥέριψούμην
Imv.			ῥιφθητι	
Inf.		ῥιφθήσεσθαι	ῥιφθῆναι	ῥέριψεσθαι
Par.		ῥιφθόσμενος	ῥιφθῆς	ῥέριψόμενος

a. Less common are 2d aor. P. ῥέριφην, etc., 2d fut. P. ῥιφήσομαι, etc.

346. ἀλλάσσω (αλλαγ-) *exchange*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω ἡλλασσον	ἀλλάξω	ἡλλαξα	ἡλλαχα ἡλλάχη
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἀλλάσσε		ἀλλάξον	
Inf.	ἀλλάσσαν	ἀλλάξαιν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξῃς	ἡλλαχώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι ἡλασσόμην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμαί ἡλλάγην
Sub.	ἀλλάσσομαι		ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλασσοίμην	ἀλλαξοίμην	ἀλλαξάμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἀλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.			ἀλλαγῶ	
Opt.	Verbal. ἀλλακτός ἀλλακτός	ἀλλαγοίμην	ἀλλαγίην	
Imv.			ἀλλάγηθι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγόμενος	ἀλλαγῆς	

a. Less common are 1st aor. P. ἡλλάχθην, etc., 1st fut. P. ἀλλαχθήσομαι.

347. *πειθω (πιθ-) persuade, Mid. obey.*

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πειθω	πεισω		πέπεικα	πέπεικα trust
ἐπειθον		ἐπεισα	ἐπέπεικα	ἐπέπεικα
πειθωμι	πεισομι	πεισωμι	πεπέκαμι	πεπέκαμι
πειθε		πεισον	πεπέκοιμι	πεπέκοιμι
πειθάν	πεισαν	πεισαι	πεπακάναι	πεποιθέναι
πειθών	πεισών	πεισῶς	πεπακώς	πεποιθώς
Pr. Impf. M. P.	Future M.	Middle.	Perf. Plup. M. P.	
πιθόμαι	πεισομαι	(wanting)	πέπεισμαι	
ἐπειθόμην			ἐπεπεισμένη	
πειθωμαι			πεπαισμένος ὦ	
πειθοίμην	πεισοίμην		πεπαισμένος εἴην	
πειθού			πέπεισο	
πειθεσθαι	πεισεσθαι		πεπεισθαι	
πειθόμενος	πεισόμενος		πεπαισμένος	
	Future P.	Aorist P.		
	πεισθήσομαι	ἐπεισθην		
		πεισθῶ		
		πεισθῆην		
		πεισθῆτι		
		πεισθῆναι		
		πεισθῆς		

a. Poetic are 2d aor. A. ἐπειθον, etc., 2d aor. M. ἐπειθόμην, etc.

348. *κομίζω (κομδ-) bring.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομιῶ (425)		κεκόμικα
ἐκομίζον		ἐκόμισα	ἐκεκομίσκη
κομίζωμι	κομιόην, -οῖμι	κομίσω	κεκομίσκω
κομιζέ		κομίσομαι	κεκομίσκοιμι
κομιζέαν	κομιζέην	κόμισον	
κομίζων	κομιζών	κομίσει	κεκομικέναι
M. P.	Middle.	Middle.	M. P.
κομιζομαι	κομιόμαι		κεκόμισμαι
ἐκομιζόμην		ἐκομισάμην	ἐκεκομισμένη
κομιζωμαι		κομισώμαι	κεκομισμένος ὦ
κομιζοίμην	κομιόίμην	κομισαίμην	κεκομισμένος εἴην
κομιζού		κόμισαι	κεκόμισο
κομιζεσθαι	κομιεσθαι	κομισασθαι	κεκομισθαι
κομιζόμενος	κομιόμενος	κομισάμενος	κεκομισμένος
	Passive.	Passive.	
	κομισθήσομαι	ἐκομισθην	
		κομισθῶ	
	κομισθησώμην	κομισθῆην	
		κομισθῆτι	
	κομισθήσεσθαι	κομισθῆναι	
	κομισθόμενος	κομισθῆς	

849w.libtool.com.cn τιθημι (θε-) put.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τιθημι ἐτιθέην	θήσω	έθηκα	τίθεικα ἐτίθεικα
Sub.	τιθῶ		θῶ	τεθείκαω
Opt.	τιθέην	θήσομαι	θήην	τεθείκομαι
Imv.	τίθει		θές	
Inf.	τιθέναι	θήσαν	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσαν	θείς	τεθεικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	τίθεμαι ἐτιθέμην	θήσομαι	έθέμην	τίθειμαι ἐτίθειμαι
Sub.	τιθῶμαι		θῶμαι	τεθειμένος ὦ
Opt.	τιθέμην	θησοίμην	θείμην	τεθειμένος εἴην
Imv.	τίθεσο		θεῖ	τίθεισο
Inf.	τιθέσθαι	θήσεσθαι	θεῖσθαι	τεθεισθαι
Par.	τιθέμενος	θησόμενος	θέμενος	τεθειμένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		τεθήσομαι	ἐτίθην	
Sub.			τιθῶ	
Opt.		τεθησοίμην	τιθείην	
Imv.			τίθητι	
Inf.	Verbalis. θετός θετός	τεθήσεσθαι	τιθήναι	
Par.		τεθησόμενος	τείεις	

350.

διδωμι (δο-) give.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	διδωμι ἐδίδουν	δώσω	έδωκα	δέδωκα ἐδέδωκα
Sub.	διδῶ		δῶ	δεδώκαω
Opt.	διδόην	δώσομαι	δόην	δεδώκομαι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσαν	δοῦναι	δεδωκέναι
Par.	διδούς	δώσαν	δούς	δεδωκώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	δίδομαι ἐδιδόμην	δώσομαι	έδόμην	δέδομαι ἐδέδομαι
Sub.	διδῶμαι		δῶμαι	δεδομένος ὦ
Opt.	διδόμην	δωσοίμην	δοίμην	δεδομένος εἴην
Imv.	δίδοσο		δοῖ	δέδοσο
Inf.	δίδεσθαι	δώσεσθαι	δοῖσθαι	δεδοσθαι
Par.	διδόμενος	δωσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		δοθήσομαι	ἐδόθην	
Sub.			δοθῶ	
Opt.			δοθείην	
Imv.			δόθητι	
Inf.	Verbalis. δοτός δοτός	δοθήσεσθαι	δοθήναι	
Par.		δοθησόμενος	δοθείς	

FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are :

1. The *augment*, 3. The *tense and mode suffixes*,
2. The *reduplication*, 4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

Augment.

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aorist*, and *pluperfect*. It has two forms :

1. *Syllabic* augment, made by prefixing ε-.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant*: λῶω *loose*, impf. ἔλῶω; στέλλω *send*, impf. ἔστέλλων.

a. ρ is *doubled* after the syllabic augment (see 49): ῥίπτω *throw*, impf. ἔρριπτον.

b. Three verbs sometimes have η- as augment, especially in the later Attic: μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἡμέλλον, ἡβούλομην, ἡδυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *drive*, ὤρμων from ὀρμάω *move*, ἰκέτεον from ἰκετεύω *supplicate*, ὕβριζον from ὑβρίζω *insult*.—The vowel α- becomes η-: ἤγον from ἄγω *lead*.

a. The long vowels remain unchanged; only α- becomes η-: ἤθλου from ἀθλέω *contend*. But αἶω *hear* makes ἄϊον.

354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λῶε, ἐλαυνε, εἶχε, for ἔλῶε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial λ is sometimes doubled after the augment (47 D). ἐλάλοσσοτο (λάλοσσομαι *prag*). Similarly, μ is doubled in ἔμμαθε *learned*, ν in ἔννεον *were swimming*, σ in the verbs σέωω *drive* and σείωω *shake*, and δ in the root δει-: ἔσσευα *drove*, ἔδδεισε *feared*.

b. The other dialects have *only* ε- as augment in μέλλω, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the pluperfect.—In the Doric, α- by the temporal augment becomes ᾶ-: ᾤγον.

357. Diphthongs lengthen their first vowel: ᾗσθάνομην from αἰσθάνομαι *perceive*, ᾗκαζον from εἰκάζω *guess*, ᾗκτιρον from οἰκτίρω *pity*, ᾗξον from αὔξω *increase*, ᾗρυσκον from εἰρύσκω *find*.

a. But *ou-* remains unchanged. And in the later Attic, *ει-*, *ευ-* and sometimes *οι-* remain: εὔρον for ἡϋρον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. Augment of the Pluperfect.—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of *ε-* (365) or *ει-* (366), the augment is omitted: perf. ἔσταλκα, plupf. ἔστάλη (not ἡσταλή) from στέλλω *send*.

a. But ἔστηκα *stand* makes both εἰστήκη (older Attic) and ἐστήκη.—ἔοικα *am like* (492) takes the augment on the second syllable, ἐέκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ωλώλη, perf. ἀπ-ώλωλα *am lost*; ἡκηκόη, perf. ἀκήκοα *have heard*. But perf. ἐλήλυθα (*έρχομαι come*) has plupf. always ἐληλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ωλώλη, ἀπο-πεφύγη are still read in some editions.

359. Syllabic Augment before Vowel-Initial.—A few verbs beginning with a vowel take the syllabic augment. This with *ε-* is contracted to *ει-*: εἶχον for *ε-εχον*. Here belong

ἀγνῦμι <i>break</i> , ἔαξα aor.	ἐάω <i>permit</i> , εἶων.
ἀλίσκομαι <i>am taken</i> , ἐέλων aor., but impf. ἡλίσκομην.	ἐθίζω <i>accustom</i> , εἶθιζον. ἐλίσσω <i>turn</i> , ἐλίσσον.
ἀνδάνω <i>please</i> , ἔαδον aor.	ἐλκω <i>draw</i> , ἐλκον.
ἀνοίγω <i>open</i> , ἀνέωγον.	ἐπομαι <i>follow</i> , εἰπόμεν.
ὀράω <i>see</i> , ἐώρων.	ἐργάζομαι <i>work</i> , ἐιργάζομην.
οὔρεω <i>make water</i> , οὔρουν.	ἐρπω or ἐρπύζω <i>creep</i> , ἐίρπον.
ὠθέω <i>push</i> , ἐώθουν.	ἐστιάω <i>entertain</i> , εἰστιών.
ὠνέομαι <i>buy</i> , ἐωνόμην.	ἔχω <i>have, hold</i> , εἶχον.

a. Here belong, further, the aorists εἶλον (*αἰρέω take*, 539, 1), εἶσα *I set* (517 D, 7), and εἶρον etc., 2d aorist of ἔημι (476). Cf. also the plupf. εἰστήκη, 358 a.

b. Of these, ὀράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen *ο* of the theme.

358 D. b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκήκοες etc.

359 D. Hm. has ἐάλην from ἐἶλω *press*, ἐέρυσσα from ἐρύω *draw*, ἐφονοχέει from οἰνοχοέω *pour out wine*, ἡνδανον and ἐνδανον from ἀνδάνω *please*. In Hd., ἀγνῦμι, ἐλκω, ἐπομαι, ἔχω are augmented as in Att.; ἀνδάνω has impf.

c. These verbs began originally with a consonant, *F* or *σ*; so ἐγγύμι, originally *Fάγγιμι*, aorist ἐφαξα, ἐφαξα; ἔρπω, originally σέρπω, impf. εσέρπων, εέρπων, εέρπων.

d. Irregularly, ἐορτάζω *keep festival* has the augment on the *second* vowel: ἐάρταζον instead of ἡορταζον, cf. 36.

AUGMENT OF COMPOUND VERBS.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσ-φέρω *bring in*, εἰσ-έφερον; προσ-άγω *lead to*, προσ-ἤγον.

a. Prepositions ending in a vowel lose that vowel before ε-: ἀπο-φέρω *bear away*, ἀπ-έφερον. But περί and πρό retain the final vowel: πρό is often contracted with ε: προ-βαίνω *advance*, προύβαινον for προ-έβαινον.

b. The prepositions ἐξ, ἐν, σύν have their proper form before ε-: ἐκτείνω *extend*, ἐξ-έτεινον; ἐμβάλλω *invade*, ἐν-έβαλλον; συλλέγω *collect*, συν-έλεξα.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: καθεύδω *sleep*, ἐκάθευδον (yet also καθύδον); καθίζω *sit*, ἐκάθισον. So some forms of ἀφίημι (476 a), κάθημαι (484, 2), ἀμφιέννυμι (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: ἀνέχομαι *endure*, ἡνεχόμην; ἀνορθόω *set right*, ἠνόρθουν; ἐνοχλέω *annoy*, ἠνόχουν.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: οἰκοδομέω *build* (from οἰκο-δόμος *house-builder*), ᾠκοδόμουν.

a. This rule sometimes holds good when such verbs begin with a preposition: thus ἐναντιόομαι *oppose* (from ἐναντίος *opposite*, not from ἐν and ἀντιόομαι), ἡναντιούμην; μετεωρίζω *raise aloft* (from μετέωρος *aloft*), ἐμετεωρίζον. But more commonly the augment comes *after* the preposition: ἐκκλησιάζω *hold an assembly* (ἐκκλησία), ἐξέκλησιάζον; ὑποπτεύω *suspect* (ὑποπτος *suspected*), ὑπόπτευν.—The verb παραινέω *behave as drunken* (πάροις) takes two augments: ἐπαρφύνουν.

b. The verb διαιτᾶω *arbitrate* (from διαίτα *arbitration*) is augmented as if it were a compound of διὰ; διήτῃσα: and in compounds it takes two augments; κατ-εδιήτῃσα.

c. Verbs beginning with εὖ *well* and δυσ- *ill* have the augment after the adverb when the second part of the compound begins with a short vowel: δυσαρεστέω *am displeased* (δυσάρεστος), δυσηρέστουν; εὐεργετέω *benefit* (εὐεργέτης), εὐηργέτουν, also εὐεργέτουν. But δυστυχέω *am unlucky* (δυστυχής), ἐδυστύχουν.

ἐάνδανον, 2d aor. ἔαδον: the rest usually (perhaps always) reject ε, and take either the temporal augment (so ἀλλίσκομαι, ἄρδω), or none at all (so ἀνολγώ, ἔδω, ἐργάζομαι, ὠθέω, ὠνέομαι).

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Reduplication.

363. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with *ε*: λῶω, perf. λέ-λυκα. A rough mute becomes smooth in the reduplication (73 a); θῶω *sacrifice*, τέ-θυκα.

365. In verbs beginning with a *double consonant*, two consonants, or *ρ*-, the reduplication omits the consonant and consists of *ε*- only. *ρ* is doubled (49).

Thus ψεύδομαι *lie*, perf. ἔ-ψευσμαι (not πε-ψευσμαι); στέλλω *send*, ἔ-σταλκα; ῥίπτω *throw*, ἔ-ῥριψα.

a. But before a *mute* and a *liquid* the reduplication has generally its full form: γράφω *write*, γέ-γραφα. Still γν- takes *ε*- only: γιγνώσκω (*know*), ἔ-γνοκα. And rarely βλ-, γλ- do the same.

b. The perfects κί-κτημαι *possess*, μέ-μνημαι *remember*, from roots κτα- and μνα-, are against the rule. So πέ-πτωκα *am fallen*, πτέ-πταμαι *am spread* (presents πτῶω and πετάννυμι).

366. The reduplication has the form *ει*- in:

εἰ-ληφα from λαμβάνω (λαβ-) <i>take</i> .	εἰ-μαρται <i>it is fated</i> (μερ-, 518, 26).
εἰ-ληχα from λαγχάνω (λαχ-) <i>get by lot</i> .	εἰ-λοχα from λέγω <i>gather</i> .
εἰ-ρηκα <i>have said</i> (ρε-, 539, 8).	δι-εἰ-λεγμαι from δια-λέγομαι <i>converse</i> .

But λέγω *speak* has λέ-λεγμαι.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *hope*, ἤλπικα; ὀρμάω *move*, ὤρμηκα; ἀπορέω *am at a loss*, ἠπόρηκα; αἰρέω *take*, ἤρρηκα.

363 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, pf. 3d pl. of δέχομαι *receive*); εἶμαι, ἔσται (orig. *ἴσμαι*, *ἴσται*, from ἐννύμι *clothe*); ἔρχαται, ἔρχατο or ἔέρχατο (from ἔργω or ἔέργω *shut*); ἄνωγα *order*. Cf. pf. οἶδα *know* in all dialects. The long *α* remains unchanged in the defective perfect participles, ἀδικῶς *sated* (aor. opt. ἀδήσει *might be sated*), and ἀρημένος *distressed*.

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has βερτυμένος *soiled* (for ἐβρυτωμένος); but, on the other hand, ἔμμορε (for με-μορε) from μεύρομαι *receive part*, ἔσσυμαι (for σε-συμαι) from σεβω *drive*, like the verbs with initial *ρ*. In δει-δοικα and δει-δια *fear* (490 D 5), δει-δεγμαι *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has ἔ-κτημαι regularly formed.

368. '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.'

Thus ἀλείφω (αλειφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκω (but perf. mid. ἤκουσμαι); ὀρίσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυνμαι; ελαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχο *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. E as reduplication before a vowel-initial.—The verbs mentioned in 359 have *e*- for the reduplication also, and this with initial *e*- is contracted to *ει*-: ἄγνυμι *break* (orig. *ἑάγνυμι*, perf. *ἑἴδαγα*), *ἔαγα*; ἐθίζω *accustom*, εἶδικα (from *ε-εθικα*).—ὁράω *see* makes *εἰώρακα*; ἀν-είγω *open*, ἀν-έγω or ἀν-έφα. The root *εικ*- makes perf. *εἶοκα* *am like*, *appear*, plup. *εἰ-έκη*. Similarly the root *εθ*- or *ηθ*- makes *εἰ-εθα* *am accustomed*.

370. In compound verbs, and verbs derived from compounds, the reduplication has the same place as the augment. See 360-362.

371. REDUPLICATION IN THE PRESENT.—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with *i*: γι-γνώσκω (γνο-) *know*; τι-θῆμι (θε-) *put*. In *πίμ-πλημι* *fill* and *πίμ-πρημι* *burn* this reduplication is strengthened by *μ*.

a. For reduplication in the *second aorist*, see 436.

Tense and Mode Suffixes.

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο|ε, -το|ε, -ι|ε, -ν|ε, -α|ε, -νε|ε, -να-, -νν-, -σκη|ε, or none.

368 D. In Hm., more verbs receive the Attic redupl. and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλδ-ομαι, ἀλ-αλύκτεμαι *am distressed* (cf. Hd. ἀλυκτάζω *am distressed*), ἔρ-ηρα *am fitted* from ἀραρίσκω (αρ-), ἐρ-έριπτο from ἀραίπω (εριπ-) *overthrow*, ὀδ-όδυσται *is wroth* (ὀδυσ-), ὕρ-ωρα *am roused* from ὕρνυμι (ορ-) etc.—also the defective perfects, ἔκ-ηνοθε *issues* (or *issued*), ἐκ-εν-ήνοθε *is* (or *was*) *close upon*. For ἄκ-αχ-μέρος *sharpened*, see 53 D a.—Hd. has irregularly ἀράλρηκα from αἰρέ-ω *take*.

369 D. For *εἰ-εθα*, Hm. has also *εἰ-εθα* (Hd. only *εἰωθα*): the orig. root was perhaps *σφηθ*-, pf. *ε-σφωθ-α* (28 a).—Further, Hm. has *ἐλπ-ω* (*ἑλπ*-) *cause to hope*, pf. *ἐόλπα* *hope*, plup. *ἐώλπεα*; and *ἐρδω* (*ἑργ*-, Eng. *work*) *do*, pf. *ἐοργα*, plup. *ἐώργεα*; also *ἐρμ-ένος* from *εἶρω* *join*.

372 D. For epic first aorist forms with suffix -σ|ε- see 428 D b.—For *σ*

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Future system, $-\sigma^o|_{\epsilon}$.

First aorist system, $-\sigma\alpha$.

Second aorist system, $-\sigma|_{\epsilon}$, or none.

First perfect system, $-\kappa\alpha$ (plupf. $-\kappa\eta$ or $-\kappa\epsilon\iota$).

Second perfect system, $-\alpha$ (plupf. $-\eta$ or $-\epsilon\iota$).

Perfect middle system, none (future perfect $-\sigma^o|_{\epsilon}$).

First passive system, $-\theta\epsilon$ (future passive $-\theta\eta\sigma^o|_{\epsilon}$).

Second passive system, $-\epsilon$ (future passive $-\eta\sigma^o|_{\epsilon}$).

a. In these suffixes the *variable vowel* ($\sigma^o|_{\epsilon}$) appears as σ before μ or ν , and in the optative; otherwise as ϵ : $\lambda\sigma\sigma\mu\epsilon\nu$, $\lambda\theta\sigma\iota\mu\iota$, $\lambda\theta\epsilon\tau\epsilon$.

373. The Subjunctive puts the *long variable vowel* $-\sigma|_{\eta}$ in the place of the final vowel of the tense-suffix. But in the aorist passive $-\sigma|_{\eta}$ is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix (μ -forms).

374. The Optative adds the mode-suffix $-\iota$ or $-\iota\eta$ to the tense-stem: $\lambda\theta\sigma\iota\mu\iota$, $\delta\sigma\iota\eta\nu$.

a. The form $-\iota\eta$ is used only before active endings. It is always employed in the *singular* of tenses which have the μ -inflection (385); $\delta\sigma\iota\eta\nu$, $\lambda\theta\theta\epsilon\iota\eta\nu$. In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect; $\lambda\theta\theta\epsilon\iota\eta\tau\epsilon$, $\delta\sigma\iota\eta\sigma\alpha\nu$. It is also regularly used in the singular of contract forms: $\tau\iota\mu\alpha\sigma\iota\eta\nu$, contr. $\tau\iota\mu\acute{\phi}\eta\nu$.

b. Before $-\nu$ in the 3d plur. active, $-\iota\epsilon$ is always used: $\lambda\theta\sigma\iota\epsilon\nu$.—For $-\iota\alpha$ as mode-suffix in the first aorist, see 434.

Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

doubled in the future and first aorist see 420 D, 428 D a.—For 'Doric' future with suffix $-\sigma\sigma^o|_{\epsilon}$ see 426.

The suffix of the pluperfect was originally $-\kappa\alpha$, $-\epsilon\alpha$, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has $-\sigma|_{\epsilon}$ instead of $-\sigma|_{\eta}$ in the subjunctive; in the active before the endings $-\tau\sigma\nu$, $-\mu\epsilon\nu$, $-\tau\epsilon$, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the μ -form, and the second aorist passive. See these tenses severally, 438 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in $-\omega$.

374 D. a. Hm. almost never has $-\iota\eta$ in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.

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376. INDICATIVE, SUBJUNCTIVE, AND OPTATIVE.

		ACTIVE.		MIDDLE.	
		<i>Principal tenses.</i>	<i>Past tenses.</i>	<i>Principal tenses.</i>	<i>Past tenses.</i>
S.	1	-μι	-ν	-μαι	-μην
	2	-ς [-σι]	-ς	-σαι	-σο
	3	-σι [-τι]	—	-ται	-το
D.	2	-τον	-τον	-σθον	-σθον
	3	-τον	-την	-σθον	-σθην
P.	1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
	2	-τε	-τε	-σθε	-σθε
	3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 69.

377. The ending -σθα for -ς (second person singular) is found in a few *μ*-forms: ἔφη-σθα *thou saidst*. And in presents of the *μ*-form the ending -ᾱσι is used for -νσι: see 385, 7.

378. The ending of the first person plural is also used for the *first person dual*.—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: εἰχέτην *you had*.

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: λῶμι-μ; unless -ιη- is the mode-suffix. The 3d plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -ων for -οιμι occur very rarely: τρέφω Eur. frag. 895 Nauck, ἀμάρτω Cratin. Drapetides frag. 6 Meineke.

376 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τᾶν for -την, -μᾶν for -μην, -σθᾶν for -σθην. Thus τίθητι, λῶντι, λῶσαντι, λελύκωντι, λύσομες, ἐλυῶμᾶν, ἐλελύσθᾶν, for τίθησι, λῶουσι, λῶσωσι, λελύκασσι, λύσομεν, ἐλυῶμην, ἐλελύσθην.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: γιγνώμεσθα.

d. The Ionic has also the endings -σται, -στο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of *μ*-forms: see 415 D c.

e. In the optative, Hm. and Hd. always have -στο for -ντο: γίγνοι-στο for γίγνοι-ντο; though in the subjunctive they always have -νται: γίγνου-νται.

377 D. In Hm. -σθα is more frequent; τίθησθα, διδοῖσθα. He has it even in the subjunctive; ἐθέλησθα for ἐθέλης (*thélēs wish*): rarely in the optative; κλάισθα for κλαίεις (*kláíēs weep*).

380. IMPERATIVE.

ACTIVE.			MIDDLE.		
S. 2. -θι	D. 2. -τον	P. 2. -τε	S. 2. -σο	D. 2. -σθον	P. 2. -σθε
3. -τω	3. -των	3. -των	3. -σθω	3. -σθων	3. -σθων
		OR -τωσαν			OR -σθωσαν

a. The endings -τωσαν and -σθωσαν, if Attic at all, belong only to the later Attic.

381. INFINITIVE.—The infinitive-endings are

Active, -εν (contracted with preceding ε to -ειν), or -ναι.

Middle, -σθαι.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is

for the *Active*, -ντ- (but for the perfect active -στ-),

for the *Middle*, -μεν-.

For the declension of the participles and the formation of the feminine, see 241-244.

USE OF THE ENDINGS.

383. A. The Common Form of Inflection.

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings -μι and -σι are omitted: λῶω, λέλυκε.

a. Except -μι in the optative (379 a): λῶοι-μι.

2. The imperative ending -θι is omitted: λῦε.

3. The 3d plural of the past tenses has -ν: ἔλυον-ν.

4. The middle endings -σαι and -σο drop σ (71) and are contracted: λῶσαι for λῶε-(σ)αι, λῶη for λῶη-(σ)αι, ἐλθου for ἐλῦε-(σ)ο, ἐλθσω for ἐλῦσα-(σ)ο. But in the optative there is no contraction: λῶοις for λῶοι-(σ)ο.

380 D. a. The endings -τωσαν and -σθωσαν do not occur in Hm.

381 D. For -εν or -ναι, Hm. often has -μεναι or -μεν (also Dor.), with the accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεναι to send. Hm. never uses -μεν after a long syllable or -ναι after a short one: hence στήμεναι or στήναι, never στήμεν, δαμήμεναι or δαμήναι aor. pass. to be subdued, never δαήμεν, ἐσδάμεναι or ἐσδάμεν, never ἐσδάμναι. Yet we have λέναι as well as ἵμεναι, ἵμεν to go.

383 D. 1. Hm. often retains -μι, -σι in the subjunctive: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλησι) for ἐθέλω, ἐθέλῃ.

4. In Hm. and Hd. the vowels, after σ is dropped, usually remain uncontracted: λῶσαι, ἐλῶε, etc. Hd. contracts -ηαι to -ῃ and sometimes -εο to -ειν:

a. The infinitive active has *-εν* (381): *λᾶεν*.

b. Except the first aorist and the perfect.

6. Active participles with stems in *-οντ-* make the nominative singular masculine in *-ων* (see 241): *λᾶων*.

384. The 2d singular indicative middle has *-ει* in Attic, *-η* in all other dialects (except Ionic, see 383 D 4). The Common dialect had *-η* except in *βούλει, οἶει*, from *βούλομαι wish* and *οἶομαι think*.

385. B. The MI-form of Inflection.

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings *-μι* and *-σι* are retained in the indicative: *τίθη-μι, τίθη-σι*.

2. The imperative ending *-θι* is sometimes retained: *φα-θι, στῆ-θι*; sometimes not: *ἴστω*.

3. The 3d plural of the past tenses has *-σαν*: *ἔτιθε-σαν*.

4. The middle endings *-σαι* and *-σο* usually retain *σ*: *τίθε-σαι, λᾶλυ-σο*.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has *-ναι*: *τίθε-ναι, λυθῆ-ναι*.

6. Active participles with stems in *-οντ-* make the nominative sing. masc. in *-ούς* (241): *διδούς*.

7. The 3d plural present indicative active has generally the ending *-ασι*.

Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λύσασθων, λύσασθε*.

Final *-αι* and *-οι* have the effect of *short* vowels on the accent (102): *λίσσονται, λύσαι, λυθησόμενοι*. But not so in the optative: *λύσαι, λελύκοι*.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. *βούλη*, inv. *βούλεο* or *βούλευε wish*. Hm. contracts *-ται* to *-ει* only in *ὄψει thou wilt see*.

5. For *-εν* Hm. has sometimes *-μεναι* or *-μεν* (381 D).

385 D. 3. Hm. often has *-ν* for *-σαν*, always with a short vowel preceding: *ἔβα-ν, ἔφα-ν* for *ἔβη-σαν, ἔφη-σαν*.

5. Hm. has also *-μεναι* and *-μεν* (381 D).

7. Hm. has *-ᾶσι* only in *ἵασι they go* and *ἔασι they are* (477, 478 D).

8. For *-ται, -στο* in 3d plur. middle, see 376 D d.

EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing. accents the end of the stem:

- a. uniformly in the *middle*: λιποῦ contracted from λιπέ-(σ)ο.
- b. in the following *active* forms: εἰπέ *say*, εἰθέ *come*, εὗρέ *find*, ἰδέ *see*, λαβέ *take*; but not in their compounds: ἀπ-εἶπε.

388. In optatives of the *μ*-inflection the accent can not go back of the mode-suffix -ι-: ἰσταί-τε, διδοί-τε, λυθεί-εν.

389. The *infinitive* and *participle* present several exceptions:

- a. In the second aorist active and middle they accent the end of the stem: λιπέιν (for λιπέ-εν) λιπών, λιπέ-σθαι.
- b. In the perfect middle they accent the penult: λελύσθαι, τετί-μησθαι, λελυμένος.
- c. The first aorist active infinitive accents the penult: τίμησαι.
- d. All infinitives in -ναι accent the penult: τιθέναι, λευκέναι, λυθῆναι.
- e. All third-declension participles in -ς, except that of the first aorist active, are oxytone: διδούς, λευκώς, λυθείς, σταλείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
2d Sing. Impv. Mid.	πλίξαι	παῦσαι	τέλειαι	δῆλωσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες *hold on*, συνέκ-δος *give out together* (not ἐπισχες, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ίκεται *he has arrived*, παρ-ῆν *he was there* (not ἀπηλθε, ἀφίκεται, πάρην). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὑπ-εῖκε imperative, *yield*.

c. The middle imperative in -ου of the second aorist of the *μ*-form throws the accent back when compounded with a preposition of *two* syllables: ἀπεί-δου *sell*, κατά-θου *put down*; but not when the preposition is of *one* syllable: ἐνθεοῦ *stow away*, προσθῶ *abandon*.

389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (*ἀγείρω assemble*), ἔρεσθαι (*εἰρμαι ask*), ἔχθεσθαι (*ἐχθάνομαι am odious*), ἔγρεσθαι (*ἐγείρω arouse*).

b. In Hm., the perfects ἀλάθησθαι, ἀλατῆμενος (*ἀλάδομαι wander*), ἀπάχησθαι, ἀπαχῆμενος or ἀπηχῆμενος (*ἐχυνμαι am pained*), ἐσσύμενος (*σεύω drive*), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: ἔ-θεο, σύν-θεο.

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FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OF

Present and Imperfect.

FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs*.

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. FIRST CLASS (*Variable Vowel Class*).—The suffix -ο|,- (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to -ω :

λέγ-ω <i>speak</i>	present stem λεγ-ο ,-	theme λεγ-
φιλέ-ω <i>love</i>	present stem φιλε-ο ,-	theme φιλε-

a. In presents in -ω the quantity of υ wavers, but in Attic long υ prevails: thus always λῶω *loose*, δῶω *go under*, πῶω *spit*, ῥῶω *rain*, and generally φῶω *make grow*, θῶω *sacrifice*; probably also ξῶω *scrape*, μῶω *shut the eyes*. So always ἀλῶω *am beside myself*, ἀρτῶω *prepare*, δακρῶω *weep*, ἰδρῶω *establish*, ἰσχυῶω *am strong*, κωκῶω *lament*, μὴνῶω *divulge*, and almost always κωλῶω *hinder*. On the other hand κλύω *hear* (poetic), and μεθύω *am drunk*.

b. In γίγνομαι *become* (for γι-γεν-ο-μαι) and ἵσχω *hold* (for σι-σεχ-ω) the present has the reduplication (371).

394. SECOND CLASS (*Strong-Vowel Class*).—The suffix -ο|,- is added, and the theme-vowel α, ι, υ takes the *strong* form η, ει, ευ (32): τήκ-ω *melt* (present stem τηκ-ο|,-) theme τακ-; λείπ-ω *leave*, theme λιπ-; φεύγ-ω *flee*, theme φυγ-.

a. Roots ending in -υ- lose this vowel in the present (44): πλέω *sail* for πλευ-ω (πλυ-), χέω *pour* for χευ-ω (χυ-). So

θέω (θυ-) <i>run</i> .	πνέω (πνυ-) <i>blow, breathe</i> .
νέω (νυ-) <i>swim</i> .	ῥέω (ῥυ-) <i>flow</i> .

395. THIRD CLASS (*Tau-class*).—The suffix -το|,- is added: τύπτ-ω *strike* (present stem τυπ-το|,-) from theme τυπ-; βάπτ-ω *dip*, theme βαφ-; καλύπτ-ω *cover*, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is π, β, or φ cannot be ascertained from the present, but only from the second

393 D. a. Hm. has λύνω (and λύω) δύνω, φύνω, θύνω (and θύνω) πτύνω, ξύνω, ῥύνω. Theocr. has πτύνω. And ἀλύνω, ἀρτύνω, ἰδρύνω, κωκύνω occur in Hm., ἰσχυύνω and μᾶνύνω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. ἐ-τίπ-ην, ἐ-βέβη-ην, and the noun καλύβ-η cover.

396. FOURTH CLASS (*Iota-class*).—The suffix -ο|_ε- is added ; this always occasions sound-changes, as follows :

397. κ, χ, τ, θ, and sometimes γ, unite with ι to form σσ (later Attic ττ): see 67. Thus φυλάσσω *guard* (present stem φυλασσο|_ε-) for φυλακ-ιω, theme φυλακ- ; ταρασσω *disturb* for ταραχ-ιω, theme ταραχ- ; τάσσω *arrange* for ταγ-ιω, theme ταγ-.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in -ξω or -σω, will show whether the consonant is a palatal or lingual.

b. In πέσσω (πεπ-) *cook*, the present comes from an older form of the theme, πεκ-.

398. δ, less often γ, unites with ι to form ζ (68): φράζω *tell* for φραδ-ιω ; κράζω *cry* for κραγ-ιω.

a. Here also the future will show whether the stem ends in a lingual (θ) or a palatal (γ).

b. Themes in -γγ- drop γ nasal before ζ: κλάζω (κλαγγ-) *shriek*, πλάζω (πλαγγ-) *cause to wander*, σαλπίζω (σαλπιγγ-) *sound the trumpet*.

c. In νίζω (νιβ-) *wash* the present comes from an older form of the theme, νιγ-.

399. λ with ι produces λλ (66) : βάλλω (for βαλ-ιω) *throw*.

a. Only δφείλω (for οφελ-ιω) *am obliged* follows the analogy of 400, being distinguished thus from δφέλλω (also for οφελ-ιω) *increase*.

400. ν and ρ with ι transpose it to the preceding syllable, where it unites with the vowel of the theme (65): φαίνω *show* for φαν-ιω ; φθείρω *destroy* for φθερ-ιω. If the theme-vowel is ι or υ, it becomes long: κρίνω *distinguish* for κριν-ιω ; σέρω *drag* for συρ-ιω.

401. Two verbs with themes in -αν- drop the ν: καίω *burn* for καυ-ιω (44) and κλαίω *weep* for κλαυ-ιω. The Attic prose, however, uses the forms κάω, κλάω (85).

398 D. Aeol. -σθω for -ζω, frequent in Theoc. (83 D): σῦρσθω for σῦρζω *pipe*. In Dor., most verbs in -ζω have themes in -γ-: κομίζω *take care of*, aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιστα (for ε-κομυγ-σα). In Hm., too, these verbs have -γ- much oftener than in Att.: so in ἀλαπάζω *lay waste*, δαίζω *divide*, ἐναρίζω *slay*, στήριζω *debate in mind*, πολεμίζω *war*, στυφελίζω *push*, etc.

399 D. a. Hm. has εἶλω (ελ-) *press* (not ελλω). But instead of δφείλω he commonly uses the form δφέλλω.

401 D. In Hm., some other vowel-themes annex -ιω: δαίω (δau-) *burn*, δαίωμαι (δα-) *divide*, ναίω (να-) *inhabit*, μάωμαι (μα-) *reach after*, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing *v* is added.

- a. $-v^o|_{\epsilon}$: τέμ-νω *cut* (present stem τεμ- $v^o|_{\epsilon}$), theme τεμ-.
 - b. $-av^o|_{\epsilon}$: ἀμαρτ-άνω *err*, theme ἀμαρτ-.
 - c. $-av^o|_{\epsilon}$ with an inserted nasal : μανθ-άνω *learn*, theme μαθ-; λαμβ-άνω *take*, theme λαβ-; λαγχ-άνω *get by lot*, theme λαχ-.
- REM. $-av^o|_{\epsilon}$ is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (*v*, *μ*, *γ*, according as it precedes a lingual, labial, or palatal mute).
- d. $-v\epsilon^o|_{\epsilon}$: ικ-νέο-μαι *come*, theme ικ-.
 - e. -νν- (after a vowel -ννν-): δείκ-νῦ-μι *show*, theme δεικ-; σβέ-ννῦμι *quench*, theme σβε-.
 - f. $-v\acute{\alpha}$ - : πέρ-νη-μι *sell* (present stem περ-*va*-), theme περ-.

403. SIXTH CLASS (*Inceptive Class*).—The suffix $-σκ^o|_{\epsilon}$ (or $-ισκ^o|_{\epsilon}$) is added : ἀρέ-σκω *please*, εἰρ-ίσκω *find*. The vowel before $-σκω$ is usually made long.

- a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming : γηράσκω *grow old*.
- b. Several presents have the reduplication : γι-γνώ-σκω (γνο-) *know*.
- c. A mute before $-σκω$ is dropped : λάσκω for λακ-σκω *speak*. Quite irregular are μίσγω for μιγ-σκω *mix*, and πύσχω for πυθ-σκω *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without reduplication, serves as present stem : φη-μί *say*, theme and present stem φα-; τί-θη-μι *put*, present stem τιθε-, theme θε-.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in $-\epsilon$ -, while the other systems are formed from a shorter one without $-\epsilon$ -: pres. δοκέω (δοκε-) *seem*, but future δόξω (δοκ-). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in $-\epsilon$ -, or in $-o$ -: present βούλομαι (βουλ-) *wish*, but future βουλήσομαι (βουλε-).

INFLECTION.

406. A. THE COMMON FORM (*Presents in -ω*).—Present stems ending in a variable vowel ($^o|_{\epsilon}$) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel *o* to *ω*: λύω. (b.) In the 2d and 3d sing. $-\epsilon\iota\varsigma$ and $-\epsilon\iota$

407 D. (b.) The Doric (Theocr.) has sometimes $-\epsilon\varsigma$ for $-\epsilon\iota\varsigma$ in the 2d pers. (c.) The Doric has $-\sigma\upsilon\tau\iota$, $-\sigma\upsilon\tau\iota\varsigma$; see 69 D.

are perhaps due to *epenthesis* (cf. 165); *λῦεις* for *λῦε-σι*, *λῦει* (*λῦειτ*) for *λῦε-τι*. So, too, *-ης -η* in the subjunctive active. (c.) In the 3d plur. active *-ουσι* is for *-ο-νσι* (55 d) and *-ουσι* for *-ω-νσι*. (d.) For the middle forms of the second person, *λῦει*, *ἐλθου*, etc., see 384 and 388, 4.

408. The Subjunctive has *-ω|η-* for *-ο|ε-*. The Optative has the mode-suffix *-ι-*; for *λθο-ιε-ν*, see 374 b.

409. CONTRACT PRESENTS.—Verbs in *-αω*, *-εω*, and *-ωω* contract the final *α*, *ε*, or *ο* of the theme with the following variable vowel: *τιμά-ω τιμῶ honor*, *φιλέ-ω φιλῶ love*, *δηλό-ω δηλῶ manifest*. Paradigms 323–325.

a. The contraction follows the rules, 37, 39. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in *τιμ(άο)ῶ-μεν* the uncontracted form is *τιμάομεν*, the contract form *τιμῶμεν*.

409 D. CONTRACT PRESENTS IN THE DIALECTS.

Usage of Homer.—a. Verbs in *-αω* are often contracted as in Attic: *δρῶ*, *ἔρῃς*, *δρῆ*. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for *αε*, *αη*, a double *a*-sound, and for *αο*, *αω*, *αου* a double *o*-sound. One of the vowels is usually lengthened; rarely both.

<i>δρῶ</i>	for	<i>δράω</i>	<i>μενοινῶ</i>	for	<i>μενοινῶ</i>
<i>δράοντες</i>		<i>δράοντες</i>	<i>ἡβόοντες</i>		<i>ἡβόοντες</i>
<i>δρόφιμ</i>		<i>δρόφιμ</i>	<i>ἡβόοιμι</i>		<i>ἡβόοιμι</i>
<i>δρόωσι</i>		<i>δρόωσι</i>	<i>ἡβόωσα</i>		<i>ἡβόωσα</i>
<i>δράῃς</i>		<i>δράεις</i>	<i>μενοινᾶῃ</i>		<i>μενοινᾶει</i>
<i>δράσθαι</i>		<i>δράεσθαι</i>	<i>μνάσθαι</i>		<i>μνάεσθαι</i>

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus *δράωμεν* (for *δράομεν*) is an impossible form. A single exception is *μναόμενος*. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception *γελῶντες*).

Uncontracted forms without assimilation occur rarely: *βοιδίδει*, *ναυετόντα*: even with lengthening: *πεινώντα*. In imperfects *αω* is sometimes changed to *εο*: *ἦντεον* (*ἄντα εἰσσυντεον*), *δμοκλέομεν* (*δμοκλέω τεύκε*). Notice *χρεάμενος* for *χραάμενος*.

b. Verbs in *-εω* are commonly uncontracted, but sometimes *εε*, *εει* go into *ει*; *εο*, *εου*, into *ευ*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελεῖσι*, *τελείται*, *τελεόμενος*. In the 2d sing mid. *-ε-αι*, *-ε-εο* may become *-ε-ιαι*, *-ε-ιο*, by contraction of *εε*, or *-εαι*, *-εο*, by rejection of one *ε*: *μυθεῖται* or *μυθείαι*, for *μυθέ-ε-αι* *θου παγείν*. An older form of these verbs was in *-ε-ιω*: so *νείκειω* for *νείκειω quarrel*, *ἐτελέετο* from *τελέω complete*.

c. Verbs in *-ωω* are contracted as in Attic. But sometimes they have forms with a double *o*-sound, like verbs in *-αω*: *ἀρόωσι* for *ἀρόουσι* (*ἀρόω plough*), *ὕπνώοντας* (*ὕπνώω sleep*).

Usage of Herodotus.—d. Verbs in *-αω* commonly change *α* before an *ε*-sound to *ε*: *τίμει*, *τίμονται*, *τίμεόμενος*, *τίμούνται*; *εε* rarely goes into *ευ*: *ἐτίμειν* (Att. *ἐτίμων*). Otherwise they contract *α* with the following vowel as in Att.:

410. a. In the optative active, contract verbs have generally -*ω*- (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, -*αειν*, -*οειν* give -*ᾶν*, -*οῦν* (not -*ᾗρ*, -*οιρ*) because -*αι* is a spurious diphthong; see 40 a and 381.

411. Verbs in -*εω* of two syllables admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω sail* makes in the pres. ind. *πλέ-ω*, *πλεῖς*, *πλεί*, dual *πλείτον*, plur. *πλέ-ομεν*, *πλείτε*, *πλέ-ουσι*. Except *δέ-ω bind*, which makes *τὸ δοῦν* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω want, require*, which follows the rule, making *τὸ δέ-ον the requisite*, *δέομαι, I request*.

412. Seven verbs in -*αω* take *η* instead of *ᾱ* in the contract forms. Thus *ζά-ω live*, (*ῆς* (not *ῆς*), *ῆ*, *ῆτε*, *ῆν*, etc. So also *πεινά-ω hunger*, *διψά-ω thirst*, *κνά-ω scratch*, *σμά-ω wash*, *ψά-ω rub*, and *χρά-ομαι use*.

a. *ρίγ-ω am cold* has *ω* and *φ* in contract forms, instead of *ου* and *αι*: inf. *ρίγῶν*, opt. *ρίγῃν*.

b. *λού-ω bathe* sometimes drops *υ* (44), and is then contracted as a verb in -*ω*: *ἔλου* for *ἔλο(υ)-ε*, *λούμαι* for *λο(ύ)-ομαι*, etc.

413. B. THE *ΜΙ*-FORM.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in -*νν*- and -*να*- of class 5,—are inflected according to 385. Paradigms 329–332.

τιμᾶς, *τιμᾶτε*, *τιμᾶμην*, *τιμᾶσθαι*; so also mid. inv. *τιμῶ*, impf. *έτιμῶ*. But *χράομαι* changes *αο* to *εω*: *χρέωμαι*.

e. Verbs in -*εω* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλεί*, *φιλοίμι*, *φιλέομαι* or *φιλεῖμαι*, *φιλέουσι* or *φιλεῖσι*. But *δεῖ* *it is necessary* and its inf. *δεῖν* are usually contracted. Instead of 2d sing. mid. *φιλέ-ε-ο*, *έφιλέ-ε-ο*, we find forms with only one *ε*, *φιλέο*, *έφιλέο*.

f. Verbs in -*οα* are contracted as in Att., but sometimes have -*ευ* instead of -*ου*: *δηλῶ*, *δηλοῖ*, *δηλώμαι*, *δηλόμην*, *δηλοῦσι* or *δηλεῖσι*, *έδηλου* or *έδηλευ*.

Doric Contraction.—g. The Doric contracts *α* with *ο*, *ω* (not in the ultima) to *ᾱ* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *υ*, to *η*, *υ*, instead of *ᾱ*, *ῆ*: *πεινώ-μεν* (for *πεινώμεν*), *πεινώντι* (for *πεινώσι*), *δρήτε* (for *δράτε*), *δρή* (for *δρῆ*), *δρήν* (for *δρᾶν*); see 37 D h and i. The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Doric.

Aeolic Inflection.—h. For -*αω*, -*εω*, -*οω*, the Aeolic (of Lesbos) has peculiar forms in -*αιμι*, -*ημι*, -*ωμι*, with the *μι*-inflection: *φίλημι*, *φιλήμενος*, *δοκίμωμι*.

410 D. a. In contract present optatives Homer scarcely ever has -*ω*-; Hd. uses it for verbs in -*αω* (*τιμῶμην*), but not for those in -*εω* and -*οω*.

412 D. Hm. has *πεινήμεναι*, *κνή*; but *ζέειν*. Hd. has *ζήν*, *διψήν*, but *χράσθαι*, *κνᾶν*, *σμάν*.

c. Other irregular contractions in Hm. are: *προσαυδήτην* (*αὐδᾶω speak*), *συναντήτην* (*ἀντάω encounter*), *ἀπειλήτην* (*ἀπειλέω threaten*), *πενθήμεναι* (*πενθέω mourn*), *ποθήμεναι* (*ποθέω miss*), *φορήμεναι* and *φορήναι* (*φορέω bear*). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: *τίθη-μι*, stem *τιθε-*; *δείκνυ-ν*, stem *δεικνυ-*.

415. a. Stems in *-α-* contract *-α-ας* in the 3d plur. pres.: *ιστάσι*.

b. In the present imperative *-θι* is omitted, and the stem-vowel lengthened: *ίστη*, *δείκνυ*.

416. The forms in *-σο* rarely drop *σ* and are contracted: so in poetry *τίθου*, *ιστω* for *τίθεσο*, *ιστασο*. But in *δύναμαι* *can* and *ἐπίσταμαι* *understand*, this is generally the case: *ιδύνω*, *ἠπίστω*. We have even poetic *δύνῃ* for *δύνασαι*, and *ἐφτεί* for *ἐφτέσαι*.

417. The subjunctive adds the mode-suffix *-ω|η-*, and contracts it with final *α*, *ε*, *ο* of the stem: *τιθῶ* for *τιθέω*; but not with *υ*: *δεικνύω*. In contraction, *αη*, *αη*, *οη* give *η*, *η*, *φ* (contrary to 37 d, 39 c): *ιστήται* for *ιστάηται*, *διδῶς* for *διδῶς*.

a. But in three verbs *-ω|η-* takes the place of the stem-vowel, so there is no contraction. These are *δύνα-μαι* *can*, *ἐπίστα-μαι* *understand*, *κρέμα-μαι* *hang*; subj. *δύνω-μαι*, *ἐπίστω-μαι*, *κρέμω-μαι*.

418. a. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. For *δεικνύοιμι*, *τιθοίμην*, see 419 b and c.

b. The accent of the optative follows 388: *ισταίτο*. But the verbs mentioned in 417 a are exceptions: *δύναιτο*, *ἐπίσταιτο*, *κρέμαιτο*.

419. In some forms the *μι*-verbs take the inflection of *presents in -ω*, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*; *ἐτίθεις*, *ἐτίθει* (used for *ἐδίδων*, *-ως*, *-ω*; *ἐτίθης*, *-η*). So in the present *τιθεῖς* (more Attic than *τίθης*) and in the imperative *τίθει* and *δίδου*. These forms are made as if from *τιθεω* and *διδω*.

b. The optative of verbs in *-νυμι*: *δεικνύοιμι*, like *λύοιμι*.

c. The optative *τιθοίμην*, cf. *φιλοίμην*.

414 D. In Hm. the stem-vowel is sometimes long in other forms: as *τιθήμεναι*, *τιθήμενος*, *άηραι* *to blow*: *δίζημαι* *seek*.

415 D. a. Hm. and Hd. always have 3d plur. *τιθεῖσι*, *διδούσι*, *ρηγνύσι*, etc., but both have *ἵασι* *they go* and Hm. has *ἔασι* *they are*.

b. Hm. sometimes retains *-θι*: *διδῶθι* *give*, *ἔμνυθι* *swear*.

c. Hd. has forms with *-αται*, *-ατο* in the 3d plur. of the middle: *τιθέαται*, *ἐτίθεατο*, even *ἐδυνάτο* for *ἐδύναντο*, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of *ἵημι*, according to most editions: *ἵῃ* (Hd.) *ἵησι* (Hm.) for *ἵῃ*.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has *διδούς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδάσθα*, *διδού* (and *διδῶσι*), *τιθεῖ* (and *τίθησι*), *ἵει* (with irregular accent), *ἵει* (and *ἵησι*). Also *καθίστα* (= *ἵστα-ε*), *imv*. In Hd. *ἵει*, *τιθεῖς*, *τιθεῖ*, *διδούς*, *διδού*, *ιστά*, are perhaps always used. So, too, Hd. has *impf. 3d sing. ἵστᾱ* for *ἵστη*.

b. But Hm. has *opt. δαινύτο* for *δαινυ-ι-το* from *δαινυμαι* *feast*.

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FUTURE SYSTEM, or

Future Active and Middle.

420. The future stem is formed by adding -σ¹ to the theme, and is inflected like the present of the common form (406): -σω, -σεις, -σει etc. Paradigm 315.

421. a. *Mute Verbs*.—A labial or palatal mute at the end of the theme unites with σ, forming ψ or ξ: a lingual mute is dropped before σ (54).

κόπτω (κοπ-) cut	κόψω	τάσσω (ταγ-) arrange	τάξω
βλάπτω (βλαβ-) hurt	βλάψω	δρύσσω (ορυχ-) dig	δρύξω
γράφω write	γράψω	φράζω (φραδ-) tell	φράσω
πλέκω twist	πλέξω	σπίνδω pour	σπείσω (55 d).

For τρέφω *nourish*, θρέψω, and the like, see 74 c.

b. *Vowel Verbs*.—A short vowel at the end of the theme becomes long before σ (33).

εἰάω permit	εἰδω	ποιέω make	ποιήσω
τιμάω honor	τιμήσω	δουλόω enslave	δουλώσω

For exceptions, see 508.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: πείθω (πιθ-) *persuade*, πείσω; πνέω (πνυ-) *breathe*, πνεύσομαι.

422. *Liquid Future*.—The future of liquid verbs ends in -εω instead of -σω; ε is contracted with the following vowel, as in the present of φιλέω: φαίνω (φαν-) *show*, φανέω, contracted φανῶ. Paradigm 326.

a. -εω is for -εσω: σ is dropped between two vowels (71).

b. κέλλω (κελ-) *land*, κύρω (κυρ-) *fall in with*, ἔρνυμι *rouse* make κέλσω, κύρσω, ἔρσω, with σ.

Contract Future from Vowel and Mute Verbs.

423. Some verbs in -εω drop σ in the future, and contract: τελέω *complete*, fut. τελέσω, τελέω, τελῶ; 1st plur. τελοῦμεν, etc. The future thus made has the same form as the present.

420 D. In Hm. σ of the future is often *doubled* after a short vowel: δλέσσω for δλέσω (ἔλλωμι *destroy*), ἀνίσσω for ἀνίσω (ἀνίω *achieve*).

421 a. For fut. in -ξω from pres. in -ζω, frequent in Hm., see 398 D.

422 D. The future in -εω has in the dialects the same forms, contracted and uncontracted, as the present in -εω (409 D b and e).

b. Hm. has other exceptions: θέρσσομαι (θέρω *warm*); cf. 431 D c.

424. Verbs in -αζω (themes in -αδ-) sometimes do the same : βιβάζω *cause to go*, fut. βιβάσω, βιβά-ω, βιβῶ. Similarly ελαίνω (ελα-) *drive*, ἐλά(σ)ω, ἐλῶ, ἐλάς, ἐλά, etc.

425. Verbs in -ιζω (themes in -ιδ-) make their future in -ιέω instead of -ισω, and contract : κομίζω (κομιδ-) *convey*, κομι-έω, κομιῶ; 1st plur. κομοῦμεν, etc.; fut. mid. κομοῦμαι. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in -σομαι, contracted -σοῦμαι, instead of -σομαι : πνέ-ω (πνν-, πνευ-) *breathe*, πνευσέ-ομαι, πνευσοῦμαι; φεύγ-ω (φυγ-) *flee*, φευξοῦμαι. Here -σε- is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in -σωμαι.

427. A few verbs have futures with the form of a present : χέω (χυ-) *pour*, fut. χέω. So the irregular futures ἔδομαι *shall eat* (539, 8), πίομαι *shall drink* (521, 8).

FIRST AORIST SYSTEM, OF

First Aorist Active and Middle.

428. FORMATION.—The first aorist stem is formed by adding -σα- to the theme : λῦ-σα- (first person ἔλῡ-σα).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	ἔκοψα	τάσσω (ταγ-)	ἔταξα	τῖμά-ω	ἐτίμησα
βλάπ-τω	ἔβλαψα	δρύσσω (ορυγ-)	ἔδρυξα	ποιέ-ω	ἐποίησα
γράφ-ω	ἔγραψα	φράζω (φραδ-)	ἔφρασα	δουλό-ω	ἐδούλωσα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	πείθω (πιθ-)	ἔπεισα
τρέφ-ω	ἔθρεψα	ἐά-ω	εἶσα	πνέω (πνν-)	ἔπνευσα

424 D. The future in -αω has in Hm. the same variety of forms as the present in -αω (409 D a): thus ἐλῶ, ἐλάς, ἐλά. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in -σεω, -σομαι contracted : λῦσά, λῦσεῖς, λῦσεῖ, λῦσεῖτον, λῦσεῖμεν, λῦσεῖτε, λῦσεῖντι; mid. λῦσεῖμαι, λῦσῆ, λῦσεῖται, etc., λῦσεῖσθαι, λῦσεῖμενος.

427 D. Similarly, Hm. has fut. βέλομαι or βέομαι *shall live* connected with βίω *live*, θῆω *shall find* connected with 2d aor. pass. ἔδᾶ-ην *learned*, κείω or κέω *shall lie* from κείμαι.—He also uses ἀνῶ *achieve*, ἐρῶ *draw*, τανῶ *stretch*, as futures.

428 D. a. Hm. often doubles σ of the first aorist after a short vowel ; ἐγέλασσα for ἐγέλασα (*γελᾶω laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of α : ἐβῆστρο went (*βαίνω*), ἐδῆστρο set (*δῶω*), ἔξεν, ἔξεν *came* (*ἵκω*). So especially

430. *χέω* (*χυν-*) *pour* makes *ἔχεα* (for *εχεα*) without *σ*, corresponding to the future *χέω* (427).

431. *Liquid Verbs*.—These reject *σ* in the first aorist, and lengthen the theme-vowel in compensation for it (34): *φαίνω* (*φαν-*), *ἔφην* (for *εφανσα*); *μέν-ω* *remain*, *ἔμεινα* (for *εμενσα*); *κρίνω* (*κριν-*) *decide*, *ἔκρινα* (for *εκρινσα*). Paradigm 327.

a. The lengthened form of *α* is *η*, except after *ι* or *ρ*: *ἔφην*, but *ἐπέρῃνα* (*περαίνω finish*).

b. The verbs *ἄρῳ* (*ἄρ-*) *raise* and *ἄλλομαι* (*ἄλ-*) *leap* make *ἄρ-* and *ἄλ-* in the first aorist, except in the indicative, which has *η-* on account of the augment: *ἤρα*, *ἤλαμην*, but *ἄρας*, *ἄλαμνος*. Even a few other verbs have *ᾶ* where the rule requires *η*: *κερδαίνω gain*, *ἐκέρδᾶνα*; *ὀργαίνω enrage*, *ὀργᾶνα*.

c. *κέλλω*, *κύρω*, *ὀρνύμι* (422 b) make *ἐκελσα*, *ἐκυρσα*, *ὄρσα*.

432. Three first aorists have the suffix *-κα-*; *ἔθην* from *τίθηναι* (*θε-*) *put*, *ἔδωκα* from *δίδωμι* (*δο-*) *give*, and *ἤκα* from *ἵημι* (*ἱ-*) *send*. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 383, 384, 476) in place of the defective second aorist. Plural forms, like *ἐδώκαμεν*, *ἔδωκατε*, *ἔδωκαν*, are rare and poetic.

433. *INFLECTION*.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending *-ν*, *ἔλυσ*α; and the 3d sing. changes *-α* to *-ε*, *ἔλυσ*ε. The imp. *λύσον*, *λύσαι* and infin. *λύσαι* are irregular. For the middle forms *ἐλύσω*, *λύσῃ*, *λύσω* see 383, 4.

b. The subjunctive has *-ῃ-* in place of *-α-*: *λύσῃ*.

434. In the optative, besides the regular forms with mode-suffix *-ι-*, there are three irregular forms in *-σε-ια-s*, *-σε-ιε*, *-σε-ια-ν*. These are much more used than those in *-σαις*, *-σαι*, *-σαιεν*.

in the imperative: *ὕρσεο*, *ὕρσευ* *rise* (*ὕρ-νύμι*), *ἄξετε* *lead* (*ἄγω*), *οἷσε* *bring* (*φέρω*), *λέξεο* *lay thyself* (*λέγω*), *πελάσσετον* *draw near* (*πελάζω*).

430 D. For *ἔχεα*, Hm. has commonly *ἔχενα*. Similarly, Hm. makes 1st aor. *ἔκη-α* (Att. *ἔκαυσα*) from *καίω* (*καν-*) *burn*, *ἔσσενα* from *σένω* (*σν-*) *drive*, *ἠλεάμην* and *ἠλενάμην* from *ἄλέομαι* or *ἄλεόμαι* *avoid*, and the defective aor. *δέατο* *seemed*. Hes. has *δατέασθαι* from *δατέομαι* *divide*.

431 D. c. Homer has also *ἔκερσα* (*κείρω* *shar*), *φύρσω* aor. subj. (*φύρω* *mix*), *ἔλσα* (*εἴλω* *press*), defective *ἀπό-ερσα* *took away*.

d. The Aeolic (Lesbian) assimilates *σ* to the foregoing liquid: *ἔφαννα* for *ἔφανσα*. So Hm. in one word; *ὠφέλλα*, from *ὠφέλλω* *increase*.

433 D. b. In Hm., first aorist subjunctives with short vowels *-ο|ε-* (373 D) often occur: *νεμεσῇ-ε* for *νεμεσῇ-ητε* (*νεμεσά-ω* *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψῃ* (*ἐφάπτομαι* *touch upon*). These forms are often liable to be confounded with those of the future indicative.

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SECOND AORIST SYSTEM, or

Second Aorist Active and Middle.

SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds $-\sigma|_{\epsilon}$ to the theme: $\lambda\iota\pi\text{-}\sigma|_{\epsilon}$; indic. $\lambda\iota\pi\omicron\nu$, present $\lambda\epsilon\iota\pi\omega$ ($\lambda\iota\pi\text{-}$). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have a for ε of the root: $\xi\text{-}\tau\rho\alpha\pi\text{-}\omicron\nu$ from $\tau\rho\acute{\epsilon}\pi\text{-}\omega$ *turn*.

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of $\delta\gamma\text{-}\omega$ *lead* has a *reduplicated* stem: $\eta\gamma\alpha\gamma\omicron\nu$, $\delta\gamma\alpha\gamma\epsilon\acute{\iota}\nu$.

a. $\epsilon\iota\pi\omicron\nu$ *said* is also reduplicated: it is contracted from $\epsilon\text{-}\epsilon\pi\omicron\nu$ ($\epsilon\text{-}\epsilon\phi\epsilon\pi\omicron\nu$, root $\phi\epsilon\pi\text{-}$, 72 D).

437. The root-vowel is dropped (syncope, 48) in $\epsilon\text{-}\pi\tau\text{-}\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\epsilon}\tau\text{-}\omicron\mu\alpha\iota$ *fly*), $\xi\text{-}\sigma\chi\text{-}\omicron\nu$ (for $\epsilon\text{-}\sigma\epsilon\chi\text{-}\omicron\nu$, pres. $\xi\chi\omega$ *have*), $\epsilon\text{-}\sigma\pi\text{-}\acute{\omicron}\mu\eta\nu$ (for $\epsilon\text{-}\sigma\epsilon\pi\text{-}\omicron\mu\eta\nu$, pres. $\epsilon\pi\omicron\mu\alpha\iota$ *follow*), and some others.

438. Two second aorists, $\epsilon\iota\pi\omicron\nu$ *said* and $\eta\gamma\epsilon\gamma\omicron\nu$ *bore* (539, 8 and 6), have also forms with stems in $-\alpha$, $\epsilon\iota\pi\alpha$, $\eta\gamma\epsilon\gamma\alpha$, with the inflection of the first aorist.

SECOND AORIST OF THE μ -FORM.

439. The second aorist of the μ -form has the simple theme as its stem: $\xi\text{-}\sigma\tau\eta\text{-}\nu$ ($\sigma\tau\alpha\text{-}$) *stood*. This is inflected according to 385. Paradigms 333, 334, 335.

435 D. In Hm., a few roots which end in a mute after ρ , suffer transposition as well as variation of vowel in the second aorist: $\delta\epsilon\rho\kappa\text{-}\omicron\mu\alpha\iota$ *see*, $\xi\delta\rho\alpha\kappa\omicron\nu$; $\pi\acute{\epsilon}\rho\theta\text{-}\omega$ *destroy*, $\xi\pi\rho\alpha\theta\omicron\nu$.

b. Hm. and Hd. often have $-\acute{\epsilon}\iota\omega$ for $-\epsilon\iota\omega$ in the 2d aor. inf.: $\lambda\iota\pi\acute{\epsilon}\iota\omega$, $\beta\alpha\lambda\acute{\epsilon}\iota\omega$.

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.: $\epsilon\text{-}\pi\acute{\epsilon}\phi\rho\alpha\theta\text{-}\omicron\nu$ ($\phi\acute{\rho}\delta\omega$ *declare*), $\pi\acute{\epsilon}\pi\iota\theta\text{-}\omicron\nu$ ($\pi\epsilon\iota\theta\omega$ *persuade*), $\tau\epsilon\tau\alpha\rho\acute{\omicron}\mu\eta\nu$ ($\tau\acute{\epsilon}\rho\pi\text{-}\omega$ *delight*), $\pi\epsilon\phi\iota\delta\text{-}\acute{\epsilon}\sigma\theta\alpha\iota$ ($\phi\epsilon\iota\delta\omicron\mu\alpha\iota$ *spare*), etc. So $\eta\tau\rho\alpha\text{-}\omicron\nu$ ($\alpha\rho$, pr. $\acute{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$ *fil*), $\acute{\omicron}\rho\omicron\text{-}\omicron\nu$ ($\acute{\omicron}\rho\text{-}\nu\acute{\omicron}\mu\alpha\iota$ *rouse*).—Reduplicated and syncopated are $\epsilon\text{-}\kappa\epsilon\kappa\lambda\text{-}\acute{\omicron}\mu\eta\nu$ ($\kappa\acute{\epsilon}\lambda\text{-}\omicron\mu\alpha\iota$ *command*), $\acute{\alpha}\lambda\alpha\lambda\kappa\text{-}\omicron\nu$ ($\acute{\alpha}\lambda\epsilon\kappa$, pr. $\acute{\alpha}\lambda\acute{\epsilon}\xi\omega$ *ward off*). Not used in the pres. are $\pi\acute{\epsilon}\phi\eta\text{-}\omicron\nu$ ($\phi\epsilon\eta\text{-}$) *killed*, $\tau\acute{\epsilon}\tau\mu\text{-}\omicron\nu$ ($\tau\epsilon\mu\text{-}$) *came up to*, $\tau\epsilon\tau\alpha\gamma\text{-}\acute{\omicron}\nu$ ($\tau\alpha\gamma$, Lat. *tango*) *having seized*.—Two verbs, $\epsilon\acute{\iota}\rho\kappa\text{-}\omega$ *draw*, $\epsilon\iota\pi\kappa\text{-}\tau\omega$ *chide*, reduplicate the final consonant of the theme, with α as a connective: $\eta\rho\acute{\omicron}\kappa\text{-}\alpha\kappa\text{-}\omicron\nu$, $\eta\epsilon\iota\pi\text{-}\alpha\kappa\text{-}\omicron\nu$ (also $\acute{\epsilon}\nu\acute{\epsilon}\nu\iota\pi\text{-}\omicron\nu$).

437 D. Of syncopated stems, Hm. has also $\acute{\alpha}\gamma\gamma\text{-}\acute{\omicron}\mu\eta\nu$ *awoke* (found even in Att., from $\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$, $\epsilon\gamma\epsilon\rho\text{-}$), $\acute{\alpha}\gamma\gamma\text{-}\acute{\omicron}\mu\epsilon\tau\omicron\iota$ *assembled* (inf. $\acute{\alpha}\gamma\epsilon\rho\text{-}\acute{\epsilon}\sigma\theta\alpha\iota$, 389 D a, pr. $\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$), $\epsilon\text{-}\pi\lambda\text{-}\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\epsilon}\lambda\text{-}\omicron\mu\alpha\iota$ *am*).

440. The end-vowel of the stem is made long in the active before a single consonant: ἔστην, ἔστημεν, στήναι; but σταίην, στάντων.

a. The 3d sing. ἔστη comes under this rule because it stands for ε-στη-τ.—So does στάν neuter participle, for στα-ντ.

b. ὠνήμην, aor. of ὀνίστημι (ονα-) *benefit*, follows the same rule in the middle: ὠνήμεθα (but ὠνάσθε).

441. The middle ending -σο drops σ (385, 4 a): ἔθον (not ἔθε-σο), πρίω *buy* (yet also πρίασο). But not after a long vowel: ὕησο.

442. In compounds -βᾶ and -στᾶ occur for βῆ-θι and στῆ-θι: κατὰβᾶ *come down*, παρὰστᾶ *stand by*, used only in poetry.

443. The second aorists of three verbs, τίθημι, δίδωμι and ἵημι, are peculiar in these respects (paradigms 333, 334, 476):

a. They do not lengthen the stem-vowel: ἔθε-μεν.

b. The 2d sing. imper. active has -ς for -θι.

c. The infinitive active, θείναι, δύναι, εἶναι (for θε-εναι etc.), has an irregular ending -εναι.

d. The singular of the indicative is wanting, and supplied by the first aorist in -κα (432).

444. The subjunctive adds -ω|η- and is contracted as in the present (417): θῶ for θέ-ω, δῶς for δό-ης; but δύ-ω uncontracted.

a. The aorist ἐπρίαμην *bought* puts -ω|η- in place of the stem-vowel (cf. 417 a): πρίαμαι.

445. The optative mode-suffix is -ι- or -ιη- according to 374 a. But stems in -υ- (ἔδῃ-υ) have no optative in Attic.

a. The optative is accented according to 388. But πρίαμην (from ἐπρίαμην *bought*) and δναιμην (from ὠνήμην *received profit*) are exceptions: πρίατο, δνατο.

440 D. Exceptions, the poetic aorist ἔκτα-ν *killed* (489, 4) and Hm. οἶτρα *wounded*, οὐτράμεναι *to wound*.—On the other hand, like ὠνήμην Hm. has πλῆτο *approached*, ἐβλήτο *was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the μ-form usually remains uncontracted: θέωμεν, ἀφ-έρ. The root-vowel is then almost always made long, α and ε becoming ει before an ο-sound, and η before an ε-sound. Thus γνέω, βέω (for βδω, βῶ), θέω (for θέω, θῶ), θήης (for θέης, θῆς), δέησι (for δέη, δῆ). And before the endings -τον, -μεν, -τε, the mode-vowel is short (373 D): στήετον (for στήητον, στήητον), θέλομεν (for θέωμεν, θῶμεν): so also in the middle forms θέλομαι (for θέωμαι, θῶμαι), βλήεται. Hm. has subj. δῶ, with long ῶ.

In Hd., only ω and εω remain uncontracted in the subjunctive; ωω he changes to εω: στέωμεν (for στώμεν, στῶμεν). The same change is found in Hm.

445 D. Hm. has opt. δέη, δῶμεν (contracted from δυ-ιη, δυ-ι-μεν). So also φέειτο (for φέει-ιτο) 2d aor. opt. of φθίω *perish*.

b. The compounds of τίθημι and ἵημι have in the second aorist optative -θείητο and -είητο, besides the regular θείητο and εἶητο; so too in the plural -θείμεθα, -οίμεθα etc. These are sometimes written with recessive accent: πρόσθετο, πρόσθιτο.

PERFECT ACTIVE SYSTEMS, OF

Perfect and Pluperfect Active.

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and -κα- is added: λε-λυ-κα-; 1st sing. indic. λέλυκα.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in -ιζω (-ιδ-) and -αζω (-αδ-).

447. a. A lingual mute is dropped before -κα-; πείθω (πιθ-), πέπεικα; κομίζω (κομιδ-), κεκόμυ-κα.

b. Vowel-verbs usually lengthen the vowel before -κα-, and verbs of the second class have the strong form of the theme with ει or ευ.

εἶα-ω	εἶα-κα	ποιέ-ω	πεποίη-κα	πείθω (πιθ-)	πέπει-κα
τίμα-ω	τετμή-κα	δουλό-ω	δεδούλω-κα	πνέω (πνυ-)	πέπνευ-κα

448. a. Liquid themes of one syllable change ε to α: στέλλω (στελ-) send, ἵσταλκα; φθείρω (φθερ-) destroy, ἔφθαρκα.

b. ν is rejected in a few verbs: κρίνω (κριν-) distinguish, κέκρι-κα; τείνω (τεν-) extend, τέτα-κα, etc. (519). If not rejected, it must be changed to γ nasal: φαίνω (φαν-), πέφαγκα.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: βάλλω (βαλ-) throw, βέ-βλη-κα; κάμνω am weary, κέ-κμη-κα.

449. The stem of the first pluperfect is the same as that of the first perfect, with -κη- (in some forms -κει-) substituted for -κα-.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds -α-: γε-γραφ-α-, 1st sing. indic. γέγραφα; from γράφω (γραφ-) write.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb ἀκούω hear makes the second perf. ἀκήκοα.

b. Hd. has -θείητο for -θείητο in compounds.

448 D. In Hm. only vowel-themes (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: πεφύκασι Att. πεφύκασι (φύ-ω produce), κεκμη-ες Att. κεκμηκέας (κάμ-νω am weary), τετη-ες troubled.

451. **Vowel changes.**—a. An ϵ of the root becomes o in the second perfect :

$\sigma\tau\epsilon\phi$ - ω *turn*, ξ - $\sigma\tau\phi$ - α . $\tau\acute{\iota}\kappa\omega$ ($\tau\epsilon\kappa$ -) *bring forth*, $\tau\acute{\epsilon}$ - $\tau\alpha\kappa$ - α .

b. Verbs of the second class have the strong form of the theme, but take $\alpha\iota$ instead of $\epsilon\iota$ (29).

$\lambda\acute{\alpha}\iota\omega$ ($\lambda\iota\pi$ -) *leave*, $\lambda\acute{\epsilon}$ - $\lambda\alpha\iota\pi$ - α . $\phi\acute{\epsilon}\iota\gamma\omega$ ($\phi\upsilon\gamma$ -) *flee*, $\pi\acute{\epsilon}$ - $\phi\epsilon\upsilon\gamma$ - α .
 $\tau\acute{\eta}\kappa\omega$ ($\tau\alpha\kappa$ -) *melt*, $\tau\acute{\epsilon}$ - $\tau\eta\kappa$ - α .

c. In other verbs α is often lengthened : $\kappa\rho\acute{\alpha}\zeta\omega$ ($\kappa\rho\alpha\gamma$ -) *org*, $\kappa\acute{\epsilon}\kappa\rho\alpha\gamma\alpha$; $\alpha\gamma$ - $\nu\acute{\upsilon}\mu\iota$ *break*, $\xi\alpha\gamma\alpha$; $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\alpha\nu$ -), $\pi\acute{\epsilon}\phi\eta\eta\alpha$.

d. But the theme-vowel remains short after the Attic reduplication (368) : $\alpha\lambda\epsilon\acute{\iota}\phi\omega$ ($\alpha\lambda\iota\phi$ -) *ancient*, $\alpha\lambda\acute{\eta}\lambda\iota\phi\alpha$.

e. Cases that stand by themselves are $\epsilon\beta\beta\omega\gamma\alpha$ from $\beta\eta\gamma\eta\nu\acute{\upsilon}\mu\iota$ ($\beta\alpha\gamma$ -) *break*, and $\epsilon\lambda\omega\theta\alpha$ *am accustomed* from root $\epsilon\theta$ or $\eta\theta$.

452. **Perfects with Aspiration.**—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π , β , to ϕ , and κ , γ , to χ : $\kappa\acute{\lambda}\epsilon\pi\tau\omega$ ($\kappa\lambda\epsilon\pi$ -) *steal*, $\kappa\acute{\epsilon}\kappa\lambda\phi\alpha$; $\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega$ ($\alpha\lambda\lambda\alpha\gamma$ -) *exchange*, $\eta\lambda\lambda\alpha\chi\alpha$.

a. A few verbs have two forms, aspirate and unaspirate: thus $\pi\rho\acute{\alpha}\sigma\omega$ ($\pi\rho\acute{\alpha}\gamma$ -) *do*, $\pi\acute{\epsilon}\pi\rho\alpha\gamma\alpha$ and $\pi\acute{\epsilon}\pi\rho\alpha\chi\alpha$ *have done* ; $\pi\acute{\epsilon}\pi\rho\alpha\gamma\alpha$ is oftener intransitive, *have done (fared) well or ill*.

453. The second pluperfect stem is the same as that of the second perfect, with $-\eta$ - (in some forms $-\epsilon\iota$ -) substituted for $-\alpha$ -.

454. **SHORTER PERFECT FORMS.**—A few second perfects have forms *without any suffix*, the endings being added directly to the root : ξ - $\sigma\tau\alpha$ - $\mu\epsilon\nu$ *we stand*, $\tau\epsilon$ - $\theta\acute{\nu}\alpha$ - $\nu\alpha\iota$ *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. **INFLECTION.**—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indic. changes $-\alpha$ to $-\epsilon$: $\lambda\acute{\epsilon}\lambda\upsilon\kappa\epsilon$. The 3d plur. $-\alpha\sigma\iota$ is for $-\alpha\nu\sigma\iota$. The $-\alpha$ - of the stem changes

451 D. c. In Hm., the feminine of the participle sometimes keeps short α , when the other forms of the tense have η : $\acute{\alpha}\rho\eta\rho\acute{\alpha}\varsigma$ *filled*, fem. $\acute{\alpha}\rho\alpha\rho\acute{\upsilon}\alpha$, ind. $\acute{\epsilon}\rho\eta\eta\alpha$ ($\acute{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$) ; $\tau\epsilon\theta\eta\lambda\acute{\alpha}\varsigma$ *blooming*, fem. $\tau\epsilon\theta\alpha\lambda\upsilon\acute{\iota}\alpha$ ($\theta\acute{\alpha}\lambda\lambda\omega$).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in $-\omega$, $-\epsilon\iota\varsigma$, $-\epsilon\iota$ like the present, instead of $-\alpha$, $-\alpha\varsigma$, $-\epsilon$: $\delta\epsilon\delta\omicron\iota\kappa\omega$ *I fear*, $\pi\epsilon\phi\acute{\upsilon}\kappa\epsilon\iota$ *has sprung up*. So the infin., $\delta\epsilon\delta\omicron\kappa\epsilon\iota\nu$ *to have set*, and the participles (in Pindar), $\pi\epsilon\phi\acute{\rho}\iota\kappa\omicron\nu\tau\alpha\varsigma$, $\kappa\epsilon\chi\lambda\acute{\alpha}\delta\omicron\nu\tau\alpha\varsigma$. Cf. in Hm. $\kappa\epsilon\kappa\lambda\eta\gamma\omicron\nu\tau\epsilon\varsigma$ (from $\kappa\lambda\acute{\alpha}\zeta\omega$ *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before *-ós* (suffix *-or-*) of the participle. For *-vau* in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle *τεθνῶς*, gen. *τεθνεῶτος*, *dead* (490, 4) arises from *τεθνή-ως* *τεθνή-οτος* by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: *ἵσταθι stand*, *τεθνήτω let him die the death*. Yet we have *κεκράγετε yell* and *κεχῆνετε stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in *-οιην*, *-οιης*, *-οιη*: *πεποιθοίη*. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of *εἶμι am*: *λελυκώς ὦ, εἴην, ἴσθι*.

458. The pluperfect follows the *μ*-form (385): before *-σαν* in the 3d plural, *ε* is used instead of *ει*.

a. The first and second person singular of the pluperfect have *-η*, *-ης* in the older Attic and in Plato, but *-ειν*, *-εις* in the later Attic.

PERFECT MIDDLE SYSTEM, OF

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

459. FORMATION.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem *λε-λυ-*, 1st sing. indic. *λέλυμαι*.

460. In vowel-changes of the theme and the rejection of *ν*, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

εἶδ-ω εἶδ-μαι πείθω (πιθ-) πέπεισ-μαι κρῖνω (κριν-) κέκρι-μαι
 τῆμά-ω τετίμη-μαι πλέω (πλυ-) πέπλευσ-μαι τείνω (τεν-) τέτα-μαι
 ποιέ-ω πεποίη-μαι στέλλω (στελ-) ἵσταλ-μαι βάλλω (βαλ-) βέβλη-μαι
 δουλό-ω δεδούλω-μαι φθείρω (φθερ-) ἔφθαρ-μαι

b. Hm. has *τεθνήός*, *τεθνηῶτος*. In other second perf. participles, too, he has *-ωτ-* for *-οτ-*: *βεβῶτος*, *γεγαῶτος*.

458 D. Hd. has in the pluperfect active *-εα*, *-εας*, *-εε*, *-εα-τε*; in the 3d plur. only *-εσαν*.—Hm. has *-εα*, *-εας* (also contracted *-ης*), *-ει* or *-ειν* (contracted from *-εε*, *-εε-ν*): *ἐτεθήπεια was astonished*, *ἐτεθήπεις, δεδειπνήκειν he had feasted*. The uncontracted 3d sing. is seen only in *ἦδε*, commonly *ἦδη he knew*.—In two or three words, Hm. forms a pluperfect with the suffix *-ο|ε-*, after the analogy of the imperfect: *ἡνωγ-ον* (also *ἡνώγ-εα*) plup. of *ἔνωγα command*, *ἐμέμκη-ον* plup. of *μέμκη bleat*, *ἐγέγων-ε* (also *ἐγεγόν-ει*) plup. of *ἔγωνα shout*. Still more irregular are 3d pl. *ἡνώγ-ουν*, *γεγών-ουν* (contracted from *-εον-ν*).

a. The verbs $\tauρέφω$ nourish, $τρέπω$ turn, and $στρέφω$ turn, change ϵ to α : $τέτραμμα$ (74 c, d), $τέτραμμα$, $ἔστραμμα$.

461. *Addition of σ .*—Many vowel-verbs add σ to the stem of the perfect middle: $τελέω$ complete, $τε-τέλε-σ-μαι$, $ἔτε-τέλε-σ-το$. But the added σ falls away before endings that begin with σ (62): $τε-τέλε-σαι$, $ἔτε-τέλε-σθε$. Paradigm 328.

a. This σ is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: $ἔ-στα-σ-μαι$ from $σπάω$ draw. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without σ : $κλείω$ close, $κλείσμαι$ and $κέλειμαι$: in such cases the form without σ is the older.

462. *INFLECTION.*—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs.*—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51–54, 61.

a. Stems in $-ν$ (unless they reject $ν$, 460) change it to σ before μ : $φαίνω$ (φαν-), $πέφασ-μαι$; but sometimes to μ : $ὀξύνω$ (οξυν-) sharpen, $ἄξυνμαι$. The succession $ν-τ$ remains; $ν-σθ$ drops σ (61). The forms which would have $ν-σ$ ($πέφανσαι$ etc.) are avoided altogether; for these, it is likely that $πεφασμένος$ $εἰ$, $ἦσθα$, $ἴσθι$, were used.

b. When $\mu\mu$ or $\gamma\gamma$ would be brought before μ , the first consonant is rejected: $πέμπω$ to send, $πέ-πεμ-μαι$ (for $πε-πεμμ-μαι$), $ἐλέγχω$ to convict, $ἐλ-ήλεγ-μαι$ (for $ελ-ηλεγγ-μαι$).

c. $σπένδω$ pour makes $ἔσπεισμαι$ (for $εσπενσ-μαι$, for $εσπενδ-μαι$).

464. *Third Person Plural of the Indicative.*—The endings $-νται$, $-ντο$ can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb $εἰσί$ they are for the perfect, and $ἦσαν$ they were for the pluperfect. See Paradigm 328.

a. The Ionic endings $-σται$, $-στο$ (before which π , β , κ , γ are aspirated) sometimes appear in Attic, after a consonant: $τετάχσται$, $ἐτετάχστο$, for $τεταγμένοι$ $εἰσί$, $ἦσαν$, from $τάσσω$ (ταγ-) arrange.

462 D. Hm. sometimes drops σ in the 2d sing.: $μέμνη-αι$ for $μέμνη-σαι$, also contracted $μέμνη$. So in Hd. the imperative $μύμνεο$ remember, with ϵ for η .

464 D. a. The use of $-σται$, $-στο$ is much more common in Hm. and Hd.; see 376 D d. Hm. has $τετεύχσται$, $-στο$ (1st sing. $τέτυγμα$, $τεύχεω$ make) with

465. *Subjunctive and Optative*.—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of εἰμί *am*.

a. A few vowel-verbs form these modes directly from the stem : κτά-ομαι *acquire*, perf. κέκτη-μαι *possess*, subj. κεκῶμαι, κεκῇ, κεκῆται (contracted from κεκτη-ωμαι, etc.), opt. κεκῶμην, κεκῷ, κεκῶτο (from κεκτη-οιμην, etc.), or κεκῆμην, κεκῆς, κεκῆτο (from κεκτη-ιμην, etc.). So μμνήσκω (*μνα-*) *remind*, perf. μέμνη-μαι *remember*.

466. **FUTURE PERFECT**.—The future perfect stem adds -σῶ- to the tense-stem of the perfect middle. It has the inflection of the future middle, -σομαι, -σει, -σεται, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before -σομαι must be long, even when it is short in the perfect middle: δεδή-σομαι (*δέω bind*), λελθ-σομαι; but δέδε-μαι, λέλν-μαι.

b. The meaning of this tense is almost always *passive*. The chief exceptions are μμνήσομαι *shall remember* (530, 6), κεκλήσομαι *shall possess*, πεπαύσομαι *shall have ceased*. Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is διαπεπολεμησόμενον in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in -ξω (-κ-σω).

ἵστημι <i>set up</i>	perf. ἵστηκα <i>stand</i>	fut. perf. ἰστήξω <i>shall stand</i> .
θνήσκω <i>die</i>	τέθνηκα <i>am dead</i>	τεθνήξω <i>shall be dead</i> .

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with ἔσομαι *shall be*: ἐγνωκότες ἐσόμεθα *we shall have recognized*. Even the passive future perfect may be similarly formed: ἐψευσμένοι ἔσονται *they will have been deceived*.

eu for υ, ἐρηρέδ-ατο (1st sing. ἐρηρέσμην, ἐρείδω *support*) with ε for ει,—the change of quantity in each case being required by the hexameter verse. He has even -αται -ατο after vowels: δεδαλ-αται (δαλομαι *divide*), βεβλή-ατο (βάλλω *throw*). Before these endings he inserts δ in ἀκ-ηχέ-δ-αται (part. ἀκ-ηχέ-μενος *ruined*), ἐλ-ηλέ-δ-ατο (for ἐλ-ηλα-δ-ατο, theme ελα-, pres. ἐλάττω *drive*). Hd. usually has -αται -ατο even after vowels; a preceding α or η becomes ε: οἰκέαται for ὀικηται (οἰκῶ *inhabit*). In παρ-εσκενέδ-αται (παρασκευάζω *prepare*), and like forms from verbs in -ζω, δ belong to the theme. In ἀπ-ἱκ-αται, -ατο (Hd.) = Att. ἀφῆγμένοι εἰσί, ἦσαν, κ is not changed to χ.

468 D. Hm. has subjunctive μεμνόμεθα (Hd. μεμνέμεθα), optative μεμνήμην, μεμνέμτο (εφ for ηοι, 36); also opt. 3d plur. λελύντο (for λελυν-ντο).

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PASSIVE SYSTEMS, OR

Aorist and Future Passive.

468. FORMATION OF THE AORIST PASSIVE.—To form the stem, the suffix *-θε-* for the first aorist, or *-ε-* for the second, is added to the theme. These become *-θη-* and *-η-* before a single copsonant. Thus stems *λυ-θε-*, *σταλ-ε-*; 1st sing. indic. *ἐλύθην*, *ἐστάλην*.

Remarks on the First Aorist Passive.

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

ἰά-ω	εἰδ-θην	πείθω (πιθ-)	ἐπείσ-θην	βαλ-λω	ἐβλή-θην
τίμá-ω	ἐτίμῃ-θην	πλέω (πλυ-)	ἐπλεύσ-θην	σπά-ω	ἐσπás-θην
ποιέ-ω	ἐποίη-θην	τείνω (τεν-)	ἐτά-θην	τελέ-ω	ἐτελέσ-θην
δουλό-ω	ἐδουλώ-θην	κρίνω (κριν-)	ἐκρί-θην	ἀκού-ω	ἤκούσ-θην

a. But *στρέφω*, *τρέπω*, and *τρέφω* (460 a) have *ε* in the first aorist passive: *ἐστρέφθην*, *ἐτρέφθην*, *ἐθρέφθην*.

470. Mute Verbs.—Before *θ*, a labial or palatal mute (*π*, *β*, *κ*, *γ*) becomes rough (*φ*, *χ*); a lingual mute (*τ*, *δ*, *θ*) becomes *σ*; see 51, 52, and Paradigms 328.

For *ἐθρέφθην*, etc., see 74 d. For *ἐτέθην*, *ἐτίθην*, see 73 c.

Remarks on the Second Aorist Passive.

471. An *ε* of the root becomes *α*: *στέλ-λω* send, *ἐστάλην*.

a. *πλήσσω* (πλᾶγ-) strike makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is *τρέπω* turn, *ἔτραπον* and *ἐτρέπην*.

a. Some verbs have both passive aorists in use: *βλάπτω* (βλάβ-) harm, *ἐβλάφθην* and *ἐβλάβην*. So *τρέπω*, *τρέφω*, *στρέφω*; but the second aorist is more used.

473. INFLECTION.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the *μ*-form (385).

469 D. Hm. adds *ν* before *θ* to some vowel-themes: *ἰθρό-ν-θην* took my seat (*ἰθρό-ω*), *ἀμ-πρό-ν-θην* revived, root *πνν-* breathe. In *φάειν-θην* (*φάειν-ω* shine, = *φαίνω*) he changes *φαιν-* to *φαιν-* (cf. 409 D a).

473 D. Hm. sometimes has *-ν* for *-σαν* in the 3d plur. indic.; see 385 D 3; also *-μεναι* for *-ναι* in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix $\alpha|\gamma$ and contracts: $\lambdaυθ\omega$ for $\lambdaυθε\omega$. The optative has the mode-suffix $\alpha|\gamma$ or $\alpha|\iota$ according to 374 a: $\lambdaυθε\alpha|\gamma$, $\lambdaυθε\alpha|\iota$. For the ending $\alpha|\iota$ instead of $\alpha|\gamma$ in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

474. FUTURE PASSIVE.—The stem adds $\sigma\alpha|\iota$ to the aorist passive stem; and is inflected like the future middle. The first future passive ends in $\alpha|\gamma$, the second future passive in $\alpha|\iota$: $\lambdaυθη\sigma\alpha|\gamma$, $\sigmaταλη\sigma\alpha|\iota$.

Verbal Adjectives.

475. The verbal adjectives are analogous to passive participles. Their stems are formed by annexing $\alpha|\gamma$ or $\alpha|\iota$ (nom. $\alpha|\gamma$, $\alpha|\iota$) to the theme.

1. $\lambdaυ\alpha|\gamma$, $\alpha|\iota$, $\alpha|\gamma$ loosed, looseable (*solutus, solubilis*).
2. $\lambdaυ\alpha|\gamma$, $\alpha|\iota$, $\alpha|\gamma$ (requiring) to be loosed (*solvendus*).

The theme assumes the same form as in the first aorist passive, except that a mute before $\alpha|\gamma$ and $\alpha|\iota$ must be *smooth* (51).

$\epsilon\alpha\alpha$	$\epsilon\alpha\alpha\alpha$, $\alpha \gamma$	$\pi\epsilon\iota\theta\alpha$	$\pi\epsilon\iota\theta\alpha\alpha$, $\alpha \gamma$	$\beta\alpha\lambda\lambda\alpha$	$\beta\alpha\lambda\lambda\alpha\alpha$, $\alpha \gamma$
$\tau\iota\mu\alpha$	$\tau\iota\mu\alpha\alpha$, $\alpha \gamma$	$\pi\lambda\epsilon\omega$	$\pi\lambda\epsilon\omega\alpha$, $\alpha \gamma$	$\pi\lambda\epsilon\omega$	$\pi\lambda\epsilon\ω\alpha$, $\alpha \gamma$
$\tau\epsilon\lambda\epsilon\omega$	$\tau\epsilon\lambda\epsilon\omega\alpha$, $\alpha \gamma$	$\tau\epsilon\iota\omega$	$\tau\alpha\tau\alpha\alpha$, $\alpha \gamma$	$\tau\alpha\sigma\sigma\omega$	$\tau\alpha\kappa\tau\alpha\alpha$, $\alpha \gamma$
$\acute{\alpha}\kappa\alpha\alpha$	$\acute{\alpha}\kappa\alpha\alpha\alpha$, $\alpha \gamma$	$\kappa\acute{\rho}\iota\omega$	$\kappa\acute{\rho}\iota\alpha\alpha$, $\alpha \gamma$	$\tau\acute{\rho}\epsilon\phi\omega$	$\theta\acute{\rho}\epsilon\pi\tau\alpha\alpha$, $\alpha \gamma$

THE IRREGULAR VERBS IN -MI.

476. $\epsilon\eta\mu\iota$ ($\epsilon\iota$) send; inflected nearly like $\tau\acute{\iota}\theta\eta\mu\iota$.

Fut. $\eta\sigma\omega$, Aor. $\eta\kappa\alpha$ ($\epsilon\iota\tau\alpha\alpha$ etc., 443), Perf. $\epsilon\iota\kappa\alpha$, $\epsilon\iota\mu\iota$, Aor. P. $\epsilon\iota\theta\eta\mu$

The aorists and perfect occur almost entirely in compounds.

The tenses which have the $\mu\iota$ -form are inflected as follows:

a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the $\mu\iota$ -form (444 D): $\phi\alpha\eta\eta$ (for $\phi\alpha\eta\eta$, $\phi\alpha\eta\eta$), $\delta\alpha\epsilon\iota\epsilon\tau\epsilon$ (for $\delta\alpha\epsilon\iota\eta\tau\epsilon$, $\delta\alpha\epsilon\iota\eta\tau\epsilon$), $\tau\alpha\pi\epsilon\iota\lambda\alpha\mu\epsilon\alpha$ (for $\tau\alpha\pi\epsilon\iota\lambda\alpha\mu\epsilon\alpha$, $\tau\alpha\pi\epsilon\iota\lambda\alpha\mu\epsilon\alpha$) with transposition, from $\epsilon\tau\acute{\alpha}\rho\eta\mu\iota$ ($\tau\acute{\epsilon}\rho\eta\mu\iota$ *delight*).

Hd. in the subjunctive contracts $\epsilon\eta$, but not $\epsilon\omega$: $\lambdaυ\theta\epsilon\omega$, $\lambdaυ\theta\eta\eta$, $\lambdaυ\theta\eta$.

474 D. In Hm., the first future passive is never found; the second future only in $\delta\alpha\eta\sigma\alpha\mu\iota$ (2d aor. pass. $\epsilon\delta\alpha\eta\eta$ *learned*), $\mu\epsilon\gamma\eta\sigma\alpha\mu\iota$ ($\mu\epsilon\gamma\eta\sigma\alpha\mu\iota$ *mix*).

476 D. Hm. has usually $\epsilon\eta\mu\iota$, with short ϵ . He has impf. 1st sg. $\epsilon\iota\omega$, 1st aor. $\eta\kappa\alpha$ and $\epsilon\eta\kappa\alpha$ (359): from $\acute{\alpha}\nu\epsilon\mu\iota$ he has a fu. $\acute{\alpha}\nu\epsilon\sigma\alpha$, aor. $\acute{\alpha}\nu\epsilon\sigma\alpha$.—Hd. pf. ind. 3d pl. $\acute{\alpha}\nu\epsilon\iota\tau\alpha\iota$ irreg. for $\acute{\alpha}\nu\epsilon\iota\tau\alpha\iota$, and pf. par. $\mu\epsilon\mu\epsilon\tau\epsilon\mu\epsilon\alpha$ very irreg.

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Present and Imperfect.

ACTIVE.		MIDDLE (PASSIVE).	
Pres. ἔμμι ἔης, ἔεις ἔησι ἔετον ἔετον ἔμεν ἔετε ἔασι	Impf. ἔην ἔεις ἔει ἔετον ἔετην ἔμεν ἔετε ἔεσαν	Pres. ἔμμαι ἔεσσι ἔεται ἔεσθον ἔεσθον ἔμεθα ἔεσθε ἔενται	Impf. ἔμεην ἔεσο ἔετο ἔεσθον ἔεσθην ἔμεθα ἔεσθε ἔεντο
Pres. Subj. ἔω ἔῃς etc.		Pres. Subj. ἔωμαι ἔῃ etc.	
Pres. Opt. ἔειην or ἔοιμι ἔείης etc.		Pres. Opt. ἔείμην or ἔόλμην ἔείο etc.	
Pres. Impv. ἔε ἔέτω etc.		Pres. Impv. ἔεσο ἔέσθω etc.	
Pres. Infin. ἔέναι Part. ἔείς, ἔείσα, ἔέν		Pres. Infin. ἔεσθαι Part. ἔέμενος, -η, -ον	

Second Aorist.

ACTIVE.			MIDDLE.		
Indicative.			Indicative.		
(ἦκα)		εἶμεν	εἶμην		εἶμεθα
(ἦκας)	εἶτον	εἶτε	εἶσο	εἶσθον	εἶσθε
(ἦκε)	εἶτην	εἶσαν	εἶτο	εἶσθην	εἶντο
Subjunctive.			Subjunctive.		
ᾶ		ᾶμεν	ᾶμαι		ᾶμεθα
ῆς	ῆτον	ῆτε	ῆ	ῆσθον	ῆσθε
ῆσι	ῆτον	ᾶσι	ῆται	ῆσθον	ᾶνται
Optative.			Optative.		
εἶην		εἶμεν, εἶημεν	εἶμην		εἶμεθα (-οἶμεθα)
εἶης	εἶτον, εἶητον	εἶτε, εἶητε	εἶο	εἶσθον εἶσθε (-οἶσθε)	
εἶη	εἶτην, εἶήτην	εἶαν, εἶησαν	εἶτο (-οἶτο)	εἶσθην εἶντο (-οἶντο)	

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ACTIVE.			MIDDLE.		
Imperative.			Imperative.		
ἔσ	ἔρον	ἔτε	οὐ	ἔσθον	ἔσθι
ἔτω	ἔρων	ἔτων or ἔτωσαν	ἔσθω	ἔσθων	ἔσθων or ἔσθωσαν
Infin. εἶναι			Infin. ἔσθαι		
Part. εἶς, εἶσα, ἔν			Part. ἔμενος, -η, -ον		
			Verbals ἐτός, ἐτίος.		

a. The impf. of ἀφίημι sometimes takes the augment before the preposition: ἡφίει.

477. εἶμι (ι-; Latin *i-re*) *go* has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι		ἔμεν	ἦα or ἦεν		ἦμεν
εἶ	ἔρον	ἔτε	ἦας or ἦεσθα	ἦρον	ἦτε
εἶσι	ἔρων	ἔσωσι	ἦα or ἦαν	ἦτην	ἦσαν or ἔεσαν
Present Subjunctive.			Present Optative.		
ἔω		ἔωμεν	λοιήν or λοιμι		λοιμεν
ἔης	ἔητον	ἔητε	λοις	λοιτον	λοιτε
ἔη	ἔητον	ἔωσι	λοι	λοιήην	λοιεν
Present Imperative.			Present Infinitive εἶναι		
ἔθι	ἔρον	ἔτε	Participle εἰών, εἰόσθα, εἰών		
ἔτω	ἔρων	ἔόντων or ἔτωσαν	Verbals ἐτός, ἐτίος (also ἐτητίος)		

a. The present has a future meaning, especially in the indicative εἶμι *I am going*, i. e., *about to go*.

b. Rare, and perhaps not Attic, are the forms ἦεμεν, ἦεστε, in the plural of the imperfect.

c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

477 D. Hm. pr. ind. 2d sg. εἰσθα; impf. ἦα or ἦιον, 3 sg. ἦε or ἦε, 1 pl. ἦομεν, 3 pl. ἦιον, ἦισα, or ἦσαν. Hm. has also an impf. with simple ι: 3 sg. ἔε, 3 du. ἔην, 1 pl. ἔμεν, 3 pl. ἔσαν.—Hd. has in impf. 1 sg. ἦια, 3 sg. ἦε, 3 pl. ἦισα.—Compounds have rarely -ει for -ιθι in Attic poets; as ἔξει.

Hm. sub. 2 sg. ἔρσθα, 3 sg. ἔρσι, 1 pl. ἵομεν or ἵομεν, opt. 3 sg. ἔοι or ἔειη, inf. εἶναι, ἕμεναι or ἕμεν; fu. εἰσομαι, ao. εἰσάμην, irreg. εἰσαμην.

478. εἰμί (εσ-; Lat. *es-se*) *am*; has only the present and future systems.

Present Indicative.			Imperfect Indicative.		
εἰμί		εἰμέν	ἦ or ἦν		ἦμεν
εἶ	ἔσθ' or ἔστιν	ἔσθ' or ἔστι	ἦσθα	ἦσθον or ἦτον	ἦτε or ἦσθε
ἐστί	ἐστὶν	ἐσσι	ἦν	ἦσθην or ἦτην	ἦσαν
Present Subjunctive.			Present Optative.		
ᾧ		ᾧμεν	εἶην		εἶμεν or εἶημεν
ᾗς	ἦτον	ἦτε	εἶης	εἶτον or εἶσθον	εἶτε or εἶσθε
ᾗ	ἦτον	ᾧσι	εἶη	εἶτην or εἶσθην	εἶεν or εἶσαν
Present Imperative.			Present Infinitive		
ἔσθ'.	ἔσθον	ἔσθε	εἶναι		
ἔστω	ἔστων	ἔστων	Participle ὦν, οὔσα, ὄν		
		or ἔστωσαν	ὄντος, etc.		

Future ἔσομαι (3d sg. ἔσται), ἔσόμεν, ἔσεσθαι, ἔσόμενος.

479. In the pres. indic. εἰμί is for εσ-μι (84); εἶ is for εσι (originally εσ-σι): ἐσ-τί retains the original ending τι. The subj. ᾧ is for ἔω (Ion.) from εσ-ω: the opt. εἶην is for εσ-ιη-ν. The inf. εἶναι is for εσ-ναι: the part. ὦν is for ἐών (Ion.) from εσ-ων.

480. The forms of the present indicative are all enclitic, except the 2d sing. εἶ (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο δ' ἔστι *that which exists*, ἔστι μοι βουλομένη *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

478 D. Hm. has many peculiar forms:

Pr. ind. 2d sg. ἐσσί and εἶς, 1st pl. εἰμέν, 3d pl. (εἰσί, and) ἔασι not enclitic; Impf. ἦα, ἦα, ἔον, 2d sg. (ἦσθα and) ἔσθα, 3d sg. (ἦν and) ἦεν, ἔην, ἦην,

3d pl. (ἦσαν and) ἔσαν; iterative (493) ἔσκον (for εσ-σκον);

Subj. ἔω, εἶω, 3d sg. ἔη, ἔρσι, ἦσι, 3d pl. ἔωσι (once δσι);

Opt. (εἶην etc., also) ἔοις, ἔοι; Imv. 2d sg. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;

Part. ἐών, ἐούσα, ἐόν, etc. Fut. often with σσ: ἔσσομαι;

Fut. 3d sg. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσειται (as in Dor.).

Hd. has pr. ind. 2d sg. εἶς, 1st pl. εἰμέν; impf. ἦα, 2d sg. ἔας, 2d pl. ἔατε; iterative ἔσκον; sub. ἔω, ἔωσι; opt. once ἐν-έοι; part. ἐόν.

Dor. pr. ind. 2d sg. ἐσσί, 1st pl. εἰμές, 3d pl. ἐντί; impf. 3d sg. ἦς, 1st pl. ἦμες; inf. ἔμμεν, ἦμεν; part. ἐών. Fut. ἔσσεύμαι, -ῆ, -εῖται, etc.

a. The participle *ὄν* retains its accent in composition: *παρόν, παρούσα*; so also the 3d sing. of the future *ἔσται* (for *ἔσεται*): *παρίσται*. The retention of the accent in several other compound forms is not irregular: *παρήν* (391 b), *παρῶ* (-έω, 479), *παρίεν* (388), *παρίναι* (389 d).

481. *φημί* (φα-, Lat. *fā-rī*) *say*:

Fut. *φήσω*,

Aor. *ἔφησα*,

Vb. *φατός, φατός*.

Present Indicative.	Imperfect Indicative.
<i>φημί</i> <i>φῆς</i> <i>φατόν</i> <i>φάμεν</i> <i>φῆς</i> <i>φατόν</i> <i>φάτε</i> <i>φησὶ</i> <i>φατόν</i> <i>φᾶσι</i>	<i>ἔφην</i> <i>ἔφησθα</i> or <i>ἔφης</i> <i>ἔφατον</i> <i>ἔφαμεν</i> <i>ἔφη</i> <i>ἔφάτην</i> <i>ἔφασαν</i>
Present Subjunctive. <i>φῶ</i> etc.	Present Optative. <i>φάην</i> etc.
Present Imperative. <i>φάθι</i> or <i>φάθ</i> <i>φάτω</i> etc.	Present Infinitive <i>φάναι</i> Participle <i>φᾶς, φᾶσα, φάν</i>

a. The forms of the present indicative are all enclitic except the 2d sing. *φῆς* (118 c). The participle *φᾶς* is never used in Attic prose, which takes *φάσκων* instead: cf. 530, 8.

482. *κείμει* (κει-) *lie, am laid*.

Fut. *κείσομαι*.

Present Indicative.	Imperfect Indicative.
<i>κείμει</i> <i>κείσται</i> <i>κείσθον</i> <i>κείσθε</i> <i>κείνται</i> <i>κείσθον</i> <i>κείνται</i>	<i>ἐκείμεν</i> <i>ἐκείσο</i> <i>ἐκείσθον</i> <i>ἐκείσθε</i> <i>ἐκείντο</i> <i>ἐκείσθην</i> <i>ἐκείντο</i>
Present Subjunctive. <i>κείωμαι</i> etc.	Present Optative. <i>κεοίμην</i> etc.
Present Imperative. <i>κείσο</i> <i>κείσθω</i> etc.	Present Infinitive <i>κείσθαι</i> Participle <i>κείμενος</i>

481 D. Middle forms of *φημί* are rare in Att. (thus in Plato, pf. inv. 3d sg. *πεφάσθω*), but common in other dialects; yet the pres. indicative middle is rare. Hm. has impf. *ἐφάμην, ἔφατο* or *φάτο*, etc., inv. *φάω, φάσθω*, etc., inf. *φάσθαι*, part. *φάμενος*.

482 D. Hm. pr. ind. 3d pl. *κείνται, κέλαται* (376 D d), *κείται* (44); impf. 3d pl. *ἔκειντο, κέλατο, κέετο*; subj. 3d sg. *κῆται*; iterative (493) 3d sg. *κείσκετο*; fu.

a. The infinitive *κείσθαι* retains its accent in composition: *κατακείσθαι*, contrary to 386.

b. The only forms of the subjunctive and optative which occur are *κείηται*, *κείσθε*, *κείνται*; *κείτω*, *κείντο*.

483. *ἦμαι* (*ἦσ-*) *sit.*: used only in the present system. The -σ- of the root is retained only before the endings -ται and -το.

Present Indicative.			Imperfect Indicative.		
<i>ἦμαι</i>		<i>ἦμεθα</i>	<i>ἦμην</i>		<i>ἦμεθα</i>
<i>ἦσαι</i>	<i>ἦσθον</i>	<i>ἦσθε</i>	<i>ἦσο</i>	<i>ἦσθον</i>	<i>ἦσθε</i>
<i>ἦσται</i>	<i>ἦσθον</i>	<i>ἦνται</i>	<i>ἦστο</i>	<i>ἦσθην</i>	<i>ἦντο</i>
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive		<i>ἦσθαι</i>
<i>ἦσο</i>			Participle		<i>ῥήμενος</i>
<i>ἦσθω</i> etc.					

484. For *ἦμαι*, the Attic prose almost always uses the compound *κάθημαι* (properly *sit down*).

Pr. Ind. *κάθημαι*, *κάθησαι*, *κάθηται*, etc.

Impf. *ἐκάθημην*, *ἐκάθησο*, *ἐκάθητο*, etc. (361)
or *καθήμην*, *καθήσο*, *καθήτο*, etc.

Pr. Subj. *καθῶμαι*, *καθῆ*, *καθῆται*, etc.

Opt. *καθοίμην*, *καθοίω*, *καθοίτο*, etc.

Imv. *κάθησο*, *καθήσθω*, etc. Inf. *καθῆσθαι*. Part. *καθήμενος*.

a. *καθῆσθαι* irregularly keeps the accent of *ἦσθαι*: cf. *κατακείσθαι* (482 a).

485. *ἦμι* (cf. Lat. *a-io*) *say*, used only in pres. 1st sing. *ἦμι* and impf. 1st and 3d sing. *ἦν*, *ἦ* (*ἦν δ' ἐγὼ said I, ἦ δ' ὅς said he*).

486. *χρή* (*χρα-*, *χρε-*) *it behooves*, impf. *ἐχρήν* or *χρήν*;

Pr. sub. *χρή*, opt. *χρήν*, inf. *χρήναι*, p. *χρεών* (only neut., for *χρᾶον* 36).

Fu. *χρήσει*. A compound of this is:

ἀπό-χρη *it is enough*, 3d pl. (contract) *ἀποχρῶσι*, impf. *ἀπέχρη*;

κείω or *κέω* (427 D).—Hd. has *εε* for *ει* in some forms: *κείται*, *έκείτω*, *κέεσθω*, *κείσθαι* (but not before *μ*, as *κεεμαι*, *κεεμενος*). In the ind. 3d pl. he has *έκείται*, *έκείτω*.

483 D. Hm. has ind. 3d pl. *είται*, *είτω* (376 D d), with irregular change of *η* to *ει*, rarely *είται*, *είτω*, only once *ήντο*. Hd. always *είται*, *είτω*.

486 D. Hd. has *χρή*, *χρήν*, *χρήναι*, but *ἀποχρῶ*? (*καταχρῶ*, *κατέχρῶ*), *ἀποχρᾶν*.

Pr. inf. ἀποχρῆν, part. ἀποχρῶν, -ῶσα, -ῶν, both contract.
Fu. ἀποχρήσει, ἀποχρήσουσι, aor. ἀπέχρησε.

487. The deponents δύνamai *can*, ἐπίσταμαι *understand*, and κρέμαμαι *hang* are inflected in the present like the middle of ἵστημι (381), except in the following forms:

1. The 2d sing. imperfect and imperative: ἐδύνα, ἡπίστω; δύνω, ἐπίστω (416).

2. Subjunctive δύνωμαι, ἐπίστωμαι, κρέμωμαι, proparoxytone (417 a).

3. Optative δύναιο, ἐπίσταιο, κρέμαιο, etc., with recessive accent (418 b).

For their principal parts, see 535, 5, 6, 8.

ENUMERATION OF MI-FORMS.

Presents of the μ-form.

488. The verbs whose presents have the μ-form belong to the *seventh* and the *fifth* classes (404, 402 e, f).

The presents in -μυ of the *seventh* class are enumerated in the verb-list 534-538. For the complete inflection of τίδημι, δίδωμι, ἵστημι see 329-331; of ἴημι, εἶμι, εἰμί, φημί, κείμαι, ἦμαι see 476-484.

The presents in -μυ of the *fifth* class are enumerated in the verb-list, 525-529. Those in -νῦμι are inflected like δείκνῦμι, 332; the few in -νημι like ἵστημι.

a. Verbs in -νῦμι, in the later Attic and common dialect, often have another form in -νύω, inflected like λύω: δεικνύω δεικνύεις, etc.

Second Aorists of the μ-form.

489. For the second aorists of τίδημι, δίδωμι, ἵστημι, see 383-385; of ἴημι, see 476.

Themes in -α-.

1. βαίνω (βα-) *go* (519, 7).

2d aor. ἔβην, βῶ, βαινῶν, βῆθι, βῆναι, βῆς.

2. γηρά-σκω *grow old* (530, 1). 2d aor. inf. γηράναι (poetic).

3. διδράσκω (δρα-) *run* (530, 2), used only in compounds.

2d aor. ἔδρᾶν, ἔδρᾱς, ἔδρᾶ, etc.; δρῶ, δρᾶς, δρᾶ, etc.; δραινῶν, δρᾶθι, δρᾶναι, δρᾶς.

489 D. Hm. has 3d pl. ἕσταν, inf. θέμεν, θέμεναι, δόμεν, δόμεναι, στήμεναι.

1. Hm. ind. 3d dual βήτην and βάτην, 3d pl. ἔβησαν, and ἔβαν, βᾶν, once ἔβασαν, subj. βέλω (444 D), 3d sg. βήτη, 1st pl. βέλομεν (Hd. βέωμεν), inf. βῆναι and βήμεναι.

2. Hm. part. γηράς.

3. Hd. ἔδρην, inf. δρῆναι, but part. δρᾶς.

4. κτείνω (κτεν-, κτα-) *kill* (519, 4).
 2d ao. (poetic) ἔκταν, ἔκτας, ἔκτα; part. κτάς, mid. κτάμενος.
 5. δύνῃμι (ονα-) *benefit* (534, 6).
 2d ao. mid. ὠνήμην (440 b) ὀναίμην (445 a) *δνησο, δναςθαι, ὀνήμενος*.
 6. πέτομαι (πετ- also πτα-) *fly* (503, 23).
 2d ao. act. (only poetic) ἔπτην, πταίην, πτήναι, πτάς.
 mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος.
 7. Root τλα- *endure*, fut. τλήσομαι, perf. τέτληκα.
 2d ao. ἔτλην, τλώ, τλαίην, τλήθι, τλήναι, τλάς.
 8. φθάνω (φθα-) *anticipate* (521, 2).
 2d ao. ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.
 9. Theme πρια-, used for aor. of ὠνέομαι *buy* (539, 7).
 2d ao. ἐπριάμην, πρίομαι, πριαίμην (445 a), πρίασο and πρίω, πρίασθαι, πριάμενος.

Themes in -ε-.

10. σβέννυμι (σβε-) *put out, extinguish* (526, 8).
 2d ao. ἔσβην *went out* (500, 5), inf. σβῆναι.
 11. σκέλλω (σκελ-, σκλη-) *dry trans.* (518, 15).
 2d ao. ἔσκλην *became dry* (500, 6), inf. σκληναι.
 12. ἔχω (σεχ-, σχε-) *have, hold* (508, 16).
 2d ao. imv. σχές (443 b).

Themes in -ο-.

13. ἀλίσκομαι (ἀλ-, ἀλο-) *am taken* (533, 1).
 2d ao. ἐδλων or ἤλων, δλώ, δλοίην, δλῶναι, δλους.
 14. βιώ-ω *live* (507, 2).
 2d ao. ἐβίων, βιώ, βιοίην, βιώναι, βιούς.
 15. γινώσκω (γνω-) *know* (531, 4).
 2d ao. ἔγνων, γνώ, γνοίην, γνώθι, γνώναι, γνούς.

Themes in -ι- and -υ-.

16. πίνω (πι-) *drink* (521, 3). 2d ao. imv. πίθι (poet. πίε).
 17. δέ-ω *pass under, take on* (507, 3).
 2d ao. ἔδυν (500, 4), δύω, δῦθι, δύναι, δύς.

4. Hm. 3 pl. ἔκταν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν; mid. 3 sg. ἔκτατο *was killed*, inf. κτάσθαι.

6. Dor. ἔπτᾶν (in chorus of Att. tragedy).

7. Hm. 3 pl. ἔτλαν.

8. Hm. 3 pl. φθάς, subj. 3 sg. φθήη or φθῆσι (once παρ-φθήσι), 1 pl. φθέωμεν, 3 pl. φθέωσι.

13. The form with ε- is not found in Hm. and Hd. Hm. has subj. 3 sg. ἀλώη (444 D), inf. ἀλῶναι and ἀλώμεναι.

14. Hm. subj. 3 sg. γνῶη and γνῶ, inf. γνόμεναι and γνῶναι. Pind. ind. 3 pl. ἔγνω.

17. Hm. 3 pl. ἔδυν and ἔδυσαν, opt. 3 sg. δῶη (for δου-ιη, 445 D), 1 pl. δῶμεν (for δου-μεν), inf. δύμεναι and δύναι; iterative δύσκον.

18. φά-ω produce (507, 4).
2d aor. ἐφύν (was produced, born, 500, 3), φύω, φύναι, φός.

19. Hm. 3 pl. ἔφυν.

The following second aorists of the μι-form are peculiar to the Epic dialect:

19. ἔ-ω satiate, 2 aor. became satiated, sub. 1 pl. ἔωμεν, inf. ἄμεναι.
 20. ἀπαυρά-ω take away, 2 aor. part. ἀπούρας (mid. ἀπούραντος Hes.).
 21. βάλλω (βαλ-, βλα-) throw at (518, 4), 2 aor. 3 du. συμ-βλήτην encountered, inf. συμβλήμεναι; mid. 3 sg. ἐβλητο was hit, wounded, sub. 3 sg. βλήται (373 D), opt. 2 sg. βλεῖο (for βλη-ω), inf. βλήσθαι, par. βλήμενος.
 22. οὔτᾱ-ω wound (507 D, 5), 2 aor. 3 sg. οὔτα, inf. οὔτάναι, οὔτάναι, mid. par. οὔτάναι wounded.
 23. πίμπλημι (πλα-) fill (534, 7), 2 aor. mid. 3 sg. πλῆτο, 3 pl. πλῆντο, became full (in Aristoph. opt. ἐμ-πλήμην, imv. ἐμπλήσο, par. ἐμπλήμενος).
 24. πελάζω (πελαδ-) come near (514 D, 21). From cognate theme πλα- come 2 aor. mid. 3 sg. πλῆτο, πλῆντο, 3 pl. ἐπλῆντο, πλῆντο.
 25. πτήσσω (πτηκ-) crouch (514, 7). From cognate theme πτα- come 2 aor. 3 du. κατα-πτήτην.
 26. βιβρώσκω (βορ-, βορ-) eat (581, 3), 2 aor. ἐβρον.
 27. πλά-ω Ion. and poet. for πλέω (πλν-) sail (512, 3), 2 aor. (in comp.) ἐπλων, par. πλώς.
 28. κτίζω (κτιδ-) found. From shorter root κτι- comes 2 aor. mid. par. κτίμενος founded.
 29. φθί-νω perish (521, 5), 2 aor. mid. ἐφθίμην, sub. 3 sg. φθίεται, 1 pl. φθίμεσθα, opt. φθίμην (for φθι-μην, 445 D), 3 sg. φθίτο, inf. φθίσθαι, par. φθίμενος.
 30. κλύ-ω hear (512 D, 8), 2 aor. ἐκλυον heard, imv. κλίθι, 2 pl. κλύτε, also κέκλυθι, κέκλυτε (436 D).
 31. λύ-ω loose, 2 aor. mid. λύμην, 3 sg. λύτο and λύτο, 3 pl. λύντο.
 32. πνέω (πνν-) breathe (512, 4), 2 aor. mid. 3 sg. ἐμ-πνίτο recovered breath.
 33. σεύω (συ-) drive (512 D, 9), 2 aor. mid. 3 sg. σύτο, par. σύμενος (Trag.).
 34. χέω (χν-) pour (512, 6), 2 aor. mid. 3 sg. χύτο, 3 pl. χύντο, par. χύμενος.
- Also the following (all in the middle) from verbs with consonant themes:
35. ἄλλομαι (ἀλ-) leap (518, 3), 2 aor. 2, 3 sg. ἄλσο, ἄλτο (ἐπ-ἄλτο), sub. 3 sg. ἄλται, ἄλται, par. ἐπ-ἄλμενος (also ἐπι-ἄλμενος).
 36. ἀρπίζω (αρ-) join (588 D, 14), 2 aor. mid. par. ἄρμενος fitting.
 37. Root γεν-, only in 2 aor. 3 sg. γέντο he grasped.
 38. δέχ-ομαι receive, 2 aor. ἐδέγμην, 3 sg. δέκτο, imv. δέξο, inf. δέχθαι, par. δέγμενος.
 39. λέγ-ω speak, 2 aor. ἐλέγμην counted myself, 3 sg. λέκτο counted (for himself).
 40. Root λεχ- (no Pres.), 2 aor. 3 sg. ἔλεκτο laid himself to rest, imv. λέξο (as to λέξο, see 428 D b), inf. κατα-λέχθαι, par. κατα-λέγμενος.
 41. μίγ-νυμι mix (528, 7), 2 aor. 3 sg. ἐμίκτο, μίκτο.
 42. ὀρ-νυμι rouse (528, 11), 2 aor. 3 sg. ὄρτο, imv. ὄρσο (as to ὄρσο, see 428 D b), inf. ὄρθαι, par. ὄρμενος.
 43. πηγ-νυμι fix (528, 12), 2 aor. 3 sg. κατ-έπηκτο stuck.
 44. πάλω (παλ-) shake (518 D, 27), 2 aor. 3 sg. πάλτο dashed himself.
 45. πέρθ-ω destroy, 2 aor. inf. πέρθαι (for περθ-σθαι) to be destroyed.
- Here belong also two adjectives, originally participles of the 2 aor. mid.:
46. ἱσμενος well-pleased, glad (root ἰδ-, pr. ἰδάνω please, 528, 1).
 47. ἱκεμενος favorable (root ικ-, pr. ικάνω, come, 524 D, 2).

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Shorter Second Perfect Forms without -a-.

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix *-a-*. See paradigm 836.

1. ἵστημι (στα) *set*, 1st pf. ἕστηκα (for σε-στηκα) *stand* (500, 1), with regular inflection; 2d pf. dual ἕστατον, etc. Paradigm 836.

2. βαίνω (βα-) *go* (519, 7), 1st pf. βέβηκα *have gone, stand fast* (500, 2), regular; 2d pf. 3 pl. βεβᾶσι, sub. 3 pl. βεβῶσι, inf. βεβᾶναι, part. βεβῶς, βεβῶσα, gen. βεβῶτος (contracted from βεβαῶς).

3. γίγνομαι (γεν-, γα-) *become* (506, 1), 2d pf. γέγονα regular; 2d pf. part. γεγῶς, γεγῶσα, gen. γεγῶτος (contracted from γεγαῶς).

4. θνήσκω (θαν-, θνα-) *die* (530, 4), 1st pf. τέθνηκα *am dead* regular; 2d pf. pl. τέθναμεν, τεθνᾶσι, 2d plup. 3 pl. ἐτέθνασαν, pf. opt. τεθναίην, imv. τεθναθί, inf. τεθνάσαι, part. τεθνεῶς, -ῶσα, -ός, gen. -ῶτος.

5. 1st pf. δέδοικα (root δι-, δει-) *fear*, aor. ἔδεισα. 2d pf. δέδια, pl. δέδιμεν, δεδιάσι, 2d plup. 3 du. ἐδέδιγην, 3 pl. ἐδέδισαν, pf. sub. δεδίω, opt. δεδείην, imv. δεδίθι, inf. δεδείναι, part. δεδιῶς.

491. 6. οἶδα (ιδ-, ειδ-) *know*: a perfect without reduplication and with present meaning. Fut. εἶσομαι, verbal ἰστέον.

Perfect Indicative.			Pluperfect Indicative.		
οἶδα		ἴσμεν	ἤδη, ἦδεν		ἦσμεν, ἦδειμεν
οἶσθα	ἴστον	ἴστε	ἤδη· ῥα, ἦδισθα	ἦστον	ἦστε, ἦδειτε
οἶδε	ἴστον	ἴσασι	ἦδει(ν)	ἦστων	ἦσαν, ἦδισαν
Perfect Subjunctive.			Perfect Optative.		
εἶδῶ		εἶδῶμεν	εἶδείην		εἶδειμεν, -είημεν
εἶδῆς	εἶδείητον	εἶδείητε	εἶδείης	εἶδειτρον	εἶδειτε, -είητε
εἶδῇ	εἶδείητον	εἶδῶσι	εἶδείη	εἶδείητων	εἶδειν, -είησαν
Perfect Imperative.			Perfect Infinitive		
ἴσθι.	ἴστον	ἴστε		εἶδέναι	
ἴστω	ἴστων	ἴστων	Participle	εἶδός, εἶδῶτα, εἶδός	
	or ἴστωσαν			εἰδότες etc.	

490 D. 1. Hm. pf. 2 pl. ἕστητε, inf. ἑστέμεναι, ἑστέμεν, part. ἑσταῶς, ἑσταῶτος.—Ild. part. ἑστεῶς, ἑστεῶσα, etc.

2. Hm. pf. 3 pl. βεβᾶσι, part. βεβαῶς, βεβᾶναι, gen. βεβᾶτος.

3. Hm. pf. 3 pl. γεγάσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαῶς, γεγαῶτα, gen. γεγαῶτος.

4. Hm. imv. τεθναθί, τεθνάτω, inf. τεθνάμεναι, τεθνάμεν, part. gen. τεθνηῶτος, also τεθνηῶτος, fem. τεθνηῶτις; only once τεθνεῶτι, as in Att.

5. Hm. has δει- for the redupl., δέδια, δέδοικα (once δεδιάσι), and doubles δ after the augment, ἐδέισα, as well as after a short vowel in composition,

a. The forms *ᾔδης* and *ᾔδεις* are also used for *ᾔδησθα* and *ᾔδειςθα*. Rare and poetic are *ᾔδεμεν*, *ᾔδετε*: colloquial *οἴσθας*. Rare and mostly late are *οἴδας*, *οἴδαμεν*, *οἴδατε*, *οἴδασι*.

492. 7. *ῥοικα* (ικ-, εικ-) *am like, appear*, pluperf. *ῥήκη* (358 a): besides the regular inflection, has the forms 1 pl. *ῥοιγμεν* (poetic), 3 pl. *εἰξῦσι* (cf. *ἰσῦσι*), inf. *εἰκέναι*, part. *εἰκώς*, *εἰκύνια*, *εἰκός*. Fut. *εἰξω* rare.

8. *κράζω* (κραγ-) *cry* (514, 13), 2d pf. *κέκραγα* as present; 2d pf. inv. *κέκραγθι*.

περιδδελσās (once *ὑποδελσate*). The original root was *δφι-*: hence pf. *δεδφια*, aor. *εδφείσα*, which, after *F* was lost, were changed to *δεδία*, *εδδείσα*, to preserve the long quantity of the first syllable. For *δεδία*, Hm. has also *δεδίω* with present form, but only in the first person sing. He has also a future *δελσεται*, *δελσέσθαι*, and an impf. *διε*, *διον*, *feared*, *fled*.

491 D. 6. Hm. has pf. 1 pl. *ἴδμεν* (53 D a), plup. 2, 3 sg. *ᾔδησθα*, *ᾔδη*, or *ᾔδες*, also very irreg. *ᾔειδης*, *ᾔειδη* (perhaps for *εφείδης*, *εφείδη*); plup. 3 pl. *ἴσαν* (for *ἰδ-σαν*); pf. sub. *εἰδέω*, pl. *εἶδομεν*, *εἶδετε*, *εἰδῶσι*; inf. *ἴδμεναι*, *ἴδμεν*, part. fem. *εἰδύνια* and *ἰδύνια*; fu. *εἰσομαι* and *εἰδήσω*.

Hd. has pf. 1 pl. *ἴδμεν* and *οἶδαμεν*, plup. 1, 3 sg. *ᾔδεα*, *ᾔδες*, 2 pl. *ᾔδατε*; fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar pres. *ἰσάμ*, *ἰσῆς*, *ἰσᾶτι*, pl. *ἰσάμεν*, *ἰσάντι*.

492 D. 7. Hm. impf. 3 sg. *εἶκε*, 2d pf. 3 du. *ἔικτον*, 2 plup. 3 du. *ἔικτην*, plup. mid. 3 sg. *ἤικτο* or *ἔικτο*.—Hd. has pf. *οἶκα*, part. *οἰκώς*.

Add further for Homer,

9. *μαίομαι* (μα-, μεν-) *reach after, seek for*, 2 pf. *press on, desire eagerly*; 2 pf. sg. *μέμονα*, -as, -a, du. *μέματον*, pl. *μέμαμεν*, *μέματε*, *μεμᾶσι*, plup. 3 pl. *μέμασαν*, pf. inv. 3 sg. *μεμάτω*, part. *μεμαώς*, -ύνια, gen. *μεμαῶτος* or *μεμᾶτος*.

10. Pf. *τέτληκα* (τλα-) *am patient* (489, 7); 2d pf. 1 pl. *τέτλαμεν*, opt. *τετλαίην*, inv. *τέτλαθι*, inf. *τετλάμεν(αι)*, part. *τετληώς*, -ύνια, gen. -ότος.

11. 2d pf. *ἄνωγα*, -as, -e (ἄνωγ-) *command*, 1 pl. *ἄνωγμεν*, inv. *ἄνωγθι*, 3 sg. *ἄνώχθω* (with middle ending; so), 2 pl. *ἄνωχθε*: sub. *ἄνώγω*, opt. *ἄνώγοιμι*, rare inv. *ἄνωγι*, inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 sg. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. plup. *ἠνωγον* (or *ἄνωγον*), 3 sg. *ἠνωγε*, 3 pl. *ἠνώγευν*, see 458 D. For pf. 3 sg. *ἄνωγε* *he commands*, *ἄνώγει* is sometimes used: 2 du. *ἄνώγετον* for *ἄνώγατον*. Fu. *ἄνώξω*, aor. *ἠνώξα*.

12. *ἐγείρω* (εγερ-) *wake* (518, 5), 2d pf. *ἐγρήγορα* *am awake*, 3 pl. *ἐγρηγόρθασι* wholly irreg., inv. 2 pl. *ἐγρήγορθε* (middle ending), inf. *ἐγρήγορθαι* (middle ending, but accent irreg.). Hence pr. part. *ἐγρηγορόων*.

13. *ἐρχομαι* *come* (589, 2), 2d pf. *ἐλήλυθα*, etc.; also *εἰλήλυθα*, 1 pl. *εἰλήλουθμεν* (29 D).

14. *πάσχω* (παθ-, πενθ-) *suffer* (533, 13), 2d pf. *πέπονθα*, 2 pl. *πέποσθε* (better *πέπασθε*, for *πέπαθ-τε*), part. fem. *πεπαθύνια*.

15. *πείθω* (πιθ-) *persuade* (511, 8), 2d pf. *πέποιθα* *trust*, 2d plup. 1 pl. *ἐπέπειθμεν* (inv. *πέπεισθι* Aesch.).

16. *βιβράσκω* (βρα-) *eat* (531, 3), pf. *βέβρωκα* (part. nom. pl. *βεβρώτες* Soph.).

17. *πίπτω* (πετ-, πτε-, πτο-) *fall* (506, 4), pf. *πέπτωκα*, part. acc. pl. *πεπτεῶτας* (πεπτός, πεπτώτας, Soph.).

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DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

493. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: *πέμπεσκε* he was sending (repeatedly), used to be sending. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: *ἐλάσασκε* he drove (repeatedly), used to drive.—Both are confined to the *indicative*; and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* -σκ|ε-, and are inflected like the imperfect: act. -σκο-ν, -σκε-ς, -σκε, etc., mid. -σκο-μην, -σκε-ο, -σκε-το, etc. Thus *μῆνε-σκον* (μῆνω remain), *φύγε-σκε* (φεύγω flee), *ἐρητύσα-σκε* (ἐρητύω restrain), *στά-σκε* stood (ἵστημι set, ἕστην stood).

a. A very few iterative imperfects have a before -σκον, *κρύπτα-σκον* (κρύπτω hide), *βίπτα-σκον* (βίπτω throw).

b. In *contract* verbs, ε either remains without contraction: *καλέ-ε-σκον* (καλέω call); or is dropped: *ώθε-σκον* (ώθω push). Verbs in -αι sometimes change ε to αα: *ναυεράδασκον* (ναυεράω inhabit), cf. *ναυεράζ* (409 D a).

494. FORMATION WITH -θ-.

Several verbs annex -θ|ε- to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to -α-. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω pursue	ἐδιώκαθες, διωκάθω (subj.) -θειν.
εἶκω yield	εἰκάθῃ, -θοιμι, -θοντα.
ἀμύνω ward off	ἀμύνάθου, -θετε, -θειν.
εἶργω shut out	εἶργαθεν, ἀπο-εργαθε, κατειργάθου, etc.
αἶρω lift up	ἡρέθονται float in air.
ἀγείρω assemble	ἡγέριθονται, -οντο.
φλέγω burn	φλεγέθει, -οιαιο, -θων.
φθίω perish	φθινύθουσι, -θον, -θειν.
ἔχω hold	ἔσχεθον aor., inf. σχεθέειν, Att. σχεθεῖν.
ἐκίον went, aor.	μετ-εκτάθον.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: *διωκαθεῖν, εἰκαθέοντα, ἀμυνάθειν*.

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IRREGULARITIES OF MEANING.

A. Forms of one voice in the sense of another.

495. In many verbs the active voice has no future, the future middle being used instead: *μανθάνω learn, μαθήσομαι (not μαθησω) shall learn.*

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 521-538); also with many others, as *φεύγω flee, θαυμάζω wonder*; especially such as express an action of the body, as *ἀκούω hear, ἔδω sing, ἀπαντάω meet, ἀπολαύω enjoy, βαδίζω (fut. βαδιούμαι) walk, βλέπω see, βοάω cry, γελᾶω laugh, κλάω weep, οἰμῶζω wail, σιγᾶω am silent, σπουδάζω am busy.*

496. In many verbs the future middle has the meaning of a future passive: *λείπω leave, λείψομαι (= λειψθήσομαι) shall be left.*

a. This is always the case with the following verbs, which have no future passive: *ἀδικίω wrong, ἀρχῶ rule, διδάσκω teach, εἴρω shut out, ἔχω have, κωλύω hinder, οἰκῶ inhabit, ὁμολογέω acknowledge, ταρασσω disturb, τρέφω nourish, τηρέω watch, φιλέω love, φυλάσσω guard.* So nearly always *τίμῶω honor, τρῖζω crush, στερέω deprive.*

497. In many deponent verbs the aorist passive is used instead of the aorist middle: thus *βούλομαι wish, future βουλήσομαι, but aorist ἐβουλήθην (not ἐβουλησάμην) wished.* These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

a. Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with *: thus **διαλέγομαι converse, aor. διελέχθην conversed, fut. διαλέξομαι and διαλεχθήσομαι shall converse.* But *ἡδομαι* has only *ἡσθήσομαι*.

ἀγαμῶμαι admire (535, 4)

**αἰδέομαι feel shame (508, 7)*

ἀλάομαι wander

ἀμιλλάομαι contend

ἀρνέομαι deny

**ἄχθομαι am grieved (510, 2)*

βούλομαι wish (510, 4)

δέομαι want (510, 5)

δέσπομαι see (508 D, 81)

δύναμαι am able (535, 5)

ἐναντιόομαι oppose

ἐπίσταμαι understand (535, 6)

εὐλαβέομαι am cautious

**ἡδομαι am pleased*

ἐνθυμέομαι consider

**προθυμέομαι am eager*

**διαλέγομαι converse (508, 19)*

ἐπιμέλομαι care for (510, 12)

μεταμέλομαι regret

ἀπονοέομαι despair

**διανοέομαι meditate*

ἐννοέομαι think on

προνοέομαι foresee, provide

οἶομαι think (510, 16)

σίβομαι revere

φιλοτιμέομαι am ambitious

498 D. In Hm. a few second aorists middle have a passive meaning: *ἐβλήτο he was hit, κτάμενος slain.*

vb. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus ἀγαμαι, aor. usually ἡγάσθην, but also ἡγασάμην.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: εὐφραίνω gladden, ἠεφράνθην rejoiced; στρέφω turn, ἐστράφην turned (myself); φαίνω show, ἐφάνην showed myself, appeared (but ἐφάνθην generally was shown).

499. Several deponent verbs have a passive aorist and future with passive meaning: ἰάομαι heal, ἰάσάμην healed, but ἔλθην was healed; δέχομαι receive, ἐδεξάμην received, but ἐδέχθην was received.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: μιμέομαι imitate, μεμίμημαι have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The future and first aorist are then transitive; the second aorist and the perfect are intransitive. The most important cases are the following:

1. ἵστημι (στα-) set, place; trans., fut. στήσω shall set, 1st aor. ἔστησα set; intrans., 2d aor. ἔστην (set myself) stood, pf. ἔστηκα (have set myself) am standing, ἐστήκη was standing, fut. pf. ἐστήξω shall stand.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι set off, cause to revolt, ἀπέστην stood off, revolted, ἀφέστηκα am distant, am in revolt,—ἐφίστημι set over, ἐπέστην set myself over, ἐφέστηκα am set over,—καθίστημι set down, establish, κατέστην established myself, became established, καθέστηκα am established. The aorist middle has a different meaning: κατεστήσατο established for himself.

2. βαίω (βα-) go; (trans., fut. βήσω shall cause to go, 1st aor. ἔβησα, Ion. and poet.) intrans., 2d aor. ἔβην went, pf. βέβηκα have gone, stand fast.

3. φέω bring forth, produce; so φέσω, ἐφύσα; intrans., ἐφύν was produced, came into being, πέφυκα am by nature.

4. δέω pass under, take on; καταδέω submerge trans.; so trans. δόσω, ἐδόσα, δέδυκα, but intrans. ἐδύν dived, set, δέδυκα have entered, set.

a. ἐνέδωσα means put on and ἀπέδωσα or ἐξέδωσα took off another's clothes; ἐνέδυν and ἀπέδυν, ἐξέδυν are used of one's own clothes.

5. σβέννυμι put out, extinguish; 2d aor. ἔσβην went out, pf. ἔσβηκα am extinguished.

6. σκέλλω (σκελ-) dry trans.; intrans., 2d aor. ἔσκλην became dry, pf. ἔσκληκα am dry.

7. πίνω (πι-) drink, 2d aor. ἔπιον drank; 1st aor. ἐπίσα caused to drink.

8. γείνομαι (γεν-) am born, poetic; 1st aor. ἐγενάμην begot, brought forth.

501. In several verbs only the *second perfect* is intransitive.

ἀγνῶμι <i>break</i>	2d pf. ἔαγα <i>am broken</i>
ἐγείρω <i>wake trans.</i>	ἐγρήγορα <i>am awake</i>
ὀλλῶμι <i>destroy</i>	ὀλώλα <i>am ruined</i> (ὀλώλεκα <i>have ruined</i>)
πείθω <i>persuade</i>	πέποιθα <i>trust</i> (πέπεικα <i>have persuaded</i>)
πῆγνῶμι <i>fix</i>	πέπηγα <i>am fixed</i>
ῥηγνῶμι <i>break</i>	ῥέρωγα <i>am broken</i>
σῆπω <i>cause to rot</i>	σείσηπα <i>am rotten</i>
τήκω <i>cause to melt</i>	τέτηκα <i>am melted</i>
φαίνω <i>show</i>	πέφηνα <i>have shown myself, appeared</i>

CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class*.

Full-faced type (as γάλα) distinguishes forms of the *Attic spoken language*; here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as τρέω) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [], or marked *late*, (l.), belong to the period of the Common dialect (3 e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *fr.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in -τος and -τεος are seldom given when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Variable-Vowel Class*, 393).

503. The theme assumes -ο|,- in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms :

Future.	Aorist.	Perfect.	Passive.
1. γάλα <i>laugh.</i>	ἐγάλα	ἐγάλασα	ἐγάλασθην

2. *ἔρδω love*; also poetic pres. *ἐραμαι*, class 7.
 Fu. p. *ἐρασθήσομαι* as act. *ἠράσθην* as act.
3. [*κλάω*] *break*.
 [*κλάσω*] *ἔκλασα* *κίκλασμαι* *ἐκλάσθην*
4. *σπάω draw*.
σπάσω *ἔσπασα* *ἔσπακα, ἔσπασμαι* *ἐσπάσθην*
5. *φλάω bruise*; (collateral form *θλάω*) [ao. p. *ἐθλάσθην*]
6. *χαλάω loosen*.
 [*χαλάσω*] *ἐχάλασα* *ἐχαλάσθην*
7. *αἰδέομαι (αἰδε-) feel shame*; also *αἰδομαι* poet.
αἰδέσομαι *ἤδεσάμην* r. pr. *ἤδεσμαι* *ἤδέσθην*
8. *ἀκίομαι heal*.
 [*ἀκίσομαι*] *ἠκεσάμην* [*ἠκέσθην*]
9. *ἀλέω grind*.
ἤλεσα *ἀλέφλεσμαι, ἀλέφλεμαι*
10. *ἀρκέω suffice*.
ἀρκίσω *ἤρκεσα* [*ἠρκέσθην*]
11. *ἐμέω vomit*. ao. *ἤμεσα*.
12. *ζέω boil*. fu. *ζέσω*, ao. *ἔξεσα*.
13. *ξέω escape*. ao. *ἔξεσα*, pf. *ἔξεσμαι*.
14. *τελέω complete*.
τελέω, τελέσω *τέτελεσα* *τετέλεκα, τετέλεσμαι* *ετέλεσθην*
15. *τρέω tremble*. ao. *ἔτρεσα*.
16. *ἄρώ plough*.
 [*ἄρόσω*] *ἤρῳσα* *ἠρόθην*
17. *ἀνύω accomplish*, also *ἀνέτω*.
ἀνύσω *ἤνυσα* *ἤνυκα, ἤνυσμαι* [*ἠνύσθην*]
18. *ἄρύω draw water*, Attic *ἀρύτω*.
ἤρυσα *ἠρύθην* [*ἠρύσθην*]
19. *ὄλκω (έλκ-, έλκυ-) draw*.
ὀλξω *έλκυσα* *έλκυκα, έλκυσμαι* *έλκύσθην*
- a. The forms *έλκυω, έλκύσω, είλξα, είλχθην* are late.

503 D. 1. Hm. also *γελοίdw*.

2. Hm. ao. m. *ἠρασάμην*.

5. Theoc. fu. *φλασσάw*, Hm. ao. *έθλασα*, Pind. *έφλασα*, Theoc. pf. p. *τέθλασμαι*.

6. Pind. ao. part. *χαλάξαις*.

8. Hm. *άκείλωμαι*.

12. Hipp. *έξεσμαι*.

16. Hm. pf. m. *ἀρήρομαι*.

17. The form *ἀνύω* is commoner in poetry, *ἀνύτω* in Attic prose. Hm. has also a fu. *ἀνύω*. Hes. has *ἐπ-ἠνύσθην*. Theoc. has *ἀνυμες*, and Hm. *ἤνυτο*, as if from a pr. *ἠνύμι*. *ἄνω* (also *ἄνω*) is poetic, though it occurs once in Plato.

19. Hm. has imp. *έλκεον*, fu. *έλκίσω*, ao. *έλκησα*.

20. πτώω *ptōō* (see 393 a).
[πτύσω, -σμαι] πτυσσα

504. b. The following retain the short vowel in a part of the forms. The first three make it long before *σ*.

1. δέω *bind*.
δῆσω ἔδησα δέδεκα, δέδεμαι ἐδέθην.
 2. θύω (θυ-) *sacrifices* (see 393 a).
θύσω ἔθυσα τέθυκα, τέθυμαι ἐτέθην.
 3. λύω *loose* (see 393 a).
λύσω ἔλυσα ἔλυκα, ἔλυμαι ἐλύθην.
 4. αἰνέω *praise*.
αἰνέσω ἤνεσα ἤνεκα, ἤνημαι ἤνέθην.
- In Att. prose used mostly in compounds.
5. καλέω (καλε-, κλη-) *call*.
καλώ (423) ἐκάλεσα ἐκέληκα, ἐκέλημαι ἐκλήθην.
 6. μέω *shut the lips or eyes* (see 393 a).
[μέσω] ἔμυσα μέμυκα *am shut*.
 7. εἶω *enter* (see 507, 3).

8. ποθέω *miss* is inflected regularly with *η*, but has *ε* occasionally in the future and first aorist systems.

II. Vowel-verbs with added *σ* after a long vowel.

505. The forms in which *σ* is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this *σ* after a *short* vowel have been enumerated in 508. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

-
21. Ion. and poet. *νεκέω* (or *νεκεῖω*) *quarrel*, fu. *νεκέσω*, aor. *ἐνεκεσα*.
 - 504 D. 3. Hm. 2d aor. m. *ἐλόμην*, as pass.
 4. Hm. fu. *αἰνήσω*; aor. *ἤνεσα*; pr. also *αἰνίζομαι* (in Hes. *ἀννημ*).
 5. Hm. also *προ-καλίζομαι*, poet. *κυκλήσκω* cl. 6.
 9. Hm. *ἄω* *harm, mislead*, pr. m. 3d sg. *ἄσται*, aor. *ἔασα* or *ἔᾶσα*, contracted *ᾶσα*, aor. p. *ᾤσθην*. The first *a* may become *ā* by augment. V. *ᾤ-ᾤστος* or *ᾤ-ᾤστος*.
 10. Hm. *κορέω* (also *κορέομαι*) *am angry*, aor. *ἐκόρεσα*, 2d pf. par. *κεκοτήεις*.
 11. Ion. and poet. *ἐρύω* *draw*, fu. *ἐρύσω* (Hm. also *ἐρύω*, 427 D), aor. *εἴρυσα*, pf. *εἴρηναι* (*κατεῖρηναι*). Hes. pr. inf. (*μ*-form) *εἰρόμεναι* (33 D). Hm. has *εἰρην* only as result of augm. or redupl. (359 D). Different are *ἐρύομαι*, *ρύομαι* (also with short *υ*), *preserve* (588 D, 6 and 7).

1. <i>δράω do.</i> δράσω	<i>διδράω</i> διδράσω	<i>δέδρακα, δέδραμαι</i>	<i>εδράσθην</i>
2. <i>κνάω escape.</i> κνήσω Hipp.	<i>ἐκνήσω</i> ἐκνήσω		<i>ἐκνήσθην</i>
3. <i>χράω give oracle.</i> χρήσω	<i>ἐχρήσω</i> ἐχρήσω	<i>ἐχρήσμαι</i> Hd.	<i>ἐχρήσθην</i>
4. <i>νέω hear up, pr. only</i> Hd. νήσω	<i>ἐνήσω</i> ἐνήσω	<i>νένημαι, νένησμαι</i>	<i>[ἐνήσθην, -σθην]</i>
5. <i>κυλίω, more fr. κυλύδω, roll.</i> κλύσω	<i>ἐκλύσω</i> ἐκλύσω	<i>κεκύλισμαι</i>	<i>ἐκκλύσθην</i>
6. <i>πρίω saw.</i> πρίσω	<i>ἐπρίσω</i> ἐπρίσω	<i>πέπρισμαι</i>	<i>ἐπρίσθην</i>
7. <i>χρίω anoint.</i> χρίσω	<i>ἐχρίσω</i> ἐχρίσω	<i>κέχρημαι, κέχρισμαι</i>	<i>ἐχρίσθην</i>
8. <i>χέω hear up.</i> χέσω	<i>ἐχέσω</i> ἐχέσω	<i>κέχωκα, κέχωσμαι</i>	<i>ἐχέσθην</i>
9. <i>ξύω polish (see 393 a).</i> ξύσω	<i>ἐξύσω</i> ἐξύσω	<i>[ἐξύσμαι]</i>	<i>ἐξύσθην</i>
10. <i>ῥύω rain (see 393 a).</i> ῥύσω	<i>ῥύσω</i> ῥύσω	<i>ῥύσμαι</i>	<i>ῥύσθην</i> Hd.
11. <i>κναίω scratch.</i> κναίσω	<i>ἐκναίσω</i> ἐκναίσω	<i>κέκνακα, κέκνασμαι</i>	<i>ἐκκναίσθην</i>
12. <i>παίω strike.</i> παίσω παιήσω	<i>ἐπαιώσω</i> ἐπαιώσω	<i>πέπαικα [πέπαισμαι]</i>	<i>ἐπαιίσθην</i>
13. <i>παλαίω wrestle.</i> παλαίω Hm.	<i>ἐπάλαιω</i> ἐπάλαιω		<i>ἐπαλαίσθην</i>
14. <i>κλήω elicit, later Attic κλείω.</i> κλήσω κλείσω	<i>ἐκλήσω</i> ἐκλήσω	<i>κέκληκα, κέκλημαι</i> <i>[κέκλεικα] κέκλειμαι</i> later κέκλεισμαι	<i>ἐκλήσθην</i> <i>ἐκλείσθην</i>
15. <i>σειώ shake.</i> σειώσω	<i>ἐσειώσω</i> ἐσειώσω	<i>σέσεικα, σέσεισμαι</i>	<i>ἐσειίσθην</i>
16. <i>θραύω break.</i> θραύσω	<i>ἐθραύσω</i> ἐθραύσω	<i>τέθραυμαι, τέθραυσμαι</i>	<i>ἐθραύσθην</i>

505 D. 14. Ion. κλήω, ao. ἐκλήω, pf. m. κέκλημαι, ao. p. ἐκλήισθην, v. κληίστός. Dor. also fu. κλέξω, ao. ἐκλέξα.

17. παύω *make cease*; middle *cease*.

παύσω	ἐπαύσα	πέπαυκα, πέπαυμαι	ἐπαύθην
		v. παυστός [ἐπαύσθην]	

18. κεύω *order*.

κεύσω	ἐκέλευσα	κεκέλευκα, κεκέλευσμαι	ἐκελεύσθην

19. λαίω *stone*.

λαίσω	ἔλαισα		ἔλαίσθην

20. ἀκούω *hear*, see 507, 1.

21. κρούω *beat*.

κρούσω	ἐκρούσα	κέκρουκα	ἐκρούσθην
		κέκρουμαι, κέκρουσμαι	

III. Verbs with Reduplicated Presents.

506. The theme assumes a reduplication in the present. For *μ*-verbs of this kind, see 534; for reduplicated verbs of the sixth class, see 530. There remain:

1. γίγνομαι (*γεν-*, 393 b) *become*: also γίνομαι in Hd. and late writers.

γενήσομαι	ἐγενόμην	γέγονα (490, 3)	[ἐγενήθην]
		γεγένημαι	

2. ἵσχω (*σεχ-*, 393 b) *hold*, another form of ἔχω (508, 16; cf. 524, 4).

3. μέμνω (*μεν-*) *remain*, poetic form of μένω (510, 14).

4. πίπτω (*πετ-, πτο-*) *fall*: cf. πίττω cl. 5 (521, 10), poetic.

πεσοῦμαι	ἔπεσον	πέπτωκα

a. ἔπεσον is for orig. and Dor. ἔπετον (69 a).

5. τίκτω (for τικτω, root τεκ-) *bring forth, beget*.

τίξομαι	ἔτεκον	τέτοκα
τίξω less fr.		[τέτεγμα] [ἐτέχθην]

a. Mid. τίκτομαι rare and poetic. Ao. ἔτεξα doubtful in Attic.

6. [τετράω] (*τρα-*) *bore*: also τετραίνω (*τετρα-*, cl. 4).

[τρήσω]	ἔτρησα	τέτρημαι
	[ἐτέτρηνα]	

22. Poet. βάω *shatter*, fu. βάωσα, ao. p. ἐββασθην.

508 D. 1. 2d ao. 3d sg. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (489 D, 37). From root γεν- comes also poet. γείνομαι cl. 4, *am born*, ao. ἐγενόμην trans. *begot, bore* (ol γεινόμενοι *the parents*, also in prose). γέγας etc., 490 D, 3.

2. Epic also ἰσχύω, ἰσχυάω.

4. Hm. 2d pf. par. πεπτεῶτας, Soph. πεπτῶς, -ῶτος (492 D, 17).

6. Ion. fu. τετρανείω, ao. τέτρηνα, v. τρητός. Late poets ἐτετράσθην.

7. Hm. λαίω (*αι-, αιε-, αιε-*) *sleep*, ao. ἔεσα or ἔεσα, once contr. ἔεαμεν.

IV. Verbs which form second tenses.

507. a. Themes ending in a vowel.

1. ἀκούω <i>hear</i> .			
ἀκούσομαι	ἤκουσα	ἀκήκοα (44, 368)	ἤκούσθην (461)
		[ἤκουσμαι]	
2. βιάω <i>live</i> . Cf. ἀνα-βιάσκομαι cl. 6 (531, 1).			
βιάσομαι	ἔβλων (489, 14)	βεβλώκα	
[βιάω]	ἔβλωσα rarer	βεβλώμαι	v. βιωτός, -τέος
3. εἶω <i>enter, cause to enter</i> (500, 4): also δύνω cl. 5.			
εἶσω tr.	ἔδυσσα tr.	ἔδυνκα tr., ἔδεδυκα intr.	ἔδύσθην
	ἔδυν (489, 17)	ἔδυνμαι	v. δυτός
4. φάω <i>produce</i> (500, 3).			
φάσω	ἔφυσσα	πέφυσκα intr.	[ἔφύην]
	ἔφυν (489, 18)		[v. φυτός]

508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. θλίβω (θλίβ-, θλιβ-) <i>press</i> .			
θλίψω	ἔθλιψα	[τέθλιφα, -ιμμαι]	ἔθλιψθην [ἔθλιβην]
2. πνίγω (πνιγ-, πνιγ-) <i>choke</i> .			
πνίξω	ἔπνιξα	πέπνιγμα	ἔπνιγην
3. τρίβω (τριβ-, τριβ-) <i>rub</i> .			
τριψώ (496 a)	ἔτριψα	τέτριφα	ἔτριβην
		τέτριμμαι	ἔτριψθην less fr.
4. τύφω (τύφ-, τυφ-) <i>raise smoke</i> , rare in prose.			
		τίθυμμαι (74 c)	ἔτύφην
5. ψύχω (ψυχ-, ψυχ-) <i>cool</i> .			
ψύξω	ἔψυξα	ἔψυγμα	ἔψυχθην, also
			ἔψύχην [ἔψύγην]

507 D. 2. Hm. fu. βέλομαι or βέομαι (427 D).

3. Hm. has pr. impf. act. only δύνω (yet ἔβλε δύνω *late setting*), mid. only δέομαι, both with same meaning. For ἔδυσσας, ἔδωσα, δυσόμενος, see 428 D b.

4. Hm. 2d pf. 3d pl. πεφύσας, par. πεφύσας, -ῶτος (446 D, 456 D b); plup. 3d pl. ἐπέφυσκον Hes. (458 D).

5. Hm. οὐτάω *wound*, ao. 3d sg. οὐτησε, comm. 2d ao. οὔτα (489 D, 22), 2d ao. m. par. οὐτάμενος *wounded*. Also pr. οὐτάω, ao. οὔτασα freq., pf. m. 3d sg. οὔτασται, par. οὔτασμενος.

8. *ἀγω* *lead*.
 ἄγω ἡγαγον (436) ἦχα [ἀγήοχα] ἦχθην
 ἄξομαι m. and p. ἦξα rare ἦγμαι ἀχθήσομαι
7. *ἀρχω* *rule, begin, middle begin*.
 ἀρξω (496 a) ἦρξα [ἦρχα] ἦργμαι ἦρχθην
8. *βλέπω* *look, see*.
 βλέψω ἐβλεψα [βίβλεφα, βίβλεμμαι] [ἐβλέφθην]
9. *βρέχω* *wet*.
 [βρέξω] ἔβρεξα βίβρεγμαι ἐβρέχθην [ἐβρέχην]
10. *βρίθω* *am heavy, only once in Att. prose*.
 βρίσω ἐβρίσα βίβριθα
11. *γράφω* *write*.
 γράψω ἔγραψα γέγραφα, γέγραμμαι ἔγράφην
 a. 1st pf. γεγράφηκα and 1st ao. p. ἐγράφθην are late.
12. *δαίρω* *flay*: also *δαίρω* cl. 4.
 δαράω ἔδαρα δάδαμαι ἐδάργην
13. *ἑπομαι* *follow*; impf. εἰπόμην (359).
 ἑπομαι ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπείσθαι, σπόμενος)
 a. The orig. root was *sep-*. 2d ao. ἐσπόμην is for *e-s(e)π-ομην* (43) with irregular breathing brought in from the pr. ἔπομαι (70).
14. *ἔρομαι* *ask*. Pr. impf. epic only, supplied in Attic from *ἐρωτάω*.
 ἐρήσομαι (510, 6) ἠρόμην
15. *ἐρύκω* *hold back*; chiefly poetic. Ao. ἠρύξα. See D.
16. *ἔχω* *have, hold*; impf. εἶχον (359): also ἔσχω 506, 2.
 ἔξω, σχήσω ἔσχον ἔσχηκα, ἔσχημαι [ἐσχέθην]
 a. V. ἐκτός, -τέος, and σχετός, -τέος. The modes of the 2d ao. are

508 D. 6. Hm. also ἀγίνεω; ao. imv. ἄξετε (428 D b).

9. Hm. has also theme *βρεχ-* *rattle*, only in 2d ao. 3d sg. ἔβραχε:—also *βροχ-* *swallow*, only in 1st ao. opt. 3d sg. ἀνα-(κατα-)βρόξεις and 2d. ao. p. par. ἀναβροχέις.

12. Hm. has verbal *δρατός*.

13. Ion. and poet. act. (only once as simple) *ἔπω* *to be busy*, fu. ἔψω, 2d ao. ἔσπον (ἐπ-έσπον), par. σπῶν, 2d ao. m. as in Att. The forms ἔσπομαι, ἐσποίμην, etc., in Hm. should prob. be changed to σπῶμαι, σποίμην, etc., the preceding word being read without elision: ἄμα σπείσθω, not ἄμ' ἐσπείσθω. Hm. imv. σπείω for σπείω. Hd. ao. p. περι-έφθην.

14. Ion. pr. εἶρομαι, fu. εἰρήσομαι. Hm. also pr. ἐρέομαι (less freq. act. ἐρέω) and ἐρεῖνω. He has irreg. accent in pr. imv. ἐρεῖω (for ἐρείω, from *ereia*, 409 D b) and 2d ao. inf. ἐρεσθαι (389 D a).

15. Hm. has fu. ἐρύξω and 2d ao. ἠρύκακον (436 D), also pr. ἐρύκανω and ἐρύκανω.

16. Hm. 2d pf. ὄκωκα (for ὀκώχα), plup. m. 3d pl. ἐπ-όκωτο irreg. For poet. ἔσχεθον, see 494.

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26. στρέψω turn.	στρέψα	ἐστρέψα	ἐστροφά	ἐστράφη
			ἐστραμμαι	ἐστρέφθην r. A.
27. τέρπω delight.	τέρψα	ἐτερψα		ἐτέρφθην
28. τρέπω turn.	τρέψα	ἐτρεψα	τέτροφα [τέτραφα]	ἐτράπη
			τέτραμμαι	ἐτρέφθην r. A.
29. τρέφω nourish.	θρέψα (496 a)	ἔθρεψα	τέτροφα [τέτραφα]	ἐτράφη
			τέτραμμαι	ἐθρέφθην r. A.

V. Verbs which assume -ε- in the present.

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. γαμέω (γαμ-, γαμ-) marry (act. uxorem duco, mid. nudo).
 γαμῶ ἔγημα γεγάμηκα, -ημαι [ἐγαμήθην]
 a. Late forms γαμήσω, ἐγάμησα, ἐγαμήθην Theoc.

27. Hm. 2d ao. m. ἐταρπόμεν, and with redupl. (436 D) τεταρπόμεν, ao. p. ἐτάρθη and ἐτέρφη, also 2d ao. ἐτάρην, sub. 1st pl. τραπέμεν (478 D a).
 28. Hd. has pr. τρέπω, ao. p. ἐτρέφθην (also in Hm.), but τρέψα, ἐτρεψα. Hm. has also τραπέω, τροπέω. For τετράφαται, see 464 D a.

29. Dor. τράφα. Hm. has an intrans. 2d ao. ἔτραφον was nourished, grew, and uses the 2d pf. τέτροφα as intransitive.

30. Root γων-. Hm. has 2d pf. γέγωνε shout, plup. 3d sg. ἐγεγώνει (and ἐτέγωνε, also 1st sg. γεγόνειν, 458 D), inf. γεγωνέμεν, irreg. γεγωνείν, part. γεγωνάς (not in Hm. are sub. γεγώνω, imv. γέγωνε; fu. γεγωνήσω, ao. ἐγεγώνησα). Poet. pr. γεγωνίσκω or γεγωνέω, found even in Att. prose.

31. Poet. δέρομαι see, 2d ao. ἔδρακον (485 D), 2d pf. ἐδέορκα see, ao. p. ἐδέρχθην saw (2d ao. ἔδρακην Pind.).

32. Hm. ἔλπω cause to hope, ἔλπομαι or ἐέλπομαι (72 D a) hope (= Att. ἐλπίζω cl. 4), 2d pf. ἔολπα hope, plup. ἐώλπεα (369 D), v. ἔ-ελπτος.

33. Poet. ἰάχω and ἰαχέω sound; Hm. 2d pf. par. fem. ἀμφ-ιαχυνία.

34. Poet. κέλομαι command, fu. κελήσομαι (cf. 510), ao. ἐκελησάμην rare, usu. 2d ao. ἐκεκλόμην (436 D).

35. Poet. πέλομαι (move) be, 2d ao. ἐπλόμην (437 D) often used as pres. Less freq. act. πέλω, 2d ao. 3d sg. ἔπλε.

36. Poet. πέρθω destroy (in prose πορθέω), fu. πέρσω, ao. ἔπερσα. Hm. 2d ao. ἔπραθον (435 D), 2d ao. m. inf. πέρθαι (489 D, 45).

37. Poet. root, πορ-, 2d ao. ἔπορον imparted, pf. m. 3d sg. πέπρωται (64) it is allotted, destined, part. πεπωμένος.

38. Ion. and poet. τέρσομαι become dry, 2d ao. p. ἐτέρσην. Hence act. τερσαίνω, ao. ἐτέρσηνα (late ἔτερσα) made dry.

509 D. Hm. fu. m. 3d sg. γαμέσσεται will cause (a woman) to marry, doubtful.

2. γηθῶ (γηθ-, γηθε-) rejoice.
 γηθήσω γήθησα γέγηθα *am glad*.
3. δοκέω (δοκ-, δοκε-) seem, think.
 δόξω ἔδοξα δέδογμαι ἔδοχθην r.
 a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.
4. κύρω (κυρ-, κυρε-) hit upon, happen, Ion. and poet.: also κύρω, cl. 4.
 κυρήσω, κύρωσα ἔκυρσα, ἐκύρησα.
5. { μαρτυρέω (μαρτυρε-) bear witness, inflected regularly, but
 { μαρτύρομαι (μαρτυρ-) cl. 4, call witnesses, aο. ἐμαρτύράμην.
6. πετέω (πεκ-, πεκτε-) comb, shear. aο. p. ἐπέχθην
7. ῥίπτειν throw = ῥίπτω (513, 13), only pr. and impf.
8. ὠθέω (ωθ-, ωθε-) push; impf. ἔωθον (359).
 ὠσω, ὠθήσω ἔωσα [ἔωκα] ἔωσμαι ἔωσθην
 a. The syllabic augment is rarely omitted in Attic.

6. πεῖθω and ἔπειθα Theocr. Hm. pr. πέλω.
9. Poet. βροντέω sound heavily, aο. ἐβρόντησα (even in Xen.), ἐβρόντησα (cf. ἐρίγδονκος loud thundering), 2d pf. δέβουπα.
10. Poet. κελαδέω roar, fu. κελαδήσω, Hm. pr. part. κελάδων.
11. Ion. and poet. κεντέω prick, fu. κεντήσω, etc., reg.; but Hm. aο. inf. κένσαι (= κεντ-σαι), v. κεντός (= κεντ-τος).
12. Poet. κτυπέω crash, clatter, rare in prose, 2d aο. ἐκτυπον; in Trag. also 1st aο. ἐκτύπησα.
13. Ion. and poet. πατόμαι, eat, aο. ἐπασάμην, pf. πέπασμαι, v. ἔ-παστος.
14. Poet. ῥιγέω shudder, fu. ῥιγήσω, aο. ἐβρίγησα, 2d pf. ἐβρίγα used as a present. Different is ῥιγώ *am cold* (412 a).
15. Ion. and poet. στυγέω dread, hate, fu. στυγήσμαι, aο. ἐστύγησα, etc., reg. Hm. has 1st aο. ἐστύξα made dreadful, 2d aο. ἐστύγον dreaded.
16. Pr. φιλέω love, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. aο. m. ἐφιλάμην (φιλ-).
17. Hm. (χραισμέω help, ward off, pr. impf. rare and late) fu. χραισμήσω, aο. ἐχραισμησα, 2d aο. ἐχραισμον.
- Add the following, which form the present from themes in -α.
18. Pr. βρύχδομαι roar, aο. ἐβρύχασάμην. In Hm., only 2d pf. βέβρυχα used as a present.
19. Poet. γοάω bewail, fu. γοήσμαι, Hm. 2d aο. ἔγοον.
20. Hm. θηριόδομαι quarrel (fu. θηρίσμαι Theoc.), aο. ἐθηρίσάμην, aο. p. ἐθηρίνθην (469 D). Pind. θηρίομαι, θηρίδω.
21. Poet. λιχιδέω, -ομαι, lick, fu. λιχμήσμαι, 2d pf. part. irregular λελείχ-μότες Hes.
22. Hm. μηκέδομαι (μακ-, μηκ-) bleat, 2d aο. part. μακόν, 2d pf. part. μεμηκώς, fem. μεμακυσία (451 D c), plup. ἐμέμηκον (458 D).
23. Hm. μητίδω, -ομαι, plan, fu. μητίσμαι, aο. ἐμητίσάμην. Pind. μητίομαι.
24. Pr. μύκδομαι (μύκ-, μυκ-) low (used in Att. prose). Poet. aο. ἐμύκησάμην Hm. 2d aο. ἔμυκον, 2d pf. μέμυκα used as a present.

VI. *Verbs which assume -ε- in other tenses.*

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. ἀλέξω (ἀλεξ-, ἀλεκ-, ἀλκ-) *ward off*. Act. rare in prose.
ἀλέξομαι ἡλεξάμην
a. ἀλεξήσομαι and ἀλεξησάμην are probably not Attic.
2. ἀχθομαι *am displeased*.
ἀχθέομαι [ἡχθημαι] ἡχθέομαι (497 a)
3. βόσκω *feed*.
βοσκήσω [ἐβόκησα] [ἐβοσκήθην]
v. βοσκητέος.
4. βούλομαι *wish*. Augment, see 355 b.
βουλήσομαι βεβούλημαι ἐβουλήθην (497 a)
5. δέω *need, middle want, entreat*.
δεήσω ἐδέησα δεδέηκα, δεδέημαι ἐδέθην (497 a)
a. Impersonal δεῖ *it is necessary*, impf. ἔδει, fu. δεήσῃ, aor. ἐδέθη.
6. ἐρομαι *ask*, see 508, 14; fu. ἐρήσομαι.
7. ἔρρω *go (to harm)*.
ἐρήσω ἡρήθηκα ἡρήθηκα
8. εἶδω *sleep*, usually in comp. καθεύδω. Augment, 361.
καθευδήσω v. καθευδητέον
9. ἐψω *boil*.
ἐψήσω ἥψησα [ἥψημαι] [ἥψηθην, ἥφθην]
V. ἐφθός (for ἐψ-τος) and ἐψητός.
10. ἰθάλω and θέλω *wish*: impf. ἡθέλον (never εθελον).
(ἐ)θαλήσω ἡθάλησα ἡθέληκα [τεθέληκα]
a. The Attic poets in the Iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have η: thus aor. ἡθέλησα, but sub. ἐθέλησω or θελήσω, etc.
11. μάχομαι *fight*.
μαχομαι (428) ἐμαχεσάμην μαμάχημαι v. μαχετέος, -ητέος

510 D. 1. Ion. and poet. fu. ἀλεξήσω, -ησομαι, aor. ἡλέησα, 2d aor. ἔλαλκον (436 D), ἀλκαθεῖν (494).

4. Hm. pr. inf. βόλεσθαι, 2d pf. προ-βέβουλα.

5. Hm. has in act. δῆσε and ἐδέησε; in middle always δεύομαι. Cf. 44.

11. Hm. μάχομαι, also μαχέομαι, part. μαχεύμενος or μαχεούμενος (33 D), fu. μαχέομαι usu. μαχήσομαι, aor. ἐμαχεσάμην or ἐμαχησάμην, v. μαχητός. Hd. fu. μαχέσομαι.

12. *μείλω care for*.
 μείλω ἐμείλῃσα μεμείληκα, -ημαι ἐμελήθην
 a. The Att. prose has the act. only as an impersonal verb, μέλει *it concerns*, fu. μελήσει, etc.; and in the mid. uses the comp. ἐπιμέλομαι (also ἐπιμελόμαι) passive deponent (497 a).
13. *μῶλλω am about*. Augment 355 b.
 μῶλλῃσω ἐμῶλλῃσα v. μελλήτέος
14. *μένω remain*: also μένω (506, 3) poetic.
 μενῶ ἔμεινα μεμείνηκα v. μενετός, -τέος
15. *νέμω distribute*.
 νεμῶ ἔνεμα νεμήμεκα, -ημαι ἐνεμήθην
16. *οἶομαι*, more fr. οἶμαι *think*; impf. ἔφειμν (ἔφην).
 οἶσόμεαι [φεισόμεν] φήθην (497 a)
17. *οἴχομαι am gone*; impf. ἔφειμν *was gone* or *went*.
 οἴχόμεαι [φειχόμεαι]
18. *πέρδομαι*, see 508, 22; fu. παρδῆσομαι.
19. *πέτομαι fly*, see 508, 23; fu. πτήσομαι, πέτησομαι.

SECOND CLASS (*Strong-Vowel Class*, 394).

511. The theme-vowel *a, ι, υ* takes the *strong* form *η, ει, ευ*.

a. Mute themes.

1. *λήθω (λαθ-)* rare in prose, = λανθάνω cl. 5, *lie hid*.
 2. *σῆπω (σασ-)* rot, trans.
 σήψω [ἔσηψα] σέσηπα (501) [σέσημμαι] ἐσάπην
3. *τήκω (τακ-)* melt, trans.
 τήξω ἔτηξα τέτηκα (501) ἐτάκην
 [τέτηγμαι] ἐτήχθην rare
4. *τρώγω (for τρηγω, root τραγ-) gnaw*.
 τρώξομαι ἔτραγον τέτρωγμαι v. τρωκτός

12. Hm. 2d pf. μέμηλα, pf. m. 3d sg. μέμβλεται (for με-μλε-ται, 60 D), plup. μέμβλετο.

16. Hm. act. οἶω or οἶτω, middle almost always with diaeresis δίομαι, ao. ὠίσαμην, ao. p. ὠίσθη.

17. Hm. also pr. οἴχνεω cl. 5, pf. παρ-φίχκα. Hd. οἴχκα (for οἴχ-φχ-α, 73).

20. Hm. ἔλθομαι *am healed*, fu. ἄλθῃσομαι.

21. Hm. κήδω *troubles*, fu. κηθήσω, ao. ἐκήδησα (2d pf. κέκηδα, not in Hm., intrans. =) m. κηδομαι *am troubled*, irreg. fu. pf. κεκαδήσομαι, different from fu. pf. of χάζω (514 D, 18).

22. Hm. μέδομαι *attend to*, fu. μεθήσομαι. Cf. Hm. μέδων (-ντ-), μεδέων (-ντ-) *guardian*. Cf. also μήδομαι *intend, contrive*, fu. μήσομαι, ao. ἐμησάμην.

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5. ἀλείφω (αλιφ-) *anoint*.

ἀλείφω	ἡλείφα	ἀλήλιφα (368) ἀλήλιμμα	ἡλείφθη [ἡλίφην]

6. ἐρείτω (ερετ-) *overthrow*; chiefly Ion. and poet.

ἐρείψω	[ἡρεψα]	[ἐρήριμμαι]	ἡρείφθη

7. λείπω (λιπ-) *leave*; also λυμπάνω cl. 5, rare.

λείψω	λοιπον	λοιπιπα, λειπμμαι	λειφθην

8. πείθω (πιθ-) *persuade*.

πείσω	ἔπασα ἐπιθον	πέπακα, πέπασμαι πέποιθα trust r. A. pr.	ἐπεισθην

9. στείβω (στιβ-) *tread*, chiefly used in pr. impf.; rare in prose.

ἔστειψα	ἐστίβημαι	v. στεπιπτός

10. στείχω (στιχ-) *march, go*, chiefly in pr. impf.; Ion. and poet.

11. φείδομαι (φιδ-) *spare*.

φείσομαι	ἐφεισάμην

12. κεύθω (κυθ-) *hide*, poetic.

κεύσω	ἔκευσα Hm.	κέκευθα as pres.

13. πύθομαι (πυθ-) poetic for πυνθάνομαι cl. 5, *inquire, learn*.

14. τεύχω (τυχ-, τυκ-) *make ready, make*, poetic.

τεύξω	ἔτευξα	τέτυγμαι

15. φεύγω (φυγ-) *flee*; also φυγγάνω cl. 5.

φεύσομαι or φευξομαι (426)	ἔφυγον	πέφευγα	v. φευκτός, -τός

511 D. 6. Ion. 2d ao. ἥριπον *fell*, 2d pf. ἐρήριπα *am fallen*; Pind. 2d ao. p. ἡρίπην.

8. Hm. 2d ao. πέπιθον (436 D) *persuaded*, whence fu. πεπιθήσω *shall persuade*; but πιθήσω (405) *shall obey*, ao. par. πιθήσας *trusting*, 2d plup. 1st pl. ἐπιπείθμεν *trusted* (492 D, 15). Aesch. 2d pf. inv. πέπεισθι.

10. Ep. ao. ἔστειξα and ἐστιχον.

11. Hm. 2d ao. πεφιδόμην (436 D), fu. πεφιδήσομαι.

12. Hm. pr. κευθάνω cl. 5; 2d ao. 3d sg. κίθε, sub. 3d pl. κεκίθωσι (436 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

14. Hm. ao. p. ἐτέυχθην, 2d pf. part. τετευχώς, fu. pf. τετεύξομαι, 2d ao. τέτυκον, τετυκόμην (436 D) *prepared*. Also pr. τιτύσκομαι (for τι-τυκ-σκομαι) *prepare, aim*. For τετεύχσαι, -ατο, see 464 D a.

15. Hm. 2d pf. par. πεφυζότες (cf. Hm. φύζα = φυγή *flight*), pf. m. par. πεφυγμένος, v. φευκτός.

16. Ion. and poet. theme ταφ- or θαπ- (cf. 74), 2d pf. τέθηπα *wonder*, 2d ao. παρ. ταφών.

17. Hm. τμήγω (τμαγ-) *cut* = τέμνω cl. 5 (521, 8), ao. ἔτμηξα, 2d ao. ἔτμαγον, 2d ao. p. ἐτμάγην.

512. b. Themes in -υ-.

1. θέω (θυ-) run.	Фу. θεόσομαι.		
2. νέω (νυ-) swim.			
νευσομαι (426)	νευσα	νένευκα	ν. νευστίος
3. πλέω (πλυ-) sail.			
πλεύσομαι or	επλευσα	πέπλευκα	[επλεύσθην]
πλευσομαι [πλεύσω]		πέπλευσομαι (461)	ν. πλευστίος
4. πνέω (πνυ-) breathe, blow.			
πνέσομαι or	επνευσα	πέπνευκα	[επνεύσθην]
πνευσομαι			
5. βέω (βυ-) flow.			
βέυσομαι or	[έβρευσα]	έβρύηκα	έβρύην as act.
βύησομαι fu. p. as act.			ν. βυτός
6. χέω (χυ-) pour.			
χέω (427)	έχεα (430)	κέχυκα, κέχυμαι	έχέθην

THIRD CLASS (*Tau-Class*, 395).

513. The theme assumes -τ^ο in the present. Verbs of this class have themes ending in a labial mute.

18. Ion. and poet. έρείκω (ερικ-) *rend*, ao. ήρειξα, 2d ao. ήρικον intrans. *shivered*, pf. m. έρήριγμα.

19. Epic and Ion. έρεβγομαι *srew* (Att. έρυγγάνω cl. 5), fu. έρεύξομαι, 2d ao. ήρυγον *roared*.

20. Hm. έρεθώ (ερυθ-) *make red*, ao. inf. έρεύσαι. Also pr. έρυθάινομαι *grow red*.

512 D. 2. Hm. has also νήχω, νήχομαι, fu. νήξομαι (freq. in late prose). Dor. νάχω, νάχομαι. Hm. έννεον (365 D a).

3. Ion. and poet. πλώω, fu. πλώσομαι, ao. έπλωσα, also 2d ao. έπλων (489 D, 27), pf. πέπλωκα, ν. πλωτός.

4. Hm. 2d ao. imv. έμ-πνευ, 2d ao. m. 3d sg. έμ-πνύτο (489 D, 32), ao. p. έμ-πνύσθην (489 D), pf. m. πέπνύμαι *am animated, intelligent*: connected with this is pr. πυνόσκω (πυν-) Aesch. *make wise*, Hm. ao. έπινύσσα.

6. Hm. also χέλω (409 D b), ao. usu. έχενα (430 D), 2d ao. m. 3d sg. χέτο (489 D, 34).

7. Hm. άλέομαι and άλεόμαι (αλυ-) *avoid* (act. άλεύω *avert*, Aesch.), ao. ήλεάμην and ήλευάμην (430 D). Pr. also άλεινω.

8. Poet. κλέω (κλυ-) *celebrate* (i. e. *make men hear of*), Hm. κλείω. Also pr. κλώω *hear*. 2d ao. έκλων *heard*, imv. κλύθι or κέκλυθι, κλύτε or κέκλυτε (489 D, 30), also κλύε, κλύετε, par. m. κλύμενος = ν. κλυτός, κλειτός *celebrated*.

9. Poet. σέωω (συ-) *drive* (also in late prose), ao. έσσενα (365 D a, 430 D), pf. m. έσσονμαι *hastened* (365 D, 389 D b), ao. p. έσσύσθην or έσύσθην, 2d ao. m. 3d sg. σύτο (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. σεύται, 3d pl. σούνται, imv. σοῦ, σούσθε, σοῦσθε.

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	1. ἀπτω (ἀφ-) <i>fasten, kindle, middle touch.</i>		
ἀψω	ἤψα	ἤμμαι	ἤφθην
	2. βάπτω (βαφ-) <i>dip, dye.</i>		
βάψω	ἔβαψα	βέβαμμαι	ἐβάφην, ἐβάφην γ.
	3. βλάπτω (βλαβ-) <i>hurt.</i>		
βλάψω	ἐβλαψα	βέβλαφα βέβλαμμαι	ἐβλάφθην and ἐβλάβην
	4. θάπτω (ταφ-, 74 c) <i>bury.</i>		
θάψω	ἔθαψα	τέθαμμαι	ἐτάφην, γ. θαπτός
	5. θρύπτω (τρυφ-, 74 c) <i>break down, weaken.</i>		
θρύψω	ἔθρυψα Hipp.	τέθρυμμαι	[ἐθρύφθην]
	6. καλύπτω (καλυβ-) <i>cover.</i>		
καλύψω	ἐκάλυψα	κεκάλυμμαι	ἐκαλύφθην
	7. κάμπτω (καμπ-) <i>bend.</i>		
κάμψω	ἔκαμψα	κέκαμμαι (463 b)	ἐκάμφθην
	8. κλέπτω (κλεπ-) <i>steal.</i>		
κλέψω	ἔκλεψα	κέκλοφα κέκλεμμαι	ἐκλέφην ἐκλέφθην
	9. κόπτω (κοπ-) <i>cut.</i>		
κόψω	ἔκοψα	κέκοφα, κέκομμαι	ἐκόφην, γ. κοπτός
	10. κρύπτω (κρυφ-) <i>hide.</i>		
κρύψω	ἔκρυψα	κέκρυμμαι	ἐκρύφθην ἐκρύφην [ἐκρύβην]
	11. κτείνω (κτε-) <i>slay.</i>		
κτείνω	ἔκτεψα	κέκτεψα	
	12. ράπτω (ραφ-) <i>sew.</i>		
ράψω	ἔραψα	ἔραμμαι	ἐράφην
	13. ρίπτω (ριφ-, ριφ-) <i>throw.</i>		
ρίψω	ἔρριψα	ἔρριψα, ἔρριμμαι	ἐρρίφθην ἐρρίφην
	14. σκάπτω (σκαφ-) <i>dig.</i>		
σκάψω	ἔσκαψα	ἔσκαφα, ἔσκαμμαι	ἐσκάφην
	15. σκέπτομαι (σκεπ-) <i>view.</i>		
σκέφομαι	ἔσκεψάμην	ἔσκεμμαι	[ἐσκεφθην]

a. Instead of σκέπτομαι, the Attic writers almost always use the kindred σκοπέω in the present and imperfect; but the other tenses of σκοπέω are found only in late writers.

513 D. 3. Hm. pr. m. 3d sg. βλάβεται.

4. Hm. pf. m. 3d pl. τεθέφαται (364 D a); Hd. ao. p. ἐθάφθην.

5. Hm. 2d ao. p. ἐτρίφην.

9. Hm. 2d pf. part. κεκοπτός.

16. σκήπτω (σκηπ-) *prop.*
 σκήψω σκήψα [έσκηψα] έσκημμαι έσκήφθην
 17. σκάπτω (σκαπ-) *jeop.*
 σκάψομαι έσκαψα [έσκαμμαι] έσκάφθην
 18. τύπτω (τυπ-, also τυπτε-) *strike.*
 τυπτήσω έτύπην .

a. *έτύπησα* is found in Aristotle; *τετύπηκα, τετύπημαι, έτυπήθην* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ-*), the perfect and passive systems from *πλήσσω* (514, 5).

FOURTH CLASS (*Iota-Class*, 396 ff),

The theme assumes -σ|ε- in the present, always with sound-changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in -σσω and -ζω which form second tenses.

514. 1. ἀλλάσσω (αλλαγ-) *exchange.*

ἀλλάζω ήλλαξα ήλλαχα, ήλλαγμαι ήλλάγγην
 ήλλάχθην

2. κηρύσσω (κηρύκ-) *proclaim.*

κηρύξω εκήρυξα εκήρύχα, -γμαι εκηρύχθην

3. μάσσω (μαγ-) *knead.*

μάξω έμαξα μέμαχα, μέμαγμαι έμάγγην, έμάχθην

4. όρύσσω (ορυχ-) *dig.*

όρύξω ώρυξα όρώρυχα, -γμαι όρύχθην

a. Pf. m. *ώρυγμαι* (for *όρώρυγμαι*) late, 2d ao. p. *ώρύχην* doubtful.

5. πλήσσω (πλαγ-, πληγ-) *strike.* (εκπλήγνυσθαι cl. 5, Thuc.)

πλήξω έπληξα πέπληγα έπλήγγην
 πέπληγμαι έπλήχθην

a. *εκπλήσσω, καταπλήσσω* make -*επλάγγην* (471 a). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω* (*παταγ-*), which in Att. is confined to the active, or from *τύπτω* (513, 13).

18. Ion. and Lyric 1st ao. *έτυψα*, pf. m. *τέτυμμαι*, poet. 2d ao. *έτυπον*.

19. Poet. *γνάμπτω* (γναμπ-) *bind*, fu. *γνάμψω*, ao. *έγραμψα*, ao. p. *έγνάμψθην*.

20. Hm. *ένίπτω* (ενιπ-) *chide*, also *ένίσσω* cl. 4 (515 D, 3), 2d ao. *ηνίπατον* and *ένένιπον* (436 D).

21. Poet. *μάρπτω* (μαρπ-) *seize*, fu. *μάρψω*, ao. *έμαρψα*. In Hes. 2d ao. *μέμαρπον* (436 D), opt. *μεμάποιεν*, inf. *μαπέειν*, 2d pf. *μέμαρπα*.

514 D. 5. Hm. 2d ao. (ε)πέπληγον (436 D), 2d ao. p. *εκ-πλήγγην, κατ-επλήγγην*.

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6. πράσσω (πράγ-) *do*.

πράξω ἐπράξα πῑπράγα, πῑπράχα (452 a) ἐπράχθην
πῑπράγμαι

7. πτήσσω (πτηκ-) *ouset* : also πτάσσω Ion. and poet.

[πτήξω] ἐπτηξα ἐπτηχα

8. ταράσσω (ταραχ-) *disturb* : also θράσσω (τραχ-) mostly poet.

ταράξω ἐτάραξα τετάραγμαι ἐταράχθην
ἑθραξα (74 c) ἑθράχθην r.

9. τάσσω (ταγ-) *arrange*.

τάξω ἑταξα τέταχα, τέταγμαι ἐτάχθην, ἐτάγην r.

10. φρίσσω (φρίκ-) *am rough*.

[φρίξω] ἑφρίξα πῑφρίκα *bristle*, *shudder*.

11. φυλάσσω (φυλακ-) *guard*, middle *guard* (one's self) *against*.

φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχθην

12. κλάζω (κλαγγ-, 398 b) *makes a loud noise*, mostly poet.

κλάγξω ἐκλαγξα κέκλαγγα as pr., fu. pf. κεκλάγθωμαι

13. κράζω (κραγ-) *cry* ; pr. impf. rare.

ἑκραγον κῑκράγα as pr., fu. pf. κεκράξομαι

a. κρέξω, ἑκραξα, late. Pf. inv. κέκραχθι, see 492, 8.

14. ῥέξω (ῥεγ-) *do*, poet. and Ion. : also ῥδω (for ῥρω, root ῥεγ-).

ῥέξω ῥερα, ῥῥερα ῥέραχθην
ῥρξω ῥρα

15. σφάξω (σφαγ-) *slay*, in Attic prose usu. σφάττω.

σφάξω ἑσφαξα ἑσφαγμαι ἑσφάγην

16. τρίξω (τρίγ-) *squeak*, poet. and Ion. 2d pf. τέτριξα as pres.

17. φράξω (φραδ-) *declare*.

φράσω ἑφρασα πῑφρακα, πῑφρασμαι ἐφράσθην

18. χάζω (χαδ-) *make retire* ; middle *retire* ; chiefly poetic.

ἐχασάμην

7. Hm. has from kindred root πτα-, 2d aor. 3 du. καταπτήτην (459 D, 25) and pf. part. πεπτηώς, -ῶτος (446 D, 455 D b).

8. Hm. 2d pf. τέτρηχα, *am troubled*.

10. Pind. pf. par. πεφρίκοντας, see 455 D a.

12. Poet. 2d aor. ἑκλαγον. Hm. 2d pf. par. κεκληγώς, gen. -οντος (455 D a).

14. Ion. pf. ῥεργα, plur. ῥεργεα (369 D).

Hd. pr. impf. ῥδω instead of ῥρω.

15. Ion. and poet. 1st aor. p. ἐσφάχθην.

17. Hm. 2d aor. ἐπέφραδον (436 D). Hes. pf. m. part. πεφραδμένος.

18. Hm. fu. χάζασθαι, 2d aor. m. irreg. κεκαδόμεν (436 D) *retired*, but aor. ἐκάδον *deprived*, fu. κεκαδήσω *shall deprive*. Cf. 510 D, 21.

19. χέω (χέ-) *atsum ezonero*.
 χέομαι (426) ἔχεσα, ἔχον γ. κέχοδα, κέχομαι

II. Verbs in -σσω and -ζω with other peculiarities.

515. a. Labial themes (397 b, 398 c).

1. πέσσω (πεκ-, formerly πεκ-) *cook*: [πέπτω later].
 πέψω ἔψα πέπημαι ἐπέφθην
2. νίζω (νιβ-, formerly νιγ-), *wash hands or feet*: [νίπτω later].
 νίψω ἔνψα νένιμαι ἐνίφθην Hipp.

516. b. Lingual themes which make -σσω (-ττω).

1. ἀρμόττω *fit together*: also ἀρμόζω poet.
 ἀρμόσω ἤρμοσα ἤρμοσμαι ἤρμόσθην
2. βλάττω *take the honey* (μέλι, μέλιτ-ος, 60 D). ao. ἔβλισα.
3. βράσσω *boil*. [ao. ἔβρασα, pf. m. βέβρασμαι.]
4. ἐρίσσω (ερετ-) *row*. Only pr. impf. in Att.
5. πάσσω *sprinkle*.
 πάσω ἔπασα [πέπασμαι] ἐπάσθην
6. πλάσσω *mould*.
 πλάσω Hipp. ἔπλασα πέπλασμαι ἐπλάσθην
7. πτίσσω *round*.
 ἔπτισα Hd. ἔπτισμαι [ἐπτίσθην]

20. Poet. κρίζω *creak*; 2d ao. 3d sg. κρίκε (or κρίγε) Hm., 2d pf. κέκρηγα Aristoph.

21. Poet. πελάζω (πελαδ-, πελα-, πλα-) *bring near*, mid. *come near*, pr. and ao. act. also in prose, intrans., fu. πελάσω, πελώ (424), ao. ἐπέλασα, pf. m. πέπλημαι, ao. p. ἐπελάσθην and Trag. ἐπλάδην, 2d ao. m. 3d sg. πλῆτο, 3d pl. ἐπληντο (489 D, 24). Pr. also πελάω, Ep. πίλναμαι or πιλνάω cl. 5 (529 D, 6), Trag. πελάδω, πλάθω (494).

515 D. 2. Hm. νίπτομαι.

3. Hm. ἐνίσσω (ενιπ-) = ἐνίπτω cl. 3, *chide* (518 D, 20).

4. Hm. ὕσσομαι (σσ-) *forsee*, only pr. impf.; cf. 539, 4.

5. Hm. λάζομαι (λαβ-) = λαμβάνω cl. 5, *take* (523, 5). Attic poets have λάζομαι.

516 D. 4. Hm. ao. ἤρεσα and ἤρεσσα.

8. Hd. ἀφάσσω = ἀφάω *feel*, ao. ἤφασα.

9. Poet. ἱμάσσω *lash*, Hm. ao. ἱμασα; cf. ἱμάς *lash*, gen. ἱμάντ-ος.

10. Poet. κορύσσω (κορυβ-) *equip*, ao. m. κορυσσάμενος, pf. m. κεκορυθμένος (53 D a).

11. Poet. (rare in prose) λίσσομαι (λιτ-) *pray*, also λίτομαι cl. 1. Hm. ao. ἐλλισάμην (355 D a), 2d ao. inf. λιτίσθαι.

12. Poet. νίσσομαι go, fu. νίσσομαι. Also pr. νέομαι, usu. with future meaning.

517. c. Themes of variable form.

1. ἀρπάζω (ἀρπαδ-, also ἀρπαγ- not Att.) *seize*.
 ἀρπάσω (-ομαι) ἡρπασα ἡρπακα, ἡρπασμαι ἡρπάσθην
 [ἀρπάζω] [ἡρπαξα] [ἡρπαγμαι] [ἡρπάχθην, ἡρπάγην]
2. βαστάζω (βασταδ-, late βασταγ-) *carry*, poet. (late in prose).
 βαστάσω ἐβάστασα [-ξα] [βεβάσταγμαι] [ἐβαστάχθην]
3. [νύσσω] (νυγ- and νυδ-) *press close*. pf. m. νένυσμαι.
4. παίζω (παδ- and παγ-) *sport*.
 παίζομαι (426) ἔπαισα πέπαισμαι v. παιστής
 a. ἔπαιξα, πέπαιχα, πέπαιγμαι, ἐπαίχθην are late: so also fu. παίξομαι and παίξω.
5. σώζω, later σώω (σω-, σφδ-) *save*.
 σώσω ἔσωσα σέσωκα, σέσωμαι ἐσώθην
 σέσωμαι v. σωστής
6. χρώζω (χρωδ-, χροιδ-) *color*, also χροίζω poet.; [χρόννυμι late].
 [έχρωσα] [έχρωκα] κέχρωσμαι ἐχρόσθην
7. ὕω (ἰδ-, ἰζε-) *sit, seat*, middle ὕομαι, also ἕζομαι (ἐδ-), *sit*: found chiefly in comp. with *kard*. Hence
 καθίζω, impf. ἐκάθιζον (361): also ἔζανω, καθιζάνω, cl. 5.
 καθιῶ (425) ἐκάθισα and καθίσα.
 καθιζήσομαι ἐκαθισάμην
 καθίζομαι, impf. ἐκαθίζομην and καθεζόμην.
 καθεδομαι (for καθέδεσσομαι, cf. 423). [ἐκαθέσθην]
 a. Pr. ind. ἕζομαι, καθέζομαι, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally *sed-* (Lat. *sed-seo*).
8. δίζω (οδ-, οζε-) *smell*.
 δίζσω ὤζησα

517 D. 1. Hm. ἀρπάζω and ἡρπαξα.

8. Hm. and Hd. ἔπαξα.

5. Hm. pr. σώζω and σώω (shortened in subj. σώης, σόη, σώσει), fu. σώσω, ao. ἐσάσω, ao. p. ἐσάσθην. The orig. theme was *saw-* (cf. 227 D), from which comes also a 2d ao. (μν-form) σώω *he saved and save thou*.

7. Hm. ao. εἶσα (= ε-σεδ-σα) *seated*, inv. εἶσαν (better ἔισσαν), inf. ἔισσαι, par. ἔσας (ἀνέσας), Hd. εἰσάς; middle trans. 3d sg. ἐέσσαστο (εἰσαστο Eur., ἔισσαντο Pind.), par. ἐσσάμενος, Hd. εἰσάμενος; fu. ἔισσομαι (= σεδ-σομαι). In comp. Hm. has ao. καθείσα and κάδισα.

8. Hm. pf. ὤωδα as pr.

9. Pr. μύζω (μύγ-, μύζε-), Hm. ao. ἐμύζησα.

10. Hm. ἀφύσσω (αφυγ-, αφυδ-) *draw out*, fu. ἀφύξω, ao. ἤφυσα. Also once pr. ἀφύω.

III. *Liquid themes which form second tenses.*

518. 1. ἀγείρω (αγερ-) *gather*.

ἡγερα [ἀγῆγερα, -μαι]

2. αἶρω (ἄρ-) *lift*; contracted from ἀείρω (αερ-).

ἀρῶ ἦρα (431 b) ἦρκα, ἦρμαι ἦρθην

3. ἄλλομαι (ἀλ-) *leap*.

ἀλοῦμαι ἡλόμην (431 b, 2d ao. ἡλόμην doubtful in Att., cf. 489 D, 85).

4. βάλλω (βαλ-, βλα-, 64) *throw*.

βαλῶ ββαλον ββέλληκα, ββέλλημαι ββλήθην

5. ἐγείρω (εγερ-) *rouse, wake* trans., 2d pf. and mid. *wake* intrans.

ἐγερῶ ἡγερα ἐγρήγορα (368, 501) ἐγέρθην
ἡγρόμην (437 D) ἐγῆγερμαι

a. A poetic pr. ἔγρω, ἔγρομαι is also found.

6. βάλλω (βαλ-) *flourish*. 2d pf. τίθηλα.

7. καίνω (καν-) *kill*, fu. κανῶ, 2d ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.

8. κείρω (κερ-) *sear*.

κερῶ κείρω [κέκαρκα] κέκαρμαι [ἐκάρην] v. καρτέος

9. κλίνω (κλιν-) *make incline*, see 519, 1.

10. κτείνω (κτεν-) *kill*, see 519, 4.

11. μαίνομαι (μαν-) *am mad*: poet. *maim* madden, ao. ἔμνηνα.

μανοῦμαι Hd. μέμνηνα *am mad* ἐμάνην

12. ὀφείλω *am obliged*. 2d ao. ὤφελον. From theme οφείλε- come

ὀφελήσω ὀφελήσῃς ὀφελήκα ὀφελήθην

13. πείρω (περ-) *ribose* (pr. Epic only).

πέπειρα πέπαρμαι

518 D. 1. Hm. pr. impf. 3d pl. ἡγερέθονται, -οντο (494), 2d ao. 3d pl. ἀγέρ-
οντο, inf. ἀγέρεσθαι (389 D a), part. ἀγρόμενος (437 D), ao. p. ἡγέρθην.

2. Hm. has only ao. m. ἡράμην, p. part. ἄρθεις. He commonly uses Ion.
and poet. αἶρω (αερ-), ao. ἥερα, ao. p. ἥέρθην, plup. 3d sg. ἄωρτο (for πορτο):
pr. impf. 3d pl. ἡρέθονται, -οντο (494).

4. Hm. pf. 2d sg. βέβληαι (462 D), 3d pl. βεβλήταται, -ατο (376 D d), also
βεβλήτατο, part. βεβλημένος; 2d ao. m. 3d sg. ἐβλητο, etc. (489 D, 21); fu.
once συμβλήσομαι.

6. Hm. pf. part. fem. τεθαυῖα (451 D c), 2d ao. 3d sg. θάλε. Hm. pr. θηλέω,
fu. θηλήσω, pr. part. θαλέθων (494), τηλεθάων.

8. Hm. ao. ἔκερσα (431 D c). Hd. has ao. p. ἐκάρην, Pind. ἐκέρθην.

11. Hm. ao. ἐμνηάμην, Theoc. pf. m. μεμάνημαι.

12. Hm. in pr. impf. almost always ὀφέλλω (different from ὀφέλλω in-
crease, ao. opt. ὀφέλλειε, 431 D d).

13. Hd. ao. p. ἐπάρην.

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14. σαίρω (σαρ-) <i>swear</i> .	ἔσηρα	σέσηρα	<i>grin</i>	
15. [σκέλλω] (σκελ-, σκλη-) <i>dry</i> (500, 6).	ἔσκλην	(489, 11)		
16. σπείρω (σπερ-) <i>sow</i> .			v. σπαρτός	
σπερῶ	ἔσπειρα	ἔσπαρμαι	ἔσπαρην	
17. στέλλω (στελ-) <i>send</i> .				
στελῶ	ἔσταλα	ἔσταλκα, ἔσταλμαι	ἔστάλην	
18. σφάλλω <i>trip up, deceive</i> .				
σφαλέ	ἔσφηλα	[ἔσφαλκα] ἔσφαλμαι	ἔσφάλην	
19. φαίνω, <i>show, middle appear</i> .				
φανῶ	ἔφηνα	πέφαγκα, πέφασμαι	ἔφάνθην r. pr.	
		πέφηναι intr.	ἔφάνην	
20. φθείρω (φθερ-) <i>corrupt, destroy</i> .				
φθερῶ	ἔφθερα	ἔφθαρκα, ἔφθαρμαι	ἔφθάρην	
		ἔφθορα	[v. φθαρτός]	
21. χαίρω (χαρ-, also χαρ-, χαίρ-) <i>rejoice</i> .				
χαίρῃσω	[ἔχαίρησα]	κεχάρηκα	ἔχάρην as act.	
[χαρήσομαι]		κεχάρημαι, κέχαρμαι	v. χαρτός	

IV. Liquid themes which reject ν.

519. A few liquid verbs reject the final ν of the theme in some of the systems (the first six only in the perfect and passive systems).

15. Hm. 1st aο. irreg. ἔσκηλα *made dry*. Ion. pf. ἔσκηλκα *am dry*.
 19. Hm. 2d aο. act. iter. φάνεσκε *appeared*. From shorter root φα- he has impf. φάε (morn) *appeared*, fu. pf. πεφήσεται *will appear*. For φαίνω, aο. p. φαίνθην, see 469 D. For intensive παμφαίνων, παμφανδών, see 574.
 20. Hm. fu. δια-φθείρω (422 D b), 2d pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. fu. m. δια-φθαρόμαι intr.
 21. Hm. aο. m. ἐχηράμην, 2d aο. κεχαρόμην (436 D), fu. κεχαρήσω, -ομαι, pf. part. κεχαρήσας (446 D).
 22. Poet. ἀλδαίνω (ἀλδαν-) *pourish*, 2d aο. ἤλδανον.
 23. Hm. εἴλω (ελ-, Fel-) *press*, aο. (ἐ)έλσα, pf. m. ἔλμαι, 2d aο. p. ἐάλην, inf. ἐάληναι. Pind. has 2d plup. 3d sg. ἐόλει. In pr. impf. act., Hm. has only εἰλέω. Even Attic writers have pr. impf. εἰλέω or εἰλέω, also εἰλλω: ἴλλω is old and poetic.
 24. Poet. ἐναίρω (εναρ-) *slay*, 2d aο. ἤναρον, aο. m. 3d sg. ἐνήρατο.
 25. Poet. θέλω (θεν-) *smile*, fu. θενῶ, aο. ἔθεινα, 2d aο. ἔθενον.
 26. Hm. μείρομαι (μερ-) *receive as my part*, 2d pf. 3d sg. ἔμμορε (365 D), pf. m. 3d sg. εἰμαρται (366) *it is fated* used even in Att. prose, part. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορμένος.
 27. Poet. πάλω (παλ-) *shake*, aο. ἔπηλα; Hm. 2d aο. part. ἀμ-πεπαλόν (436 D), 2d aο. m. 3d sg. πάλτο (489 D, 44).

1. κλίνω (κλιν-, κλι-) *make incline*.

κλινά	ἐκλίνω	[κέκλινα]	ἐκλίθην and
		κέκλιμαι	κατ-εκλίνην

2. κρίνω (κριν-, κρι-) *judge*.

κρινά	ἐκρίνα	έέκρικα, έέκριμαι	έεκρίθην

3. πλύνω (πλυν-, πλυ-) *wash clothes*.

πλυνά	έπλυνά	πέπλυμαι	έπλύθην Hipp.

4. κτείνω (κτεν-, κτα-) *kill*: also άπο-κτείννύμ, -ύω cl. 5.

κτενά	έκτανα	άπ-έκτονα	
	έκτανον	[έκταγκα, έκτακα]	

a. For 2d ao. poet. έκταν, see 489, 4. For the perf. m. and ao. p. the Attic uses τέθνηκα and έθωνον from θνήσκει (530, 4).

5. τείνω (τεν-, τα-) *extend*.

τενά	έτανα	τέτακα, τέταμαι	έτάθην

6. κερδαίνω (κερδω-, κερδα-) *gain*.

κερδανά	έκέρδανα (431 b)	κεκέρδηκα	

7. βαίνω (βαν-, βα-) *go*.

βήσομαι	έβην (489, 1)	βέβηκα (490, 2)	έβέθην in comp.
βήσω (500, 2)	έβησα	βέβαμαι in comp.	v. βατός, βατέος

8. όσφραίνομαι (όσφρα-, όσφρα-, όσφρ-) *smell*.

όσφρήσομαι	ώσφρόμην [ώσφρησάμην]	ώσφράνθην

V. Vowel-themes of the fourth class.

520. 1. καίω (καυ-) *burn*; Att. prose κάω uncontracted.

καύσω	έκαυσα	έέκαυκα, έέκαυμαι	έκαύθην

2. κλαίω (κλαν-) *weep*; Att. prose κλάω uncontracted.

κλαύσομαι	έκλαυσα	κέκλαυμαι	v. κλαυτός
κλαυσούμαι (426)			later κλαυστός

also κλέψω

a. κέκλαυσαι, έκλαύσθην are late.

519 D. 1. Hm. ao. p. έκλινθην and έκλίθην, pf. m. 3d pl. κεκλίσται (464 D a).

2. Hm. ao. p. έκρίνθην (so Hd.) and έκρίθην.

4. Hm. fu. κτενέω and κτανέω, ao. p. έκτάθην.

5. From root τα-, Hm. makes also pr. τανύω (once with μι-form, pr. m. 3d sg. τάνυται), fu. τανύσσω, ao. έτάνυσα, pf. m. τετάνυσμαι, ao. p. έτανύσθην. Also pr. τιταίνω, ao. έτίτηνα.

6. Hd. fu. κερδήσομαι, ao. έκέρδησα.

7. Hm. ao. m. 3d sg. έβήσето (428 D b). Pr. also βάσκω cl. 6; 530 D, 11. Pr. part. βιβάς, as if from βιβημι, also βιβών (as if from βιβωω). Dor. fu. βάσσομαι, Theoc. θησεύμαι.

8. Hd. ao. 3d pl. ώσφραντο.

9. Hm. root φαν-, φα-, 2d ao. έπεφνον, πέφνον (436 D) killed, pf. m. πέφαμαι, fu. pf. πεφήσομαι.

520 D. 1. Hm. ao. έκη, Attic poets have part. κέας (shortened from κήας). Hm. ao. p. έκάνην.

FIFTH CLASS (*Nasal Class*, 402).

The theme assumes a syllable containing *ν*.

I. *Themes which assume -ν^ο|-.*

521. 1. *θαίνω* (ελα-) *drive*: also *έλάνω* poetic.

έλάνω (έλάνω, 424) ήλασα ήλθακα, ήλθαμαι ήλάνην [ήλάνοσθην]

a. *έλάνω* is probably for *ελα-νν-ω*; see 525 and 488 a.

2. *φθάνω* (φθα-) *anticipate*.

φθήσομαι έφθην (489, 8) [έφθακα] [έφθάνοσθην]
φθάσω έφθασα

3. *πίνω* (πι-, also πο-) *drink*.

πίομαι (427) έπιον (489, 16) πέπωκα, πέπομαι έπόθην
or πίομαι [πιούμαι] v. πιστός, ποτός, ποτέος

4. *τίνω* (τι-) *pay back*, middle *obtain payment*.

τίσω έτισα τέτικα, τέτισμαι έτίσθην

5. *φθίνω* (φθι-) *perish*.

φθίσω trans. έφθισα trans. έφθιμαι v. φθιτός

a. Late *έφθίνισα έφθίνισκα*.

6. *δάκνω* (δακ-) *bite*.

δήξομαι έδακον δέδηγμα έδήχθην

7. *κάμνω* (καμ-, κμα-) *am weary, sick*.

καμοῦμαι έκαμον κέκμηκα v. άπο-κμητέον

8. *τέμνω* (τεμ-, τμε-) *cut*.

τεμῶ έτεμον, έταμον τέτμηκα, τέτμημαι έτμήθην

9. *πίτνω* (πετ-) *fall*. Cf. *πίπτω*, 506, 4.

3. Poet. *δαίω* (δα-) *burn* trans., mid. intr., 2d pf. *δέδηα* intr., 2d aο. m. sub. 3d sg. *δάηται*.

4. Poet. *δαίομαι* (δα-) *divide*, fu. *δάσομαι*, aο. *έδασάμην*, pf. 3d sg. *δέδασται*, 3d pl. (irreg.) *δεδαίεται*. Also pr. *δατέομαι* (Hes. aο. inf. irreg. *δατέασθαι*, 430 D).

5. Poet. *μαίομαι* (μα-, μεν-) *reach after, seek for*, fu. *μάσομαι*, aο. *έμασάμην*, 2d pf. *μέμονα* *press on, desire eagerly*, pl. *μέμαμεν*, etc. (492 D, 9), v. *μαστός*. In the sense of the pf., Hm. has intensive *μαμώω* (574), aο. *μαμῆσε*. In Att. Trag. we find pr. part. *μάμενος* (= *μα-ομενος*).

6. Poet. *νάω* (να-) *inhabit*, aο. *ένασσα* *caused to inhabit*, m. *ένασσάμην* *became settled in*, = aο. p. *ένάδοσθην*. Pf. m. *νένασμαι* *late*.

7. Hm. *οπιώω* (οπι-) *take to wife*, fu. *οπίσω* Aristoph.

521 D. 1. Hm. fu. *έλάνω*, *έλάνω*, etc. (424 D); plup. m. 3d sg. *έλήλατο*, once *ήλήλατο*, 3d p. *έληλέδατο* (464 D a). Hipp. *έλήλασμαι*. 2. Hm. pres. *φθάνω*.

4. Hm. *τίνω*. Hm. and Hd. have also pr. *τίνυμι*, *τίνυμαι*, v. *τιτός*. 5. Hm. *φθίνω*, *φθίσω*, *έφθισα*; 2d aο. *έφθιον*, m. *έφθίμην*, *έφθίσθην* (489 D, 29). Pr. also *φθινύθω* (494). 7. Hm. pf. part. *κεκμηώς*, *-ώτος* (446 D, 455 D b).

8. Ion. *τάμνω*, 2d aο. *έταμον*. Hm. has pr. *τέμνω* once, *τέμω* once; also *τεμήγω* (*τεμαγ-*) cl. 2 (511 D, 17).

III. Themes which assume -αν|ε-.

522. 1. αἰσθάνομαι (αἰσθ-) *perceive*: also αἰσθομαι rare.
 αἰσθησομαι ἥσθόμην ἥσθημαι v. αἰσθητός
2. ἁμαρτάνω (ἁμαρτ-) *err*.
 ἁμαρτήσομαι ἥμαρτον ἥμαρτηκα, -ημαι ἥμαρτήθην
3. αὐξάνω (αὐξ-) *increase*: also αὐξω.
 αὐξήσω ηὔξησα ηὔξηκα, ηὔξημαι ηὔξήθην
4. βλαστάνω (βλαστ-) *sprout*: [also βλαστέω late].
 βλαστήσω ἐβλάστον (β)ἐβλάστηκα (365 a).
 [ἐβλάστησα]
5. δαρβάνω (δαρβ-) *sleep*, in comp. except in 2d ao.
 ἔδαρθον δεδάρθηκα [ἐδάρθην]
6. ἀπεχθάνομαι (εχθ-) *am hated*.
 ἀπεχθήσομαι ἀπηχθόμην ἀπήχθημαι
 The forms ἐχθω *hate*, ἐχθομαι *am hated* are poetic.
7. οἰδάνω (οιδ-) and οἰδέω cl. 1, *swell*: [later οἰδάω, οἰδαίνω].
 ᾤδησα ᾤδηκα
8. ὀλισθάνω (ολισθ-) *slip*: [later ὀλισθαίνω]
 [ὀλισθήσω] ὀλισθον (ὀλίσθηκα and ὀλίσθησα Hipp.)
9. ὀφλισκάνω (οφλ-, οφλισκ-) *incur judgment*.
 ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι

523. The following have an inserted nasal.

1. ἀνδάνω (ἄδ-) *please*, only the present in Attic.
2. θιγγάνω (θιγγ-) *touch*.
 θίξομαι ἔθιγον v. ἔθικτος

10. Hm. θύνω (Hes. θύνέω) = θύ-ω *rush*.
 522 D. 2. Hm. 2d ao. ἡμβροτον (for ἡματον, ἡμοτον, 60 D).
 3. Hm. ἀίξω.
 5. Hm. 2d ao. ἔδραθον (435 D).
 10. Eur. ἀλφάνω (αλφ-) *procure*. Hm. 2d. ao. ἤλφον.
 The following two add -αίνω to the theme.
 11. Hes. ἀλιταίνω (αλιτ-) *offend*. Hm. 2d ao. ἤλιτον, m. ἡλιτόμην, pf. part. irreg. ἀλιτήμενος (cf. 389 D b).
 12. Hm. ἐριθαίνω (εριθ-) *contend* (= ἐρίζω cl. 4), ao. m. inf. ἐριθήσασθαι. Pr. also ἐριθμαίνω *provokes*.
 523 D. 1. Hm. impf. ἦνδανον, ἐήνδανον (Hd. ἐάνδανον) see 359 D; 2d ao. ἔδον or εὔαδον (= εἴαδον, cf. 355 D a), 2d pf. ἔαδα. Hd. 2d ao. ἔαδον, fut. ἀδήσω. For ἄσμενος, see 489 D, 46.

3. *τυγχάνω* (κυχ-) *come up to*.

κυχήσομαι	έκυχον		v. ἀκίχητος

4. *λαγχάνω* (λαχ-) *obtain by lot*.

λήξομαι	ελαχον	εληχα, εληγμαι	ελήχθην

5. *λαμβάνω* (λαβ-) *take*.

λήψομαι	ελαβον	εληφα, ελημμαι	ελήφθην
		λέλημμαι	

6. *λανθάνω* (λαθ-) *lie hid, middle forget*: also *λήθω* cl. 2 (511, 1).

λήσω	ελαθον	εληθα, ελησμαι	v. ε-λαστος

a. The simple middle is rare in prose, *ἐπι-λανθάνομαι* (seldom *ἐκ-λανθάνομαι*) being used instead.

7. *μανθάνω* (μαθ-) *learn*.

μαθήσομαι	εμαθον	μεμάθηκα	v. μαθητός, -τίος

8. *πυνθάνομαι* (πυθ-) *inquire, learn*: also *πύθομαι* cl. 2, poet.

πύσομαι	επυθόμην	πέπυσμαι	v. πυστός

9. *τυγχάνω* (τυχ-) *hit, happen*.

τεύσομαι	ετυχον	τετύχηκα, τέτευχα	[ετεύχθην]
		[τέτευγμαι]	

III. *Themes which assume -νε°|ε-.*524. 1. *βυνέω* (βυ-) *stop up*; [also *βύω*].

βύσω	εβυσσα	βέβυσμαι	[εβύσθην] v. βυστός

2. *ικνέομαι* (ικ-) *come*.

ίξομαι	εκόμεν	ίγμαι

a. *ἀφ-ικνέομαι* is commonly used in prose.

3. Hm. *κυχάνω*, ao. *κυχήσατο*. For *μ*-forms from theme *κυχε-*, see 538 D, 4.

4. Hd. fu. *λάξομαι*. Hm. 2d ao. *ελαχον* obtained by lot, but *ελέαχον* (436 D) made *partaker*. Ion. and poet. 2d pf. *ελέαγχα*.

5. Hd. fu. *λάμφομαι*, pf. *ελέαθηκα*, pf. m. *ελέαμμαι* (463 b), ao. p. *ελέαμθην*, v. *λαμπτός*. Hm. 2d ao. m. inf. *ελεαβέσθαι* (436 D).

6. Hm. 2d ao. *ελαθον* lay hid, but *ελέαθον* (436 D) caused to forget, m. *ελεαθέσθαι* to forget, pf. m. *ελέασμαι* have forgotten. The meaning *cause to forget* is found also in rare pr. *ληθάνω*, ao. *ἐπ-έλησα*, and sometimes in pr. act. *ἐπιλήθω*. Dor. ao. p. *ελάσθην*.

8. Hm. 2d ao. m. opt. *πεπύθοιτο* (436 D), v. *ἀ-πυστος*.

9. Hm. has also 1st ao. *ετύχησα*, and often uses *τέτευγμαι*, *ετύχθην* (from *τεύχω* cl. 2, 511, 14) in the sense of *τετύχηκα*, *ετυχον*.

10. Poet. *χανθάνω* (χαθ-, χανθ-, χενθ-) contain, fu. *χείσομαι* (= *χενθ-σομαι*), 2d ao. *εχαθον*, 2d pf. *κέχανθα*.

524 D, 2. Hm. has pr. impf. *ικνέομαι* only twice, often *ικάνω* (also *ικάνομαι*) and *ίκω*, 1st ao. *ίξε, ίξον* (428 D b). For 2d ao. part. *ίκμενος*, see 489 D, 47. Hd. pf. m. 3d pl. *ἀπίκαται, ἀπίκατο* (464 D a).

3. *κύνω* (κυ-) *κίω*. aο. *έκυσα*.

a. The simple verb is poetic; but *προσκυνέω* *do homage* is frequent in prose; it makes *προσκυνήσω, προσεκύνησα*.

4. *ἀμπισχνόμαι* (αμπ-εχ-) = *ἀμπέχομαι*, *have on*: active *ἀμπέχω, ἀμίσχω, put on*. Impf. *ἤμπεχόμην* (361 a).

ἀμφέξω *ἤμπισχον*, inf. *ἀμπισχέειν*

ἀμφέξομαι *ἤμπισχόμην* or *ἤμπεσχόμην* (361 a)

a. *ἀμπισχνόμαι* is for *αμφ(ι)-ισχ-νέο-μαι*. For change of φ to π, cf. 73 d. *ισχ* is for *ίσχ*, and that for *σι-σ(ε)χ*, a reduplicated theme of *έχω* (*σεχ-*) *have* (508, 16; cf. 506, 2). The 2d aο. must be divided *ἤμπι-σχον*; *ι* here belongs to the preposition.

5. *ἐπισχνόμαι* (ἐπ-εχ-) *promise*; also *ἐπίσχομαι*. See 4 a above and 508, 16.

ἐπισχέσομαι *ἐπεσχόμην* *ἐπίσχημαι*

IV. Themes which assume -νν- (after a vowel -νν-).

525. Themes in -α-.

1. *κεράννυμι* (κερα-, κρα-) *mix*.

[*κεράσω*] *έκείρασα* *κέκράμηναι* *έκράδην* or
v. *κράτρεος* [*κεκέρασμαι*] *έκράσθην*

2. *κρεμάννυμι* (κρεμα-) *hang* trans.: [also *κρεμάω* late].

κρεμῶ (-άω 424) *έκρέμασα* [*κεκρέμασμαι*] *έκρεμάσθην*

a. For middle *κρέμαμαι* *hang* intrans., fu. *κρεμήσομαι*, see 535, 8.

3. *πετάννυμι* (πετα-) *expand*: [also *πετάω* late].

πετῶ (-άω 424) *έπέτασα* *πέταμαι* [*πεπέτασμαι*] *έπετάσθην*

4. *σκεδάννυμι* (σκεδα-) *scatter*: also *σκελίννυμι* r. A., [*σκεδάω* late].

σκεδῶ (-άω 424) *έσκεδάσα* *έσκεδασμαι* *έσκεδάσθην*

526. Themes in -ε-.

1. *έννυμι* (έ-, orig. *Fee-*, Lat. *ves-tio*) *clothe*: in prose *ἀμφέννυμι*.

ἀμφιῶ (-έω 428) *ἤμφλεσα* (361) *ἤμφλεσμαι*

ἀμφίεσομαι

525 D. 1. Hm. also pr. *κεράω, κεραίω*, aο. inf. *ἐπικρήσαι*, v. *έ-κρητος*. For *κίρνημι*, see 529 D, 2.

4. Hm. aο. also without σ, *έκείδασσα, έκεδάσθην*; cf. *κίδνημι* (529 D, 8).

5. Poet. *γάννυμαι* (γα-) *am glad*, fu. *γανύσομαι*, late pf. *γεγάνυμαι*. Cf. *γαίω* cl. 4, only in pr. part. *γαίων*.

526 D. 1. Hm. impf. *κατα-είνυον* (= *Fee-νυον*), cf. Hd. *ἐπ-είνυσθαι*, fu. *έσσω*, aο. *έσσα*, aο. m. 3d sg. *έ(σ)σαςτο* or *έέσαςτο*, pf. m. *είμαι* (= *Fee-μαι*), *έσσαι*, *είται* (*έσται*?), plup. 2d, 3d sg. *έσσα*, *έστο* or *έεστο*, 3d du. *έσθην*, 3d pl. *είλατο*, part. *είμένος*.

2. [κορέννυμι] (κορε-) *satisfy*, chiefly poetic.

κεκόρεσμαι

ἐκορέσθην

3. σβέννυμι (σβε-) *extinguish* (500, 5).

σβέσω

ἐσβεσα

ἐσβηκα

σβήσομαι

ἐσβην (489, 10) [ἐσβεσμαι]

ἐσβέσθην

527. Themes in -ω-.

1. ζώννυμι (ζω-) *gird*.

[ζώσω]

ζώσω

[έζωκα]

ζώμαι, ζώσμαι

[έζώσθην]

2. [ράννυμι] (ρω-) *strengthen*.

[ρώσω]

ῥήρωσα

ῥήρωμαι *am strong*

ῥήρώσθην

3. στράννυμι (στρω-) *spread out* = στόρνυμι, 528, 15.

στρώσω

έστρωσα

έστρωμαι

έστρώσθην

528. Themes ending in a consonant.

1. δύννυμι (αγ-, orig. *Far-*) *break*.

δέξω

έαξα (359)

έαγα (501) [έαγμα]

έδγην

2. δρυνμαι (αρ-) *win*, chiefly poetic.

δρούμαι

ήρύμην

3. δεικνύμι (δεικ-) *show*.

δείξω

έδειξα

δέδειχα, δέδειγμαι

δέδειχθην

4. εἰργνύμι (εἰργ-) *shut in*: (also εἰργω).

εἰρξω

εἰρξα, p. ἑρξῶς

εἰργμαι

εἰρχθην

- a. The forms of *εἰργω* *shut out* are distinguished from these by their smooth breathing.

5. ζεύγνυμι (ζυγ-, ζευγ-) *join*.

ζεύξω

έζευξα

έζευγμαι

έζέγγην, έζεύχθην r. Δ.

2. Hm. fu. *κορέω* (423), ao. *έκόρεσα, έκόρεσσα*, pf. part. *κεκορηώς* (446 D), pf. m. *κεκόρημαι* (also Hd.), v. *ά-κόρητος*. Hd. fu. *κορέσω*.

Add the following with themes in -ι-:

4. Poet. *κινυμαι* (κι-) *move* intrans., 2d ao. *έκιον went*, part. *κιών*. For *έκταθον*, see 494.

5. Epic *αἰνυμαι* (αι-) *take away*, in comp. *άποαἰνυμαι* and *άπαινυμαι*.

6. Ion. and poet. *δαίνυμι* (δau-) *feast* trans., mid. intr., opt. 3d sg. *δαινύτο* (419 D b), 3d pl. *δανύατο*: fu. *δαίσω*, ao. *έδαισα*, ao. p. *έδαισθην*, v. *ά-δαιτος*.

528 D. 1. Hm. ao. *έαξα*, rare *ήξα* (Hes. opt. 2d sg. *κανδέξαις*, = καF Faξαις = κατα-Faξαις, 84 D), ao. p. *έάγην* with short α. Hd. pf. *έηγα*.

3. Hd. has root *δεκ-* in *δέξω, έδεξα, δέδεγμαι, έδέχθην*. Hm. pf. m. *δέδεγμαι greet* (for *δεδεγμαι*), 3d pl. *δειδέχεται, -ατο* (464 D a). In the same sense of *greeting*, he has pr. part. *δευκόμενος*, as also pr. *δεικνόμεμαι* and *δειδίσκομαι* (= *δει-δισ-σκομαι*).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has *εργ-* or *εεργ-* instead of *ειργ-*. For *εργαται, (έ)εργατο*, see 363 D. For poet. *εἰργαθον*, Hm. *(έ)εργαθον*, see 494.

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SIXTH CLASS (*Inceptive Class*, 403).

530. The theme assumes -σκ^ο|- (or -ισκ^ο|-) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in -α- and -ε-.

1. γηράσκω = γηρά-ω *grow old*. 2d ao. inf. γηράναι (489, 2).
 γηράσσω, -ομαι ἡγήρασα γηγήρακα
2. διδράσκω (δρα-) *run*, used only in composition.
 δρᾶσθαι ἔδραν (489, 3) δέδρακα
3. ἡβᾶσκω (ἡβα-) *come to puberty*: ἡβάω *am at puberty*.
 ἡβήσω ἡβησα ἡβηκα
4. θνήσκω, older θνήσκω (θαν-, θνα-) *die*.
 θανοῦμαι ἔθανον τέθνηκα *am dead* (490, 4)
 a. Fu. pf. τεθνήκω, see 467 a. For fu. θανοῦμαι, 2d ao. ἔθανον, the Att. prose always uses ἀποθаноῦμαι, ἀπέθανον (never found in Trag.), but in the pf. τέθνηκα, not ἀπο-τέθνηκα.
5. εὐάσκομαι (εἰα-) *propitiate*.
 εὐάσσομαι εὐασάμην εὐάσθην

18. Poet. καίνυμαι (for καθ-νυμαι) *surpass*, pf. κέκαρμαι, part. κεκασμένος (Pind. κεκαδμένος).

19. Hm. ὁρέγνυμι (ορεγ-), = ὁρέγω cl 1, *reach*, pf. m. 3d pl. ὁρωρέχεται (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final α in other forms, assume -νσ- instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μ-form.

1. δάμνημι or δαμνάω (δαμ-, δαμα-) *overcome*, fu. δαμῶ (cf. 424), ao. ἐδάμασα, pf. m. δέδμημαι, fu. pf. δεδμήσομαι, ao. p. ἐδαμᾶσθην or ἐδμήθην, more freq. 2d ao. ἐδάμην. Pr. also δαμάζω. The forms δδαμασάμην and ἐδαμᾶσθην are even found in Att. prose.—The same perf. m. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) δουῖναι, ao. εἰδεμα.

2. κέρνημι or κερνάω (κερα-), = κεράννυμι *mix* (525, 1).

3. κρήνυμαι (κρεμα-), = κρέμαμαι *hang* (525, 8; cf. 525, 2). Active κρήνυμι very rare.

4. μίρναμαι (μαρα-) *fight*, used only in the present.

5. πέρνημι (περα-), = πιπράσκω *sell* (530, 7), fu. περῶ (cf. 424), ao. ἐπέρπω, pf. m. part. πεπερημένος.

6. πύλαμαι (πελα-) *draw near*; also πιλνάω = πελάζω *bring near* (514 D, 21).

7. πύτνημι or πύτνω (πετα-), = πετάννυμι *spread* (525, 3).

8. σείδνημι (σκεδα-), = σκεδάννυμι *scatter* (525, 4); also without σ, κίδνημι.

530 D. 2. Hd. διδράσκω, δρήσσομαι, ἔδρην (30 D).

5. Hm. also ἐλάσσομαι, pf. ἔληκα; see 535 D, 10.

6. μιμήσκω, older μιμήσκω (μιμ-) remind, mid. remember, mention.
 μνήσω μνήσῃμι μίμημαι (365 b, 465 a) ἐμνήσθην

Fu. pf. μίμησμαι will bear in mind.

a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place.
 The pf. m. μίμημαι is present in meaning, = Lat. *memini*.

7. [πιπράσκω] (πρα-) sell; wanting in fu. and ao. act.
 (ἀποδόσσομαι) (ἀπεδόμην) πῑπρᾶκα, πῑπρᾶμαι ἐπρᾶθην

8. φάσκω (φα-) = φημί (535, 1) say; used chiefly in the part., see 481 a.

9. χάσκω (χα-, χα-) gaze; [χαίνω late]
 χανοῦμαι ἔχανον κέχνηα εἰσὶν ἀγάρε

10. ἀρέσκω (αρε-) please.
 ἀρέσω ἤρεσα [ἤρηρεκα] ἠρέσθην

531. Themes in -ο-.

1. ἀνα-βιάσσομαι (βιο-) trans. re-animate, intr. revive.
 ao. ἀνεβίων (489, 14) intrans., ἀνεβιωσάμην trans. Cf. βίω (507, 2).

2. βλάσκω (μολ-, μλο-, βλο-, 60 D) go, poetic. Pr. impf. only Epic.
 μολοῦμαι ἔμολον μέμβλωκα (60 D)

3. βιβράσκω (βρο-) eat; pres. Hipp. and late.
 [βρόσσομαι] [ἔβρωσα] βέβρωκα, βίβρωμαι ἐβρώθην Hd.

a. The defective parts are supplied by forms of ἐσθίω cl. 8 (539, 3).

4. γιγνώσκω (γνο-) know; also γινώσκω Ionic and late Att.
 γνῶσσομαι ἔγνων (489, 15) ἔγνωκα, ἔγνωσμαι ἔγνώσθην

5. θράσκω (θορ-, θρο-) leap, poet.; also θόρνυμαι cl. 5.
 θοροῦμαι ἔθορον

6. τιτράσκω (τρο-) wound.
 τρώσω ἔτρωσα τέτρωμαι ἐτρώθην

532. Themes in -ι- and -υ-.

1. κυττοκομαι (κυ-) conceive, ao. ἐκύσα impregnated.

a. κύω, κύέω mean am pregnant.

6. Hm. pf. m. 2d sg. μέμνηαι, μέμνη (imv. μέμνεο Hd.), see 462 D; sub. 1st pl. μεμνώμεθα (Hd. μεμνεώμεθα), opt. μεμνήμην, 3d sg. μεμνέτω, see 465 D.

11. Poet. βάσκω (βα-) = βαίνω go (519, 7), chiefly in imv. βάσκει ἴθι haste; once ἐπιβασκέμεν cause to go upon.

12. Poet. κικλήσκω (κλη-) = καλέω cl. 1, call (504, 5).

531 D. 3. Hm. βεβρώθην. Ep. 2d ao. ἔβρων (489, 26; not in Hm.). Soph. 2d pf. part. βεβρωῖτες (492 D, 16).

4. Hd. 1st ao. ἀνέγνωσα persuaded. Poet. v. γνωτός (for γνωστός).

6. Hm. τρώω; v. τρωτός.

2. μεθύσκω (μεθυ-) *intoxicate*.

ἐμέθυσα

[μεμέθυμαι]

ἐμεθύσθην

a. Mid. μεθύσκομαι *get drunk*; but μεθύω (only pr. impf.) *am drunk*.

533. Themes ending in a consonant.

1. ἀλίσκομαι (ἀλ-, ἀλο-) *am taken*, used as passive to αἰρέω cl. 8.

ἀλώσομαι

ἐάλων or

ἐάλωκα or

v. ἐλώτός

ἦλων (489, 13)

ἦλωκα

2. ἀν-ἄλλισκω (ἀλ-, ἀλο-) *expend*: also ἀνᾶλλω.

ἀνᾶλλω

ἀνήλωσα

ἀνήλωκα,

ἀνήλωμαι

ἀνηλώθην

a. Rare forms, ἠνέλωσα, ἠνέλωμαι (361). The forms ἀνέλωσα, ἀνέλωκα, ἀνᾶλώθην etc., are un-Attic.

3. ἀμβλίσκω (αμβλ-, αμβλο-) *miscarry*: also ἐξ-αμβλῶ.

[ἀμβλῶσω]

ἤμβλωσα

ἤμβλωκα,

ἤμβλωμαι

[ἤμβλώθην]

4. ἐπ-αυρίσκωμαι (αυρ-) *enjoy*, also ἐπαυρίσκω, ἐπαυρέω: pres. Ionic only.

ἐπαυρήσομαι

ἐπηύρον,

ἐπηυρόμην [ἐπηυρόμην]

5. εὐρίσκω (εὐρ-) *find*.

εὐρήσω

ἤυρον

ἤυρηκα,

ἤυρημαι

ἠέυρήθην v. εἰρηρέω

a. For 2d a.o. impv. εἰρέ, see 387 b. For later Attic εὔρον, εὔρηκα, etc., see 357 a.

6. στερίσκω (στερ-) = στερέω *deprive*.

στερήσω

ἐστέρησα

ἐστέρηκα,

ἤμαι

ἐστερήθην, ἐστέρην

a. Pass. στερίσκομαι, στεροῦμαι *am deprived*; but στέρομαι *am needy*.

7. ἀλύσκω (for αλυκ-σκω, theme αλυκ-) *avoid*, poet.; pr. impf. rare.

ἀλύξω

ἤλυξα

8. διδάσκω (for διδαχ-σκω, theme διδαχ-) *teach*.

διδάξω

ἐδίδαξα

δεδίδαχα,

ἤμαι

ἰδιδάχθην

9. λάσκω (for λακ-σκω, theme λακ-) *speak*, poetic.

λακήσομαι

ἐλάκησα

λέλακα

ἔλακον

10. μίσγω (for μυγ-σκω, theme μυγ-) *mix*, = μίγνυμι cl. 5 (528, 7).

532 D. 3. Ion. and poet. πίτισκω (πι-) *give to drink* (cf. πίνω, 521, 3), fu. πίσω, a.o. ἐπίσα.

4. Hm. πιφάσκω (φω-) *declare*. Hd. διαφάσκω, or -φάσκω *shine, dawn*.

533 D. 6. Hm. a.o. inf. στερέσαι.

7. Hm. has also ἀλυσκᾶν cl. 4 and ἀλυσκάνω cl. 5.

8. Ep. a.o. ἐδιδάσκησα (not in Hm.). A shorter theme is δα-, Hm. fu. δῆω *shall find* (427 D), 2d a.o. δέδασα (436 D, also ἔδασα) *taught*, 2d a.o. m. inf. δεδάσθαι (for δεδαεσθαι), pf. δεδάκη *have learned*, 2d pf. part. δεδαός, pf. m. part. δεδαήμενος, 2d a.o. p. ἔδαν *learned*, fu. p. δαήσομαι.

9. Hm. ληκέω, 2d pf. λέληκα, part. fem. λελακνῖα (451 D c).

11. πάσχω (for παθ-σκω, theme παθ-, πενθ-), suffer.

πίσομαι (56)

παθον

πέπονθα

[v. παθητός]

SEVENTH CLASS (*Root-Class*, 404).

534. The theme itself, with or without reduplication, serves as present stem. These are all verbs in -μι.

I. *With reduplication.*

1. τίθημι (θε-) <i>put</i> . See 329, 333, 349.			
θήσω	τίθηκα	τίθεικα	τέτιθην (73 c)
	du. τίθετον etc.	τίθειμαι r.	
2. δίδημι (δε-) <i>bind</i> , rare form for δέω (504, 1).			
3. ζήμι (±) <i>send</i> ; see 476.			
ήσω	ζήκα	είκα	είθην
	du. είτον etc.	είμαι	
4. δίδωμι (δο-) <i>give</i> . See 330, 334, 350.			
δώσω	δίδωκα	δέδωκα	δέδοθην
	du. δίδοτον etc.	δέδομαι	
5. ἵστημι (στα-) <i>set up</i> . See 331, 335, 336, 351, and 500, 1.			
στήσω	ἵστημι <i>shall set</i>	ἵστηκα <i>set</i>	ἱστάθην <i>was set</i>
	ἵστην <i>stood</i>	ἵσταμαι r.	fu. pf. ἱστήξω <i>shall stand</i>
6. δύννημι (ονα-) <i>benefit</i> (for ον-ονη-μι).			
δνήσω	δνήσῃ, δνήμην	(489, 5)	δνήθην

11. Hm. 2d pf. 2d p. πέποσθε (492 D, 14), part. fem. πεπαθῦα (451 D c).

12. Poet. ἀμπλακίσκω (αμπλακ-) *miss, err*. 2d ao. ἡμπλακον, pf. m. 3d sg. ἡμπλάκηται.

13. Hm. ἀπαρίσκω (αφ-) *deceive*, 2d ao. ἡπαφον (436 D), rare 1st ao. ἡπάφῃσα.

14. Poet. ἀραρίσκω (αρ-) *join, fit*, trans., 1st ao. ἡρσα (cf. 431 D c), 2d ao. ἡραρον (436 D) twice intrans., 2d pf. ἡράρα *am joined, fitted* (found even in Xen.), Ion. ἡρηρα, Hm. part. fem. ἀραρυία (451 D c), pf. m. ἀρήρεμαι, ao. p. 3d pl. ἄρθεν (385 D, 3), 2d ao. m. part. ἄρμενος (489 D, 36).

15. Hm. ἴσκω (= *ῥικ-σκω*) and εἰσκω (72 D a) *liken*; cf. εἰκα (492, 7).

16. Hm. τιτρίσκομαι (= *τι-τρικ-σκομαι*) *prepare, aim* (cf. 511, 14; 523, 9).

534 D, 1. Hm. has pr. ind. 2d sg. τίθησθα, 3d sg. τιθεῖ, 3d pl. τιθεῖσι (also προ-θέουσι), inf. τιθήμεναι, part. τιθήμενος. Hd. pr. τιθεῖ, τιθεῖσι: impf. 1st sg. ἐτίθε-α irregular, 2d ao. opt. προσ-θέοιτο, inf. θέμεν, θέμεναι.

3. For dialectic forms of ἵημι see 476 D.

4. Hm. has pr. ind. 2d sing. δίδοις and δίδοισθα, 3d sg. δίδοι, inv. δίδωθι, inf. δίδουσαι; 2d ao. inf. δόμεν and δόμεναι; iterative δόσκον.—Hd. δίδοις, δίδοι δίδουσι. Hm. has a fu. with reduplication δίδώσω.

5. Hm. 1st ao. 3d pl. ἕστασαν as well as ἕστησαν, 2d ao. ind. 3d pl. ἕσταν, inf. στήμεναι, pf. inf. ἐστάμεν, ἐστάμεναι, part. ἐσταώς and ἐστεώς, iterative ἕστασκε and στάσκε.—Hd. pr. 3d sg. ἵσται.

7. *πύμπλημι* (πλα-) *fill*; also *πλήθω* *am full*.
 πλήσω ἐπλησα πέπληκα ἐπλήσθην
 πέπλημαι, -σμαι
 a. In this verb and the next, the reduplication is strengthened by the nasal *μ*. This, however, often falls away in the compounds, if the preposition has *μ*: *ἐμ-πίπλημι*, but impf. 3d pl. *ἐν-επίμπλασαν*.
8. *πύπρημι* (πρα-) *set on fire, burn*.
 πρήσω ἐπρησα [πέπρηκα] ἐπρήσθην
 πέπρημαι [πέπρησμαι]
9. *κίχρημι* (χρα-) *lend, mid. borrow*.
 χρήσω Hd. ἔχρησα κέχρηκα, κέχρημαι

II. Without Reduplication.

535. a. Themes in -α-.

1. *φημί* (φα-) *say*; see 481.
 φήσω ἔφησα
2. *ῥημι* (α-) *say*; defective present; see 485.
3. *χρή* (χρα-, χρε-) *it belongs*; impersonal; see 486. fu. *χρήσα*.
4. *ἀγαμαι* (αγα-) *admire*. ao. rarely *ἡγασάμην*, usually *ἡγάσθην* (497 b).
5. *δύναμαι* (δυνα-) *can, am able*; see 487.
 δυνήσομαι δεδύνημαι ἰδυνήθην, ἰδυνάσθην γ. Α.
6. *ἐπί-σταμαι* (στα-) *understand* (impf. *ἠπιστάμην*); see 487.
 ἐπιστήσομαι ἠπιστήθην
7. *ἔραμαι* (ερα-) *love*; poetic for *ἐράω* (503, 2).
8. *κρέμαμαι* (κρεμα-) *hang, intr.* (cf. 525, 2); see 487. fu. *κρεμήσομαι*

536. b. Themes in -ι-.

1. *εἰμι* (ι-) *go*; only pres. and impf.; see 477.
2. *κείμαι* (κει-) *lie*; see 482. fu. *κείσομαι*.

7. Hm. pr. m. also *πιμπλάνεται*, 2d ao. m. *πλήντο*, *πλήντο*; see 489 D, 23. *πλήθω* is chiefly poetic, 2d pf. *πέπληθα*. 8. Hm. *πρήθω*.
 10. Hm. pr. part. *βιβδς*, from root *βα-*, common pr. *βαίνω* go (519, 7).
 536 D. 1 and 3. For dialectic forms of *φημί* and *χρή*, see 481 D, 486 D.
 4. Besides *ἐγαμαι* *admire*, Hm. has *ἀγάδομαι* and *ἀγαίομαι* *envy*, fu. *ἀγάδοσομαι*, ao. *ἡγασάμην*, v. *ἡγητός*.
 5. Hm. and Hd. have in ao. p. only *ἰδυνάσθην*. Hm. has also ao. m. *ἰδυνησάμην*. 6. Hd. pr. ind. 2d sg. *ἐξ-επίσσεαι* for *ἐξεπίσσεαι*.
 9. Hm. pr. act. inf. *ἀρήμεναι* (ἀρα-) *pray*; common present *ἀράομαι*.
 10. Ep. *ἱλάμαι* *propitiate*, rare; also in act., inv. *ἱλῆθι* Hm. (*ἱλαθι* Theoc.) *be propitious*. The quantity of *ι-* wavers. Common present *ἱλάσκομαι* (530, 5).

537. c. Themes in -σ-.

1. εἰμί (εσ-) *am*; see 478. fu. ἔσομαι.
2. ἵμαι (ἦσ-) *sit*, also κάθημαι; see 483, 484.

EIGHTH CLASS (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go*, *went*. Here belong

1. αἰρέω (αἶρε-, ἐλ-, 359 a), *take*, mid. *choose*.
αἰρήσω αἶλον (ἔλω etc.) ἤρκα, ἤρημαι ἤρθην
a. Fu. ἐλῶ, αἰ. εἰλάμην are late.
2. ἔρχομαι (ερχ-, ελυθ-, ἐλθ-) *go*, *come*.
ἐλεύσομαι ἔλθον ἐήλυθα (367 b)
a. For 2d ao. inv. ἐλθέ, see 387 b. For ἐλεύσομαι the Attic prose has εἶμι, ἦξω, or ἀφίξομαι; for ἔρχομαι, ἔρχομαι, ἐρχομαι, ἔρχου, ἐρχεσθαι, ἐρχόμενος, the Attic prose generally has ἦα, ἴω, ἴοιμι, ἴθι, ἴέναι, ἴών.

536-7 D. For dialectic forms of εἶμι, see 477 D; of κείμαι, 482 D; of εἰμί, 478 D; of ἵμαι, 483 D.

538 D. Hm. has also the following μ-verbs of the seventh class:

1. ἀήμι (ae-) *blow*, 2d du. ἤπτον, impf. 3d sg. ἤη or ἄει, inf. ἀῆναι or ἀήμεναι, part. ἄεις; mid. impf. 3d sg. ἤτο, part. ἀήμενος.
2. Theme διε- *make flee* (in mid., also *flee*), impf. 3d pl. ἐν-διέσαν; m. pr. 3d pl. διενται, sub. δίωμαι, opt. 3d sg. διόιτο (cf. 417 a, 418 b), inf. διέσθαι.
3. δί(η)μαι (δι(ε)-) *seek*, 2d sg. δις(η)ται, part. δις(η)μενος; fu. δις(η)σομαι.
4. Theme κιχ- (from κιχ-, common pr. κιχάνω *come up* (o, 523, 3), impf. 2d sg. ἐκίχεις, 3d du. κιχήτην, sub. κιχέω, opt. κιχέην, inf. κιχῆναι or κιχήμεναι, part. κιχέεις, m. κιχήμενος.
5. ὀνο-μαι *find fault with*, 2d sg. ὀνοσαι, opt. 3d sg. ὀνοίτο (cf. 418 b); fu. ὀνόσομαι, αἰ. ὀνοσάμην (Hd. ὀνόσθην).—Hm. has also from root *ων*, pr. 2d pl. ὀνεσθε and αἰ. ὄνατο.
6. ἐρδομαι or ἐρδομαι (ερν-, ειρν-) *guard, preserve*, Ion. and poet. The μ-forms are pr. ind. 3d pl. εἰρύεται, impf. 2d sg. ἐρύσο, 3d sg. ἐρύτο, εἰρύτο, 3d pl. εἰρυντα, εἰρᾶτο, inf. ἐρυσθαι, εἰρυσθαι. Fu. ἐρύσσομαι (ἐρύεσθαι, cf. 427 D), εἰρύσσομαι, αἰ. εἰρυ(σ)άμην.
7. From ῥύομαι or ῥύομαι (ρυ-) = ἐρτομαι come μ-forms, impf. 3d pl. ῥύετο, inf. ῥύσθαι. Fu. ῥύσομαι (Hd.), αἰ. ῥρύσάμην and ῥύσάμην (once ῥυσάμην).
8. Root στεν-, *promise, threaten*, pr. impf. στεῖται, στεῖτο, στεῖνται.
9. From ἔδ-ω (539 D, 3) *eat*, pr. inf. ἔδ-μεναι; cf. Lat. *esse* for *ed-se*.
10. From φέρ-ω (539, 6) *bear*, pr. inv. 2d pl. φέρ-τε; cf. Lat. *fer-re*.

539 D. 1. Hd. pl. ἀράρηκα (368 D).

2. Poet. 2d ao. ἤλυθον with υ (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) ἦρθον. Hm. 2d pl. ἐλήλουθα, 1st pl. ἐλήλουσμεν (492 D, 13).

3. ἰσθίω (ισθ-, ἐσ-, ἔδω-, ἔδω-, φασ-) eat.

ἴσθαι (427)	ἔφαγον	ἔσθουκα	ἠδέσθην
		ἔσθισμαι	v. ἔστωτός, -τέος

4. δρᾶω (δρα-, ἰδ-, σπ-) see, impf. ἴδρων (359 b).

δύσθαι	εἶδον (ἴδω etc.)	ἰδρᾶκα, ἰδρᾶκα, ἰδρᾶμαι	ᾤφθην [ἰωρᾶθην]
	imv. ἴδῃ (387 b)	ἴπασα, ὀμμαί	v. ὀρᾶτός, ὀπτός

a. The middle is generally poetic, but occurs in Att. prose in composition with πρό, ὑπό, περί. Imv. ἴδου, but as exclamation ἴδού lo!

5. τρέχω (τρέχ-, δραμ-, δραμε-) run.

δραμομαι	ἴδραμον	δεδράμηκα	v. θρεκτίον (74 c)
θρέξομαι	ἔθρεξα (74 c)	δεδράμηναι in comp.	

6. φέρω (φερ-, οι-, ενεκ-, ενεγκ-) bear.

οἶσω	{ ἠνεγκα (438)	ἐνήνοχα	ἠνέχθην
οἶσσομαι (as		ἠνεγκον	ἐνεχθήσομαι
mid. and pass.)	ἠνεγκάμην	v. οἰστός, -τέος	οἰσθήσομαι

7. ὀνέομαι (ωνε-, πρια-) buy, impf. ὠνούμεην (359).

ὀνήσομαι	ἐπριάμην (489, 9)	ἰώνημαι	ἰωνήθην

a. ὠνήσομαι is late. The syllabic augment is rarely omitted in Att. ἰώνημαι may have, ἰωνήθην always has, a passive meaning (499).

8. εἶπον (επ-, ερ-, ρε-) said.

ἔρῶ	{ εἶπον (436 a)	εἶρηκα (366)	ἐρήθην, v. ῥητός
		{ εἶπα (438)	εἶρημαι
	imv. εἰπέ (387 b)	fu. pf. εἰρήσομαι	ῥηθήσομαι

a. The pr. impf. are supplied by λέγω, φημί, and (especially in comp.) by ἀγορεύω discourse, as ἀπαγορεύω forbid, aο. ἀπείπων. The root of εἶπον was originally *Fep-*; cf. ἔπος, orig. *Fepos*, word. The root of ἐρῶ was orig. *Fep-* (cf. Lat. *verbum*); hence εἶρηκα for *Fe-Fpeta*, ἐρήθην for *εἶρηθην*, ῥητός for *Fphtos*.

3. Hm. has pres. ἴσθω (for ἐσθω, 52) and ἔδω; also pr. inf. ἔδμεναι (538 D, 9), 2d pf. par. ἐδηδώς, pf. m. ἐδήδομαι.

4. Hm. fu. ἐπιδύσομαι shall choose, but ἐπόψομαι shall look on; so Pind. 1st aο. ἐπόψατο looked at, but Att. (rare) ἐπιωψάμην chose. Hd. impf. ὄρων. Aeol. pr. ὄρημι Theoc. For ὄσσομαι (σπ-), see 515 D, 4. Poetic is also pr. m. εἶδομαι appear, appear like, aο. εἰσάμην.

5. Doric τρέχω. Hm. pf. δέδρομα.

6. Hm. pr. imv. φέρτε (538 D 10), aο. ἠνεικα (rarely ἠνεικον), m. ἠνεικάμην; aο. imv. οἶσε (428 D b), inf. οἰσέμεν(αι), v. φερτός. Hd. has aο. ἠνεικα, inf. οἶσαι (once), pf. m. ἐνήνεγκαι, aο. p. ἠνέχθην.

8. Hm. pr. εἶρω rare, fu. ἐρέω, aο. εἶπον and in ind. (uncontracted) ἔειπον = ε-FeFepov). From root σπκ-, ἐπ- (70), comes ἐν-έπω or ἐννέπω, 2d aο. ἐνι-σπον, imv. ἐνι-στε or ἐνιστες (2d pl. ἔσπετε for ἐν-σπετε), fu. ἐνίψω (= ἐνι-σπ-σω) or ἐνι-σπῆσω, v. ἀ-σπετος. Hd. makes aο. usu. εἶπα, aο. p. εἰρήθην.

PART THIRD.

FORMATION OF WORDS.

540. SIMPLE AND COMPOUND WORDS.—A word is either *simple*, i. e., containing a single stem: λόγο-*s* *speech*, γράφω *write*; or *compound*, i. e., containing two or more stems: λόγο-γράφο-*s* *speech-writer*.

FORMATION OF SIMPLE WORDS.

541. PRIMITIVES AND DENOMINATIVES.—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives*: ἀρχ-ή *beginning*, from αρχ-, root of ἀρχ-ω *begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ίο-*s* *of the beginning, original*, from the stem of ἀρχή (αρχᾱ-) *beginning*.

542. SUFFIXES.—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus λόγ-ο-*s* is formed from the root λεγ- by means of the suffix -ο-; ἀρχα-ίο-*s* from the noun-stem αρχᾱ- by means of the suffix -ίο-.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme ποιε- (ποιέω) *make, compose*, are formed ποιη-τής *composer, poet*, ποιη-σι-*s* *act or art of composing*, ποιη-μα (ποιηματ-) *thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

543. ROOTS.—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes and prefixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus ο-ρχ-, ελθ- (also ελθ-) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root στα- (στήμι) becomes σταθ- in σταθ-μός *station*. The consonants most commonly added are θ, ν and σ. σ appears not only with roots, as στα-σ-μός *twitching* from στα- (σπάω), but sometimes with other verb-themes: κελει-σ-τής *commander* from κελει-ω. Cf. the perfect middle, 461.

544. CHANGES OF THE ROOT-VOWEL.—The vowel of the root may be changed in the process of word-formation. Thus:

- a. It may take the *strong* form (32): ζεύγ-ος *yoke, pair*, from root ζυγ-.
- b. A vowel at the end of a root is commonly made *long* before a consonant: δῶρον *gift*, root δο-; δρά-μα *action*, root δρα-. This applies also to other verb-themes: ποιή-σις *composition* from theme ποιε- (ποιέ-ω). But this rule has many exceptions: δῶ-σις *gift*, λυ-τήρ *looser*, γένε-σι-ς *birth*.
- c. ε may become ο (28), and ει (strong form of ι) may become οι (29). Thus τρέπ-ο-ς *turning* from τρεπ- (τρέπ-ω *turn*), λοιπ-ό-ς *left* from λιπ-, λειπ- (λείπ-ω *leave*). Compare ἀρωγ-ό-ς *helper*, and ἀρήγ-ω *help*.

545. OTHER CHANGES.—The addition of suffixes gives occasion to many sound-changes.

- a. Vowels brought together are often *contracted*: ἀρχαῖος for ἀρχα-ι-ο-ς, βασιλεία *kingdom* for βασιλε(υ)-ι-ά, ἀλήθεια *truth* for ἀληθε(σ)-ια (71) from ἀληθής (ἀληθεσ-) *true*, αἰδῶος *venerable* for αἰδο(σ)-ι-ο-ς from αἰδώς *reverence*.
- b. A noun-stem may change its final syllable before a suffix: οἰκέ-της *house-slave* from οἰκο-ς *house*, σωφρο-σύνη *discretion* from stem σωφρον- (σώφρων *discreet*).
- c. A noun-stem often drops its final vowel (especially -ο-) before a suffix beginning with a vowel: ἵππ-ι-ο-ς *equine* from ἵππο-ς *horse*; οὐραν-ι-ο-ς *heavenly* from οὐρανός *heaven*. Even a *diphthong* may be dropped: βασιλ-ικός from βασιλευός.
- d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα *writing* for γραφ-μα, λέξις *speaking* for λεγ-σι-ς, δικασ-τής *judge* for δικαδ-της from δικάζω *judge*, etc.

546. ACCENT.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES.

A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) *flame* from φλεγ- (φλέγ-ω *burn*): ὥς (οκ-) *voice* from εκ- (εἶπον *said*).

548. Many substantives are formed from roots by the suffixes:

-ο-, nom. -ο-ς masc. fem., -ο-ν neut.; -α-, nom. -ᾱ or -η fem.

In the root, ε becomes ο, and ει becomes οἰ (544 c).

λόγ-ο-ς <i>speech</i>	from λέγ-ω <i>speak</i>	μάχ-η <i>fight</i>	from μάχ-ομαι <i>fight</i>
στόλ-ο-ς <i>sending</i>	στολ- (στέλλω <i>send</i>)	φορ-ᾱ <i>bearing</i>	φέρ-ω <i>bear</i>
τροφ-ό-ς <i>nurse</i>	τρέφ-ω <i>nourish</i>	τροφ-ή <i>nurture</i>	τρέφ-ω <i>nourish</i>
ζυγ-ό-ν <i>yoke</i>	ζυγ- (ζεύγνυμι <i>join</i>)	λοιβ-ή <i>pouring</i>	λείβ-ω <i>pour</i>

a. In like manner ευ changes to ου in σπουδ-ή *haste* from σπεύδ-ω *hasten* (29). For the same reason we have πλόος (for πλου-ος) *voyage* from πλέω (for πλεν-ω, root πλυ-) *sail*; πνοή (for πνου-η) *blast* from πνέω (for πνευ-ω, root πνυ-) *blow*.

b. These substantives have a wide range of meaning. Most in *-ā* or *-η* are oxytone, especially those which have a change of root-vowel. So too those in *-ος* which denote an agent: *ἄγ-δ-s* leader.

549. *Suffix -ι-.*—This forms a few substantives: *τρέχ-ι-s* runner from *τρέχ-ω* run; *πόλ-ι-s* city. Many original *i*-stems have added *δ* at the end and become consonant-stems: *ἐλπ-ι-s* (ἐλπ-ι-δ-) hope from *ἐλπ-ομαι* hope; *κοπ-ι-s* (κοπ-ι-δ-) cleaver from *κοπ-εω* (κόπ-τω chop).

550. The AGENT is expressed by the following suffixes:

-τηρ- nom. -τηρ	} masc. ;	-τερᾱ- nom. -τεира	} fem.
-τορ- -τωρ		-τριᾱ- -τρια	
-τᾱ- -τη-s		-τριδ- -τρι-s	
σω-τήρ savior	} from σω- (σφίω save)		
σώ-τεира fem.			
ῥή-τωρ (-τορ) orator	ῥε- (ῥεῶ, 539, 8)		
κρι-τή-s (-τᾱ) judge	κρι- (κρίνω decide)		
ποιη-τή-s (-τᾱ) poet	ποιέ-ω compose		
ποίη-τρια fem.	} αἰτέ-ω play flute		
αἰλη-τή-s (-τᾱ) flute-player			
αἰλη-τρι-s (-τριδ) fem.			

a. *Accent.*—Words in *-τηρ* and *-τρис* are always oxytone: so also most of those in *-της*, especially when the penult is long by nature or position. Words in *-τωρ*, *-τεира*, *-τρια*, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1. *-τι-* nom. *-τι-s* } feminine.
-σι- *-σι-s*
-σιᾱ- *-σιᾱ*

-σι- is for *-τι-* by 69, cf. Lat. *-ti-o*.

πίσ-τι-s faith
 μιμη-σι-s imitation
 πράξι-s action
 γένε-σι-s origin
 δοκιμα-σιᾱ examination

from πείθω (πειθω persuade)
 μιμνέ-ομαι imitate
 πράγ- (πράσσω act)
 γεν-, γενε- (γίγνομαι become)
 δοκιμαδ- (δοκιμάζω examine)

2. *-μο-*, nom. *-μο-s*, masc. and oxytone.

ὄδυρ-μό-s wailing
 λογισ-μό-s calculation
 σπα-σ-μό-s twiching
 ρυθ-μό-s (movement) rhythm

from ὀδύρ- (ὀδύρ-ομαι wail)
 λογιδ- (λογίζομαι calculate)
 σπά-ω draw
 ρυ- (ρέω flow)

a. The corresponding feminine suffix *-μή* is seen in *γνώ-μή* opinion from *γνώ-* (γινώσκω know), *τι-μή* honor from *τί-ω* honor.

3. *-τν-*, nom. *-τν-s*, feminine and oxytone; chiefly Homeric (cf. Lat. *-tu-* in *can-tu-s*, *or-tu-s*): *βρω-τν-s* food from *βρω-* (βιβρώσκω eat), *βοη-τν-s* shouting from *βοά-ω* shout.

552. From verbs in *-εω* are formed substantives in *-ειᾱ* (for *-ευ-ια*) which express the action; they are all feminine and paroxytone: *παιδείᾱ* education, from *παιδεύω* educate.

553. The RESULT of an action is expressed by the suffixes:

1. -ματ-, nom. -μα, neuter.

πράγ-μα (-ματ-) *thing done, affair* from πράγ- (πράσσω *do*)
 ῥή-μα (ῥηματ-) *word* ῥε- (ῥεῶ *shall say*)
 τμή-μα (τμηματ-) *section* τεμ-, τμη- (τέμνω *cut*)

2. -εσ-, nom. -ος, neuter.

λάχ-ος (λαχεσ-) *lot* from λαχ- (λαγχάνω *get by lot*)
 ἔθ-ος (εθεσ-) *custom* εθ- (εἶωθα *am accustomed*)
 τέκ-ος (τεκεσ-) *child* τεκ- (τίκτω *bring forth*)

- a. The same suffix may express *quality*:

θάλπ-ος (θαλπεσ-) *warmth* from θάλπ-ω *heat*
 βάρ-ος (βαρεσ-) *weight* βαρ- (βαρ-ύς *heavy*)
 βάθ-ος (βαθεσ-) *depth* βαθ- (βαθ-ύς *deep*)

554. The INSTRUMENT or MEANS of an action is expressed by

-τρο-, nom. -τρον, neuter (cf. Lat. -trum).

ἀρο-τρον *plough* (aratrum) from ἀρό-ω *plough*
 λύ-τρον *ransom* λυ- (λύ-ω *loose*)
 διδασ-τρον *teacher's hire* διδασχ- (διδάσκω *teach*)

- a. The kindred feminine suffix -τρα- is less definite: ξύ-σ-τρα *flesh scraper* from ξύ-ω *scrape*, ὀρχή-σ-τρα *place of dancing* from ὀρχέ-ομαι *dance*, παλαι-σ-τρα *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

-ον-, -ων-: εἰκ-όν (εἰκον-) *image* from εἰκ- (εἶκα *am like*); κλύδ-ων (-ων-) *billow* from κλύδ- (κλύζω *splash*).

-ανω-: στέφ-ανω-ς *wreath* (στέφ-ω *crown*).

-ονᾶ-: ἡδ-ονῆ *pleasure* (ἡδ-ομαι *am glad*).

B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. -τητ-, nom. -της, feminine (Lat. -tat-, nom. -tas-).

παχύ-της (-τητ-) *thickness* from παχύ-ς *thick*
 νεό-της (-τητ-) *youth* νέο-ς *young*
 ἰσό-της (-τητ-) *equality* ἴσο-ς *equal*

2. -συνᾶ-, nom. -συνη, feminine.

δικαιο-σύνη *justice* from δίκαιο-ς *just*
 σωφρο-σύνη *discretion* σώφρων (σωφρον-) *discreet*

3. -ιᾶ-, nom. -ιᾶ or -ια (189), feminine.

σοφ-ιᾶ *wisdom* from σοφός *wise*
 εὐδαιμον-ιᾶ *happiness* εὐδαιμον- (εὐδαιμον-) *happy*
 ἀληθε-ια (αληθεσ-ια) *truth* ἀληθής (αληθεσ-) *true*
 εὖνο-ια *good-will* εὖνους (ευνου-) *well-disposed*

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. -ev-, nom. -ev-s, masc., always oxytone; denotes a person with reference to his *function*.

ἵππεύ-s horseman	from ἵππο-s horse
παραμυῖ-s ferryman	παραμύ-s ferry
ἱερεύ-s priest	ἱερό-s sacred
γραφεύ-s scribe	γραφή writing
γονεύ-s parent	γονή procreation

b. Several masculines in -evs have corresponding feminines in -eia (for -ev-ia) proparoxytone: βασιλεύs king, βασίλεια queen.

2. -τά-, nom. -της, masc., paroxytone.

-τά-, -tis fem., paroxytone or properispomenon.	
πολί-της (-τά-) citizen	from πόλι-s city
στρατιώ-της (-τά-) soldier	στρατιά army
οικέ-της (-τά-) house-servant	οἶκο-s house
οικέ-τι-s (-τιδ-) house-maid	

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. -ιο-, nom. -ιο-ν, neuter.

παιδ-ιο-ν little child	from παῖs (παιδ-) child
κηπ-ιο-ν little garden	κήπο-s garden
ἀκόντ-ιο-ν javelin	ἄκων (ακοντ-) lance

Those of three syllables are paroxytone, if the first syllable is long by nature or position: παιδίον.

2. Other forms connected with -ιο- are

-ιδιο- : οἰκ-ιδιο-ν little house	from οἶκο-s house
-αριο- : παιδ-αριο-ν little child	παῖs (παιδ-) child
-υριο- : μελ-υριο-ν little song	μέλος (μελεσ-) song

3. -ισκο-, -ισκά-, nom. -ισκο-s masc., -ισκη fem., paroxytone.

νεῦν-ισκο-s Lat. adolescentulus	from νεῦν young man
παιδ-ισκη lass	ἡ παῖs (παιδ-) girl
στεφαν-ισκο-s little wreath	στέφανο-s wreath

559. PATRONYMICS (proper names which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes:

-ιδᾶ- or -ιδᾱ-, nom. -ιδης or -ιδης, masculine, paroxytone;
-ιδ- or -δ- -is or -s, feminine, oxytone.

a. The forms -ιδᾶ- and -δ- are applied to masculine stems in -ᾶ- and -ιο-: -ᾶ- is then changed to -α-, and -ιο- to -ια-:

masc. Βορέδ-δης-s,	fem. Βορέδ-s (-δδ-ος)	from Βορέᾶ-s
Ἀργεῖδ-δης-s		Ἀργεᾶ-s
Θεστιάδ-δης-s	Θεστιάδ-s (-δδ-ος)	Θεστιάο-s
Μενολιτιάδ-δης-s		Μενολιτίαο-s

b. All other stems take -ιδᾶ- and -ιδ-, before which -ο- of the 2d decl. is dropped. Those in -ev- lose v (44).

masc. Κεκροπ-ίδης	fem. Κεκροπ-ίς (-ίδος)	from Κέκροψ (-οψ)
Τανταλ-ίδης	Τανταλ-ίς (-ίδος)	Τάνταλος
Κρόν-ίδης		Κρόνος
Πηλε-ίδης (epic Πηλεΐδης)		Πηλεύς
	Νηρε-ΐς, Νηρη-ΐς	Νηρεύς
Λητο-ίδης		Λητώ (ΛητοF-)

Sometimes -ίδης is used: Πηλη-ίδης from Πηλεύς.

c. A rarer suffix for patronymics is -ων- or -ιον-: Κρον-ίων (genit. Κρονίωνος or Κρονίωνος) son of Κρόνος.

560. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. -ευ-, nom. -ευς, oxytone: cf. 557, 1.

Μεγαρ-εύς a Megarian from Μέγαρα (2d decl. pl.)
Ἐρετρι-εύς an Eretrian Ἐρέτρια (1st decl.)

2. -τιά-, nom. -της, paroxytone: cf. 557, 2.

Τεγεά-της from Τεγέα, Αἰγινή-της from Αἰγίνα, Ἠπειρώ-της from Ἠπειρος, Σικελιώ-της from Σικελία.

3. The corresponding feminine stems end in -ιδ- and -τιδ-, nom. -ις, -τις: Μεγαρίδ- a Megarian woman, Τεγεάτις (-ιδ-), Σικελιώτις (-ιδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in -ιος see 564 a.

561. The PLACE is expressed by the suffixes:

1. -ιο- in neuters. The words thus formed end in:

a. -τηρ-ιο-ν, from substantives in -τηρ (mostly obsolete forms of those in -της, 550).

δικαστή-ριον court of justice from (δικαστήρ) δικαστής judge
ἀκροατή-ριον auditorium (ἀκροατήρ) ἀκροατής hearer

b. -ε-ιο-ν, properispomenon.

λογε-ιο-ν speaker's platform from λόγο-ς speech
κουρε-ιο-ν (for κουρευ-ιο-ν) barber's shop κουρεύς barber
μουσε-ιο-ν seat of the muses μούσα muse

2. -ων-, nom. -ων, masculine and oxytone.

ἀμπελ-ών vineyard from ἀμπело-ς vine
οἶν-ων wine-cellar οἶνο-ς wine
παρθεν-ών maiden's room παρθένο-ς maid

II. FORMATION OF ADJECTIVES.

A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. -υ-, nom. -υς, -εια, -υ, oxytone; added only to roots.

ἡδ-ύς sweet from ἡδ- (ἡδομαι am pleased)
βαρ-ύς heavy βαρ- (βάρος weight)
ταχ-ύς swift ταχ- (τάχος swiftness)

2. **-ευ-, nom. -ης, -ες** (cf. 553, 2); used especially in compounds (578).

ψευδ-ής *false*
σαφ-ής *clear*

from ψευδ- (ψεύδομαι *lie*)
σαφ-

3. **-μων-, nom. -μων, -μων.**

τλή-μων *suffering, daring*
ἐπι-λήσ-μων *forgetful*

from τλα- (ἐτλην *endured*)
λαβ- (ἐπι-λαβόνομαι *forgot*)

563. Here belong also all *participles*: suffixes **-ντ-, -οντ-, -μενο-** (see 382); and the verbal adjectives in **-το-ς** and **-τεο-ς** (see 475).

B. Denominatives.

564. The suffix **-ιος-, nom. -ιος-ς, -ιά-, -ιον- or -ιος-ς, -ιον-ς** expresses *that which pertains in any way to the noun from which the adjective is formed*:

οὐραν-ιος *heavenly*

from οὐρανός *heaven*

πλούσι-ος *wealthy* (for πλουτ-ιος-ς)

πλούσι-ος *wealth*

οικει-ος *domestic* (for οικε-ιος-ς)

οἶκος *house*

ἀγοραῖο-ς *forensic* (for αγορα-ιος-ς)

ἀγορά *forum*

θερείο-ς *of the summer* (for θερεσ-ιος-ς)

θέρος (θερεσ-) *summer*

αἰδοῖο-ς *venerable* (for αἰδοσ-ιος-ς)

αἰδώς (αἰδοσ-) *shame*

βασιλει-ος *kingly* (for βασιλευ-ιος-ς)

βασιλεύς *king*

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσι-ος-ς (for Μιλητ-ιος-ς) *Milesian* from Μίλητος-, Ἀθηναῖο-ς *Athenian* from Ἀθῆναι *Athens*.

b. Adjectives in **-αιος-ς, -οιος-ς** are generally *properispomena* (-αῖος, -οῖος).

565. **-ικος-, nom. -ικος-ς, -ικη-, -ικον-ς**, always oxytone. It expresses *that which pertains to the noun, often with a notion of fitness or ability*.

μονο-ικός *musical*

from μουσα *music*

ἀρχ-ικός *capable of governing*

ἀρχός *ruler*

After *ι*-stems **-κος** is used: φυσι-ικός *natural* from φύσις *nature*.

a. Such adjectives may be formed directly from a verb-theme by the suffix **-τικος-**: αἰσθη-τικός *capable of feeling*, πράκ-τικός *suited for action*.

566. **-εος-, nom. -εος-ς** contracted **-ους** (224).

-ινο-, -ινο-ς

These denote the *material*: χρύσει-ος, χρυσοῦς *golden* from χρυσός *gold*; λίθι-νο-ς *of stone* from λίθος *stone*, ξύλι-νο-ς *wooden* from ξύλον *wood*.

a. The older form of **-εος** is **-ειος-**, in which the suffix is really **-ιος-**, the *ε* belonging to the stem of the noun: thus χρύσει-ος-ς (Hm.) formed like οικει-ος-ς, 564.

b. **-ινο-**, nom. **-ινο-ς** oxytone, forms adjectives denoting *time*: χθες-ινός *belonging to yesterday*, ηστέρι-νος *hesternus*; νυκτε-ρινός *nocturnus*, εἰρ-ινός *vernus*.

567. **-εντ-, nom. -εις, -εσσα, -εν.**

These denote *fulness or abundance*: χαρι-εις *graceful* from χάρις, ἐλθ-εις *woody* from ἔλθω, ἰχθυ-ό-εις *full of fish* from ἰχθύς. They are mostly poetic.

568. The comparative and superlative suffixes *-τερο-* and *-τατο-* (248) belong here. The suffixes *-ιον-* and *-ιστο-* (253), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are:

1. *-ιμο-*, nom. *-ιμο-s*, active: *ἄλκ-ιμο-s* *brave* (*ἀλκή prowess*), *μάχ-ιμο-s* *warlike*, *δοῖδ-ιμο-s* *to be sung of*. And akin to this:

2. *-σιμο-*, nom. *-σιμο-s*: *χρή-σιμο-s* *useful*, *φύξιμο-s* (*φυγ-σιμο-s*) *avoidable* or *able to avoid*, *ἱππᾶ σιμο-s* *fit for riding* (*ἱππάζομαι ride*).

a. Both these classes were originally denominative. The words in *-σιμο-s* came at first from nouns in *-σι-s* (561, 1): *χρήσι-μο-s* *useful* from *χρήσι-s* *use*; but afterwards *-σιμο-*, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. *-τηριο-*, nom. *-τηριο-s*, forms adjectives from verbs: *πεισ-τήριο-s* *persuasive* from *πειθ-ω*. These are properly denominatives from nouns in *-τηρ* (*σωτήρ-ιο-s* *preserving* from *σω-τήρ*) or in *-της* (cf. 561, 1 a), and in most cases the corresponding noun exists.

4. *-νο-*, nom. *-νο-s*, oxytone.

a. In verbals, passive: *δει-νό-s* *fearful* (*to be feared*), *σεμ-νό-s* (*σεβ-ομαι*) *to be revered*.

b. In denominatives: *ἀλγεινό-s* (*αλγεσ-νο-s*) *painful* from *ἄλγος* (*αλγεσ-*) *pain*, *ὄρεινό-s* (*ορεσ-νο-s*) *mountainous* from *ὄρος* (*ορεσ-*) *mountain*.

5. *-ρο-*, nom. *-ρο-s*, mostly oxytone and active: *λαμπ-ρό-s* *bright* (*λάμπ-ω shine*), *φθονε-ρό-s* *envious* (*φθόνο-s* *envy*), *λύπη-ρό-s* *annoying* (*λόπη annoyance*).

6. *-λο-*, nom. *-λο-s*, mostly oxytone and active: *δει-λό-s* *timid*, *ἀπατη-λό-s* *deceitful* (*ἀπάτη deceive*).

III. DENOMINATIVE VERBS.

570. Denominative verbs were originally formed by adding, in the present, the suffix *-ο|ε-* (1st sg. indic. *-ω*) to a noun-stem, usually somewhat modified. The *ι* then disappeared (as in *τελέ-ω finish*, older *τελε-ίω*) or combined with the preceding sound (as in *παί-ω sport* for *παῖδ-ω*, from *παῖς child*). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

1. <i>-ο-ω</i>	<i>δουλό-ω</i> <i>enslave</i>	from <i>δούλο-s</i> <i>slave</i>
	<i>χρυσό-ω</i> <i>gild</i>	<i>χρυσό-s</i> <i>gold</i>
	<i>ζημιό-ω</i> <i>punish</i>	<i>ζημιά</i> <i>penalty</i>

Verbs in *-ω* are *causative*; that is, they signify to *make* or *cause* what is expressed by the noun.

2. <i>-α-ω</i>	<i>τιμᾶ-ω</i> <i>honor</i>	from <i>τιμή</i> <i>honor</i>
	<i>αἰτιά-ομαι</i> <i>accuse</i>	<i>αἰτία</i> <i>fault</i>
	<i>γόθ-ω</i> <i>lament</i>	<i>γόθο-s</i> <i>wail</i>

3. *-ει-ω* ἀριθμέ-ω *number* from ἀριθμός *number*
 εὐτυχέ-ω *am fortunate* εὐτυχής *fortunate*
 ἱστορέ-ω *know by inquiry* ἵστωρ (ἱστορ-) *knowing*
4. *-ει-ω* βασιλεύ-ω *am king* from βασιλεύς *king*
 βουλεύ-ω *take counsel* βουλὴ *counsel*
 ἀληθεύ-ω *speak truth* ἀληθής *true*

This class of verbs arose first from nouns in *-ει-ω*, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

5. *-ίζ-ω* ἐλπίζ-ω (ἐλπιθ-ιω) *hope* from ἐλπίς (ἐλπιθ-) *hope*
 ἐλληνίζ-ω *speak Greek* Ἑλλήν *Greek*
 φιλεπίζ-ω *favor Philip* Φίλιππος.

The theme of these verbs ends in *-ιδ-*, and the type arose from nouns with stems in *-ι-* or *-ιδ-*, but was extended to other nouns.

6. *-αζ-ω* δικάζ-ω (δικαθ-ιω) *judge* from δίκη *justice*
 ἐργάζομαι *work* ἔργον *work*
 βιάζομαι *use force* βία *force*

The theme of these verbs ends in *-αθ-*. They are in origin closely allied to those in *-αω*, both classes being derived, for the most part, from noun-stems in *-α-*.

7. *-αινω* σημαίνω (σημαν-ιω) *signify* from σῆμα (σηματ-) *sign*
 μελαινομαι *grow black* μέλας (μελαν-) *black*
 χαλεπαίνω *am angry* χαλεπός *hard, angry*
8. *-υνω* ἡδύνω (ἡδυν-ιω) *sweeten* ἡδύς *sweet*
 λαμπρύνω *brighten* λαμπρός *bright*
 αἰσχύνομαι *am ashamed* αἰσχύνῃ *shame*

The verbs in *-αινω* and *-υνω* have themes in *-αν-* and *-υν-*. They come from a great variety of nouns, but *-αινω* comes especially from stems in *-ατ-*, and *-υνω* from stems in *-υν-*. Most of them are causative.

9. Less frequent endings are seen in μαρτύρομαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleanse* from καθαρός *clean*, ἱμείρω (ἱμερ-ιω) *desire* from ἱμερός *longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἀγγέλος *messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλος *talkative*.

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δοῦλος *slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμος *war*, πολεμέ-ω and πολεμίζ-ω *wage war*, πολεμό-ω *make hostile*.

573. DESIDERATIVES.—Verbs expressing *desire* are formed most frequently with the ending *-σειω*: γελασείω *desire to laugh*, δρασείω *have a mind to do*; also in *-αω*, *-ιαω*: φονέω *am eager for murder*, κλαυσίδαω *long to weep*.—Some verbs in *-αω*, *-ιαω* express an *affection of the body*: ὀρχιδω *am pallid*, ὀφθαλμίδαω *have sore eyes*.

574. INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω *reach after, long for*, from μαίωμαι (μα-) *reach*, παρφύρ-ω *boil* (of the sea) from φύρ-ω *mix*, ποιπνύ-ω *puff* from πνέω (πνυ-) *breathes*.

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COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

575. When a noun stands as the *first* part of a compound word, only its *stem* is used: *ναυ-πηγός ship-builder* (ναῦ-ς), *χορο-διδάσκαλος chorus-teacher* (χορό-ς).

a. Stems of the first decl. change -*ā* to -*o*-, appearing thus like stems of the second decl.: *λυρο-ποιός lyre-maker* (λύρ^α). Stems of both these declensions drop their final vowel when a vowel follows: *χορ-ηγός chorus-leader* (χορό-ς). It is retained, however, when the second part of the compound began originally with *F*: Hm. *δημο-εργός artisan*, Att. *δημουργός*.

Stems of the third declension commonly assume *o* before a consonant: *ανδριαντ-ο-ποιός image-maker*, *πατρ-ο-κτόνος parricide*, *φυσι-ο-λόγος natural philosopher*, *ιχθυ-ο-φάγος fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in -*σ* often change to *o*-stems: *ξιφο-κτόνος* (ξίφος, st. ξιφεσ-) *slaying with the sword*, *τειχο-μαχία* (st. τειχεσ-) *battle at the wall*.—Stems of the first declension sometimes retain the final -*ā* (as *ā* or *η*): *χον-φόρος libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: *νέσος-οικος ship-house*, *Πελοπόν-νησος* (for *Πελοπος-νησος*) *Pelops's island*, *δορί-ληπτος won by the spear*. In a few words, however, an inflected case appears in a real compound: *ναυσι-πορος traversed by ships* (-πορος not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: *φιλό-τιμος* (τίμη) *honor-loving*.

a. Neuters in -*μα* (-ματ-) make adjectives in -*μων*: *πολυ-πράγμων* (πρᾶγμα) *busy*. *φρήν* becomes -*φρων*, as *εὐ-φρων* *merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in -*ιᾶ* is formed from a (real or imaginary) compound adjective: thus *βολή throwing*, but *πετρο-βολιᾶ stone-throwing* (from *πετρο-βόλος stone-thrower*); so *ναυ-μαχία* (μάχη) *ship-fight*, *εὐ-πραξία* (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus *λυρο-ποιός lyre-maker*, *ναυ-μάχος fighter in ships*, though -*ποιος maker*, -*μαχος fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is -*ης*, -*ες* (stem -*εσ*-). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in -*εσ*- (nom. -*ος*): *εὐ-γενής* (γένος) *of good birth*, *δεκα-ετής* (έτος) *of ten years*.

b. Less often when the last part is a noun with some other ending: *εὐ-τυχής* (τύχη) *fortunate*, *θεο-φιλής* (φίλος) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: *ἀ-φανής* *invisible* (φαν-, φαίνω), *ἡμ-θανής* *half-dead* (θαν-, θνήσκω).

579. Compounds in which the first part is made directly from a verb-theme,* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: *δακ-έθυμος* (*δάκ-νω* *bile*) *heart-corroding*, *ἀρχι-τέκτων* *master-builder*, *μισ-ό-γυνος* *woman-hater*, *πειθ-αρχος* *obedient to command*.

b. The verb-theme has -σι- added to it: this becomes -σ- before a vowel: *λῦ-σι-πονός* *releasing from toil*, *ἐρυ-σ-άρματος* (nom. pl., Hm.) *chariot-drawing*, *πλήξ-ιππος* (*πληγ-, πλήσσω*) *horse-driving*, *στρεψι-δικός* (*στρέφ-ω*) *perverter of justice*.

580. COMPOUND VERBS are formed by prefixing a *preposition* to a simple verb: *ἐπι-βάλλω* *throw on*.

a. Originally, the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tnesis* (*τμήσις* *cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from *compound nouns*.

Thus *ναῦ-ς* and *μάχομαι* cannot form *ναυ-μαχομαι*, but from *ναυ-μάχος* *fighting in ships* is made *ναυμαχέω* *fight in ships*; *νόμο-ς* and *τίθημι* cannot unite, but from *νομο-θέτης* *lawgiver* is formed *νομοθετέω* *make laws*. So *πειθόμαι* *obey*, but *disobey* is not *α-πειθόμαι*, but *ἀπειθέω* from *ἀπειθέης* *disobedient*.

582. ACCENT OF COMPOUNDS.—In general, compounds have *recessive* accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: *ἀπο-στολή* *sending away*, *πλουτο-δοτήρ* *wealth-giver*, *μον-όψ* *one-eyed*.

b. Most compounds in -ης, -ες are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a *passive* or *intransitive* sense, follow the rule: *λιθό-βολος* *throwing at with stones*, *μητρό-κτονος* *slain by a mother*. But when the last part is *active* (denoting the *agent*), and is made from a root by suffix -ο- (nom. -ος), they accent the *penult* if it is short; if long, the *ultima*: *λιθο-βόλος* *throwing stones*, *μητρο-κτόνος* *matricide*, *ὕδρο-φόρος* *water-carrier*; *στρατ-ηγός* *army-leader*, *general*, *λογο-ποιός* *story-maker*, *ψυχο-πομπός* *conductor of souls*.

But compounds in -οχος (*ἐχ-ω*) and -αρχος (*ἀρχ-ω*), with some others, follow the general rule: *ἡνι-οχος* (rein-holder) *chariot-leader*, *δαδου-οχος* (contr. from *δαδδ-οχος*) *torch-holder*, *ἵππ-αρχος* *commander of horses*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: *συλλογισ-μός* *reckoning* from *συλλογίζομαι* *reckon*, *ἀποδο-τέο-ς* from *ἀποδίδωμι* *give back*.

* Compare in English 'breakwater,' 'dreadnought,' and the like.

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II. MEANING OF COMPOUND WORDS.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. DETERMINATIVE COMPOUNDS.—In these, the first part defines or determines the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus *οικο-φύλαξ* *house-guardian* is a particular kind of *φύλαξ* or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

λογο-γράφος *speech-writer* = *writer of speeches*

χειρο-ποίητος *hand-made* = *made with hands*

θε-ήλατος *god-sent* = *sent by a god*

Here may be put the verbal compounds mentioned in 579; as *δεισι-δαίμων* *spirit-fearing, fearing spirits*; although in these the second part defines the first.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

ἀκρό-πολις *upper city, citadel* = *ἀκρὰ πόλις*

ψευδο-κήρυξ *false herald* = *ψευδὴς κήρυξ*

δμῶ-δουλος *fellow-slave*

586. POSSESSIVE COMPOUNDS.—In these, also, the first part defines the second, but the whole compound is an adjective describing the possessor, some such idea as 'having' being supplied in thought. In English such compounds generally end in *-ed*.*

μακρό-χειρ *long-armed* = *having long arms*

γλαυκῶ-πις *bright-eyed* = *having bright eyes*

ἀργυρό-τοξος *with silver bow*

ὁμό-τροπος *of like character*

πικρό-γαμος *bitter-wedded* = *having an unhappy marriage*

δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in *-οειδής*, or contracted *-ῶδης*: *σφαίρο-ειδής* *having the appearance of a ball, ball-like*; *τεράτι-ῶδης* *monster-like, monstrous*.

587. Prepositions may be connected with substantives in each of the above-described relations:

a. DETERMINATIVE:

προ-βουλή *forethought, planning beforehand*

ὑπὸ-πυρτος *flowed around, sea-girl*

* Yet compare such names as 'Greatheart,' 'Bluebeard.'

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b. POSSESSIVE:

ἐνθεός *having a god in him, inspired*

ἀμφικτεῖν *having pillars round it*

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood. Thus:

from ἐφ' ἑστῆς comes ἐφ' ἑστῆς (being) on the hearth

ἐφ' ἵππου ἐφ' ἵππου pertaining to (being on) a horse

ἐν χώρῃ ἐγχώριος native = (being) in the country.

589. ALPHA PRIVATIVE.—The prefix ἀν- (Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning *alpha privative*. Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

ἀν-αἰδής *shameless* (αἰδώς *shame*)

ἀ-παῖς *childless* (παῖς *child*)

ἀ-δύνατος *unable, impossible* (δυνατός *able, possible*)

ἀ-φανής *invisible* (φαν-, φαίνω *show*)

a. Determinative compounds formed with this prefix from substantives, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὐσα.

b. Words, which began originally with F, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εὐκής, ἀεκής, *unseemly* (root εκ-, εἰκα).

590. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate, or difficult*: δυσ-βουλος *ill-advised* (possessive) = *having evil counsels*, δυσ-άρεστος (determinative) *ill-pleased*, δυσ-άλωτος *hard to be caught*. Here, too, determinative compounds formed from substantives are very rare: Ἡμ. Δύσ-παρις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

591. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative; sometimes also in the genitive, see 735 ff).

a. Verbs capable of taking a direct object are called *transitive*; others are *intransitive*.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called:

a. An *Attributive*, when it is directly joined with the substantive, without any *assertion*: as ὁ ἀγαθὸς ἀνὴρ *the good man*.

b. A *Predicate-Adjective*, when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθὸς ἐστὶ *the man is good*, ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good*.

REX.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this*, συλλέξας στρατεῦμα ἐπερεύθη *having collected an army he set out*, ψιλαῖς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare*, πρῶτος, συλλέξας, and ψιλαῖς are called predicate-adjectives.

595. *A substantive* qualifying another substantive may be :

a. An *Appositive*, when it is simply added to the substantive to explain it : as Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive : as Μιλτιάδης στρατηγός ἐστὶ *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general*.

REM.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἦκει μοι σωτὴρ *thou art come as my savior*, βασιλεύς and σωτὴρ are regarded as predicate-substantives.

596. *COPULATIVE VERBS*.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula*. Some other verbs, as γίγνομαι *become*, and those meaning *to appear*, *to be called*, *chosen*, *considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

PRONOUNS OF REFERENCE.

597. Pronouns of reference are either *relative* or *demonstrative* :

598. *Relative*.—A substantive may be qualified by a sentence : ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love*. The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent*.

599. *Demonstrative*.—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun*, *article*, or *participle* ; or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive : τὸ γινῶθαι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταῦτόν *the "know thyself" and the "be wise" are the same thing* (PCharm.164°).

b. A preposition with a numeral may take the place of a substantive : ἀπέθανον αὐτῶν περὶ τριακοσίων *there died of them about three hundred* (XH.4.6¹¹).

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GENERAL RULES OF THE SENTENCE.

The Subject.

601. The subject of a finite verb is in the nominative case :
Κύρος βασιλεύει *Cyrus is king.*

602. OMISSION OF THE SUBJECT.—The subject is often omitted:

a. When it is a pronoun of the first and second person: λέγω *I speak*, ἀκούσατε *hear ye*.

But the pronoun is not omitted, if there is an emphasis upon it: ἄν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear.*

b. When it is implied in the context:

Κύρος τὰς ναὺς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειε *Cyrus sent for the ships, that he (Cyrus) might land troops (XA.1.4^b).*

c. When it is a general idea of person: φᾶσι *they (men, people) say.*

Less often in the singular: ἐσάλπιγγε *the trumpet sounded*, literally *(one) sounded the trumpet (XA.1.2^γ).*

So originally such verbs as *δει* *it rains*, *ρίψει* *it snows*, *ἀστράπτει* *it lightens*, *σειεῖ* *(it shakes) there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Zeus*, or *θεός* (which are sometimes expressed).

d. When the subject is *indeterminate*; that is, thought of as wholly vague and general. The verb is then said to be *impersonal*: ὄψε ἦν *it was late*.

So *ἡμέρᾳ ἐγένετο* *it became day*, *καλῶς ἔχει* *it is well*, *δεῖ μάχης* *there is need of a battle*, *δηλοῖ* *(something makes clear) it is clear*.

The same construction is, seen in *passive* verbs, especially in the *perfect* and *pluperfect*: *παρεσκεύασται μοι* *(things have been prepared by me) I have made preparation.*

REMARK.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence*: *ἔξεστιν εὐδαιμονεῖν* *it is possible to be happy*, *δήλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν* *it was plain that the king was somewhere near (XA.2.8^a).*

The Verb.

603. A finite verb agrees with its subject-nominative in number and person: ἡμεῖς ἐπαινοῦμεν *we approve*.

a. The only nominatives of the *first person* are *ἐγώ*, *νά*, *ἡμεῖς*; of the *second person*, *σύ*, *σφέ*, *ὑμεῖς*; all other nominatives are of the *third person*.

604. But a neuter plural subject has its verb in the singular: τὰ πρᾶγματα ταῦτα δεινὰ ἐστὶ *these things are dreadful*.

a. A neuter plural subject denoting *persons*, may have a verb in the plural: *τοσούτοι μετὰ Ἀθηναίων ἔβη ἑστράτευον* *so many nations were warring on the side of the Athenians (T.7.58).*

www. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάρα λέλυνται the cables are loosed* (B 185).

605. Very seldom a *masculine* or *feminine* plural subject has a verb in the singular. In such cases the verb stands first: *δοκοῦντι δίκαιος εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι to a man reputed to be just, there comes, in consequence of his reputation, both officers and nuptials* (PRp.363^a). So with the dual: *ἔστι τούτω διττὰ τὰ βίω there are these two different ways of living* (PGo.500^d).

AGREEMENT WITH TWO OR MORE SUBJECTS.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν Eurymedon and Sophocles set out on a campaign (T.4.46), *δεινὸν καὶ σοφὸν ἐγὼ τε καὶ σὺ ἤμεν both I and thou were skilful and wise* (PTheet.154^d), *οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχονε 'twas not you and not your friends who first conceived this opinion* (PLg.888^b).

a. With two singular subjects, the dual may be used: *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται pleasure and pain will bear sway in the city* (PRp.607^a).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον the king and his followers break into the camp (XA.1.10¹), *οἱ πένυτες καὶ ὁ δῆμος πλεόν ἔχει the poor and the common people have superior power* (XRa.1¹), *ἔπεμψε με Ἀριαῖος καὶ Ἀρταξος Ariaeus and Artaxius sent me* (XA.2.4¹⁶), *ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ I and Scythus say the same* (XA.7.7¹⁶).

608. A plural verb is rarely used, when singular subjects are connected by *ή or, ούτε nor*: *εἰ ἐμελλον ἀπολογησασθαι Λεωχάρης ἢ Δικαιογένης if Leochares or Dicaeogenes were about to make a defence* (Isae.5⁴).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι Demosthenes with his associate-generals make a treaty with the Mantineans* (T.3.109).

609. COLLECTIVE SUBJECT.—The subject is sometimes a collective noun, expressing more than one in the singular: *ἑσθῆς clothing* (clothes), *πλίνθος brick* (= bricks), *ἵππος the horse* (cavalry), *ἡ δαμίς the heavy armed*.

A collective subject denoting *persons*, may have its verb in the plural:

Ἀθηναῖον τὸ πλῆθος οἶονται Ἱππαρχον τύραννον ὄντα ἀποθανεῖν the mass of the Athenians believe that Hipparchus was tyrant when he died (T.1.20).

a. Such words as *ἕκαστος each*, *τις any one*, *πᾶς τις every one*, *οὐδείς no one*, may have the construction of collectives, on account of the plural which they imply: *τῶν ἑαυτοῦ ἕκαστος καὶ παῖδων καὶ οἰκετῶν ἕκαστος each man rules his own, both children and servants* (XRl.6¹).

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 AGREEMENT WITH A PREDICATE-NOUN.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖν ἐστὶ *his chorus-payments are a sufficient sign of prosperity* (Ant. 27^b), τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *the place was before called Nine Ways* (T. A. 102). So, also, participles of such verbs: ἐπετέθεντο τὰς θυγατέρας παιδία ἔντα *they conveyed away their daughters being children* (D. 19¹⁰⁴).

a. With a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὕτε σώματος κάλλος καὶ ἰσχὺς δειλῶ ξυνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear seemly qualities* (P. Menex. 246°).

OMISSION OF THE VERB.

611. The copula εἰμί *am* is often omitted, especially the forms ἐστὶ and εἰσὶ: θεῶν δύναμις μεγίστη *the power of the gods is greatest* (E. Alc. 219).

a. The omission is the rule with certain words; as ὥρᾳ *time*, ἀνάγκη *necessity*, δέον and χρεὼν *needful*, φροῦδος *gone*; and is frequent also with verbals in -τέος (988): τῷ νόμῳ πειστέον *the law must be obeyed* (P. Ap. 18°), ὥρᾳ λέγεω *'tis time to tell* (X. A. 1.3¹²).

b. The omission of other forms of εἰμί is comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part am fond of hearing* (P. Euthyd. 304°), ἔως (sc. ἐστὶ) ἐρ' ἐν ἀσφαλείᾳ, φυλάσσεσθε *while you are yet in safety, beware* (D. 19¹⁰²).

612. Some common verbs of *being, doing, saying, going, coming*, may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. γένηται); *to what end?* literally, *that what may happen?* (P. Ap. 26^d), τί ἄλλο οὕτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did these men than plot against us?* (T. 3.39), οὐδὲν ἄλλ' ἢ συμβουλευέουσιν ἡμῖν *they do nothing else than advise us* (I. 8²⁷), καίτοι καὶ τοῦτο (sc. λέγω) *though this also I say* (D. 4¹¹), ἄλλ' οὕτω περὶ τούτων *but not yet about this will I speak* (D. 18³⁰), μὴ μοι μύθους ξένους (sc. λέγετε) *tell me not of ten thousand mercenaries* (D. 4¹⁰), ὦ φίλε Φαίδρε, ποῦ δὴ (sc. εἶ), καὶ πόθεν (sc. ἔκεις); *dear Phaedrus, whither, I pray are you going, and whence are you come?* (P. Phaedr. 227^a).

a. Here belongs the phrase καὶ ταῦτα *and that*: ἐγνωτότερος αὐτοῖς ἀπέφηνα, καὶ ταῦτα εἰς αὐτὸν *he rendered them wilder, and that (he did) toward himself* (P. Go. 518°); καὶ ταῦτα is especially used with concessive participles (989 e): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that (you do) though you are wise* (P. Go. 508°).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σὺ τε γὰρ Ἕλληγν εἶ, καὶ ἡμεῖς (sc. ἐσμέν Ἕλληνες) *for you are a Greek, and so are we* (X. A. 2.1¹⁰), τὸ σαφὲς οὐδεὶς οὕτε τότε (sc. εἶχεν) οὕτε νῦν ἔχει εἰπεῖν *the certain fact no one either then was able or now is able to state* (T. 6.60). Cf. 905 and 1006.

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Predicate-Nouns.

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case, number, and gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: οἱ γε φανερά ἐστι λάβη τῶν συγγιγνομένων *these men are a manifest bane to their associates* (PMen.91^a).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: Ἀγάθων καὶ Σωκράτης λοιποὶ *Agathon and Socrates are left* (PSym.193^a).

With substantives of different *genders*:

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the persons:

(1) ὅταν δὴ οἱ ἐωρημένοι καὶ αἱ ἐωρημέναι μηδὲν ἦσαν ἐλεύθεροι ὅσι τῶν πραιμένων *when bought men and bought women are no less free than their buyers* (PRp.563^b).—(2) νοῦς καὶ τέχνη πρότερα ἂν εἴη mind and art must have been pre-existent (PLg.892^b).—(3) ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions* (Ae.2¹¹⁸).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλεῖν *for fear and law are capable of restraining love* (XC.5.1^a):

617. NEUTER PREDICATE-ADJECTIVE. — A predicate-adjective is often neuter when its substantive is masculine or feminine: καλὸν ἡ ἀλήθεια *beautiful is truth*; properly *a beautiful thing* (PLg.668^a):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: εὐγένεια τε καὶ δυνάμεις καὶ τιμὰ δὴλὰ ἐστὶν ἀγαθὰ ὄντα *high birth and power and honor are manifestly good things* (PEuthyd.279^b), ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἄνθρωπος *the noblest polity and the noblest man would be left for us to consider* (PRp.562^a), σφαλερὸν ἡγεμὼν θρασὺς *dangerous is a daring guide* (ESupp.508), δευδὼν οἱ πολλοὶ, κακούργους ὄντας ἔχουσι *formidable are the many, when they have rogues for leaders* (EOr.772).

SPECIAL USES OF PREDICATE-NOUNS.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

ἀθάνατον τὴν μνήμην καταλείψουσι (they will leave the memory deathless) *the memory which they leave will be deathless* (I.9^a), οὐχ ἀπλοῦν τοῦτο ἐρωτᾷς (not being a simple thing, do you ask this) *this is no simple thing that you ask*

(PGo.503*), *ὅτις ἔχιδνα τὴνδ' ἔφύσας* (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (Elon1262), *πόσον τι ἄγει τὸ σπράτευμα*; (how large is he leading the army) *how large is the army which he leads?* (XC.2.1¹), *ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεῖν οἶδα* *I know in what kind of soil one must plant*, i. e., of what kind the soil is, in which, etc. (XO.19²), *παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον* *they received the leadership from their allies* (being willing) *who were willing to confer it* (I.7¹). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: *ἀφικνούνται τριταῖοι* *they arrive on the third day* (XA.5.8²), *ὕστεροι ἀφίκοντο* *they came afterward* (PLg.698*), *ὅρκιος δέ σοι λέγω* *and under oath I speak to thee* (SAnt.805).

a. So especially adjectives denoting *time* or *order*: *δευτεραῖος* *on the second day*, *ὑβριος* *at dawn*, *σκοταῖος* *in the dark*, *πρότερος*, *πρῶτος* *first*, *ὕστερος* *last*, etc. So also *ἐκὼν* *willingly*, *ἄκων* *unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: *πρῶτος Μηθύμνη προσέβαλε* *he first* (before any one else) *attacked Melhymna*; *πρῶτη Μηθύμνη προσέβαλε* *he attacked Melhymna first* (before any other place); but with the adverb, *πρῶτον Μηθύμνη προσέβαλε* *first* (before doing any thing else) *he attacked Melhymna*.

Attributives.

620. An adjective agrees with its substantive in case, number, and gender: *δίκαιος ἀνὴρ* *a just man*.

a. An attributive belonging to more than one substantive agrees with the nearest: *τὸν καλὸν καὶ γυναικᾶ ἐὺδαιμονα εἶναι φημι* *the perfect man and woman I say are happy* (PGo.470*). Otherwise it must be repeated with each substantive.

621. ADJECTIVE USED ALONE.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: *ὁ σοφός* *the wise man*, *οἱ Θηβαῖοι* *the Thebans*.

So *ἡ καλὴ* *the beautiful woman*, *οἱ πολλοί* *the many*, *ἡ μάζα* *the mass of the people*, *ἐκκλησιάζουσαι* *women holding assembly*.

b. When it is the general idea of *thing*, the attributive is then neuter: *ἀγαθὰ* *good things*. Sometimes *quality*, *essence*, *space*, *time*, or other words, may be used in English to express the omitted idea:

τὸ λεγόμενον (the thing said) *the common saying*, *τὰ τῆς πόλεως* *the affairs of the city*, *τὸ τυραννικόν* *the condition or character of tyrant*, *ἐπὶ πολὺ* (over much space or time) *to a great extent or for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* *the (naval force) navy*, *τὸ βαρβαρικόν* *the barbarian world*, *τὸ κοινόν* *the common-wealth*, *τὰ Διονύσια* *the festival of Dionysus*.

REM.—*τὸ καλόν* is abstract, the (quality) *beautiful*; *τὰ καλά*, concrete, *beautiful things*, *whatever is beautiful*.

W.C. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιὰ *the right hand*. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus δ' Ἴωνος *the Ionian gulf*, δ' ἑκπᾶρος *unmixed wine*, ἡ προτεράῃ *the day before*, ἡ ἐπιούσα *the coming day*, ἡ αὔριον *the morrow*, ἡ ἐμαυτοῦ *my own country* (T.5.26), βάδιζε τὴν εὐθείαν *walk the straight way* (MMon.62), ἦγε τὴν ἐπὶ Μέγαροις *he was leading on the way toward Megara* (XH.A.4¹²), ῥητορικὴ *rhetoric* (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my judgment* (PPhil. 41^b), ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted suit*, the defendant not appearing (PAp.18^a) εἰκοστή (μερὲς) *a twentieth part* (T.6.54), ἡ περρωμένη (μοῖρα) *the allotted portion, destiny* (I.1⁴²), τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this man few blows* (XA.5.8¹⁷), ὥς βαθὺν ἔκουήθης (sc. ὕπνον) *how deep a sleep you slept* (Luc.Marin.293), θερμῷ (sc. ὕδατι) *λαῦσθαι to bathe in warm water* (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μύρων ἐκπῶν μία τις (sc. ἐπίς) θμῶν ἔστι *if out of ten thousand chances you have a single one* (XA.2.1¹⁰), μετέχει τῆς καλλίστης (sc. τέχνης) τῶν τεχνῶν *he shares in the fairest of arts* (PGO.448^a).

622. Feminine adjectives without a substantive are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front* (XHier.6^a), μακρὰν *a long way off* (EPhoen.906), ἐς μακρὰν *at a long remove in time* (D.18³⁰), ἥκειν τὴν ταχίστην *to come (the quickest way) most quickly* (XII.4.5^b), ἀρστέειν ἀνάγκη τὴν πρώτην *we must needs plunder (as the first course) at first* (D.4²⁸), τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose, i. e., the way that leads astray* (D.6³³).

Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλας, πόλιν οἰκουμένην *to Pellae, an inhabited city* (XA.1.2¹⁰).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάρσος καὶ φόβος, ἔφρονε θυμβόλων *daring and terror, unintelligent advisers* (PTim.69^d).

624. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive: οπισθοφύλακες λοχαγοὶ *rear-guard captains* (XA.4.7^b). Such an appositive may be placed between the article and its substantive (666 a): δ' Εὐφράτης ποταμός *the river Euphrates* (XA.1.4¹¹), οἱ Ἕλληνες πελτασταὶ *the Greek targeteers* (XA.6.5³⁰).

b. DESCRIPTIVE APPPOSITION: the appositive describes something just named: ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* (Ae.8¹⁰⁶).

c. **DEFINITIVE APPPOSITION:** the appositive definitely expresses something which has been vaguely indicated: *ὁ θάνατος τυγχάνει ὡν δυοῖν πράγματων διδλωσις, τῆς ψυχῆς καὶ τοῦ σώματος* death is a separation of two things, the soul and the body (PGo.524^b).

d. **PARTITIVE APPPOSITION:** the appositive is related to its substantive as the part to the whole: *ἄνθρωποι αἱ μὲν χρησται εἰσιν, αἱ δὲ πονηραὶ* pains are, some good, others evil (PGo.499^a), *αἱ τέχναι τὸ αὐτῆς ἐκδόστη ἔργον ἐργάζεται* the arts work each one its own work (PRp.346^d), *οὗτοι ἄλλος ἄλλα λέγει* these say, one one thing another another (XA.2.1¹⁵).

625. The following are peculiar uses of appositives :

a. Words denoting station or condition are often connected with *ἄνθρωπος* man or *ἄνθρωπος* person, the former implying respect, the latter contempt: *ἄνδρες δικάσται* judges, liter. juror-men, cf. gentlemen of the jury (D.20¹), *ἄνθρωπος γόης* a mountebank fellow (Ae.2^{15a}).

b. In Homer, 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' ἄντιοι ἔγχε' ἔειπεν Τρῶες* but they in opposition raised their spears, the Trojans (T 373), *τὸ δ' ὑπέρπματο χάλκεον ἔγχος* but it flew over him, the brazen spear (X 275). With *ὁ μὲν*, this is much less often the case.

c. **HOMERIC CONSTRUCTION OF THE WHOLE AND PART.**—To words denoting person, in the accusative or dative, Homer often adds an appositive denoting the part (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηιοπίτην οὖτρασεν ἄμον* he wounded *Deiopites* in the shoulder (A 420), *καὶ δ' ἔχος οἱ χύτο μύρον ὀφθαλμοῖσιν* excessive grief o'erspread (him the eyes) his eyes (T 282), *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;* what manner of saying has escaped the fence of thy teeth? (Δ 350), *ἔδος τέ μιν ἔκετο θυμόν* and satiety came to his spirit (A 88).

626. **APPPOSITION TO A SENTENCE.**—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative*:

ἐμέθον, ἱκανῇ πρόφασι I was drunk—a sufficient excuse (Philem.iv.62), *εὐδαιμονίης, μισθὸν ἡδίστων λόγων* mayst thou be happy, a reward for sweetest words (EEl.231).

a. The word is put in the nominative, as not depending in construction upon any other word (708). When put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb: *εὐδαιμονίης (εὐδαιμονίαν), μισθόν*, etc.

b. Neuter words often used in apposition with a sentence, are *σημεῖον* sign, *τεκμήριον* evidence, *κεφάλαιον* chief point, *τὸ μέγιστον* the greatest thing, *τὸ ἐναντίον* the contrary, *τὸ λεγόμενον* the common saying, *τὸ τῆς παροιμίας* the expression of the proverb, *αὐτὸ τοῦτο* this very thing, *ταὐτὸ τοῦτο* this same thing, *δυοῖν ὅσπερ* one of two things, *ἀμφότερον* or *ἀμφότερα* both, etc. Such words commonly precede the sentence: *καὶ τὸ μέγιστον, ἐφοβεῖτο ὅτι δοθήσεσθαι ἔμελλε* and—more than all—he was afraid, because he was likely to be seen (XC.3.1¹), *τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν;* are we come too late for a feast, as the saying is? (PGo.477^a), *δυοῖν ὅσπερ, ἢ οὐδαμῶς ἔστι κτήσεσθαι τὸ εἶδέναι ἢ τελευτήσασθαι* one or the other must be true, either nowhere can we attain to knowledge, or after we are dead (PPhaed.66^a).

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Pronouns of Reference.

627. The relative agrees with its antecedent in number and gender :

ἐνταῦθα ἣν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν σάτυρον θηρεῦσαι *here was a spring, by which Marsyas is said to have caught the satyr* (XA.1.2¹⁵).

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent : *ἡμεῖς οἱ τοῦτο λέγομεν* *we who say this*.

For omission of the antecedent, incorporation, etc., see 994-996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616):

περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῇ βίῃ τῶν ἀνθρώπων *concerning war and peace, which have the greatest power in the life of men* (I.8⁷), *ἐπαλλαγόντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another* (I.8⁹⁰).

629. A relative, referring to a collective, may be in the plural :

πλείους ὠφελία οἱ τῶνδε κρείσσους εἰσὶν *an auxiliary force will be at hand, who are more effective than these* (T.6.80), *τὸ Ἀρκαδικὸν ἐπ' ἡγεμόν, ὃν ἤρχε Κλεάνωρ* *the Arcadian heavy-armed force, whom Cleonor led* (XA.4.8¹⁶).

a. A singular antecedent may suggest a class of persons, and may thus have a relative in the plural : *θησαυροποιὸς ἀνὴρ, οὓς δὴ καὶ ἔπαινε τὸ πλῆθος* *a money-making man, just those whom the multitude praise* (PRp.554^a).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number : *ἀσπάζεται πάντας, ὃς ἐν περιπτυγῶν* *he embraces all men, whatsoever one he falls in with* (PRp.566^d).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine : *τυραννίδα θηρῶν, ἃ πλῆθει χρημασίν θ' ἐλίσκεται* *to pursue despotic power, (a thing) which is captured through numbers and wealth* (SOT.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun : *ἡ τοῦ βούματος ἐκείνου πηγὴ, ἐν ἧμερον Ζεὺς ὠνόμασε* *the fountain of that stream which Zeus named Desire* (PPhaedr.255^c).

a. The relative may even agree with a predicate-noun belonging to the antecedent : *οὐδέποτε ἐν εἴῃ ἡ ρητορικὴ ἄδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοῖς λόγοις ποιεῖται* *rhetoric can never be an unjust thing, since it (rhetoric) is always making its discourses about justice* (PGo.460^a).

632. The rules in 627-630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun : *αἷτη ἐστὶν ἄνοια* *(for τοῦτο ἐστὶν ἄνοια) this is folly, ἥδε ἀρχὴ τῆς διαλογίας, ἐρεῖσθαι ἡμᾶς αὐτοῦς* *this is a beginning of agreement, to question one another* (PRp.462^a).

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OTHER PECULIARITIES IN THE USE OF

NUMBER AND GENDER.

633. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν).—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: τὸ σπράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοῦς *the army provided food for itself, by slaughtering the oxen* (XA.2.1⁹), ταῦτ' ἔλεγεν ἡ μιὰρὰ αὕτη κεφαλὴ, ἐξεληλυθὴς *thus spake this abominable person, having come out* (D.21¹¹); or a pronoun of reference: θανόντων ἐπὶ τὰ γενναίων τέκνων οὗς ποτ' Ἀδραστὸς ἦναξ *Adraastos ἦγαγε seven noble children having fallen, whom once Adraastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: ὁ περισσὰ τιμηθεὶς τέκνον *Ο greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλειος τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest* (Pap.29^d), οἰκίᾳ ἣ ἡμετέρᾳ οἱ χρησθεῖς (your house) *the house of you, who use, etc.* (XC.5.2¹⁵).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους *they came to Cotyora, colonists of the Sinopeans* (XA.5.5³), Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὡν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of them, i. e., of the Corcyreans* (T.1.186).

634. DUAL AND PLURAL.—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεῦνίσκω *two young men ran up* (XA.4.3²⁰), ἐγελασάτην ἑμφω βλέπωντες εἰς ἀλλήλους *they both burst into laughter on looking at one another* (PEuthyd.273^d).

635. PLURAL FOR SINGULAR.—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: ταῦτα (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: πολεμητέα ἦν (things were to be done in war) *it was necessary to make war*, πλοῖμώτερα ἐγένετο (things became more favorable to navigation) *navigation became more advanced* (T.1.8), ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to keep off the Locrians* (T.4.1).

636. The plural of abstract substantives expresses repeated instances of the quality: ἐμὸι αἱ σαὶ εὐτυχίαι οὐκ ἀπέσκουσι *to me thy (often repeated) good fortune is not pleasing* (Hd.3.40).

a. Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνᾳ ἐδίδαξαν *they taught him* (the arts of) *horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): χράδᾳ τοκεῦσιν εἰκότως θυμωμένοις *forgive a parent justly indignant*, as all such have a claim to indulgence (EHec.408).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: *ἡμεῖς δεινοὶ τὰ τοιαῦτα ἤμεν I was (we were) skilled in such practices* (X^M.1.2⁴⁹).

a. This occurs frequently in poetry, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεσθα, δρῶς' ἃ δρᾶν οὐ βούλομαι I call the sun to witness, doing what I would fain not do* (E^H.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): *πесоόμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι I (Electra) will fall, if need be, in avenging my father* (S^E.899).

638. SINGULAR FOR PLURAL.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. MASCULINE FOR PERSON IN GENERAL.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

τῶν εὐτυχούντων πάντες εἰσι συγγενεῖς all (persons) are kinsfolk of the prosperous (M^Mon.510), *ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ, εἴθ' ἡ γυνή, οὗτος καὶ πλείον φέρεται τοῦ ἀγαθοῦ whichever is the better, whether the man or the woman, he receives also more of the good* (X^O.7³¹).

ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate-adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: *εὖ ποιεῖς θοῦ dost well*, *πολὺ κάλλιστος much the handsomest*, *μάλ' ἀσμένως right gladly*.

a. In the attributive position (666 a) an adverb may serve as an adjective; see 600.

Degrees of Comparison.

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with *ὥς* or *ὥστε*: *τὸ ὕδωρ ψυχρὸν ὥστε λούσασθαι ἐστὶν the water is (too) cold for bathing* (X^M.3.13⁸).

643. COMPARATIVE.—The comparative degree may be followed by *ἢ* *than*, or by the genitive: *μείζων ἢ ἐγὼ* or *μείζων ἐμοῦ taller than I*.

a. When *ἢ* is used, the objects compared are usually in the same case: *χρήματα περὶ πλείονος ποιέσθαι ἢ φίλους to consider money of more value than friends* (P^Cr.44⁸); and this is always so when they are connected with the

same verb. The word after *ἢ* may, however, be the subject of a new verb, expressed or understood: *ἀνὴρς δυνατότερος ἢ ἐγὼ υἱὸς σοῦ* *son of a man more powerful than I am* (XC.5.2¹⁸); yet even this is sometimes attracted into the case of the preceding word: *ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν* *they have been rescued from greater perils than these* (T.1.77).

b. The genitive is freely used in cases where *ἢ*, if used, would be followed by a nominative or accusative: *νεώτερος σοῦ εἰμι* (= *ἢ σὺ*) *I am younger than you*; much less freely, where *ἢ* would be followed by some other case, or by a preposition: *ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων* (= *ἢ ἑτέροις*) *it is permitted to us rather than to others* (T.1.85), *βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς* (= *ἢ εἰς τὴν ἀρετὴν*) *to look at skill more than at courage* (Arist.Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἱπικὸν κτησάμεθα μὴ χείρον τούτων* *if we should raise a cavalry-force not worse than theirs* (XC.4.8¹), *παροικησις ἐπικυδυνωτέρα ἑτέρων* *a proximity more dangerous than that of other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself *under other circumstances*. The subject is generally strengthened by *αὐτός*. Thus *δυνατότεροι αὐτοὶ ἑαυτῶν ἐγένοντο* *they grew more powerful than before* (T.3.11), *αὐτὸς ἐωυτοῦ βέει πολλῷ ὑποδείστερος ἡ* (the Nile in winter) *runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: *Ἦν αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὢν* *where he is (best of himself) at his best* (EFr.183), *τῇ εὐρυτάτῃ ἐστὶ αὐτῇ ἐωυτῆς* *where it (the Caspian) is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) *ἢ* is always used, and *both* are put in the comparative: *στρατηγοὶ πλείους ἢ βελτίους* *generals more numerous than good* (ArAch.1078), *συντομώτερον ἢ σαφέστερον διαλεχθῆναι* *to discourse more briefly than clearly* (I.6²⁴).

646. The comparative has a peculiar use before *ἢ κατὰ* (*quam pro*) with the accusative: *νομοθέτης βελτίων ἢ κατ' ἀνθρώπον* *a lawgiver better (than according to man) than consists with man's nature* (XM.4.4²⁴), *μεῖζω ἢ κατὰ δάκρυα πεπονθότες* *having suffered misfortunes too great for tears* (T.7.75).

a. For *ἢ ὥστε* etc., with infinitive after a comparative, see 954.

647. *ἢ* is sometimes omitted when the neuter *πλέον* (*πλεῖν*) *more* or *ἐλάττω* (*μείων*) *less* is followed by a numeral: *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων* *they kill not less than 500 of the men* (XA.6.4²⁴). In this construction *πλέον*, *ἐλάττω*, etc., remain unchanged for case and number: *Ἄλυσ οὐ μείων δυοῖν σταδίων* *the Halys a river of not less than two stadia* (XA.5.6¹); so sometimes even when *ἢ* is retained: *ἐν πλέον* (= *πλεοῖσιν*) *ἢ διακοσίοις ἔτεσι* *in more than 200 years* (D.24¹⁴¹).

648. Instead of the genitive or the particle *ἢ*, a preposition is sometimes used with the comparative:

κατεργάσατο αἰρετότερον εἶναι τὸν καλὸν θάνατον ἂντι τοῦ αἰσχροῦ βίῳ *he made a noble death more desirable than (lit. instead of) a shameful life*

(XR1.9^a), *μη πῶδας περί πλείονος τοιοῦ πρὸ τοῦ δικαίου* do not consider children of more account than (lit. before) justice (PCr.54^b), *χειμὼν μέλ(ων) παρὰ τὴν καθυστηκυῖαν ἔρῃν* a cold more severe than (lit. in comparison with) the actual time of year (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

οἱ σοφώτεροι the wiser (those wiser than the rest), *ἐμεινόν ἐστι ὑπὸ θεοῦ καὶ φρονίμου ἐρχεσθαι* it is better to be governed by a divine and intelligent being (PIRp.590^a). Note also *νέωτερον* something new (more recent than we know already); often in a bad sense, a calamity.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very*: *πλείω λέλεκται* too much has been told (EAlc.706). So *θᾶσσον* too soon, *μᾶλλον* too much, etc.

b. But often it gives the force of *rather, somewhat*: *γελούτερον* rather funny (PAp.30^a), *ἐπομαργότερος* a little out of his head (Hd.6.75).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): *ὁ σοφώτατος τῶν Ἑλλήνων* the wisest of the Greeks.

a. But the highest degree among *two* is expressed by the comparative: so *πρότερος* and *πρώτος*, *υπότερος* and *υπάτατος*, *ἐκάτερος* and *ἐκαστός*, are carefully distinguished: *πότερος λέξει πρότερος* which (of the two) is to speak first (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: *ἄνθρωπος σοφώτατος* a very wise man. In this sense it never has the article.

651. *Strengthened Forms*.—The superlative is strengthened by a prefixed *ὥς* or *ὅτι*, less often *ἢ* (in poetry also *ὅσον* and *ὅπως*): *ἄνδρες οἱ πλείστοι* (quam plurimi) as many men as possible.

So *ὥς ἐλαχίστων δεῖσθαι* to have the very smallest wants, *ὅτι μάλιστα* as much as possible, *ἢ ῥᾶστα* in the easiest manner. Sometimes *ὥς* and *ὅτι* are used together: *ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι* that I should become as good as may be (PSym.218^a). The adjective pronoun *οἷος* has a similar use: *ὁρῶ τὰ πρᾶγματα οὐχ ὅλα βέλτιστα ὄντα* I see that our affairs are not in the very best condition (Lys.13²²).

a. Sometimes fuller forms of expression are used: thus with *ὥς* and other relatives (but not with *ὅτι*) the verb of possibility may be expressed: *διηγῆσομαι ὥς ἐν δυνάμει διὰ βραχυτάτων* I will state in the briefest terms I am able (I.21²), *τὰς κόρας σίτην ἢ ἄνωστων μετριωτάτην τρέφουσι* they feed their girls with an amount of bread as moderate as possible (XR1.1²), *ἦγε στρατιάν ὅσην πλείστην ἐδύνατο* he brought as large an army as he could (T.7.21).

652. a. *ἐν τοῖς* is sometimes prefixed to the superlative to strengthen it: *ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεοντο* the Athenians were the first to cease carrying weapons (T.1.6). It is used indifferently before all genders and numbers: *ἐν τοῖς πρώτοις*, *ἐν τοῖς πλείοις*.

b. The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἄνθρωπος δυναμένος ὠφελεῖν *being able to render (most aid as one man) aid beyond any other one man* (T.8.68).

c. Sometimes μάλιστα, or πλείστον, μέγιστον is added to the superlative: οἱ μάλιστα ἀνοητότατοι *the very stupidest* (P.Tim.92^a). So μάλλον is sometimes found with the comparative: ἀσχυνηροτέρῳ μάλλον τοῦ δέοντος *dashful more than they ought to be* (P.Go.487^a).

For comparison by means of μάλλον and μάλιστα see 256.

THE ARTICLE.

'Ο in Poetry.

653. The word δ, ἡ, τό was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is usually a demonstrative: εἰς δ' τῷ πολέμῳ *while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: οἱ ἄλλοι *the others*, τὰ ἐσσόμενα *the things about to be*, τὸ πρὶν *formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For δ, ἡ, τό as a relative pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

'Ο as a Demonstrative.

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before μέν and δέ; and usually in contrasted expression, δ μέν . . . δ δέ *this . . . that, the one . . . the other*:

οἱ μὲν ἑπορεύοντο, οἱ δ' εἶποντο *these (the Greeks) marched on, and those (the Persians) followed* (X.A.8.4¹⁶).

a. Often no particular person is meant: *one . . . another, some . . . some*; in this use τίς may be added: ἔλεγον τοῦ Κύρου, δ μέν τις τὴν σοφίαν, δ δὲ τὴν καρτερίαν, δ δὲ τὴν πρῶτητα, δ 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* (X.C.3.1⁴¹).

b. As adverbs, τὸ μέν . . . τὸ δέ, τὰ μέν . . . τὰ δέ (also τοῦτο μέν . . . τοῦτο δέ), mean *on the one hand . . . on the other, partly . . . partly*.

c. After a preposition, the order is usually changed: ἐν μὲν τοῖς, εἰς δὲ τὰ.

d. In late writers (even in Demosthenes), the relative is sometimes so used, but only in oblique cases: πόλεις, ἃς μὲν ἀναῖρων, εἰς ἃς δὲ τοὺς φυγάδας κατέργων *destroying some cities, into others bringing back their exiles* (D.18⁷¹).

e. Very often δ δέ (without preceding δ μέν) means *but he*; in the nominative this almost always refers to a different subject from that of the preceding sentence: Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ' ἦλθον *Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases δ is demonstrative:

a. In $\kappa\alpha\lambda\ \tau\acute{o}\nu$, $\kappa\alpha\lambda\ \tau\eta\upsilon$, before an infinitive: $\kappa\alpha\lambda\ \tau\acute{o}\nu\ \alpha\pi\omicron\kappa\rho\iota\tau\alpha\sigma\theta\alpha\iota\ \lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ and it is said that he answered (XC.4.2¹²). In the nom., we have $\kappa\alpha\lambda\ \delta\varsigma$, $\kappa\alpha\lambda\ \eta$, $\kappa\alpha\lambda\ \acute{o}\iota$ (275 b): $\kappa\alpha\lambda\ \acute{o}\iota\ \eta\rho\acute{\omega}\tau\omega\upsilon$ and they asked (XC.4.2¹²). So $\eta\ \delta'$ $\delta\varsigma$, $\eta\ \delta'$ η (485).

b. In $\tau\acute{o}\nu$ $\kappa\alpha\lambda\ \tau\acute{o}\nu$, $\tau\acute{o}\ \kappa\alpha\lambda\ \tau\acute{o}$, $\tau\acute{\alpha}\ \kappa\alpha\lambda\ \tau\acute{\alpha}$, $\tau\acute{\alpha}\ \eta\ \tau\acute{\alpha}$: $\acute{\epsilon}\delta\epsilon\iota\ \gamma\acute{\alpha}\rho\ \tau\acute{o}\ \kappa\alpha\lambda\ \tau\acute{o}\ \pi\omicron\iota\eta\sigma\alpha\iota$, $\kappa\alpha\lambda\ \tau\acute{o}\ \mu\eta\ \pi\omicron\iota\eta\sigma\alpha\iota$ for this and that we ought to have done, and this not to have done (D.9⁶⁸). The nom. $\delta\varsigma$ $\kappa\alpha\lambda\ \delta\varsigma$ occurs in Hd.

c. Rarely before a relative: $\delta\pi\acute{\epsilon}\gamma\epsilon\tau\alpha\iota\ \tau\omicron\upsilon\ \delta\ \acute{\epsilon}\sigma\tau\iota\upsilon\ \iota\sigma\omicron\nu$ he aims at that which is equal (PPhaed.75^b).

d. In $\pi\rho\acute{o}\ \tau\omicron\upsilon$ (also written $\pi\rho\omicron\tau\omicron\upsilon$) before this (time). Also in a few other cases of very rare occurrence. For $\acute{\epsilon}\nu\ \tau\alpha\iota\varsigma$ with the superlative, see 652 a.

'O as an Article.

656. Used as an article, δ is either *restrictive* or *generic*.

A. RESTRICTIVE ARTICLE.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus $\delta\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ *the man* (distinguished from other men).

So $\acute{o}\iota\ \acute{\alpha}\gamma\alpha\theta\acute{o}\iota\ \acute{\alpha}\nu\theta\rho\omega\pi\epsilon\varsigma$, *the (particular) good men*, distinguished from other good men, $\eta\ \delta\iota\kappaαιο\sigma\acute{\upsilon}\nu\eta\ \kappa\acute{\omicron}\rho\omicron\upsilon$ *the justice of Cyrus*, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As well known: $\acute{o}\iota\ \tau\rho\acute{\omega}\epsilon\varsigma\ \tau\acute{\alpha}\ \delta\acute{\epsilon}\kappa\alpha\ \xi\eta\eta\acute{\alpha}\nu\tau\rho\epsilon\iota\chi\omicron\nu$ *the Trojans held out during the ten years*, the well known duration of the siege (T.1.11).

b. As the usual or proper thing under the circumstances: $\gamma\acute{\epsilon}\nu\omicron\iota\tau\acute{o}\ \mu\omicron\iota\ \tau\acute{\alpha}\ \chi\acute{\alpha}\rho\iota\tau\alpha\varsigma\ \acute{\alpha}\nu\theta\omicron\delta\omicron\upsilon\tau\alpha\iota\ \pi\alpha\rho\iota$ *be it mine to return the (proper) thanks to a father* (Chær.Fr.84).

c. As a specimen of its class, selected at pleasure. In this use, the article may often be rendered by *a* or *each*: $\acute{\epsilon}\delta\omicron\kappa\epsilon\ \tau\rho\iota\alpha\ \eta\mu\acute{\iota}\delta\acute{\alpha}\rho\epsilon\iota\kappa\acute{\alpha}\ \tau\omicron\upsilon\ \mu\eta\eta\delta\varsigma\ \tau\acute{\eta}\ \sigma\tau\rho\alpha\tau\iota\acute{\omega}\tau\eta$ *he gave three half-darics a month to each soldier*, lit. the month to the soldier (XA.1.3²¹). This use approaches very closely to the *generic* article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

$\kappa\upsilon\beta\omicron\varsigma\ \kappa\alpha\tau\alpha\eta\delta\acute{\eta}\sigma\alpha\varsigma\ \acute{\alpha}\nu\theta\ \tau\omicron\upsilon\ \delta\epsilon\chi\mu\alpha\tau\omicron\varsigma\ \tau\acute{o}\nu\ \theta\acute{\epsilon}\rho\alpha\kappa\alpha\ \acute{\epsilon}\nu\acute{\epsilon}\delta\upsilon$ *Cyrus leaped down from his chariot, and put on his breastplate* (XA.1.8²).

659. B. GENERIC ARTICLE.—The generic article marks a whole class of objects as distinguished from other classes: thus $\delta\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ *man* as such, distinguished from other beings, $\acute{o}\iota\ \gamma\acute{\epsilon}\rho\omicron\tau\epsilon\varsigma$ *the old*. It must often be left untranslated in English.

So $\acute{o}\iota\ \acute{\alpha}\gamma\alpha\theta\acute{o}\iota\ \acute{\alpha}\nu\theta\rho\omega\pi\epsilon\varsigma$ *good men* as a class, distinguished from bad men, $\eta\ \delta\iota\kappaαιο\sigma\acute{\upsilon}\nu\eta$ *justice*, $\eta\ \beta\eta\tau\alpha\rho\alpha\chi\acute{\eta}$ *rhetoric*.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέας *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὔτε πατὴρ οὔτε μητὴρ φέδεται *he spares neither father nor mother* (PPhil.15*), more forcible than *his father, his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the* (particular) *god*.

c. βασιλεὺς, used almost as a proper name for the king of *Perseia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἔστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *country*, γῆ *land*, θάλασσα *sea*.—δεξιὰ, ἀριστερά, *right, left hand*, δεξιόν, εὐάνυμον (*κέρας*), *right, left wing*, μέσον *center*—ἡμέρᾳ *day*, νύξ *night*, ἔως *morn*, ἑσπέρῳ *day-break*, δελῶν *afternoon*, ἑσπέρᾳ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἔστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρυ *to the* (spear-side) *right*, παρ' ἄσπιδα *to the* (shield-side) *left*, εὐάνυμον εἶχον *they held the left wing*, ἔμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὅπ' ἔω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἀγροὺς τοῦ ἐαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES.—Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὐβοία ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἰς Κύρον τὸν Κλέαρχον *they their soldiers, who had gone to Clearchus, Cyrus allowed* (the said) *Clearchus to retain* (XA.1.47); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article of Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: ὁποσάδρες Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόχων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve in number, there were absent* (the part) *three* (XH.7.51), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: μή ἐρεῖς ὅτι τὰ δώδεκά ἐστι δις ἑξ; *will you say that (the) twelve is twice six?* (P.Rp.337^b).

c. When it is an approximate round number: ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα *they staid about thirty days* (X.A.4.8²²).

665. Note the phrases of πλείστοι *the most numerous part, the largest number*, 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 ὀλίγοι *the oligarchs*. Also τὸ πολὺ *the great part*.

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule: thus ἡ τοῦ πατρὸς οἰκία and ἡ οἰκία ἡ τοῦ πατρὸς *the father's house*, yet often ἡ οἰκία τοῦ πατρὸς.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles μέν, δέ, γάρ, τε, δέ, οὐν, and in Herodotus, τις: τῶν τις Περσέων *one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: ὁ ἀγαθὸς ἀνὴρ *the good man*.

So ἡ 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 ὑπὸ τούτου βλασφημίαι εἰρημέναι *the slanders uttered by this man* (D.18¹²⁶), ὁ κατειληφὸς κινδύνος τὴν πόλιν *the danger which has overtaken the state* (D.18²²⁰).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: τὸ Κοτύλαιον ὀνομαζόμενον ὄρος *the mountain called Cotylaeum* (Ac.3⁸⁶).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: ὁ ἀνὴρ ὁ ἀγαθός.

οἱ Χίοι τὸ τεῖχος περιέειλον τὸ καυὸν *the Chians threw down their wall, the new one* (T.4.51), ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου *in the expedition with Cyrus* (X.A.5.1¹).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: τί διαφέρει ἐνθραπος ἀκατῆς θηρίου τοῦ ἀμαθιστάτου; *how does an intemperate man differ from a wild beast of the most brutish sort?* (X.M.4.5¹¹).

669. ARTICLE WITH PREDICATE-NOUNS.—The predicate-noun, in general, is without the article: *ἄνθρωπος εἶ thou art a man*. Hence we may distinguish subject and predicate in sentences such as *προδοτής ἦν ὁ στρατηγός the general was a traitor*.

a. But if the predicate-noun is definite, meaning the individual or the class, it has the article: *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδοτὴν calling Dexippus the (notorious) traitor (XA.6.6'), οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude (PGO.483^b)*.

670. PREDICATE POSITION OF ADJECTIVES.—A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them: *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός the man is good*. This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an assertion (594 rem.): *ψιλὴν ἔχων τὴν κεφαλὴν having his head bare (XA.1.8'), ἰβροῦντι τῷ ἵππῳ with his horse sweating (XA.1.8'), διὰ φιλίας τῆς χώρας ἀπᾶξει he will conduct us back (through the country being friendly) through the country which will then be friendly (XA.1.8'⁴)*. For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE.—The adjectives *μέσος*, *ἄκρος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject:

μέση ἡ χώρα or *ἡ χώρα μέση the middle of the country*, but *ἡ μέση χώρα the middle country* (between other countries); *ἔσχατον τὸ ὕψος* or *τὸ ὕψος ἔσχατον the end of the mountain*, but *τὸ ἔσχατον ὕψος the last mountain* (of several mountains); *ἄκρῃ ἡ χεὶρ* or *ἡ χεὶρ ἄκρῃ the point of the hand*.—In like manner, *ἡμισυς ὁ βίος* or *ὁ βίος ἡμισυς half of the life*.

672. ARTICLE WITH πᾶς AND ὅλος.—The adjective *πᾶς* (strengthened *πάν*, *σύμπας*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται all the citizens*, individually, but *οἱ πάντες πολῖται the whole body of citizens*.

a. With numerals *οἱ πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες there crossed over to the island about six hundred in all (T.3.85)*.

b. Without the article, *πάντες πολῖται all citizens*, *πάσῃ προθυμίᾳ with all zeal*. But *πᾶς* in the singular without the article often means *every*: *πᾶς ἄνθρωπος every man*.

c. Similarly, *ὅλος whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη the city as a whole*, *ἡ ὅλη πόλις the whole city*; without article, *ὅλη πόλις a whole city*.

673. ARTICLE WITH PRONOUNS.—Substantives with *ὅδε*, *οὗτος*, *ἐκείνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὅδε ὁ ἀνὴρ this man*, *τὰ πράγματα ταῦτα these affairs*.

a. The same is true of *ἄμφω*, *ἀμφοτέρω* *both*, *ἑκάτερος each* (of two), *ἕκαστος each* (of several): *ἑκάστη ἡ ἀρχή each magistracy*. But with *ἕκαστος* the article may be omitted: *καθ' ἑκάστην ἡμέραν every day*.

b. Genitives of personal pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἑαυτοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητητέον τὴν μίαν ἐκείνην πολιτείαν we must seek for that one polity (PPol.297^a), ἡ πάλαι ἡμῶν φύσις our old nature (PSym.189^d).

674. With *ὅς*, *οὗτος*, and *ἐκεῖνος*, substantives omit the article in certain cases; thus often proper names: Καλλιστράτος ἐκεῖνος that well-known Callistratus (D.18³¹⁰); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate*: κίνησις αὕτη μέγιστη δὴ τοῖς Ἕλλησιν ἐγένετο this was the greatest uprising which ever took place among the Greeks (T.1.1). In poetry, also, the article is often lacking: μίasma τοῦτο this stain (SAnt.1042).

For the article with *αὐτός*, see 679, 680.

675. The *POSSESSIVE* pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος a friend of mine, ὁ ἐμὸς φίλος my friend (the particular one).

676. An *INTERROGATIVE* pronoun may take the article, when it relates to an object before mentioned: πᾶσχει δὲ θαυμαστόν· τὸ τί; A. A queer thing is happening to him. B. (The what) What is it? (ArPax 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺς ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to? (PLys.203^b).

PRONOUNS.

677. The *PERSONAL PRONOUNS*, when they stand in the nominative, are *emphatic*: καὶ σὺ ὄψει αὐτόν thou also wilt see him. When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun *οὗ*, *οἱ*, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of *αὐτός* are used as a personal pronoun (682).

INTENSIVE PRONOUN.

678. The intensive pronoun *αὐτός* has three meanings, (1) *same*, (2) *self*, (3) *him, her, it*.

679. With preceding article (attributive position, 666 a) *αὐτός* means *the same*, Lat. *idem*: ὁ αὐτός ἀνὴρ the same man.

a. In Homer, *αὐτός* without the article may mean *the same*: ἤρχε δὲ τῷ αὐτῷ ὁδὸν ἤνπερ of ἄλλοι and he led him the same way that the others had gone (θ 107).

680. *Αὐτός* is emphatic (*himself, myself, etc., Lat. ipse*):

1. In the predicate position (670) with a substantive: *αὐτός* ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*.

a. So, too, when the substantive has no article: *αὐτὸς Μένων Meno himself*.

2. When standing alone in the nominative: *αὐτοὶ τὴν γῆν ἔσχον they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case:

Βράσιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (T.4.78), *εἰ οἶδν τέ ἐστιν ἀμελῇ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς* *if it is possible for one who is careless himself to make others careful* (XO.12¹¹).

681. The emphatic *αὐτός* has various shades of meaning: *ἐπιστήμη αὐτῇ knowledge in itself* (in its own nature); *ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19¹⁸), *ἡγοῦμαι τὴν ἡμετέρᾳ πόλιν αὐτὴν πολλὸν κρείσσω εἶναι* *I believe our city by itself (alone) to be much superior in strength* (T.6.37), *ἦξει γὰρ αὐτὰ* *for this will come to light of itself* = of its own accord (SOT.341). For *αὐτοῖς τοῖς θεοῖς* and like expressions, see 774 a.

a. Plato uses the neuter *αὐτό*, even with masculines or feminines, to denote the abstract idea of a thing: *αὐτὸ δικαιοσύνη justice in the abstract* (PRp.363^a).

b. *Αὐτός* is used, by a peculiar idiom, with ordinal numerals: *Ἰστροπαῖγε Νικιάς τρίτος αὐτὸς Nicias was general (himself third) with two associates* (T.4.42).

c. *Αὐτός* is said of the master by a slave or a pupil: *αὐτὸς ἔφη the master (Pythagoras) said it, ἀνοίγέτω τις δόματ' αὐτὸς ἔρχεται open the house somebody; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, *αὐτοῦ, αὐτῷ, αὐτόν*, etc., standing alone, serve merely as personal pronouns: *him, her, it*: *ἐγὼ αὐτὸν εἶδον I saw him*.

Κύρου παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐκ' αὐταῖς Πυθαγόρας the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them (XA.1.4^b).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

REFLEXIVE PRONOUNS.

683. The reflexive pronouns *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, etc., usually refer to the subject of the sentence: *γνώθι σεαυτὸν know thyself*.

a. In a dependent clause, they often refer to the subject, not of the dependent, but of the principal verb; they are then said to be indirect reflexives:

τὰ ναυῖα, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο ἵεν *took up the wrecks, as many as were close to their own land* (T.2.92), *ἐβόλευτο ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην* *he wished the whole army to be devoted to himself*

(XA.2.5²), *τοὺς αὐτοὺς ἦρε Κύριος οὐχ ἑαυτῷ θυμολόγῃσιν ὄντων* *Cyrus became ruler of these, though they were not of the same tongue with him (XC.1.1¹), ἤγει αὐτὰς ἐπισημίους εἶναι σεαυτῷ you think that they are hurtful to you (XM.2.7⁷).*

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: *ἀπὸ σεαυτοῦ ἕως σε διδάξω from yourself I will instruct you (ArNub.385), τὸν κωμάρχην ἔχοντο Ξενοφῶν ἔχων πρὸς τοὺς αὐτοῦ οἰκίτας Xenophon went conducting the governor of the village to his own people, the governor's, not Xenophon's (XA.4.5²).* The real office of the reflexives is to emphasize the identity of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: *δοκῶ μοι ἀδύνατος εἶναι I (seem to myself to be) think that I am unable (PRp.368²).*

a. So αὐτοῦ, αὐτῷ, etc., may take the place of ἑαυτοῦ, ἑαυτῷ, etc., as indirect reflexives, but not as direct: *λέγουσιν ὅτι μεταμέλῃσι αὐτοῖς they said that they were sorry, liter., that it repented them (XA.5.6²).*

b. As subject of the infinitive, ἐμὲ, σέ, are commonly used, not the reflexives: *ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγείσθαι I dare say that both you and I think it worse to wrong than to be wronged (PGO.474²).*

685. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic almost always used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: *ἐγκλήματα ποιοῦμενοι, ὅπως σφίσι δὲ μεγίστη πρόφασις εἴη τοῦ πολεμεῖν bringing charges, that they might have the greatest possible color for making war (T.1.126), λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐπὶ (ὅντι δὲ) περὶ σοφίας Apollo is said to have flayed Marsyas, when contending with him (Apollo) in skill (XA.1.2²).*

a. In Homer, *τα, οἱ, etc.*, when used as personal pronouns (= Att. αὐτοῦ, αὐτῷ, etc.), are enclitic; when direct reflexives (= ἑαυτοῦ, etc.), they are orthotone: *αὐτόματος δὲ οἱ ἦλθε Μενέλαος but Menelaus of his own accord came to him (B 408); but τὸν κρινὸν ἀπὸ ἑο πέμπε θόρᾳ(ς) the ram he sent from himself out at the door (i 461).* As indirect reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms οὗ, οἱ are never direct reflexives nor orthotone. For σφίσι and σφί, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: *δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτοῖς we must question ourselves (PPhaed.78²).* In Hm. the possessive pronoun *δς (ἐός)* has a similar use: *οἱ τοὶ ἔγωγε ἤς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι I can look on nothing sweeter than mine own land (i 28).*

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, ἀλλήλων, ἀλλήλοις, etc.: *ἡμῖν αὐτοῖς διαλεξόμεθα we shall converse (with ourselves) with one another (D.48²).*

687. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are emphatic only, not reflexive:

τοὺς πᾶσας τοὺς ἐμούς καθίσχυνε καὶ ἐμὲ αὐτὸν ἔβρισε he disgraced my children, and insulted me myself (Lys.1⁴), αὐτῷ ταῦτα σοὶ δίδωμι to thee thyself do I give these things (EHee.1276).

a. Instead of *ἐ αὐτόν, etc.*, in the third person, αὐτόν alone is used: *ἀψεται αὐτὸν καὶ γυναῖκα he will take the man himself and his wife (XA.7.8²).*

b. In the plural, *ἡμῶν αὐτῶν*, etc., may be either reflexive or emphatic; *αὐτῶν ἡμῶν*, etc., emphatic only: but *σφῶν αὐτῶν* is only reflexive, and *αὐτῶν σφῶν* is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as *ἐ αὐτόν*, *οἱ αὐτῶ*, *σοὶ αὐτῶ*, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it *αὐτός* in agreement with the subject:

αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν *they marched by themselves* (XA.2.1¹⁰), *τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι* *the wise man must be wise especially for himself* (PHipp.Maj.283^b).

a. The two pronouns are separated by a preposition: *φαίνεται τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖν* *some things the soul appears to survey by itself* (PTheæt.185^d); but not, usually, by the article: *καταλέλυκε τὴν αὐτοῦ δυναστείαν* *he has overthrown his own dominion* (Ae.8²²³).

POSSESSIVE PRONOUNS.

For the article with a possessive pronoun, see 675. For the article used instead of an unemphatic possessive pronoun, see 658.

689. Instead of the possessives *ἐμός*, *σός*, the genitives of the personal pronouns *μοῦ*, *σοῦ* (enclitic, not *ἐμοῦ*, *σοῦ*) are often used; less often *ἡμῶν*, *δμῶν*, for *ἡμέτερος*, *δμέτερος*. These genitives take the predicate position (670): *εἶδον τοῦ νιόν σου* or *εἶδον σου τὸν νιόν* *I saw thy son*.

690. For the third person, *his*, *her*, *its*, *their*, the genitives *αὐτοῦ*, *αὐτῆς*, *αὐτῶν* (682), in the predicate position, are always used in Attic (*ὅς* and *σφέτερος* being reflexive): *παρὰ τὴν δόξαν αὐτοῦ* *contrary to his expectation* (XA.2.1^{1a}).

a. In Ionic *εἰ* and *σφέων* can be used. And in Hm. *ὅς* (or *ἐός*), though usually reflexive, is sometimes a simple possessive: *τὴν ποτε Νηλεὺς γῆμεν ἐὼν διὰ κάλλος* *whom of yore Neleus wedded by reason of her beauty* (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: *ἡ δμετέρα τῶν σοφιστῶν τέχνη* *the art of you the sophists* (PHipp.Maj.281^a), *τάμὰ δυστήνου κακὰ* *the ill of me, unhappy one* (SOc.344), *δμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν* *if your own mind is offended* (β 138).

692. Possessive pronouns are reflexive (*my own*, *his own*, etc.) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of *ὅς* and *σφέτερος*, but *ὅς* is poetic only:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property* (D.53¹²), *Βοιωτοὶ μέρος τὸ σφέτερον παρείχοντο* *the Boeotians furnished their contingent* (T.2.12), *ψαύσας ἀμωραῖς χερσὶν ὃν παῖδων* *having caressed his daughters with groping hands* (SOc.1639).

2. The possessives strengthened by αὐτοῦ, αὐτῆς, αὐτῶν (691); but with the singular possessives ἐμός, σός, ὅς, this is poetic only:

πολέμοι ἐσμεν τοῖς ἡμετέροις αὐτῶν φίλοις *we are foes to our own friends* = *nostris ipsorum amicis* (XA.7.1²⁹), τὰ σφέτερόν αὐτῶν εἰς τίθεσθαι *to get their own affairs into good condition* (I.20¹⁸).

3. The genitives of the reflexive pronouns, ἐμαντοῦ, -ῆς, σεαυτοῦ, -ῆς, ἑαυτοῦ, -ῆς, ἐαυτῶν, in the *attributive* position: μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα *he sent for his own daughter* (XC.1.3¹).

a. This is the only way of expressing *his own* in prose. Observe that the forms ἡμῶν αὐτῶν, etc., are hardly ever so used. Thucydides has occasionally σφῶν (in the *predicate* position) for ἐαυτῶν.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

693. Summary of Possessive Forms (those in parentheses are poetic).

I. Not reflexive.

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὕμετερος	ὕμῶν
his, her	(ὅς Hm., rare)	αὐτοῦ, -ῆς (εἰς Hm., rare)	their		αὐτῶν (σφῶν Ionic)

II. Reflexive.

my own	ἐμός	(ἐμός αὐτοῦ, -ῆς)	ἐμαντοῦ, -ῆς
thy own	σός	(σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς
his, her own	(ὅς)	(ὅς αὐτοῦ, -ῆς)	ἑαυτοῦ, -ῆς
our own	ἡμέτερος	ἡμέτερος αὐτῶν	
your own	ὕμετερος	ὕμετερος αὐτῶν	
their own	σφέτερος	σφέτερος αὐτῶν	ἑαυτῶν σφῶν, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: εὐνοία ἡ ἐμή *their good-will to me* (XC.3.1²⁶); so σὴν χάριν (as a favor to thee) *for thy sake* (PSoph.242^a).

DEMONSTRATIVE PRONOUNS.

695. The ordinary demonstrative is οὗτος *this, that*. *Οὗδε *this* (here) is used of something *near* or *present*; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, sometimes mean *here, there, lo, behold*, calling attention to an object in sight: νῦν τε ὅδε ἐστὶ *and now here he is*! (Hd.1.111), ὁρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην *lo, I see Iocaste coming from the house*! (Sot.631), οὗτος ὕψισθεν προσέρχεται *there he comes behind us*! (PRp.327^b), νῆες ἐκεῖναι ἐπιπλέονσι *yonder are ships sailing towards us* (T.1.51). 'Those ships' would be αἱ νῆες ἐκεῖναι; see 673, 674.

696. In referring *back*, to an object already mentioned, οὗτος is used; but ὅδε, in referring *forward*, to an object yet to be mentioned: ἔλεξαν ταῦτα *they said this* (before stated), ἔλεξαν τὰδε *they spoke as fol-*

loos. The same distinction exists between *τοιούτος such*, *ποσούτος so much, many*, *τηλικούτος so old, large*, and the corresponding forms in *-δε, τοιάσδε, ποσάσδε, τηλικόσδε*.

a. Yet *οὗτος*—especially the neuter *τούτο*—sometimes refers *forward* to a word or sentence in apposition: *ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται that they may not think of this alone, what they shall suffer* (XA.3.1⁴¹). More rarely, *ὅδε* refers back to something before mentioned.

b. *Ἐκεῖνος*, like *οὗτος*, refers back (rarely forward), but implies remoteness, either in space or in thought: *Κύρος καθορᾷ βασιλεῖα καὶ τὸ ἀμφ' ἐκείνον στίφος Cyrus observes the king and the band around him, some way off, as leader of the opposite army* (XA.1.9⁴²).

c. Noteworthy is the colloquial phrase *τοῦτ' ἐκεῖνο, τὸδ' ἐκεῖνο that's it! there it is!* (literally *this is that* already spoken of or understood).

697. *Οὗτος* sometimes repeats the subject or object of a sentence with emphatic force: *ὁ τὸ σπέρμα παρσχών, οὗτος τῶν φυτόντων ἀτίας the man who furnished the seed, he is responsible for what grew from it* (D.18¹⁴³).

For *καὶ ταῦτα* *and that* with omitted verb, see 612 a.

698. *Οὗτος* is sometimes used in addressing a person: *οὗτος, τί ποιεῖς; you there, what are you doing?* (ArRan.198).

RELATIVE PRONOUNS.

699. The ordinary relatives (*ὅς, ὅσος, ὅς, etc.*) are often used where the antecedent is *indefinite*: *πειθονται ὅς ἂν (= οὐστίνας ἂν) ἡγῶνται βελτίστους εἶναι they obey (those, any) whom they think to be best*.

a. But the indefinite relatives (*ὅστις, ὅπόσος, ὅποιος, etc.*) are not used where the antecedent is *definite*. Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: *ἐπεθύμησε Πολυκράτης ἀπολέσαι, δι' ὅτινα κακῶς ἤκουσε he desired to destroy Polycrates, (as being a person) on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For *ὅς* demonstrative, see 275 b and 655 a and b.

700. INTERROGATIVES.—The interrogatives (pronouns and adverbs, 282-8) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): *ἡρώα δ' τι βούλουτο he asked what they wanted* (XA.2.8⁴).

For peculiarities of interrogative sentences, see 1010 ff.

701. INDEFINITE PRONOUNS.—The pronoun *τις, ἄ τις*, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. *Τίς* may express indefiniteness of nature; '*a sort of*': *ὁ σοφιστὴς ἡρέθη ἔμπορός τις the sophist has been found to be a sort of trader* (Psoph.231⁴).

a. So with adjectives and numerals it implies hesitancy or reservation: *μή βλάξ τις καὶ ἡλίουσι γένωμαι* lest I should come to be a sort of dull and simple fellow (XC.1.4¹³), *σο τοιῶν ἔττα* things of some such kind (PSym.174^a), *μέγας τις* of some magnitude (PGo.481^b), *ἐν τινὶ βραχεὶ χρόνῳ* in a pretty short time (PLg.698^d), *τριάκοντά τινας ἀπέκτειναν* they killed some thirty (T.8.73), *ὀλίγοι τινές* some few (XH.6.1^b).

b. So *τι* with adverbs: *σχεδόν τι* pretty nearly (T.3.68), *οὐ πάνυ τι ἀσφαλές* not altogether safe (XA.6.1²⁶).

703. Πᾶς τις, ἕκαστός τις, denote every one, each one, taken at pleasure. Τίς in the singular has sometimes a general pluralising sense, like French *on* or German *man*: *χρή δειπνῆν δ τις τις ἔχει* whatever (every) one has, he must make a dinner of it (XA.2.2⁴).

a. Τίς sometimes means somebody (or something) of importance: *ἤθεις τις εἶναι* thou didst vaunt thyself to be somebody (EEL.939), *λέγειν τι* to say something (to the point); *οὐδὲν λέγειν* to say nothing (sensible).

704. Ἄλλος other, rest, is often put first, the particular thing to which it is in contrast being named afterwards:

τά τε ἄλλα ἐτίμησε καὶ μύριάς ἔδωκε δάρεϊκοὺς he gave me ten thousand darics, besides honoring me in other ways (XA.1.3³), *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προπέμπει* with the rest of the army he kept quiet, but sends forward a hundred peltasts (T.4.111).

a. Ἄλλος ἄλλο and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. Ἄλλος and ἕτερος have sometimes an *appositive* relation to their substantives, in which they may be rendered *besides*: *οἱ πολῖται καὶ οἱ ἄλλοι ἔξοι* the citizens and (the others, foreigners) the foreigners beside (PGo.473^e), *γέρονι χωρεῖ μεθ' ἑτέρου νεάνιδος* an old man comes with (a second person, a young man) a young man beside (ArEccl.849).

THE CASES.

NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are :

a. As subject of a finite verb (601): *Κύρος βασιλεύει* Cyrus is king.

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject: *ἐγὼ στρατηγός εἰμι* I am general.

707. NOMINATIVE FOR VOCATIVE.—The nominative is often used for the vocative in address, especially in connection with *οὗτος* (698): *δ' Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς*; you Apollodorus there, will you not stay? (PSym.172^a).

a. A nominative with the article may be used as appositive to a vocative: *ὁ ἄνδρες ὁ παρώντες* you gentlemen who are present (PProt.337^c).

b. The nominative is used in exclamations about a person (not addressed to him): *σχέτλιος* rash man! (E 403), *ὁ μῶρος* O foolish woman! (EMed.61).

708. NOMINATIVE INDEPENDENT.—The nominative is used for names and titles, which form no part of a sentence: *Κύρου Ἀνάβασις* Expedition of Cyrus; and sometimes even when they are part of a sentence: *προσείληψε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σύκοφάντης* he obtained the common appellation of the vile, 'sycophant' (Ae.2⁹⁸), *παρηγγυᾷ ὁ Κύρος σύνθημα, Ζεὺς ἐὺμαχος καὶ ἡγεμὼν* Cyrus gave out, as pass-word, 'Zeus, our ally and leader' (XC.3.3⁵⁸).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, *ὦ* is usually prefixed, but sometimes it is wanting: *μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι* make no noise, men of Athens (PAp.30^a), *ἀκούεις, Δισχίνῃ;* hearest thou, Aeschines? (D.18^{1.1}).

ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification and Adverbial accusative.*
4. *Accusative of extent, and of the Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.

For the accusative absolute, see 973.

711. The DIRECT OBJECT of a transitive verb is put in the accusative: *τὸν ἄνδρα ὅρῳ* I see the man.

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

εὖ (κακῶς) *ποιεῖν τινα* to do good (ill) to one, *εὖ* (κακῶς) *λέγειν τινα* to speak well (ill) of one, *ὀμνύναι τοὺς θεοὺς* to swear by the gods, *μένειν τινα* to wait for one, *φεύγειν τινα* to flee from one, *λανθάνειν τινα* to escape the notice of one, *φυλάττεσθαι τινα* to guard against one (act. *φυλάττειν τινα* to guard one), *αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα* to feel shame before his father, *θαρβεῖν τινα* to rely on one, *θαρβεῖν τὰς μάχας* to have no fear of the battles, *πλεῖν τὴν θάλασσαν* to sail over the sea, *σιγᾶν, σιωπᾶν τι* to keep silence about something.

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 735-743 and 764, 2.

wb. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τιος to perceive something, ἐνθυμίσθαι τιος, τι to consider something, ἐνοχλεῖν τινα, τινί to trouble one, μέμψεσθαι τινα, τινί to blame one, ἐπιστρατεύειν τινα, τινί to war against one (so, too, other compounds of ἐπι), δεῖ μοι τιος I have need of something, poet. δεῖ (χρῆ) μέ τιος. Especially in poetry, verbs usually intransitive sometimes take a direct object: ἥσθαι or θάσσειν (κείσθαι, πηδᾶν) τόπον τινα to sit (lie, leap) in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ θηήσκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious (EHipp.1839).

c. Many intransitive verbs become transitive from being compound with a preposition:

διαβαίνειν τὸν ποταμὸν to cross the river, ἐκβαίνειν τὴν ἡλικίαν to pass out of the age, παραβαίνειν τοὺς νόμους to transgress the laws, ἀποδεδράκοντες πατέρας having run away from their fathers.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties (XC.3.3⁹), ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth (PAr.18^b), συνθήκας ἔξαρκος γίγνεται he denies the agreement (D.23¹¹¹), τεθνᾶναι τῷ φόβῳ Θηβαίους to be mortally afraid of the Thebans (D.19⁸¹), σὲ φύξιμος (ἐστὶ) is able to escape thee (SAnt.787), εἰ δὲ μ' εἶς ἀεὶ λόγους ἐξήρχες if you always thus begun your addresses to me (SEL556), δεσπότην γόοις κατάρξω I will begin with lamentations for my master (EAnd.1198).

714. ACCUSATIVE OF EFFECT.—Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει ἐπιστολήν he writes a letter.

a. Compare in English break a hole, as opposed to break the ice. So in Greek διάρυχα τέμνειν to cut a canal, δρκία τέμνειν foedus ferire (hostiam feriendo foedus efficere), but τέμνειν τὴν γῆν to lay waste the land.

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: πρεσβεύειν εἰρήνην to negotiate a peace, i. e. form a peace by acting as ambassador (I.4¹⁷⁷), χορηγῶν πιαὶ Διονύσια celebrating the Dionysia by furnishing a chorus of boys (D.21⁶⁴), ἥδε τροπὰς καταβήγγουσι this (anarchy) causes routs by breaking ranks, liter. breaks routs (SAnt.675).

715. COGNATE-ACCUSATIVE.—This repeats the meaning of the verb in the form of a noun: δρόμον δραμεῖν to run a race. It has commonly an attributive connected with it.

The cognate-accusative is sometimes called the implied object, as being already contained in the verb. Here belong:

a. ACCUSATIVE OF KINDRED FORMATION: τὴν αὐτὴν μάχην μάχεσθαι to fight the same battle (XAg.5⁵), τὴν πομπὴν πέμπειν to conduct the procession (Lys.13⁸⁰), δουλεῖν δουλείᾳ αἰσχρᾶν to be subject to an infamous servitude (XM.1.5⁶), δε κεν ἀρίστην βουλήν ὅσοις ἂν δώῃς the best counsel (1.75), ἐτέρων νόσον νοσεῖν to be sick with another disease (PALc.ii.189⁹), ἐκρίνετο τὴν περὶ

ὁ ὄρωπος κρίσιν *he was tried in the suit about Oropus* (D.21⁶⁴), συνέφυγε τὴν πυγὴν ταύτην *he shared in that banishment* (FAp.21^a).

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life* (MMon.186), ἐξῆλθον ἑλλάς ἐξόδους *they went on other expeditions* (XH.1.2¹⁷), πάσας νόσους κάμνουσι *they are sick with all diseases* (PRp.408^a), τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they engaged in the so-called Sacred war* (T.1.112), μεγάλας γραφὰς διώκειν *to prosecute important suits* (Ant.2a³).

REMARK.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus φυλακὰς φυλάττειν *to stand sentry*, φόρον φέρειν *to pay tribute*, ἀρχὴν ἔρξαι *to hold an office*.

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. QUALIFYING SUBSTANTIVE.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of νικᾶν νίκην) is said νικᾶν μάχην *to conquer in a battle*, νικᾶν Ὀλύμπια *to win a victory at the Olympian games*, and even νικᾶν δίκην *to win a suit* and νικᾶν γνώμην *to carry a resolution*. Similarly ἡττᾶσθαι *to be beaten*. So also (like ἀγωνίζεσθαι ἀγῶνα), ἀγωνίζεσθαι πύλιν (στᾶδιον) *to contend in wrestling (a race)*. Also πῦρ ὀφθαλμοῖσι δεδορκᾶς *looking (a look of) fire with his eyes* (τ 446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

REMARK.—Still freer is the poetic phrase βαλεῖν πῶδα *step the foot* (on the analogy of βαλεῖν βάσιν *step a footstep*): ἐκβὰς τετρήππων ἀρμάτων πῶδα *having stepped from the four-horse chariot* (EHeracl.802). So also περᾶν, ἐπιψέσειν and other verbs.

b. NEUTER ADJECTIVE.—The kindred noun is replaced by a neuter adjective: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), τὰ αὐτὰ χαίρειν τοῖς πολλοῖς *to have the same pains and the same pleasures with the multitude* (D.18³⁹²), σμικρὸν τι ἀπορῶ *I am in some little perplexity* (PTheaet.145^a), τί χρήσεται αὐτῷ; *what use will he make of him?* (ArAch.935), σεμνὸν βλέπεις *you look grave* (EAle.773).

717. The cognate-accusative is also used in connection with *adjectives*: κακοὶ πᾶσαν κακίαν *bad with all badness* (PRp.490^a).

718. ACCUSATIVE OF SPECIFICATION.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: ἀλγεῖν τοὺς πόδας *to have pain in the feet*, Μῦσος τὸ γένος *a Mysian by birth*.

This accusative specifies:

a. The part: τὰ σώματα εὖ ἔχοντες *being well in our bodies* (XM.3.12⁴), τυφλὸς τὰ τ' ὅτα τὸν τε νοῦν τὰ τ' ὕμματα * *blind thou art in ears, and mind, and eyes* (SOT.371).

b. The property (*nature, form, size, name, number, etc.*): εἶδος κάλλιστος *most beautiful in form* (XC.1.2¹), ποταμὸς εὖρος δύο πλῆθρων *a river of two plethra in breadth* (XA.1.2²), ἔπειρον τὸ πλῆθος *infinite in its extent* (PPar.143^a), πρὸς τὸ ἥθος *mild in disposition* (PPhaedr.243^a).

c. The sphere: τοῦκεινον μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, *liter. as to his part* (EHec.989), οὐ κωλύω τὸ κατ' ἐμέ *on my part I make no objection* (XH.1.6^a), τὰ περὶ τοῦς θεοῦς εὐσεβοῦμεν *in our relations to the gods we are devout* (LS³).

REMARK.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. ADVERBIAL ACCUSATIVE.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last (as the end) he said*.

a. Note especially the following common phrases: τόνδε (τούτων) τὴν τρόπον *in this manner*, πάντα τρόπον *in every manner*, ἐν τρόπῳ *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθείαν *(in the straight way) straight-forward, etc.*; cf. 622.—(τὴν) ἀρχὴν *at all*, always with a negative: ἀρχὴν δὲ θηρῶν οὐ πρόκει *it is not meet to chase impossibilities at all*, i. e. not to make even a beginning of it (SAnt.92).—ἔφην *for the sake of*, with a genitive: τοῦ λόγου ἔφην *for the sake of the argument*, ἐμὴν ἔφην *for my sake*.—δικην *like* (in the fashion of): πεπληρωσθαι δικὴν ἀγγείου *to be filled like a pail* (PPhaedr.235^a).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπὸν *for the rest, for the future* (but τοῦ λοιποῦ *at some time in the future*), τυχόν *perhaps*, οὐδέν, μηδέν *not at all*, τοσούτων *so much*, ὅσον *as far as*, τι *somewhat* (ἐγγύς τι *pretty near*). Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλάεις; *why art thou weeping?* (A 362), ἀτὰρ ταῦτα νῦν ἦκα *for this very reason am I now come* (PProt.310^a), ταῦτ' ἔρ' ἐφυλάττου αἱ, *that's why you were so cautious!* (ArEq.125).

720. ACCUSATIVE OF EXTENT.—The extent of time and space is put in the accusative.

a. TIME: ἐνταῦθα ἔμεινεν ἡμέρας πέντε *there he remained five days* (XA.1.2¹¹), αἱ σπονδαὶ ἐνιστῶνται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λυθῶναι πολὺν χρόνον *no one who lies escapes detection long* (MMon.54⁷).

b. SPACE: Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (XA.1.2⁵), Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολλὴν οὔτε ὁδὸν *Megara is not far distant from Syracuse, either by sea or by land*, *liter. no long voyage or journey* (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἐβδόμην ἡμέραν ἡ θυγάτηρ ἐτετελευτήκει

his daughter had died the seventh day (i. e. six days) before (Ae.3⁷⁷). The pronoun οὐτοσί is often added: ἐξήλθομεν ἔτος τούτῳ τρίτον ἐς Πάνακτον we went out two years ago (this, as third year) to Panactum (D.54⁸).

722. OBJECT OF MOTION.—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος βὰς having gone to hollow Argos (80a.378), καὶ μὲν κλέος οὐρανὸν ἔκει my fame reaches to heaven (i. 20), μνηστῆρας ἀφίκετο she came to the suitors (a.332), σὲ τὸδ' ἐλήλυθε πᾶν κράτος this whole power has come to thee (SPhil.141).

a. The accusative of a person is used after the conjunction *ὥς* in its meaning to: πορεύεται ὥς βασιλέα he goes to the king (XA.1.2⁴). See 784 a on improper prepositions.

723. ADVERBS OF SWEARING.—Νή and μά are followed by the accusative (perhaps on account of δυνύμι understood): νή is always affirmative; μά, unless ναί precedes it, is always negative: νή Δία by Zeus, ναὶ μά Δία yes, by Zeus, μά Δία or οὐ μά Δία no, by Zeus.

a. Sometimes the name of the god is suppressed with humorous effect: μά τὸν—οὐ σὺ γε not you, by — (FGO.466⁸). Rarely is μά omitted after a negative: οὐ, τόνδ' Ὀλυμπον no, by this Olympus (SAnt.756).

b. The accusative is sometimes found in other exclamations: οὗτος, ὦ σὲ τοι you there, ho! you, I mean (ArAn.274).

Two Accusatives with One Verb.

724. DOUBLE OBJECT.—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others: Κύρον αἰτεῖν πλοῖα to ask Cyrus for vessels.

Such verbs are αἰτῶ, ἐρωτῶ ask, διδάσκω teach, πείθω convince, ἀναμνησκω remind, ἀμφιέννυμι, ἐνδύω clothe, ἐκδύω strip, κρύπτω hide, ἀφαιροῦμαι, ἀποστερῶ deprive, σὺλῶ despoil, πράττομαι (also πράττω or εἰσπράττω) exact.

Thus οὐ τούτ' ἐρωτῶ σε that's not what I ask you (ArNub.641), ἤρξατό σε διδάσκειν τὴν στρατηγίαν he began to teach you military science (XM.3.1⁵), ἐπειθον οὐδέν' οὐδέν' I convinced no one of aught (AAg.1212), συμμαχίαν ἀναμνησκοντες τοὺς Ἀθηναίους reminding the Athenians of the alliance (T.6.6), τὸν μὲν ἑαυτοῦ χιτῶνα ἐκείνῳ ἡμφίεσε his own tunic he put on the other boy (XC.1.3¹⁷), ἐκδύων ἐμὲ χρηστήριαν ἐσθῆτα stripping me of the oracular garment (AAg.1269), τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός he hid from his daughter her husband's death (Lys.32⁷), ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν to deprive the Greeks of their land (XA.1.3⁴), τοὺς νησιώτας ἐξήκοντα τάλαντα εἰστέραντον they exacted from the islanders sixty talents (Ae.2¹¹).

a. The *passive* of these verbs retains the accusative of the thing: μουσικὴν παιδευθεῖς having been taught music (PMenex.236⁸), τὴν ὄψιν ἀφαιρεῖται he is deprived of his sight (XM.4.3¹⁴).

725. OBJECT AND COGNATE-ACCUSATIVE.—Many transitive verbs may have, beside the object, a cognate-accusative:

Μέλῳτός με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this impeachment against me* (PAP.19^b), ὤρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths* (T.8.75), ἐμὲ δ πατήρ τὴν τῶν παιδῶν παιδείαν ἔτρεφεν *my father reared me with the training of the boys* (XC.8.3²⁷), Ἡμ. ὃν περὶ κῆρι φίλει Ζεὺς παντοίην φιλότητα *for whom Zeus felt in his heart all manner of love* (o 245).

a. Here are included verbs meaning to *do anything* to a person and *say anything* of a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1.115), τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd.8.61).

b. Verbs of *dividing* may take this construction: Κύρος τὸ στράτευμα κατένειμα δώδεκα μέρη *Cyrus divided his army into twelve divisions* (XC.7.5¹²).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρᾳς τὰς κρίσεις *to undergo both the trials* (D.24¹²⁴), τύπτεσθαι πεντηκοντα πληγὰς *to be struck fifty blows* (Ae.1¹²²), οὐ βλάψονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T.6.64).

726. OBJECT AND PREDICATE-ACCUSATIVE.—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean to *make, show, choose, call, consider*, and the like.

ποιῶμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγόν *to choose one as general*, παρέχειν ἑαυτὸν εἰπεῖσθαι *to show himself ready to obey* (XC.2.1²²), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (PMen.85^b), σωτήρα τὸν Φίλιππον ἡγούντο *they regarded Philip as their preserver* (D.18⁴²), ἔδωκα δωρεὰν τὰ λῶτρα *I gave him his ransom as a gift* (D.19¹⁷⁰).

a. The predicate-accusative is often distinguished from the object by the absence of the article (669): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation* (XC.8.2¹¹).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύας *the river is called Mareyas* (XA.1.2⁹). Cf. 596.

GENITIVE.

727. The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablativus*.

We distinguish:

1. *Genitive with substantives.*

(a) *Attributive.* (b) *Predicate.*

2. *Genitive with verbs.*

(a) *As Subject.* (b) *As Object.* (c) *Of cause, crime, value.* (d) *Of separation, distinction, source.* (e) *With compound verbs.*

3. *Genitive with adjectives and adverbs.*

4. *Genitive in looser relations.*

(a) *Time.* (b) *Place.* (c) *In exclamation.*

For the genitive absolute, see 970 ff; for the infinitive with τοῦ expressing purpose, see 960.

Genitive with Substantives.

728. One substantive may have another depending on it in the genitive: ὀφθαλμός βασιλέως *the king's eye*.

a. This is the *Attributive Genitive*: cf. 600.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging*: οἰκία πατρός *a father's house*, κύματα τῆς θαλάσσης *waves of the sea*, ὥρᾳ ἄριστου *breakfast-time*.

REMARK.—It may express merely origin or connection: Ὀμήρου *Iliad*, γραφὴ κλοπῆς *an indictment for theft*.

b. *Genitive Subjective*, showing the subject of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἡ ἐφθορά τοῦ στρατεύματος *the approach of the army* (XA.2.2¹⁰).

c. *Genitive Objective*, showing the object of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ὁ ὄλεθρος τῶν συστρατιωτῶν *the destruction of their fellow-soldiers* (XA.1.2⁹).

REMARK.—Other prepositions are often to be used in translating this genitive: θεῶν εὐχαί *prayers to the gods* (PPhaedr.244^o), ἡ τῶν κρείσσων δουλεία *servitude to the stronger* (T.1.8), ὁ θεῶν πόλεμος *the war with the gods* (XA.2.5⁷), Ἀθηναίων εὐνοία *affection for the Athenians* (T.7.5⁷), ἐγκράτεια ἡδονῆς *moderation in pleasure* (I.1³¹), ἀπαλλαγὴ τοῦ βίου *departure from life* (XC.5.1¹²), κράτος τῆς θαλάσσης *power over the sea* (T.8.76), μεγάλων ἀδικημάτων ὀργή *anger at great wrongs* (Lys.12²⁰), ἀπόβασις τῆς γῆς *a descent upon the land* (T.1.108), βίᾳ τῶν πολιτῶν (with violence toward) *in spite of the citizens* (XH.3.1²¹).

d. *Genitive of Measure* (extent, duration, value): ποταμός εὖρος πλέθρου *a river of one plethrum in breadth* (XA.1.4⁴), μισθὸς τεττάρων μηνῶν *four months' pay* (XA.1.2¹²), χιλίων δραχμῶν δίκη *a suit for a thousand drachmae* (D.55²⁸).

e. *Genitive Partitive*, denoting the *whole*, of which the other substantive is a *part*: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, ἀνὴρ τοῦ δήμου *a man of the people* (XC.2.2²²), μέσον ἡμέρας *the middle of the day* (XA.1.8⁹).

f. *Genitive of Material*: τάλαντον χρυσοῦ *a talent of gold*, ἀμαξαί σίτου *wagons (wagon loads) of corn* (XC.2.4¹⁰).

g. *Genitive of Designation*, taking the place of an appositive: ὁδὸς χρήμα *a (great affair) monster of a wild boar* (Hd.1.36). This construction is chiefly poetic: Τροίης πολέορον *city of Troy* (a 2), θανάτῳ τέλος *end of* (life, i. e.) *death* (Γ 309).

~~REM.~~—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, *υἱός* son and *οἶκος* house are often omitted: Ἀλέξανδρος ὁ Φιλίππου *Alexander the son of Philip*, εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἅιδου *in the abode of Hades*, ἐν Διονύσου *in the temple of Dionysus*, εἰς τίνας διδασκάλους; *to what teacher's (school)?*

b. Especially frequent is the genitive after the neuter article: τὰ τῆς πόλεως *the affairs of the city, state-affairs*, τὰ τῶν Συρακοσίων *the resources of the Syracusians*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the ordering of the gods* (EPhoen.382), τὸ τῆς τέχνης περαινέτω ἂν καὶ διὰ σιγῆς *the function of the art can be performed even in silence* (PGo.450^c). Often this is merely a vaguer expression for the thing itself: τὰ τῆς ψυχῆς *the soul* (with all that belongs to it) nearly the same as ἡ ψυχὴ, τὸ τῆς τύχης *luck*, τὸ τῆς oligarchías *the oligarchy*. So τὸ τοῦδε, meaning nearly *he*, and even τὰμὲν *I*.

c. The genitive partitive with neuter pronouns and adjectives often denotes degree: εἰς τοσοῦτον ἀνολάς ἐλθεῖν *to come to this extent of folly* (PGo.514^a), ἐπὶ μέγα θυμῶντος ἐχώρησαν *they advanced to a great degree of power* (T.1.118), ἐν παντὶ κακοῦ *in extremity of evil* (PRp.579^b).

d. The partitive genitive does not take the attributive position (666 a): thus Ἀθηναίων ὁ δῆμος *the lower class of the Athenians* (but ὁ Ἀθηναίων δῆμος *the Athenian people, the whole mass*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neuter: ὁ ἡμισυς (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὴ τῆς χώρας (also πολλὰ τῆς χώρας) *much of the country*.

731. TWO GENITIVES WITH ONE SUBSTANTIVE.—The same substantive may have two genitives depending on it, usually in different relations: τῶν ἀνθρώπων φόβος τοῦ θανάτου *men's fear of death*, διὰ τὴν τοῦ ἀέμου ἔπασσιν τῶν ναυαγίων *because of the wind's driving the wrecks out to sea* (T.7.34), ἵππου δρόμος ἡμέρας *a day's run for a horse* (D.19²¹³), Διονύσου πρεσβυτῶν χορός *a Dionysiac chorus of old men* (PLg.665^b).

732. PREDICATE-GENITIVE.—The genitive may take the place of a predicate-noun: ὁ νόμος οὗτος Δράκοντός ἐστι *this law is Draco's*.

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

Genitive of Possession, Belonging, Origin: Βοιωτῶν ἡ πόλις ἔσται *the city will belong to the Boeotians* (Lys.12^b), οἰκίᾳ μεγάλῃς ἦν *he was of an influential house* (PMen.94^a), τοιοῦτων ἐστὶ πρόγονων *from such ancestors are ye* (XA.3.21^a).

Objective: οὐ τῶν κακοῦργων οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice* (EFrag.272).

Of Measure: ἦν ἐτῶν ἐς τριάκοντα *he was about thirty years old* (XA.2.6³⁰), τὸ τιμημὸν ἐστὶ τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is (of) six thousand talents* (D.14¹⁹).

Partitive: Ἰδὼν τῶν ἐπὶ σοφιστῶν ἐκλήθη Solon was called one of the seven wise men (L16³²⁸), τῶν λαμβανόντων εἰς αὐτὸν οἱ μαθητὰς learners are among the receivers (PEuthyd.27^c).

Of Material: οἱ στέφανοι ῥόδων ἦσαν the wreaths were of roses (D.22⁸⁰).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων count me one of the believers (PRp.424^c).

c. A predicate-genitive is often connected with an infinitive, and denotes one whose nature, habit, or duty, is to do something: δις ἐξαμαρτεῖν ταῦτον οὐκ ἀνδρὸς σοφοῦ 'tis not the nature of a wise man twice to err in the same thing (MMon.121), οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον 'tis the business of a good husbandman to manage his estate well (XO.1²).

d. The genitive of characteristic so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τοῦτου τοῦ τρόπου πᾶς εἰμ' ἅελ I am always of about this character (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν they were of the same opinion (T.1.113).

Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα θαύμασα αὐτοῦ ταῦτο I admired this especially in him, literally I admired most this of him (PPhaed.89^a), ἡ δὲ δίκαια τοῦ ψηφίσματος ταῦτ' ἐστὶ the points which he impeaches in the decree, are these, literally which points of the decree (D.18⁸⁴), ἐγνοοῦμεν ἀλλήλων ὅ τι λέγομεν we misunderstand each other's language (PGo.517^c).

a. By an extension of this usage, the genitive sometimes means simply about, concerning: τί δὲ ἵππων οἶε; but of horses, what think you? (PRp.459^b), τοῦ οἰκάδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται touching their homeward voyage, they were considering by what course they should return (T.1.52).

734. GENITIVE AS SUBJECT.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμῶθεν προσήκει τοῦ πράγματος I have no part whatever in the matter, literally to me belongs in no way of the matter (Andoc.4⁸⁴), πολλέμου καὶ μάχης οὐ μετὴν αὐτῇ of war and fighting she had no share (XC.7.2⁸⁰), ἐπιμιγνόνται ἑφ' ἑαυτοὺς σφῶν πρὸς ἐκείνους they said that some of their number had intercourse with them (XA.3.5¹⁶).—In these cases the genitive may be regarded as depending on an omitted form of τις some one.

GENITIVE AS OBJECT.

735. NOTE.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as belonging to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of τις some. In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) to exercise control over the sea.

736. The genitive is used with verbs whose action affects the object only in part (compare genitive partitive, 729 e; also 734). Almost any transitive verb may be occasionally so used:

τῶν δμετέρων ἐμοὶ δίδόναι to give me some of your property (Lys. 21¹⁵), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ having taken part of the barbarian army (XA.1.5¹), ἀφίετς τῶν αἰχμαλώτων releasing some of the prisoners (XA.7.4⁵), τῆς γῆς ἔτεμον they ravaged part of the land (T.1.30). So πίνειν οἶνον to drink wine, but πίνειν οἶνον to drink some wine.

a. But this principle applies especially to verbs of sharing (having, etc., part of something), touching (the surface of something), aiming (seeking to touch), enjoying (more or less of something). Hence the following rules (737-740).

737. Verbs of sharing take the genitive: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει man's soul has part in the divine.

Such are μεταλαμβάνω receive part, μεταδίδωμι give part, κοινωνέω participate, etc. λαγχάνειν τινός means to get by lot a share in something, λαγχάνειν τι to get (the whole of) something by lot.

738. Verbs of touching, taking hold of, beginning, take the genitive: λαβέσθαι τῆς χειρός to take hold of the hand.

Such are ἅπτομαι, ψάύω, θιγγάνω touch, ἔχομαι hold on to, ἀρτέχομαι, ἐπιλαμβάνομαι take hold of, ἀρχομαι begin, πειράομαι make trial of.

κυρὸς ἔστι θιγγόντα μὴ εὐθὺς κάεσθαι it is possible that one touching fire should not be burned immediately (XC.5.1¹⁵), τοῦ λόγου δὲ ἤρχετο εἶδε and he began his speech thus (XA.3.2¹), πειρώμενοι ταύτης τῆς τάξεως trying this order of march (XA.3.2²⁵).

a. The same verb may have an accusative of the person, and a genitive of the part touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην they took hold of Oronies by the girdle (XA.1.6¹⁰).

b. So, too, verbs in which touching is only implied: ἔγειν τῆς ἡλίας τὸν ἵππον to lead the horse by the bridle (XEg.6¹), Ἡμ. ἐμὲ λισσέσκειτο γούνων she besought me clasping my knees (I 451). So even κατεῶναι or συντριβῆναι τῆς κεφαλῆς to have one's head broken or bruised (ArAcl.1180, Pax 71).

739. Verbs of aiming, reaching, and attaining, take the genitive: ἀνθρώπων στοχάζεσθαι to aim at men, συγγνώμης τυγχάνειν to obtain pardon.

Such are στοχάζομαι aim at, ὀρέγομαι reach after, ἐφίεμαι long, strive for, ἐξικνέομαι, ἐφικνέομαι arrive at, attain, τυγχάνω hit upon, obtain, in poetry κυρέω light upon, and others. (For verbs of missing, see 748.)

ἡκιστα τῶν ἀλλοτρῶν ὀρέγονται they are furthest from reaching for other men's goods (XSym.4²³), ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς longing for the control of Greece (T.1.128).

a. Here belong verbs of claiming and disputing, which take the object of the dispute in the genitive: οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not pretend to the sovereignty against the king (XA.2.3²³), ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως he disputed with Erechtheus the possession of the city (I.12¹²⁵).

740. Verbs of *enjoying* take the genitive: ἀπολαύειν τῶν ἀγαθῶν *to enjoy the good things*.

Such are ἀπολαύω, ὀνίναμαι, εὐωχέομαι, τέρπεσθαι.

ἐδωχού τοῦ λόγου *feast on the discourse* (PRp.852^b), ἐνδὸς ἀνδρὸς εἰς φρονήσαντος ἅπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may receive profit* (I.4⁹).

741. The genitive is used with verbs of *ruling* and *leading*: as ἄρχειν τῶν νήσων *to rule the islands*.

*Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195^c), Πολυκράτης Σάμου ἐτυράννει *Polycrates was tyrant of Samos* (T.1.13), ἱππέων Λάχης ἐστρατήγει *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea* (T.1.4), Χειρίσσοφος ἡγήετο τοῦ στρατεύματος *Chirisophus led the army* (XA.4.1⁶).

742. The genitive is used with many verbs which signify an action of the *senses* or the *mind*; particularly those meaning to *hear*, *taste*, *smell*, to *remember* and *forget*, to *care for* and *neglect*, to *spare* and *desire*: φωνῆς ἀκούω *I hear a voice*, τῶν φίλων μέμνησο *remember your friends*.

Such verbs are ἀκούω, ἀκροάομαι *hear*, γεύομαι *taste* (also γεύω *cause to taste*), ὀσφραίνομαι *smell*, αἰσθάνομαι *perceive*, μνησκόμαι *remember* (also μνησσκώ *remind*), ἐπιλανθάνομαι *forget*, μέλει μοι *I am concerned*, μεταμέλει μοι *I repent*, ἐπιμελομαι *take care of*, ἐντρέπομαι *regard*, ἀμελέω *neglect*, δλιγώρῳ *think little of*, φειδόμεαι *spare*, ἀφειδέω *am wasteful*, ἐράω *love*, ἐπιθυμέω *desire*, πεινῶ *hunger*, διψῶ *thirst*.—πυνθάνομαι *am informed of* more commonly takes the accusative.

τῆς κραυγῆς ᾗσαντο *they perceived the shouting* (XH.4.4⁴), δέδοικα μὴ ἐπιλανθάνεσθαι τῆς οἰκαδὲ ὁδοῦ *I am afraid we may forget the way home* (XA.3.2²⁵), τοῖς σπουδαίοις οὐχ οἶδ' ὅτι τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue* (I.1⁴⁸), οὐτε τοῦ σώματος οὐτε τῶν ὀντων ἐφεισάμην *I spared neither my person nor my property* (Andoc.2¹¹), τοῦτων τῶν μαθημάτων πάλαι ἐπιθυμῶ *I have long desired this learning* (XM.2.6³⁰), πεινώσι τοῦ ἐπαινοῦ ἔναι τῶν φύσεων *some natures hunger for praise* (XO.13⁹).

a. With μέλει and μεταμέλει the object of the feeling is sometimes (rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of τοῦτον μοι μέλει).

b. Verbs of remembering and forgetting may take the accusative instead of the genitive: τοὺς ἀδικούντας μεμνησθαι *to remember those who harm you* (D.6³⁶); and always do when the object is a neuter pronoun. So verbs of reminding may take two accusatives, instead of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the *person* heard in the genitive: ἀκούειν τὸν λόγον *to hear the discourse*, but ἀκούειν τοῦ διδασκάλου *to hear the teacher*. This is always the case when both are expressed: ἡδομαι ἀκούων σου φρονίμους λόγους *I am glad to hear from you sensible words* (XA.2.5¹⁴).

743. The genitive is used with verbs of *plenty* and *want*: γέμειν τούτων τῶν λόγων *to be full of such talk*.

Thus πίμπλημι, πληρώω *fill*, πλήθω, γέμω *am full*, δέομαι *want*, etc.

τὰ ὅτα μου ἐτέπλησε δαμονίας σοφίας *he filled my ears with divine wisdom* (PCrat.396^d), χρημάτων εὐπόρει *he had abundance of treasure* (D.18²⁸⁵), οὐ χρύσου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life* (PRp.521^a), σεσαγμένος πλούτου τὴν ψυχὴν *having his soul glutted with wealth* (XSym.4⁶⁴), ὁ μὴδὲν ἀδικῶν οὐδένοσ δέεται νόμου *who does no wrong needs no law* (Antiph.iii.148), ἐπαίνου οὐποτε σπανίσεις *you never lack praise* (XHier.1¹⁴).

Here belong expressions such as μεθύσθεις τοῦ νέκταρος *intoxicated with the nectar* (PSym.203^b), ἡ πηγὴ βεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water* (PPhaedr.280^b).

a. When δέομαι means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: τοῦτο ἐμῶν δέομαι *I ask this of you* (PAp.17^o).

b. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much*, ὀλίγου, μικροῦ, *little*, τοσοῦτου (also τοσοῦτο) *so much*: τοσοῦτου δέω καταφρονεῖν *I am so far from despising* (L.12²⁶); also impersonally, πολλοῦ δεῖ οὕτως ἔχειν *it wants much of being so* (PAp.35^d). With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost*: ὀλίγου πάντες *nearly all* (PRp.552^d). The phrases οὐδ' ὀλίγου δεῖ (nor does it want little) and οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather everything) both mean *far from it* (D.19¹³⁴, 54⁴⁰). For δέων with numbers, see 292.

GENITIVE OF CAUSE, CRIME, VALUE.

744. Many verbs of *emotion* take a genitive of the *cause*: τούτου μὲν οὐ θαυμάζω *I am not surprised at this*.

Such verbs are θαυμάζω, ἀγαμαι *wonder, admire*, ζηλώω, φθονέω *envy*, οἰκτιρῶ *pity*, εὐδαιμονίζω *think happy*, etc.

συγχαίρω τῶν γεγενημένων *I share the joy for what has occurred* (D.15¹⁵), τούτους οἰκτιρῶ τῆς ἁγῶν χαλεπῆς νόσου *I pity these for their very severe disease* (XSym.4⁵¹), ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ *I envy thee for thy wisdom, but detest thee for thy cowardice* (SEL.1027), χωόμενος γυναικὸς *angry because of a woman* (A 429).—Here belong also ξένον δίκαιον αἰνέσαι *praise the stranger for his zeal* (Ela.1371), οὐποτ' ἀνδρὶ τῷδε κηρύκευμάτων μέμψει *never wilt thou blame me for my tidings* (ASept.651), συγγενγώσκειν αὐτοῖς χρητὴς ἐπιθυμίας *it is right to forgive them for the desire* (PEuthyd.306^e).

745. Verbs of *judicial action* take a genitive of the *crime*: φόνου διώκειν *to prosecute for murder*.

So the legal phrases γράφομαι *indict*, διώκω *prosecute*, φεύγω *am prosecuted*, ἀποφεύγω *am acquitted*, αἰρέω *convict*, ἀλίσκομαι *am convicted*, ὀφλισκάνω *lose a suit*, etc.

διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I am prosecuting for slander, and at the same trial am on my defence for murder* (Lys.11¹⁵), ψευδομαρτυροῦν ἀλώσεσθαι προσδοκῶ *expecting to be convicted of false testimony* (D.39¹⁸).

a. The genitive with these verbs depends on an omitted cognate accusative, δίκη, γράφην or the like; this may be expressed, as Aesch. Ag. 534.

b. *θανάτου* with such verbs, is a genitive of value (cf. 746 b): τὸν Σφροδρίαν ἀπήγον θανάτου they impeached Sphodrias on a capital charge (XH.5.4²⁴).

746. The genitive of *value* is used with verbs of *buying*, *selling*, *valuing*, and sometimes with other verbs:

δραχμῆς πρῆσθαι to buy for a drachme (PAr.26^a), οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας I would not have sold my hopes for a great price (PPhaed.98^b), μὴ τιμῆσθαι πλείονος let him not set a greater price on it (PLg.917^c).

πόσους διδάσκει; πέντε μῶν for how much does he teach? for five minae (PAr.20^b), οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants keep guards for pay (XHier.6¹⁰), προπέσονται τῆς παραιτίκα χάριτος τὰ τῆς πόλεως πρῶγματα the interests of the city have been sacrificed for immediate popularity (D.8²²), τὴν παραιτίκα ἐλπίδα οὐδενὸς ἂν ἡλλάξαντο they would not have exchanged the hope of the moment for anything (T.8.82).

a. With verbs of valuing, *περὶ πολλοῦ* (803, 1 b) is usually said instead of *πάλαι*; and so *περὶ πλείονος*, *ἐλάττωτος*, etc., unless an exact price is meant.

b. Note the phrase *τιμᾶν τινὶ τινας* to fix one's penalty at something, said of the judge, *τιμᾶσθαι τινὶ τινας* to propose something as a penalty for some one, said of the contending parties: *τιμᾶται δ' οὖν μοι δ' ἄνθρωπος θανάτου* the man proposes death as my penalty (PAr.36^b).

c. The thing bargained for is rarely put in the genitive (of cause): *οὐδένα τῆς συνουσίας ἀργύριον πρᾶττει* (724) for your society you demand money of no one (XM.1.6¹¹), *τοῦ δώδεκα μῶν Πάσις* (sc. *δραχμῶν*); for what do I owe twelve minae to Pasiās? (ArNub.22).

GENITIVE OF SEPARATION, DISTINCTION, SOURCE.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation*; that is, those which imply *removing*, *restraining*, *releasing*, *ceasing*, *failing*, *differing*, *yielding* (receding from), and many others:

ἡ νῆσος οὐ πολλὸν διέχει τῆς ἡπείρου the island is not far distant from the mainland (T.3.51), εἰ θαλάττης ἐργαίντο if they should be excluded from the sea (XH.7.1⁸), *χρεῶν ἡλευθέρωσε* he freed (men) from debt (PRp.566^a), εἰ καταλθεῖν πειράσσεσθε τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command (XC.8.5²⁴), *λαοφῶ τῆς δόξης καὶ γέγηθε* it rests from its pain and rejoices (PPhaedr.251^d), *οὐδεὶς ἡμάρτανεν ἀνδρός* no one missed his man (XA.3.4¹⁵), *οὐκ ἐψεύσθη τῆς ἐλπίδος* he was not disappointed of his expectation (XH.7.5²⁴), *οὐδὲν διοίσεις Χαιρεφώντος τὴν φύσιν* you will not differ at all from Chacrepheon in nature (ArNub.503), *τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρήσας Φιλίππῳ* to surrender the freedom of the Greeks to Philip (D.18²⁸).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): *τῶν ἑλλων ἀφαιρούμενοι χρήματα* taking away property from the rest (XM.1.5²), *πόσους ἀπεστέρησθε*; of how much have you been bereft? (D.8²³).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: *βῆδρων ἴστασθε* rise from the steps (Sot.142), *Πυθῶνος ἔβας* from Pytho art thou come (Sot.152).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain: περιγενέσθαι τῶν ἐχθρῶν *to get the better of one's enemies*.

So περιγίγνομαι *overcome*, λείπομαι *am inferior*, and especially verbs derived from *comparative* adjectives, as ἡττάομαι *am worsted*: ἄνθρωπος ξένεσιν οὐδένως λειπόμενος *a man (left away from) second to no one in understanding* (T.6.72), εἰ τις ἑτέρου προφέρει ἐπιστήμῃ *if one is more advanced than another in knowledge* (T.7.64), τοῦτου οὐκ ἡττησόμεθα ἐδ ποιῶντες *we shall not be outdone by him in kind offices* (XA.2.3²⁵), τιμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (XA.3.1²⁷), ὁσπερ(ῖ) οὖσι τῶν πραγμάτων *they are too late for the crisis* (I.3¹⁹).—νικᾶσθαι *to be vanquished* has the same constructions as ἡττάσθαι.

750. Many verbs take a genitive of the *source*:

ταῦτά σου τυχόντες *obtaining this of you* (XA.6.6²²), μᾶθε δέ μου καὶ τόδε *but learn of me this also* (XC.1.6⁴⁴), ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀπὸ Ξενοφῶντος, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from Xenophon's party, why they extinguished the fires* (XA.6.3²⁵).

So verbs meaning *to be born*: Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1¹).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σᾶς ἀλόχου σφαγείς *slain by thine own spouse* (EEL.123), φετός ἡπαρμέτῃ *deceived by a husband* (SAJ.807), κείνης διδασκτὰ *taught by her* (SEL.343).

GENITIVE WITH COMPOUND VERBS.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς χώρας ὄρη μεγάλα *in front of the country lie great mountains* (XM.3.5²⁵), ἐπιβάς τοῦ τείχους *having mounted the wall* (T.4.116), ἐπερεφάνησαν τοῦ λόφου *they appeared over the ridge* (T.4.93). So verbs derived from compounds: ὑπερδικεῖν τοῦ λόγου *to plead for the principle* (PPhaed.86⁶).

752. Especially many compounds of κατά, which have the sense of feeling or acting *against*, take the genitive of the person: καταγελᾶσαι ὑμῶν *to laugh at you*.

χρὴ μὴ καταφρονεῖν τοῦ πλῆθους *we should not condemn the multitude* (I.5¹⁹), δὲ ἐχθρῶν καταψεύδονται μου *through enmity they attack me with falsehood* (D.21¹²⁶).

a. Some take, beside, an accusative of the thing: thus of the *crime*, ἀντιβολῶ μὴ καταγγῆναι δωροδοκίαν ἐμοῦ *I beg you not to pronounce me guilty of bribery* (Lys.21²¹), τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν *they charged on me the offences of the thirty* (Lys.25⁶); or of the *punishment*, ἐνίων ἔκτισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some without trial* (Lys.25²⁶).

So with an additional genitive of the crime, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favoring the Persians* (I.4¹⁵⁷).

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Genitive with Adjectives and Adverbs.

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom* (PLg.689^d), ἰσάμοιρος τῶν πατρῶν *having an equal part of the patrimony* (Isae.6³⁵).

b. OF POWER: κύριος πάντων *master of everything* (Ae.2¹²¹), ἡδονῶν ἐγκρατής *able to control indulgences* (XM.1.2¹⁴).

c. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils* (MMon.334), πλούσιος φρονήσεως *rich in good sense* (PPol.261^o), χρημάτων πένης *poor in treasure* (EEL.87), ἐπιστήμης κενός *void of knowledge* (PRp.486^e). So the adverb ἄλις *enough*.

Many compounds of alpha privative take a genitive of the thing wanted: ἀπαις ἀρρένων παίδων *childless as to male children* (XC.4.6²), ἔδωρος χρημάτων *taking no bribes of money* (T.2.65).

d. OF SENSATION OR MENTAL ACTION.—Thus compounds in -ήκοος from ἀκούω: λόγων καλῶν ἐπήκοος *listening to excellent discourses* (PRp.499^a), πατήκοος τῶν γονέων *obedient to one's parents* (PRp.463^d). So τυφλὸς τοῦ μέλλοντος *blind to the future* (Plut.Sol.12), ἀμνήμων τῶν κινδύνων *unmindful of the dangers* (Ant.2a⁷), ἐπιμελής σμικρῶν *attentive to little things* (PLg.900^e).

e. OF ACCOUNTABILITY: αἰτίος τούτων *accountable for this* (PGo.447^b), ἐνοχὸς δειλίας *liable to a charge of cowardice* (Lys.14⁵), φόνου ὑπόδικος *subject to a trial for murder* (D.54²⁵), τῆς ἀρχῆς ἀπεύθυνος *bound to give account of his office* (D.18¹¹⁷), ἀποτελής φόρου *subject to payment of tribute* (T.1.19).

f. OF VALUE: ἄξιος ἐπαίνου *worthy of praise* (PLg.762^e), ἀνάξιος τῆς πόλεως *unworthy of the city* (Lys.20²⁵), ἀνητὸς χρημάτων *purchasable for money* (L.2²³).

g. OF SEPARATION AND DISTINCTION: ἀρπαγὸς ἀνδρῶν *devoid of men* (Lys.2²⁰), ἐλευθερὸς αἰδοῦς *free from shame* (PLg.699^e), καθαρὸς πάντων τῶν κακῶν *clear from all things evil* (PCrat.403^a), γυμνὸς τοῦ σώματος *stripped of the body* (PCrat.403^b), διάφορος τῶν ἄλλων *distinct from the rest* (PParm.160^d), ἄλλα τῶν δικαίων *things other than the just* (XM.4.4²⁵), ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good* (PGo.500^d).

754. The genitive is also used with other adjectives:

a. With adjectives of *transitive action*, where the corresponding verbs would have the accusative: ὀψιμαθὲς τῆς ἀδικίας *late in learning injustice* (PRp.409^b), κακοῦργος τῶν ἄλλων *doing evil to the others* (XM.1.5²), ἐπιστήμων τῆς τέχνης *skilled in the art* (PGo.448^b); especially

b. With adjectives of *capacity* in -ικός: παρασκευαστικός τῶν εἰς τὸν πόλεμον *qualified to provide the requisites for the war* (XM.3.1²), διδασκαλικὸς τῆς αὐτοῦ σοφίας *fitted to teach his own science* (PEuthyph.3^o).

c. With adjectives of *possession*, to denote the possessor: κοινὸς πάντων ἀνθρώπων *common to all men* (PSym.205^a), ἑῷος αὐτῶν *belonging to themselves alone* (Ae.8³), ἐκάστου οἰκείου *peculiar to each* (PGo.506^o), ἱερὸς τῆς Ἀρτέμιδος *sacred to Artemis* (XA.5.3¹²). These, however, sometimes take the dative.

d. With some adjectives of *connection*: συγγενὴς αὐτοῦ *akin to him* (XC.4.1²⁷), ἀκόλουθα ἀλλήλων *consistent with one another* (XC.11¹²), ὁμόνυμος Σακρά-

τους a namesake of Socrates (PSoph.218^b). But these oftener take the dative (772 b).

e. With some adjectives derived from substantives, where the genitive may be regarded as depending on the included substantive: ὥρᾳ γάμου ripe for marriage (XC.4.6⁹), like ὥρᾳ γάμου age for marriage, τέλειος τῆς ἀρετῆς perfect in virtue (PLg.643^d), like τέλος ἀρετῆς perfection of virtue.

f. With some adjectives of place (cf. 757), but seldom in Attic prose: Ἡμ. ἐναντίοι ἔσταν Ἀχαιῶν they stood opposite to the Greeks (P 348), Ἡδ. ἐπικύρσται τοῦ Πόντου at right angles to the Pontus (Hd.7.86).

755. Adjectives of the comparative degree take the genitive (see 643): μείζων τοῦ ἀδελφοῦ taller than his brother.

ὕστεροι ἀπικόμενοι τῆς συμβολῆς coming (later than) too late for the engagement (Hd.6.120), similarly τῇ ὕστερα τῆς μάχης on the day after the battle (PMenex.240^e), οὐδενὸς δεύτερος second to no one (Hd.1.28), λευκοτέρα τοῦ ὄντος, ὁρροτέρα τῆς φύσεως fairer than (reality) her real complexion, straighter than (nature) her real figure (XM.2.1²⁵), καταβεστέρα τὴν δόξαν τῆς ἐλπίδος ἐλαβε the reputation he obtained came short of his expectation (I.2¹), δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy (D.3²⁴).

a. Multiplicatives in -πλάσιος and -πλοῦς have the same construction: ἄλλοις πολλαπλασίοις ὁμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you (XA.5.5²²).

b. The superlative often takes a partitive genitive (see 650). Inexact expressions like κάλλιστος τῶν ἄλλων (B 673), for καλλίων τῶν ἄλλων or κάλλιστος πάντων, are frequent. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all (Lycurg.¹⁰⁹).

GENITIVE WITH ADVERBS.

756. Adverbs derived from the foregoing adjectives, may have the genitive: ἀναξίως αὐτῶν in a manner unworthy of themselves, διαφερόντως τῶν ἄλλων ἀνθρώπων differently from the rest of men.

757. The genitive is also used with other adverbs, especially those of place: ἀς ποῦ γῆς; where on earth?

So of προελήλυθεν ἀσελγείας ἄνθρωπος to what a pitch of profligacy the man has come (D.4⁹), μέχρι δεῦρο τοῦ λόγου to this point of the discussion (PSym. 217^e), πόρῳ σοφίας ἦκει he is far advanced in wisdom (PEuthyd.294^e), ἐκτὸς ὁρῶν outside of the boundaries (T.2.12), so ἐντὸς inside, ἐχθρὸν ἔξω τοῦ τείχους they came without the wall (T.8.22), so εἰσω within, μεταρὸ τοῦ ποταμοῦ καὶ τῆς ταφροῦ between the river and the ditch (XA.1.7¹⁶), πλησίον τοῦ δεσμοτηρίου near the prison (PPhaed.59^d), πρόσθεν, ἐμπροσθεν τοῦ στρατοπέδου in front of the camp (XH.4.1²² XC.3.3²⁵), so ὀπίσθεν behind, ἀμφοτέρωθεν τῆς ὁδοῦ on both sides of the way (XH.5.2⁹), so ἐκατέρωθεν on each side, ἐνθεν καὶ ἐκθεν on this side and that, πέραν τοῦ ποταμοῦ across the river (T.6.101), εὐθὺς τῆς Φασηλίδος straight towards Phaselis (T.8.88).

a. So of time: πηλικά τῆς ἡμέρας at what time of the day? (ArAn.1498), ὀψὲ τῆς ὥρας late in the day (D.21⁸⁴).

Of condition or degree: πὺς ἔχεις δόξης; in what state of mind are you? (PRp.456⁹), ἀκασιάν φευκτέον ὡς ἔχει ποδῶν ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us, *liter.* according to that condition of feet in which each one is (PGo.507^d), ἱκανῶς ἐπιστήμης ἔξει he will be well enough off for knowledge (PPhil.62^a).

Of separation: χωρὶς τοῦ σώματος apart from the body (PPhaed.66^a), κρύφα τῶν Ἀθηναίων (in concealment from) without knowledge of the Athenians (T.1.101).

758. The adverbs ἀνευ without, πλὴν except, ἄχρι, μέχρι until, ἕνεκα for the sake of, as regards, often called improper prepositions (784 a), take the genitive:

ἀνευ πολλῶν without boats (XA.2.2^a), ἐλευθερίᾳ ἕνεκα for the sake of freedom (D.18¹⁰⁰), μέχρι τῆς μάχης as far as the place of battle (XA.2.2^a).

a. Ἔνεκα has also the forms ἕνεκεν and poet. εἵνεκα. πλὴν is often used without a genitive, as a conjunction: οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσι πλὴν ὅδε (with the same meaning as πλὴν τοῦδε) have the Achaeans no men save this? (SAj.1238).

Genitive in Looser Relations.

759. GENITIVE OF TIME.—The genitive is used to denote the time to which an action belongs: ἡμέρᾳς by day, νυκτός by night.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: τοῦ αὐτοῦ χειμῶνος (at some time in) the same winter (T.8.30), δέκα ἐτῶν οὐχ ἤξουσιν they will not come (any time in) for ten years (PLg.642^a), οὐτε τις ξένος ἀφίκεται χρόνου συγχροῦ nor has any stranger come within a long time (PPhaed.57^a), τρία ἡμιδᾶρεϊκά τοῦ μηνός three half-darics each month (XA.1.3²¹), τοῦ λοιποῦ (at any time) in the future, but τὸ λοιπὸν for the future (for all future time).

760. GENITIVE OF PLACE.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνοτο πάσης γαίης but no cloud appeared over (any part of) the whole land (P 372), ἔξεν τοίχου τοῦ ἐτέρου he was sitting by the other wall (I 218), ἦ οὐκ Ἀργεὺς ἦεν Ἀχαικοῦ; was he not (any where) in Achaean Argos? (γ 251), θέειν πεδίοιο to run on the plain (Z 507), λούεσθαι ποταμοῖο to bathe in the river (Z 508). Still more singularly πρῆσαι πυρός to burn with (within) fire (B 415).

a. In prose, this construction appears only in a few phrases: ἐπετάχυνον τῆς ὁδοῦ they hurried them on the way (T.4.47), λέγει τοῦ πρόσω to go forward (XA.1.3¹). But compare the adverbs of place which end in -ου: ποῦ where, etc. (283), αὐτοῦ there, ὁμοῦ (in the same place) together.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός alas for the man! (XC.3.1³⁹), ὦ Πόσειδον, δεινῶν λόγων O Poseidon, what fearful words! (PEuthyd.303^a), τῆς τύχης my ill luck! (XC.2.2^a). It is often joined to an adjective: ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας O unhappy me, for my self-will! (EMed.1027).

DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

Dative of the Indirect Object.

763. The indirect object of an action is put in the dative: *ἔδωκε Κύρῳ χρήματα he gave money to Cyrus, δοκεῖ μοι it seems to me.*

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give, send, entrust, promise, say, advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν Cyrus paid the army four months' wages (XA.1.2¹³), ὀφείλειν θεῷ θυσιάς to owe sacrifices to a god (PRp. 331^b), λέγειν ταῦτα τοῖς στρατιώταις to tell this to the soldiers (XA.1.4¹¹).

- a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: *ἐκείνῳ αὐτῇ ἡ χερά ἐδόθη to him this country had been given (XH.3.1⁶).*

2. With many *intransitive* verbs, as those of *seeming, belonging, yielding, etc.* Here belong verbs signifying to *please, profit, trust, aid, obey, serve, besit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger, envy, favor, threats*; although the corresponding English verbs are for the most part transitive (712 a).

ἐνυφορῶν ἥσσον ἐτέρων εἴκομεν we yield to misfortunes less than others (T.1.84), χαρίζομενος τῇ ἐπιθυμίᾳ gratifying his desire (PRp. 561^a), ἐπίστευον αὐτῷ αἱ πόλεις the cities trusted him (XA.1.9^b), ἰδοκεῖ αὐτοῖς ἐπιοργεῖν τοῖς Συρακοσίοις it seemed to them best to aid the Syracusans (T.6.88), τῷ νόμῳ τῷ δμωτέρῳ πείσομαι I will obey your law (XA.7.3⁸⁹), τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει to do no wrong becoms all men (M.iv.293), οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς but the soldiers were enraged at the generals (XA.1.4¹³), φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις they envy each other rather than the rest of mankind (XM.3.5¹⁶).

- b. Note the following constructions: *ὀνειδίζειν τινί (or τινά) reproach some one, often ὀνειδίζειν τί τινι cast something in one's teeth; so ἐπιτιμᾶν (ἐγκαλεῖν)*

τί τιμωρεῖν τινά and τιμωρεῖσθαι τινι both mean *revile some one*; τιμωρεῖν (rarely τιμωρεῖσθαι) τινι means *avenge some one*, τιμωρεῖσθαι (rarely τιμωρεῖν) τινα *take vengeance on, punish some one*. Cf. also 712 b.

765. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ἄποχος τοῖς θεοῖς *subject to the gods* (XA.2.57), ἀπρεπής φύλαξιν *unbecoming to guardians* (PRp.398^a), νόμοις ἐναντίος *in opposition to the laws* (D.6²⁵), φίλος βασιλεῖ *friendly to the king* (XA.2.1³⁰), δυσμενής ἑμῖν *hostile to you* (XH.2.3²⁹).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15^a), ἡ ἐμὴ τῷ θεῷ ὑπηρεσία *my service to the divinity* (PAP.30^a). The same substantive may have also a genitive: καταδούλωσις τῶν Ἑλλήνων *Athenalols subjugation of the Greeks to the Athenians* (T.3.10).

Dative of Interest.

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. DATIVE OF ADVANTAGE OR DISADVANTAGE.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country*.

So with verbs and adjectives: αἱ βάλαναι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3¹⁵), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3²¹), μεγάλων πράγματων καιροὶ προεῖνται τῇ πόλει *opportunities for great deeds have been thrown away for (to the detriment of) the city* (D.19⁵), ἐσπένδιον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), αὐτῷ σοφός *wise for himself* (MMon.332), χρήσιμος ἀνθρώποις *useful for men* (PRp.389^b).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκῆπτρον *he took from him the staff* (B 186). And regularly with ἀμύνω *ward off*; which is even used with dative alone, as ἀμύνει τῇ πόλει *to defend the city*.

768. DATIVE OF THE POSSESSOR.—With εἰμί, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μυριάδες ἐκδστω γενγνᾶσι *every man has had myriads of ancestors* (PTheaet.175^a). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστὶ, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126^b).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: οἱ σφι βόες *their cattle* (Hd.1.81), οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods* (PPhaed.62^b).

769. DATIVE OF THE AGENT.—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of *ὑπό* with the genitive); the dative implies that the person *has the thing done*, as for himself:

τὰ τοῦτω πεπράγμενα *the things done by him* (D.29¹), ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: τέλῃθες ἀνθρώποισιν οὐχ εὑρίσκεται *the truth is not found by men* (MMon.511).

b. With verbals in -τέος, the agent is regularly expressed by the dative, see 991.

770. ETHICAL DATIVE.—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

τοῦτω πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you* (D.18¹⁷⁸), τί σοι μαθήσομαι; (what shall I learn for you) *what would you have me learn?* (ArNub.111), ἀμυνσότεροι γενήσονται ὑμῖν οἱ νέοι *your young men will become ruder, i. e., you will find them becoming so* (PRp.546^o).

771. DATIVE OF INTEREST IN LOOSER RELATIONS.—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμὸς γ' ἀνὴρ *the honest man is noble in my view*, (EFrag.345), ὑπολαμβάνειν δεῖ τῷ τοιοῦτῳ ὅτι εὐθὺς ἐστὶ *in the case of such a man, one must suppose that he is simple* (PRp.598^a), τέθνηχ' ὑμῖν πάλα *I am long since dead to you* (SPhil.1030), Σωκράτης ἐδόκει τίμης εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city* (XM.1.2⁸³).

a. In these constructions a *participle* in the dative is frequently used: ἐπεὶ ἦν ἡμέρᾳ πέμπτῃ ἐπιπλέουσι τοῖς Ἀθηναίοις *when (it was the fifth day for the Athenians sailing out) the Athenians sailed out for battle for the fifth day* (XH.2.1²¹). A *feeling* is often so expressed: εἰ ἐκεῖνον βουλομένῳ ταῦτ' ἐστίν *if that is according to his wish* (XH.4.1¹¹), ἐπανέλθωμεν, εἰ σοι ἡδομένῳ ἐστὶ *let us go back, if it is your pleasure to do so* (PPhaed.78^b).

b. Such a *participle* may be used without a substantive; thus in expressions of place: Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον *Epidamnus is a city on the right (to one sailing) as you sail into the Ionian gulf* (T.1.24). So the phrase *συνελόντι* (or *ὡς συνελόντι*) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point).

Dative of Association and Likeness.

772. The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus ὁμιλεῖν τοῖς κακοῖς *to associate with the bad*, μάχεσθαι τύχῃ *to fight with fortune*.

Here are included verbs of *approaching, meeting, accompanying, following, communicating, mixing, reconciling; warring, quarrelling*, and like ideas:

οὐδὲν πελάσαι οὐδὲν τ' ἦν τῇ εἰσόδῳ *it was impossible even to get near the entrance* (XA.4.2³), ἀπαντᾷ τῷ Εὐκλείδῃ *Eucides meets Xenophon* (XA.7.8¹), ἔπεσθαι ὁμῶν βούλομαι *I am willing to follow you* (XA.8.1²⁵), κοινωνεῖν ἀλλήλοις πόνων *to participate with one another in toils* (PLg.686^a), ὁμολογεῖν ἀλλήλοις *to agree with one another* (PCrat.436^d), διελεγέσθην ἀλλήλοις *they were talking with each other* (PEuthyd.273^b), κερδάσαι τὴν κρίνην ὀνῳ *to mingle the spring with wine* (XA.1.2¹⁸), χρὴ καταλλαγῆναι πόλει πόλει *city must be reconciled with city* (T.4.61), πολεμεῖν Τισσαφέρνει *to be at war with Tissaphernes* (XA.1.1⁶), ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute goodnaturedly with friends, but enemies quarrel with one another* (PProt.337^b), τοῖς πονηροῖς διαφέρεσθαι *to be at variance with the bad* (XM.2.9⁸).

a. So with phrases: βουλευόμεθα αὐτοῖς διὰ φιλίας *λέγειν we intend to be on friendly terms with them* (XA.3.2⁹), εἰς λόγους (χείρας) ἔρχεσθαι τινι *to come to words (blows) with any one* (T.8.48; 7.44).

b. Also with adjectives of like meaning, and even substantives: ἀκόλουθος θεῷ *conformable to God* (PLg.716^a), κοινωνία τοῖς ἀνδράσι *participation with men* (PRp.466^e). διάφορος with dative means *at variance*, with genitive *different*.

c. Here belong the adverbs ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order*: ἅμα τῇ ἡμέρᾳ *at day-break* (XA.2.1⁵), τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud* (T.7.84), τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to this* (PTim.30^e).

773. Words of *likeness* or *unlikeness* take the dative: ὁμοίως τῷ ἀδελφῷ *like his brother*.

Except *εἶκα* *am like*, these are chiefly adjectives, or words derived from adjectives: ἀλλὰ φιλοσόφῳ *εἶκας, ὃ νεάνισκε why, you seem like a philosopher, young man* (XA.2.1¹⁸), οὐ δὲ ἴσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς *the bad must not have equality with the good* (XC.2.8⁶), δοκεῖ τούτῳ παραπλήσιόν τι εἶναι τῷ Ἀστυνάκτι *this name seems to be similar to Astynax* (PCrat.393^a), ὁ πάππος τε καὶ ὁμῶνυμος ἐμὸς *my grandfather, and of the same name with me* (PRp.380^b), τὸ ὁμοῖον ἐαυτὸν ἄλλῳ μίμεισθαι ἐστὶ *to make one's self like to another is to imitate* (PRp.393^e), ἀλλήλοις ἀνομοίως *in a way unlike each other* (PTim.36^d).

a. On this principle ὁ αὐτός *the same* takes the dative: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as foolishness* (XA.2.6²²), ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κόρυ *they were armed with the same weapons as Ogyrus* (XC.7.1⁵).

b. The comparison is often abridged (cf. 643 c): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα *(for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the slave-girls* (XC.5.1⁴). Cf. the second example in a.

774. With other words a dative of *accompaniment* is used, chiefly in statements of military forces: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us go with horses the most powerful and with men* (XC.5.8²⁰).

a. Like this is the use of the dative with αὐτός: τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all*, literally, with the crews themselves (XH.1.2¹⁵), πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι *they said that many had been thrown over precipices, horses and all* (XC.1.4¹).

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Dative with Compound Verbs.

775. Many verbs compounded with *ἐν*, *σύν*, *ἐπί*, and some compounded with *πρός*, *παρά*, *περί*, *ὑπό*, take a dative depending on the preposition :

ἐπιστήμην ἐμποεῖν τῇ ψυχῇ to produce knowledge in the soul (XM.2.1³⁰), *συνεπολέμει Κύρῳ πρὸς αὐτόν* he joined Cyrus in the war against him (XA.1.4²), *ἐπικείσθαι τοῖς διαβαίνουσι* to press hard upon them while crossing (XA.4.3¹), *προσελθεῖν τῷ δήμῳ* to come before the people (D.18¹³), *παρίστασθαι ἀλλήλοις* to stand by one another (XH.6.5²⁵), *πάρεσμέν σοι* we are with you (XA.6.4³⁰), *περιτίπτειν ξυμφοραῖς* to (fall about) be involved in misfortunes (PLg.877^c), *ὑποκείσθαι τῷ ἄρχοντι* to be subject to the ruler (PGo.510^c).

a. Sometimes the same preposition is repeated before the object: *πάρεστί παρ' ἡμῖν* (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their general meaning, according to the foregoing rules.

Dative of Instrument, Means, Cause, Manner.

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner*: as *δοῦν τοῖς ὀφθαλμοῖς* to see with the eyes, *ρίγῃ ἀπολέσθαι* to perish by cold, *χωρεῖν δρόμῳ* to advance at a run.

Further examples :

MEANS OR INSTRUMENT: *οὐδὲς ἔπαινον ἡδοναῖς ἐκτήσατο* no one gets praise by pleasures (Carc.fr.7), *χρὴ περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις* we must judge of the future by what has already happened (I.6⁵⁹), *γνωσθέντες τῇ σκευῇ τῶν πλῶν* recognized by the fashion of their arms (T.1.8), *θανάτῳ ζημιῶν* to punish by death (XC.6.3²¹), *λίθοις ἔβαλλον* they pelted them with stones (XA.5.4³²).

CAUSE: *ἀγνοίᾳ ἐξαμαρτάνουσι* they err by reason of ignorance (XC.3.1⁸⁸), *ἡγοῦνται ἡμᾶς φόβῳ οὐκ ἐπιέναι* they think we do not attack them through fear (T.5.97), *οὐδὲς οὐδὲν πενίᾳ δράσει* none will do aught because of want (ArEcc.605).

MANNER: *τούτῳ τῷ τρόπῳ ἐπορεύθησαν* in this way they proceeded (XA.3.4³²), *κραυγῇ πολλῇ ἐπῆλσι* they advance with loud outcry (XA.1.7⁴), *ἀτελεῖ τῇ νίκῃ ἀνέστησαν* they retired with their victory incomplete (T.8.27), *τόχρῳ ἀγαθῇ καταρχέτω* let him begin (with good luck) and may fortune favor it (PSym.177^a). So *βιά* by force, forcibly, *σῆγῃ* silently, *σπουδῇ* hastily, earnestly.

The following are special uses of this dative :

777. The verb *χράσθαι* use (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: *λόγῳ χρῶνται* they use reason (XM.8.3¹¹).

a. A predicate-noun is often added in the same case: *τούτοις χρῶνται δορυφόροις* these they use as body-guards (XHier.5¹). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): *τί βούλεται ἡμῖν χρῆσθαι*, for what does he want to use us? (XA.1.3¹⁸).

778. The dative of *cause* is used with many verbs of *feeling*; thus *ἡδομαι* *am pleased*, *ἀχθομαι* *am vexed*, *ἀγανακτέω* *am indignant*, *χαλεπαίνομαι* *am angry*, *αἰσχύνομαι* *am ashamed*:

οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς you *delight in nothing so much as in good friends* (X.M.2.6²⁵), *ἀχθεσθεὶς τῇ ἀναβολῇ* vexed at the delay (X.H.1.6¹), *τῷ ἑκατοντῷ χαλεπαίνοντες τοῖς εἰρημένοις* angry with Hecatonymus for what he had said (X.A.5.5³⁴), *αἰσχύνομαι ται ταῖς πρότερον ἀμαρτίαις* I am ashamed of my former errors (Ar.Eq.1355), *ἀγαπῶντες τῇ σωτηρίᾳ* being content with their safety (Lys.2⁴⁴), *χαλεπῶς φέρω τοῖς παροῦσι πράγμασι* I am distressed at the present occurrences (X.A.1.3³).

a. But all these verbs take also *ἐπί* with the dative (799, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): *ταύτῃ* (*ἐκείνῃ, ἥ, πῇ*) in *this (that, which, what) way or manner*, *ἰδίᾳ* (*δημοσίᾳ, κοινῇ*) by *individual (public, common) action or expense*.

b. This dative often means *according to*: *τοῦτω τῷ λόγῳ* according to this statement, *τῇ ἐμῇ γνώμῃ* in my judgment, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῳ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

c. Note the peculiar dative with *δέχομαι*: *τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἔσται, ὅσται δὲ καὶ ὕμῳ* as the cities did not admit them to market nor town, but (only) to water and anchorage (T.6.44).

780. DATIVE OF RESPECT.—The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν ἀρετῇ* to be distinguished in virtue (P.Charm.157^a), *ισχυεῖν τοῖς σώμασι* to be strong in their bodies (X.M.2.7¹), *ταῖς ψυχαῖς ἐρρωμενέστεροι* firmer in their spirit (X.A.8.1⁴²), *τὸ πρότερον τοῦ λέγειν ὅστερον ἐν τῇ τάξει πρότερον τῇ δυνάμει ἐστὶ* action, though after speech in order, is before it in power (D.3¹⁵). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: *πόλις Θάψακος ὀνόματι* a city Thapsacus by name (X.A.1.4¹¹).

781. DATIVE OF DEGREE OF DIFFERENCE.—The dative of manner is used, especially with the comparative, to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων (taller by the head) a head taller (P.Phaed.101^a), *πολλαῖς γενεαῖς ὅστερα τῶν Τρωϊκῶν* many generations later than the Trojan war (T.1.14), *δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας* ten years before the sea-fight at Salamis (P.Lg.698^a).

a. So, very often, the dative of neuter adjectives: *πολλῷ* by much, *μακρῷ* by far, *ὀλίγῳ* by little, etc., *πολλῷ χείρων* much worse, *τῷ παντὶ κρείττων* (better by all odds) infinitely better, *πόσῳ μᾶλλον ἂν μισοῖσθε*; how much more would you be hated? (D.19³²⁸), *τοσοῦτω ἡδίων ὥς ὅσῳ πλείω κέκτημαι* I live more pleasantly (by that degree, by which) the more I possess (X.C.8.3⁴⁰).—But the accusatives *τί, οὐδέν, μηδέν* are always used instead of their datives; and sometimes *πολὺ, ὀλίγον*.

b. The dative occurs also with the superlative, *μακρῷ ἄριστος* best by far.

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Dative of Time and Place.

782. DATIVE OF TIME.—The dative is used to denote the time at which something is, or is done: τῇ ὑστεραίᾳ *on the following day*.

This applies to statements of the particular *day, night, month, year*; an attributive, therefore, must always be used with the substantive: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτὶ *to-night*, τῷ ἐπιδόντι μηνί *in the coming month* (PLg.767°), τετάρτῃ ἐτει *in the fourth year* (T.1.108);—also to *seasons*: χειμῶνος ἔρα *in time of winter* (Andoc.1⁷¹);—further to *festival times*: Θεσμοφορίῳ *at the Thesmophoria* (ArAv.1519).

a. To other words, ἐν is added: ἐν τούτῳ τῷ χρόνῳ *at this time*, ἐν τῷ παρόντι *at the present time*. This is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ *at the time of the former assembly* (T.1.44), χειμερίῳ νότῳ *at the time of the wintry south wind* (SAnt.335).

783. DATIVE OF PLACE.—In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done:

Ἑλλάδι οἰκία ναίων *in Hellas inhabiting dwellings* (Π 595), τὴν τ' ὄρεσι τέκτονες ἄνδρες ἐξέταμον *which on the mountains builders felled* (N 390), εἶδε μύχῳ κλισίῃ *he slumbered in the corner of the tent* (I 663), τόξ' ὤμοισιν ἔχων *bearing the bow on his shoulders* (A 45).

a. Here belongs the poetical dative with verbs of *ruling*: Ἡμ. Ταφίοισι φιλήρετμοισιν ἀνάσσω *among the oar-loving Taphians I reign* (a 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: Μελίτῃ *at Melite* (Isae.11⁴²), τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea* (PMenex.245°).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

PREPOSITIONS WITH THEIR CASES.

784. The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.
2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἀνευ *without*, πλὴν *except*, etc., which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (753), except ὅς, which takes the accusative (722 a).

785. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Ἡμ.: περί *round about*, exceedingly (in

the sense, ~~exceedingly~~ some write *πρί*); *ὄν δέ* and *therewith*. Hd. has *ἐπὶ δέ* and *thereupon*, *μετὰ δέ* and *next*, *ἐν δέ* and *among the number*; also *πρὸς δέ*, *καὶ πρὸς* and *besides*, which occur even in Attic prose.

a. The preposition may belong to *ἐστί* or *εἰσὶ* (rarely *εἰμὶ*) understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐνὶ* for *ἐνεστί* *it is possible*; in Attic poetry, *πᾶρα* for *πᾶρεστί* *is at hand*, *πᾶρεμὶ* *I am here*. Hm. has also *ἐπὶ*, *μέτα*, for *ἐπεστί*, *μέτεστί*, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*imesis*, 580 a) or substantives to which they belong: *ἐν δ' αὐτὸς ἐδύσετο νόσσοι χαλκῶν* and *he himself put on the shining brass* (B 578), *ἀμφὶ δὲ χαιρὰ ὤμοις ἀΐσσονται* and *round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as *μέν*, *δέ*, *γὰρ*, *τέ*, *γάρ*, *οὖν*, may be interposed after the preposition; other words very rarely: *παρὰ γὰρ οἶμαι τοῖς νόμοις* *for contrary, I suppose, to the laws* (PPol.300^b).

b. The regular order of words *τὸν μὲν ἄνδρα* (666 c) generally changes with a preposition to *πρὸς μὲν τὸν ἄνδρα* or *πρὸς τὸν ἄνδρα μὲν*.

Use of different cases with the prepositions.

787. In general, the dative is used with prepositions, to express *being* in a particular situation; the accusative, for *coming* to it; the genitive, for *passing* from it: *μένει παρὰ τῷ βασιλεῖ* *he remains* (by the side of) *in the presence of the king*, *ἦκει παρ' αὐτῶν* *he is come* to his presence, *οἴχεται παρ' αὐτοῦ* *he is gone* from his presence.

a. But there are exceptions to this: thus the accusative sometimes expresses *extension* over an object: *κατὰ Θεσσαλίαν* *throughout Thessaly*; and the genitive sometimes mere *belonging* to or *connection* with an object: *πρὸ τῶν πυλῶν* *before the gates*.

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον* *they fell* (into, and were) *in the river* (XAg.1²²). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: *στὰς εἰς μέσον* (lit. standing into the midst) *coming into the midst and standing there* (Hd. 3.62), *καθήμεθ' ἄκρων ἐκ πάγων* *we sat* (and looked down) *from the top of a hill* (SAnt.411). This is called *constructio praegnans*.

a. Similarly *ὁ ἐκ* is often said for *ὁ ἐν* when the verb of the sentence implies removal: *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* *the market-people* (those in the market) *left their goods and fled* (XA.1.2¹⁸).

b. These principles apply to *adverbs*: *οἱ καθεστάμεν* *whither* (arrived) *we stand* (80c.23), *ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα* (for *τὸν ἐκεῖ πόλεμον*) *he knows not that the war in that region will come hither* (D.1¹⁶).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: *ἐκ δεξιᾶς* (a *dextra*) *on the right*, *ἐκατέρωθεν* *on either hand*, *ἐνθεν καὶ ἐνθεν* *on this side and on that*.

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General View of the Prepositions.

789. In Attic prose the prepositions are used as follows :

With the Accusative only: *ἀνά, εἰς*.

With the Genitive only: *ἀντί, ἀπό, ἐξ, πρό*.

With the Dative only: *ἐν* and *σύν*.

With the Accusative and Genitive: *ἀμφί, διά, κατά, μετά, ὑπέρ*.

With the Accusative, Genitive and Dative: *ἐπί, παρά, περί, πρὸς, ὑπό*.

a. In poetry, *ἀνά, ἀμφί* and *μετά* are also used with the dative; and *ἀμφί* is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791-808. The beginner, however, should note especially the following

COMMONEST DISTINCTIONS OF MEANING.

ἀμφί and *περί*: with genitive *concerning*; with accus. *around, about*.

διά: with genitive *through*; with accus. *on account of*.

κατά: with genitive *against*; with accus. *along, over, according to*.

μετά: with genitive *with*; with accus. *after*.

ὑπέρ: with genitive *above, in behalf of*; with accus. *over, beyond*.

ἐπί: with genitive and dative *on*; with accus. *to, toward, for*.

παρά: with genitive *from*; with dative *with, near*; with accus. *to, contrary to*.

πρὸς: with gen. *on the side of*; with dat. *at, besides*; with acc. *to, toward*.

ὑπό: with genitive *by, under*; with dative and accus. *under*.

Use of the Prepositions.

ἀμφί.

791. *ἀμφί* (Lat. *amb-*) properly *on both sides of* (cf. *ἀμφω* both), hence *about* (cf. *περί*, 808).

1. WITH GENITIVE, *about, concerning*, rare in prose: *ἀμφί ὧν εἶχον διαφερόμενοι* quarrelling about what they had (XA.4.5¹⁷).

Very rarely of place: *ἀμφί ταύτης τῆς πόλεως* (about) in the neighborhood of this city (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of*: *ἰδρώσει τελαμών ἀμφί στήθεσσι* the shield-strap will sweat about his breast (B 388), *ἀμφί ἀπόδω τῇ ἐμῇ περίσσομαι* τοι concerning my departure, I will obey you (Hd.5.19), *ἀμφί φόβῳ* by reason of fear (EOr.825).

3. WITH ACCUSATIVE, *about*, of place, time, etc.: *ἀμφί τὰ ὅρια* (about) close to the boundaries (XC.2.4¹⁹), *ἀμφί μέσον ἡμέρας* about midday (XA.4.4¹), *ἀμφί τὰ πενήκοντα* about fifty (XA.2.6¹⁵), *ἀμφί δείπνον εἶχεν* he was busy about dinner (XC.5.5⁴⁴).

Phrases: *ὁ ἀπὸ τῶν* a person with those about him, his friends, followers, soldiers, etc.

IN COMPOSITION: *about, on both sides.*

ἀνά.

792. ἀνά originally *up* (opposed to *κατά*).

1. WITH DATIVE, only in Epic and lyric poetry, *upon*: ἀνά Γαργάρον ἔκρη on the summit of Gargarus (O 152), χρυσέῃ ἀνά σκήπτρῳ upon a golden staff (A 15).

2. WITH ACCUSATIVE, *up along*; *passing over, through* (cf. *κατά* with acc., 800, 2):

a. Of place: ἀνά πᾶσαν τὴν γῆν over the whole land (XAg.9¹), ἀνά στρατόν through the camp (A 10), ἀνά τὸν ποταμόν up the river (Hd.2.96).

b. Of time: ἀνά πᾶσαν ἡμέραν every day (XC.1.2⁸), Hm. ἀνά νύκτα through the night (H 80).

c. In distributive expressions: ἀνά ἑκατόν by hundreds (XA.5.4¹⁴).

Phrases: ἀνά κράτος (up to his power) with all his might (XA.1.10¹⁵), ἀνά λόγον according to proportion (PPhaed.110^d), ἀνά στόμα ἔχειν to have in one's mouth, to talk about (B 250).

IN COMPOSITION: *up, back, again.*

ἀντί.

793. ἀντί instead of, for.

WITH GENITIVE only: ἀντὶ τῆς ἀρχῆς δουλεῖν ἀλλάσθαι in exchange for empire, to get slavery (Andoc.2³⁷).

a. The original meaning, *facing, opposite to*, was lost, except in composition.

IN COMPOSITION: *against, in opposition to, in return.*

ἀπό.

794. ἀπό (Lat. *ab*) from, off, away from (properly from a position on something).

WITH GENITIVE only:

a. Of place: Hm. ἀφ' ἵππων ἄλτο χαμάζε from the (horses) ear he sprang to the ground (Π 733), ἀφ' ἵππου θηρεύειν to hunt (from a horse) on horseback (XA.1.2¹).

b. Of time: ἀπὸ τούτου τοῦ χρόνου (from) since that time (XA.7.5⁶).

c. Of cause: ἀπὸ συμμαχίας αὐτόνομοι independent from the terms of an alliance (T.7.57), ἀπὸ ξυνθήματος ἦκει he is come by agreement (T.8.61).

Phrases: ἀπὸ σκοποῦ away from the mark, amiss (PTheast.179^c), ἀπὸ παρ-
μάτου (from self-moved action) without occasion, of itself (Ae.1³⁷), ἀπὸ στόματος
εἰπεῖν to repeat by heart, lit., from mouth (XSym.3⁸).

IN COMPOSITION: *from, away.*

διά.

795. διά (Lat. *di-, dis-*) through (originally between, asunder).

1. WITH GENITIVE:

a. Of place: Hm. διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος through the shining shield passed the stout spear (H 251).

- b. Of time: διὰ νυκτός *through the night* (XA.4.6²³).
 c. Of means: δι' ἑρμηνείας λέγειν *to speak by an interpreter* (XA.2.8¹⁷).
 d. Of a state of action or feeling: αὐτοῖς διὰ πολέμου ἵνασι *to proceed (in the way of war) in a hostile manner toward them* (XA.3.2⁸), διὰ φόβου γίνεσθαι *to come to be in a state of alarm* (PLg.791^b).
 e. διὰ with the genitive often denotes an interval of space or time: διὰ μακροῦ *after a long interval* (T.6.15), διὰ τετρακοσίων ἐτῶν *after (an interval of) 400 years* (L6²¹), διὰ δέκα ἐπιδέσεων πύργου ἦσαν *at intervals of ten battlements, there were towers* (T.8.21).

Phrases: διὰ στόματος ἔχειν *to have in one's mouth*, i. e., passing through the mouth (XC.1.4²⁴), διὰ χειρὸς ἔχειν *to have in hand* (T.2.13), διὰ ταχέως (by quick ways) *quickly* (XA.1.5⁹), διὰ τέλους *completely* (SAj.685).

2. WITH ACCUSATIVE:

- a. Regularly, on account of: διὰ νόσον τοῦ ἱατροῦ φίλος *on account of sickness he is fond of the physician* (PLys.218⁹).
 b. Through, during, mostly poetic: Hm. διὰ δώματα *through the halls* (A 600), διὰ νύκτα *during the night* (τ 66).

Phrases: αὐτὸς δι' ἑαυτὸν *by and for himself* (PRp.367^a), διὰ τί; *why, wherefore?*

IN COMPOSITION: *through*, also *apart* (Lat. *di-, dis-*): διαφέρω = *differo*.

eis.

796. *eis* (also *ēs*) *into*, *to* (properly *to a position in something, opposed to ἐξ out of*) = Lat. *in* with accusative.

WITH ACCUSATIVE only:

- a. Of place: Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν *the Siculi passed over from Italy into Sicily* (T.6.2), *eis* ἄνδρας ἐγγράφειν *to enrol among men*, i. e., write into the list of men (D.19²³⁰).
 b. Of time: ἐς ἡμᾶ *till dawn* (λ 375), ἐς ἐμὲ *to my time* (Hd.1.92), *eis* ἐνιαυτὸν *(to the end of a year) for a whole year* (κ 467). An action may be thought of as taking place when a certain time is *come to*; hence *eis* is also used for the time *when*, especially a fixed or expected time: ἐδόκει γὰρ *eis* τὴν ἐπιούσαν ἔω ἦεν βασιλεύειν *for it was thought that on the next morning the king would arrive* (XA.1.7¹).
 c. Of other relations: *eis* τετρακοσίους *to the number of 400*, about 400 (XA.3.3⁴), *eis* ὀκτώ *to the depth of eight men, eight deep* (XA.7.1²²), *eis* δύναμιν *to the extent of one's power* (XA.2.3²⁵), παιδεύειν ἀνθρώπους *eis* ἀρετὴν *to train men with a view to virtue* (PGo.519⁹), ἐς τέλος *finally* (EIon 1261).

IN COMPOSITION: into, in, to.

NOTE.—In Attic prose, *eis* is the common form: only Thucydides (like Hd.) has *ēs*. The poets use either form at pleasure.

ἐν.

797. *ἐν* (Hm. *ἐνι*) *in*, = Lat. *in* with the ablative.

WITH DATIVE only:

- a. Of place: ἐν Σπάρτῃ *in Sparta* (T.1.128):—with a word implying number, it has the sense of *among*: ἐν τοῖς φίλοις *among their friends* (XA.5.4²⁰).
 b. Of time: ἐν τῇ χειμῶνι *in the winter* (XOec.17³).
 c. Of other relations: ἐν τῇ θεῇ τὸ τέλος ἦν *(in the power of) with God was the issue* (D.18¹⁸²), ἐν παρασκευῇ εἶναι *to be in preparation* (T.2.80).

b. Of extension over place or time: ἐπὶ πᾶσαν Εὐρώπην throughout all Europe (PCriti.112^a), ἐπὶ τρεῖς ἡμέρας for (during) three days (XA.8.6³⁰).

c. Of an object sought: τρέχω ἐπὶ τερπόμεν I run to fetch a ladle (Δρ.Αν.79).

Phrases: ἐπὶ πολὺ to a great extent (T.1.6), ὡς ἐπὶ τὸ πολὺ for the most part (T.2.13), τὸ ἐπ' ἐμὲ so far as I am concerned (EOr.1345).

IN COMPOSITION: ὑπὸν, over, after, toward, unto. Often it cannot well be translated.

κατά.

800. κατά (cf. adv. κάτω below) originally down (opposed to ἀνά).

1. WITH GENITIVE:

a. Down from: Hm. βῆ δὲ κατ' Οὐλύμπου καρήνων he went down from the heights of Olympus (A 44).

b. Underneath: κατὰ γῆς underground (PPhaedr.249^a).

c. Down upon: μύρον κατὰ τῆς κεφαλῆς καταχέαι to pour ointment over the head (PRp.398^a).

d. Against a person (of speaking, etc.): ψεύδεσθαι κατὰ τινος to speak falsely against one (PEuthyd.284^a). Rarely in a good sense: concerning, respecting.

Phrases: πόλιν κατ' ἑκράς ἐλεῖν to take a city completely, i. e., from its highest point down (T.4.112), κατὰ νότου in the rear of an army (T.4.33).

2. WITH ACCUSATIVE, down along; passing over, through; pertaining to, according to, opposite:

a. Of place: κατὰ ῥέον down stream (Hd.2.96), κατὰ Θετταλίαν throughout Thessaly (PCr.45^a), κατὰ γῆν καὶ κατὰ θάλατταν (over) by land and by sea (XA.3.2¹³), τὸ καθ' αὐτοὺς the part opposite them (XA.1.8²¹).

b. Of time: κατ' ἐκείνον τὸν χρόνον at that time (T.1.139), οἱ καθ' ἡμᾶς our contemporaries (D.20¹³).

c. Of other relations: κατὰ τὸν αὐτὸν τρόπον (according to) in the same manner (XC.8.2^b), κατὰ πάντα in all respects (D.24¹⁰⁸), κατὰ δύναμιν according to ability (Hd.3.142), κατὰ τοὺς νόμους according to the laws (D.8¹), τὸ κατ' ἐμὲ as regards me (D.18²⁴⁷).

d. In distributive expressions: Hm. κατὰ φύλα by clans, each clan by itself (B 362), κατὰ δύο by twos, two by two (D.20¹¹), καθ' ἡμέραν day by day (T.1.2).

IN COMPOSITION: down, against. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

μετά.

801. μετά amid, among.

1. WITH GENITIVE, with, implying participation (cf. σύν, 806): μετὰ συμμάχων κινδυνεύειν to meet the dangers of battle in common with allies (T.3.24), μετὰ πολλῶν δακρύων with (amid) many tears (FAp.34^a).

2. WITH DATIVE, poetic, chiefly Epic: Hm. Ἐκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι Hector who was a god among men (Ω 258).

3. WITH ACCUSATIVE:

a. Usually after, in time or order: μετὰ τούτων τὸν χρόνον after this time (PRp.537^b), μετὰ θεοῦ ψυχῇ θεώτατον next to the gods, the soul is most divine (PLg.726^a).

b. To (a position) among or along with, poetic: Hm. ἰὼν μετὰ ἔθνος ἑταίρων going among the multitude of his friends (H 115).

c. *After* (in quest of), poetic: Hm. βῆναι μετὰ πατρός ἀκούην *to go in quest of tidings of a father* (β 308).

Phrases: μετὰ χεῖρας ἔχειν *to have in hand*, properly, *to take between the hands and hold there* (Ae.1⁷¹), μετ' ἡμέρᾶν *by day* (Ant.5⁴⁴).

IN COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

παρά.

802. παρά (Hm. also πάρ, παραι) *alongside of, by, near*.

1. WITH GENITIVE, *from beside, from*: Hm. παρὰ νηῶν διψ' ἐπονοστήσειν *to return from the ships* (M 115), λαμβάνειν παρὰ πολεμίων *to take from the enemy* (XHier.1³⁴). Very rarely, and only in poetry, simply *alongside of*: ναυιῶν παρ' Ἰσμηνοῦ βεβῶρων *dwelling by the currents of Ismenus* (SAnt.1123).

2. WITH DATIVE: *with, beside*: παρὰ τῷ διδασκάλῳ σιτεῖσθαι *to dine with the teacher* (XC.1.2⁸), Hm. μυνάξειν παρὰ νηυσὶ κορωνίσιν *to remain by the curved ships* (B 392). Figuratively: παρ' ἐμοὶ *in my opinion* (Hd.1.82).

3. WITH ACCUSATIVE, *to* (a position) *beside, unto*: also *along by*:

a. Of place: Hm. τὰ δ' αὖτις ἔτην παρὰ νῆας *but they two went again to the ships* (A 347), βῆ δ' ἄχέων παρὰ θύγα πολυφλοίσβοιο θαλάσσης *he went sorrowing along the shore of the roaring sea* (A 84).

b. Of time: παρ' ὅλων τὸν βίον *(along by) during his whole life* (MMon.181).

c. Of comparison: παρὰ τοὺς ἄλλους εὐτακτῶν *obedient in comparison with the others* (XM.4.4¹).

d. Of cause: παρὰ τὴν ἡμετέρᾶν ἀμέλειαν Φίλιππος ἐπηύξηται *through our neglect Philip is becoming great* (D.4¹¹), properly, *by it*, in connection with it.

e. Of exception or opposition: ἔχω παρὰ ταῦτα ἄλλο τι λέγειν *beside this I have another thing to say* (PPhaed.107⁸), παρὰ τοὺς νόμους *contrary to the laws* (XM.4.4²), properly, *passing by or beyond them, trans-gressing them*, the opposite of κατὰ with acc. (800, 2 c).

Phrases: παρὰ μικρὸν *by little, within a little*, παρὰ μικρὸν ἦλθον ἀποθανεῖν *I came near dying* (I.19²²), παρὰ πολὺ νικᾶν *to be (victorious by much) completely victorious* (T.1.29), παρ' ὀλίγον ποιεῖσθαι *to esteem highly* (XA.6.6¹¹).

IN COMPOSITION: *beside, along by or past, aside, amiss*.

περί.

803. περί *around* (on all sides, cf. ἀμφί 791).

1. WITH GENITIVE:

a. Chiefly in derived sense, *about, concerning* (Lat. *de*): τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you about the march?* (XA.2.2¹⁰).

b. In Hm. *surpassing, more than*: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* (A 287). Hence, in prose, such phrases as περὶ πολλοῦ ποιεῖσθαι *to consider as* (more than much) *very important* (PAp.46²), περὶ οὐδενὸς ἡγείσθαι *to esteem* (just above nothing) *very low, think little of* (Lys.31²¹). Cf. 746 a.

2. WITH DATIVE, not frequent in Attic prose:

a. Of place: θώρακα ἔχει περὶ τοῖς στέρνοις *he wears a cuirass round his breast* (XC.1.2¹³).

b. Of cause: δεδιότες περὶ τῷ χωρίῳ *being alarmed for the place* (T.1.60).

3. **WITH ACCUSATIVE**, nearly the same as ἀμφί: περί Ἑλλησποντον *about the Hellespont, in the region of the Hellespont* (D.8²); and in derived sense, σπουδάζειν περί τὴν πολιτείαν *to be busily engaged about the government* (L.8⁵¹), τὰ περί τὴν γεωργίαν *what pertains to husbandry* (XO.20¹).

IN COMPOSITION: around (remaining) over, surpassing (with adjectives = Lat. *per-* in *permagnus*).

For Hm. περί as adverb *exceedingly*, see 785.

πρό.

804. πρό (Lat. *pro*) before.

WITH GENITIVE only:

- Of place: πρό τῶν πυλῶν *before the gates* (XH.2.4²⁴).
- Of time: πρό τῆς μάχης *before the battle* (XA.1.7¹³).
- Of preference: πρό τούτου τεθνάναι ἔλοιτο *before this he would rather choose death* (PSym.179^a).
- Of protection or care: μάχεσθαι πρό παιδων *to fight for one's children, properly, in front of them* (Θ 57), πρό δμῶν ἀγρυπνεῖν *to watch in your behalf* (XA.7.6²⁴).

Phrases: πρό πολλοῦ ποιεῖσθαι (to esteem in preference to much) *to consider as valuable, important* (I.5¹⁴), Hm. πρό οδοῦ *further on the way* (Δ 382).

IN COMPOSITION: before, forward, forth.

πρός.

805. πρὸς (Hm. also προτί, ποτί) at or by (properly confronting).

1. **WITH GENITIVE**:

- In front of, looking towards, on the side of*: πρὸς Θράκης κεῖσθαι *to be situated over against Thrace* (D.23¹²³), τὸ πρὸς ἐσπέρᾳ τείχος *the westward wall* (XH.4.4¹⁵).

Similarly in swearing: πρὸς θεῶν *before the gods, by the gods* (XA.5.7⁵). So πρὸς πατρός *on the father's side, πρὸς μητρός on the mother's side* (D.21¹⁴⁴).

- To express what is *natural or appropriate* on the part of some one: πρὸς γυναικὸς ἦν *it was the way of a woman* (A.Ag.1636), οὐκ ἦν πρὸς τοῦ Κύρου *it was not according to the character of Cyrus* (XA.1.2¹¹).

- From*: ἔπαινον ἔχων πρὸς δμῶν *having praise from you* (XA.7.6²³). Sometimes used with passive verbs (instead of ὑπό, 808, 1 b): πρὸς θεῶν *observed by the gods* (ΔEum.411): cf. ἐκ, 798 c.

2. **WITH DATIVE**:

- At*: ὁ Κύρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon* (XC.7.5¹). Also in derived sense, *engaged in*: πρὸς ἔργῳ εἶναι *to be busied with a work* (XH.4.8²²).
- In addition to*: πρὸς τούτοις *besides this, furthermore* (XC.1.2⁸).

3. **WITH ACCUSATIVE**:

- To*: ἔρχονται πρὸς ἡμᾶς *they come to us* (XA.5.7²⁰), λέξατε πρὸς με *speak to me* (XA.3.3⁷). Also *against*: ἵέναι πρὸς τοὺς πολεμίους *to march against the enemy* (XA.2.6¹⁰).

- Towards*: πρὸς βορρᾶν *towards the north* (T.6.2). Especially of disposition or relation toward some one: οἰκείως διακείσθαι πρὸς τινα *to be confidentially disposed towards one* (XA.7.5¹⁶), σπονδὰς ποιήσασθαι πρὸς τινα *to make a truce with one* (T.4.16).

c. *In reference to, with a view to*: πρὸς ταῦτα *in view of this, therefore* (APr.915), διαφέρειν πρὸς ἀρετὴν *to have the advantage in respect to virtue* (PAP.35^b), πρὸς τί με ταῦτ' ἐρωτᾷς; *to what end do you ask me this?* (XM.8.7²), πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness (by reference to) according to money* (I.4¹⁶).

Phrases: πρὸς ἡδονήν, χάριν *with a view to please, gratify* (APr.494, SPhil. 1155), πρὸς βίαν *by force, forcibly* (APr.208), πρὸς ὀργήν *in anger, angrily* (SEL369), οὐδέν πρὸς ἐμέ *it is nothing to me* (D.18²¹).

IN COMPOSITION: *to, towards, in addition.*

σύν.

806. σύν (also ξύν) *with, i. e. in company with, in connection with* = Lat. *cum* (cf. μετὰ *with the gen., 801, 1*):

WITH DATIVE only:

ἐπαυδέετο σύν τῷ ἀδελφῷ *he was educated with his brother* (XA.1.9²), σύν θεοῖς *with the help of the gods* (XC.6.4¹³), σύν τῷ νόμῳ *in conformity with the law* (XC.1.3¹⁷).

IN COMPOSITION: *with, together.*

ὑπέρ.

807. ὑπέρ (Hm. also ὑπείρ) *over* = Lat. *super*.

1. WITH GENITIVE:

- Of place: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us* (XM.8.8²).
- In derived sense, *for, in behalf of*: μάχεσθαι ὑπὲρ τινος *to fight for one, orig. over him, standing over to defend* (PLG.642²), πολεῖν ὑπὲρ σοῦ *to labor in your behalf* (XA.7.3²¹). Also *on account of*: ὑπὲρ τῆς ἐλευθερίας ὑμῶν εὐδαιμονίζω *I congratulate you on account of your freedom* (XA.1.7²).
- Concerning (= περὶ), rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην εἶχειν *to have such an opinion concerning the war* (D.2¹).

2. WITH ACCUSATIVE, *over, beyond*, of place and measure: Hm. ὑπὲρ οὐδὲν ἐβήετο *he passed over the threshold* (ν 63), οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες *those who dwell beyond the Hellespont* (XA.1.1²), ὑπὲρ δυνάμιν *beyond one's ability* (D.21²²).

IN COMPOSITION: *over, beyond, exceedingly, in behalf of.*

ὑπό.

808. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub*.

1. WITH GENITIVE:

- Less often *under*, of place: ὑπὸ γῆς *under the earth* (PAP.18^b). Hence in some expressions of dependence: ὑπ' αὐλητῶν χαρεῖν *to march under the lead of flute-players* (T.5.70).
- Much more frequently, *by*, of agency, with passive verbs: ἐτιμᾶτο ὑπὸ τοῦ δήμου *he was honored by the people* (XH.2.3¹²), ὑπὸ τῶν δούλων ἀπέθανον *they were slain by the slaves* (XHier.10⁴). Cf. 820.
- Of cause: ὑπὸ ἀπλοῦς ἐνδιέτριψεν *through bad weather he delayed* (T.2.85).

2. WITH DATIVE, *under*: ὑπὸ τῷ οὐρανῷ *under the heavens* (PPhaed.110^b), ὑπὸ τῇ ἀκροπόλει *at the foot of the acropolis* (XA.1.2²), ὑπὸ βασιλεῖ εἶναι *to be under (the power of) the king* (XC.8.1²).

8. WITH ACCUSATIVE:

a. Of place, properly to (a position) *under*: Hm. ὑπὸ πόντον ἐδόσετο κύματα *he dived under the surging sea* (λ 253). Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' αὐτοῦ ποιῆσθαι *to bring cities and nations under their power* (PRp.348⁴).

b. Of time (either impending or in progress): ὑπὸ νύκτα *just before night* (T.1.115), cf. Lat. *sub noctem*; ὑπὸ τὴν νύκτα *during the night* (Hd.9.58).

IN COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

THE VOICES.

ACTIVE.

809. The active voice represents the subject as acting: thus τύπτω *I strike*.

810. The active voice of some verbs has both a transitive (593 a) and an intransitive meaning:

ελαύνειν tr. *to drive*, intr. *to ride, march*; πράττειν tr. *to do*, intr. εἰ (κακῶς) πράττειν *to do or fare well (ill)*; ἔχειν tr. *to have, hold*, intr. καλῶς ἔχει Lat. *bene se habet, it is well*, ἔχε δὴ *stop now*, ἔχ' ἡρέμα *keep still*.—In English, this is still more common, as in the verbs *move, turn, break, melt, increase*, etc.

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to throw*, εισβάλλειν and ἐμβάλλειν *to make an invasion*, also (of rivers) *to empty*; δίδουαι *to give*, ἐνδιδόναι *to give in, surrender*, ἐπιδιδόναι *to advance, improve*; κόπτειν *to cut*, προκόπτειν *to make progress*.

For intransitive verbs which become transitive in composition, see 712 c.

MIDDLE.

811. The middle voice represents the subject as acting on himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish the following three uses of the middle.

812. The DIRECT MIDDLE represents the subject as acting directly on himself: λούεσθαι *to wash one's self, bathe*.

So τρέφεσθαι *to turn one's self*, ἐπιδεικνύεσθαι *to show one's self*, ἵστασθαι *to set one's self*, καλύπτεσθαι *to cover one's self*. The subject is also the direct object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: *παύειν* to stop, *παύεσθαι* (to stop one's self) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πείθειν* to persuade, *πείθεσθαι* (to persuade one's self) to trust, comply.

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *ἡ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαίωσασθαι* either to harm us or to secure themselves (T.1.33).

813. The INDIRECT MIDDLE represents the subject as acting for himself, or on something belonging to himself: *πορίζεσθαι χρήματα* to provide money for one's self, *σπάσασθαι τὸ ξίφος* to draw one's (own) sword.

So *ἐγχεσθαι γυναῖκα* to take a wife (to one's own house), *ποιεῖσθαι τινα φίλον* to (make some one a friend) gain some one's friendship (for one's self), *μεταπέμποιαι τινα* I send for one (that he may come to me), *τίθεσθαι τὴν ψήφον* to deposit one's (own) vote. Sometimes the middle means *to*, rather than *for*, one's self: *Ἡμ. ἐφέλκεται ἄνδρα σιδηρος* the iron draws the man to itself (π 294).

a. With 'ward off' etc. the middle is translated from (cf. 787 a): *ἀμύνεσθαι κίνδυνον* to ward off danger (for, i. e.) from one's self, *τρέπεσθαι τοὺς πολεμίους* to turn the enemy from ourselves, put them to flight.

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι 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: *βουλεῖν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεῖν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties, to conduct public affairs; *πρεσβεῖν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations, by sending ambassadors.

815. In some verbs, the indirect middle has a causative use:

διδάσκειν τὸν υἱόν I have my son taught (make others teach him for me), *παρετίθεμαι δεῖπνον* I have a meal served up to me (make others serve it for me). Cf. PMen.93^c, T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. *αἰρεῖν* to take; *αἰρεῖσθαι* to choose.
2. *ἀποδοῦναι* to give back; *ἀποδόσθαι* to sell (give it away for one's self, for value received).

3. ἀπτεῖν *to attach*; ἀπτεσθαι τινος *to touch something* (attach one's self to it).

4. ἀρχειν *to begin* (in advance of others, opposed to ὑστερεῖν *to be behind*); ἀρχεσθαι *to begin* (one's own work, without reference to others, opposed to παύεσθαι *to cease*).

5. γαμῖν *to marry* (of the man); γαμῖσθαι *to marry* (of the woman).

6. γράφειν νόμον *to write or propose a law*; γράφεσθαι τινα *to bring suit against some one* (have him written down in the magistrate's book).

7. δανείζειν *to lend*; δανείζεσθαι *to borrow* (make another lend to one).

8. δικάζειν *to give judgment*; δικάζεσθαι *to maintain a suit at law* (make another give judgment for one).

9. ἔχειν *to hold*; ἔχεσθαι τινος *to hold on to*, hence *be close to something*.

10. μισθοῦν *to let for hire*; μισθοῦσθαι *to hire* (make another let to one).

11. τιθέναι νόμους *to make laws for others* (said of the lawgiver); τίθεσθαι νόμους *to make laws for itself* (said of the people).

12. τιμωρεῖν τινα *to avenge some one*; τιμωρεῖσθαι τινα *to avenge one's self on some one*.

13. φυλάττειν τινά *to watch (guard) some one*; φυλάττεσθαι τινα *to be on one's guard against some one* (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus διδάσκωμαι indirect middle with causative meaning (815); but also as direct middle, *I teach myself, learn*.

817. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, ἐπισχενέσθαι (to hold one's self under) *to undertake, promise*; indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιάσασθαι causative, *to (make live again) re-animate*; subjective, ἀγωνίεσθαι *to contend* (with one's own powers), οἰεσθαι *to think* (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: *τύπτομαι I am struck*.

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by ἐνί with the genitive (808, 1 b); rarely by other prepositions (798 c, 805, 1 c); sometimes by the dative (789).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect* object (genitive or dative) of the active becoming the subject of the passive. Thus in particular ἐρᾶν *love*, ἄρχειν *rule*, καταφρονεῖν *despise* (which take the genitive); πιστεῦειν *trust*, ἀπιστεῖν *distrust*, φθονεῖν *envy*, ἐπιβουλεύειν *plot against*, πολεμεῖν *war against* (which take the dative):

μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn to govern and to be governed* (XA.1.9⁴), ἔρᾳ ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν *'tis time for us to beware lest we be despised* (XA.5.7¹²), πιστεῦεσθαι ὑπὸ τῆς πατρίδος *to be trusted by one's country* (XSym.4²⁹), ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα *we are plotted against by the Athenians* (T.1.82), φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεύς *envied by Odysseus* (XM.4.2²³).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν (for ἐκεῖνοι οἱς ἐπιτέτραπται ἡ φυλακή) *those entrusted with the guard* (T.1.126), ἄλλο τι μείζον ἐπιταχθήσεσθε (for ἄλλο τι μείζον ἐπιταχθήσεται ὑμῖν) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: τὰ στρατηγούμενα *the things done in commanding, strategic operations* (D.4⁴⁷), τὰ πολιτευόμενα *my political course or conduct* (D.18⁵⁹).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, aor. βιάσασθαι; but also pass. *to suffer violence*, aor. βιασθῆναι (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: αἰρεῖν *to take*; middle αἰρεῖσθαι, aor. ἐλέσθαι *to choose*; passive αἰρεῖσθαι, aor. αἰρεθῆναι *to be taken*, also *to be chosen*.

REMARK.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus ἀκούειν, poet. κλύειν, (properly 'hear') in the sense of *to be called or to be well or ill spoken of* takes the place of the passive of λέγειν. So εὖ πάσχειν ('suffer well') means *to be treated well* as passive of εὖ ποιεῖν; ἀποθνήσκειν ('die') *to be killed* as passive of ἀποκτείνειν; φεύγειν ('flee') *to be banished or prosecuted* as passive of διώκειν; ἐκπίπτειν ('fall out') *to be cast out* as passive of ἐκβάλλειν; and often κείσθαι ('lie') *to be put* replaces the rare perfect passive of τίθημι.

Thus μέγα εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων *'tis a great thing to be well spoken of by six thousand men* (XA.7.7²³), νῦν κόλακες καὶ θεοὶς ἐχθροὶ ἀκούουσι *now they are called flatterers and god-hated* (D.18⁴⁶), ἐν Θρᾷκη γὰρ ἀπέθανεν ὑπὸ Νικάνδρου *for he was slain by Nicander in Thrace* (XA.5.1¹⁵), οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους *those who transgress the laws appointed by the gods* (XM.4.4²¹), μὴ πως ἐγὼ ὑπὸ Μελέτῃ τοσαύτας δίκας φύγοιμι *may I never be prosecuted on such grave charges by Melctus* (PAP.19⁶).

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THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι to do.	ποιεῖν to be doing, be engaged in.	πεποιήκειναι to have done.
ἀποθανεῖν to die.	ἀποθνήσκειν to be dying.	τεθνηκέναι to be dead.
φυγεῖν to flee, run away, take flight, be banished.	φεύγειν to be fleeing, or in exile.	πεφυγέναι to have got safe off, be out of dan- ger.
φοβηθῆναι to take fright, be frightened.	φοβεῖσθαι to fear, be afraid.	πεφοβήσθαι to be terror- stricken.
ἀνθῆσαι to blossom forth, burst into flower.	ἀνθεῖν to bloom, be blooming.	ἡνθηκέναι to be in flower.
πιστεῦσαι to put one's trust.	πιστεύειν to trust.	πεπιστευκέναι to have a settled confidence.

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus *to sleep* expresses continued action, *to take*, action brought to pass.

b. The name of the aorist tense (*ἀόριστος indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:

	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω <i>am writing.</i>	Perf. γέγραφα <i>have written.</i>
PAST TIME.	Aor. ἔγραψα <i>wrote.</i>	Impf. ἔγραφον <i>was writing.</i>	Plupf. ἐγγράφη <i>had written.</i>
FUTURE TIME.	Fut. γράψω <i>shall write.</i>		Fut. Perf. γεγράψεται <i>it will have been written.</i>

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing*.

I. TENSES OF THE INDICATIVE.

Present.

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing*.

a. Customary actions and general truths are also expressed by the present: οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19⁴⁶), τίττει κόρος ὕβρις *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the *perfect* or the *future*, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασι *many on account of glory have suffered great evils* (X.M.4.2²⁸), ἀνὴρ ἐπιεικής ἀπολέσας τι ῥᾶστα οἶσσι *a reasonable man, when he has lost anything, will bear it very easily* (PRp.608^{*}).—For a similar use of the aorist, see 888.

825. PRESENT OF ATTEMPTED ACTION.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer*, πείθω *I try to persuade*.

ἐξελαίνετε ἡμᾶς ἐκ τῆς χώρας *you are trying to drive us out of the country* (X.A.7.7¹). The same use is found in the other modes: Ἡμ. τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ τέρπετο *seeking to cheer him in his grievous sorrow; but not at all in spirit was he cheered* (T 812).

826. With πάλαι and other expressions of *past time*, the present is used, where in English the perfect would be required: πάλαι ζητοῦμεν *we have long been seeking* (80t.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus *ἀκούω* (*I hear*) may mean *I (have heard) am informed*; *νικάω* (*I conquer*) may mean *I (have conquered) am victorious*; *φεύγω* (*I flee*) may mean *I (have fled) am in exile*; *ἀδικέω* (*I do wrong*) may mean *I (have done wrong) am a wrong-doer*. The presents *ἔκω* *I am come*, *οἶχομαι* *I am gone*, are always used in this way.

a. The imperfect of these verbs has a corresponding use: *ἐνίκων* *I was victorious*, etc.

828. HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present:

Δαρείου καὶ Παρυσάτιδος γίγνεται παῖδες δύο of Darius and Parysatis are born two sons (XA.1.1¹). The present in this use is freely interchanged with the past tenses: *ἐπεὶ ἤγειρο Ἀρχιδάμος ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὐκ ἐδέξατο, ἀλλ' ἐγκλίνοισι when Archidamus led against the enemy, they did not abide the attack, but turn to flee* (XH.7.5¹³).

a. Even a future event, when thought of as immediate or certain, may be expressed by the present: *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if this city shall be taken, the whole of Sicily is* (i. e., will be) *in their hands* (T.6.91). This is the general use of *εἰμι* *I (am going, i. e.) am about to go* (477 a).

Imperfect.

829. The imperfect represents an action as *going on* at a past time: *ἔγραφον* *I was writing*.

a. The imperfect is especially common where different past actions are represented as going on at the same time:

Ἦν. ὄφρα μὲν ἡὺς ἦν καὶ ἀέζετο ἱερὸν ἡμῶν, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαὸς while it was morning and the sacred day was wazing, so long the weapons of both hosts did clash, and people fell (© 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

Σωκράτης ὥσπερ ἐ-γίγνωσκεν οὕτως ἔλεγε as Socrates thought, so he (always) spoke (XM.1.1⁴), *ἐλέγετο it was (repeatedly) said, the talk was* (XA.1.2¹³).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying speech (saying, commanding, asking, etc.): *ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται he told the magistrates that there would be an attack* (T.8.25).

832. IMPERFECT OF ATTEMPTED ACTION.—The imperfect, like the present (825), often denotes an attempted action:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἵνα· οἱ δ' αὐτὸν ἐβαλλον, ἐπεὶ ἤρξατο προίεσθαι Clearchus (was forcing) tried to force his soldiers to march; but they kept throwing stones at him, when he began to go forward (XA.1.8¹).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: οὐ τοῦτ' ἦν εὐδαιμονία, κακοῦ ἀπαλλαγὴ *this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478^c), οὐ σὺ μόνος ἔρ' ἦσθ' ἐποψ; *aren't you then the only epops*, as I supposed? (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μῆτε πρὸς ἐχθρῶν ποιέσθαι λόγον μηδένα μῆτε πρὸς χάριν *the speakers ought not to make any discourse with reference either to enmity or to favor*, implying that they do (D.8¹). Thus also χρῆν *it were proper*, εἰκός ἦν *it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express past obligation: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfilment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν τί λέγοιεν *taking up their poems, I would (often) ask what they meant* (PAr.22^b).

a. The aorist indicative with ἄν has a similar use: δραχμαὶς ἄν ἦτορ' εἰκοσίαις ἐμδίσιον *I would (=used to) ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist*:

τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνέηρε *Apollo invented archery and medicine and divination* (PSym.197^a), Hm. τὴν δὲ πολλὸν πρῶτος ἰδε Τηλέμαχος θεοειδὴς, βῆ δ' ἴδὺς προθύρου *her much the first godlike Telemachus espied, and went straight toward the door-way* (α 118).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδένα κατέλειπε, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all* (Ae.1⁹⁹), Κύρον μεταπέμπεται (828) ἀπὸ τῆς ἀρχῆς ἣς αὐτὸν σατράπην ἐποίησε *he sends for Cyrus from the government of which he (made) had made him satrap* (XA.1.1⁹).

838. EPISTOLARY AORIST.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: μετ' Ἀρταβάζου, ὃν σοι ἐπέμψα, πρᾶσσε *negotiate with Artabazus, whom I (sent) send to thee* (T.1.129). The perfect may also be so used.

839. In questions with τί οὐ, containing a proposal, the aorist is often used, instead of the present: τί οὐ σὺ μοι ἐγένου συνθηράτης; *why (didn't you) don't you become my fellow-hunter?* (XM.8.11¹⁵).

840. GNOMIC AORIST.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

τὰς τῶν φαύλων συνθηλάς ὀλίγος χρόνος διέλυσε *the associations of the bad a little time dissolves* (I.1¹), μὴ ἡμέρᾳ τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἤρ' ἔνω *a single day drags one man down from high estate, and lifts another up* (Efrag.424).

a. This is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Hm. it is often used in *similes* or comparisons.

841. INCEPTIVE AORIST.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus ἐνόσησε *he fell ill* (pres. νοσῶ *am ill*).

So ἔχω *have*, ἔσχω *got, got possession of*; ἀρχω *rule*, ἤρξα *attained dominion*; βασιλεύω *am king*, ἐβασίλευσα *became king*; κοιμῶμαι *sleep*, ἐκοιμήθην *went to sleep*; ισχύω *am strong*, ἔσχυσα *grew strong*; σιγῶ *am silent*, ἐσίγησα *became silent*; δακρύω *weep*, ἐδάκρυσα *burst into tears*; ἐρῶ *love*, ἠράσθην *fell in love*; κινδυνεύω *am in danger*, ἐκινδύνευσα *incurred risk*. So ἔστην *took my stand* (perf. ἔστηκα *am standing*).

a. This use is found in all the modes of the aorist: νοσήσαι *to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factive* sense (836 a): ἐβασίλευσε δέκα ἔτη *he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: ἐγέλασα *I can't help laughing*, *liter.*, I laughed (ArEq.696), ἐπῆρεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου *I praise the deed, and forethought which you exercised* (SAj.536).

For the aorist indicative with ἄν, expressing occasional action, see 835 a.

Future.

843. The future denotes an action that will take place at a future time: γράψω *I shall write*.

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 823 a): thus ἄρξω may denote either *I shall attain to rule* (cf. aor. ἤρξα, 841) or *I shall rule* (be ruler): πράγματεσσιν αὐτοῖς ἔχουσι *they take measures to attain to power* (XRL.14⁵), διαπερίον ὅτινες ἔχουσι τε καὶ ἄρξονται *we must distinguish who are to rule and who to be ruled* (PRp.412^b).

844. The second person of the future is used as a softened form of command: πάντως δὲ τοῦτο δράσεις *but this you shall do by all means* (ArNub.1852).

With negatives, it expresses prohibition: οὐ τοῦτο λογιεῖσθε you will not (are not to) consider this (Lycurg.⁶⁷).

a. But in negative questions, it forms a lively expression for urgent demand: οὐ περιμενεῖς; will thou not wait? (PSym.172*). For οὐ μή with the future, see 1032 a.

845. With the future indicative Homer sometimes joins *κέ* or *ἄν*, without materially modifying the meaning: καὶ *κέ* τις ᾄδ' ἐρείει and thus some one will say (Δ 176). In Attic writers this construction is very rare, and even doubtful.

846. PERIPHRASTIC FUTURE.—To represent a future action as immediately expected or intended, the verb μέλλω *am about* is used with the infinitive of the future or present, or (more rarely) the aorist:

μέλλω θυμᾷ διδᾶναι θέν μοι ἡ διαβολὴ γέγονε I am about to teach you whence this calumny has arisen against me (PAP.21^b), ἐγὼ θυμᾷ μέλλω ἔγειν εἰς Φᾶσιν I am going to lead you to Phasis (XA.5.7^a), μέλλοντες λαβεῖν αὐτοῦ when he is on the point of seizing it (ArAch.1159).

a. Other tenses of μέλλω are used in a similar way: πλησίον ἤδη ἦν ὁ σταθμός, ἐνθα ἔμελλε καταλθεῖν the station was now near, where he was about to stop for the night (XA.1.8¹). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase πῶς οὐ μέλλω or τί οὐ μέλλω has a peculiar meaning, *how (why) should I not?—? πῶς οὐ μέλλει τὸ σοφώτερον κἀλλίον φαίνεσθαι; why should not that which is wiser appear nobler?* (PProt.309^a).

Perfect and Pluperfect.

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: γέγραφα I have written, ἔγγραψα I had written.

848. A future action is sometimes vividly expressed by the perfect: ὄλωλας, εἰ σε ταῦτ' ἐρήσομαι πάλιν thou art a dead man, if I ask thee this again (Sot.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. PERFECT WITH PRESENT MEANING.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μνήσκειμαι (from μνησέω), properly, have recalled to mind, and so remember, Lat. *memini*.

κέκλημαι (καλέω) have received a name, *am called*.

ἔκτημαι (κτάομαι) have acquired, *possess*.

ἡμφίεσμαι (ἁμφιέννυμι) have dressed myself in, *have on*.

πέποιθα (πείθω) have put confidence, *have confidence in*.

πέφυκα (φύω) have been produced, *am by nature*.

ἔστηκα (ίστημι) have set myself, *stand*.

βέβηκα (βαίω) have stepped, *stand*, also *am gone*.

ἔγνων (γινώσκω) have recognized, *know*.

a. When the present of a verb denotes a state or condition, the perfect denotes merely a more settled condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as οἶδα know, οἶκα am like, εἶδα am accustomed, δέδοικα am afraid, and others; furthermore the perfects of several verbs signifying to make a noise: κέκρᾱγα (κρά(ω) bawl, κέκρῑγα (κρί(ω) shriek, κέκλαγγα (κλά(ω) bay; also κέχρημαι (χρή(ω) need and others. In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην was in possession of, ἐστήκει was standing;—and the *future perfect* has the meaning of a simple *future*: ἐστήξω shall stand, μεμνήσομαι shall remember, κερράξομαι shall bawl.

Future Perfect.

850. The future perfect denotes an action which will be completed at a future time: γεγράφεται it will have been written.

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with ἔσομαι see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus πεπαράσομαι shall be sold, κεκτόσομαι shall be cut are the regular Attic forms, instead of πράθισομαι, κοπήσομαι; and δεδήσομαι shall be bound, πεπαύσομαι shall be quiet are oftener said than δέθισομαι, παύθισομαι. Cf. also 849 c.

II. TENSES IN OTHER MODES.

GENERAL RULE.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued*: thus ποιεῖν to be doing (at any time).

The aorist denotes an action simply as *brought to pass*: ποιῆσαι to do (at any time).

The perfect denotes an action simply as *completed*: πεποιηκέναι to have done (at any time).

a. The time of the action, when time is thought of at all, is implied in the connection, not expressed by the form of the verb. Thus:

PRESENT TIME: οὐ βουλευέσθαι δρᾶ, ἀλλὰ βεβουλευῆσθαι it is time, not to be planning, but to have a plan formed (PCr. 46*), μαινόμεθα πάντες ὁπότεν ὀργιζόμεθα we all are mad whenever we are angered (Philem. iv. 54). Here βουλευέσθαι, βεβουλευῆσθαι, ὀργιζόμεθα are understood, from the connection merely, to refer to present time.

FUTURE TIME: τίς θέλησκει κηρύξαι λέγειν; *who will be willing to go as herald?* (XA.5.7³⁰), ὁπόταν ἀπίωμεν, ἔξονται *whenever we go away, they will follow* (XA.6.5¹⁵). Here the connection shows that λέγειν, ἀπίωμεν refer to the future.

PAST TIME: ἐβούλετο τὰ παῖδε ἀμφοτέρω παρεῖναι *he wanted both his sons to be with him* (XA.1.1¹), Κύρος ἐπεμπε βίκους οἴνου ὅποτε πᾶν ἥδον λάβοι *Cyrus sent jars of wine whenever he got any very good* (XA.1.9²⁵). Here παρεῖναι, λάβοι are seen from the context to refer to the past.

b. The imperative, though expressing no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: τετράχθη *let him (have been placed) have his station* (PRp.562*).

OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present*: that is, the same time as the leading verb: γράφειν φησί *he says that he is writing* (now); ἔφη γράφειν or ἔλεγεν ὅτι γράφοι *he said that he was writing* (then).

So γεγραφέναι φησί τὴν ἐπιστολὴν *he says that he has the letter written* (now), ἤκαζον προεληλακέναι *they guessed that he had ridden ahead*, i. e., that the action was then already completed (XA.1.10¹⁶), ἦκεν ἄγγελος λέγων ὅτι Σύννεσις λελοιπὸς εἴη τὰ ἕκτα *there came a messenger saying that Syncnesis had left the heights*, i. e., was then gone from them (XA.2.1³¹).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past*:

πέπεισμαι ἐκ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους *I am persuaded that men used to run away from Scylla for this reason* (XM.2.6³¹). Here φεύγειν represents ἔφευγον. The aorist φυγεῖν would mean that they ran away on some one occasion. With the perfect infin., λέγεται ἄνδρα τινὰ ἐκπεπληγῆσθαι *'tis said that a certain man had been fascinated* (XC.1.4³¹); here ἐκπεπληγῆσθαι represents ἐξεπέπληκτο.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past*: γράφαι φησί *he says that he wrote*, ἔφη γράφαι or ἔλεγεν ὅτι γράψαι *he said that he had written*.

οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς (indic. ἐπέμψε) *the Indians said that the king of the Indians had sent them* (XC.2.4¹), λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι *the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that γράφαι, aorist infinitive, when in indirect discourse means *to have written*, but when not in indirect discourse it means *to write*.

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: γράψειν φησὶ *he says that he will write*, ἔφη γράψειν or ἔλεγεν ὅτι γράψοι *he said that he would write*.

ὅ τι δὲ ποιήσει, οὐ διεσήμηνε *but what he would do, he did not indicate* (XA.2.1²⁸), ταῦτα ἐπισχεῖτο ποιήσειν *he promised that he would do this* (I.5⁶²).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with μέλλω (846), and with τὸ (959): τὸ ἐκφοβήσῃν *the expectation of frightening* (T.4.12⁶).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 6. 16.

PARTICIPLES.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus:

Present participle: οἱ γράφοντες *those who write* (now), οἱ δειλοὶ κύνες τοὺς μὲν παρόντας δάκνουσι, τοὺς δὲ διώκοντας φεύγουσιν *cowardly dogs bite the passers-by, but run from those who pursue them* (XA.3.2²⁶), ἐτυχον ἐν τῇ ἀγορᾷ καθύδοντες *they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: οἱ γεγραφότες *those who have written* (have the writing now done), ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Ἀισχίνη *you are vexed at what has resulted, Aeschines* (D.18⁴¹), ἔλεγον πάντα τὰ γεγενημένα *they told all that had happened*, i. e., was at that time completed (XA.6.3¹¹).

Aorist participle: οἱ γράψαντες *those who wrote*, ταῦτα ποιήσας διέβαυε *having done this he went across* (XA.1.4¹⁷), Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: οἱ γράψοντες *those who will write*, οὐ συνήλθομεν ἑς βασιλεῖ πολεμήσοντες *we did not come together to make war* (as about to make war) *on the king* (XA.2.3²¹).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively *past*: Ἀθηναῖοι οἱ πρότερον πορβοῦντες τὴν Βοιωτίαν *the Athenians who formerly used to ravage Boeotia* (XM.3.5⁴). Here πορβοῦντες = οἱ ἐπόρθουν. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (κεκτημένῳ).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: εὖ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me* (PPhaed.60⁶). So especially the *supplementary* aorist participle with the aorists of φθάνω, τυγχάνω, λαθάνω (984): as ἐτυχεν ἐλθὼν *he chanced to come* (T.7.2), βουλομένην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to get away without his knowledge* (XA.1.3¹⁷); rarely with other tenses of the same verbs: λήσομεν ἐπιπεσόντες *we shall fall on them unawares* (XA.7.3⁴³).

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THE MODES.

*The Adverb *án*.*

The uses of *án* (Homeric *κε*) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb *án* has two distinct uses :

1. In independent clauses,
 - (a) with the *indicative* (past tenses),
 - (b) with the *optative*.
2. In dependent clauses, with the *subjunctive*.

a. There is no adequate translation for *án*, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

**AN* IN INDEPENDENT CLAUSES.

858. With the past tenses of the indicative, *án* marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative*, 895): ἔδωκεν *án*, εἰ τι εἶχεν *he would have given, if he had had anything*.

a. **AN* is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (845).

859. With the optative, *án* forms an expression of *possibility* (*potential optative*, 872): τοῦτο γένοιτο *án* this *may (might, would) happen*.

a. In Hm. *án* may be joined to the subjunctive in the sense of the future indicative (868).

**AN* IN DEPENDENT CLAUSES.

860. All relative and conditional clauses which have the subjunctive, must also have *án*; but this *án* is attached to the introductory word of the clause, and belongs less closely with the verb: ὃ τι *án* βούληται *whatever he may choose*, ὅπου *án* ᾗ *wherever he be*.

With εἰ, ὅτε, ὁπότε, ἐπεὶ and ἐπειδή, *án* unites to form *ἰάν* (ᾗν, *án*) ὅταν, ὁπότεν, ἐπὶν or ἐπάν (Hd. ἐπεάν), ἐπειδάν.

a. For the omission of *án* in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare *κε* with optative in dependent clauses, see 900 b.

861. "Αν is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take ἄν; see 964 and 987.

862. POSITION OF ἄν.—In clauses with the indicative and optative (858, 859) ἄν is not always placed next the verb to which it belongs. It often attaches itself to negatives (οὐκ ἄν), or interrogatives (πῶς ἄν), or emphatic words (μάλιστα ἄν), or to the principal verb instead of a subordinate one (οὐκ οἶδ' ἄν εἰ πείσασμαι for οὐκ οἶδα εἰ πείσασμαι ἄν, EMed. 941).

863. "Αν sometimes stands alone, its verb being understood: οἱ δ' οἰκῆται βέγγουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἐργεῖσθαι) the slaves are snoring; well, they wouldn't have done so before (ArNub. 5). So πῶς γὰρ ἄν (sc. εἶη); how can it be? For ὥσπερ ἄν εἰ, see 905.

864. "Αν REPEATED.—This may occur when the sentence is very long, or when it contains more than one prominent word to which ἄν might naturally attach itself (862): πῶς ἄν οὖν οὐκ ἄν δεινὰ πάσχοιμεν; how then should we not be outrageously treated? (Lys. 20¹⁵).

A. FINITE MODES IN SIMPLE SENTENCES.

Indicative.

865. The *indicative* expresses that which *is, was, or will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without ἄν), see 893, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with ἄν to denote customary action, see 835 and a.

Subjunctive.

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request or proposal* (hortative subjunctive): ἵωμεν let us go, φέρε δὴ, πειρᾶθῶ come now, let me try.

a. So negatively with μή: μὴ μανώμεθα let us not be mad (XA. 7.1²⁹).

2. The second and third persons are used with μή in *prohibitions*: μὴ ποιήσῃς ταῦτα do not do this. This use is confined to the aorist: see 874.

3. ~~The first person is used~~ The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): τί φῶ; *what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' So δέξασθε συμπότην, ἢ ἀπίωμεν; *will you receive a fellow-reveller, or shall we go away?* (PSym.212^a). Only the question τί πῶς; *what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often βούλει *do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: βούλει σοι εἶπω; *do you wish me to tell you?* (PGo.521^d), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with τίς, instead of the first person: ποῖ τις οὐν φύγῃ; *whither can one flee?* (SAj.463).

867. The subjunctive is also used with μή, in expressions of *anxiety* or *apprehension*: μή ἀγροικότερον ᾧ τὸ ἀληθὲς εἶπεν *I am afraid it may be too rude to say what is true* (PGo.462^a). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, μή οὐ is used: Hm. μή γὰρ τοῖς οὐ χράσμεν σκηπτρὸν καὶ στέμμα θεοῖο (*there is danger*) *indeed that the staff and wreath of the god may not avail thee* (A 28), μή οὐ θεμῖδον ᾧ *I fear it is not right* (PPhaed.67^b).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γὰρ πῶ τοιούς τινος ἄνθρωπος, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, ἔν or κέ is sometimes added: οὐκ ἔν τοι χράσμεν κίθαρις *nothing will the lyre avail thee* (Γ 64). Cf. 845.

Optative.

869. The optative has two uses in simple sentences; one without ἄν, in wishes; and one with ἄν, in assertions and questions.

870. OPTATIVE OF WISHING.—The optative is used without ἄν, to express a wish that something may happen: ἀπόλοιτο *may he perish*.

So τούτους αἱ θεοὶ ἀπορίσσωτο *may the gods requite them* (XA.3.2^a), ὃ παῖ, γένοιτο πατὴρς εὐτυχέστερος μάγας ἰθού, *my son, be happier than thy sire* (SAj.560), μή μοι γένοιθ' ἃ βούλομαι, ἀλλ' ἃ συμφέρει *may not what I would fain, but what is best, be mine* (MMon.366). From this use comes the name *optative*.

a. This optative may be introduced by the particles of wishing, εἴθε or εἰ γάρ: thus εἴθε σὺ φίλος ἡμῖν γένοιτο *O that thou wouldst be our friend* (XH.4.1^{ab}). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple εἰ occurs; for instance Eur. Hec. 836. Hm. sometimes has αἴθε and αἰ γάρ.

c. Wishes are also introduced by ὅς: Hm. ὅς ἐστις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο *would that discord from among both gods and men might perish* (Σ 107).

d. A wish expressed by the optative refers to the *future*. Very rarely, however, an aorist optative is used of the future realization of a past event: *οὐ γὰρ ἐλάσασατο μάνυχας ἔπρους* *O that they may (prove to) have driven off the hoofed steeds* (K 536).

e. Another form of wishing is *πῶς ἂν* with the optative, strictly a question. This occurs chiefly in dramatic poetry: *πῶς ἂν ὀλομῶν;* (how can I perish?) *would that I might die* (EMed.97).

871. UNATTAINABLE WISH.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense* of the *indicative* with *εἶθε* or *εἰ γάρ*. The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*:

εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had so much power*, implying, 'I have not' (EAlc.1072), *εἶθε σοι τότε συνεγενόμην* *O that I had been with thee then*, implying, 'but I was not' (XM.1.2⁴⁶).

a. Such wishes are expressed also by *ᾤφελον* (*ought*) with the present or aorist infinitive: *ᾤφελε μὲν Κύρος (ἦν) would that Cyrus were alive*, *liter.*, 'Cyrus ought to be alive' (XA.2.1⁴).

The particles of wishing may be prefixed: *εἴθ' ᾤφελον, εἰ γὰρ ᾤφελον*. The negative is *μή*, not *οὐ* as might be supposed: *μήποτε ᾤφελον λιπεῖν* *would that I had never left* (SPhil.969).

872. POTENTIAL OPTATIVE.—The optative is used with *ἂν* as a less positive expression for the future (or present) indicative, and is translated with *may*, *might*, *would*, etc.: *τοῦτο γένοιτο ἂν* *this may (or might) happen*.

πολλὰς ἂν εὑροῖς μηχανὰς *many devices thou mayst find* (EAnd.85), *οὐκ ἂν ἀρνηθεῖν* *I would not (= will not) deny it* (D.21¹⁹¹), *ἐνθα πολλὴν σωφροσύνην καταμύθοι τις ἂν* *where one may notice many an instance of self-control* (XA.1.9²), *ἡδέως ἂν ἐροίμην* *I (would gladly ask) should like to ask* (D.18⁴⁶).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future*. When it seems to refer to the present, it denotes in strictness the future realization of a present fact: *τοῦ δῆτ' ἂν εἴεν οἱ ξένοι;* *where, pray, may the strangers be?* i. e., where would they be found if sought (SEI.1450), *ἅπα ἂν εἴη λέγειν* *it (would be, will be) probably is time to say* (XM.3.5¹).

c. Very rarely it is used, in like manner, of a past event: *εἴησαν δ' ἂν οὔτοι Κρήτες* *these were probably Cretans*, i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative*, expressing a command as a permission: *λέγοις ἂν ὅς τάχιιστα* *speak at once*, *liter.*, 'you may speak' (ASept.261).

e. In poetry, the potential optative is used without *ἔν*, though very seldom: *οὐκ ἔστιν ὅτε μείζονα μοῖραν νείμμαι· ἢ σὸς there's none to whom a higher rank I would award than thee* (A.Pr.291).

f. The future optative is never used with *ἔν*. See 855 a.

Imperative.

873. The imperative represents the action as *commanded*: λέγε *speak*, πάταγον μὲν, ἀκουσον δέ *strike, but listen*.

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by *μή* with the *present imperative* or the *aorist subjunctive*: *μή λέγε τούτο* or *μή λέξης τούτο do not say this*.

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus *μή χαλέπαινε do not persist* in your present *anger* (T 133), but *μή χαλεπήτης do not take offence*; *μή βράδυνε μηδ' ἐπιμνήσθης ἔτι Τροίας linger not* (as you are now doing), *nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with *μή* in the third person, but almost never in the second: *ἀλλὰ γὰρ μή θρήνῃν τις τούτων τὸν λόγον νομιμάτω but let no one regard this discourse as a lamentation* (XAges.10³). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after *οἶσθ' ὃ* and like questions, where we should expect *δεῖ* with the infinitive: *οἶσθ' ὃ δρᾶσον; do you know what you are to do?* *liter.*, 'do—you know what?' (ArAν.54). So *οἶσθ' ὥς ποιήσον; (SOT.543)*.

B. FINITE MODES IN COMPOUND SENTENCES.

876. SUBORDINATION.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

οἱ δὲ ἀπεκρίναντο (principal clause) *ὅτι οὐκ ἐνταῦθα εἴη* (dependent clause) *but they answered that he was not there* (XA.4.5¹⁰); *εἰ θεοὶ τι δρῶσιν ἀσχερὲς* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) *if gods do aught that's base, they are not gods* (EFrag.294).

a. CO-ORDINATION.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: *κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον fortune is fickle, and the future is unseen* (I.1²⁹). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.

877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence *ἤρōμην "Αφοβον εἰ τινες παρῆσαν δτ' ἀπελδμβανε τὴν προῖκα* I asked Aphobus whether any persons had been present when he received the dowry (D.80⁸⁰), *δτ' ἀπελδμβανε τὴν προῖκα* depends on *εἰ τινες παρῆσαν*, and this again depends on *ἤρōμην "Αφοβον*.

878. PROLEPSIS.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (*πρόληψις anticipation*).

Thus *ἰδὼν τοὺς ἀνθρώπους ὡς εἶχον δεινῶς* (= *ἰδὼν ὡς οἱ ἄνθρωποι εἶχον δεινῶς*) he saw that the men were in sad plight (XA.6.4³³), Hm. *Τυδείδην δ' οὐκ ἂν γνοῖης ποτέροις μετέλῃ Τυδίδεσσι* thou wouldst not have known, in which of armies twain was he (E 85), *καὶ τῶν βαρβάρων ἐπεμελείτο ὡς πολεμεῖν ἱκανοὶ εἶησαν* he took care also that the barbarians should be in condition to make war (XA.1.1⁵).

879. PROTASIS, APODOSIS.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are *protases*, and so are many relative clauses: thus *ἐπεὶ ᾗσθετο διαβεβηκός* (*protasis*), *ᾗσθη* (*apodosis*) when he saw that they had crossed, he was pleased (XA.1.4¹⁸).

The *protasis* naturally precedes the *apodosis*, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily follow their principal clauses.

I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with *ὅπως* after verbs of *effort*, etc.; C. Clauses with *μή* after verbs of *fearing*.

A. PURE PURPOSE.

881. Clauses expressing purpose are introduced by *ἵνα*, *ὥς*, *ὅπως* (and Hm. *ὅφρα*) *that, in order that*, and *μή*, *ἵνα μή*, *ὥς μή*, *ὅπως μή that not*; and take the subjunctive: *ἐρχομαι ἵνα ἴδω* I come to see.

But if the clause depends on a past tense, the optative *may* be used instead of the subjunctive: *ἦλθον ἵνα ἴδοιμι* (or *ἴδω*) I came to see.

κύνας τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν you rear dogs, that they may keep off the wolves (XM.2.9²), *διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε* he intends to destroy the bridge, that you may not cross (XA.2.4¹⁷).

καβαλικοὺς τὰς τριήρεις, ὥς ἐν ταύταις σώζοντο *they were launching the triremes, that in these they might save themselves* (XA.7.1¹⁹), εἰδοκεῖ ἀνίεναί, μὴ ἐπιθεοῖς γένοιτο τοῖς καταλειμμένοις *it was thought best to return, lest an attack should be made on those who were left behind* (XA.4.4²⁰).

a. The optative is used on the principle of *implied indirect discourse* (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: τὰ πλοῖα Ἀβροκόμης κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the vessels, that Cyrus (may not) might not cross* (XA.1.4²¹).

b. The optative may be used by attraction, when the clause depends on an optative: βασιλεὺς ἡμᾶς ἀπολέσαι περὶ πάντων ἂν ποιήσαιο, ἵνα καὶ τοῖς ἔλλοις Ἕλλησι φόβος εἴη *the king would like exceedingly to destroy us, that the other Greeks might be afraid* (XA.2.4²²).—Very rarely the optative occurs after a principal tense of the indicative: Iliad A 344.

c. Ὅπως with the future indicative is rarely used in pure final clauses: τρέφονται ὅπως μάχονται *they are kept that they may fight* (XC.2.1²³).

882. With ὥς, ὅπως (and in Hm. ὅφρα), the particle ἂν (Hm. κέ) is sometimes used before the subjunctive. It adds nothing to the meaning: ὥς ἂν μάθης, ἀντάκουσον *hear me in turn, that you may learn* (XA.2.6²⁴). Homer and Herodotus use this ἂν even before the optative.

883. In some elliptical expressions, the principal clause is omitted: ὥς δὲ συντρέψω *but to be brief*, sc. I say only this (ETro.441); ὧ ἐκ τούτων ἔρξωμαι *to begin with this* (D.21²⁵).

884. UNATTAINABLE PURPOSE.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὥφελον οἱ τοῖ τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱ τοῖ τ' ᾔσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα *I wish they were able to work the greatest mischief, that they might be able to work the greatest good*, implying 'but as it is, they cannot' (PCr.44²⁶), ζῶντι ἔδει βοηθεῖν, ὅπως ὅτι δικαίωτατος ἂν ἔζη *they ought to have aided him while living, that he might have lived most justly* (PLg.959²⁷).

B. VERBS OF EFFORT.

885. After verbs which signify *attention, care, or effort*, the object of the endeavor is expressed by ὅπως or ὅπως μὴ with the future indicative: σκόπει ὅπως παρέσει *see to it that you are on hand*.

Such verbs are σκοπεῖν, ὁρᾶν, ἐπιμελεσθαι, εὐλαβεσθαι, πρᾶσσειν, etc.

ὅπως καὶ ὁμοῖς ἐμὲ ἐκωνέσετε ἐμοὶ μελήσει *it shall be my care that you too shall praise me* (XA.1.4²⁸), φρόντισε ὅπως μὴδὲν ἀνέξιοις τῆς τιμῆς ταύτης πρᾶξεις *beware that you do nought unworthy of that rank* (I.2²⁹).

a. Even after a past tense, the future indicative usually remains: ἐπράσσω ὅπως τις βοήθεια ἤξει *they negotiated for the sending of succor* (T.8.4). Occa-

sionally it gives place to the future optative: ἐπεμελεῖτο ὥπως μὴ ἔστωσι ποτε ἔσονται *he took care that they never should be without food* (XC.8.1⁴²).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: ἐπράσσειεν ὥπως πόλεμος γένηται *he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; ὥς may also be used for ὥπως, and κέ may be added before the subjunctive: φράσεται ὥς κε νήται *he will devise that he shall homeward come* (a 205), πείρᾳ ὥπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι *try to reach at last thy native land* (δ 545).

886. Before ὥπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὥπως ἀνὴρ ἔσει (sc. σκόπει *be sure to be a man* (ECycl.595), ὥπως περὶ τοῦ πολέμου μηδὲν ἐρείς (sc. φυλάττω *take heed to say nothing about the war* (D.19³).

C. VERBS OF FEARING.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by μὴ *that, lest*, or μὴ οὐ *that not, lest not*, with the subjunctive: φοβοῦμαι μὴ γένηται *I fear that it may happen*.

After a past tense, the optative *may* be used (as in pure purpose, 881): ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared that it might happen*.

δίδουκα μὴ ἐπιλαθόμεθα τῆς οἰκαδὲ ὁδοῦ *I am afraid we may forget the way home* (XA.3.2³⁶), δέδιμεν μὴ οὐ βέβαιαι ἦτε *we fear you may not be steadfast* (T.3.57), ἦν δὲ Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πρᾶγματα *Philip was in alarm lest his objects might escape him* (D.18³²), τοὺς συμμάχους δέδισαν μὴ ἀποστῶσι *they were afraid that their allies (may) might revolt* (T.5.14).

a. Rarely ὥπως μὴ is used for μὴ: οὐ φοβεῖ ὥπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττειν; *are you not afraid that you may be doing something impious?* (PEuthyph.4^o). The future indicative may then be used: δέδοικ' ὥπως μὴ τεύξομαι *I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even μὴ alone rarely takes the future indicative: φοβοῦμαι μὴ ἡδονὰς εὐρήσομεν ἐναντίας *I fear that we shall find opposite pleasures* (PPhil.18^o).

c. After such words as ὁρᾶν and σκοπεῖν, μὴ often introduces something suspected as probable, i. e. conjectured (rather than feared): ἔδρει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθὸν *take heed lest this may not be the real good* (PGo.495^o).

888. When the fear relates to something past or present, the indicative is used after μὴ and μὴ οὐ:

φοβοῦμεθα μὴ ἁμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both* (T.3.53), δειδῶ μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddesses said was true* (ε 800).

a. The subjunctive (aorist or present) in such cases is rare: δεινὸς ἀδύμῳ μὴ ἐλέπων δὲ μάντις ᾗ *sore am I troubled lest the prophet (prove to) be clear-sighted* (Sot.747); cf. the first example in 887 a. See Iliad A 555.

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II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition*. It is introduced by a word meaning *if*: either *εἰ*, or *ἐάν* (860) contracted *ἤν*, *ἄν* (Homeric *εἰ κε*).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence* or *period*.

890. Conditional sentences are either *particular* or *general*. In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'when-ever').

Thus: *if he wishes (now) to go, he has leave*, is a particular conditional sentence; but *if he (ever) wishes to go, his master (always) gives him leave*, is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

TABLE OF CONDITIONAL FORMS.

- I. *Simple present or past supposition*:
 - A. Particular: *εἰ* with pres. or past indic. . . indicative.
 - B. General: { 1. *ἐάν* with subjunctive pres. indicative.
 2. *εἰ* with optative imperf. indicative.
- II. *Present or past supposition, contrary to reality*:
εἰ with past indicative . . . past indicative with *ἄν*.
- III. *Future supposition with more probability*:
ἐάν with subjunctive . . . future indicative, or imperative.
- IV. *Future supposition with less probability*:
εἰ with optative optative with *ἄν*.

www.libtool.com.cn *First Class.*

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then :

in the condition, *εἰ* with present or past indicative ;
in the conclusion, any tense of the indicative :

εἰ τοῦτο ποιεῖς, ἐπαινῶ *if you are doing this, I approve.*

εἰ θεοὶ τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοὶ *if gods do aught that's base, they are not gods* (Efr.294), *εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής* *if he was a god's son, he was not greedy of gain* (PRp.408*), *εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει* *if contrary to his oaths he broke the truce, he has his due* (XA.2.5⁴¹), *εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστί παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι* *so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle* (XA.1.7⁴).

a. Observe that condition and conclusion may be in different tenses ; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion : *σοὶ εἴ πῃ ἄλλῃ δέδοκται, λέγε καὶ διδάσκει* *if you have come to a different view, speak and instruct me* (PCr.49*).

c. Rarely a future indicative, expressing *present intention*, is used in the condition : *αἶρε πλῆκτρον εἰ μαχεῖ* (= *εἰ μέλλεις μαχεῖσθαι*) *raise your spur if you are going to fight* (ArAν.759). This must not be mistaken for a future condition : cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time :

in the condition, *ἐάν* with the subjunctive (any tense) ;
in the conclusion, the present indicative :

ἐὰν τοῦτο ποιήσῃ, ἐπαινῶ *if he (ever) does this, I (always) approve.*

2. For past time :

in the condition, *εἰ* with the optative (pres., aor., or perf.) ;
in the conclusion, the imperfect indicative :

εἰ τοῦτο ποιήσῃς, ἐπῆνον *if he (ever) did this, I (always) approved.*

ἢν δ' ἐγγυς ἔλθῃ θάνατος, αὐδαὶς βούλεται θηήσκειν *if death draws near, no one desires to die* (EAlc.871), πᾶντ' ἔστιν ἐξευρεῖν, ἔάν μὴ τὸν πόνον φεύγῃ τις *one may find out all things, if one shun not the toil* (Philem.iv.18).

εἰ ποὺ ἐξελαῖνοι, ἐφ' ἵππου χρύσεχαλινου περιήγε τὸν Κύρον *as often as he rode out, he took Cyrus about on a horse with golden bridle* (XC.1.8³), εἰ τοῦ φίλων βλέψειςεν οἰκετῶν δέμας, ἔκλαιεν ἡ δούσῃνος εἰσορῶμένη *if e'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (STr.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with ἔν (835): ἵππος εὐγενής, κἄν ᾗ γέρω, ἐν τοῖσι δεινοῖσι θυμὸν οὐκ ἀπώλεσεν *a steed of noble breed, though he be old, in danger loses not his mettle* (SEL.25), εἰ τις αὐτῷ δοκοῖ βλακῆναι, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν *if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.3¹¹). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9¹⁸.

b. Homer usually has εἰ alone, instead of ἔάν, in general suppositions. In the Attic poets this is very rare: ἀλλ' ἄνδρα, καὶ τις ᾗ σοφός, τὸ μάθαιεν πᾶλλ' αἰσχρὸν οὐδέν *but for a man, though he be wise, aye to be learning much is no disgrace* (Sant.710).

c. Occasionally the indicative with εἰ is used in the condition, the particular form (893) being used in a general sense: εἰ τις τι ἐπηρώτᾳ, ἀπεκρίνοντο *if any one asked any thing, they answered* (T.7.10).

Second Class.

895. *Present or Past Supposition contrary to reality.*—The supposition is understood to be past fulfilment, and contrary to fact. We have then:

- in the condition, εἰ with a past tense of the indicative;
- in the conclusion, a past tense of the indicative with ἄν.

The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus εἰ τοῦτο ἐποίει, ἐπῆνουν ἄν *if he were doing this, I should approve* (but he is not doing it, and I do not approve), εἰ τοῦτο ἐποίησεν, ἐπῆνεσα ἄν *if he had done this, I should have approved* (but he did not do it and I did not approve).

εἰ ἑώραν ἀπορούντας ὑμᾶς, τοῦτ' ἄν ἐσκόπον *if I saw you in distress, I should be considering this* (XA.5.6³⁰), οὐκ ἄν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not bidden him* (XA.8.6¹⁹), εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἄν πρὸς βασιλῆα *if you had not come, we should be marching against the king* (XA.2.1⁴), εἰ ἐκεκτῆμην οὐσίαν, ἐν' ἀσπράβῃς ἄν ὠχοῦμην *if I possessed a fortune, I should ride on a saddle* (Lys.24¹¹), εἰ αὐτάρικα τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἄν ὑβρίκει τοσούτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long, implying 'but they are insufficient, and he has insulted you'* (D.8¹⁴).

NOTE.—The indicative with *ἄν*, thus used in the conclusion, is called the *hypothetical indicative*.

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*; it then refers to the *past*: οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force*, implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγὼ σε ἐτύγχανον ἀνερῶν, τί ἔν μοι ἀπεκρίνω; *if I happened to be asking you, what would you (proceed to) answer?* (PTheag.123^b), but τί ἂν ἀπεκρίνῃς; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with *ἔν*; this makes no difference in meaning: καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νήσε Διὸς θυγάτηρ Ἀφροδίτη *and here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle *ἄν* is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834); as ἴδει, χρῆν, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it*, is omitted:

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσωντά με γαμῖν γάμον τόνδ' *thou oughtest, if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But χρῆν ἔν, ἴδει ἔν are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἔν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἴδει ἔν μαθόντα καὶ ἀσκήσωντα λέναι ὥς ἐπ' ἀθλητάς *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PAlci.119^b).

b. Some other imperfects, particularly ἐβουλόμην, ἤσυχνόμην, are occasionally used without *ἔν*: ἤσυχνόμην, εἰ ὑπὸ πολεμίου γε βυγος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6²¹).

Third Class.

898. *Future Supposition with more probability*.—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, *ἐάν* with the subjunctive (any tense);

in the conclusion, the future indicative, or the imperative:

ἐάν τοῦτο ποιήσῃς, ἐπαινέσομαι *if you do this, I shall approve*.

ἢν τις ἀντιστήται, πειρασόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3¹¹), ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* (XA.3.4¹¹), ἢν πόλεμον αἰρήσῃς, μήκει

ἥκετ' δεῦρο ἄνω δεῦλον *if you choose war, do not come here again unarmed* (XC.3.2¹³).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without *ἄν* or *κέ*, (868) is found: *εἰ δέ κε μὴ δάσῃ, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* *if he restore her not, then I myself will seize her* (A 324).

b. Poets, especially Homer, sometimes use simple *εἰ* for *ἐάν* or *εἰ κε* (cf. 894 b): *εἰ δ' αὖ τις βάλῃσι θεῶν ἐπὶ οἶνονι πόντῳ, τλήσσομαι ἐν στήθεσσιν βυί* *if some god shall wreck me on the wine-hued deep, I will endure in soul* (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin *future perfect*: *νέος δ' ἂν ποήσῃς, γῆρας ἔξεις εὐδαλές* *si juvenis laboraveris, senectutem habebis jucundam*, i. e., *if young you toil (shall have toiled), a thriving age you will enjoy* (MMon.388).

899. Very often, the condition is expressed by *εἰ* with the future indicative (instead of *ἐάν* with the subjunctive). This makes no essential difference in meaning:

εἰ τι πέλοισται Μῆδοι, ἐς Πέρσας τὸ δεῦρον ἔξει *if anything shall happen to the Medes, the danger will come to the Persians* (XC.2.1⁹), *εἰ τιμωρήσῃσι Πατρόκλῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενέις, αὐτὸς ἀποθανεῖ* *if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain* (PAr.28°).

Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, *εἰ* with the optative (pres., aor., or perf.);

in the conclusion, the optative with *ἄν* (pres., aor., or perf.):

εἰ τοῦτο ποιήσῃας, ἐπαινέσαιμι ἄν *if you should do (or were to do) this, I should approve.*

εἰ ἅπαντες μίμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, εὐδὲς ἂν ἀπολοίμεθα *if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith* (I.11³⁰), *εἰ τις κεκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοί;* *if a man should possess wealth, but make no use of it, would he be happy?* (PEuthyd.280⁴). The future opt. is never used: see 855 a.

NOTE.—The optative with *ἄν* is the *Potential Optative*: see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with *ἄν*, conclusion to another condition expressed or implied: *εἴπερ ἄλλῳ τῷ πειθόμενῳ ἂν, καὶ σοὶ πειθόμεαι* *as surely as I would trust any one else (if he were to give me his word), I trust you* (PProt.329^b).

b. Homer sometimes uses *εἰ κε* with the optative instead of simple *εἰ*: *εἰ χ' ὅμεις γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη* *should you devour, perchance hereafter I should get redress* (B 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: *οὐδ' ἂν σὸ φαίης, εἰ σε μὴ κῆρ(ος) λέχος* *nor wouldst thou say so, did thy couch disgraced not irk thee* (EMed.568).

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Peculiarities of Conditional Sentences.

901. MIXED FORMS.—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth*:
 ἐὰν ἐβελήσγητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν *if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good* (D.8³³).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 893 a): εἰ μηδένα τῶν ἄλλων ἱππεύειν εἵασαν, οὐκ ἂν δικαίως χαρίζοισθε αὐτοῖς *if they allowed none of the others to serve as horsemen, you will not justly show them any favor* (Lys.15^a).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

902. SUBSTITUTIONS FOR CONDITION.—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

σὺ δὲ κλῶν εἶσαι τάχα *but if you listen, you will quickly know* (Ar.v.1390),
 διδ' ᾧ ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλετε *by yourselves* (i. e. if you had been left to yourselves) *ye would have perished long ago* (D.18⁴⁹),
 παῖδες γενέσθωσαν φροντίδων ἥδη πάντα πλέα *let children be born* (= if they are born), *everything now is full of cares* (Ant.ap.Stob.flor.68³⁷).

903. CONDITION OMITTED.—This occurs especially in the *second* and *fourth* classes of supposition. Thus ἡβουλόμην ἂν *I should wish* (εἰ ἐδυνάμην if I had the power, as I have not); βουλοίμην ἂν *I should wish* (εἰ δυνάμην if I should have the power, as possibly I might have). The potential optative with ἂν, in simple sentences, may be explained in this way (cf. 872 a).

904. CONCLUSION OMITTED.—This occurs when εἰ, εἴθε, εἰ γάρ are used in expressions of wishing with the optative or indicative (870 a, 871).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή (906), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε *if then I instruct you well enough, so be it; but if not, learn from the men of former times* (XC.8.7²⁴).

905. VERB OMITTED.—The verb of the condition or the conclusion may be omitted, in cases where it may be readily supplied (611–618). Especially when the same verb belongs to condition and conclusion, it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος ἕξιός ἐστι θαυμάζεσθαι *if any other man is worthy to be admired, Cyrus also is worthy* (XC.5.1^a),
 εἰ δὲ τῷ σοφώτερος φαίην εἶναι, τοῦτ' ἂν (sc. φαίην, etc.) *if in any respect I should say that I was wiser, in this I should say it* (PAp.29^b).

aw So arise the following special phrases:

1. *εἰ μὴ* except: οὐ γὰρ ὁρῶμεν, *εἰ μὴ ὀλίγους τούτους* for we see none (if not) except these few (XA.4.7^b).

2. *εἰ μὴ διὰ* except for, explained by supplying an idea of hindrance: ἐδόκουν ἂν πάντα καταλαβεῖν, *εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν* it seemed that they would have taken everything, (if not prevented by) except for his delay (T.2.18).

3. ὥσπερ ἂν *εἰ* as, like: φοβούμενος, ὥσπερ ἂν *εἰ* παῖς, τὸ τέμνεσθαι fearing, like a boy, to be cut (PGo.479^a), properly, ὥσπερ ἂν φοβοῖτο, *εἰ* παῖς εἴη as he might fear, if he were a boy.

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μὴ*:

ἀπῆρει τὰ χρήματα· *εἰ δὲ μὴ*, πολέμησειν ἔφη αὐτοῖς he bade them restore the property; but if not (if they should not restore it, *εἰ μὴ ἀποδοῖεν*), he said he would make war upon them (XH.1.8^a).

a. *εἰ δὲ μὴ* is sometimes found where *ἐάν δὲ μὴ* would be more regular: ἐάν μὲν ὁμῶν δοκῶ λέγειν ἀληθές, *ἐννομολογήσατε· εἰ δὲ μὴ*, ἀντιτείνετε if I seem to you to speak truth, agree with me; but if not, oppose (PPhaed.91^a).

b. *εἰ δὲ μὴ* is often used after negative sentences, where we might expect *εἰ δέ*: thus ὅτῳ οὕτω λέγε· *εἰ δὲ μὴ*, οὐ θαρρούντα με ἔξεις do not speak thus; but (if otherwise) if you do, you will not find me confident (XC.3.1^{ab}). So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μὴ*: *εἰ μὲν* βούλεται, ἐφύτω· *εἰ δὲ*, ὃ τι βούλεται, τοῦτο ποιέτω if he wishes, let him boil me; but if he wishes something else, let him do what he wishes (PEuthyd.285^a).

907. A peculiar class of clauses, having the form of conditions, are those in which *εἰ* or *ἐάν* has the force of *if perchance* or *on the chance that*. The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἔκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ listen to me too, if perchance you may arrive at the same conclusion (PRp.358^b), πρὸς τὴν πόλιν, *εἰ ἐπιβοήθειαν*, ἐχάρουν they advanced towards the city, on the chance that they (the citizens) should make a sally (T.6.100).

For *εἰ* after θαυμάζω, etc., see 926.

III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time*, *place* or *manner*.

909. ORDINARY RELATIVE CLAUSES.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent*; that is, refer to some definite person, thing, time or place. If negative they have *οὐ*.

98. Commonly the indicative is used: ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι *it is this that I ask of you* (XA.7.2⁶⁴). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive*: Ἀνυτος ὅδε παραθέζετο, φ' μεταδῶμεν τῆς ζητήσεως *Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89⁶); or the *optative of wishing*: οἴμαι γὰρ ἂν ἡμῖν τοιαῦτα παθεῖν, ὅλα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν *for I think we should be so treated as I pray the gods may treat our enemies* (XA.3.2³); or even the *imperative*: ἔξιν πιστεῦσαι τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομίσате *you must trust time, which I bid you consider as the surest test of the truth* (Lys.19⁶¹).—For οἶσθ' ὃ δρᾶσεν, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used:

Cause, θαναστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως *you behave strangely in that you give us nothing* (XM.2.7¹³); *Result*, τίς οὕτως εὐθέως ἐστίν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἔχοντα; *who is so foolish, as not to know that the war in that quarter will come hither?* (D.1¹³).—For μή sometimes used in such sentences, instead of ὅ, see 1021 b.

911. FINAL RELATIVE CLAUSES.—Relative clauses expressing *purpose* take the future indicative; and if negative, have μή:

προσβείαν πέμψει τις ταῦτ' ἐρεῖ *to send an embassy to say this* (D.1²), θαλάσσιον ἐκρίψατ', ἔνθα μήποτε εἰσέψεσθ' ἔτι *cast me out into the sea, where ye may never see me more* (Sot.1411).—The use of ὅπως in final clauses (885) is a development of this.

Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of 'if'; so that 'whatever person' (thing, place, etc.) is nearly equivalent to 'if any person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle ἄν is attached to the relative word when the subjunctive follows (860): thus ὅς ἄν, ὁπόθεν ἄν etc. With ὅτε, ὅποτε, ἐπεὶ, and ἐπειδή, it unites to form ὅταν, ὁπόταν, ἐπὴν or ἐπὶάν, ἐπειδάν. If negative, the relative clause has μή.

914. FIRST CLASS.—Simple present or past relative clauses.

A. Particular (cf. 898).—Relative with present or past indicative . . . indicative:

ἂ μὴ οἶδα, οὐδὲ οἶμαι εἶδέναι *what I do not know* (= εἰ τίνα μὴ οἶδα if I do not know anything), *I don't think that I know* (PAp.21^d), οὐς μὴ εὗρισκον, κενोटάφιον αὐτοῖς ἐποίησαν *whomever they did not find* (= εἰ τινὰς μὴ εὗρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4⁹).

B. General (cf. 894).—Either:

- (1) relative with ἄν and subjunctive . . . present indicative; or
- (2) relative with optative . . . imperfect indicative:

νέος δ' ἀπὸλλυν' ὄντιν' ἄν φιλήθεις *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120¹³), ἐπειδὴν ἀρχόμεθα προσίεναι, φέρονται οἱ λίθοι πολλοὶ *whenever we begin to approach, the stones fly in great numbers* (XA.4.7¹), πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.67), ἐθήρηνεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιο ἐαυτὸν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2¹).

a. The omission of ἄν with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λύπουσ' αἱ φανῶσ' ἀθάρτεροι *but of woes those cause most pain which come self-sought* (Sot.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without κέ or ἄν, in similes after ὥς, ὥς ὄρε, and the like: ὥς δὲ λέων ἐν βοσσί θορόν ἐξ ἀρχένα ἔξη πόρτιος ἢ βοός, . . . ὥς τοὺς ἀμφοτέρους κτλ. *and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two etc.* (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of necessity or possibility in the present tense: ἀλλ' ἄν πόλις ἀτήσσει, τοῦδε χρὴ κλίνειν *but whom the state appointeth, him we must obey* (Sant.666).

915. SECOND CLASS.—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with ἄν:

οὐ γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἂ μὴ ἠπιστάμεθα *for we should not ourselves be undertaking (as we are) to do what we did not understand* (PCharm. 171⁹).

916. THIRD CLASS.—*Future with more probability* (cf. 898). Relative with ἄν and subjunctive . . . future indicative, or imperative:

ὅ τι ἄν θέῃ, πείσομαι *whatever may be needful, I will undergo* (XA.1.3⁵), ἐπειδὴν διαπράξωμαι ἂ θέωμαι, ἤξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3²⁰).

917. FOURTH CLASS.—*Future with less probability* (cf. 900). Relative with optative . . . optative with ἄν:

οὐκ ἄν οὖν θρέψαις ἄνδρα ὅστις ἐθέλοι ἀπερὸκεν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9²).

918. In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

ἐπειδὴν ἂν ὦν πρίηται κύριος γένηται *as soon as he becomes master of what he bargains for* (D.18⁴¹). Hm. ἐς ἀπόλοιτο καὶ ἄλλος τις τοιαῦτά γε βέροι *as may another perish too, whoso'er such deeds shall do* (a 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

ἐννεγιγνώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν ὧσπερ ἐτεθράμμην *you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up* (P.Ap.17⁴).

Relative Clauses introduced by 'until.'

920. The relative adverbs ἕως, ἕστε, ἄχρι, μέχρι (Hm. ὅφρα, εἰσόκεν), when they mean *while*, *as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. Ἔως and other words signifying *until*, when they imply *expectation*, take ἂν and the subjunctive; but after a past tense the optative (without ἂν) may be used:

περιμένετε ἔστ' ἂν ἔλθω *wait till I come* (XA.5.1⁴), οὐκ ἀναμένοντες ἕως ἂν ἡ ἡμετέρα χώρα κακῶται *we are not waiting for our own country to be ravaged* (XC.3.3¹⁸), περιμένε μέχρι ἔλθαι *he waited for him to come* (XH.1.3¹¹), ἔδοξεν οὖν προίεσαι ἕως Κύρου συμμίζειαν *they resolved therefore to go forward until they should come up with Cyrus* (XA.2.1³).

a. The omission of ἂν is frequent in poetry, and occurs even in prose: κατατίθεται ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη *he deposits them in Tenedos, until the Athenians shall have come to some decision* (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus δέουρό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλθοις *he would beg him to stay until you should retire* (XC.5.3¹²), οὐκ ἂν ἐπαυόμην ἕως ἀπεπειράθην *I should not stop till I had made trial* (POrat.396^o).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (881-884), save that the omission of ἂν before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915-917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual occurrence* at a particular past time, they take the indicative:

ταῦτ' ἐποιοῦν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.24). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾷται ἕως ἄν δῇ τινες χρόνοι γίνωνται *it wanders until certain periods have been fulfilled* (PPhaed.108^a), ἀνέμενεν αὐτοὺς ἕστε ἐμφάγοιεν τι *he (always) waited till they had eaten a bit* (XC.8.14^a). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρὶν *before, until*, may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρή με ἀπελθεῖν πρὶν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7^b), οὐ πρότερον ἐπαύσαντο πρὶν ἐξέβαλον αὐτοὺς *they did not cease until they had driven them out* (I.12⁹¹).

a. In general πρὶν takes the infinitive when depending on an *affirmative* sentence, and a finite mode when depending on a *negative* sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. CAUSAL CLAUSES.—Clauses expressing cause or reason are introduced by ὅτι, διότι *because*, ὥς *as*, ἐπεὶ *since*, and other words, and take the indicative:

ἐνόμζον ἡσσᾶσθαι, ὅτι οὐ πολλὸν ἐτίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's*, not the speaker's: ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι οὔτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1³).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight*, and like emotions (as θαυμάζω, ἀγανακτῶ, δεινὸν ἔστι, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω δ' ἔγωγε εἰ μηδὲς ὑμῶν μὴτ' ἐνθιμείται μὴτ' ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4⁴⁸), ἀγανακτῶ εἰ οὐδὲσι ἂ νοῶ μὴ οἴός τ' εἶπαι εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194^a).

927. CLAUSES OF RESULT.—These are introduced by ὥστε *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953) :

ἐπιπίπτει χιών ἄπλετος, ὥστε ἀπέκρυψε τὰ ὄπλα καὶ τοὺς ἀνθρώπους *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4¹¹).

a. In reality, the indicative after ὥστε is co-ordinate, not subordinate (ὥστε meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: πλοῖα ὑμῖν πρόεστιν, ὥστε ἐξαίφνης αὖ ἐπιπίπτουτε *you have ships, and so can make a sudden attack* (XA.5.6²⁰).

b. For relative clauses of result, see 910.

V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly*; that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse ἀπεκρίναντο ὅτι οὐκ εἶδεῖν *they answered that they did not know*, direct discourse οὐκ ἴσμεν *we do not know*.

Indirect discourse οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, direct discourse τί πείσομαι; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by ὅτι, as if it were indirect: οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) "we are able"* (XA.5.4¹⁹), as if it were ἱκανοὶ εἶεν or εἰσι *they were able*.

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like δοκεῖ *it seems*, δῆλόν ἐστι *it is evident*. The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

Rules of Indirect Discourse.

930. **SIMPLE SENTENCES.**—Indirect *assertions* are either

- (1) introduced by ὅτι or ὡς *that*, or
- (2) turned into the infinitive (see 946).

Indirect *questions* are introduced by εἰ *whether*, πότερον . . . ἢ *whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. **COMPOUND SENTENCES.**—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. **USE OF MODES.**—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: *ἔρωτῃ τί ποιεῖς* *he asks what you are doing*.

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: *ἤπερο τί ποιοίης* *he asked what you were doing*.

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

EXAMPLES.—Mode unchanged: *λέγει ὡς ὑβριστὴς εἰμι* *he says that I am insolent* (Lys.24¹⁵), direct *ὑβριστὴς εἰ* *you are insolent*; *οὐκ οἶδ' ὃ τι ἂν τις χρῆσται αὐτοῖς* *I don't know what any one can do with them* (XA.3.1⁴⁰), direct *τί ἂν τις χρῆσται*; *what can one do with them?*; *βουλευομαι ὅπως σε ἀποδρῶ* *I am considering how I can run away from you* (XC.1.4¹³), direct *πῶς ἀποδρῶ*; deliberative subjunctive, 866, 3.

Optative: (1) for indicative: *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη* *the soldiers perceived that their fear was groundless* (XA.2.2²¹), direct *κενὸς ὁ φόβος ἐστὶ* *the fear is groundless*; *Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἐστοιτο πρὸς βασιλέα* *Cyrus said that their march would be against the king* (XA.1.4¹¹), direct *ἡ ὁδὸς ἐσται* *the march will be*; *ἠρώτῃ τί πάθοιεν* *he asked what had befallen them* (XC.2.3¹⁹), direct *τί ἐπάθετε*; *what has befallen you?*; *ἔλεγον ὅτι πληγεῖεν ταῖς βόλοισι* *they said that they had been struck by the clods* (XC.2.3¹⁹), direct *ἐπλήγημεν* *we were struck*; *ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα εἴη δι' ἣσπερ ἦκοιεν* *they said that it belonged to the road to Babylon, by which they had come* (XA.3.5¹⁶), direct *ἐστὶ* *it belongs*, *ἦκετε* *you have come*; *εἶπεν ὅτι Δέξιππον οὐκ ἔπαυολη εἰ τοῦτο πεποιηκὸς εἴη* *he said that he did not approve Dexippus if he had done this* (XA.6.6²⁵), direct *οὐκ ἔπαυώ* *I do not approve*, *εἰ πεποίηκε* *if he has done*.

(2) For subjunctive: *οἱ Ἐπιδάμνιοι τὸν θεὸν ἐτήροντο εἰ παραδοίεν Κορινθίους τὴν πόλιν* *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct *παραδῶμεν*; *shall we give up?*

933. This change to optative is never *obligatory*; the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: *ἤπερο τί ποιεῖς* *he asked what you (are) were doing*.

Thus *ἦκεν ἀγγέλων τις ὡς Ἐλάτεια κατελήφθη* *there came some one announcing that Elatea (has been) had been taken* (D.18¹⁶⁹), *πολλὸν χρόνον ἡπόρου*

τί ποτε λέγει, *for a long time I was in doubt what he (means) meant* (P.A.21^b). Mixed forms are common: ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς *εἶη they said that Cyrus was dead and that Ariaeus had fled* (X.A.2.1³).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἡγνόουν δὲ τι ποιοῖεν (*nesciebant quid facerent*) may mean either *they knew not what they were doing*, or *they knew not what to do*.

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So εἰάν, ἔταν, ἐπειδάν, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν *he answered that he would provide for them whatever advantage he could* (X.A.7.1²⁴), direct βουλεύσομαι ὃ τι ἂν δύνωμαι *I will provide whatever I can*; ὁπίσχεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι *he promised that, if they should go across, they should receive wages* (X.A.7.1³), direct εἰάν διαβῇτε, ἔσται *if you go across, you shall receive*.

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογοῦντο ὥς οὐκ ἂν ποτε οὕτω μωροὶ ᾔσαν, ὥς, εἰ ᾔδεσαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ᾧσται ἂν ὑποχείριους αὐτοῦς παρίχον *they said in defence that they would not have been so foolish, if they had known that the Piræus was just being seized, as to have put themselves in their power in the city* (X.H.5.4²³).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διηγούντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλείους *they declared that they had themselves been sailing against the enemy* (X.H.1.7⁵), direct ἐπλέομεν *we were sailing*.

c. So too the aorist indicative remains unchanged in a subordinate clause of indirect discourse: ἔλεγον ὥς ὁ Ξενοφῶν οἶχοιτο πρὸς Σεύθη *ὃ ὑπέσχετο ἀποληψόμενος they said that Xenophon had gone to Scuthes to receive what he had promised him* (X.A.7.7²³).

936. Very rarely the present indicative becomes *imperfect* indicative (instead of optative): ἐπείθοντο, δρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἐρχόμενον *they obeyed him, seeing that he alone had the mind which a commander ought to have* (X.A.2.2⁵), direct μόνος φρονεῖ *he alone has the mind*.

937. IMPLIED INDIRECT DISCOURSE.—The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the *thoughts* of another person. Such may be, for instance, causal clauses containing *another's* reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλέα ἐκάλειζον, ὅτι οὐκ ἐξάγει *they reviled Pericles, because (as they said) he did not lead forth* (T.2.21), ἐπέστειλεν, εἰ τι πᾶσι, ἀναθεῖναι ὃ τι οἶστο χαρίεσθαι τῇ θεῇ *he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess* (X.A.5.3⁶), ἐπορεύμεν, ἵνα, εἰ τι

δέομαι ἀφελῶν αὐτόν *I was going, that I might aid him, if he should have any need of it* (XA.1.3⁴), present πορεύομαι, ἴνα, ἰάν τι δέηται, ἀφελῶ.

a. On this principle depends the use of the optative in final clauses (881) and after ἕως *until* etc. (921), since both *purpose* and *expectation* imply thought.

C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

- a. They are made from *all* verbs, and with different forms for the different voices and tenses.
- b. They may take an object, direct or indirect (593), like the finite verb.
- c. They are modified by *adverbs* (not adjectives).

Subject and Predicate with the Infinitive.

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκουόν σε Ἀθηναῖον εἶναι *I heard that you were an Athenian* (XA.3.1⁴⁵), τὸν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *I assert that the virtuous man is happy* (PGo.470⁶).

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοῦναι οἱ σῶζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3²⁵), where σῶζειν is the subject of δοῦναι.

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative*.

ἔφη ἐθέλειν *he said he was willing* (XA.4.1²⁷), in Latin, on the other hand, dixit se velle; ἀδικεῖσθαι νομίζει *he thinks he is wronged* (XA.1.3¹⁰), Πέρσης ἔφη εἶναι *he said he was a Persian* (XA.4.4¹⁷), ἐγὼ οὐχ ὁμολογήσω ἔκλητος ἦκειν, ἀλλ' ἐπὶ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee* (PSym.174⁴).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they contrive it so that they seem to appear in manifold shapes* (PRp.381⁶), ἀπαλλαγὴς τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* (PAp.41⁶).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but *αὐτός* is usually nominative): *αὐτὸς πρὶ ἀνιέναι φησὶν he says that he will himself depart early* (XA.2.2¹), *εἰ οἴεσθε Χαλκιδεὺς τὴν Ἑλλάδα σῶσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πρᾶγματα, οὐκ ὀρθῶς οἴεσθε if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken* (D.9¹⁴), *οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σόνδυο I believe that I have earned more money than any two others* (PHipp.Maj.282^o).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

Κύρου ἐδόκτο ὡς προθύμοτάτου γενέσθαι they besought Cyrus to show himself as favorable as possible (XH.1.6³), *παντὶ ἔρχοντι προσήκει φρονίμῳ εἶναι it becomes every ruler to be prudent* (XHipp.7¹); — *συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους it is advantageous for them to be friends rather than enemies* (XO.11²³).

942. An *indefinite* subject of the infinitive (as *τινὰ any one*) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: *φιλόανθρωπον εἶναι δεῖ* (sc. *τινὰ*) *καὶ φιλόπολιν one ought to be humane and patriotic* (I.2¹⁸), *δρῶντας ἥδιον θανεῖν 'tis sweeter (for men) to die acting* (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus *ἡγγεῖλαν Κύρον νικᾶν* meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was intransitive or passive.

PERSONAL CONSTRUCTION FOR IMPERSONAL.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says *Κύρος λέγεται νικῆσαι Cyrus is said to have conquered*, instead of *λέγεται Κύρον νικῆσαι it is said that Cyrus conquered*.

a. This change *regularly* occurs with *δοκέει*, *ἔοικε it seems*, *δεῖ* in the sense of *it lacks* (much or little); and *usually* with *συμβαίνει it happens*, *δικαίων ἐστὶ it is just*, *ἀναγκαῖόν ἐστι it is necessary*, *ἐπιτήδειόν ἐστι it is fitting*, and some similar phrases, and with *λέγεται* and other passive verbs of *saying* and *thinking*:

δοκοῦμέν μοι καθῆσθαι it seems to me that we are encamped (XA.1.3¹³), *πολλοῦ δέω ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι I am far from speaking in my own defence* (PAP.30⁴), *δικαίος εἰ βοηθεῖν τῷ ἀνδρὶ (you are just to take) it is right for you to take the man's part* (PProt.339^o), *ὁ Ἀσσύριος εἰς τὴν χάρᾶν ἐμβαλεῖν ἀγγέλλεται it is announced that the Assyrian is about to make an incursion into the country* (XC.5.3³⁰).

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INFINITIVE WITHOUT THE ARTICLE.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

Infinitive in Indirect Discourse.

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἶμαι βέλτιστον εἶναι *I think it is best* (XA.5.1⁸), ἀκούω τινὰ διαβάλλειν ἐμὲ *I hear that some one is slandering me* (XA.5.7⁵), ὁμωμόκατε δικάσειν *ye have sworn that ye will give judgment* (D.39⁴⁰), φημί τὰτα φλυαρίᾳς εἶναι *I say that this is nonsense* (XA.1.3¹⁸).

a. With the passive of these verbs, and with δοκεῖ *it seems*, φαίνεται *it is plain*, and like expressions, the infinitive stands as *subject*:

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι *'tis said that even the gods are ruled by Zeus* (I.3³⁶), ἐδόκει θεῖον εἶναι καὶ ὑποχωρῆσαι τὸν ποταμὸν *it seemed that it was a special providence and that the river had receded* (XA.1.4¹⁸).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that

φημί and οἶμαι almost always take the infinitive,
εἶπον takes *ὅτι* or *ὥς*,
λέγω takes either.

Exceptions are very rare (XH.6.3⁷; 1.6⁷; XM.3.3¹⁴). Εἶπον with the infinitive commonly means *commanded*. In general, verbs of thinking take the infinitive much oftener than *ὅτι* or *ὥς*.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: τοιαῦτ' ἅπαντα σφᾶς ἔφη διαλεχθέντας λέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεργμένην καταλαμβάνειν τὴν θύραν "*after such conversation,*" he said, "*they went away but when they came to the house, they found the door open*" (PSym.174⁴).

Infinitive not in Indirect Discourse.

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influence*, to produce (or prevent) an action:

οὐ δυνήσεται βιάσθαι *he will not be able to force them* (XA.1.3³), ἔχω γὰρ αὐτῷ μαρτυρῆσαι *for I can testify in his behalf* (XA.7.6²⁰), πεφύκασιν ἅπαντες ἁμαρτάνειν *all men are prone to err* (T.3.45), ἤθελον ἀκοεῖν *they were willing to listen* (XA.2.6¹¹), βούλεται καταμεῖναι τὴν στρατιάν *he wishes the army to remain* (XA.5.6¹¹), φοβομένην ἀν' ἑπείσθαι *I should be afraid to follow* (XA.1.3¹⁷), τυραννεῖν

ἐπινοεῖ *he intends to rule* (ArThesm.338), οὐκ ἐκόλυε βασιλεὺς τὸ Κύρου στρατεύματα διαβαίνειν *the king did not hinder Cyrus's army from crossing* (XA.1.7¹⁹), ἐπειρώντο εἰσβάλλειν *they tried to enter* (XA.1.2²¹), ἤρξατο προΐναι *he began to go forward* (XA.1.8⁴), τοὺς δαλιταῖς ἐκέλευσεν αὐτοῦ μέναι *he bade the hoplites remain on the spot* (XA.1.5¹²), ἐπειθεν αὐτὸν πορεύεσθαι *he urged him to march* (XA.6.2¹²).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, the *present* or *aorist*. Thus we may say ὑπισχνεῖται δώσειν *he promises that he will give* (as in Latin, *se daturum esse*), or ὑπισχνεῖται δοῦναι (or διδόναι) *he promises to give*. Cf. XA.1.3²¹ and 2.3²⁰.

949. As subject, the infinitive is used chiefly with impersonal expressions like δοκεῖ *it seems good*, δεῖ, χρή *it is necessary*, ἔστι *it is possible*, ἔστι *it is permitted*, πρέπει, προσήκει *it is fitting*, καλὸν ἔστι *it is honorable*, and many others:

πᾶσιν ἀδεῖν χαλεπὸν (sc. ἔστι) *to please all men is hard* (Solon 7), ἔξεστιν δρᾶν *'tis permitted to see* (XA.3.4²³), ἔδοξεν αὐτοῖς προΐναι *it seemed best to them to proceed* (XA.2.1²), οὐ δέηκεν τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι *surely it is not right that the ruler should be wickeder than the ruled* (XC.7.5²²).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: τὸ μαθάνειν ἐπιστήμην ἔστι λαμβάνειν *learning is getting knowledge* (PEuthyd.277^b); or in apposition with the subject or object: αὕτη μόνη ἔστι κακὴ πράξις, ἐπιστήμης στερηθῆναι *this alone is evil fortune, to be deprived of knowledge* (PProt.345^b).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Ξενοφῶν τὸ ἡμῶν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp* (XA.5.2¹), ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν *this country he gave over to the Greeks to plunder* (XA.1.2¹⁹), παρέχει ἑαυτὸν ἐρωτᾶν *he gives himself up (to question) to be questioned* (PMen.70^a), πίνειν ἔδωκά σοι *I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: ἱκανὸς νικᾶν *able to conquer* (XM.3.7¹), δεινὸς λέγειν *skilful in speaking, eloquent* (PAP.17^b), ἔτοιμος μάχεσθαι *ready to fight* (XC.4.1¹), ἄξιος ἄρχειν *worthy to govern* (XA.1.9¹), χαλεπὰ εὑρεῖν *hard to find* (PRp.412^b), γυνὴ εὐπρεπὴς ἰδεῖν *a woman comely to look on* (XM.2.1²²), οἰκία ἡδίστη ἐνδιαυτᾶσθαι *a house very pleasant to live in* (XM.3.8²), ὁ χρόνος βραχύς ἔστι διηγῆσθαι *the time is short for relating it* (PMenex.239^b).

Substantives: οὐχ ὥρᾱ καθεύδειν *'tis not a time to be sleeping* (XA.1.3¹¹), συνοικεῖν εἶχεν ἡλικίᾳ *she was of an age to be married* (Isae.8²), δυνος ἦν ἀνίστασθαι *there was a reluctance to rise up* (XA.4.4¹¹), ἀνάγκη πείθεσθαι *there is need to obey* (XH.1.6²), θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of* (PLg.656^a).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: *ἐξίος θαυμάσαι* 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with *ὥστε* to denote the result:

τοῖς ἡλικιώταις συνεκράτο, ὥστε οἰκείως διακείσθαι he had mingled with those of his own age, so as to be on familiar terms with them (XC.1.4¹), *ἤλαυνεν ἐπὶ τοῖς Μένωνος, ὥστε ἐκείνους ἐκπεπλήχθαι* he charged on Menon's soldiers, so that they were terror-stricken (XA.1.5¹³).—For *ὥς* used instead of *ὥστε*, see 1054, 1 f.

a. The infinitive with *ὥστε* may also denote the purpose (as a result to be attained): *πάν ποιῶσιν, ὥστε δίκην μὴ διδόναι* they do everything, in order not to suffer punishment (PGo.479^c).

b. *ὥστε* with the infinitive sometimes means on condition that: *ἐξῆν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς διακυβεῖν βασιλεῖ* it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king (D.6¹¹).—For *ἐφ' ᾧ* in the same sense, see 999 a.

954. After comparative words, *ἢ ὥστε* (less often *ἢ*, or *ἢ ὥς*) is used with the infinitive:

ᾗσθοντο αὐτὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὀφελεῖν they perceived that he had too small a force to assist his friends (XH.4.8²³), *liter.*, 'smaller than so as to assist them'; *νόσημα μείζον ἢ φέρειν* a disease too great to be borne (Sot.1293).

955. The infinitive is often used after *πρὶν* before; see 924, and a:

διέβησαν πρὶν τοῖς ἄλλοις ἀποκρίνασθαι they crossed before the others answered (XA.1.4¹⁶), *ἐπὶ τούτοις ἐθέτο πρὶν τιμὴν εἰπεῖν τῶν στρατιωτῶν* about this he made sacrifice before telling any of the soldiers (XA.5.6¹⁶).

a. Hm. uses *πῶρος* in a similar way: *πῶρος τότε ἔργα γενέσθαι* before these deeds were done (Z 348).—Instead of *πρὶν* alone, we often find *πρότερον . . . πρὶν*, or *πρόσθεν . . . πρὶν* (and in Hm. *πρὶν . . . πρὶν*, or *πῶρος . . . πρὶν*): *πρότερον ἐκεῖνος ἐτελεύτησε πρὶν τι ἐμοὶ διενεχθῆναι* he died before ever having any difference with me (PLach.180^c).

b. Instead of *πρὶν* alone, we should expect *πρὶν ἢ* (*prius quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. INFINITIVE IN LOOSE CONSTRUCTION.—The infinitive, with or without the particle *ὥς*, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): *ὥς εἰπεῖν* or *ὥς ἔπος εἰπεῖν* so to speak, (*ὥς*) *συνελόντι εἰπεῖν* (sc. *τινί*, cf. 771 b) to speak concisely, *ἐμοὶ δοκεῖν* as it seems to me, in my view, *ὀλίγου δεῖν* or *μικροῦ δεῖν* almost, *liter.*, 'so as to want little of it.'

a. So *εἶναι* is used in several phrases, where it may be translated at any rate, or not translated at all: *ἐκὼν εἶναι* willingly (so as to be willing), *τὸ νῦν εἶναι* for the present, *τὸ κατὰ τοῦτον εἶναι* so far as this man is concerned: thus *ἐκὼν εἶναι οὐδὲν ψεύσονται* I will tell no falsehood (willingly at any rate) if I can help it (PSym.215^c).

957. INFINITIVE FOR IMPERATIVE.—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with courage, Diomed, now against the Trojans fight* (E 124), σὺ, Κλεαρτίδᾳ, τὰς πόλᾱς ἀνοίξας ἐπεκθεῖν *do thou, Clearidas, open the gates and sally forth* (T.5.9).

a. With a subject-accusative, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: θεοὶ πολῖται, μὴ με δουλείᾱς τυχεῖν *gods of our country, may not bondage be my lot* (ASept.258), ἀκούετε λαφ' τοὺς γεωργοὺς ἐπιέειν *hear ye people; let the husbandmen depart* (A.Pax 551).

For the infinitive in exclamations, see 962.

INFINITIVE WITH NEUTER ARTICLE.

958. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939-942 and 938 b are applicable here.

959. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. τὸ φιλεῖν (the act of) *loving*,

Gen. τοῦ φιλεῖν *of loving*,

Dat. τῷ φιλεῖν *to, for, by, loving*.

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίᾱς πρῶτον ὑπάρχει *to be wise is the first law of happiness* (Sant.1347).

ACCUSATIVE: αὐτὸ τὸ ἀποθνήσκειν οὐδὲς φοβεῖται *mere dying nobody is afraid of* (PGo.522*), διὰ τὸ ξένος εἶναι οὐκ ἂν αἰεὶ ἀδικηθῆναι; *do you think you would not be injured on account of being a foreigner?* (XM.2.1¹⁵), πρὸς τὸ μετρίων δεῖσθαι πεκαυδευμένους *trained to having only moderate wants* (XM.1.2¹).

GENITIVE: τοῦ πιεῖν ἐπιθυμίᾱ *desire of drinking* (T.7.84), ἀήθης τοῦ κατακοῦειν τινός *unaccustomed to obeying any one* (D.1²³), ἐμοὶ οὐδὲν πρεσβύτερον τοῦ εἶναι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible* (PSym.218^a), ἔρξαντες τοῦ διαβαίνειν *having taken the lead in crossing* (XA.1.4¹⁵), ἀντὶ τοῦ ἐπὶ Κάρῳ ἵεναι εὐθὺς ἐπὶ Φρυγίᾱς ἐπορεύετο *instead of going against Caria he marched straight toward Phrygia* (XH.3.4¹³), ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν ἀβριον *you are in no danger of dying to-morrow* (POr.46*).

DATIVE: κεκράτηκε τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *he has triumphed by being more prompt in action* (D.8¹¹), Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon delighted in being able to deceive* (XA.2.6²⁰), ἐν τῷ φρονεῖν γὰρ ὑπὲρ ἥδιστος βίος *in knowing nought consists the happiest life* (SAj.554), ἐθαυμάζετο ἐπὶ τῷ εὐδύμῳ τε καὶ εὐκόλῳ *ζῆν he was admired for his living cheerfully and contentedly* (XM.4.8²).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative* purpose:

ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ Μίνως *swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification: τὸ προσταλαμπτεῖν οὐδὲς πρόθυμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μὴ with the infinitive often expresses a *negative result*: τίς Μήδων σοῦ ἀπέλειφθη, τὸ μὴ σοὶ ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1²⁶).

962. INFINITIVE IN EXCLAMATIONS.—The infinitive with τό is used as an exclamation of surprise or indignation: τῆς μωρίας· τὸ Δία νομίζειν *what folly! to believe in Zeus!* (ArNub.819).

a. In poetry τό is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.887).

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ; furthermore, in accordance with 1029, they may take (3) the infinitive with μὴ or (4) with τοῦ μὴ, or (5) with τὸ μὴ (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλᾷ με λέγειν, κωλᾷ με τοῦ λέγειν, κωλᾷ με μὴ λέγειν, κωλᾷ με τοῦ μὴ λέγειν, κωλᾷ με τὸ μὴ λέγειν.

INFINITIVE WITH ἄν.

964. The infinitive takes ἄν when it stands in the place of a finite verb which would take it. Thus the infinitive with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
- (b) to the *hypothetical indicative* with ἄν (895):

(a) λέγει σωτηρίᾳς ἄν τυχεῖν (independent construction ἄν τόχοι) *he says that he should attain safety* (XA.3.1²⁴), δοκεῖτέ μοι πολλὸ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσάσθαι (indep. βέλτιον ἄν βουλευσάσθε), εἰ τὸν τόπον τῆς χώρας ἐνθυμηθεῖντε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4²¹).

(b) Κύρος, εἰ ἔβιωσεν, ἥριστος ἄν δοκεῖ ἔρχων γενέσθαι (indep. ἥριστος ἄν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4¹⁸), ἔνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο συμβῆναι γενέσθαι (indep. οὐκ ἄν ἐυνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ἄν: cf. 855 a and 872 f.

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D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614-617. For the time denoted by the tenses of the participle, see 856.

ATTRIBUTIVE PARTICIPLE.

965. The participle, like any adjective, may qualify a substantive as an attributive: πόλις οἰκουμένη *an inhabited city*.

So always when it follows the article (666): ὁ παρὼν καιρὸς *the present occasion* (D.3^a), ὁ λεγὸς καλούμενος πόλεμος *the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (631):

οἱ παρόντες *the persons present*, ὁ τυχὼν *whoever happens*, ἔπλει ἐπὶ πολλὰς ναῦς κεκτημένους *he sailed against men who possessed many ships* (XH.5.1¹⁹).

Such participles are often to be translated by substantives: ὁ δρῶν *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές *times some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, τὸ μέλλον *the future*, τὸ τελευταῖον *the final issue*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως *the advantages of the state* (D.18¹⁸), ὁ ἐκείνου τεκὼν *his parent* (EE.1.336).

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* (T.1.142), = τὸ μὴ μελετᾶν. In prose, this is nearly confined to Thucydides.

PREDICATE-PARTICIPLE.

967. All participles which are not attributive, are called *predicate-participles*. See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: ταῦτα εἰπὼν ἀπῆεν *having said this, he went away*.

So γελῶν ἐπῆνε *he praised them laughing* (XC.2.2¹¹), ἐδάκρυε πολὺν χρόνον ἐστῶς *he wept a long time standing* (XA.1.3²), ἔτι παῖς ὢν πάντων κρείστος ἐνομίζετο *while yet a boy, he was thought to excel all* (XA.1.9²), ἀκούσας τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν *when the generals heard this, they resolved to collect their forces* (XA.4.4¹⁹). Often the participle must be

translated by a *clause* with *when*, or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: *καταπηδήσας ἀπὸ τοῦ ἅματός τὸν θώρακα ἐνέδῳ* *he sprang from his chariot and put on his cuirass* (XA.1.8³). In cases like the third example above, *ὣν* cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): *ἀρχόμενος* *at first*, *τελευτῶν* *at last*, *διαλειπὼν χρόνον* *after an interval of time*. So *ἔχων* means *persistently*, *ἀνίσχας* *quickly*, *θαρρῶν* *boldly*, *λαθὼν* *secretly*, *χαίρων* *with impunity*:

τελευτῶν οὖν ἐπὶ τοῖς χειροτέχναις ἦα *at last, then, I went to the artisans* (PAP.22^o), *φλυαρεῖς ἔχων χειρὶν* *you keep trifling*, i. e., 'holding on to it' (PGO.490^o), *ἄνοιγ' ἀνίσχας* *makes haste and open* (ArNub.181), *οὐ χαίροντες ἂν ἀπαλλάττατε* *you will not get off scot-free* (XA.5.6²³).

b. The participles *ἔχων*, *ἔχων*, *φέρων*, *λαθὼν*, *χρώμενος* may often be rendered *with*: *Σωσίλας παρὴν ἔχων ὀπλιτᾶς τριακοσίου* *Sosias was there with 300 hoplites* (XA.1.2^o), *βοῇ χρώμενοι* *with a shout* (T.2.84).

c. The phrases *τί παθὼν*; ('having suffered what?') and *τί μαθὼν*; ('having learned what?') signify *why*, asked in a tone of surprise or severity: *τί γὰρ μαθόντες τοὺς θεοὺς ὀβρίζετε*; *why the deuce did you insult the gods?* (ArNub. 1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means, manner, cause, purpose, condition, or concession*. Thus:

a. MEANS OR MANNER: *ληζόμενοι ὥσι* *they live by plundering* (XC.3.2²⁵), *ἥκει τὰ χαλεπὰ φερόμενα* *the troubles are come with a rush* (XC.2.3⁴).

b. CAUSE: *Παρόσταις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην* *Parthabatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (XA.1.1⁴).

c. PURPOSE: the participle is then usually *future*: *παρελήλυθα συμβουλεύσων* *I have come forward to advise* (I.6¹), *ἐπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζει* *he sent a man to say that he wished to meet him* (XA.2.5³). The present also occurs, though seldom: *πέμπειν κωλύοντας* *to send persons to hinder* (T.6.88).

d. CONDITION: *σὺ δὲ κλῶν εἰσεῖ τάχα* *but if you listen, you will quickly know* (ArAv.1390). The conditional participle with *μή* can often be rendered by *without*: *οὐκ ἔστιν ἔρχειν μὴ δίδοντα μισθόν* *it is not possible to command without giving pay* (D.4³⁴).

e. CONCESSION: *τὸ ὕδωρ εὐαντότατον ἥριστον ὃν* *water is the cheapest of things, though it is the best* (PEuthyd.304^b), *ὁμοῖς ὑφορόμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως* *you, though you were auspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18⁴⁵).

REMARK.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus *τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυσχεραίνοντες* *by benefiting your friends* (means), or *if you benefit your friends* (condition), *you will be able also to chastise your enemies* (XC.8.7²⁵).

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Participle with Case Absolute.

970. GENITIVE ABSOLUTE.—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute*: τούτων λεχθέντων ἀνέστησαν *this said, they rose up*.

δοφαινοντος τοῦ ἡρος, ὃ Ἀγησίλαος κλινόμενης ἦν *when spring was just peeping, Agesilaus was bed-ridden* (XH.5.4⁵⁸), ταῦτα ἐπράχθη Κόνωνος στρατηγούτος *this was done while Conon was general* (I.9²⁶), ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he ascended the mountains, no one hindering* (XA.1.2²⁹).

971. The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. CAUSE: τῶν σωμάτων θηλυνόμενων, καὶ αἱ ψυχαὶ ἀβρωστώτεραι γίνονται *by the body being enfeebled of the body, the spirit also is made weaker* (XO.4¹).

b. CONDITION: θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγώ *if the gods will it, I will speak the truth* (ASept.562).

c. CONCESSION: βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται *though there be many on the opposite bank, no one will be able to come to their aid* (XA.2.4³⁰).

972. The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: ἐντεῦθεν προΐδντων (sc. αὐτῶν), ἐφαίνετο ἵχνια ἵππων *as they were proceeding thence, there appeared tracks of horses* (XA.1.6¹), ὄντος (Zeus raining, cf. 602 c) *while it was raining* (ArVesp.774).

b. The participle ὄν being cannot be omitted: παίδων ὄντων ἡμῶν *when we were boys* (but Lat. *nobis pueris*). Except with the adjectives ἐκόν and ἄκων, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: Κύρος συγκαλέσας τοὺς στρατηγοὺς εἶπεν *Cyrus, convocatis ducibus, dixit* (XA.1.4⁶).

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said this, he seemed to Astyages to say something important* (XC.1.4³⁰), διαβεβηκότες Περικλέους, ἡγγέλθη αὐτῷ (= διαβεβηκότες Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him* (T.1.114).

973. ACCUSATIVE ABSOLUTE.—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus ἐξόν (it being permitted) *since it is permitted*.

ἀλλὰ τί θῆ, ὅπως ἔξω ἀπολείπει, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5³¹), *προσταχθέν μοι Μένωνα ἔγειν εἰς Ἑλλησποντον, φέχόμεν διὰ τάχους* (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.50¹²), *παρεκελεύοντο κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἄδύνατον δὲ ἐν νυκτὶ ἄλλῳ τῷ σημῆναι* they cheered each other on with no little outcry, (it being impossible) *as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): *δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι* for of course you must know, (it being a care to you) *since you take an interest in it* (PAP.24⁴).— Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *ὄντας ἔχοντας* or *ἔχόντων* (it being thus, things being thus) *in this state of things* (PRp.381¹, XA.3.1⁴⁰). So, also, when the noun is replaced by a *dependent sentence*: *σημανθέντων τῷ Ἀστυάγει* ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (XC.1.4¹⁸); for the plural, cf. 635 a.

974. After *ὥς* (978) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης ἤρχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόντα, ὥς τοὺς θεοὺς κἀλίστα εἰδότες ὅποια ἀγαθὰ ἔστι Socrates prayed to the gods simply to bestow good, *thinking that the gods know best what things are good* (XM.1.3⁹), *σιωπῇ εἰδείκνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς* they were dining in silence, *just as if this had been enjoined upon them* (XSym.1¹¹).

a. Rarely so, without preceding *ὥς* or *ὥσπερ*: *προσῆκον αὐτῷ τοῦ κλήρου μέρος* since a part of the inheritance belonged to him (Isae.5¹²), *δόξαντα δὲ ταῦτα* but this having been resolved on (XH.3.2¹⁹); even *δόξαν ταῦτα* (XA.4.1¹²), on the analogy of *ἔδοξε ταῦτα*.

Adjuncts of the Participle.

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs *εὐθύς* straightway and *αὐτίκα* forthwith, prefixed to the participle, denote that the action of the principal verb immediately succeeds that of the participle; *ἅμα* at the same time and *μεταξύ* between, prefixed (rarely appended), represent the two actions as contemporaneous:

τῷ δεξιῷ κέραι εὐθὺς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing immediately after its landing (T.4.48), *αὐτίκα γινόμενον ἐς τὸν μηρὸν ἐνεββατο* Zeus as soon as he was born, Zeus sewed him into his thigh (Hd.2.146), *ἐμύχοντο ἅμα πορεύεμενοι οἱ Ἕλληνες* the Greeks fought while upon the march (XA.6.3⁸), *Μενέξενος μεταξὺ παίζων εἰσέρχεται* Menecænus, sporting the while, comes in (PLys.207⁶).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

ὡς, ὅτε, εἴτε, ὥστε, οὕτως are often used with the principal verb after participles: *ὑπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν* they risked all for a great and noble cause, and so ended their lives (Lys. 2¹⁹).

977. The adverb *ἅτε* (also *οἷον, οἷα*) with the participle gives a causal meaning:

Κύρος, ἅτε παῖς ὢν, ἤδετο τῇ στολῇ Cyrus, *inasmuch as he was a child, was delighted with the equisage* (XC.1.3^a), *ἔφη καταδαρθεῖν πᾶν πολὺ, ἅτε μακρῶν τῶν νυκτῶν οὕσων* he said that he slept a long while, because the nights were long (PSym. 223^b).

978. The conjunction *ὥς* as, as if, with the participle, represents its action sometimes as *seeming* or *pretended*, but oftener merely as *thought* or *asserted* by some other person than the speaker. Thus *ὥς νικῶν* ('as conquering') may mean either *pretending to be victorious* or *thinking himself victorious*.

Πρόξενον ἐκέλευσε παραγενέσθαι, ὥς ἐς Πεισιδᾶς βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χάρι' ἡ Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians (as he alleged) were harassing his territory (XA.1.1¹).—*ταύτην τὴν χώραν ἐπέτρεψε διαπῆσαι τοῖς Ἕλλησιν, ὥς πολεμίων οὖσαν* this country he gave over to the Greeks to be plundered, since it was (as he considered) hostile (XA.1.2¹⁹), *θαυμάζοντα ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι* they are admired as having been (in the view of their admirers) both wise and fortunate men (XC.1.1¹), *ὥς διδακτοῦ οὕσης τῆς ἀρετῆς λέγει* he speaks in the belief that virtue is a thing that can be taught (PMen. 95^a), *ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα* (974) ye looked to one another, expecting each that he himself would not do it, but that his neighbor would accomplish it (D.14¹⁵), *συλλαμβάνει Κύρον ὥς ἀποκτενῶν* he seizes Cyrus, meaning (as he declared) to put him to death (XA.1.1³).

a. *ὥσπερ* as, as if, on the other hand, implies simply resemblance or comparison: *ὥρουντο ἐφιστάμενοι ὥσπερ ἄλλοι ἐπιδεικνύμενοι* they stopped and danced, as if exhibiting for others (XA.5.4³⁴).

979. *καίπερ* (less often *καί*) with the participle gives a concessive meaning and is rendered *though*: *συμβουλευῶ σοι καίπερ νεώτερος ὢν* I advise you, although I am younger (XC.4.5²³).

a. In Hm., the *καί* and *πέρ* are often separated: *οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἠδὲν γέλασαν* but they, though troubled, gleefully at him did laugh (B 270); or *πέρ* alone is used in the same sense: *ἀχνύμενοι περ* (κ 174).

b. *δμως* yet, nevertheless may be added to the principal verb, whether *καίπερ* is expressed or not: *τὸ πλῆθος ἔμετρον ὄρωντες, δμως ἐτολμήσατε ἵναί ἐκ' αὐτοῖς* though seeing that their number was immense, you still had the courage to charge on them (XA.3.2¹⁶).—Sometimes *δμως* is separated from its verb by the concessive clause: *σὺν σοι δμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρρόμεν πρὸς σε, ὥς καὶ κακῶς πάσχουσ' δμως* but I, though wronged, will ask thee none the less (EMed. 280).

c. For *καὶ ταῦτα* and that with concessive participles, see 612 a.

www.libtool.com.cn Supplementary Participle.

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) ἴσθι λυπηρὸς ὢν *know that you are offensive*; (object) οἶδα αὐτὸν λυπηρὸν ὄντα *I know that he is offensive*.

981. The supplementary participle is used with verbs of *being, appearing, and showing*; and of *beginning, continuing, and ceasing* to be.

So εἰμί, ὑπάρχω *am*, φαίνομαι *appear*, φανερός (δῆλος) εἰμι *am manifest*, εἶκοι *seem*, δείκνυμι, δηλώω, ἀποφαίνομαι *show*, ποιέω *represent*, ἐξελέγχω *convict*, ἀγγέλλω *announce*, ὁμολογέω *acknowledge*; —ἀρχομαι *begin*, διατελέω *continue*, παύω *make cease*, παύομαι, λήγω *cease*, διαλείπω, ἐπιλείπω *leave off*, also ἀπαγορεύω *give over*, ἐλλείπω *fail*.

Thus εἰ τοῖς πλείοσιν ἀρέσκειν ἐσμεν *if we are acceptable to the majority* (T.1.88), δῆλος ἦν ἀνίμενος *it was clear that he was distressed* (XA.1.2¹¹), ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the evildoers were long ago bad* (Lys.30¹), πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξεληλεγκται *he has been convicted of doing everything for his own advantage* (D.2⁸).

ἔττα ἡμέρας μαχομένοι διετέλεσαν *seven days they (continued fighting) fought without stopping* (XA.4.3²), τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας *he made the barbarians cease behaving insolently* (I.12²⁸), οὐκ ἀπέτε μεγάλην καὶ καλὴν ἐφίμενος *he did not give up aiming at a great and noble reputation* (XAgas.11¹⁴).

a. Here belongs the construction of ἔχω with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: κηρύξας ἔχω *I have proclaimed* (SAnt.192) *liter.* 'having proclaimed I hold myself thus,' ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις; *hast thou my sister as thy wedded wife?* (SOf.577).

982. Verbs of *knowing, perceiving, remembering, and the contrary*, take the supplementary participle.

Such are οἶδα, γινώσκω *know*, ἐπίσταμαι *understand*, ἀγνοέω *am ignorant*, —αἰσθάνομαι *perceive*, νομίζω *consider*, ὁράω *see*, περιοράω (*overlook*) *allow*, ἀκούω *hear*, μαθάνω *learn*, πυνθάνομαι *learn by inquiry*, εὐρίσκω *find*, λαμβάνω (*catch*) *detect*, ἀλίσκομαι, φεράομαι *am detected*, —μνησθῆναι *remember*, ἐπιλανθάνομαι *forget*.

Thus οἶδά σε λέγοντα *aei I know that you are always saying* (XC.1.6⁸), ἴσθι μέντοι ἀνὴρ ὢν *know, however, that you are foolish* (XA.2.1¹²), ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἥγοντα *he knows not that the war which is raging there will come hither* (D.1¹⁵).

εἶδον αὐτοὺς πελάζοντας *they saw them approaching* (XC.1.4³⁰), ὁρῶ μὲν ἑξαμαρτάνων, γύναι *I see indeed, woman, that I do err* (EMed.350), ἥδεως ἀκούω Σωκράτους διαλεγομένου *I like to hear Socrates discourse* (P.Sym.194⁸), ἦν ἐπιβουλεύων ἀλίσκῃται *if he be detected in laying plots* (XAgas.8²).

μέμνημαι Κριτίᾳ τῷδε ζυνόντα σε *I remember that you were in company with Critias here* (PCharm.156^r); ἐπιλελήσμεθ' ἡδέως γέροντες ὄντες *we have forgotton with joy that we are old* (EBacch.188).

a. The phrase σὺνοιᾷ μοι (or ἐμαυτῷ) may take the participle either in the nominative or in the dative: σὺνοιδα ἐμαυτῷ σοφὸς ὢν or σοφῷ ὄντι *I am conscious of being wise* (see PAp.21^b; 22^d).

983. The supplementary participle is further used with verbs of *endurance and emotion*.

So with φέρω *bear*, ἀνέχομαι *support*, καρτερῶ *endure*,—χαίρω, ἡδομαι, τέρπομαι *am pleased*, ἀγαπᾶω *am content*, ἀγανακτέω, ἀχθομαι, χαλεπῶς φέρω *am vexed*, διατρίβω, ὀργίζομαι *am angry*, αἰσχύνομαι *am ashamed*, μεταμέλομαι, μεταμέλει μοι *repent*: also κάμνω *am weary*.

Thus οὐκ ἀνέχομαι ὥσα *I shall not endure to live* (EHipp.354), ἡδομαι ὅφ' ὑμῶν τιμώμενος *I am pleased to be honored by you* (XA.8.1³⁶), οὐ μοι μεταμέλει οὕτως ἀπολογησάμενός *I do not repent of having made such a defence* (PAp.38^a), μανθάνων μὴ κάμω *be not weary in learning* (Stob.Flor.3⁹⁰).

984. With τυγχάνω (poet. κυρέω) *happen*, λανθάνω *escape notice*, φθάνω *anticipate*, the supplementary participle contains the main idea. In translating, it often becomes the *verb*, while the verb becomes an adverbial modifier: ἐντυχὲ θύόμενος *he happened to be sacrificing or by chance he was sacrificing*.

Thus ἐντυχον ἐν τῇ ἀγορᾷ ὄπλῃται καθεύδοιτες *hoplites, as it chanced, were sleeping in the market-places* (T.4.118), ἔλαθον ἐγγὺς προσελθόντες *they approached unperceived* (XA.4.2¹), βουλόμην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to go away without his knowledge* (XA.1.3¹³), φονεῖα ἐλῶσθαι βόσκων (sc. ἐαυτὸν) *he entertained a murderer unawares* (Hd.1.44), φθάνουσιν ἐπὶ τῷ ἔκρω γενόμενοι τοὺς πολέμους *they arrive at the summit before the enemy do* (XA.3.4⁶).

a. With τυγχάνω, the participle, especially ὢν, is sometimes omitted: εἴ τις εὖνους τυγχάνει *if any one chances to be friendly* (ArEccl.1141).

985. Some other verbs, especially those meaning to *do well or ill* (εὖ or κακῶς ποιεῖν, ἀδικεῖν, ἁμαρτάνω), to *surpass or be inferior* (νικάω, ἡττάομαι) may take a supplementary participle to express the *manner*:

εὖ γ' ἐποίησας ἀναμνήσας με *you have done well to remind me* (PPhaed.60^a), ἀδικεῖ τοὺς νέους διαφθείρων *he is guilty of corrupting the young* (XM.1.1¹).

986. GENERAL REMARK.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus φαίνεται πλουτῶν means *he is manifestly rich*, but φαίνεται πλουτεῖν *he appears* (perhaps deceptively) *to be rich*.

αἰσχύνομαι λέγων *I speak with shame*, but αἰσχύνομαι λέγειν *I am ashamed to speak* (and therefore do not speak).

οἶδε (μανθάνει) νικῶν *he knows (learns) that he is victorious*, but οἶδε (μανθάνει) νικᾷν *he knows (learns) how to be victorious*.

μέμνημαι εἰς κίνδυνον ἐλθὼν *I remember that I came into danger*, but μέμνημαι τὸν κίνδυνον φεβγείν *I am mindful to shun the danger*.

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PARTICIPLE WITH ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
- (b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὡς οὕτω περιγενομένους ἄν τῶν ἀντιστασιωτῶν (independent construction περιγενομένην ἄν) he asks for mercenaries, saying that thus he should be able to overcome his adversaries (XA.1.1¹⁰), ἐγὼ εἰμι τῶν τι ἡδέως ἄν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἄν ἐλεγχέμεν, εἴ τίς τι μὴ ἀληθὲς λέγοι (indep. οἱ ἄν ἐλεγχθεῖεν, ἐλεγχέμεν) I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue (PGO.458*).

(b) Ποτεῖδαιον ἔλδον καὶ δυνήθεις ἄν αὐτὸς εἶχειν, εἰ ἐβουλήθη, παρέδωκε (indep. ἐδυνήθη ἄν) when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up (D.23¹⁰⁷).

VERBAL ADJECTIVES IN -TEOZ.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in -dus (cf. 475). Used as a predicate with εἰμί, it has two constructions—a personal and an impersonal. The copula εἰμί is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective: ἐπιστολὴ γραπτέα ἐστίν (*epistula scribenda est*) a letter must be written.

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth (PRp.595*), ὠφελιτέα σοι ἡ πόλις ἐστὶ the state must be aided by you (XM.3.6*), ἀ τοῖς ἐλευθέροις ἡγούντο εἶναι πράκτεα things which they thought were to be done by freemen (Ae.1¹³⁸).

990. In the impersonal construction the verbal stands in the neuter (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take: γραπτέον ἐστὶν ἐπιστολὴν one must write a letter.

τὴν πόλιν ὠφελιτέον one must aid the state (XM.2.1³⁶), τῶν βοσκημάτων ἐπιμελητέον one must take care of his flocks and herds (XM.2.1³³), φημί δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν I say that you must come to the rescue of the interests at stake (D.1¹⁷), οὐς οὐ παραδοτέα ἐστὶ whom we must not surrender (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.

~~In Latin, the impersonal construction is confined to intransitives: thus~~
~~*parendum est legi πιστόν τῷ νόμῳ*, but not *scribendum est epistulam*.~~

991. The verbal in -τέος takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive: *οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονούσιν 'tis not right that the wise should be subject to the foolish (I.97)*.

992. The verbal in -τέος sometimes shows the meaning of the *middle voice*: *πειστέον one must obey (πειθῶ persuade, mid. obey)*, *φυλακτέον one must guard against (φυλάσσω watch, mid. guard against)*, *ἅπτεον one must take hold of (ἅπτω attach, mid. touch)*.

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction, Incorporation, etc.

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any case required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. **ATTRACTION.**—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative to the genitive or dative:

ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε (instead of *ἣν κέκτησθε*) *you will be men worthy of the freedom which you possess (X.A.1.7²)*, *τῷ ἡγεμένῳ πιστευόμενῳ ᾧ ἂν Κύρος διδῶ* (for *ὃν ἂν διδῶ*) *we shall trust the guide whom Cyrus shall give us (X.A.1.8¹⁶)*.

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. **INCORPORATION.**—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for *τὴν γνώμην ἣν εἶχε*) *he did not conceal the opinion he had (X.M.4.4¹)*, *μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν ἀεὶ δόξαν κέκτησθε* (for *τὴν δόξαν ἣν κέκτησθε*) *do not deprive yourselves of the reputation which you have always possessed (D.20¹⁴³)*.

a. A *nominative* or *accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition (cf. 996 a):

εἰ τινα ὁρῶν κατασκευάζοντα ἦς ἄρχοι χώρᾱς (for τὴν χώρᾱν ἦς ἄρχοι) if he saw any one improving the district of which he was governor (XA.1.9¹³).—ἐπορεύετο σὺν ᾧ εἶχε δύναμει (for σὺν τῇ δυνάμει ἣν εἶχε) he marched with what force he had (XH.4.1²³), τοὺτους ἄρχοντας ἐποίησεν ἦς κατεστρέφετο χώρᾱς (for τῆς χώρᾱς ἣν κατεστ.) he made them governors of the country he subdued (XA.1.9¹⁴). But οὐ λυδιστί, ἀλλ' ἥπερ μόνῃ Ἑλληνικῇ ἐστὶν ἀρμονίᾳ (for τῇ ἀρμονίᾳ ἥπερ) not in the Lydian key, but in that key which alone is Greek (PLach.188^a).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see § 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. OMISSION OF ANTECEDENT.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχίᾳ παλαιάτῃ ὧν ἴσμεν (for τῶν ναυμαχιῶν ἃς) a sea-fight the most ancient (of the sea-fights) that we know of (T.1.13), ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοικῶς ἔχειν (for πρὸς τοὺτους οὓς) I conceive good-will toward those whom I believe to be kindly disposed (XM.2.6²⁴).

a. The relative: (1) keeps its own case when the omitted antecedent is nominative or accusative; but (2) it usually takes the case of the omitted antecedent when that is genitive or dative. A relative in the nominative masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) **NOMINATIVE**: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν (for οὗτοι ὧν) I and those whom I command will slay (XC.5.1³⁰).—**ACCUSATIVE**: στυγῶν μὲν ἡ μ' ἔτικτεν (for ἐκείνην ἡ) hating her who bore me (EAlc.838).

(2) **GENITIVE**: ἡ πόλις ἣμῶν ὧν ἔλαβεν ἀπ᾽ αὐτοῦ μετέδωκε (for τούτων ἃ) our city gave to all a share of (those things which) what she took (I.4²⁹), ὧν ἐντυγχάνω μάλιστα ἔγχαλ' σε (for τούτων οὓς) of those whom I meet with, I admire thee most (PProt.361⁶). But ἡ θίγω δῆθ' οἱ μ' ἐφύσαν; (for τούτων οἱ) shall I touch those who begot me? (EIon 560).—**DATIVE**: δεῖται σου τούτων ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (for σὺν τούτοις οὓς) he requests you to drink this (wine) with those whom you best love (XA.1.9²⁵), ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ἃ) to abide by what we agreed just now (PProt.353^b). But ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν (for τούτοις παρ' ὧν) they are obliged to give lessons to those from whom they expect to receive their fee (XM.1.2⁶).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: ἀφ' ὧν προσαιτεῖ, ἀπὸ τούτων δίδγει on what he begs, on that he subsists (D.8²⁶).

997. OTHER RELATIVES.—The peculiarities just described (994–996) are not confined to ὅς, but apply also to the other relatives, ὅσος, ὅλος, ἥλικος, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιοῦτοις ἥθεσιν οἷοις Εὐαγόρας εἶχε (for οἷα) to govern the cities with such manners as Euagoras had (I.9⁴⁸), πᾶντας εἰσφέρειν ἀφ' ὧν

ἐκαστος ἔχει (for ἀπὸ τοσούτων ὧσα) *that all shall contribute from such means as each man has* (D.⁹²¹).

a. The same peculiarities extend to *relative adverbs*: ἔξω ὑμᾶς ἐνθα τὸ πρᾶγμα ἐγένετο (for ἐκεῖσε ἐνθα) *I will take you to the place where the affair occurred* (XC.5.4²¹), ἀποκλείοντες ὅθεν ἐν τι λαβεῖν ἢ (for ἐκεῖθεν ὅθεν) *excluding them from places whence it may be possible to take anything* (XM.2.1¹⁶). Often we may supply a *pronoun* as the antecedent: ἔσκει δὴπότεν δόξεις φρονεῖν (for τοῦτο δὴπότεν) *practise that from which you will appear to be wise* (PGo.486^c). An instance of *attraction* is seen in διεκομίσαντο εὐθὺς ὅθεν πρεξέθεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

SPECIAL CONSTRUCTIONS.

998. Ἔστιν οἱ.—The frequent phrase ἔστιν οἱ ('*there are those who*...') means *some*: it is used in all cases, ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς:

ἄκαν ἔστιν οὓς ἐγὼ φιλῶ *some men I love in spite of myself* (PProt.346^c), πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἰθὺν *except the Achaeans and some other peoples* (T.3.92), ὕποπτοι ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things* (T.5.25).

a. For the singular ἔστιν, see 605. In the nominative, εἰσιν οἱ often occurs.

b. Similar expressions are ἔστιν ὅτε *sometimes*, ἔστιν οὐ ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc.

c. In questions, ἔστιν οὔτις is common: ἔστιν οὐστίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; *hast thou admired any among men on account of wisdom?* (XM.1.4³).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as ὅτι or ὥστε. In this way ἀνθ' ὧν and ἐξ ὧν mean *because* (cf. οὐνεκα, ὁθούνεκα, 1050):

προσῆκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὅφ' ἡμῶν *it becomes them to be grateful for this, that they were saved by you* (D.16¹³), δοῦναί δικήν ἀνθ' ὧν ἐμὲ (ἡγείτοιν ἐνθένδ' ἀφανίσαι) *penance to pay, because ye sought to drive me hence* (ArPlut.434).

a. So also ἐφ' ὧτε (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: αἰρεθέντες ἐφ' ὧτε συγγράφαι νόμους *having been chosen on the condition that they should draw up laws* (XH.2.3¹¹).

b. Similar are ἐξ οὗ and ἀφ' οὗ *since*, ἐν ᾧ *while*, εἰς ᾧ *till*, μέχρι (ἕχρι) οὗ *until*, also *to where* (to that point of space at which), and like expressions.

1000. Οἷος (full form τοιοῦτος οἷος) is often used with the *infinitive*, and means *of such sort as to*, *proper for*. And so οἷος τε *in such condition as to*, *able to*; ὅσος *of such amount as to*, *enough to*.

Thus οὐκ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν *it was not the proper season for watering the plain* (XA.2.3¹³), συμβουλευέμεν οἱοί τ' ἐσόμεθα *we shall be able to give advice* (PGo.455^c), νεμόμενοι ὅσον ἀποζῆν *tilling the land enough to live* (T.1.2).

1001. Οἷος and ὥσος are sometimes used where we must supply an idea of '*thinking*,' '*considering*': ἀπέκλαον τὴν ἐμᾶντοῦ τύχην, οἷον ἀνδρὸς ἐταίρου *desperately I bewailed my own fortune (considering what kind of man)*

in that I had been deprived of such a man as a companion (PPhaed.117°). Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὥς γενναῖος ἐτελεύτησεν the man appeared to me happy (considering how) in that he died so nobly (PPhaed.58°).

a. The same relatives, οἷος, ὅσος, and ὥς, are used in exclamations: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your dinner, liter. 'oh! the amount of trouble which you have' (XC.1.34), ὥς καλὸς μοι ὁ πάππος how handsome my grandfather is! (XC.1.35°).

1002. In saying 'such as I,' 'such as he,' etc., not only οἷος but the following nominative is attracted into the case of the antecedent:

χαριζόμενος οἷῳ σοι ἀνδρὶ (for τοιοῦτῳ οἷος σὺ εἶ) gratifying a man such as thou art (XM.2.9°), πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοι εἰσιν) against bold men such as the Athenians (T.7.21).—To this construction the article may be prefixed: τοῖς οἷοις ἡμῶν to such as we are. Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὅστιςοῦν, are used in all the cases with the meaning of any whatsoever: ἔστιν ἕνα δίκαιον ἄνδρὸς βλέπτεω δντινοῦν ἀνθρώπων; (for τινὰ ὅστιςοῦν ἔστι any one whoever he is) is it the part of a just man to injure any person whatsoever? (PRp.835°). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες monthly (as if τοσσαντάκις ὅσοι μῆνες εἰσι as many times as there are months), ὅσαι ἡμέραι (also ὁσμέραι) daily, etc.

1003. INVERSE ATTRACTION.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἐστὶ (for ἡ οὐσία ἣν) the property which he left is of no more value (Lys.194°). So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (for ἄλλοθι) and in other places, wherever you may go, they will love you (PCr.45°).

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὐ, οὐδεὶς ὅτου οὐ, etc.) has the meaning every one: οὐδενὶ δῖῳ οὐκ ἀποκρίνεται (for οὐδεὶς ἔστιν δῖῳ οὐκ ἀπ. there is no one whom he does not answer) he answers every one (PMen.70°).

b. By a somewhat similar change, θαυμαστὸν ἔστιν ὅσος, ὅσου, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστὸν ἔστιν ὥς, into θαυμαστῶς ὥς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὁσὴν περὶ σέ προθύμιάν ἔχει he has a wonderful degree of devotion for you (PALc.ii.151°), ὑπερφύως ὥς χαίρω I am prodigiously pleased (PSym.173°).

Other Peculiarities.

1004. RELATIVE WITH SUBORDINATE VERB.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τείχος, ὃ τειχισμένοι ποτε Ἀκαρῶνες κοινῇ δικαστηρίῳ ἐχρῶντο (properly ὃ ἐχρῶντο) they take a fortress, which the Acaeanians, having

once fortified it were using as a common place of judgment (T.3.105), ἀνθρώπους ἀσκούμεν, οἱς ὅπου τις διδῶ κελεύει μισθόν, μετ' ἐκείνων ἀκολουθήσουσι (prop. οἱ ἀκολουθήσουσι) we are training men who, whenever any one offers them larger pay, will follow those (I.8⁴⁴).

1005. RELATIVE CLAUSE CONTINUED BY DEMONSTRATIVE.—When a relative clause is continued by a clause *co-ordinate* with it, the relative word is hardly ever repeated. Where this would be necessary, the relative construction is abandoned in the second clause, and the relative word is sometimes entirely omitted, and sometimes, if in an oblique case, replaced by a personal or demonstrative pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεὺς καθιστάναι, καὶ ἐδόκαμεν καὶ ἐλάβομεν πιστά (for ὃ ἐδόκαμεν, ἀπ' οὗ ἐλάβομεν) *Ariæus, whom we wished to make king, and to whom we gave, and from whom we received pledges* (X.A.3.2⁵), ἐνωχθεὶ δὲ μιν γαμέσθαι τῷ ὅτε τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ (for ὅστις ἀνδάνει) *and bid her marry him whom'er her sire commandeth, and (who, literally he) is pleasing to herself* (β 114).

ἐκεῖνοι τολῶν, οἱς οὐκ ἐχαρίζοντο οἱ λέγοντες, οὐδ' ἐφίλον αὐτοὺς *those therefore, whom the speakers did not try to please, and did not caress them* (D.3²⁴), ἀντίθεον Πολύφημον, οὗ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θέωσα δὲ μιν ἔκε νύμφη *Polyphemus, peer of gods, whose might 'mongst all Cyclopes is the greatest, and the nymph Thoosa bare him* (α 70).

a. Yet the relative is occasionally repeated: see X.A.1.7³, T.2.43.

1006. VERB OMITTED.—When the same verb belongs to both clauses, antecedent and relative, it is sometimes omitted in one of them, especially in the relative clause:

φίλους νομίζουσ' ὅσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *counting as friends those whom thy husband counts so* (E.Med.1153), τὰ γὰρ ἄλλα ὅσπερ καὶ ὑμεῖς ποιεῖτε (sc. ποιεῖτε) *for the rest he did just what you also were doing* (X.C.4.1²), ὡς ἐμοῦ ὄντος ὅπρ' ἂν ὑμεῖς (sc. ἴητε), ὅτ' αὖ τὴν γνώμην ἔχετε *understanding that I am going wherever you go, so make up your mind* (X.A.1.8⁶).

1007. PREPOSITION OMITTED.—When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἱς ἐπιπαλάσκει (for ἐν οἷς) *in not quite thirteen years, in which he has been uppermost* (D.9²⁵), ἀπὸ τῆς αὐτῆς ἀγνοίας ὥσπερ πολλὰ προΐεσθε τῶν κοινῶν *from the same apathy from which you sacrifice many public interests* (D.18¹²⁴).

1008. TRANSFER TO RELATIVE CLAUSE.—Designations, especially superlatives, which belong most properly to the antecedent, are sometimes taken into the relative clause:

εἰς Ἀρμενίαν ἔξειν, ἥς Ὀρόντις ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontias was governor, an extensive and prosperous country* (X.A.3.5¹⁷), ἡγαγον πόσους πλείστους ἐδυνάμην *I have brought (the largest number which) as many as I could* (X.C.4.5²⁹).

a. In this way arise expressions like ἐπεὶ (ὡς, ὅτε) τάχιστα *as soon as*; also ἡς τάχιστα *as soon as possible, etc.* (see 651).

1009. INTRODUCTORY RELATIVE CLAUSE.—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὥς ἐγώ εἰμι οὗτος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε *but as to what he said, that I am one who is always changing, consider*, etc. (XH.2.3⁴⁵); or—(b) with *appositive* force: ὃ ἔρητι ἔλεγον, ζητῆτέον τίνες ἄριστοι φύλακες *as I just said, we must inquire who are the best guards* (PRp.413^o).

a. After such a clause, the principal clause is sometimes irregularly introduced by ὅτι or γάρ: ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστῳ ἐν ἐπινέσαμεν ἀπόλλυσι τὴν ψυχὴν *what is strangest of all to hear, (that) each one of the things which we approved ruins the soul* (PRp.491^b). In like manner, after phrases such as ὥς λέγουσι, ὥς εἶπκε, etc., the principal clause is sometimes expressed as *dependent*: ὥς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἔξειν *for as I heard from some one, (that) Cleander is about to come from Byzantium* (XA.6.4¹⁸).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

INTERROGATIVE SENTENCES.

1010. There are two kinds of questions :

1. *Sentence-Questions* : these relate to the *action* itself : they ask *whether* a given thing is or is done, and can be answered by *yes* or *no*.

2. *Word-Questions* : these relate to *something connected* with the action : they ask, for instance, *who, what, where, when, how*, etc., and they cannot be answered by *yes* or *no*.

WORD-QUESTIONS.

1011. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct, —by interrogatives or indefinite relatives, if it is indirect (700).

τίς λέγει; *who is speaking?* τί λέγει; *what does he say?* πόθεν ἦλθεν; *whence came he?*

ἤρώμην τίς (or ὅστις) λέγει *I asked who was speaking*, ἤρώμην πόθεν (or ὅθεν) ἔλθοι *I asked whence he had come*.

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that* which he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking*: δηλοῖ ὅς ἐστιν *he explains who he is* (T.1.136), φράσσουσιν ἃ λέγει *they make known what he says* (XA.2.4¹⁸). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a participle or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεὶς ἐπιβουλεύεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6⁹), πότε ἂ χρή πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty? (when what has happened?) what are you waiting for?* (D.4¹⁰), τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα 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 this?* (XA.3.1¹⁴), τί ἰδὼν ποιῶντα ταῦτα κατέργηκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.8¹⁰), ἐπειδὴν οὐκ ἐπαβέτο, καὶ τί κακὸν οὐ παρέχων *he did not cease threatening, and (what evil not causing?) causing every evil* (D.25⁵⁰). For *ἴνα* τί, see 612. For τί παθόν and τί μάθων, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἔλεξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας τοὺςδε εἰσὼρῶ; *who are these I see?* (EOr.1347), τίς δ' οὗτος ἔρχεται ὁσος; *what art thou who comest alone?* (K 82). So with a substantive: τίς δ' πόθος αὐτοῖς ἔκτετο; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὑπὸ τίνων εὐροίμεν ἂν μέλζοντα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2³), ποῖα ὁποῖον βίου μῆμματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say* (PRp.400^a), τίς, πόθεν εἰς ἀνδρῶν; *who, from whence of men art thou?* (a 170).

For interrogative pronouns with the article, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γὰρ εἰ; ὅστις; πολιτὴς χρηστός Δ. *but who are you, pray? B. who am I? an honest burgher* (ArAch.594).

SENTENCE-QUESTIONS.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἀρα, ἦ, expecting neither *yes* nor *no*,
οὐ, ἀρ' οὐ, οὐκοῦν, expecting the answer *yes*,
μή, ἀρα μή, μὴν, expecting the answer *no*:

ἀρ' εἰμὶ μάντις; *am I a prophet?* (SAnt.1212), ἦ οὗτοι πολέμοι εἰσι; *are these enemies?* (XC.1.4¹⁹).

οὐκ εἰσὼρῶ; *do you not see?* (SEl.997), ἀρ' οὐχ ὕβρις τάδε; *is not this insolence?* (SOc.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4¹⁵).

μή τί σοι δοκῶ ταρβεῖν; *seem I to thee afraid?* implying 'surely not' (APr.959), ἀρα μὴ διαβάλλεσθαι δόξεις; *you will not think yourself slandered, will you?* (XM.2.6³⁴), μὴν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310⁴).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: Ἕλληνες οὐτὲς βαρβάρους δουλεύουσιν; *shall we, who are Hellenes, serve barbarians?* (Efr.717).

b. An interrogative expression which distinctly expects the answer *yes*, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is anything else true than* = is it not certainly true that?—also, with ἢ omitted, ἄλλο τι in the same sense:

ἄλλο τι ἢ ὁμολογούμεν; *do we not acknowledge?* (PGo.470^b), ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *is it not beloved by the gods?* (PEuthyphr.10^d).

1016. Indirect sentence-questions are introduced by εἰ *whether*; less often by ἄρα:

ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἴεν *he asked whether they had already made answer* (XA.2.1¹⁵), ἴδωμεν ἄρ' οὐτως γίγνεται πάντα *let us see whether everything is so produced* (PPhaed.70^b).

a. In Homer ἢ (ἡέ) is sometimes used: ὤχετο πεισόμενος μετὰ σὸν κλέος, ἢ πον ἔρ' εἴης *he went to ask for news of thee, if thou wert yet alive* (v 415).

b. This use of εἰ is closely connected with its use in conditions: thus examples like εἰπέ μοι εἰ ἐτερόν γε φιλῶν ἐς πατρίδ' ἰκάνω *tell me whether I am really come to mine own land* (v 328) can be understood as *tell me, if, etc.* ('if I am come, tell me so').

c. ἐάν never really introduces an indirect question. Cases like σκέψαι ἐάν καὶ σὺ ξυνδοκῇ *consider if you too agree* (PPhaed.64^a) are best referred to 907. Hm. uses εἰ κε after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by πότερον (πότερα) . . . ἢ (*utrum . . . an*) *whether . . . or*. Indirect alternative questions are introduced by the same particles, or by εἰ . . . ἢ or εἴτε . . . εἴτε:

πότερον ἴδῃς ἄρχειν ἢ ἄλλον καθίστης; *do you let him go on governing, or appoint another?* (XC.3.1¹³).

διηρώτῃ πότερον βούλοιντο μένειν ἢ ἀπλεῖναι *she asked whether he wanted to stay or go away* (XC.1.3¹⁵), ἐβούλευετο εἰ πέμπούν τινας ἢ πάντες ἴσιν *he consulted whether they should send some, or all should go* (XA.1.10^a), οὐκ ἔγωγε εἴτε ἀγαθοὶ εἴτε κακοὶ ἡβήσαντες γενήσονται *you do not yet know whether they will turn out good or bad when they grow up* (Lys.20²⁴).

a. πότερον is often omitted: ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (PProt.310^b). So even in indirect questions: Odyss. δ 110. Properly πότερον is a neuter pronoun; see 278: thus πότερον δέδρακεν ἢ οὐ; (D.23⁷⁹) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use πότερον. For direct disjunctive questions he has ἢ (ἡε) . . . ἢ (ἡε); for indirect, ἢ (ἡε) . . . ἢ (ἡε): ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢ καὶ οὐκί; *do we know aught in heart, or do we not?* (δ 682), μέλαινα' ἐπὶ χρόνον, ὅφρα δαῶμεν ἢ ἐτερόν Κάλχας μαντεύεται ἢ καὶ οὐκί *wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932-5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.

NEGATIVE SENTENCES.

1018. There are two negative particles, οὐ and μή. Οὐ expresses negation absolutely; μή expresses it as *willed* or *thought of*. The same difference appears in their compounds, as οὔτε, μήτε; οὐδεῖς, μηδεῖς; οὐδαμῶς, μηδαμῶς; and many others.

1019. The Subjunctive and Imperative, in all their uses, take μή :

Thus in independent clauses (874, 866): μή θαυμάζετε *be not surprised* (XA.1.3³), μὴ ἐκδῶτέ με *do not give me up* (XA.6.6¹⁸), μὴ ἀτελή τὸν λόγον καταλιπόμεν *let us not leave the discussion unfinished* (PGo.505⁴), λέγετε, εἰσὶν ἢ μή; *say, shall I go in or not?* (PSym.213²).

In dependent clauses: thus final clauses, παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθῶν *you call in physicians, that he may not die* (XM.2.10²); conditions, οὐκ ἐπιζητούνται, ἐὰν μὴ προβῇ παρῆναι *they are not required, unless orders have been issued for their presence* (XC.1.2⁴); conditional relative clauses, ὅταν μὴ τοὺς ἀδικούντας λάβῃτε, τοὺς ἐντυχάνοντας καλᾶτε *when you do not catch the offenders, you punish the first comers* (I.18²⁶).

a. But the subjunctive in its epic use for the future indicative (868) has οὐ.

1020. Independent clauses with the Indicative and Optative have μή in expressions of *wishing* (870, 871); but otherwise, οὐ :

ἤμαρτεν, ὥς μήποτ' ὥφελε (sc. ἀμαρτεῖν) *he missed, as I would he had never done* (XC 4.6³), μὴ ζῆν μετ' ἀμυνσίᾳ *let me not live in grossness* (EHf.676).

οὐκ οἶδα *I know not* (ArNub.761), οὐκ ἂν ἀποδοίην τοὺς τόκους *I should not pay the interest* (ArNub.755).

For the force of οὐ and μή in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have μή when they express a *purpose* or a *condition*; but otherwise, οὐ :

Thus μὴ in final clauses: λαβὼν με ἦγεν, ἵνα μὴ φθέγγοντο μηδεῖς *he seized me and dragged me away, that no one might raise his voice* (XA.6.6²⁰), φυλακτέον ὅπως μὴδὲν συμβῇσεται σοι τοιοῦτον *you must take care that nothing of this sort befalls you* (I.5²⁵).

μή in conditions: εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them* (XA.4.8⁴), εἰ μὴ ταῦτ' ὀνείμαντο, ἄλλῃ ἐπειρῶντο *if they did not succeed in this way, they tried in another* (XA.4.2⁴).

μή in conditional relative clauses: ἃ μὴ οἶδα οὐδὲ σίμαι εἰδέναι *what I do not know (= εἰ τι μὴ οἶδα) I do not even suppose that I know* (FAp.21⁴), ὅποτε μὴ τι δέσσειαν, οὐ ξυνῆσαν *when they had no fear of anything, they did not come together* (T.2.15).

οὐ in others: προσμαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρὴ *they signify beforehand what one must do, and what not do* (XC.1.6⁴⁶).

a. So, too, relative clauses expressing *purpose* take μή: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking *οὐ*, sometimes have *μή*, when the cause or result is to be characterized as *thought of* rather than *real*: ταλαπῶρος σὺ γε ἄνθρωπος εἰ, ᾧ μήτε θεοὶ πατῆρες εἰσιν μήτε ἱεῖρά α ἡ ἀποστολή σου, ὅς τις ἐστὶν ἡ χεῖρων πατρός for one perchance 'monish many thou mayest find, who is not meaner than his sire (EHeracl.327); here *ὅς τις* means 'such as to be.'

c. *εἰ οὐ* may be used for *εἰ μή* when the clause has a *causal* force (926): *μή θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι* be not surprised that much of what has been said is not suited to you (I.144).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ θυμέτερου θορύβου (direct *οὐδὲν μοι μέλει*) he said that he cared nothing for your disturbance (Lys.12¹⁴).

a. But after *εἰ* in indirect questions, either *οὐ* or *μή* can be used: *ἐρωτᾷς εἰ οὐ καλὴ μοι δοκεῖ εἶναι* you ask whether I do not think it (rhetoric) a fine thing (PGo.462²), *βουλόμενος ἐρέσθαι εἰ μαθὼν τίς τι μή οἴδῃ* wishing to ask whether a man, who has learned a thing, does not know it (PTheaet.163⁴), *σκοπῶμεν εἰ πρέπει ἢ οὐ* let us consider whether it is proper or not (PRp.451⁴), *τοῦτ' αὐτό, εἰ χαίρεις ἢ μή χαίρεις, ἀνάγκη σε ἀγνοεῖν* this very thing, whether you are pleased or not pleased, you must needs be ignorant of (PPhil.21¹⁵).

1023. The Infinitive, when not in indirect discourse, has *μή*:

τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι they wished not to abandon Corcyra (T.1.44), *ἔλεγον αὐτοῖς μὴ ἀδικεῖν* they told them not to commit injustice (T.2.5), *εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν* it is fit that a wise man should not talk idly (PTheaet.152⁵), *τὸ μὴ ἀποδιδόναι χάριτας ἔδικον* ἔκρινεν the not returning of favors he accounted dishonest (XAgas.4¹), *αἱ Σειρήνες κατεῖχον, ὥστε μὴ ἀπέναι* απ' αὐτῶν the Sirens detained them, so that they could not get away from them (XM.2.6¹¹).

a. In some apparent exceptions, *οὐ* belongs with the principal verb: *ὁμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν* demanding not that you should be allies with them, but partners in wrong-doing (T.1.39), where *οὐ* belongs properly to *ἀξιοῦντες*.

b. But *ὥστε οὐ*, instead of *ὥστε μή*, is sometimes found with the infinitive: *κατελργασται πυρὶ, ὥστ' οὐδ' ἵχνος γε τειχεῶν εἶναι σαφές* 'tis destroyed by flame, that not a trace of ramparts can be seen (EHel.108).

1024. The Infinitive in indirect discourse takes regularly *οὐ*, yet sometimes *μή*:

φημι οὐκ εἰδέναι (direct *οὐκ οἶδα*) I declare that I do not know (PAr.37⁶), *ἐνόμειν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκοῦντας* (direct *οὐκ ἂν δύναιντο*) he thought the besiegers would not be able to remain (XH.7.4²³).

ἀπεκρίνατο μηδενὸς ἦττων εἶναι he answered that he was no man's inferior (XH.3.3¹¹), *πιστεύω μὴ ψεύσειν με τὰς ἐλπίδας* I trust that my hopes will not disappoint me (XC.1.5¹²). After 'hope,' 'promise,' etc. (948 a), this *μή* is the rule.

1025. The Participle has μή when it expresses a condition (969 d, 971 b); otherwise, οὐ :

οὐκ ἂν δύναιτο μὴ καμῶν εὐδαιμονεῖν *thou canst not, if thou hast not toiled, be happy* (Efr.464), ὥς ἡδὺ τὸ (ᾗ μὴ φθονούσης τῆς τύχης *how sweet is life, if fortune be not envious* (MMon.568).

Κύρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains, (no one opposing) without opposition* (XA.1.2²²), ἐθορυβεῖτε ὥς οὐ ποιήσαντες ταῦτα *you made a clamor, as not intending to do this* (Lys.12¹²).

a. The participle with ὁ μὴ has the force of a conditional relative clause: ὁ μὴ εἰδὼς *whoever does not know* (but ὁ οὐκ εἰδὼς *the particular person who does not know*); ὁ μὴ θαρεῖς ἄνθρωπος οὐ παιδεύεται *the man unwhipped receives of training nought* (MMon.422).

1026. Μὴ is also used with adjectives, adverbs, and even with substantives with the sense of a conditional relative: τὸ μὴ ἀγαθόν 'the not-good' = *whatever is not good*, ὁ μὴ ἱατρός 'the non-physician,' *whoever is not a physician* (PGo.459^b).

1027. Μὴ FOR οὐ.—Μὴ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς *rejoice not, son of Atreus, in dishonest gains* (SAj.1849), ὥς μηδὲν εἰδὼτ' ἴσθι μ' ὦν ἀνιστορεῖς (μὴ because ἴσθι would take μή) *know that I know nought of what thou askest* (SPhil.258), κελεύει μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνας (μὴ because μέναι would take μή, 1023) *he bids them remain at the river without crossing* (XA.4.3²⁸), εἰδὼ τι ἀσθη σσαντὸν μὴ εἰδότε (μὴ because εἰδὼ would take μή, 1019) *if you perceive yourself to be ignorant of anything* (XM.3.5²²).

1028. Οὐ FOR μὴ.—With some particular words, οὐ has a special connection, the two expressing a simple idea, as in οὐ φημι *deny*, οὐκ ἐῷ *forbid*, οὐ πολλοὶ *few*, οὐχ ἥσσον *more* and the like; in such expressions, οὐ is often retained, when the rules require μὴ: thus εἰάν οὐ φῆτε *if you deny it* (PAp.25^b), whereas εἰάν μὴ φῆτε would be *unless you affirm it*.

1029. REDUNDANT NEGATIVE.—In connection with verbs of negative meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

κωλύμεσθα μὴ μαθεῖν *we are hindered from learning*, i. e., so as not to learn (Elon 391), ἀπέκρινεν τοῖς δούλοις μὴ μετέχειν *they forbade the slaves from sharing*, i. e., requiring them not to share (Ae.1¹²⁸), ἠρσύνοντο μὴ πεπτωκέναι *they denied that they had fallen*, asserting that they had not fallen (ArEq.572), ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσασθαι *they refrained from making war upon the land of either*, i. e., so as not to make war (T.5.25).

Often τὸ is prefixed (cf. 961): οὗτοί εἰσιν ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἐνθα ἐσπεύδομεν *they are a hindrance to our being already where we were hastening* (XA.4.8¹⁴).

a. After 'deny' and like verbs, we may even have ὥς οὐ or ὅτι οὐ: ἀρηγόρηται ὥς οὐκ ἀπέδωκα *to deny that I have paid* (Lys.4¹).

DOUBLE NEGATIVES.

1030. When a negative is followed by a *compound* negative of the same kind, the negation is simply strengthened: οὐκ ἔστιν οὐδεὶς *there is not any one*.

In English, only *one* negative can be used: οὐκ ἔστιν οὐδὲν κρείσσον ἢ φίλος *saφής there's nothing better than a faithful friend* (EOr.1155), σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ *a little nature does nothing great at any time to any one, either citizen or state* (PRp.495^b), μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδένι *let him pay nothing either to me or to any one else* (XA.7.1⁶).

1031. When a negative if followed by a *simple* negative of the same kind, each has its separate force: οὐκ ἀγνοῖα τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτὸ ἵπως *not through ignorance that he did not make it known to his descendants* (PRp.406^a); and the two often balance each other, so as to make an affirmative: οὐδεὶς οὐκ ἔπαρχε τι *(no one was not affected) every man was affected* (XSym.1⁷).

1032. Οὐ μὴ.—Οὐ followed by μὴ is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: οὐ μὴ γένηται *it will not happen* (D.4⁴⁴).

οὐ μὴ δέσῃς τὸν πολέμιον *you will certainly not fear the foe* (XA.7.3²⁶), οὐδὲν μὴ δειῶν πάθῃτε *you will meet with no harm* (D.6⁴⁴), οὐ σοὶ μὴ μετέψομαι ποτε *never will I follow thee* (SEL.1053).

a. Οὐ μὴ is also used with the future indicative to express a strong prohibition: οὐ μὴ λαλήσεις *don't chatter* (ArNub.505), οὐ μὴ προσοίσῃς χεῖρα *lay not thy hand upon me* (EBacch.343). These are often printed as questions; cf. 844 a.—The origin of both these phrases with οὐ μὴ is obscure.

1033. Μὴ οὐ.—Μὴ followed by οὐ is used in two different ways.

First, after expressions of fearing, where μὴ means *lest*, *that*, μὴ οὐ means *lest not*, *that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μὴ when the word on which it depends has a negative:

οὐδεὶς οἷός τ' ἔστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous* (PGo.509^a).

a. Hence verbs of *hindering*, *forbidding*, *denying*, etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus:

ἀρνούμαι μὴ ποιῆσαι *I deny that I did it*, but

οὐκ ἀρνούμαι μὴ οὐ ποιῆσαι *I don't deny that I did it*.

οὐκ ἀναισθημαί μὴ οὐ καλῶς λέγεσθαι *I don't gainsay that it was rightly argued* (PMen.89^d), οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τούτῳ ἐλθεῖν *I did not refrain from proceeding to that* (PRp.354^b), μὴ παρῆς τὸ μὴ οὐ φρᾶσαι *forbear not to make it known* (Sot.283).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who, think you, will deny (= no one will deny) that he understands what is just?* (PGo.461^c).

SOME NEGATIVE EXPRESSIONS.

1035. a. οὐχ ὅτι, μὴ ὅτι *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι *not a god only but also men* (XC.7.2¹⁷).

οὐχ ὅπως, μὴ ὅπως, are used in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ρυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε *not only were ye not able to dance in measure, but ye were not able even to stand erect* (XC.1.3¹⁰).

b. μόνον οὐ, μόνον οὐχί *only not*, hence *all but, almost* (*tantum non*); and, in reference to time, ὅσον οὐ *almost*: μόνον οὐ τὴν Ἀττικὴν δμῶν περιέφηται *they have all but stripped you of Attica* (D.19²⁸⁰), ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρῆναι *they thought they were already all but arrived* (T.8.96).

c. οὐ μὴν ἀλλὰ, οὐ μάντοι ἀλλὰ *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: ὁ ἵππος μικροῦ ἐκείνου ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος *the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat* (XC.1.4⁸).

PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIONAL AND POSTPOSITIONAL.—A particle is said to be prepositional, when it is always put first in its own sentence; postpositional, when it is always put after one or more words of the sentence.

I. *Interrogative Particles*.—See 1010–1017.

II. *Negative Particles*.—See 1018–1035.

1037. III. *Intensive Particles*.—These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpositive and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: πλήθει γε οὐχ ὑπερβαλομένῳ ἂν τοὺς πολεμίουσιν ἐν ἀριθμῷ *at least we should not surpass the enemy* (XC.2.1⁹), σὺ γὰρ νῦν γε ἡμῶν βασιλεὺς εἶναι *for now at least thou seemest to be our king* (XC.1.4⁹), Hm. ἀλλὰ σὺ, εἰ δύνῃσαι γε, περισχεο παῖδός *but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to pronouns: ἐγώ γε *I for my part*, ὅ γε in Hm. *even he*, ὅς γε Lat. *qui quidem*.

a. When γέ belongs to a word which has the article, it is usually attached to the article: ἡ γε φιλοσοφία *philosophy at least* (PSym.182^c). So too after a preposition, if the word depends on one: ἤκουσεν οὐδὲς ἐν γε τῷ φανερῷ *no one heard, in public at least* (XA.1.3²¹).

2. γοῦν (postpositive) *at any rate*, Lat. *certe*, contracted from γὰρ ὅν. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: οὐ πλαστὴν τὴν φιλίαν παρέρχοντο· ἐθελούσιοι γοῦν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (ΣAges.1²⁵).

3. πέρ (postpositive and enclitic) *very, just, even*. In Attic, it is used to strengthen relatives: ὅσπερ *just who, the one who, ὥσπερ even as*; also in ἔσπερ (ἰάνπερ, ἤνπερ) *if really, καίπερ though*. In Hm., it is used with a variety of words: πρῶτον περ *for the very first time* (H 295), τὰ τε στυγέουσι θεοὶ περ *which even gods detest* (T 65); and especially with participles, in the sense of καίπερ (979).

4. δὴ (postpositive) *now, indeed, in particular*, marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, δῆλα δὴ *it is quite plain*. It adds urgency to imperative expressions: ἐννοεῖτε δὴ *consider, I pray you*, ἔγε δὴ *come now*. It strengthens the superlative: μέγιστος δὴ *the very greatest*; and gives definiteness to demonstratives and relatives: ὅς δὴ *the (very) one who, οὕτως δὴ just so*. So with other pronouns and particles: τί δὴ; *what now? ποῦ δὴ; where pray? εἰ δὴ if indeed, if really*. For καὶ δὴ καὶ, see 1042 c.

a. It often means *accordingly*, referring to something preceding: ἔλεγον ὅτι κατῴκειεν στράτευμα· ἐδόκει δὴ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4¹⁰), οὕτω δὴ *thus then* (as previously described); and hence often in the *apodosis* (879), as ὅτε . . . τότε δὴ *when . . . then, I say*.

b. It sometimes approaches the meaning of ἥδη, Lat. *jam*: νῦν δὴ (*nunc jam*) *now already*, πάλαι δὴ (*jam dudum*) *long since*. So in καὶ δὴ, often used in answer to a command: ἔπεργε νῦν· καὶ δὴ βέβηκα *A. hasten now. B. see, I am already gone* (SE1.1486).

c. The epic δὴ γάρ, and poetic δὴ τότε, may stand at the beginning of a sentence.

5. δῆπου (or δὴ που) *I suppose, probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίτι; μαθήμασι δῆπου *with what is the spirit nourished? with learning, doubtless* (PProt.813^v).—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth*, nearly confined to the Attic: οὐ δῆτα *surely not, πῶς δῆτα; how in truth?*

7. δῆθεν *truly, forsooth*, mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic equivalent of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. ᾗ (prepositive) *really, truly*, (not to be confounded with ᾗ interrog., 1015, and ᾗ or, than, 1045, 1) adds

force to an assertion.—*ἢ μὴν* (Hm. *ἢ μὲν*) is used especially in declarations under oath: *δυόσωντες ὅρκους ἢ μὴν μὴ μνησικαχέσκειν* *having sworn oaths that in very truth they would not bear resentment* (XH.2.4⁴⁸).

10. *τοί* (postpositive and enclitic) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like. It is frequent in statements of general truths: *τόν τοι τύραννον εὐσεβεῖν οὐ βέβηκον* *for princes 'tis no easy task to be devout* (SAj.1850).—Compounds of *τοί* are *ἦτοι* *verily* (only epic), *οὔτοι* *surely not*.—For *μέντοι*, see 1047, 4: for *τοίνυν*, *τοιγαρά*, *τοιγαροῦν*, *τοιγάροι*, see 1048, 4 and 5. For the disjunctive *ἤτοι* . . . *ἢ* *either . . . or*, see 1045, 1 a.

11. *μήν* (postpositive) *in truth, Lat. vero*, Ion. *μέν*, Dor. *μάν*. Hm. has *μέν*, *μάν*, and *μήν*: *ᾧδε γὰρ ἐξεπέω, καὶ μὴν τετελεσμένον ἔσται* *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 410). The word has also an adversative use, *yet, however*. In Attic *τί μήν*; ('what indeed?') means *of course*.

12. *μὲν* (postpositive) *indeed, Lat. quidem*; originally the same as *μήν*: oftenest used in connection with *δέ* (1046, 1 a), but found also alone (so in questions), and with other particles, as *μὲν οὖν*, *μὲν δέ*.

13. *ναί* *yes, surely*,—*νῆ* and *νά* *surely*, used in oaths and followed by the accusative (723).

CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (876 a): so too the causal *γάρ*. The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. *ASYNDETON*.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (*ἀσύνδετον* *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

1040. IV. Copulative Conjunctions.

The principal copulatives are *καί*, *τέ*, and. *τέ* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἤδε*, *ἰδέ*, and; *ἰδέ* is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently *τέ . . . καί*, *τέ . . . τέ*; often where in English simple

and would be used. *Kaí* emphasizes the two members separately, both . . . and :

διέσχον ἄλληλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὥς τριάκοντα στάδια the king and the Greeks were about thirty stades apart from each other (XA.1.10⁴), *Hm. aiei γὰρ τοι ἐπὶς τε φίλη πόλεμοι τε μάχαι τε for always strife is dear to thee and wars and battles* (A.177), *λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρᾳ ὀπφία I think there is an end, both of their insolence and of our suspicion* (XA.3.1²¹).—In like manner, the epic has *ἡμὲν . . . ἡδὲ as well . . . as also*.

b. Occasionally we find *τέ . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί, μέν, δέ, γάρ, ἀλλά*, and to relatives (*ὅς τε, ὁὗς τε*). In such cases, it cannot be translated into English. The common words *ὥστε* and *ὁὗς τε*, used by all writers, are remnants of this early usage.

1042. To *καί* belong further the meanings *also* and *even* :

Hm. παρ' ἐμοίγε καὶ ἄλλοι οἱ κέ με τιμήσουσι with me are others also who will honor me (A.174), *τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν having cut off his brother's head, even after he was already dead* (XA.3.1¹⁷). In the meaning *also*, it is often repeated with both members of a compound sentence: *καὶ ἡμῖν ταῦτ' ἀδοκεῖ ἄτερ καὶ βασιλεῖ to us also the same things seem good, which seem good also to the king* (XA.2.1²²). In *καὶ δέ*, the proper connective is *δέ*, while *καὶ* means *also, even*: *καὶ ἀρχικὸς δ' ἐλέγετο εἶναι and he was also said to be fit to rule* (XA.2.6³).

a. After words of likeness, *καί* may be rendered as: *ὁμοίως καὶ Lat. aequè ac*.

b. *Ἄλλως τε καὶ* means *especially* (literally 'both in other ways and particularly in this'): *χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων I consider it hard to cross, especially when the enemy in force is opposing* (XA.5.6⁹).

c. *Καὶ δὴ καί* and *in particular also*, gives special prominence to that which follows it: *ἀπικνύνονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon* (Hd.1.29).

1043. NEGATIVE SENTENCES are connected by *οὐδέ, μηδέ*, or *οὔτε, μήτε*. Of these, *οὐδέ, μηδέ* are the negatives of *καί* (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

ἀγορὰν οὐδὲς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπιστιγνόμεθα nobody will provide us a market, nor any means of obtaining supplies (XA.2.4⁷). Very seldom after an affirmative; *and not, but not*: *πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω in thy behalf I'll speak, and not mine own* (Sot.1434): the Attic prose in such cases always employs *καὶ οὐ* or *ἀλλ' οὐ*.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

ἀλλ' οὐδὲ τούτων στερήσονται but not even of these shall they be deprived (XA.1.4⁸).

2. *οὐδέ . . . οὐδέ* are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet*.

1044. *οὔτε . . . οὔτε, μήτε . . . μήτε, neither . . . nor*, are used in correlation; they are the negatives of *τέ . . . τέ*:

οὔτε ἀποδεδράκασιν οὔτε ἀποπεφύγασιν they have neither stolen away nor escaped openly (XA.1.4⁹).

a. Sometimes *οὔτε (μήτε) . . . τέ* occur (as in Lat. *neque . . . que*): *ἑμῶσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσσεσθαι they swore that they would not betray each other, and would be allies* (XA.2.2⁹).

b. *Οὔτε (μήτε) . . . οὐδέ (μηδέ)* is a slightly irregular form, corresponding to *τέ . . . δέ* (see 1040 b). But *οὔτε . . . οὔτε* may be continued by *οὐδέ* without any irregularity.

1045. V. *Disjunctive Conjunctions.*

1. *ἢ or, than* (not to be confounded with *ἥ*: 1015; 1037, 9):

a. Meaning *or*; and repeated, *ἢ . . . ἢ either . . . or*; also *ἤτοι . . . ἤ*, with special emphasis on the first member: *ἢ καταγελῶσιν ἢ χαλεπαίνουνσιν they either laugh at him, or are angry* (PProt.323^b).

b. Meaning *than*, after the comparative degree and adjectives like *ἄλλος, ἕτερος, διδφορος, ἐναντίος*, which have a comparative meaning. See 643.

2. *εἴτε . . . εἴτε whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: *ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπ'ἦν, ἐποίησε μίαν μόνον now the god, be it that he chose not to, or that he was under some necessity, made one (bed) only* (PRp.597^o). Sometimes the first *εἴτε* is omitted, or *ἢ* is used for the second. With the subjunctive, *ἐάντε (ἤντε, ἔντε)* is used instead of *εἴτε*. For *εἴτε . . . εἴτε* in indirect questions, see 1017.

1046. VI. *Adversative Conjunctions.*

1. *δέ (postpositive) but, and*,

marks a slight contrast, being much weaker than *ἀλλά*. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. *Μέν . . . δέ indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, *μέν* can hardly be rendered in English.

Thus *ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά life indeed is short, but art is long* (Luc.Herm.68). Hm. *οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔστε μάχεσθαι ye who in counsel (on the one hand), and (on the other) in fighting, do excel the Danaï* (A 258), *πάταξον μὲν, ἀκουσον δέ strike, but listen* (Plut.Them.11).

b. For *ὁ μὲν . . . ὁ δέ*, see 654. *Μέν* may be followed by *ἀλλά, ἀρὰ*, etc., instead of *δέ*; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by *δέ*: Hm. *εἰς ὃ ταῦθ' ἔρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη while he revolved these things in mind and soul, then came*

Athena (A.193). Here *δέ* is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. *ἀλλά* but, yet (from *ἄλλος* other),

marks a stronger contrast than *δέ*: Hm. *ἐνθ' ἄλλοι μὲν πάντες ἐπευφρόνησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥρδανε θυμῷ, ἀλλὰ κακῶς ἄφει* then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him (A.22).

a. After a conditional clause expressed or implied, *ἀλλά* is often to be rendered at least: *εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλευθερός* though body captive be, the soul at least is free (SFr.855), *ὦ θεοὶ πατῆρες, συγγένεσθέ γ' ἀλλὰ νῦν* gods of my fathers, help me now at least (SEL411).

b. *Ἀλλά* is used in abrupt transitions. At the beginning of a speech it may often be translated by *well*: *ἀλλ' ὥφελε μὲν Κύρος ζῆν* well, I wish that Cyrus were alive (XA.2.14).

c. After negative expressions, *ἀλλ' ἢ* (less often *ἀλλά* alone) is used in the sense of *other than, except*: *ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι* I have no money, except some little (XA.7.7¹⁸). For *οὐ μὴν ἀλλά*, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. *αὖ* (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So epic *αὐτε*.

2. *ἀτάρ* (prepositive, Hm. also *αὐτάρ*) *but, however*.

3. *μήν* (postpositive) *yet, however*: see 1037, 11.

4. *μέντοι* (postpositive: from *μέν* and *τοί*) *yet, however*.

5. *καίτοι* (from *καί* and *τοί*: not in Hm.) *and yet, though*.

6. *ὅμως* nevertheless, notwithstanding. For its use with participles, see 979 b.

1048. VII. Inferential Conjunctions.

1. *ἄρα* (Hm. *ἄρ*, and enclitic *ρά*, all postpositive) *then, accordingly, so*:

οὐκ ἄρα ἔτι μαχεῖται then he will not fight at all (XA.1.7¹⁸). It is especially frequent in Homer, where it sometimes can hardly be translated: *ἢ τοι δ' ἢ ὡς εἰπὼν κατ' ἄρ' ἔξετο* now when he thus had spoken, he sat down (A.68). *Εἰ ἄρα* means *supposing that really*, *εἰ μὴ ἄρα* unless indeed. This word must not be confounded with the interrogative *ἄρα*: see 1015.

2. *οὖν* (postpositive, Hd. and Dor. *ὄν*) *therefore, then, consequently*, stronger than *ἄρα*:

τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι Cyrus liked these; he therefore wishes you to taste them too (XA.1.9¹⁹). When preceded by an- other particle (as *ἀλλά*), *οὖν* often means *for that matter, at any rate, certainly* (so *δ' οὖν* at any rate). With relatives, it has the force of Lat. *cumque*: *δοτισοῦν* whosoever (285).

a. From *οὐ* and *οὐν*, arise both *οὐκοῦν* *therefore* (and in questions *not therefore? nonne igitur?*) and *οὐκουν* *therefore not, non igitur*.

(α) The first is properly interrogative, 'not therefore?': *οὐκοῦν τοῦτο δῆλον; isn't then this clear?* (XM.3.6⁴).—(β) But since questions with *οὐ* expect an affirmative answer, *οὐκοῦν* came to be used without interrogation, as an affirmative, 'therefore': *οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπάνσομαι well then, whenever my strength shall fail I will give over* (Sant.91).—(γ) To express the sense 'therefore not' without interrogation, *οὐκουν* is used (with accent on the negative): *οὐκουν ἀπολείψομαι γέ σου, εἰ τοῦτο λέγεις I will not depart from you, then, if you say this* (XC.4.1²⁰). Some editors employ *οὐκουν* also in the first case (α).

3. *νύν* or *νῦν* (Hm. *νύν* and *νύ*) postpositive and enclitic, a weakened form of *νῦν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νῦν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοῖνυν* (postpositive) *therefore, then*, from *τοί* (103⁷, 10) and *νύν*: never found in Homer.

5. *τοιγαροῦν, τοιγάροι* *so then, therefore*, prepositive, like poet. *τοιγαρ*, of which they are strengthened forms.

6. *ὥστε* *so that, and so*: see 927.

1049. VIII. Declarative Conjunctions.

1. *ὅτι* *that* (Hm. also *ὅ* and *ὅ τε*), originally the same as *ὅ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod* it has both a declarative sense, *that*; and a causal sense, *because*.

a. Meaning *that*; see indirect discourse, 930. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *οἷδ' ὅτι* or *εἰδ' οἷδ' ὅτι* *I know that, certainly: πάντων οἷδ' ὅτι φησάντων γ' ἔν though all, I am sure, would say* (D.9¹).

b. Meaning *because*; see 925.

REMARK.—*ὅτι μὴ* is used after a negative sentence, in the sense of *except*: *οὐ πώποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἀπαξ εἰς Ἴσθμόν you never went out of the city, except once to the Isthmus* (PCr.52^b) lit. 'what you did not go out that one time'. For *ὅτι* with *superlatives*, see 651.

2. Another declarative in general use is *ὥς* *that*, see 1054, 1 d. Little used are *διότι* and *οὖνεκα* *that*, cf. 1050, 3.

1050. IX. Causal Conjunctions.

1. *ὅτι* *because*, see 1049, 1.

2. *ὅτι* and *ἐπεὶ* *since*, see 1055, 1 and 5.

3. *διότι*, and poet. *οὖνεκα, ὁθόνεκα* *because*.

διότι is for *διότι* = *διὰ τοῦτο* *ἔτι* on account of this that. And so *οὐνεκα*, *δοῦνεκα* are for *οὗ* (*δίου*) *ἔνεκα*, = *ἔνεκα τούτου* *ἔτι*. They are used also as declaratives, *that*, see 1049, 2.

4. *γάρ* (postpositive) *for*,

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν*, *διὰ ταῦτα σε ψέγω* but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you (PProt.347^a).

a. Other uses of *γάρ* grow out of an older meaning *indeed* or *indeed then* (*γέ* and *ἔρα*). Thus especially in answers to questions: *ἀγωνιστέον μὲν ἔρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη* must we, then, contend with the men? we must indeed, said he (XC.2.14).

b. In questions, *γάρ* expresses surprise, and may often be rendered by *what* or *why*: *ὄλωλε γάρ*; *what, is he dead?* (SOc.1688), *πῶς γὰρ κάτοικα;* *why, how do I know thee?* (SPhil.280).—But *ἦ γάρ*; *οὐ γάρ*; asking for assent to a statement just made, imply no surprise: *φιλοσοφητέον ὁμολογήσαμεν· ἦ γάρ*; *we agreed that one should pursue philosophy, did we not?* (PEuthyd.288^a).

c. So *γάρ* is used in wishes: *κακῶς γὰρ ἐξέλαιο* (would indeed that you might perish wretchedly) *a curse upon you* (ECycl.261). For *εἰ γάρ* (*utinam*) in wishes, see 870 a.

d. *Καὶ γάρ* (*etenim*) is translated simply *for*; *ἀλλὰ γάρ* (*at enim*) *but*, and *ἀλλ' οὐ γάρ* *but not*: *τοῦτο ἐποίησεν ἐκ τοῦ χαλεπῆς εἶναι· καὶ γὰρ ὄραν στυγνὸς ἦν* he accomplished this by harshness; for he was ugly in appearance (XA.2.6⁹), *ἐγὼ ἑμαυτοῦ δέομαι θέουσι τοῖς ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι* I demand it of myself to keep up with these in running; but I am not able (PProt.336^a).—These are sometimes explained by ellipsis: *and* (this is certain) *for*, *but* (this is not so) *for*.

e. But *καὶ γάρ* sometimes means *for even*, *for also*; *καὶ* emphasizing the following word: *καὶ γὰρ ἡδικημένοι στήσόμεσθα* for even though I'm wronged, I'll hold my peace (EMed.814).

f. In *οὐ γὰρ ἀλλὰ* there is an ellipsis after *γάρ*: *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 plight (ArBan.58).

1051. X. *Final Conjunctions*.—See 881–888.

1052. XI. *Conditional Conjunctions*.

1. *εἰ ἴf*;

2. *ἐάν* (for *εἰ ἄν*) or by contraction *ἤν*, *ἄν*, *ἴf*.

For their use in conditional sentences, see 889 ff: for *εἰ* in indirect questions, 1016: in expressions of wishing, 870 a. For *εἰ μὴ* *except*, see 908 a. So *εἰ μὴ* *except if*, Lat. *nisi si*. For *εἴπερ* = Lat. *siquidem*, *if indeed*, see 1037, 3.

For *ἄν*, epic *κέ*, *κέν*, Dor. *κά* (postpos. and enclitic), see 857–864.

1053. XII. *Concessive Conjunctions*.—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without **destroying** the conclusion. They are:

1. *εἰ καὶ* (ἐάν καὶ) *although*:

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς ὅ ὅμως οἷα νόσφ' ἔχουσι as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted (Sot.302).

2. *καὶ εἰ* (καὶ ἐάν, κἄν) *even if*, Lat. *etiamsi*:

ἡγοῦμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεσθαι *thinking it was the part of a good man to assist his friends, even if no one were about to know of it* (Lys.19^{ab}).

a. The difference between *εἰ καὶ* and *καὶ εἰ* is often slight, but *καὶ εἰ* lays more stress on the condition as an extreme or perhaps improbable supposition.

3. *καίπερ* (Hm. *καὶ . . . περ*) with the participle, see 979.

1054. XIII. *Comparative Conjunctions*.—These are properly relative adverbs of manner.

1. *ὥς* *as, that*, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz.:

a. COMPARATIVE use: *ὥς βούλει* as thou wilt, *ὥς πολεμοῖς αὐτοῖς χρῶνται* they treat them as enemies (XC.3.1²⁹). So in expressions like *οὐκ ἄδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν* not unskilled in speaking, for a Lacedaemonian, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For *ὥς* with superlatives: *ὥς τάχιστα* Lat. *quam celerrime*, see 651.—With words of number and measure, it has the meaning *about, not far from*: *ὥς δέκα* about ten, *ὥς ἐπὶ τὸ πολὺ* (pretty much over the greater part) for the most part.—In expressions of action, it often denotes that which is apparent, supposed, or professed: *ἐπέκαμπεν ὥς εἰς κύκλωσιν* he wheeled as if to surround them (XA.1.8²³). Hence its use as an adjunct of the participle, see 978. For its use with the infinitive, see 956.

b. TEMPORAL use, *as, as soon as, when*: Hm. *ὥς εἰδ', ὅς μιν μᾶλλον ἔδῃ χόλος* when he espied them, then the more did anger come upon him (T 16). So *ὥς τάχιστα* (Lat. *ut primum*) as soon as: 1008 a.

c. CAUSAL use, *as, inasmuch as, seeing that*: *δεῖ καὶ χρῆσθαι αὐτοῖς, ὥς οὐδὲν ὄφελος τῆς κτήσεως γίγνεται* one must make use of them, since no advantage comes from the acquiring (PEuthyd.280^d).

d. DECLARATIVE use, *that*: *ἦκεν ἀγγέλλον τις ὥς Ἐλάτεια κατεῖληπται* there came one with the tidings that Elatea is taken (D.18¹⁶⁹), cf. 980.

e. FINAL use, *that, in order that*: *ὥς μὴ πάντες ὄλωνται* that all may not perish (Θ 37), cf. 881.

f. CONSECUTIVE use, like *ἵνα* so that, to express result; mostly with the infinitive (953): *ἰκανὴ προσήγον ὥς δειπνήσαι τὴν στρατίαν* they brought enough, so that the army could dine (XC.5.2⁶); see also the example in 935 a.

g. For *ὥς* in expressions of wishing (Lat. *utinam*), see 870 b.

2. *ὥσπερ* (*ὥς* and *πέρ*) *even as, just as*,

a strengthened *ὥς*, but found only in the comparative use.

3. *ὅπως* *as, that, in order that,*

is the indefinite relative corresponding to *ὅς*. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner*.

4. *ὥστε* (1041) is used in two ways:

a. COMPARATIVE use, *as* (= *ὥς*, *ὥσπερ*): this is Ionic and poetic, and is especially frequent in Homer: *ὥστε λῆς like a lion* (Λ 239).

b. CONSECUTIVE use, *so that*: see 927.

5. *ἄτε* *as*, used with participles, see 977.6. *ἢ ὅπη* *as*, see 1056, 4.7. Hm. *ἥτε*, *εἴτε* *as, like as*.

1055. XIV. *Temporal Conjunctions*.—These are mostly relative adverbs of time.

1. *ὅτε*, *ὁπότε*, *when*; and (with *ἄν*) *ὅταν*, *ὁπόταν*. *Ὅτε* is rarely used in a causal sense: *whenceas, since*.

2. *εἴτε* (poetic and Ionic) = *ὅτε*, both temporal and causal.

3. *ἥνικα*, *ὁπηνίκα*, *at which time, when*, more precise than *ὅτε*.

4. Hm. *ἥμος* *when* (= *ἥνικα*): only with the indicative.

5. *ἐπεὶ* *when, since*; and (with *ἄν*) *ἐπὴν* or *ἐπὰν* (Hm. *ἐπεὶ* *κε*, Hd. *ἐπεὶ* *άν*). *Ἐπεὶ* is very often used as a causal conjunction, *since, seeing that*.

6. *ἐπεὶδὴ* *since now, when now* (*ἐπεὶ* and *δὴ*). With *ἄν*, it forms *ἐπεὶδάν*, which is much more used than *ἐπὴν*, *ἐπὰν*.

7. *ὥστε* (not in Hm.), *ὥς*, and poet. *ὥφρα* (Hm. *εἰς ὃ* *κε*, *εἰς ὅτε* *κε*) *until, as long as*: see 920–923. For *ὥφρα* as a *final* conjunction, see 881.

8. *μέχρι*, *ἄχρι* *until*. These stand for *μέχρι οὗ*, *ἄχρι οὗ* (cf. 758) *up to the point at which*; which also occur.

9. *πρὶν* *before (that), ere*.

In this use, it stands for *πρὶν ἢ* (*sooner than*, Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: *ἐν τοῖς πρὶν λόγοις* *in the foregoing statements* (T.2.62); but is very frequent in Hm.: *τὴν δ' ἐγὼ οὐ λύσω· πρὶν μὲν καὶ γῆρας ἔπεισω* *but I will not release her; age shall come upon her first* (Λ 29). Hm. often uses this adverbial *πρὶν* in correspondence with a conjunction *πρὶν*: *οὐδέ τις ἔτλη πρὶν πείειν πρὶν λείψαι* *nor any man durst sooner drink ere he had made libation* (H 480).

1056. **LOCAL CONJUNCTIONS.**—These are relative adverbs of place. They are also occasionally used to denote position in *time*; and very often to denote *conditions* or *circumstances*.

1. οὐ, *οὐ* where (epic and lyric *ὅθι*, *ὁπόθι*).
2. ὅθεν, *ὅθεν* whence.
3. οἷ, *οἷ* whither.
4. ἣ, *ἣ* (Hm. also *ἣχι*), *which way, in which part, where*; also, in comparative sense, *as*.
5. *ἐνθα* where, *ἐνθεν* whence. Also, as demonstratives, *there, thence*.
6. *ὥτα* where; oftener as *final* conjunction (cf. 881), *in order that*.

FIGURES OF SYNTAX.

1057. **ELLIPSIS** (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. **BRACHYLOGY** (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπράξαμεν ἡμεῖς (sc. *πρὸς ἐκείνους*), *καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην* *we made peace with them, and they with us* (D.3').—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: *ἀμελήσας ὅν οἱ πολλοί* (sc. *ἐπιμελοῦνται*) *neglecting things which the most care for* (P. Ap. 36^b). Thus *ἕκαστος* or *τις* must sometimes be supplied from a preceding *οὗδεις*: *οὗδεις ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ θρᾶν* *no one is just by his own will, but each one blames injustice, because he is unable to practise it* (P. R. p. 366^a).

1059. **ZEUGMA** (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. *ἥχι ἐκάστῳ ἦπτοι ἀερίποδες καὶ ποικίλα τεύχε' ἕκαστο* *where for each man (stood, ἕστασαν) his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), *ἑσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην* *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language* (Hd. 4.106).

1060. **AROSIOFESIS** (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. *εἴπερ γὰρ κ' ἐθέλησαν Ὀλύμπιος ἀστεροπητὴς ἐξ ἐθέων στυφαλίζαι*—*for if in sooth Olympus' thunderer shall will to hurl us from our thrones—implying 'it will go hard with us'* (A. 580). It is a figure of rhetoric rather than of syntax.

1061. **PLEONASM** (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

πειράσσομαι τῷ πάππῳ, κρᾶτιστος ὢν ἱππέως, συμμαχεῖν αὐτῷ to my grandfather I will try, being an excellent horseman, to be an ally to him (XC.1.3¹⁵). For other instances, see 652 c, 697.

1062. **HYPERBATON** (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὃ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) by thy knees I entreat thee (EHipp.607), ἐξ οἷμαι τῆς ἀποστάτης ἐλευθερίας δουλείᾳ πλείστη as a consequence, I suppose, of extreme freedom, comes utter servitude (PRp.564^a). It often gives emphasis to some particular word or words: πολλῶν, ὃ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων though many, O Athenians, are the speeches made (D.9¹);—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυγὴν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοὶ I associated with persons of my own age, taking pleasure in them, and they in me (XHier.6⁷), Ἦμ. παρ' οὐκ ἐθέλων ἐθέλοντι unwilling with her willing (ε 155).

1063. **ANACOLUTHON** (*inconsistency*).—This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός and conversing with him, this man appeared to me to be wise (PAP.21^c), 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 (T.5.70), Ἀργεῖοι instead of Ἀργεῶν, as if the sentence began with ξυνήλθον they engaged; τοὺς Ἑλληνας τοὺς 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 (XC.2.1⁵), εἰ ἔπονται instead of ἔπεσθαι, the expression changing to an indirect question; Ἦμ. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός but thy mother, if her mind is bent on wedlock, then let her to her father's house go back (α 275), ἀψ ἴτω instead of ἀπέμψον send back; ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνῆλ as the athletes, when they prove inferior to their antagonists, this troubles them (XHier.4⁶), as if οἱ ἀθληταί belonged to the relative sentence, properly τοῦτ' ἀνιῶνται are troubled by this.

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν ἂ μὴ λύπῃ τοῖς ἄλλοις παρέχει ἀνιᾶρ ποιεῖ νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἕξια παρ' ἐκείνων ἐπαινον ἀναγκάζει τυγχάνειν for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them (PPhaedr.233^b), εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούντων.

A P P E N D I X.

VERSIFICATION.

1064. KINDS OF POETRY.—Greek poetry is of two kinds; that which was recited (*ἔπη spoken verses*), and that which was sung (*μέλη songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

1065. In recited poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung poetry* (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanzas* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single strophe*—called an *epode (after-song)*—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies (solos)* which occur in some plays, composed in a great variety of irregular rhythms.

1066. RHYTHM AND METRE.—Greek verse, like English, has *rhythm* (*ῥυθμός*), or *regular movement*; and *metre* (*μέτρον*), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce *ἐκέρσαι* *Πριδμοιο πόλιν*, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. SYLLABLES.—In verse, the ordinary long syllable (—) has double the value of the short syllable (∪). *Prolonged* long syllables sometimes occur: the *triseme* (⌊), equal to three short syllables; and the *tetraseme* (⌋), equal to four. In musical notation these values may be thus expressed:



1068. FEET.—Verses are composed of metrical elements called *feet*. The most important are the following:

Feet of three times ($\frac{3}{2}$ time).

Trochee	— ∪	λείπε	
Iambus	∪ —	λιπέιν	
Tribrach	∪ ∪ ∪	ἐλεπον	

Feet of four times ($\frac{4}{2}$ time).

Dactyl	— ∪ ∪	λείπομεν	
Anapaest	∪ ∪ —	λιπέτω	
Spondee	— —	λείπων	

Feet of five times ($\frac{5}{2}$ time).

Cretic	— ∪ —	λειπέτω	
First Paeon	— ∪ ∪ ∪	λειπόμεθα	
Fourth Paeon	∪ ∪ ∪ —	ἐλιόμην	
Bacchius	∪ — —	λιπόντων	
Antibacchius	— — ∪	λείποισθε	

Feet of six times ($\frac{6}{2}$ time).

Ionic a majore	— — ∪ ∪	λειποίμεθα	
Ionic a minore	∪ ∪ — —	ἐλιπέσθην	
Molossus	— — —	λειπόντων	
Choriambus	— ∪ ∪ —	λειπομένους	

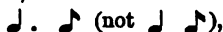
a. Less important are the *proceleusmatic* (— — —), the *second paeon* (— — —), and the *third paeon* (— — —). Two short syllables (—) are called a *pyrrhic*.

b. It will be seen from the above that the Greek music, like the modern, employed *common time* ($\frac{1}{2}$), and *triple time* ($\frac{3}{4}$). The former was called *γένος ἴσον*, because *thesis* and *arsis* (1071) were equal; the latter *γένος διπλάσιον*, because the thesis was double the arsis. Besides these, the Greeks used $\frac{3}{4}$ time (*γένος ἡμιόλιον*), which is unknown in modern music; in this the ratio of thesis to arsis is as 3 to 2.

1069. A dactyl occurring in $\frac{3}{4}$ time has the rhythm



this is called a *cyclic dactyl*, and is marked — —. There is also a *long trochee*, — —: that is,



used in common time.

1070. IRRATIONAL SYLLABLE.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of — — a trochee, or — — an iambus, we have apparently — — a spondee. Such a syllable is called *irrational*,* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus*.

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be — —, and its effect would be a slight retardation or dragging of the $\frac{3}{4}$ rhythm.

1071. THESIS AND ARSIS.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (θέσις *setting, down-beat*); the other part is called the *arsis* (ἀρσις *raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (—); a weaker ictus (see 1082) by a dot (·).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. GROUPS OF FEET.—A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.

* Because it destroys the proper *ratio* between thesis and arsis.

Thus in the dactylic hexameter Ἀπόλλωνι ἔνακτι, τὸν ἡῦκομος τέκε Λητώ
(— — — — —) the principal caesura is after ἔνακτι,
though there are lesser caesuras after Ἀπόλλωνι, τόν, ἡῦκομος, and τέκε.

TROCHAIC RHYTHMS.

1082. The fundamental foot is the *trochee*. In verses which have an even number of feet (4, 6, etc.), the feet are commonly grouped by *twos* (dipodic bases, see 1073 a), the first foot of each dipody having a stronger ictus than the second. The second foot of the dipody may then be *irrational* (1070); that is:

$\vdash \cup \div$ may stand in place of $\vdash \cup \div \cup$.

Hence the rule is that the dimeter, trimeter, etc., may have the irrational trochee (apparent spondee) for the *even* feet (second, fourth, etc.), but never for the odd feet (first, third, etc.). The tripod, having an odd number of feet, never admits the irrational trochee.

The thesis of a foot may be *resolved* (1080), giving ◡◡◡ (tribrach) in place of the pure trochee, and ◡◡> in place of the irrational trochee. But the last thesis of a verse cannot be resolved.

1083. THE TROCHAIC TETRAMETER catalectic is often used by the line (1065) in comedy and tragedy. It consists of two dimeters, the second of which is catalectic.* There is usually a caesura between the two parts, after the fourth foot.

$$\div \cup \div \cup \div \cup \div \cup \div, \div \cup \div \cup \div \cup \div \cup$$

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ
γίγνεται θνητοῖς, ὁ μᾶσσων βίσιος ἦν ταυτῇ πρόσω.¹

Observe the resolution in *Storos* (◡◡◡). A dactyl is very rarely used in place of a trochee, chiefly in proper names. Compare the use of the anapaest in spoken iambic verse, 1089 a, 1091, 3.

1084. The tetrameter *scazon* (hobbling) or Hipponactean—a satiric verse—differs from the above in having the last foot complete, and the next to the last syncopated (1076). This unexpected close gives the verse an humorous effect:

εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν βρῶμα·

$$+ \cup + \cup + \cup + >, + \cup + \cup + \cup +$$

1085. LYRIC TROCHAIC RHYTHMS.—The following are specimens:

a, b. tripod (*ithyphallic*); b, catalectic.

ῥχεται ἐν δόμοισι³ (α).

⌊ ⌋ ⌊ ⌋ ⌊ ⌋

κείσεται τάλᾱς⁴ (b).

⊥ ∪ ⊥ ∪ ⊥

¹ APers.707. ² Ananias. ³ EA1c.905. ⁴ SE1.246.

* Cf. 'Tell me not in mournful numbers, life is but an empty dream.'

c, d, e, tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκτόρις¹ (c). ˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘

ἐς τὸ μὴ τελεσφόρον² (d). ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

ἐν βροτοῖσιν ἔξις³ (e). ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

f, g, hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἀργαὶ δὲ διαδρομαὶν ὁμαίμονες⁴ (f). ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

Διὸς ὑπαγκάλισμα σεμνὸν Ἡρᾶ⁵ (g). ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

h, tetrameter acatalectic (two complete dimeters, 1075).

κλυθεῖ μεν, γέροντος εὐέθειρε χρυσόπτελε κόρη.⁶

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

REMARK.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ νᾶων κόρυμβα.⁷ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

b. πᾶς γὰρ ἰκπηλάτης.⁸ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.⁹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

d. εὐσημὸν τε φάσμα ναυβάταις.¹⁰ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

e. Ζεὺς ἑναὶ ἀποστεροίη γάμον δυσάνορα.¹¹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

f. πτόκα, μᾶτ' ἄν γινισμα κύριον φόνου.¹² ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

g. πημονᾶς ἐλῶσατ' εἰς χεῖρὶ παιωνίᾳ.¹³ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

IAMBIC RHYTHMS.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, ˘ ˘. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, > ˘ ˘ ˘ may stand in place of ˘ ˘ ˘ ˘. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambs for the even feet (2d, 4th, 6th). In a tripody or pentapody, only the first foot can be irrational.

¹ ArVesp.365. ² AAg.1000. ³ ArNub.460. ⁴ ASept.351. ⁵ EHel.242. ⁶ Anacreon.
⁷ ELa.258. ⁸ APers.196. ⁹ ASupp.161. ¹⁰ ELa.252. ¹¹ ASupp.1064. ¹² AEum.326.
¹³ ASupp.1066.

g. pentapody:

βάβακεν ὅπως οὐ μεθώτερον.¹

υ υ υ υ υ υ υ υ

h. hexapody or trimeter catalectic:

ἐπωφέλησα πόλεος ἐξελέσθαι.²

υ υ υ υ υ υ υ υ υ υ

i. tetrameter acatalectic = dimeter repeated:

δέξαι με κωμάζοντα, δέξαι, λίσσομαι σε, λίσσομαι.³

> υ υ > υ υ > υ υ υ υ υ υ

1097. The following are specimens of *syncopated forms*: a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. βαρεῖται καταλλαγαί.⁴

υ υ υ υ υ υ υ υ

b. κακοῦ δὲ χαλκοῦ τρόπον.⁵

υ υ υ υ υ υ υ υ

c. μελαμπᾶγης πέλει.⁶

υ υ υ υ υ υ υ υ

d. μόλοις δὲ πόσις μοι.⁷

υ υ υ υ υ υ υ υ

e. διπλάζεται τιμῆ.⁸

υ υ υ υ υ υ υ υ

f. φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.⁹

υ υ υ υ υ υ υ υ υ υ

g. βεβᾶσι γὰρ τοῖπερ ἀγρέται στρατοῦ.¹⁰

υ υ υ υ υ υ υ υ υ υ υ υ

h. βίῃ χαλινῶν δ' ἀνάσσει μένει.¹¹

υ υ υ υ υ υ υ υ υ υ υ υ

i. ἐπαυχῆσας δὲ τοῖσι σοῖς λόγοις.¹²

υ υ υ υ υ υ υ υ υ υ υ υ

j. θαφνηφόροις βουθύτοις τιμαῖς.¹³

υ υ υ υ υ υ υ υ υ υ υ υ

k. ὑπ' ἀρχᾶς δ' οὐτινος θαύζων.¹⁴

υ υ υ υ υ υ υ υ υ υ υ υ

l. πόνοι δόμων νέοι παλαιοῖσι συμμιγείς κακοῖς.¹⁵

υ υ υ υ υ υ υ υ υ υ υ υ

m. βροτῶν ἔλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.¹⁶

υ υ υ υ υ υ υ υ υ υ υ υ

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

DACTYLIC RHYTHMS.

1099. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

¹ AAg.425. ² SOc.541. ³ Alcaeus. ⁴ ASept.767. ⁵ AAg.390. ⁶ AAg.392. ⁷ ETro.587. ⁸ ESupp.781. ⁹ ACho.46. ¹⁰ APers.1002. ¹¹ AAg.233. ¹² ArAv.629. ¹³ ASupp.706. ¹⁴ ASupp.595. ¹⁵ ASept.740. ¹⁶ AAg.195.

THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hepthemimeral* caesura), or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

+ ∞ + ∞ +, ∞ ∞ + ∞ ∞ + —

Examples:

a. οἱ δ' ἐπαύεσθ' ἔπειτα, πείθοντό τε ποιμένι λαῶν.¹

+ ∞ ∞ — +, — + ∞ ∞ ∞ ∞ —

b. ἀλλ' αὐτὸς τε κάρθησεν, καὶ ἄλλους ἔδρεν λαοῦς.²

+ — ∞ ∞ ∞ +, ∞ + — ∞ ∞ ∞ —

c. τίπτ' αὐτ', ἀγριόχοιο Διὸς τέκος, εἰλήλουθας;³

+ — ∞ ∞ ∞ ∞ ∞ ∞ ∞, + — — —

REMARK.—The hexameter is properly a dicollic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

+ ∞ ∞ ∞ ∞, ∞ ∞ + ∞ ∞ ∞ —

+ ∞ ∞ ∞ ∞, + ∞ ∞ ∞ ∞ ∞

τίμηέν τε γὰρ ἔστι καὶ ἀγλαὸν ἀνδρὶ μέχεσθαι
γῆς περὶ καὶ παίδων κουριδῆς τ' ἁλόχου.⁴

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα δῖά κε.⁵

+ ∞ ∞ — —

¹ B 85. ² B 191. ³ A 202. ⁴ Callinus. ⁵ EHeracl. 612.

* Cf. 'Under the open sky, in the odorous air of the orchard.' But English dactylic and anapaestic verses are read in $\frac{2}{3}$ time, unlike the Greek.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων	υ υ ˘ — ˘ — ˘ υ υ ˘
Ἑλλάδ' ἐς αἶαν πιστὰ καλεῖται,	— υ υ — ˘ — υ υ — ˘
καὶ τῶν ἀφνειῶν καὶ πολυχρόσων	— ˘ υ υ — υ υ — υ υ — ˘
ἰδρῶν φύλακες κατὰ πρεσβείαν	υ υ ˘ υ υ ˘ υ υ ˘ — ˘
οὗς αὐτὸς ἀναξ Ἡέρεος βασιλεὺς	— ˘ υ υ ˘ — ˘ υ υ ˘
Δᾶρειονγενὴς	— ˘ υ υ ˘
εἴλετο χώρας ἐφορεύειν. ¹	— υ υ — ˘ υ υ ˘ —

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἰούσι,	
τοῖς αἰθερίοις, τοῖσιν ἀγέρῃς, τοῖς ἄφθιτα μηδομένοισιν. ²	
— υ — ˘ — ˘ υ υ ˘ — ˘ — ˘ — ˘ υ υ ˘ —	
— ˘ υ υ ˘ — υ υ — ˘ — ˘ υ υ ˘ υ υ ˘ —	

LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in $\frac{1}{2}$ time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a *tribrach* (υ υ υ), it may be irrational (˘ >),

¹ APers.1. ² ArAv.638.

or may be replaced by an iambus (∪ —) or an apparent anapaest (∪ ∪ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double* anacrusis (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

a. ὑπὲρ ἀκαρίστων πεδίον.¹ ∪ ∪ ∪ > ∪ ∪ ∪

b. χαλκοκρότων ἱππων κυπος.² ∪ ∪ ∪ > ∪ ∪ ∪

c. τὰς ἠλεκτροφαῖς αὐγὰς.³ ∪ > ∪ ∪ ∪ ∪ > ∪

d. *Trochaic* rhythms used in near connection with logaoedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

πρὸς δμῶς ἐλευθέρως.⁴ ∪ — ∪ ∪ ∪ ∪ ∪

1111. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

Dipody.

a. Adonic (dactyl and trochee):

οὐδὲν ἔτ' ἵκει.⁵ ∪ ∪ ∪ ∪

Tripodies.

b, c. Pherecratean (first, second); d, e, catalectic:

ὅς χαρίτων μὲν ὕξει.⁶ (b). ∪ ∪ ∪ ∪ ∪ ∪

δέξεται τ' ἐπὶ μισθῷ.⁷ (c). ∪ ∪ ∪ ∪ ∪ ∪

ψεύδεσι ποικίλοις.⁸ (d). ∪ ∪ ∪ ∪ ∪ ∪

καίπερ ἀχνόμενος.⁹ (e). ∪ ∪ ∪ ∪ ∪ ∪

f, g. Pherecratean with anacrusis (*logaoedic paroemiac*):

ἐγὼ δὲ μόνᾳ καθεύδω.¹⁰ (f). ∪ ∪ ∪ ∪ ∪ ∪ ∪

εὐδοξον ἄρματι νίκῃ.¹¹ (g). > ∪ ∪ ∪ ∪ ∪ ∪

h, i. Pherecratean catalectic with anacrusis (*logaoedic prosodiac*):

Ἥρᾳ ποτ' Ὀλυμπίᾳ.¹² (h). > ∪ ∪ ∪ ∪ ∪ ∪

Καφίστων ὕδατων.¹³ (i). > ∪ ∪ ∪ ∪ ∪ ∪

Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

j. Λαμινάδων γυναικῶν.¹⁴ (= b). ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

k. χρυσοῖς αἰθέμενον πῦρ.¹⁵ (= c). ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

¹ EPhoen.210. ² ArEq.552. ³ EHipp.741. ⁴ ArNub.518. ⁵ Sappho. ⁶ Enpolis II.494.
⁷ Crates II.246. ⁸ Pind.Ol.1.46. ⁹ Pind.Isth.7.5. ¹⁰ Sappho. ¹¹ Pind.Pyth.6.17.
¹² ArAv.1731. ¹³ Pind.Ol.14.1. ¹⁴ Pind.Ol.4.32. ¹⁵ Pind.Ol.1.2.

l, m, n Glyconic (first, second, third):

- καὶ κυανέμβολοι θαλά¹ (l). ˘ ˘ ˘ ˘ ˘ ˘
 ἔρως παρθένιος πόθος² (m). ˘ — ˘ ˘ ˘ ˘ ˘
 ὁ μέγας ἔλβος ἔ τ' ἄρετά³ (n). ˘ ˘ ˘ ˘ ˘ ˘ ˘

o, p, acatalectic tetrapodies; p, with anacrusis:

- τῶν ἐν θερμότητι θανάτων⁴ (o). ˘ > ˘ ˘ ˘ ˘ ˘
 πλήρης μὲν ἐφαίνεθ' ἡ σελάνη⁵ (p); > ˘ ˘ ˘ ˘ ˘ ˘ ˘

Pentapodies.

q. Phalaecian (hendecasyllable):

- ἐν μύρτου κλαδί τὸ ἕξος φορήσω.⁶ ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

r. Sapphic (hendecasyllable):

- ποικιλότρον ἄδνατ' Ἀφροδίτῃ.⁷ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

s. Alcaic (hendecasyllable), begins with anacrusis:

- οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπην.⁸ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1112. The following have more than one dactyl:

- a. οἶνον ἐνειαμένους μεθύσθην.⁹ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 b. μέλει τέ σφισι Καλλιόπῃ.¹⁰ ˘ — ˘ ˘ ˘ ˘ ˘
 c. παρθένη τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφῃ.¹¹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 d. οἶνος δ' φίλα παῖ λήγεται καὶ ἔλθεται.¹² ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 e. ἦρος ἀνθεμόεντος ἐπάλιν ἐρχομένοιο.¹³ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

The forms d and e belong to the so-called *Aeolic dactyls*. The form c is called *Praxillaean*.

1113. The following have a double anacrusis (logaedic anapaestic):

- a. ἱκετεύσατε δ', ὦ κόραι.¹⁴ ˘ ˘ ˘ ˘ ˘ ˘
 b. κατέλαμψας, εἰδείξας ἐμφανῇ.¹⁵ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 c. Ἑλένην ἐλύσαντο Τροίης.¹⁶ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 d. τίνι τῶν πάρος, ὃ μάκαιρα Θήβῃ.¹⁷ ˘ ˘ ˘ ˘ ˘ ˘ ˘

Trochaic forms with double anacrusis are also regarded as logaedic anapaestic:

- e. Χαρίτων ἑκάτι τόνδε κῶμον.¹⁸ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1114. SYNCOPATED FORMS are very numerous. The following are specimens:

- a. ναυτιλίᾳς ἐσχάτῃς.¹⁹ ˘ ˘ ˘ ˘ ˘
 b. οὐ ψεύδει τέγωω λόγον.²⁰ > ˘ ˘ ˘ ˘ ˘
 c. ἔρως ἀνίκῃτε μάχην.²¹ ˘ ˘ ˘ ˘ ˘ ˘

¹ ArEq. 554. ² Anacreon. ³ EOr. 807. ⁴ Simonides. ⁵ Sappho. ⁶ Scollion.
⁷ Sappho. ⁸ Alcaeus. ⁹ Alcaeus. ¹⁰ Pind. Ol. 10.18. ¹¹ Praxilla. ¹² Theoc. 29.1.
¹³ Alcaeus. ¹⁴ EIon 468. ¹⁵ EEI 568. ¹⁶ Pind. Isth. 8.112. ¹⁷ Pind. Isth. 7.1. ¹⁸ Pind. Ol. 4.15.
¹⁹ Pind. N. 3.39. ²⁰ Pind. Ol. 4.28. ²¹ SAnt. 731.

- d. ὦ πατὴρ, ὦ δαμάτα μή. ⏏ ⏏ ⏏ ⏏ ⏏
 e. θακρυδέσσάν τ' ἐφίλησεν αἰχμάν.² ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏
 f. εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων.³ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

1115. Some verses consist of *more than one series*: thus

- a. Asclepiadæan (two Pherecrateans catalectic, second and first):
 ἦλθες ἐκ περάτων γᾶς ἐλεφαντίναν.⁴ + ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏
 b. greater Asclepiadæan (dipody catalectic between two Pherecrateans):
 μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλω.⁵
+ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏
 c. Priapæan (= Glyconic and doubly catalectic tetrapody):
 εὐμενὴς δ' ὁ Δούκιος ἔστω πάσῃ νεολαίᾳ.⁶
+ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ > ⏏ ⏏ ⏏ ⏏
 d. Eupolidæan (= Glyconic and trochaic tetrapody catalectic):
 ὦ θεόμνητοι κατερῶ πρὸς ὁμᾶς ἐλευθέρως,
 οὕτω νικήσαιμι τ' ἐγὼ καὶ νομισοίμην σοφός.⁷
+ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏
+ > ⏏ > ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ > ⏏ ⏏ ⏏

The Eupolidæan is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b), but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

DACTYLO-EPITRITIC RHYTHMS.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ — dactylic tripody with spondee as the 3d foot.
2. ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ the same, catalectic.
3. ⏏ ⏏ ⏏ — *epitrite* = long trochee (1069) and spondee.
4. ⏏ ⏏ ⏏ the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in caesura, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to ⏏. An anacrusia may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

¹ EMed.643. ² Anacreon. ³ ASupp.57. ⁴ Alcaeus. ⁵ Alcaeus. ⁶ ASupp.665.
⁷ ArNub.518,519.

The following verses are specimens:

ἄνω ποταμῶν ἱερῶν χωρεῖσι πάγαι, — — — — — — — — — —
 καὶ δικά καὶ πάντα πάλιν στρέφεται.¹ — — — — — — — — — —
 ὅν αἰδῶ νῆξ ἐναριζομένη.² — — — — — — — — — —
 ἔρχεται τιμὰ γυναικείῃ γένει.³ — — — — — — — — — —
 κέκλυτε, παῖδες ὑπερβύμων τε φωτῶν καὶ θεῶν.⁴
 — — — — — — — — — —

1118. DACTYLO-TROCHAIC RHYTHM.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in $\frac{3}{4}$ time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are:

- a. dactylic tripod (with anacrusis, and syll. anceps), and trochaic tripod:
 τούτοις δ' ἐπισθεν ἴτω φέρων δίφρον Λυκούργος.⁵
 > — — — — — — — — — —
 b. dactylic tetrapody and trochaic tetrapody doubly catalectic:
 τοῖος γὰρ φιλόττος ἔρως ἐπὶ καρδίᾳν ἐλυσσείς.⁶
 > — — — — — — — — — —

CRETIC RHYTHMS.

1119. *Apparent* cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth pæon) stands as the fundamental foot. In these, the movement is in $\frac{3}{4}$ time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens:

a, b, c. dimeter; c, with anacrusis:

ἦδομαι γ' ἦδομαι⁷ (a). — — — — — — — — — —
 μηδὲ λέγε μοι σὺν λόγον⁸ (b). — — — — — — — — — —
 ὦ Ζεῦ, τί ποτε χρῆσόμεθα⁹ (c). — — — — — — — — — —

d. dimeter catalectic:

κῆρ' ἐλαγοθήρει.¹⁰ — — — — — — — — — —

e. trimeter:

ὥς ἐμὲ λαβοῦσα τὸν δημότην.¹¹ — — — — — — — — — —

f. tetrameter:

ἀλλ' ἀφίει τὸν ἑνδρ', εἰ δὲ μή, φήμ' ἐγώ.¹² — — — — — — — — — —

¹ EMed.410. ² Str.94. ³ EMed.418. ⁴ Pind.P.4.23. ⁵ Cratinus. ⁶ Archilochus.
⁷ ArPax.1127. ⁸ ArAch.297. ⁹ ArLys.476. ¹⁰ ArLys.789. ¹¹ ArAch.676. ¹² ArVesp.423.

g. pentameter:

σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χάσσομεν τοῖς λίθοις.¹

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

CHORIAMBIC RHYTHMS.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value ⌣ — ⌣ —. For examples, see 1114.

Verses with the real choriambus (⌣ — ⌣ —) as the fundamental foot, would move in $\frac{3}{4}$ time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance:

δεινὰ μὲν οὖν, δεινὰ ταρασσει σοφὸς οἰωνοθέτας.²

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

IONIC RHYTHMS.

1121. The fundamental foot is the *ionic a minore* (⌣ — ⌣ —), with the ictus on the first long syllable.

a. ANACLASIS.—Two trochees (⌣ — ⌣ —) may be substituted for the two longs of one foot with the two shorts of the next (⌣ — ⌣ —). This change is very frequent: its effect is to produce a breaking up (*anacclasis*) of the ionic rhythm, which passes into the trochaic.

1122. Specimens of ionic rhythms:

a, b. dimeter; b, with anacclasis:

τίεται δ' αἰολόμητις³ (a).

⌣ — ⌣ — ⌣ — ⌣ —

πολιοὶ μὲν ἤμην ἤδη⁴ (b).

⌣ — ⌣ — ⌣ — ⌣ —

c. dimeter catalectic:

ἄικελος κομψὸς ἀνὴρ.⁵

⌣ — ⌣ — ⌣ — ⌣ —

d, e. trimeter (acatalectic); e, with anacclasis:

πεπέρακεν μὲν ὁ περσέπτολις ἤδη⁶ (d).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε⁷ (e).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

f. trimeter catalectic:

κατάρῃς Οἰδιπόδᾳ βλαψίφρονος.⁸

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

g, h. tetrameter (acatalectic); h, with anacclasis:

ἐμὲ δειλῶν, ἐμὲ πᾶσαν κακοτάτων πεδέχουσιν⁹ (g).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

κατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει¹⁰ (h).

⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ — ⌣ —

¹ ArAch.295. ² Sot.484. ³ ASupp.1037. ⁴ Anacreon. ⁵ Timocreon. ⁶ APers.65.
⁷ Anacreon. ⁸ ASept.725. ⁹ Alcaeus. ¹⁰ ACho.330.

e. ἐπὶ τὸν ἔτι σε χρῆ.	υ υ υ υ υ υ
f. βεῖ πολλὸς ὄδε λεώς. ²	> υ υ υ υ υ υ
g. ἀνέφελον ἐπέβαλες. ³	υ υ υ υ υ υ υ υ
h. οὐποτε καταλύσιμον. ⁴	> υ υ υ υ υ υ υ υ
i. ἀπάγετ' ἐκτόπιον. ⁵	υ υ υ — υ υ υ
j. τὸν καταρᾶτότατον. ⁶	> υ υ — υ υ υ
k. τί μ' οὐκ ἀνταῖαν. ⁷	υ υ — > υ υ
l. ἔχθεις Ἀτρεΐδης. ⁸	> υ υ — > υ υ
m. μεσολαβεῖ κέντρον. ⁹	υ υ υ — > υ υ
n. πλαζόμενον λεύσσω. ¹⁰	> υ υ — > υ υ
o. σὺ τ', ὦ Διογενές. ¹¹	υ υ υ υ υ υ υ υ
p. εἴθ' αἰθέρος ἄνω. ¹²	> υ υ υ υ υ υ υ υ
q. μανείσῃ πραπίδι. ¹³	υ υ υ — υ υ υ

REMARK.—Forms like o, p, q, in which the second or third long is resolved when the first is not, are very uncommon.

Dochmii are oftenest combined in groups of two (dimeters). Usually two or more groups unite to form a *system* (1074 b).

1127. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter :

χορευθέντ' ἀνάλοισ.¹⁴ υ υ — υ υ —

b. trimeter catalectic (= bacchius and dochmius):

ἰὼ γὰρ τε καὶ παμφαής.¹⁵ υ υ — υ υ — υ υ

ἔκετο τερμόνιον ἐπὶ πάγον.¹⁶ υ υ υ — υ υ υ υ υ υ

c. tetrameter :

τίς ἀχά, τίς ὀδμὰ προσέπτα μ' ἀφεγγής.¹⁷ υ υ — υ υ — υ υ — υ υ —

¹ AAg.1428. ² ASept.80. ³ SEI.1246. ⁴ SEI.1246. ⁵ Sot.1840. ⁶ Sot.1844. ⁷ SAnt.1807. ⁸ SPhil.510. ⁹ AEum.157. ¹⁰ SAj.886. ¹¹ ASept.127. ¹² SPhil.1092. ¹³ EBacch.990. ¹⁴ EHF.879. ¹⁵ EMed.1261. ¹⁶ APr.117. ¹⁷ APr.115.

ABBREVIATIONS

USED IN CITING THE EXAMPLES.

A. = *Aeschylus*.
 Ag(amemnon), Cho(ephori),
 Eum(enides), Pers(ae),
 Pr(omatheus), Sept(em),
 Supp(lices).
Ae. = *Aeschines*.
Andoc. = *Andocides*.
Ant. = *Antiphon*.
Antiph. = *Antiphanes*.
Ar. = *Aristophanes*.
 Ach(arnenses), Av(es),
 Eccl(esiazusae), Eq(uites),
 Lys(istrata), Nub(es), Plut(us),
 Ran(ae), Thesm(ophorizusae),
 Vesp(ae).
Arist. = *Aristotle*.
 Pol(itica), Rhet(orica).
Carc. = *Carcinus*.
Chaer. = *Chaeremo*.
D. = *Demosthenes*.
E. = *Euripides*.
 Alc(estis), And(romache),
 Bacch(ae), Cycl(ops), El(ectra),
 Hec(uba), Hel(ena), Heracl(idae),
 Hf. = *Hercules furens*,
 Hipp(olytus), Ia. = *Iphigenia*
Aulidensis, Med(ea), Or(estes),
 Phoen(issae), Supp(lices), Tro(ades).
Hd. = *Herodotus*.
Hm. = *Homer*.
I. = *Isocrates*.
Isae. = *Isaeus*.
Luc. = *Lucian*.
 Herm(otimus), Marin(orum dialogi).
Lycurg. = *Lycurgus*.

Lys. = *Lysias*.
M. = *Menander*.
 Mon(ostichi).
Philem. = *Philemon*.
Pind. = *Pindar*.
P. = *Plato*.
 Alc(ibiades), Ap(ology),
 Charm(ides), Cr(ito), Crat(ylus),
 Criti(as), Euthyd(enus),
 Euthyphr(o), Go(rgyas),
 Hipp(ias) maj(or), Lach(es),
 Lg. = *Leges*, Lys(is), Men(o),
 Menex(enus), Par(menides),
 Phaed(o), Phaedr(us), Phil(ebus),
 Pol(iticus), Prot(agoras),
 Rp. = *Republic*, Soph(istes),
 Sym(posium), Theast(etus),
 Theag(es), Tim(aeus).
Plut. = *Plutarch*.
 Them(istocles), Sol(on).
S. = *Sophocles*.
 Aj(ax), Ant(igone), El(ectra),
 Oc. = *Oedipus Coloneus*,
 Ot. = *Oedipus Tyrannus*,
 Phil(octetes), Tr(achiniae).
Stob. = *Stobaeus*.
 Flor(ilegium).
T. = *Thucydides*.
X. = *Xenophon*.
 A(nabasis), Ages(ilaus),
 Cyropaedia, Eq. = *de re equestri*,
 H(ellenica), Hier(o), Hipp(archicus),
 M(emorabilia), O(economicus),
 Ra. = *Respublica Atheniensis*,
 Rl. = *Respublica Lacedaemonia*,
 Sym(posium).

The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

- ἁά-ω *harm* (ἡασα, ἥσα, ἡόσθην) 504 D, 9.
 ἔγα-μαι *admire* (ἡγάσθην, ἡγασάμην) 535, 4.
 ἀγά-ομαι, ἀγαλομαι, 535 D, 4.
 ἀγείρω *collect* (ἡγείρα) 518, 1;
 ἡγερίθονται, ἀγρόμενος, D.
 ἀγίνεω = ἔγω, 508 D, 6.
 ἔγ-νυμι *break* (ἔξω, ἔαξα, ἔαγα, ἔαγην) 523, 1.
 ἔγ-ω *lead* (ἔξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην) 503, 6.
 ἀδήσειε, ἀδηκώς, 363 D.
 ἄειρω *raise* (ἡείρα, ἡερίθονται, ἄωρτο) 518 D, 2.
 ἀέξ-ω = αἶξω, αὐξάνω, 522 D, 3.
 ἔεσα *eloxi*; see εἶλω, 506 D, 7.
 ἔημι *blow* 538 D, 1.
 αἰδέ-ομαι *am ashamed* (αἰδέσομαι, ᾗδε-σμαι, ᾗδέσθην) 503, 7; αἰδ-ομαι *ib.*
 αἰνέ-ω *praise* (αἰνέσω, ᾗνεσα, ᾗνεκα, ᾗνημαι, ᾗνέθην) 504, 4.
 αἰνί-ζομαι, αἰνημι, 504 D, 4.
 αἰ-νυμαι, ἐπ(ο)αἰνυμαι *take*, 526 D, 5.
 αἰρέ-ω *raise* (αἰρήσω, εἶλον, ᾗρηκα, -μαι, ᾗρέθην) 539, 1; ἀραίρηκα D.
 αἶρω *lift* (ἄρω, ᾗρα, ᾗρηκα, ᾗρμαι, ᾗρθην) 513, 2.
 αἰσθάνομαι *perceive* (αἰσθήσομαι, ᾗσθό-μην, ᾗσθημαι) 522, 1; αἰσθ-ομαι, *ib.*
 ἀί-ω *hear* (ἄϊον, ἐπ-ήισα) 356 a.
 ἀκαχί-ζω *rain* (ἡκαχον, ἀκάχησα) 528 D, 17.
 ἀκέ-ομαι *heal* (ἡκεσάμην) 503, 8.
 ἀκού-ω *hear* (ἀκούσομαι, ἡκουσα, ἀκήκοα, ἡκούσθην) 507, 1.
 ἀλαλκον, ἀλκαθεῖν, 510 D, 1.
 ἀλά-ομαι *wander* (ἀλάλημαι) 368 D, 389 D b, 497 a.
 ἀλδ-αίνω, -ήσκω, *pourish*, 518 D, 22.
 ἀλείφ-ω *anoint* (ἀλείψω, ἡλειψα, ἀλήλι-φα, -ιμμαι, ἡλείφθην) 511, 5.
 ἀλέξ-ω *ward off* (ἀλέξομαι, ἡλεξάμην) 510, 1; ἀλαλκον D.
 ἀλέ-ομαι *or* ἀλεῖ-ομαι *avoid* (ἡλεδάμην, ἡλεδάμην) 512 D, 7; ἀλεείνω *ib.*
 ἀλέ-ω *grind* (ἡλεσα, ἀλήλε(σ)μαι) 503, 9.
 ἀλ-ῆναι, εἰλην; see εἶλω, 518 D, 23.
 ἀλθ-ομαι *am healed* (-ήσομαι) 510 D, 20.
 ἀλ-ίσκομαι *am taken* (ἀλάσομαι, εἰλων *or* ἡλων, εἰλόκα *or* ἡλωκα) 533, 1.
 ἀλει-αίνω *ein* (-ήμενος, ἡλειτον) 522 D, 11.
 ἀλλάσσω *change* (ἀλλάξω, ἡλλαξα, ἡλλαχα, -γμαι, ἡλλάχην *or* -χθην) 514, 1.
 ἀλ-λομαι *leap* (ἀλοῦμαι, ἡλάμην) 518, 3; ἀλτο 489 D, 35.
 ἀλυκτά-ζω *am troubled* (ἀλαλύκτῃμαι) 368 D.
 ἀλύσσω *avoid* (ἀλύξω, ἡλυξα) 533, 7; ἀλυσκ-άζω, -άνω, D.
 ἀλφ-άνω *procure* (ἡλφον) 522 D, 10.
 ἀμαρτ-άνω *err* (ἀμαρτήσομαι, ἡμαρτον, ἡμαρτηκα, -ημαι, ἡμαρτήθην) 522, 2; ἡμβροτον D.
 ἀμβλ-ίσκω *miscarry* (ἡμβλωσα, ἡμβλω-κα, -μαι) 533, 3.

ἄμεναι 489 D, 19.

ἀμιλλᾶ-ομαι contend (ἡμιλλήθην) 497 a.

ἀμπ-ισχνέομαι, ἀμπ-έχομαι have on (ἀμφέξομαι, ἡμπισχόμεν) 524, 4.

ἀμπ-ίσχω, ἀμπ-έχω put on (ἀμφέξω, ἡμπισχόν) 524, 4.

ἀμπλακ-ίσκω mis (ἡμπλακόν) 533 D, 12.

ἀμύν-ω, ἀμύνεσθαι defend 494.

ἀν-ἀλ-ίσκω, ἀν-ἀλό-ω spend (ἀνάλωσκω, ἀνήλωσα, -μαι, -θην) 533, 2.

ἀνδάν please 528, 1; ἀδήσω, ἐήδανον, ἔδον, εἶπαδον, ἔαδον, D.

ἀν-έχ-ομαι endure (ἡναιχόμεν) 361 a.

ἀνήνοθε 368 D.

ἀν-οίγ-ω open (ἀνοίξω, ἀνέφξα, ἀνέφωγα, ἀνέφχα, ἀνέφγωμαι, ἀνεφχέθην) 508, 20; ἀν-οίγ-νυμι ib.

ἀν-ορθό-ω erect (ἡνάρθωσα, -ομαι) 361 a.

ἀνύ-ω, ἀνύτω accomplish (ἀνύσω, ἤνυστα, ἤνυκα, ἤνυσμαι) 503, 17; ἄνω D.

ἀνωγ-α comprehend (ἀνωχθε; ἡνώγεα, ἡνωγον; ἀνώξω, ἡνωξα) 492 D, 11.

ἀπαφ-ίσκω deceive (ἡπαφον, ἡπάφθησα) 533 D, 13.

ἀπονοέομαι despair (ἀπνοήθην) 497 a.

ἀπό-χρη suffice 486; ἀποχρᾶ D.

ἄπτω touch (ἄψω, ἤψα, ἤμμαι, ἤφθην) 513, 1.

ἄρδ-ομαι pray (ἄρήμεναι) 535 D, 9.

ἄρ-αρ-ίσκω fit (ἤρσα, ἤραρον, ἤρηρα, ἤρμενος) 533 D, 14; ἤραρα ib.

ἄρέ-σκω please (ἄρέσω, ἤρεσα, ἡρέσθην) 530, 10.

ἄρήμενος 363 D.

ἀρκέ-ω suffice (ἀρκέσω, ἤρκεσα) 503, 10.

ἀρμόζω = ἀρμόττω, 516, 1.

ἀρμόττω fit (ἀρμόσω, ἤρμωσα, ἤρμωμαι, ἤρμωσθην) 516, 1.

ἀρνέ-ομαι deny (ἡρνήθην) 497 a.

ἄρ-νυμαι win (ἄρνούμαι, ἡρόμην) 528, 2.

ἄρό-ω plough (ἤροσα, ἡρόθην) 503, 16.

ἄρπάζω snatch (ἡρπάσω, ἤρπασα, ἤρπακα, -σμαι, ἡρπάσθην) 517, 1.

ἄρύ-ω or ἀρύτω drag (ἤρυστα, ἡρύθην) 503, 18.

ἄρχ-ω rule (ἄρξω, ἤρξα, ἤργμαι, ἤρχθην) 508, 7.

ἄσα, see ἄσω; ἄσαμεν, see ἰάσω.

ἄσμενος (ἄδ-, ἠδδένω) 489 D, 46.

αὐξ-άνω, αὐξ-ω increase (αὐξήσω, ἡύξησα, ἡύξηκα, -μαι, ἡύξθην) 522, 3.

ἀπ-αυρά-ω deprive (ἀπούρα) 489 D, 20.

ἐπ-αυρ-ίσκομαι enjoy (ἐπαυρήσομαι, ἐπ-ῆυρον, -όμεν) 533, 4.

ἀφάσσω feel (ἡφασα) 516 D, 8.

ἀφύσσω dip up (ἀφύξω, ἡφυστα) 517 D, 10.

ἐχθ-ομαι am vexed (ἀχθέομαι, ἡχθέσθην) 510, 2.

ἐχ-νυμαι am rained (ἡκαχόμεν, ἀκάχημαι, ἀκχημαι), ἀκαχίζω, ἀχέων, ἀχέων, 528 D, 17.

ἔωρτο (ἔειρω) 518 D, 2.

βαίνω go (θήσομαι, ἔβην, θέθηκα) 519, 7; ἔβησα, βέβαιμαι, ἐβάθην ib.

βαλ-λω throw (βαλῶ, ἔβαλον, βέβληκα, -μαι, ἐβλήθην) 518, 4; βεβλήτατα, ἐβλητο, βλείο, D.

βάπτω dip (βάψω, ἔβαψα, βέβαμμαι, ἐβάφην) 513, 2.

βά-σκω = βαίνω, 519 D, 7; 530 D, 11.

βαστάζω carry (βαστάσω, ἐβάστασα) 517, 2.

βείομαι, βέομαι (βίδω) 507 D, 2.

βιβάζω take go (βιβάζω, βιβῶ) 424.

βιβάζω, βιβῶν, 519 D, 7; 534 D, 10.

βιβρώσκω eat (βέβρωκα, -μαι, ἐβρώθην) 531, 3; βεβρώθω, ἔβρων, D.

βιδ-ω live (βιδάσσομαι, ἐβίων, -ωσα, βεβίωκα, βεβίωμαι) 507, 2.

ἀνα-βιδάσσομαι revivify (ἀνεβίων) 531, 1.

βλάπτω hurt (βλάψω, ἔβλαψα, βέβλαφα, -μαι, ἐβλάφθην, ἐβλάβην) 513, 3; βλάβεται D.

βλαστ-άνω sprout (βλαστήσω, ἔβλαστον, (β)ἐβλάστηκα) 522, 4.

βλέπ-ω look (βλέψω, ἔβλεφα) 508, 8.

βλίττω take honey (ἐβλισα) 516, 2.

βλώσκω go (μολοῦμαι, ἐμολον, μέμβλωκα) 531, 2.

βόλεσθαι (βούλομαι) 510 D, 4.

βόσκω feed (βοσκήσω) 510, 3.

βούλ-ομαι wish (βουλήσομαι, βεβούλημαι, ἐβουλήθην) 510, 4.

βράσσω boil 516, 3.

βράσχει, -βράζει, -βράχεις, 508 D, 9.

βρέχ-ω wet (έβρεξα, βέβρεγμα, έβρέχ-θην) 503, 9.

βρίθ-ω am heavy (βρίσω, έβρισα, βέβρι-θα) 508, 10.

βρύχ-όμαι roar (βέβρυχα) 509 D, 18.

βυ-νέω stop up (βύσω, έβύσα, βέβυσμαι) 524, 1.

Γαμ-έω wed (γαμῶ, έγημα, γεγάμηκα, -νμαι) 509, 1.

γά-νμαι rejoice, γάινω, 525 D, 5.

γέ-γων-α, γεγων-ίσκα, -έω, εἰούε 508 D, 30.

γεινομαι am born (έγενόμην tr.) 506 D, 1.

γελά-ω laugh (γελάσσομαι, έγέλασα, έγελάσθην) 503, 1.

γέν-το 489 D, 37; έ-γεν-το 506 D, 1.

γηθέ-ω rejoice (γηθήσω, έγήθησα, γέγη-θα) 509, 2.

γηρά-σκω grow old (γηράσω, έγήρασα, γεγήρακα) 530, 1; γηρά-ω ib.

γίνομαι become (γενήσομαι, έγενόμην, γέγονα, γεγέννημαι) 506, 1.

γινώσκω know (γνώσομαι, έγνω, έγνω-κα, -σμαι, έγνώσθην) 531, 4.

γνάμπ-τω bend 513 D, 19.

γοά-ω wail (έγοον) 509 D, 19.

γράφ-ω write (γράψω, έγραψα, γέγραφα, -μμαι, έγράφην) 503, 11.

Δα-, δῆω, δέδωον, δεδάηκα, δέδην, 533 D, 8.

δαλ-νύμι fossil (έδαισα) 526 D, 6.

δαίνομαι divide (έδασάμην, δέδασται), 520 D, 4.

δαίω burn (δέδθα, δάηται) 520 D, 3.

δάκ-νω bite (δήξομαι, έδακον, δέδηγμα, έδήχθην) 521, 6.

δάμ-ννμι, -νέω subdue (έδάμην, έδαμάσ-θην, έδμήθην), δαμάζω, 529 D, 1.

δαρθ-άω sleep (έδαρθον, δεδάρθηκα) 522, 5; έδραθον D.

δατέομαι divide (δατέασθαι) 520 D, 4.

δέ-ατο seemed 430 D.

δέδοικα, δέδια fear (έδεισα) 490 5; δει-σομαι, έδδεισα, D.

δει oportet (δεήσει, έδήσει) 510, 5 a.

δει-δι-α, δειδω fear, 490 D, 5.

δείκ-νύμι show (δείξω, έδειξα, δέδειχα, -γμαι, έδειχθην) 528, 3; δέξω, δει-γμα, δεικανάομαι, δειδίσκομαι, D.

δέμ-ω build (έδειμα, δέδμημαι) 529 D, 1.

δέρκ-ομαι look (έδρακον, δέδορκα) 508 D, 31.

δέρ-ω, δέρω slay (δερώ, έδειρα, δέδαρμαι, έδάρην) 503, 12.

δέυ-ομαι lack (δέυησε, δῆσε) 510 D, 5.

δέχ-ομαι receive (δέξομαι, έδεξάμην, δέδεγμα, έδέχθην) 499; έδέγμην, δέκτο 489 D, 38; δέχεται 363 D.

δέ-ω bind (δήσω, έδησα, δέδεκα, δέδεμαι, έδέθην) 504, 1.

δέ-ω lack (δεήσω, έδήσα, δεδέηκα, -μαι, έδέθην) 510, 5.

δηριά-ομαι quarrel (έδηρίνθην) 509 D, 20.

διαιδά-ω live (διήτησα) 362 b.

διαλέγ-ομαι converse (διελέχθην) 497 a.

διανοέομαι mediate (διενότηθην) 497 a.

διδάσκω teach (διδάξω, έδίδαξα, δεδίδαχα, -γμαι, έδιδάχθην) 533, 8.

δίδημι bind = δέ-ω, 534, 2.

δι-δρά-σκω escape (δράσομαι, έδρᾶν, δέ-δράκα) 530, 2.

δίδωμι give (δώσω, έδωκα, δέδωκα, δέδο-μαι, έδόθην) 534, 4.

δίε, δίον 490 D, 5.

δί-ενται, έν-δίεσαν, δίωμαι, 538 D, 2.

δίζημαι seek (διζήσομαι) 538 D, 3.

διψά-ω thirst (διψή, διψήσω) 412.

διώκ-ω pursue, διωκάθω, 494.

δοκέ-ω seem (δόξω, έδοξα, δέδογμα, έδόχθην) 509, 3.

δόσκειν (δίδωμι) 534 D, 4.

δουπέ-ω sound (έγδούπησα) 509 D, 9.

δραμ-ούμαι, έ-δραμον etc.; see τρέχω, 539, 5.

δρά-ω do (δράσω, έδράσα, δέδράκα, δέ-δράμαι, έδράσθην) 505, 1.

δύνα-μαι can (δυνήσομαι, δεδύνημαι, έδυνήθην) 535, 5; 487.

δύνω = δύω, 507 D, 3.

δύ-ω enter (δύσω, έδύσα, έδυν, δέδυκα, -ύκα, δέδυμαι, έδύθην) 507, 3.

ἐλάω *potitai* (ἐλάν, εἶλα) 359.

ἐγείρω *rouss* (ἐγεῖρά, ἡγείρα, ἡγρόμην, ἐγρήγορα, ἐγήγεμαι, ἡγέροην) 518, 5; ἔγρω, -ομαι, ib.

ἐδ-ομαι, *ἐδήδοκα*, *σοο* *ἐσθίω*, 539, 3.

ἐδ-ω *eat*, *ἐδ-μεναι* 538 D, 9.

ἔζομαι *sit* 517, 7; *σοο* *καθέζομαι*.

ἐθέλ-ω *wish* (ἐθέλῃσω, ἡθέλησα, ἡθέληκα) 510, 10.

ἐθίζω *accustom* (εἵθισα, εἵθικα) 359.

εἶδον *saw*; *σοο* *ὀράω*, 539, 4.

εἶδ-ώς, *εἶδ-έναι* (οἶδα) 491.

εἰκ-ω, *εἰκάδω* *yield*, 494.

εἰκ-ός, *εἰκ-έναι* (εἴκοι) 492, 7; *εἴκε*, *εἴκετην* etc. D.

εἴλω *prasa* (ἔλσα, ἔελμαι, ἐάλην, ἐόλει), *εἰλέω*, *εἰλέω*, *εἴλω*, *ἔλω*, 518 D, 23.

εἴμαι, *εἴατο* (ἐννύμι) 526 D, 1.

εἰμί *am* (ἔσομαι) 537, 1; 478; ἦα, ἔα, ἔον, ἔην, ἦν, ἔοις, ἔσσο etc. 478 D.

εἴμι *go* (ἦα, ἦει) 536, 1; 477; ἦε, ἦε, ἴσων, (ἐ)κισάμην, 477 D.

εἴνυσον (ἐννύμι) 526 D, 1.

εἴπ-ον *said* (εἶπ, εἴρηκα, -μαι, ἐρρήθη) 539, 8; *εἴρω*, *εἴ(ν)-έπω*, *ἐνισπον*, *ἐνίψω*, D.

εἴργ-νύμι, *εἴργω* *dehi* *in* (εἴρῃω, εἴρῃα, εἴργμαι, εἴρχοην) 528, 4; *εἴργω* ib.; *ἐέργω*, *ἐέρχατο*, *εἴργαθον*, D.

εἶρ-ομαι = *ἔρομαι*, 508 D, 14.

εἰρύ-αται, *εἴρυντο*, *ἐκρυσθαί*, *εἰρύσσομαι*, etc. 538 D, 6.

εἴρω *say* 539 D, 8.

εἴρω *join* (ἐερμένος) 369 D.

εἶσα (ἔσσαι, ἔσās) 517 D, 7.

εἶσκα, *ἴσκα* *liken* 533 D, 15.

εἴωθα *am wont* 369; *ἔωθα* D.

ἐλαύνω *drive*, *ἐλῶ*, *ἤλασα*, *ἐλήλακα*, -μαι, *ἤλαθην* 521, 1; *ἔλω* ib.

ἐλέγχ-ω *convict* (ἐλέλγεμαι) 368.

ἐλ-εῖν, *εἶλον*, *σοο* *αἰρέω*, 539, 1.

ἐλεύσομαι, *ἐλήλυθα*; *σοο* *ἔρχομαι*, 539, 2.

ἐλήλατο, *ἐληλέδατο*, 521 D, 1; 464 D a.

ἐλθ-εῖν, *ἦλθον*, *σοο* *ἔρχομαι*, 539, 2.

ἐλίσσω *wind* (εἵλισσον) 359.

ἐλκ-ω *drag* (ἐλξω, ἐλκυσα, ἐλκυκα, ἐλκυσμαι, ἐλκυσθήν) 503, 19; *ἐλκέω* D.

ἐλπ-ω *hope* (ἐλπτα) 508 D, 32.

ἐμ-ω *potitai* (ἡμεσα) 503, 11.

ἐναίρω *slay* (ἡναρον, ἐνήρατο) 518 D, 24.

ἐναυτιόομαι *oross* (ἡναυτιώθη) 497 a.

ἐνεγκ-εῖν, *ἡνεγκα*, -ον, *ἐνήνοχα*, *ἐνήνεγμαι*; *σοο* *φέρω*, 539, 6; *ἡνεκα*, -ον, D.

ἐνέπω, *ἐνέπω*, *ἐνίσπε(ς)*, *ἐνίψω*, *ἐνισπήσω*; 539 D, 8.

ἐπ-ενήροθε 368 D.

ἐνθυμέ-ομαι *consider* (ἐνεθυμήθη) 497 a.

ἐνίπ-τω *chide* (ἡνίπασον, ἐνένιπον) 513 D, 20.

ἐνίσσω (= *ἐνίπτω*) 515 D, 3.

ἐννοέομαι *consider* (ἐννοήθη) 497 a.

ἐννύμι, *ἀμφι-ἐννύμι* *clothe* (ἀμφιῶ, -έσομαι, ἡμφίεσα, ἡμφίεσμαι) 526, 1; *εἵνυν*, *ἔσσα*, *εἴμαι*, *ἔσται*, *ἔατο*, D.

ἐνοχλέ-ω *annoy* (ἡνώχλησα, -κα) 361 a.

εἴκοι *am like* (ἐφῆκα, εἰκάς; *εἴξω*) 492, 7.

ἔοργα, *ἔοργεα* 514 D, 14.

ἔορτάς *keep festival* (ἔορταζον) 359 d.

ἐπιμέλομαι *care* (ἐπεμελήθη) 497 a.

ἐπίστα-μαι *understand* (ἐπιστήσομαι, ἡπιστήθη) 535, 6; 487.

ἔπ-ομαι *follow* (ἔψομαι, ἐσπόμην) 508, 13; *ἔπ-ω*, *ἔσπον*, *σπέω*, D.

ἔρα-μαι *love* 503, 2; 535, 7.

ἐρά-ω *love* (ἡράσθη) 503, 2.

ἐργάζομαι *work* (ἐργασμαι) 359.

ἔργω = *εἴργω*, 528 D, 4.

ἔρδω *do* (ἔρξω, ἔρξα) 514, 14; *ἔοργα*, *ἔώργεα* D.

ἐρείδ-ω *lean* (ἐρήρεισμαι, ἐρηρέδατο) 464 D a.

ἐρείκω *repd* (ἡρικον, ἐρήριγμα) 511 D, 18.

ἐρείπω *overthrow* (ἐρείψω, ἐρείφθη) 511, 6; *ἡριπον*, *ἐρήριπα* D.

ἐρέσσω *rou* 516, 4; *ἡρεσα* D.

ἐρεύγομαι *srew* (ἡρυγον), *ἐρυγγάνω*, 511 D, 19.

ἐρεύθω *redden*, *ἐρυθ-αίνομαι*, 511 D, 20.

- ἐριδ-αίνω *conspici* (-σασθαι), ἐριδμαινω, 522 D, 12.
- ἐρ-ομαι *ask* (ἐρήσομαι, ἡρόμην) 508, 14; εἰρομαι, ἐρέ-ω, -ομαι, -είνω, D.
- ἐρπ-ω, -ύζω *creep* (εἰρπον, εἰρπυσσα) 359.
- ἐρβ-ω *go* (ἐρβήσω, ἡρβήσα, ἡρβήκα) 510, 7.
- ἀπό-ερ-σα 431 D c.
- ἐρύκ-ω *hold back* (ἡρύξα) 508, 15; ἡρύκακον, ἐρύκ-άνω, -άνω, D.
- ἐρδομαι *preserve*, εἰρύσται, ἐρύτο, etc. 538 D, 6.
- ἐρύ-ω *draw* (ἐλρυσσα, ἐλρύμαι) 504 D, 11.
- ἐρχ-ομαι *go* (ἐλθεσομαι, ἦλθον, ἐλήλυθα) 539, 2; ἦλυθον, ἦνθον, ἐλήλυθα, D.
- ἐρ-ω, ἐρρηκα, ἐρρήθην; see εἶπον, 539, 8.
- ἐσθίω *eat* (ἐδομαι, ἐφαγον, ἐθήδοκα, ἐθήδεσμαι, ἡδέεσθην) 539, 3; ἐσθω, D.
- ἐσκον (εἰμι) 478 D.
- ἐσπετε 539 D, 8.
- ἐσπόμην; see ἐπομαι 508, 13.
- ἐσ-σα, ἐσ-ται (ἐννύμι) 526 D, 1.
- ἐσσαι, ἐσσομαι (ἴω) 517 D, 7.
- ἐστιδ-ω *entertain* (εἰστιάσας, -κα) 359.
- ἐσθ-ω *sleep* 510, 8.
- εὐλαβέ-ομαι *behave* (εὐλαβήθην) 497 a.
- εὐρ-ίσκω *find* (εὐρήσω, ἤρουν, ἤρρηκα, -μαι, ἠρέθην) 533, 5.
- ἀπ-εχθ-άνομαι *am hated* (-εχθήσομαι, -ηχθόμην, -ήχθημαι) 522, 6; ἐχθω, -ομαι, *ib.*
- ἐχ-ω *have* (ἐξω, σχήσω, ἔσχον, ἔσχηκα, -ημαι) 508, 16; ὕχωκα, ἐπ-όχωατο, ἔσχεσθον, D.
- ἐψ-ω *boil* (ἐψήσω, ἠψήσα) 510, 9.
- ἐωμεν (ἔ-ω) 489 D, 19.
- ἠν-έωνται (ἴημι) 476 D.
- Zd-ω *live* (ζῆ, ἔζη), Ion. ζάω, 412.
- ζεύγ-νύμι *yoke* (ζεύξω, ἔξευξα, ἔξευγμα, ἔζυγην) 528, 5.
- ζέ-ω *boil* (ζέω, ἔζεσα) 508, 12.
- ζά-ννύμι *gird* (ἔζωσα, ἔζω(σ)μαι) 527, 1.
- Ἡβά-σκω *come to puberty*, ἡβά-ω (ἡβήσω, ἡβησα, ἡβηκα) 530, 3.
- ῥῥη, ῥσμεν etc. (οἶδα) 491; ἡεῖδη etc. D.
- ἡδ-ομαι *am glad* (ἡσθην, ἡσθήσομαι) 497 a.
- ἡμαι *sit* 537, 2; 483; εἴσται, ἔσται, 483 D.
- ἡμι *say* (ἦν, ἦ) 535, 2.
- θάλ-λω *flourish* (τέθηλα) 518, 6; θαλέθων, τηλεθάων, D.
- θάπ-τω *bury* (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην) 513, 4.
- θείνω *beat* (θενῶ, ἔθενον) 518 D, 25.
- θέλ-ω (θελήσω) = ἐθέλ-ω, 510, 10.
- θέουσι, θέοιτο (τίθημι) 534 D, 1.
- θέρ-ομαι *grow warm* 508, 17; θέρσομαι, θερέω, D.
- θέω *run* (θεύσομαι) 512, 1.
- θηλέ-ω = θάλλω, 518 D, 6.
- θηγγάνω *touch* (θήξομαι, ἔθιγον) 523, 2.
- θλά-ω *bruise* 503, 5.
- θλίβ-ω *press* (θλίψω, ἔθλιψα, ἐθλίφην) 508, 1.
- θνήσκω *die* (θανοῦμαι, ἔθανον, τέθνηκα) 530, 4.
- θόρ-νυμαι = θρώσκω, 531, 5.
- θράσσω *trouble* (ἐθραζα) 514, 8.
- θραύ-ω *break* (θραύσω, ἔθραυσα, τέθραυ(σ)μαι, ἐθραύσθην) 505, 16.
- θρέξομαι, ἔθρεξα; see τρέχω 539, 5.
- θρέψω, ἔθρεψα; see τρέφω 508, 29.
- θρόπ-τω *weaken* (θρόψω, ἔθρυνσα, τέθρυνμαι) 513, 5.
- θρώσκω *leap* (θοροῦμαι, ἔθορον) 531, 5.
- θύ-νω, θύ-νέω *ruin* (= θύ-ω), 521 D, 10.
- θύ-ω *sacrifice* (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην) 504, 2.
- θύω *ruin* 521 D, 10.
- ιά-ομαι *heal* (ἰάσάμην, ἰάθην) 499.
- ιαύω *sleep* (ἄεσα, ἀσαμην) 506 D, 7.
- ιάχ-ω, ἰαχέ-ω *cry*, 508 D, 33.
- ιδ-εῖν, ἰδον; see ὁρῶ 539, 4.
- ιδ-μεν, ἰσθι, ἰσῶσι (οἶδα), 491.
- ιδρύ-ω *build* (ιδρύθην, ιδρύνθην) 469 D.
- ἴζω *sit* 517, 7; εἴσα, ἐέσαστο D.
- ἴημι *send* (ἴσω, ἴκα, εἴκα, εἴμαι, εἴθην) 534, 3; 476.

ικ-άνω, *tan* 524 D, 2.

ικμενος 489 D, 47.

ικ-νέομαι *come* (ἵξομαι, ἵκωμαι, ἴγμαι) 524, 2.

ἱλα-μαι *propitiate* (ἱλῆθι, ἱλασθι) 535 D, 10.

ἱλά-σκομαι *propitiate* (ἱλάσσομαι, ἱλασάμην, ἱλάσθην) 530, 5; ἱλάομαι, ἴληκα D.

ἱλω *roll* 518 D, 23.

ἱμάσσω *whip* (ἱμασσω) 516 D, 9.

ἱπταμαι *fly* 508 D, 23.

ἱσᾶμι 491 D.

ἱσκω, ἱσκα *like*, 533 D, 15.

ἱστημι *εἰσίστημι* (στήσω, ἵστημι, ἵστημι, ἵστηκα, ἵστασθην) 534, 5.

ἱσχάνω, ἱσχανάω, 506 D, 2.

ἱσχω = ἔχω, 506, 2.

καθέζομαι *sit* (καθεβούμαι) 517, 7.

καθεύδω *sleep* (καθευδήσω) 510, 8.

κάθημαι *sit* 537, 2; 484.

καθίζω *sit* (καθίω, καθιζήσομαι, ἐκάθισα or καθίσα) 517, 7; καθέισα D.

καίνομαι *surpass* (κέκασμαι) 528 D, 18.

καίνω *kill* (έκασω) 518, 7.

καίω, κᾶω *burn* (κάσσω, ἔκασσα, κέκαυκα, -μαι, ἐκαύθην), 520, 1; ἔκκα, κᾶς, ἐκάην D.

καλέω *call* (καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην) 504, 5.

προ-καλίζομαι, κικλήσκω, 504 D, 5.

καλύπτω *cover* (καλύψω, ἐκάλυψα, κέκαλυμμαι, ἐκαλύφθην) 513, 6.

κάμνω *am weary* (καμοῦμαι, ἔκαμον, κέκμηκα) 521, 7.

κάμπ-τω *bend* (κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην) 513, 7.

καυξάω 528 D, 1.

κεδά-ννυμι, κίδνημι *scatter*, 525 D, 4.

κεῖ-μαι *lie* (κείσομαι) 536, 2; 482; κέεται, κέσκετο, κείω, κέω, 482 D.

κείρω *dear* (κερῶ, ἔκειρα, κέκαρμαι) 518, 8; ἔκερσα, ἐκέρην D.

κέκαδον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.

κελαδέω *roar* (κελάδω) 509 D, 10.

κελεύω *bid* (κελεύω, ἐκέλευσα, κεκέλευκα, -σμαι, ἐκελεύσθην) 505, 18.

κέλ-λω *lapid* (κέλω, ἔκλω) 422 B, 431 c.

κέλ-ομαι *comptand* (ἐκεκλόμην) 508 D, 34.

κεντέω *goad* (κένσαι) 509 D, 11.

κερά-ννυμι *mia* (ἐκέρασα, κέκράμαι, ἐκράθην, ἐκεράσθην) 525, 1; κέραω, κεραίω D.

κερδαίνω *gain* (κερδανῶ, ἐκέρδανω, κεκέρδηκα) 519, 6.

κευθάνω = κεύθω 511 D, 12.

κεύθω *hide* (κεύσω, ἔκευσα, κέκευθα) 511, 12.

κεχλαδός, -οντας 455 D a.

κήδ-ω *trouble* (κεκαδήσομαι) 510 D, 21.

κηρύσσω *proclaim* (κηρύξω, ἐκήρυξα, κέκλήρυχα, -γμαι, ἐκηρύχθην) 514, 2.

κιγχάνω *teach* (κιχήσομαι, ἔκιχον) 523, 3.

κίδνημι = κεδά-ννυμι, 529 D, 8.

κικλήσκω = καλέω, 530 D, 12.

κί-νυμαι *move* (έκινω, ἐκίσθον) 526 D, 4.

κίρνημι, -νάω (= κερά-ννυμι) 529 D, 2.

κιχ-άνω *teach* 523 D, 3; ἐκίχεις, κιχήτην, κιχῆσαι etc., 538 D, 4.

κίχρημι *lead* (χρήσω, ἔχρησα, κέχρηκα, κέχρημαι) 534, 9.

κλάζω *resound* (κλάγξω, ἔκλαξα, κέκλαγγα) 514, 12; ἔκλαγον, κέκλαγγας, D.

κλαίω, κλάω *weep* (κλαύσομαι, -σοῦμαι, ἔκλαυσα, κέκλαυμαι) 520, 2.

κλά-ω *break* (ἐκλασα, κέκλασμαι, ἐκλάσθην) 503, 3.

κλεί-ω *shut* (κλείσω, ἔκλεισα, κέκλει(σ)-μαι, ἐκλείσθην) 505, 14.

κλείω, κλέω *celebrate*, 512 D, 8.

κλέπ-τω *steal* (κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλέπθην) 513, 8.

κλή-ω *shut* (κλήσω, ἔκλησα, κέκληκα, κέκλημαι, ἐκλήσθην) 505, 14.

κλίνω *lean* (κλινῶ, ἔκλινω, κέκλιμαι, ἐκλίθην, -εκλίθην) 519, 1.

κλύω *hear* (ἐκλυον, κλύθι, κέκλυθι, κλύμενος) 512 D, 8.

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κνά-ω *scatch* (κναίω, κναισα, κένναι-κα, -σμαι, κενάσθην) 505, 11.

κνά-ω *scatpe* (έκνήσθην) 505, 2.

κόπ-τω *cut* (κόψω, έκοφα, κέκοφα, -ομαι, έκόπην) 513, 9.

κορέ-ννύμι *satiare* (κεκορέσμαι, έκορέσθην) 526, 2; κορέ(σ)ω, κεκορηώς, κεκορήμαι, D.

κορύσσω *equip* (κεκορυθμένος) 516 D, 10.

κοτέ-ω *am angry* (έκότεσα, κεκοτηώς) 504 D, 10.

κράζω *cry* (έκραγον, κέκρηγα) 514, 13.

κρέμα-μαι *hang* (κρεμήσομαι) 535, 8; 487.

κρεμά-ννύμι *hang* (κρεμάω, έκρέμασα, έκρεμάσθην) 525, 2.

κρήμναμαι (= κρέμα-μαι) 529 D, 3.

κρίζω *creak* (κρίκε, κέκρηγα) 514 D, 20.

κρίνω *judge* (κρινώ, έκρίνα, κέκρικα, -μαι, έκρίθην) 519, 2.

κρού-ω *beat* (κρούω, έκρουσα, κέκρουκα, κέκρουσμαι, έκρούσθην) 505, 21.

κρύπτω *hide* (κρύψω, έκρυψα, κέκρυμμαι, έκρύφθην, -φην) 513, 10.

κτά-ομαι *acquire* (κέκτημαι) 365 b, 465 a.

κτείνω *kill* (κτενῶ, έκτανον, άπ-έκτονα) 519, 4; έκταν 489, 4.

κτίζω *found* (κτί-μενος) 489 D, 28.

άπο-κτιννύμι *kill* 528, 6.

κτυπέ-ω *crash* (έκτυπον) 509 D, 12.

κυ-ίσκομαι *conceive* (έκῦσα, κύω, κύειω, 532, 1.

κυλί-ω *ot* κυλίνδω *roll* (έκυλίσα, κεκύλισμαι, έκυλίσθην) 505, 5.

κυ-νέω *kiss* (έκῦσα) 524, 3.

κύπ-τω *stoop* (κύψω, έκύψα, κέκύφα) 513, 11.

κυρέ-ω *happen* (έκυρσα, κύρ-ω, 509, 4.

λαγχάνω *get by lot* (λήξομαι, έλαχον, έιληχα, -γμαι, έλήχθην) 523, 4; λάξομαι, έλαχον, έλεσρχα D.

λάξομαι *take* 515 D, 5.

λαμβάνω *take* (λήψομαι, έλαβον, έιληφα, έιλημμαι, έλήφθην) 523, 5; λάμψομαι, λελάβηκα, D.

λάμπ-ω *shine* (λαμψώ, έλαμψα, έέλαμπα) 508, 18.

λαυθάνω *lie hid* (λήσω, έλαβον, έέληθα, -σμαι) 523, 6; έέλαβον D.

λάσκω *speak* (λακήσομαι, έλάκησα, έλακον, έέλακα) 533, 9; ληκέω D.

λέγ-ω *gather* (λέξω, έλεξα, έίλοχα, έίλεγμαι, έέλεγγην) 508, 19 a; έέλεγγμην D.

λέγ-ω *speak* (λέξω, έλεξα, έίρηκα, έέλεγμαι, έέλεγχθην) 508, 19 b.

λείπω *leave* (λείψω, έλιπον, έέλοιπα, έέλειμμαι, έέλειφθην) 511, 7.

λεύ-ω *elope* (λεύσω, έλευσα, έέλευσθην) 505, 19.

λεχ- *lay* (έλεκτο, έέχθαι, έέγγμενος) 489 D, 40.

λήθω = λαυθάνω, 511, 1.

ληθάνω *make forget* 523 D, 6.

ληκέω = λάσκω, 533 D, 9.

λιμπάνω = λείπω 511, 7.

λίσομαι, λίτ-ομαι *pray*, 516 D, 11.

λιχμά-ω *lick* (λελειχμότες) 509 D, 21.

λού-ω *wash* (έλου, λοῦμαι, λόε) 412 b.

λύ-ω *loose* (λύσω, έλυσα, έέλυνκα, έέλυνμαι, έέλύθην) 504, 3; έέλύμην D.

Μαίνομαι *am mad* (μανοῦμαι, μέμνηνα, έμάνην) 518, 11.

μαίομαι *reach after* (μέμονα, μέμαμεν) μαίμας, 520 D, 5; μάμενος ib.

μακ-ών (μηκτόμαι) 509 D, 22.

μανθάνω *learn* (μαθήσομαι, έμαθον, μεμάθηκα) 523, 7.

μάρναμαι *fight* 529 D, 4.

μάρπ-τω *seize* (μέμαρπον, μεμάποιεν) 513 D, 21.

μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.

μάσσω *knead* (μάξω, έμαξα, μέμαχα, -γμαι, έμάγγην) 514, 3.

μαχέομαι 510 D, 11.

μάχ-ομαι *fight* (μαχούμαι, έμαχεσάμην, μεμάχημαι) 510, 11.

μέδ-ομαι *attend to* (μεθήσομαι), μήδομαι, 510 D, 22.

μεθύ-σκω *intoxicate* (έμέθυσσα, έμεθύσθην), μεθύω, 532, 2.

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- μέιρομαι *reccino pari* (ἐμμορε, ἐμμορεται) 518 D, 26.
 μέλλ-ω *asp abouí* (μελλήσω, ἐμέλλησα) 510, 18.
 μέλ-ω *care* (μελήσω, ἐμέλησα, μεμέληκα, -ημαι, ἐμέληθην) 510, 12; μέμηλα, D.
 μέμβλεται (μέλω) 510 D, 12.
 μέμβλωκα (βλώσκω) 581, 2.
 μεμετιμένος (μετίημι) 476 D.
 μέμονα; see μαλομαι 520 D, 5.
 μέν-ω *remain* (μένω, ἐμεινα, μεμένηκα) 510, 14.
 μεταμέλωμαι *repent* (μετεμελήθην) 497 a.
 μηκέ-ομαι *bleat* (μακών, μεμηκός) 509 D, 22.
 μητιά-ω, μητιόμαι *plait*, 509 D, 23.
 μίγ-νύμι, μίσγω *mix* (μίξω, ἐμίξα, ἐμίγμαι, ἐμίχθην, ἐμίγην) 528, 7; μίκτο D.
 μιμέ-ομαι *imitate* (μεμιμίμαι) 499 a.
 μιμησέω *remin* (μιμήσω, ἐμιμησα, μέμνημαι, ἐμνήσθην) 530, 6.
 μίμνω = μέν-ω, 506, 3.
 μίσγω = μίγνύμι, 528, 7; 533, 10.
 μολ-εῖω, ἐ-μολ-ον (βλώσκω) 531, 2.
 μύζω *suck* (ἐμύζησα) 517 D, 9.
 μύκ-ομαι *roar* (ἐμυκον, μέμυκα) 509 D, 24.
 μύ-ω *shut* (ἐμυσσα, μέμυκα) 504, 6.
 Νάω *swell* (ἐνασσα, ἐνάσθην) 520 D, 6.
 νάσσω *press* (νένασμαι) 517, 3; ἐναξα, D.
 νεκί-ω *quarrel* (ἐνέικεσα) 508 D, 21.
 νέμ-ω *distribute* (νεμῶ, ἐνειμα, νενέμηκα, -ημαι, ἐνεμήθην) 510, 15.
 νέομαι *go* 516 D, 12.
 νέω *evict* (νευσσοίμαι, ἐνευσσα, νένευκα) 512, 2.
 νέ-ω *haz* (νήσω, ἐνησα, νένη(σ)μαι) 505, 4.
 νήχ-ω *evict* 512 D, 2.
 νίζω *wash* (νίψω, ἐνίψα, νένιμμαι, ἐνίφθην) 515, 2; νίττομαι, D.
 νίσσομαι *go* 516 D, 12.
 Νέ-ω *escape* (ἐξεσσα, ἐξεσμαι) 503, 13.
 ξίζ-ω *polish* (ἐξίσσα, ἐξίσθην) 505, 9.
 δδώνεται 368 D.
 ἕζω *stall* (ὀζήσω, ὀζήσα) 517, 8; ἕδωδα, D.
 σγ-ω *open* (ῥίξα), σγνύμι, 508 D, 20.
 οἶδα *know* (ἴσασι, εἰδός, ἦδη) 491.
 οἶδ-άνω, οἶδέω *swell* (φθῆσα, φθῆκα) 522, 7.
 οἶκα, οἶκός (ἔοικα) 492 D, 7.
 οἶνοχοέ-ω *pour wine* (ἐφονοχέει) 359 D.
 οἶ-ομαι, οἶμαι *think* (οἶήσομαι, οἶήθην), 510, 16; οἶ-ω, οἶ-ω, οἶ-ομαι (οἶσά-μην, οἶσθην) D.
 ὀσω, ὀσει etc.; see φέρω 539, 6.
 οἰχ-ομαι *asp gone* (οἰχήσομαι) 510, 17; οἰχέω, παρ-φύχκα, οἰχῶκα, D.
 ὀλισθ-άνω *slip* (ὀλισθον) 522, 8.
 ὀλ-λύμι *destroy* (ὀλῶ, ὀλεσα, ὀλόμην, ὀλόλεκα, ὀλωλα) 528, 8; ὀλέκα, οὐλόμενος, D.
 ὀμ-νύμι *swear* (ὀμοῦμαι, ὀμοσα, δμώμοκα, δμώμο(σ)μαι, ὀμώ(σ)θην) 528, 9.
 ὀμώργ-νύμι *wire* (ὀμώρομαι, ὀμορῶσα, ὀμώρχθην) 528, 10.
 ὀνίημι *benefit* (ὀνήσω, ὀνησα, ὀνήμην, ὀνήθην) 534, 6.
 ὀνο-μαι *blame* (ὀνοσάμην, ὀνόσθην) 538 D, 5.
 ὀπύω *wed* (ὀπύσω) 520 D, 7.
 ὀπωπα, ὀψομαι, ὀφθην; see δράω 539, 4.
 δρά-ω see (ὀψομαι, εἶδον, ἐδράκα οἱ ἐδράκα, ἐδράμαι οἱ ὀμμαι, ὀφθην) 539, 4; ὀπωπα ib.
 ὀργαίνω *enrage* (ὀργᾶνω) 431 b.
 ὀρέγ-νύμι, ὀρέγ-ω *reach* (ὀρωρέχεται), 528 D, 19.
 ὀρίνω *rouse* 528 D, 11.
 ὀρ-νύμι *rouse* (ὀρσω, ὀρσα, ὀρωρα) 528, 11; ὀρορον, ὀρτο, D.
 ὀρούω *ruin* 528 D, 11.
 ὀρύσσω *dig* (ὀρύξω, ὀρυξα, ὀρύρῶκα, -γμαι, ὀρύχθην) 514, 4.
 ὀσσομαι *foresee* 515 D, 4.
 ὀσφρ-αίνομαι *stall* (ὀσφρήσομαι, ὀσφρῶ-μην, ὀσφράνθην) 519, 8.
 οὔρέ-ω *make water* (εὐόρησα, -ηκα) 359.
 οὐτά-ω *wound* (οὔτα, οὔτάζω, 507 D, 5.
 ὀφείλω *owe* (ὀφείλῃσω, ὀφείλῃσα)

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- ὄφελον, ὄφελικα, ὄφελιήθην) 518, 12; ὄφέλλω, D.
- ὀφέλλω *increase* (ὀφέλλει) 518 D, 12.
- ὀφλ-ισκάνω *insure* (ὀφλήσω, ὄφλον, ὄφληκα, -μαι) 522, 9.
- Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.
- παίζω *sport* (παίζομαι, ἔπαισα, πέπαισμαι, 517, 4.
- παί-ω *strike* (παίω or παΐσω, ἔπαισα, πέπαισα, ἐπαίσθην) 505, 12.
- παλαί-ω *wrestle* (παλαίω, ἐπάλασσα, ἐπαλασθην) 505, 13.
- πάλ-λω *brandish* (ἐπηλα, -πεπαλόν) 518 D, 27.
- παμφαίνων, παμφανών, 518 D, 19.
- παροινέ-ω *debauch* *drunken* (ἐπαρφύνον, πεπαρφύνηκα) 362 a.
- πάσσω *sprinkle* (πάσω, ἔπασα, ἐπάσθην) 516, 5.
- πάσχω *suffer* (πέισομαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.
- πατέ-ομαι *eat* (ἐπασάμην, πέπασμαι) 509 D, 13.
- παύ-ω *make cease* (παύω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυστέος) 505, 17.
- πείθω *persuade* (πέλω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπέισθην) 511, 8; ἔπειθον *ib.*; πέπιθον, πεπιθήσω, πιθήσω, D.
- πέικω *comb*, *shear* 509 D, 6.
- πεινά-ω *hunger* (πεινῶ, πεινήσω) 412.
- πείρω *piece* (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.
- πέισομαι; see πάσχω, 533, 11.
- πεκ-τέω *comb* (ἐπέχθην) 509, 6.
- πελάζω *approach* (πελῶ, πῆλτο, ἐπλάθην); πελάω, πελάδω, πλάθω, πίλναμαι, 514 D, 21.
- πέλ-ομαι *move* (ἐπλόμην), πέλω, 508 D, 35.
- πέμπ-ω *send* (πέμψω, ἔπεμψα, πέπομψα, πέπεμμαι, ἐπέμφθην) 508, 21.
- πέπιθον, πεπιθήσω, 511 D, 8.
- πέπληγον (πλήσσω) 514 D, 5.
- πέπνυμαι (πνέω) 512 D, 4.
- πέπτρωται, -μένος, 508 D, 37.
- πέρδ-ομαι *redo* (παρθήσομαι, ἔπαρδον, πέπορδα) 508, 22.
- πέρθ-ω *sack* (ἐπαρθον) 508 D, 36.
- πέρνημι *sell* (περάω, ἐπέρασα) 529 D, 5.
- πέσσω *cook* (πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην) 515, 1.
- πέταμαι *fly* 508 D, 23.
- πετά-ννυμι *sread* (πετώ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.
- πέτ-ομαι *fly* (πιτήσομαι, πετήσομαι, ἐπτόμην) 508, 23.
- πεύθομαι, = πυνθάνομαι, 511, 13.
- πεφιδόμην, -ήσομαι 511 D, 11.
- πέφνον, ἔφεφον, πέφαμαι, πεφήσομαι 519 D, 9.
- πήγ-νυμι *fix* (πήξω, ἐπηξα, πέπηγα, ἐπάγην) 528, 12; ἐπηκτο D.
- πίλναμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.
- πίμπλημι *fill* (πλήσω, ἔπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.
- πίμπρημι *burn* (πρήσω, ἔπρησα, ἐπρημαι, ἐπρήσθην) 534, 8.
- πινύ-σσω *make wise* (ἐπίνυσσα) 512 D, 4.
- πί-νω *drink* (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.
- πιπίσκω *give to drink* (πίσω, ἔπισα) 532 D, 3.
- πιπράσκω *sell* (πέπράκα, -μαι, ἐπράθην) 530, 7.
- πίπτω *fall* (πεσούμαι, ἔπεσον, πέπτωκα) 506, 4.
- πίτνημι, -νάω (= πετά-ννυμι) 529 D, 7.
- πίτνω *fall* 521, 9.
- πιφάσκω *declare* 532 D, 4.
- πλάζω *make wander* (ἐπλανξα, ἐπλάχθην) 398 b.
- πλάσσω *mould* (ἐπλασα, ἐπλάσμαι, ἐπλάσθην) 516, 6.
- πλέκ-ω *twist* (ἐπλεξα, πέπλεγμαι, ἐπλέκην) 508, 24.
- πλέω *sail* (πλεύσομαι, -σούμαι, ἔπλευσα, πέπλευκα, -σμαι) 512, 3.
- ἐκ-πλήγνυσθαι 514, 5.
- πλήθω *am full* (πέπληθα) 534, 7.
- πλήσσω *strike* (πλήξω, ἐπληξα, πέπληγα, -γμαί, ἐπλήγην) 514, 5.

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πλάνω *wash* (πλυνώ, πλύνω, πέπλυμαι, ἐπλύθην) 519, 3.

πλώ-ω, = πλέω, 512 D, 3.

πνέω *blow* (πνεύσομαι, -σούμαι, ἐπνευσα, πέπνευκα) 512, 4.

πνίγ-ω *choke* (πνίξω, ἐπνίξα, πέπνιγμαι, ἐπνίγην) 508, 2.

ποθέ-ω *deceive* 504, 8.

ποιπνύ-ω *ruff* 574.

πορ-εῖν, ἐ-πορ-ον, πέπραται, 508 D, 37.

πορφύρ-ω *boil* 574.

ποτά-ομαι *fly* 508 D, 23.

πράσσω *do* (πράξω, ἐπράξα, πέπραγα, -χα, -γμαι, ἐπράχθην) 514, 6.

πρήθω *burn* 534 D, 8.

πρίασθαι, ἐπρίαμην; *see* ὠνόεομαι, 539, 7.

πρί-ω *save* (ἐπρίσα, πέπρισμαι, ἐπρίσθην) 505, 6.

προθυμέ-ομαι *am eager* (προθυμήθην) 497 a.

προνοέ-ομαι *foresee* (προνοήθην) 497 a.

πτάρ-νυμαι *weep* (πτάρω, ἔπτарон) 528, 13.

πτήσσω *crouch* (ἐπτήξα, ἐπτήχα) 514, 7; *πτήτην, πεπτήσας, D.*

πτίσσω *round* (ἐπτισα, ἐπτισμαι) 516, 7.

πτύ-ω *spit* (ἐπτυσα) 503, 20.

πτώσσω, = πτήσσω, 514, 7.

πυνθάνομαι *inquire* (πυνέσομαι, ἐπυνθόμην, πέπυσμαι) 523, 8.

ῥαί-ω *shatter* (ῥαίω, ἐρράισθην) 505 D, 22.

ράπτω *sew* (ράψω, ἐρράφα, ἐρραμμαι, ἐρράφην) 513, 12.

ρέξω *do* (ρέξω, ἔρεξα, ἐρέχθην) 514, 14.

ρέω *flow* (ρέεσομαι, ῥήθησομαι, ἐρρήθηκα, ἐρρήθην) 512, 5.

ρήγ-νυμι *break* (ρήξω, ἐρρήξα, ἐρρωγα, ἐρράγην) 528, 14.

ρίγέ-ω *shudder* (ἐρρίγα) 509 D, 14.

ρίγύ-ω *am cold* (ρίγυν, ῥιγφην) 412 a.

ρίπτέ-ω, = ῥίπτω, 509, 7.

ρίπτω *throw* (ρίψω, ἐρρίψα, ἐρρίφα, -μμαι, ἐρρίφθην, ἐρρίφην) 513, 13.

ρύθ-ομαι *preserve* (ρύατο, ῥύσθαι, ἐρρύ-σάμην) 538 D, 7.

ρύπύ-ω *soil* (ῥεμπωμένος) 365 D.

ῥών-νυμι *strengthen* (ἐρρώσα, ἐρρωμαι, ἐρρώσθην) 527, 2.

Σαίρω *weave* (ἔσηρα, σέσηρα) 518, 14.

σαλπίζω *blow trumpet* (ἐσάλπιγξα) 398 b.

σαά-ω *save* (ἐσάωσα) 517 D, 5.

σβέ-ννυμι *quench* (σβέσω, σβήσομαι, ἔσβεσα, ἔσβην, ἔσβηκα, ἔσβέσθην) 526, 3.

σέβ-ομαι *revere* (ἐσέφθην) 497 a.

σεί-ω *shake* (σειώω, ἔσεισα, σέσεικα, σέσειμαι, ἐσεισθην) 505, 15.

σεύω *drive* (ἔσσευα, ἔσσουμεν, σέτο) 512 D, 9.

σήπω *make rot* (σήψω, σέσηπα, ἐσέπην) 511, 2.

σκάπτω *dig* (σκάψω, ἔσκαψα, ἔσκαφα, -μμαι, ἐσκάφην) 513, 14.

σκεδά-ννυμι *scatter* (σκεδῶ, ἐσκεδάσα, ἐσκεδάσμαι, ἐσκεδάσθην) 525, 4.

σκέλ-λω *dry* (ἔσκλην) 518, 15; ἔσκλη-λα D.

σκέπ-τομαι, σκοπέ-ω *view* (σκέψομαι, ἐσκεψάμην, ἐσκεμμαι) 513, 15.

σκήπ-τω *protrude* (σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην) 513, 16.

σκιδννυμι (= σκεδάννυμι) 529 D, 8.

σκάπ-τω *jeer* (σκάψομαι, ἔσκαψα, ἐσκάφθην) 513, 17.

σμά-ω *wash* (σμή) 412.

σό-ης, σόη, σόωσι, 517 D, 5.

σπά-ω *draw* (σπάσω, ἔσπασα, ἔσπασκα, ἔσπασμαι, ἐσπάσθην) 503, 4.

σπείρω *sow* (σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην) 518, 16.

σπένδ-ω *pour* (σπέσω, ἔσπεισα, -σμαι) 421 a, 429, 463 c.

ἐνι-σπον, ἔσπ-ετε, 539 D, 8.

στάσκον (ἴστημι) 534 D, 5.

στείβω *read* (ἔστειψα, ἐστίβην) 511, 9.

στείχω *march* (ἐστίχον) 511, 10.

στέλ-λω *send* (στέλω, ἔστοιλα, ἔσταλκα, ἔσταλμαι, ἐστάλην) 518, 17.

στέργ-ω *love* (στέρξω, ἔστερξα, ἔστοργα) 508, 25.

στερ-ίσκω, στερέω *deprive* (στερήσω, ἐστέρησα, ἐστέρηκα, -μαι, ἐστερήθη) 533, 6; στερόμαι *ib.*

στεύ-ται *threatens*, στεύ-το, 538 D, 8.

στόρ-νύμι *spread* (στορῶ, ἐστόρεσα) 528, 15.

στρέφ-ω *turn* (στρέψω, ἐστρεψα, ἐστροφά, ἐστραμμαι, ἐστράφη) 508, 26.

στρώ-νύμι *spread* (στρώσω, ἐστρωσα, ἐστρωμαι, ἐστρώθη) 527, 8.

στυγέ-ω *hate* (ἐστυγον) 509 D, 15.

σφάζω *or* σφάττω *slay* (σφάζω, ἐσφαξα, ἐσφαγμαί, ἐσφάγη) 514, 15.

σφάλ-λω *trip* (σφαλῶ, ἐσφηλα, ἐσφαλμαι, ἐσφάλην) 518, 18.

σχεθεῖν, ἐσχεθον, σχήσω; *see* ἔχω, 508, 16.

σφίζω *save* (σώσω, ἔσωσα, σέσωκα, σέσω-σμαι, ἐσώθη) 517, 5.

Τα-θῆναι, ἐτάθην, τέτακα; *see* τείνω, 519, 5.

τάμνω = τέμνω 521 D, 8.

ταυ-όω *stretch* (ἐτάνυσσα, τετάνυσμαι) 519 D, 5.

ταράσσω *trouble* (ταράξω, ἐτάραξα, τετάραγμαί, ἐταράχθη) 514, 8.

τάσσω *arrange* (τάξω, ἔταξα, τέταχα, τέταγμαί, ἐτάχθη) 514, 9.

ταφ-ῆναι, ἐτάφη; *see* θάπτω, 513, 4.

ταφ-ών, τέθηπα *am amazed*, 511 D, 16.

τείνω *stretch* (τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθη) 519, 5.

τεκ-εῖν, ἔτεκον, τέτοκα; *see* τίκτω, 506, 5.

-ελέ-ω *finish* (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθη) 503, 14.

τέμνω = τέμνω 521 D, 8.

τέμ-νω *cut* (τεμῶ, ἔτεμον, ἔταμον, τέτμηκα, -μαι, ἐτέθη) 521, 8.

τέρπ-ω *dolight* (τέρψω, ἔτερψα, ἐτέρφθη) 508, 27; τεταρπύμην D.

τέρσ-ομαι, τερσαίνω *dry* 508 D, 38.

τεταγών *having seized* 436 D.

τετήμαι *grudge*, τετιγῆς 446 D.

τέτμον *attained*, 436 D.

τετραίνω *bore* 506, 6.

τεύχω *make* (τεύξω, ἔτευξα, τέτυγμαί) 511, 14; τέτυκον, -όμην, D.

τήκω *melt* (τήξω, ἔτηξα, τέτηκα, ἐτάκη) 511, 8.

τηλεθάνω *blooming* 518 D, 6.

τίθημι *put* (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθη) 534, 1.

τίκτω *beget* (τέξομαι, ἔτεκον, τέτοκα) 506, 5.

τί-νω *pay* (τίσω, ἔτισα, τέτίκα, τέτισμαι, ἐτίσθη) 521, 4; τίνύμι D.

τιταίνω *stretch* 519 D, 5.

τιτρώω *bore* (ἔτρησα, τέτρημαι) 506, 6.

τιτρώσκω *wound* (τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθη) 531, 6; τρώω D.

τιτύσκομαι *aim* 533 D, 16.

τλα-, ἔτλην *endured* 489, 7; τέτληκα 492 D, 10.

τμήγω *cut* (ἐτμαγον) 511 D, 17.

τραπ-εῖομεν (τέρπω) 508 D, 27.

τράπω, τραπέω, = τρέπω, 508 D, 28.

τράφω, = τρέφω, 508 D, 29.

τρέπ-ω *turn* (τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράφη) 508, 28.

τρέφ-ω *nourish* (θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτράφη) 508, 29.

τρέχ-ω *run* (δραμούμαι, ἔδραμον, δεδράμηναι, -μαι) 539, 5; θρέξομαι, ἔθρεξα *ib.*; τράχω, δέδρομα, D.

τρέ-ω *temple* (ἔτρεσα) 503, 15.

τρίβ-ω *rub* (τρίψω, ἔτριψα, τέτριφα, τέτρίμμαι, ἐτρίβην) 503, 3.

τρίζω *quake* (τέτρίγα) 514, 16.

τροπέω, = τρέπω, 508 D, 28.

τρώγω *gnaw* (τρώξομαι, ἔτραγον, τέτρωγαί) 511, 4.

τρώω, = τιτρώσκω, 531 D, 6.

τυγχάνω *happen* (τεύξομαι, ἔτυχον, τετύχηκα) 523, 9.

τύπ-τω *strike* (τυπτήσω, ἐτύπη) 513, 18.

τύφ-ω *smoke* (πέθυμαι, ἐτύφη) 508, 4.

ὑπισχνέομαι *promise* (ὑποσχίσσομαι, ὑπεσχόμην, ὑπέσχημαι) 524, 5.

ῥ-ω *rain* (ῥσω, ῥσα, ῥσμαι, ῥσθη) 505, 10.

φάγ-ειν, *éφαγον*; see *σάω*, 539, 3.

φαεῖν *éhiene* (φαάνην) 518 D, 19.

φαῖναι *élon* (φανῶ, *éphna*, *πέφαγκα*, *πέφην*, *πέφασμαι*, *έφάνην*, *έφάνθη*) 518, 19; *φάε*, *πεφίσσεται*, D.

φάργγυμι, = *φράγγυμι*, 528, 16.

φάσκει, = *φημί*, 530, 8.

δια-φάσκει, -φάσκει *éatou* 532 D, 4.

φείδομαι *épare* (φείσομαι, *έφεισάμην*) 511, 11; *πεφιδόμην*, -*ήσομαι*, D.

φέρτε 538 D, 10.

φέρ-ω *éaar* (οἶσω, *ήνεγκον* *οτ* -*κα*, *ένηοχα*, *ένηνεγμαι*, *ήνεχθη*) 539, 6; *ήνεκα* D.

φεύγω *élee* (φεύβομαι *οτ* -*οῦμαι*, *έφυγον*, *πέφευγα*) 511, 15; *πεφυζότες* D.

φημί *éay* (φήσω, *έφησα*) 535, 1; 481; *έφάμην*, *φάσθαι*, etc., 481 D.

φθά-ναι *anticipate* (φθήσομαι *οτ* *φθάσω*, *έφθασα*, *έφθην*) 521, 2.

φθείρω *corrupt* (φθερῶ, *έφθειρα*, *έφθαρκα*, -*μαι*, *έφθορα*, *έφθάρην*) 518, 20.

φθι-ναι *perish* (φθίσω, *έφθισα*, *έφθιμαι*) 521, 5; *έφθιμην*, *φθινύθω*, D.

φιλέ-ω *love* (έφιλάμην) 509 D, 16.

φιλοτιμέ-ομαι *am* *antidiotis* (έφιλοτιμήθην) 497 a.

φλά-ω *drinks*, = *θλά-ω*, 503, 5.

φλέγ-ω, *φλεγέθω διατε*, 494.

φράγγ-νυμι, *φράσσω* *encloue* (έφραξα, *πέφραγμα*, *έφράχθην*) 528, 16.

φράζ-ω *declare* (φράσω, *έφρασα*, *πέφρακα*, *πέφρασμαι*, *έφράσθην*) 514, 17; *έπέφραβον* D.

φρίσσω *drizzle* (έφριξα, *πέφρικα*) 514, 10.

φυγγάνω, = *φεύγω*, 511, 15.

φυλάσσω *guard* (φυλάξω, *έφύλαξα*, *πέφύλαχα*, -*γμαι*, *έφυλάχθην*) 514, 11.

φύρ-ω *mix* (φύρσω *βοτ.*, *πέφυρμαι*) 431 D a.

φύ-ω *produce* (φύσω, *έφύσα*, *έφῦν*, *πέφυκα*) 507, 4.

Χάζ-ω *make retire* (έχασάμην) 514, 18; *έκααθ-ον*, -*ήσω*, D.

χαίρω *rejoice* (χαίρῃω, *κεχαίρηκα*, -*μαι*, *έχαρην*) 518, 21; *κεχαρόμην*, *κεχαρήσας*, D.

χαλά-ω *loosen* (έχάλασα, *έχαλάσθην*) 503, 6.

χωνδάνω *contain* (χείσομαι, *έχαδον*) 523 D, 10.

χά-σκω *gape* (χανούμαι, *έχασον*, *κέχηνα*) 530, 9.

χέζ-ω *sauro* (χεσοῦμαι, *έχεσα*, *κέχοδα*, *κέχεσμαι*) 514, 19.

χέω *pour* (χέω, *έχεα*, *κέχυκα*, *κέχυμαι*, *έχούθην*) 512, 6; *χέει*, *έχευα*, *χύτο*, D.

χό-ω *hear* (χάσω, *έχουσα*, *κέχουκα*, *κέχουσμαι*, *έχόσθην*) 505, 8.

έ-χραισ-μ-ον, *έχραισμησα*, 509 D, 17.

χρά-ομαι *use* (χρήται) 412.

χρά-ω *give* *oracle* (χρήσω, *έχρησα*, *έχρήσθην*) 505, 3.

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χρί-ω *anoint* (χρίσω, *έχρισα*, *κέχρυσ-μαι*, *έχρίσθην*) 505, 7.

χρώζ-ω, *χρoίζω*, *χρώ-νῦμι* *color* (κέχρωσμαι, *έχρώσθην*) 517, 6.

χύτο (χέω) 512 D, 6.

Ψά-ω *rub* (ψῆ) 412.

ψύχ-ω *cool* (ψύξω, *έψύξα*, *έψύγμαι*, *έψύχθην*, *έψύχην*) 508, 5.

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447 D, 16	533 D, 15	453	541	472, Rem. j	573
447 D, 17	533 D, 16	454	542	472, Rem. k	574
448, 1	503, 7	454, Rem. a	542 a	473	575
448, 2	509, 1	454, Rem. b	547	473 a	575 a
448 D, 2	509 D	455	544, 545	473 b	575 b and c
448, 3	509, 2	455 a	545 a	474	576
448, 4	509, 3	455 b	545 c	475	578

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
475 a.....	578 c	501.....	626 and a	526 b.....	659
475 b.....	578 a	502 a.....	—	527 a.....	657 a
476.....	579	502 b.....	626 b	527 b.....	—
476 a.....	579 a	502 c.....	—	527 c.....	657 b
476 b.....	579 b	503.....	627	527 d.....	658
477.....	580 and a	504.....	602	527 e.....	657 c
478.....	581	505.....	—	528.....	664 a
479.....	582 a and b, and 583	506.....	—	528 a.....	665
479 a.....	582 c	507.....	—	529.....	659 fin.
480.....	584	508 a.....	611	529 a.....	659 a
480, 1.....	585 and a	508 b.....	612	530.....	660
481, 2.....	586	508 c.....	613	530 a.....	663
482, 3.....	585 b	509 a.....	621 d	530 b.....	661
482, Rem. a.....	587	509 b.....	621 c	530 c.....	660 a
482, Rem. b.....	587 b	509 (α).....	622	531.....	666
482, Rem. c.....	587 a	509 (β).....	780 a	532.....	667
483.....	589	509 c.....	621 b	532 a.....	667 a and b
484.....	590	510.....	996	532 b.....	662
485.....	591, 592	511, a, c, and d.....	606	533.....	668
485 a.....	603 a	511 b.....	606 a	533 a and b.....	668 a
485 b.....	—	511 c.....	615 (1)	534.....	668 c
485 c.....	939	511 f.....	615 (2)	535 a.....	669
486.....	593 and a	511 g.....	615 (3)	535 b.....	670
486 a.....	784, 2	511 h.....	616	536.....	671
486 b.....	938 b	511 i.....	610 a and 617	537.....	672
487.....	594, 595	512 a.....	608 and a	538 a.....	673
488 a.....	594 a	512 b.....	620 a	538 b.....	630
488 b.....	594 b	512 c.....	614 a and 623 b	538 c.....	675
488 c.....	619 and b	512 d.....	623	538 d.....	676
489 a.....	595 a	513 a.....	610	538 e.....	705
489 b.....	595 b	513 b.....	631	539.....	601
489 c.....	—	513 c.....	632 a	540.....	706 b
489 d.....	—	514 and a.....	609	541.....	707
489 e.....	—	514 b.....	609 a	542.....	708
490 and a.....	596	514 c.....	629	543.....	709
490 b.....	596 a	514 d.....	629 a	544.....	710, 711
490 c.....	726	514 e.....	—	544 a.....	712
490 d.....	938 b	515.....	604	544 b.....	712 a
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491 b.....	599	517.....	634	544 d.....	712 c
492, a, b, c, e, f, g.....	600	518.....	635	544 e.....	718
492 d.....	666 and a	518 b.....	—	545.....	723
492 h.....	666 b	518 c.....	636	546.....	714
493, a, b, c, d.....	600	518 d.....	637	547 a and b.....	715 a and b
493 e.....	600 a	519.....	638	547 c.....	716 b
493 f.....	600 b	519 b.....	—	547 d.....	716 a
493 g.....	—	520.....	639	548.....	717
494.....	602 d	521.....	272 a, 275 a, 222 c	549, a, b, c.....	718, a, b, c
494 a.....	602 d and Rem.	522.....	617	550, a, b.....	720, a, b
495.....	—	523.....	633	550, Rem. c.....	721
496.....	621 b	524.....	653	551.....	722
497 a.....	603	525 and a.....	654 a and b	552.....	719 and a
497 b.....	604	525 (α).....	654 c	552 a.....	719 b and c
498.....	620	525 (β).....	654 d	553 and a.....	724 and a
499.....	623	525 (γ).....	654 e	554.....	—
500 a.....	624 a and 625 a	525 b.....	655 a and b	555.....	725
500 b.....	624 d and 625 c	525 c.....	655 c	555 a.....	725 c
500 c.....	624 b	525 d.....	655 d	556.....	726
500 d.....	624 c and 625 b	526 a.....	656	556 a.....	726 a

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556 b.....	726 b	584.....	753	605 a.....	775 a
557.....	727	584 a.....	753 a	606.....	776
558.....	728	584 b.....	753 c	607.....	776
558 a.....	729 e	584 c.....	753 d	607 a.....	777
558 b.....	729 f	584 d.....	753 e	608.....	776
558 c.....	729 g	584 e.....	753 f	609.....	780
558 d.....	729 a	584 f.....	753 g	610.....	781 and a
558 e.....	729 a, Rem.	584 g.....	753 g	610, Rem. a.....	—
558 f.....	729 b	585 h.....	755	611.....	776
558 g.....	729 c	585 i.....	755 a	611 a.....	778
558 h.....	cf. 729 a and Rem.	586 a.....	755 a	612.....	788
558 i.....	729 d	586 b.....	755 b	612 a.....	783 b
558 j.....	729 g, Rem.	586 c.....	755 b	613.....	782
559 a.....	729 e	587 a.....	754 a	614.....	784
559 b.....	—	587 b.....	754 b	615.....	785
559 c.....	730 c	587 c.....	754 c	615 a.....	785 a
559 d.....	730 d	587 d.....	754 d	616.....	786
559 e.....	730 e	587 e.....	754 e	617.....	787
560.....	729 f	587 f.....	754 f	618.....	787
561.....	729 g	588.....	756	618 a.....	788
562.....	729 a and 730 a	589.....	757	619, I-VI.....	789
563.....	cf. 729 a	590 a.....	760 and a	620.....	796
563 a.....	—	590 b.....	748 b	620 a.....	796 a
563 b.....	730 b	591.....	759	620 b.....	796 b
564.....	729 b	592 a.....	761	620 c.....	796 c
565.....	729 c	592 b.....	960	620 d.....	796 c
566.....	cf. 729 a Rem.	593.....	970	620, note.....	796, note
567.....	729 d	594 a.....	762, 1	621.....	723 a
568.....	732 d	594 b.....	762, 2	622.....	793
569.....	731	594 c.....	762, 3	623.....	794
570.....	733	594 d.....	762, 4	623 a.....	794 a
571.....	734	594 e.....	762, 5	623 b.....	794 b
572.....	732	595.....	763	623 c.....	794 c
572, a, b, c, d, e, f, g, h.....	732 a	595 a.....	764, 1	624.....	798
573.....	735	595 b.....	764, 2	624 a.....	798 a
574.....	736	595 c.....	765	624 b.....	798 b
574 a.....	737	595 d.....	765 a	624 c.....	798 c
574 b.....	738	596.....	766	624 d.....	798 d
574 c.....	739	596 a.....	767	625.....	804
574 d.....	740	596 b.....	768	625 a.....	804 a
574 e.....	736	596 c.....	770	625 b.....	804 b
575.....	743	596 d.....	769	625 c.....	804 c
575 a.....	743 b	596 e.....	771	625 d.....	804 d
576.....	742	597.....	767	626, 5.....	} 758
576 a.....	742 c	598.....	768	626, 6.....	
577 a.....	744	598 a.....	768 a	626, 7.....	
577 b.....	745	598 b.....	768 b	626, 8.....	
577, Rem. c.....	739 a	599.....	770	626 a.....	758
578 a.....	746	600.....	769	626 b.....	758
578 b.....	746	601.....	771	626, Rem. r.....	cf. 757
578, Rem. c.....	746 c	601 a.....	771 a	627.....	797
579, a, b, c.....	747	602.....	762, 3	628.....	806
580.....	748	602, 1.....	772	629.....	795, 1
580 a.....	748 a	602 a.....	772 a	630 a.....	795, 2 b
581.....	749	602 b.....	772 c	630 b.....	795, 2 a
581 a.....	741	603.....	773	631.....	800
582.....	750	603 a.....	773 b	631 a.....	800, 1 a and b
582 a.....	750 a	604.....	774	631 b.....	800, 1 c
583.....	751	605.....	775	632.....	800, 2

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
633.....	807, 1	672.....	686	710 a.....	844
634.....	807, 2	673.....	687	710 b.....	845
635.....	792, 1	673 a.....	687 c	710 c.....	911 and 881 c
636.....	792, 2	674.....	688	711.....	846
637, 1.....	791, 2	675.....	675 and 653	712.....	849 and b
638.....	791, 1	675 a.....	689	712 a.....	849 c
639.....	791, 3	675 b.....	691	713.....	850
640.....	799, 3	676.....	692	714.....	851
640 a.....	799, 2 a	677.....	694	715.....	851
640 b.....	799, 2 b	678.....	695	716.....	851
640 c.....	799, 2 d	679.....	696	716 a.....	—
641 a.....	799, 1 a and b	680.....	697	717.....	856
641 b.....	799, 1 c	680 a.....	698	717 a.....	856 and b
641 c.....	799, 1 d	681.....	699 fin.	717 b.....	854
642.....	799, 3	681 a.....	699	718.....	855
643.....	801, 2	681 b.....	699 a	718 a.....	855 b
644.....	801, 1	682.....	700	719.....	865
645 a.....	801, 3 b	683.....	702	719, Rem. a.....	—
645 b.....	801, 3 c	683 a.....	702 b	720.....	866
645 c.....	801, 3 a	683 b.....	703	720 a.....	866, 1
646.....	802, 2	683 c.....	703 a	720 b.....	866, 2
647.....	802, 1	684.....	809	720 c.....	866, 3
648.....	802, 3	684 a.....	810	720 d.....	867
649.....	803, 2	685.....	810 a	720 e.....	868
650.....	803, 1	686.....	cf. 815	721.....	869
651.....	803, 3	687.....	811	721, 1.....	870
652.....	805, 2	688.....	812	721, 1 a.....	870 a-c
653.....	805, 1	688 a.....	812 b	721, 1 b.....	871 and a
653 a.....	805, 1, a and b	689.....	813	722.....	872
653 b.....	805, 1 c	689 a.....	813 a	722 a.....	872 a
654.....	805, 3	689 b.....	815	722 b.....	872 d
655.....	808, 2	690.....	814	722 c.....	872 e
656.....	808, 1	691.....	816	723.....	873
657.....	808, 3	692.....	817	723 a.....	874 and a
658.....	640	693.....	818 and a	723 b.....	874 b
659.....	642	694.....	819	724.....	876
660.....	643	694 a.....	819 a	724 a.....	876 a
660 a.....	644	694 b.....	819 c	724 b.....	876 a
660 b.....	645	694 c.....	819 d	725.....	877
660 c.....	646	694, Rem. d.....	819, Rem.	726.....	878
660 d.....	647	695.....	821	727.....	—
661.....	648	695 a.....	—	728.....	—
662.....	649	696.....	823	729.....	—
663.....	650	696 a.....	823 a	729 a.....	—
664.....	651	696 b.....	851	729 b.....	—
664 a.....	—	697.....	824 a and b	730.....	—
664 b.....	651 a	698.....	827	731.....	—
665 a.....	652 a and b	699.....	828	731 a.....	—
665 b.....	652 c	700.....	838	731 b.....	—
666.....	256	700 a.....	833	732.....	879
667.....	677	701.....	829 ff	733.....	929, 930
668.....	677 a	702.....	832	734.....	928
669 a.....	680, 1	703.....	834	734 a.....	928 a
669 b.....	680, 2 and 3	704.....	835 and a	734 b.....	cf. 932
669 c.....	682	705.....	836 and a	734 c.....	cf. 930, 2
670.....	683	706.....	837	735.....	932, 1
671.....	684	707.....	840	736.....	932, 2
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671 b.....	685 a	709.....	842	737.....	932 b (2)

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738.	—	775 a.	956 a	799 a.	982 a
739.	881	775 b.	940 b	800.	983
740.	881 and a	776.	941	800 a.	—
740 b.	—	777.	944 and a	801.	984, 985
741.	882	777 a.	—	801 a.	984 a
742.	884	777 b.	943	802.	986
743.	887	778.	958	803.	987
743 a.	887 a and b	779.	959	803 a.	987 a
743 b.	887 c and 888	780.	959	803 b.	987 b
744.	8889	780 a.	961	804.	988
745.	893 and b	781.	959	804 a.	989
745 a.	893	781 a.	960	804 b.	990
746.	895	782.	959	805.	991 and a
746 a.	895, note a	783.	964	806 a.	990
746 b.	895, note	783 a.	964 a	806 b.	992
747.	894, 1, and 898	783 b.	964 b	807.	993
747 a.	898 c	783, Rem. c.	—	808 and a.	994
747 b.	894 b	784.	957	809.	995 a and b
748.	900 and b	785.	965	809 a.	995 c
749.	932, 2, b and (1)	786.	966	810.	996 and a
749 a.	894, 2	786 a.	966 a	810 a.	—
750.	901	786 b.	966 b	811.	997
751.	902	787 and a.	967	811 a.	997 a
752.	903	788.	968	812.	998
753.	904	788 a.	cf. 969	813.	999 and a
754 and a.	905 and a	789 b.	969 a	813 a.	999 b
754 b.	906	789 c.	969 b	814.	1000
755.	908 and 909	789 d.	969 c	815.	1001
756.	911	789 e.	969 d	815 a.	1001 a
756 a.	886	789 f.	969 e	816.	1002
757.	912-918	789, Rem. g.	969, Rem.	816 a.	1002 a
758.	908 and 920	790.	970	816 b.	1002 b
759.	860	790 a.	971	817.	1003
760 a.	898 c	790 b.	cf. 971 a	817 a.	1003 a
760 b.	—	790 c.	971 a	817 b.	1003 b
760 c.	914 B (2)	790 d.	971 b	818 and a and b.	1004
760 d.	914 c	790 e.	971 c	818 c and d.	1005
761.	914 A	791.	972	819.	1006
762.	938	791 a.	972 a	820.	1007
762 a.	938 a	791 b.	972 b	821.	1008 and a
762 b.	938 b	791 c.	972 c	822.	—
763.	945 and 949	791 d.	972 d	823.	1009 and a
764 a.	946	792.	973	824 a.	1010, 1
764 b.	948	792 a and b.	973 a	824 b.	1010, 2
764 c.	—	793.	974 and a	825.	1011
765.	951	794.	—	825 a.	—
766.	950 fin.	795.	975	825 b.	1011 a
767.	952	795 a.	976 b	826.	1012
767 a.	952 a	795 b.	976	826 a.	1012 a
768.	954	795 c.	976	826 b.	1012
769.	955 and a and b	795 d.	977	827.	1013
770.	953	795 e.	978	828 a.	1015 a
771.	927 and 924	795 f.	979	828 b.	1015
772.	956	796.	980	828, Rem. c.	—
773.	939	796 a.	980	829.	1015
773 a.	939 a	796 b.	980	829 a.	1015 b
773 b.	947	797 and 1.	981 and a	830.	1016 and a-c
774 and 1.	942	798.	981	831.	1017
775.	940	799.	982	831 a.	1017 b

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
832.....	1018	858 a.....	1043, 1	875, 1 f.....	1054, 1 f
833.....	1019	858 b.....	1043, 2	875, 1 g.....	1054, 1 g
834.....	1020	859.....	1044 and a	876.....	1054, 2
835.....	1021	859 a.....	1044 b	876, 3.....	1054, 3
835 a.....	1021 a	860, 1.....	1045, 1	876, 4.....	1054, 4
836.....	1022	860, 1 a.....	1045, 1 a	876, 4, a and b.....	1054, 4, a and b
837.....	1023	860, 1 b.....	1045, 1 b	876, 5.....	1054, 5
837 a.....	1023 a	861.....	1045, 2	876, 6.....	1054, 6
837 b.....	1024	862, 1.....	1046, 1	876, 7.....	1054, 7
838.....	1029	862, 1 a.....	1046, 1, a and b	877.....	1055
839.....	1025	862, 1 b.....	1046, 1 c	877, 1.....	1055, 1
840.....	1026	863, 2.....	1046, 2	877, 2.....	1055, 2
841.....	1027	863, 2 a.....	1046, 2 a	877, 3.....	1055, 3
842.....	1028	863, 2 b.....	1046, 2 b	877, 4.....	1055, 4
843.....	1030	863, 2 c.....	1046, 2 c	877, 5.....	1055, 5
844.....	1031	864, 3.....	1047, 1	877, 6.....	1055, 6
845.....	1032	864, 4.....	1047, 2	877, 7.....	1055, 7
846.....	1033	864, 5.....	1047, 3	877, 8.....	1055, 8
847.....	1034	864, 6.....	1047, 4	878.....	1055, 9
847 a.....	1034 a	864, 7.....	1047, 5	879.....	1056
847 b.....	1034 b	864, 8.....	1047, 6	879, 1.....	1056, 1
848.....	1043, 1044	865, 1.....	1048, 1	879, 2.....	1056, 2
848 a.....	287, 719 b	866, 2.....	1048, 2	879, 3.....	1056, 3
848 b.....	—	866, 2 a.....	1048, 2 a	879, 4.....	1056, 4
848 c.....	1035 a	867, 3.....	1048, 3	869, 5.....	1056, 5
848 d.....	1035 b	867, 4.....	1048, 4	879, 6.....	1056, 6
848 e.....	1035 c	867, 5.....	1048, 5	879, Rem. a.....	—
849.....	1036	867, 6.....	1048, 6	880.....	1057
850.....	1037	868, 1.....	1049, 1	881.....	1058
850, 1.....	1037, 1	868, 1 a.....	1049, 1 a	882.....	1059
850, 1 a.....	1037, 1 a	868, 1 b.....	1049, 1 b	883.....	1060
850, 2.....	1037, 2	868, 1, Rem. c.....	1049, Rem. c	884.....	1061
850, 3.....	1037, 3	868, 2.....	1049, 2	885.....	1062
851.....	1037, 4	869, 1.....	1050, 1	886.....	1063
851 a.....	1037, 4 a	869, 2.....	1050, 2	887.....	1064
851 b.....	1037, 4 b	869, 3.....	1050, 3	888.....	1068
851 c.....	1037, 4 c	870, 4.....	1050, 4	889.....	1072
852, 5.....	1037, 5	870, 4 a.....	1050, 4 a	890.....	1073
852, 6.....	1037, 6	870, 4 b.....	1050, 4 b	891.....	1077
852, 7.....	1037, 7	870, 4 c.....	1050, 4 c	891 a.....	1078 a
852, 8.....	1037, 8	870, 4 d.....	1050, 4 d-f	891 b.....	1078 b
852, 9.....	cf. 118 D	871.....	1051	892.....	1080
852, 10.....	1037, 9	872.....	1052	893.....	1081
852, 11.....	1037, 10	873.....	857-863	894.....	1071
852, 12.....	1037, 10 fin.	873 a.....	864	894, Rem. a.....	1071 b
852, 13.....	1037, 11 and 12	873 b.....	note before 857	895.....	1076
852, 14.....	1037, 13	874.....	1053	896.....	1079
853.....	1038	874, 1.....	1053, 1	896 a.....	1079 a
853 a.....	1038 a	874, 2.....	1053, 2	896 b.....	1079 b
853 b.....	1038 a, fin.	874, 2 a.....	1053, 2 a	896 c.....	1079 c
854.....	1039	874, 3.....	1053, 3	896 d.....	1079 d
855.....	1040	874, 3 b.....	1047, 6	896, Rem. e.....	1079, Rem. e
855 a.....	1040 a	875.....	1054	897.....	1074
855 b.....	1040 b	875, 1.....	1054, 1	897, Rem. a.....	1074 a
856 a.....	1041	875, 1 a.....	1054, 1 a	897, Rem. b.....	1074 b
856 b.....	1042	875, 1 b.....	1054, 1 b	898 a.....	1065
856 c.....	1042 a	875, 1 c.....	1054, 1 c	898 b.....	1065 a
857.....	1042 b	875, 1 d.....	1054, 1 d	898 c.....	1074 b
858.....	1043	875, 1 e.....	1054, 1 e		

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OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
898 d	1065 fm	907 a	1095	917 r	1111 r
898 e	1065 c	907 b	1098	917 a	1111 s
899	1082	907 c	—	918	1112
900 a	—	908	1099	918 a	—
900 b	—	909 a	1102 a	918 b	1112 a
900 c	1085 a	909 b	—	918 c	1112 b
900 d	1085 b	909 c	1102 b	918 d	—
900 e	1085 c	909 d	1102 c	918 e	1112 d
900 f	1085 d	909 e	—	918 f	1112 e
900 g	—	909 f	1102 d	918 g	1112 c
900 h	—	909 g	1102 e	919	1113
900 i	1085 f	909 h	—	919 a	1113 a
900 j	—	909 i	—	919 b	—
900 k	1085 h	909 j	1102 f	919 c	1113 b
900 l	1038	909 k	—	919 d	1113 c
900 m	1084	909 l	1102 g	919 e	—
901 a	1086 a	909 m	—	919 f	1113 d
901 b	1086 b	909 n	—	919 g	—
901 c	1086 c	909 o	—	919 h	—
901 d	—	909 p	—	919 i	—
901 e	1086 d	910	1100	919 j	1113 e
901 f	1086 e	911	1101	920	1114
901 g	1086 f	912	1103	920 a	1114 a
901 h	1086 g	913 a	1104 a	920 b	1114 b
902 a	1088, 1084	913 b	1104 b	920 c	—
902 b	1087	913 c	1104 c	920 d	1114 e
903	1088-1090	913 d	1104 d	920 e	—
904 a	1096 a	913 e	1104 e	920 f	1115 a
904 b	1096 b	913 f	1104 f	920 g	1115 b
904 c	1096 c	913 g	1107	920 h	1115 c
904 d	1096 d	914	1105	920 i	1115 d
904 e	1096 e	914 a	1105 a	921	1116
904 f	1096 g	914 b	1105 b	921 a	1116 a
904 g	—	914 c	1105 c	922	1119
904 h	1096 h	914 d	1106	922 a	1119 d
904 i	1091 a-c	915	1107	922 b	—
904 j	1094	916	1108, 1109	922 c	1119 a
904 k	1095	916 a	1110 a	922 d	1119 c
904 l	1096 i	916 b	1110 b	922 e	1119 e
905 a	1097 d	916 c	1110 c	922 f	—
905 b	1097 e	916 d	1110 d	922 g	1119 f
905 c	1097 a	917	1111	922 h	—
905 d	1097 b	917 a	1111 a	922 i	1119 g
905 e	1097 c	917 b	—	923	1119 fm
905 f	—	917 c	1111 b	923 a	—
905 g	—	917 d	1111 c	924	1120
905 h	1097 f	917 e	1111 d	924 a	1114 d
905 i	—	917 f	1111 e	924 b	1114 c
905 j	1097 j	917 g	1111 f	924 c	—
905 k	1097 k	917 h	1111 g	924 d	1114 f
905 l	1097 g	917 i	1111 h	924 e	1120
905 m	1097 h	917 j	1111 i	924 f	—
905 n	1097 i	917 k	1111 l	924 g	—
905 o	—	917 l	1111 m	925	1121
905 p	1097 l	917 m	1111 n	925 a	1121 a
905 q	—	917 n	—	926 a	1122 c
905 r	—	917 o	1111 o	926 b	—
906	1091	917 p	1111 p	926 c	1122 a
906 a	1094	917 q	1111 q	926 d	1122 b

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OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
926 e.....	1123 f	927 d.....	1123 c	928 j.....	1126 f
926 f.....	1123 d	928.....	1125, 1126	928 k.....	—
926 g.....	1123 e	928 a.....	1126 a	928 l.....	1126 g
926 h.....	—	928 b.....	1126 b	928 m.....	1126 h
926 i.....	1123 i	928 c.....	1126 k	928 n.....	1126 i
926 j.....	1123 j	928 d.....	1126 l	928 o.....	1126 j
926 k.....	1123 g	928 e.....	1126 c	928 p.....	1126 o
926 l.....	1123 h	928 f.....	1126 d	928 q.....	1126 p
927 a.....	1123 a	928 g.....	1126 m	928 r.....	1126 q
927 b.....	1123 b	928 h.....	1126 n	929.....	1127
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