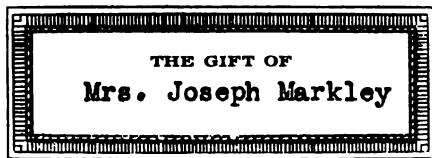
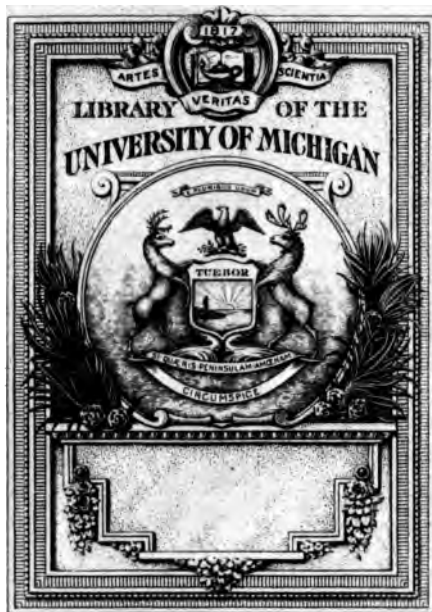


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GREEK GRAMMAR,

FOR

SCHOOLS AND COLLEGES

BY

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PROFESSOR IN YALE COLLEGE.



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PREFACE.

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

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

It is a fact generally understood, that the Greek, in common with the other indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be

longs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

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

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

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

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

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

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

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

tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

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

In the appended chapter on Versification, I have relied, partly on Munk's *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).

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INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellenæ* ('Ελλῆνες), 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 *Grecians* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:—the Aeolic, spoken in Aeolis, Boeotia, and Thessaly;—the Doric, in Peloponnésus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegæan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

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

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

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodôtus and the medical writings of Hippocrâtes.

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 'Αχαιοί, 'Αργείοι, 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 further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (*Ἑλληνιστής* from *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 *Lat. confer* (compare),—*sc.* for *scilicet* (to wit),—*ib.* for *ibidem* (in the same place),—*i. e.* for *id est* (that is),—*e. g.* for *exempli gratia* (for example),—*κτλ.* for *καὶ τὰ λοιπὰ* (*Lat. et cetera*). Other abbreviations will explain themselves.

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PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

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

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

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

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

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

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

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

Vowels.

7. The vowels are α , ϵ , η , ι , $\omicron$, ω , υ .

Of these, ϵ , $\omicron$, are always *short*,
 η , ω , always *long*,
 α , ι , υ , short in some words, long in others, and hence called *doubtful* vowels.

8. The short sounds of α , ι , υ , are indicated in the grammar by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$; the long sounds, by $\tilde{\alpha}$, $\tilde{\iota}$, $\tilde{\upsilon}$. We have then

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

9. The long vowels were sounded as α , ϵ , ι , $\omicron$, υ , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.

10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α ; *less open* are ϵ , η , $\omicron$, ω ; the *close* vowels are ι , υ . Thus we have

the *open short* vowels, $\bar{\alpha}$, ϵ , $\omicron$,
 the *open long* vowels, $\tilde{\alpha}$, η , ω ,
 the *close* vowels, ι , υ .

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Diphthongs.

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

αι, ει, ου, αυ, ευ, ου,
φ, η, φ, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

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

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

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

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

αι, ει, ου, αυ, ευ, ου, υι, φ, η, φ,
by ae, ē or ī, oe, au, eu, ū, yi, ū, ē, ō.

Exc. a. For αι, ου, in a few proper names, we have Roman *ai, oi*; Μαία Μαία, Τροία Τροία or Τροја, Αἴας Αἴας. For φ, in a few compounds of φδιῆι *song*, we have *oe*: τραγωδῖς *tragoedus*.

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

11 D. b. The Ionic has ηυ also in νηῦς (Hm. II. d.) Att. ναῦς *ship*, and γρηῦς (Hm.) Att. γρηῦς *old woman*.—ωυ is scarcely Attic. The New Ionic has it in αὐτός, τωτός, etc., by crasis for δ αὐτός, τὸ αὐτό (68 D);—also in reflexive pronouns, as ἐαυτοῦ (235 D), which seems to have arisen by crasis from ἐο αὐτοῦ;—further in θαῦμα Att. θαῦμα *wonder*, and words derived from it; though here some deny the diphthong and write θαύμα or θαμα.

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

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

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: $\rho\alpha\iota\zeta\acute{o}\nu\tau\omega\upsilon\upsilon$, $\pi\rho\upsilon\tau\acute{\alpha}\rho\chi\omega$, $\beta\acute{o}\tau\rho\upsilon\iota$.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from ι written on the line (11), that the two vowels do not unite as a diphthong. Thus in $\alpha\upsilon\tau\acute{\eta}$, $\iota\chi\epsilon\upsilon\iota$, $\lambda\eta\zeta\acute{o}\mu\epsilon\upsilon\sigma$, the vowels are evidently separate (= $\alpha\upsilon\tau\acute{\eta}$, $\iota\chi\epsilon\upsilon\iota$, $\lambda\eta\zeta\acute{o}\mu\epsilon\upsilon\sigma$), while in $\alpha\upsilon\tau\acute{\eta}$, $\iota\chi\epsilon\upsilon\iota$, $\lambda\eta\zeta\acute{o}\mu\epsilon\upsilon\sigma$, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark ' placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus $\acute{\iota}\epsilon\upsilon\alpha\iota$ (pronounced *hí-e-naí*) to send.

The *absence* of this sound was also indicated by a mark ' placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus $\grave{\iota}\epsilon\upsilon\alpha\iota$ (pronounced *i-è-naí*) to go.

Words beginning with a *diphthong* take the breathings over the *second* vowel: $\alpha\upsilon\tau\acute{o}\upsilon$ of himself, $\alpha\upsilon\tau\acute{o}\upsilon$ of him. But in the *improper* diphthongs, ι never takes the breathings, even when it stands upon the line: $\acute{\Omega}\delta\acute{\eta}$ = $\psi\acute{o}\delta\acute{\eta}$ song.

15. All words which begin with *v* have the rough breathing. Further, the initial consonant *p* always has the rough breathing (thus ρ , Roman *rh*): $\rho\acute{\eta}\tau\omega\rho$ rhetor orator.— $\rho\rho$ appears in most editions as $\rho\rho$ (Roman *rrh*): $\Pi\acute{\upsilon}\rho\rho\circ\varsigma$ *Pyrrhus*; though some write $\Pi\acute{\upsilon}\rho\rho\circ\varsigma$.

REM. a. Except in $\rho\rho$, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: $\pi\rho\acute{o}\iota\epsilon\upsilon\alpha\iota$ (from $\pi\rho\acute{o}$ + $\acute{\iota}\epsilon\upsilon\alpha\iota$ and from $\pi\rho\acute{o}$ + $\acute{\iota}\epsilon\upsilon\alpha\iota$); though the Roman form in some such cases shows an *h*: $\epsilon\upsilon\upsilon\delta\rho\iota\varsigma$ enhydriis $\pi\omicron\lambda\upsilon\iota\sigma\tau\omega\rho$ Polyhistor.

15 D. The Epic pronouns $\epsilon\upsilon\mu\mu\epsilon\varsigma$, $\epsilon\upsilon\mu\mu\iota$, $\epsilon\upsilon\mu\mu\epsilon$ (233 D) have the *smooth* breathing. The Aeolic dialect had other exceptions.

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Consonants.

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

Gamma (*γ*) before *κ, γ, χ*, or *ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἄγκυρα* Lat. *ancōra anchor, ἔλεγχος elenchus proof*.

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

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

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

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

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

19. The MUTES are

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

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

20. According to another division, the mutes are

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

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

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

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

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

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

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

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

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

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel *F*, named *Faū Vau*,—named also from its form *Digamma* (διγάμμα i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. *f*, but in power to Lat. *u* consonant (*v*), being sounded probably much like Eng. *w*. Thus *ols sheep* was originally *oſis* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *ēros year* Aeol. *vetos*, *īdios own* Dor. *vidios*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words:

ἄγνυμι to break, *ἄλῖς* in numbers, enough, *ἀλίσκομαι* to be taken, *ἄναξ* lord, *ἀνδρῶν* to be lord, *ἀνδάνω* to please, *ἀραιός* slender, *ἄστυ* city, *ἔαρ* (ver) spring, *ἔδνον* bride-gift, *ἔδνος* host, people, *εἴκοσι* twenty (Dor. *ῥίκατι*, Lat. *viginti*), *εἰκω* to yield, *εἰλω* to press, *ἐκῆτι* by will of, *ἐκυρὸς* father-in-law, *ἐκὼν* willing, *ἐλπωμαι* to hope, the pronoun-stem *ἐ* (*ἐο* sui), *ἔπος* word (*εἶπον* I said), *ἔργον* work, (*ἔρδω* to do), *ἔργω* to shut in or out, *ἐρῶν* to go to harm, *ἐρῶς* to drave, *ἐσθῆς* dress, *εἶμα* vest (root *ves*, Lat. *ves-tis*), *ἑσπερος* (vesper) evening, *ἐτης* clausum, *ἡδύς* pleasant, *ἰδῶν* to cry, root *ιδ* (*ιδεῖν* videre, *οἶδα* I know), root *ικ* (*ικελος* and *εἰκελος* like, *εἰκα* I am like, seem), *Ἰλιος* Troy, *ἴσος* equal, *οἶκος* house, *οἶνος* (vinum) wine, *ὄς*, *ῆ*, *δν* suus, -a, -um.

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

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

EUPHONY OF VOWELS.

Vowels Interchanged.

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

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

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

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

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

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. γενήλης for Att. γενᾱίης *young man*, θῶρηξ for θῶρᾱξ *breast-plate*: so also γενεῖ for γενεᾱ to *birth*, νηὺς for ναὺς *ship*.—But not so, when ᾱ arises by contraction, or when ᾱ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμᾱ (for τίμα-ε) *honor thou*, νικᾱ (for νικά-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has ᾱ for η: μεσαμβρίη for μεσημβρία *mid-day*, south.)

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

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

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

d. The Dor. sometimes has ω for Att. ου: Μῶσα for Μοῦσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δῶλος (Theoc.) for δούλος *slave*. So εἰν Dor (and Hd.) for οἶν *therefore*.

25 D. A similar variation of εν to ου is seen in εἰλήλουθα (Hm.) for ἐλάλυθα *I have come* (stem ελῦθ, lengthened ελεωθ, 30). Even in the Attic, we find σπουδή haste from σπεύδω to *hasten*.

26 D. So Ion. Ἀτρεΐδew, originally Ἀτρεΐδew, Att. Ἀτρεΐδew of *Atrides*, Ion. πυλέων, orig. πυλάων, Att. πυλών of *gates*; Ion. Ποσειδέων, orig. Ποσειδάων, Att. Ποσειδών the god *Poseidon*.

poetic *μῶμος* *blame*, *ἀμύμων* *blameless, illustrious*; πόλις *city*, πῆχυς *cubit*; *γενέω* *to be born*, *πλήρω* *to be full*; *διδόναι* (for *ον-ονημι*) *to benefit*; poetic *ἐπιταλλω* (for *ατ-αταλλω*) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

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

By this, *ᾱ*, *ε*, *ι*, *ο*, *υ*,
become *η* or *ᾱ*, *η*, *ι*, *ω*, *υ*.

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

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

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

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

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

By this, *ᾱ*, *ε*, *ι*, *ο*, *υ*,
become *ᾱ*, *ει*, *ι*, *ου*, *υ*.

Thus for *ἀπα-ντ-σι*, *σπε-νδ-σω*, *γτ-γ-νομαι*, *λυο-ν-σι*, *επλῦν-σ-α*,
we have *ᾱπᾱσι*, *σπείσω*, *γίνομαι*, *λύουσι*, *ἐπλύνα*.

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

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by crasis (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: *ἡγορέη* (for *ἄγορη*) from *ἄηρ man*, *εἰαρινός* from *ἔαρ spring*, *οὐλόμενος* for *ὀλόμενος destroying*, *οὔρεος*, *οὔρεα*, from *ὕρος* (never *οἶρος*) *mountain*, *ὕψιπέτης* from *πέταλον leaf*, *τιδέμενος* for *τιδέμενος putting*, *δυσάων* for *δυσάων* from *δυσάης ill-blowing*.—Also, where two long syllables would stand between two short ones: *Ὀλύμπιοι* (for *Ὀλύμιοι*) of *Olympus*, *εἰλήλουδα* (for *εληλουδα*) *I have come*.

29 D. In the Ionic (Old and New), the combinations *ειη*, *ειη*, *μειη*, are not avoided: *ιτέη* for *ιτέα willow*, *ιητρός* for *ιατρός physician*, *πεισσομαι* for *πειρέσομαι I shall try*.

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

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Vowels Contracted.

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

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

An open short vowel (ä, ε, ο),

a. before a close vowel (ι, υ), forms a diphthong with it ;

b. before α, ε, η, goes into the open long ;

c. before ο, ω, gives ω.

d. But εε gives ει ; εο, οε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλε	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πειθό-ι	πειθοῖ	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾶ	γέρα-α	γέρα	ε-ω	ω	φιλέ-ωσι	φιλώσι
α-ε	ᾶ	τιμά-ετε	τιμάτε	ο-ω	ω	δηλό-ωσι	δηλώσι
α-η	ᾶ	τιμά-ητε	τιμάτε	d. ε-ε	ει	φιλε-ε	φιλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γένε-ος	γένους
ε-η	η	φιλέ-ητε	φιλήτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδó-α	αἰδῶ	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλώτε				

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

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

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

ἰχθύ-ας	ἰχθύς	νη-οδυνος	νώδυνος	ἦρω-α	ἦρω
ῥᾶ-ίων	ῥᾶων	τιμή-εντι	τιμῆντι	λώ-ϊστος	λώστος

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

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νός for νοῦς *mind*, τείχεα for τεῖχη *walls*, φιλέης for φιλεῖς *thou mayst love*, ἀέκων for ἄκων *unwilling*, ἀοιδή for ᾠδή *song*.——In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βάσσομαι for βῆσσομαι from βοῶω *to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου): ποιεύμεν, ποιεύσι, (from ποιεύ-ομεν, ποιεύ-ουσι,) for Att. ποιούμεεν *we do*, ποιούσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, η: ὕρη, ὀρήs, (from ὕρα-ε, ὀρά-εις,) for Att. ὕρα see *thou*, ὀράs *thou seest*.

h. The Doric sometimes contracts αο, αω, to ᾶ: Ἀρπειδᾶ, orig. Ἀρπειδᾶα, Att. Ἀρπειδου; Ποσειδᾶν (or Ποσειδᾶν), Hm. Ποσειδᾶων, Att. Ποσειδῶν; Σεᾶν orig. Σεᾶων *dearum*, Att. Σεῶν.

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

Exc. a. *εοι* and *οοι* give *οι*.

α-ει	α	τιμά-ει	τιμά	η-αι	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμά	η-ει	η	τιμή-εις	τιμῆς
α-οι	ω	τιμά-οι	τιμῶ	η-οι	ω	μεμνη-οίμην	μεμνήμην
α-υ	ω	τιμά-ου	τιμῶ	η-ου	ω	μή οὖν	μῶν
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἰνός-εις	οἰνοῦς
ε-ει	ει	φιλέ-ει	φιλεῖ	ο-ου	ου	δηλός-ου	δηλοῦ
ε-η	η	φιλέ-η	φιλεῖ	ε-οι	οι	φιλέ-οι	φιλοῖ
ε-ου	οι	φιλέ-ου	φιλοῦ	ο-οι	οι	δηλός-οι	δηλοῖ

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

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

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

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

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

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

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

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

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

*7 D. Synizesis is very frequent in Hm., especially after *ε*: θυρέων *of doors*, χρυσαῖς *golden*, πόλεις *cities*, ὀγδοὺς *eightth*, all used as words of two syllables.

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Vowels Omitted.

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

39. *υ* at the end of a stem is often dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-ς *king*, ἀκο-ή (for ἀκου-ή) *hearing* from ἀκού-ω *to hear*.

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

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

EUPHONY OF CONSONANTS.

Consonants Doubled.

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

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

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τζ, κχ, instead of φφ, ζζ, χχ: thus Σαπφώ, Ἄρζης, Βάκχος.

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

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

38 D. Syncope is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέκλετο for ἐκεκελετο *he cried*.

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a *semivowel*: ἔλλαβε for ἔλαβε *he took*, φιλομμειδής for φιλομειδής *fond of smiles*, ἐβννητος for ἐβ-νητος *well-sprung*, ὅσσαν for ὅσον *quantum*, ἐπίσσω for ἐπίσω *backward*;—less often a *mute*: ὅππω for ὅπως *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 Ἀχιλεός, Ὀδυσεός.

For some cases in Hm. (καδδύσαι, δββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

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

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

Consonant-Changes.

MUTES BEFORE MUTES.

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

βτ and φτ become πτ	γτ and χτ become κτ
πδ “ φδ “ βδ	κδ “ χδ “ γδ
πς “ βς “ φς	κς “ γς “ χς
τέτριπται for τετριβ-ται	λέλεκται for λελεγ-ται
γέγραπται γεγραφ-ται	δέδεκται δεδεχ-ται
γράβδην γραφ-δην	πλέγδην πλεκ-δην
ελείφσην ελειπ-σην	έπλέχσην επλεκ-σην
έτριφσην ετριβ-σην	έλέχσην ελεγ-σην

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

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

ῖστε for ιδ-τε	πέπεισται for πεπεισ-ται
ῖσσι ιδ-σι	επίεισσεν επεισ-σεν

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

MUTES BEFORE LIQUIDS.

46. Before μ, a π-mute becomes μ;

a κ-mute “	γ;
a τ-mute “	σ.

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

43 D. In Hm., ρ sometimes remains single, even after a simple vowel: *ῥεξε* from *ῥέξω* to do, *ῥεῦ-ροος* swift-flowing.

46 D. In Hm., a final κ-mute or τ-mute in the stem often remains unchanged before μ in the ending: *ἱκ-μενος* favoring (stem *ἱκ*: *ἱκνω* to come), *ἱκαχ-μένος* sharpened (stem *ακ* or *αχ*: Lat. *acu*), *ὀδ-μή* Att. *ὀσμή* smell (stem *ὀδ*: *ὀσσω* to smell, Lat. *odor*), *ἴσ-μεν* Att. *ἴσμεν* we know (stem *ἴδ*: *οἶδα*), *κεκοουδ-μένος* equi-axed (stem *κοουδ*: *κινώσσω*).

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

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

MUTES BEFORE Σ.

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

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω τριβ-σω	φλόξ φλογ-ς	ἐλπῖσι ἐλπίδ-σι
γράψω γραφ-σω	βήξ βηχ-ς	ὄρνισι ὀρνιθ-σι

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

N AND Σ BEFORE OTHER CONSONANTS.

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

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

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

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

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: *μέλασι*, *λιμέσι*, *δαίμοσι*, for *μελᾶν-σι*, *λιμεν-σι*, *δαμον-σι*. But when ντ is dropped, the vowel is lengthened; *πάσι*, *θείσι*, *λύουσι*, for *παντ-σι*, *θεντ-σι*, *λυοντ-σι*.

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

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

17 D. In Hm., a τ-mute is sometimes assimilated to a following σ: *πτοσσι* for *πτοθ-σι* Att. *πτοσί* *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place. ~~πέφανται.~~ Similarly, we find ν in the nominatives ἐλμυς *worm*, Τίρυνς, Τίρυνς, for ἐλμυς-s, Τίρυνς-s (47).

52. In composition,

ἐν before ρ , σ , retains ν : ἐν-ρυσμος, ἐν-στάζω.

πᾶν, πάλιν, before σ , retain ν : πᾶν-σοφος;

or change ν to σ : παλίσ-συρς.

σίν, before σ with a vowel, becomes συσ-: συσ-σίτιον;

before σ with a cons., or ζ , becomes συν-: σύ-στημα, σύ-ζυγε.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of ἀνὴρ *man*: ἀνδρός for ἀνρος for ἀνέρος. Similarly, μ before ρ is strengthened by an inserted β , in μεσημβρία *mid-day*, south, for μεσημ(ε)ρία from μέσος and ἡμέρα.

54. Sigma (σ) between two consonants is dropped: γεγράφ-θαι for γεγραφοθαι, ἐκβαίνω for ἐξ-βαίνω (47 a).

Not so, however, when initial σ is brought by composition between two consonants: ἐν-στάζω not εν-ταζω.

55. When two sigmas are brought together by inflection, one of them is dropped: τείχεσι for τευχες-σι, ἔσπασαι for ἐσπας-σαι.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : Σύραζε out for Συρασ-δε.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs εἶμι *to be* and ἵμαι *to sit*, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: θάρος (43 a) *courage*, also θράσος; thus, too,

aorist ἔ-θор-ον, present θρώ-σκω; present βάλ-λω, perfect βέ-βλη-κα;

“ ἔ-θᾶν-ον, “ θνή-σκω; “ τέμ-νω, “ τέ-τμη-κα.

In the last four examples the vowel is also lengthened.

53 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : μέ-μβλω-κα *have gone* (from stem μολ, by transposition μολ, μλω, 57). At the beginning of a word, μ before ρ or λ becomes β : βλώσκω *to go*, from stem μολ (cf. δώσκω from stem δορ, 57); βροτός *mortal*, from stem μορ, μοο (57), Lat. mor-tis, mor-tuus.

55 D. In Hm., both sigmas are often retained: ἔπες-σι Att. ἔπεισι *to words*, ἐσ-σι Att. εἰ θου *art*.

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

57 D. Metathesis is very frequent in Hm.: καρτερός and κρατερός *powerful*, κάρτιστος = Att. κράτιστος *most powerful, best*, from κράτος *power*; ἀταρβός Att. ἀτράβος *pall*, τραπέιομεν for ταρπειομεν (stem τερπ: τέσσω *to delight*): similarly, ἔδρακον from δέρκ-ωμα *to see*, ἐπραδον from πέρω-ω *to destroy*.

CONSONANTS BEFORE I.

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

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

χείρων	for	χερ-ων	τείνω	for	τεν-ιω
δύττειρα		δοτερ-ια	κρίνω		κρίν-ιω
μαίνομαι		μάν-ιομαι	σύρω		σύρ-ιω

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

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

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

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

ῥῆσσω	for	ῥκ-ων	ἐλάσσω	for	ελαχ-ων
Θρᾷσσα		Θρακ-ια	Κρησσα		Κρητ-ια
τάσσω		ταγ-ιω	κορύσσω		κορυβ-ιω

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

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

ἐλπίζω for ἐλπιδ-ιω μείζω for μεγ-ων

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

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

δίδωσι, originally δίδωτι	πλούσιος for πλουτ.ος from πλούτος
λύουσιν for λυονσιν, orig. λύοντι	στάσις for στατις Lat. statio.

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

Σ WITH VOWELS.

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

1. Initial sigma, followed by a vowel, goes into the rough breathing: *ὅς* for *ὄς* Lat. *sus*, *ῖσθημι* for *σισθημι* Lat. *sisto*.

64. 2. Sigma between two vowels is dropped:

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

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

62 D. The Doric often retains the original *τ*: *δίδωτι*, *λύοντι*, *τύ*, *τέ*, *τέ*. Even the older Attic retains it in *-ήμερον* and a few other words.

ASPIRATION REJECTED OR TRANSFERRED.

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

a. Reduplications change a rough mute to the cognate smooth: πέ-φυ-κα for φε-φυ-κα, τί-θη-μι for θι-θη-μι, ἐ-κε-χῦ-μην for ε-χε-χῦ-μην, Ἡμ. ἀκ-άχη-μαι for αχ-αχη-μαι.

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

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

d. Single instances are ἀμπέχω, ἀμπισχω, to clothe, for αμφ., ἐκεχειρία truce for εχε-χειρία (from ἔχω and χεῖρ), and a few other words.

e. To the same rule we may refer ἔχω to have, hold, for ἐ-χω (future ἔξω) originally σεχω (424, 11), and ἴσχω for ἰσχω orig. σι-σ(ε)χω.

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

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

b. In the adjective ταχύς swift, superlative τάχιστος, but comparative ἄσπρων (ἄπτων) for ταχίων (222).

c. In the verb-stems,

τρεφ, pres.	τρέφω to nourish,	fut. θρέψω,	subst. θρέμμα nursing;
ταφ,	τάπτω to bury,	" θάψω,	" τάφος tomb;
τρεχ,	τρέχω to run,	" θρέξιμαι,	"
τρυφ,	θρύπτω to wraken,	" θρύψω,	" τρυφή delicacy;
τυφ,	τύφω to smoke,	perf. τέ-θυμαι.	

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

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

65 D. Hm. often has a smooth breathing, where the Attic has the rough: Ἄδης (from a privative and ἰδεῖν to see) Att. Ἄιδης the god Hades, ἑμαξα Att. ἑμαξα wagon, ἥλιος Att. ἥλιος sun, ἥως (so Hd.) Att. ἑως dawn, ἰρηξ (so Hd., cf. 32 D e) Att. ἰεραξ hawk. Cf. Hd. οὔρος Att. ὄρος boundary.—A smooth mute used instead of a rough, is seen in αἴτις (Hm. Hd.) Att. αἰδῖς again, οἶκλ (Hm. Hd.) Att. οὐκί not, δέκομαι (Hd.) Att. δέχομαι to receive.

66 D. Hd. shows a transfer of aspiration in κιθών Att. χιτών tunic, and ἐν ταῖς there, ἐνθεύτεν thence, Att. ἐνταῦθα, ἐνθεύθεν.

REM. b. The rough breathing of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: *ἀν* for *ἄ αν* (οὐκ, οὐπί, poetic for *ὁ ἔκ*, *ὁ ἐπί*, οὐνεκα poetic for οὐ ἔνεκα).

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

**Ἐτερος* *other* enters into crasis under the form *ἄτερος* (*ā*): thus *ἄτερο*, (2) for *ὁ ἕτερος*, *ῥᾶτερον*, *ῥᾶτέρου*, for *τὸ ἕτερον*, *τοῦ ἑτέρου*.

69. SYNIZESIS (37). Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation, as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions *ἐπεὶ* *since*, *ἤ* *or*, *ἤ* *interrogative*, *οὐ* *not*, and the pronoun *ἐγώ* *I*: thus *ἐπεὶ οὐ*, as two syllables; and so *μή* *ἄλλοι*, *ἐγὼ οὐ*.

Elision.

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

The following words are generally subject to elision:

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

b. Prepositions and conjunctions of two syllables;

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

c. Some adverbs in common use, such as *ἔτι*, *ἄμα*, *εἴτα*, *μάλα*, *τάχα*.

Exempt from elision are

d. The vowel *υ*.

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

Remark c is nearly confined to the Attic. Hm. has *ἄριστος*, *αὐτός* (with coronis in place of the rough breathing) for *ὁ ἄριστος*, *ὁ αὐτός*. Hd. has *ᾠήρ* for *ὁ ᾠήρ*, *τῶληδές* for *τὸ ἀληδές*, *ἑνδρωποι* for *οἱ ἑνδρωποι* (yet *τάνδρῳ* for *τῷ ἀνδρῳ*), *αὐτός*, *αὐτοί*, *ταὐτοῦ* (cf. 11 D), for *ὁ αὐτός*, *οἱ αὐτοί*, *τοῦ αὐτοῦ*, *ταῦτερον* for *τὸ ἕτερον*.

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

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

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαυτέω from ἀπό and αἰτέω, οὐδαίς from οὐδε and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 65 d) from ἀμφί and ἔχω.

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

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

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω, καδίημι from κατά and ἵημι,
δεχήμερος from δέκα and ἡμέρα, ἐφθήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis* : ἁττερον for τὸ ἕτερον (poet. χὼ for καὶ ὁ, ὁζοῦνεκα for οὐτον ἕνεκα).

REM. a. The same change of mute takes place, notwithstanding an in tervening ρ, in φροῦδος (from πρό and ὀδύς), φρουρός (from πρό and ὀράω), ρέζριππος (from τέτταρα and ἵππος).

Final Consonants.

74. At the end of a Greek word,

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

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

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

Exc. d. Final λς, νς, are found only in the nominatives αἰς *sail*, θαῖς *elms* *woom* and Τίρυνς *Tiryne* (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing : ἀπ' οὐ for ἀφ' οὐ, οὐκ οὕτως for οὐχ οὕτως, καδίημι for καδίημι, τοῦτερον for τὸ ἕτερον.

73 D. APOCOPE. Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction ἔρ for ἔρα, the prepositions ἐν, κἀτ, πὰρ, for ἐνδ, κατὰ, παρὰ (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocope forms are used both as separate words and in composition. The ν of ἐν is subject to the rules in 48. The τ of κἀτ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἔρ τῶν, παρμένετε for παραμένετε, ἀμ πεδίον for ἀνὰ πεδίον, ἀλλῶν for ἀναλῶν, κἀρ ῥόον for κατὰ ῥόον, κἀκ κορυφῆς for κατὰ κορυφῆν, κἀγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κἀδ δέ for ἐκατὰ δέ, κἀδδύσαι for καταδύσαι, κἀπ φάλαρα (40 b) for κατὰ φάλαρα, κἀθδανεῖν for καταθανεῖν, κἀκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).—Compare κἀμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πῶτ (only before the article) for ποσί = Att. πρόσ thus πῶτ τὰν (or ποττὰν) *matéria*.

74 D. For some apparent exceptions (ἀμ πεδίον, κἀγ γόνυ, etc.), see 73 D

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

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

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

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

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

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

Movable Consonants.

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

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

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

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

79. N movable is added,

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

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

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

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (233 D) ἡμῖν(ν), ὑμῖν(ν), σφί(ν), have ν movable. So also forms with the suffix φι (206 D): θεοῖφι(ν) *to gods*. Likewise most adverbs of place inθεν (208): ἀνευθε(ν) *away from*, without, παρῶθε(ν) *before* (in place or time). Further νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. *ἐν*, and νό(ν) *now*.

In Hd., some adverbs inθεν reject ν: so πρόσθε *before*, ὀπίσθε *behind*, ὑπερθε *above*, ὑνερθε *below*.

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

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

(δ) in *εἰκοσί twenty, πεντή last year, παντάσῃ altogether.*

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

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

c. *Ἐξ (eks) from* and *οὕτως thus* drop *ς* before consonants: *ἐξ ἄκρο-σώλεως*, but *ἐκ τῆς πόλεως* (cf. 47 a); *οὕτως ἀπέβη*, but *οὕτω δεινός.*

SYLLABLES.

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

82. In the division of syllables,

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

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

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

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

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

84. Further, in the division of syllables,

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

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

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

80 D. A movable *ς* is found, though used with little reference to euphony, in the following adverbs: *ἀμφί about*, Hm. also *ἀμφίς*; *ἀντικρυς right opposite*, Jn. only *ἀντικρύ*; *ἀτρέμα and ἀτρέμας quietly*, mostly poet.; *ἄχρι, μέχρι, until*, rarely *ἄχρις, μέχρις*; *εὐθεῖ (Hd. ἰθύ) straight towards*, *εὐθύς (Hd. ἰθύς) straight way*, but in Hm. only *ἰθύς straight towards*; *μεσηγνύ and μεσηγνός between* (Hm. *μεσσ.*); *πολλάκις often*, Ion. also *πολλάκι* (Hm. Hd.).

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

Quantity.

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

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

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

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

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾶς*, 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 λ, μ, ν, they always make a long syllable: thus in *βίβλος*, *τάγμα*, *ἔδνα*, the first syllable is always long.

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

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

87 D. In Hm., a short vowel before a mute and liquid, generally makes a syllable long by position: *τέκνον*, *τί κλαίεις* (—υ—υ—υ), *ὑπνος πανδαμάτωρ* (—υ—υ—υ—υ).—Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* (—υ—υ—υ—υ). So too before a digamma: *ἂπδ' ἐο* = *ἂπδ' ἐέο* (υ—υ—υ). So also before δ in the stem *δει* (409 D, 5) and in *δὴν long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: *δει* and *δὴν* seem to have begun with *δρ*.

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

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

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

- e. when they have the *circumflex* accent: κρίνε.
- f. when they arise from a *contraction*: ἄκων from ἄεκων.
- g. when ν or ντ is *dropped* after the vowel: λελύκασι for λελυκάνσι, δεικνύς for δεικνύντς: but see 50.

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

Accent.

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

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

The accent *follows* the breathing, when both belong to the same vowel: ὄλος, αἶρω; but the circumflex is placed *above* the breathing: ἦγε, οὔτος. When they belong to a capital letter, they are placed *before* it: Ἑλλην, Ὠτος. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: αἰδῖος, βοῖ, παῖναι.

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

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

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

on the <i>ultima</i>	is called	<i>oxytone</i> : βασιλεύς.
on the <i>penult</i>	"	<i>paroxytone</i> : βασιλείων.
on the <i>antepenult</i>	"	<i>proparoxytone</i> : βασιλείοντος.

A word which has the *circumflex*

on the <i>ultima</i>	is called	<i>perispomenon</i> : ἀγαγεῖν.
on the <i>penult</i>	"	<i>properispomenon</i> : ἀγαγεῖνσα.

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

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

ACCENT AS AFFECTED BY QUANTITY.

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

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

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

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

A word with *short ultima*, if accented

- a. on the *antepenult*, has the *acute*: λυόμεθ' ἄ, λυέτωσ' ἄν.
- b. on a *short penult*, has the *acute*: λευκόςτος.
- c. on a *long penult*, has the *circumflex*: λευκυῖαν.
- d. on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

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

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

95. It is important to observe, that

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

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

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

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

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

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

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

τιμώμενος	from	τιμα-όμενος	τιμῆ	from	τιμή-ει
φιλείσθαι		φιλέ-εσθαι	δοτῶ		δο-τέ-ω
δηλούσσω		δηλο-έσσω	έστως		έστα-ώς

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

99. *Crasis.* In crasis, the accent of the first word disappears; that of the last remains unchanged: *ταῖγαρά* from *τά αγαρά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (94 c). *τάλλα* from *τά ἄλλα*.

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

100. *Elision.* In elision, oxytone prepositions and conjunctions lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπὶ on), οὐδ' εὐναμην (οὐδέ neither), εἰμ' Ὀδυσσεύς (εἰμί I am), ἔπτ' ἡσάν (ἐπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

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

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

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

a. when such a preposition takes the place of a verb (ἐστί being omitted): παρά for παρεστί it is permitted (as prep. παρὰ); ἐν for ἐνεστί it is possible (as prep. ἐν poetic for ἐν).

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

103. *PROCLITICS.* A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward); also *ἀτόνα* (unaccented words). They are

a. The forms ὁ, ἡ, οἱ, αἱ, of the article.

b. The prepositions ἐν in, εἰς (or ἐς) into, ἐξ (ἐκ) from.

c. The conjunctions εἰ if, ὥς as, that (also as prepos. to).

d. The adverb οὐ (οὐκ, οὐχ, 80) not.

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

104. *Proclitics take an accent,*

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

b. when the following word is an *enclitic* (107 c).

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

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

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

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

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

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

c. The present indicative of *εἰμι* to be and *φημι* to say, except the second person singular, *εἶ, φής*.

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

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

107. 1. The word before an enclitic

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

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

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

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

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

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

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as one word: *ὥστε* for *ὥς τε, εἶτε, μήτε, οἶδτε, ὅστις, ἥτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῦδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*. Most of these are apparent exceptions to 94 c.

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

105 D. The personal pronouns *μίν, νύν, σφί, and σφέ* are enclitic. So too the Ionic *εἰς* and Epic *ἐσσί* thou art. To enclitic particles belong the poetic *ὦ* or *νύν*, and Epic *κέ* or *κέν*, *δήν*, and *ῥά* (for *ἔρα*).

111 The enclitics in some cases *retain* their accent (are *orthotone*)

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

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 232; for *ἔστι* as orthotone, 406, l b.

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

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

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

PUNCTUATION.

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

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

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PART SECOND.

INFLECTION.

NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

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

115. The Greek distinguishes in its declension,

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

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

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

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

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

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

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

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

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

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

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

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

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

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

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

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

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

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

120. *ACCENT*. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ *τιμὴ honor*, dat. sing. τιμῇ, ποὺς *foot*, gen. pl. ποδῶν, μῆν *month*, gen. and dat. dual μηνῶν.

REM. a. The nominative and accusative have a circumflex on the *ultima*, only in contracted forms, as ὁσσοῖν *done* for ὁστέον, pl. ὁστέα *for ὁστέα*; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

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

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

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

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

I. The *Vowel-Declension*, including

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

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

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

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

FIRST DECLENSION (*A-Declension*).

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

124.

I. FEMININES.

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

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

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

In the *Nominative Singular*,

a. after ϵ, ι, ρ , the α is retained (29 a) ; so also

b. after σ ($\xi, \psi, \sigma\sigma$ or $\tau\tau$), $\xi, \lambda\lambda, \alpha\iota\upsilon$; but

c. after other letters, α is changed to η .

Thus, a. $\gammaενεά$ *generation*, $φιλία$ *friendship*, $θύρα$ *door* ;—b. $Μοῦσα$ *Muse*, $ἄμαξα$ *wagon*, $διψα$ *thirst*, $θύλασσα$, later Attic $θύλαττα$ (41), $ρίζα$ *root*, $ἄμιλλα$ *contest*, $λείωνα$ *lioness* ;—c. $βοή$ *cry*, $ὕλη$ *wood*, $ἡδονή$ *pleasure*, $ἀρετή$ *virtue*.

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

126. The *Genitive* and *Dative Singular* have α , when the nominative has a *pure* (85 a) or $\rho\alpha$ (125 a) ; otherwise, they have η : nom. $\gammaενεά$, gen. $\gammaενεᾶς$, dat. $\gammaενεᾶ$; so $στοά$, $στοᾶς$, $στοᾶ$; $θύρα$, $θύρας$, $θύρα$; but nom. $Μοῦσα$, gen. $Μούσης$, dat. $Μούσῃ$; $διαίτα$, $διαίτης$, $διαίτῃ$.

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

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

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

129. The *Dative Plural* had at first the ending $\sigmaι$, before which an ϵ was added to the α of the stem, making $\alpha\epsilon\sigmaι$. This was shortened to $\alpha\iota\sigmaι$; yet $\alpha\iota\sigmaι$ is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, $\tilde{\alpha}$ remains unchanged : $τιμᾶ$, $τιμᾶς$, $τιμᾶ$, $τιμᾶν$.

2 In the Ionic, $\tilde{\alpha}$ is changed to η in all cases of the sing. : $\gammaενεή$, $φιλίην$, $βασιλείης$, $μοίρῃ$.—Short α generally remains unchanged : $βασιλεία$, $μοίρα$. But abstract words in $\epsilon\alpha$, $\omicron\alpha$ change it to η : $\ἀληθείη$ Att. $\ἀλθδεῖα$ *truth*, $\epsilonὐπλοῖη$ *favorable voyage* ; the same change occurs also in $κνίσση$ *knock* of *burnt fat*, and in $Σκύλλη$.—Hm. retains $\tilde{\alpha}$ in $θεά$ *goddesses* and a few proper names.

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

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

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

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

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

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

129 D. In the Dat. Pl., Hm. has—(a) the Ion. form $-ησι(ν)$: $κλισίησι$

—(b) also often $-η$: $πετρῆς$ *to rocks* ;—(c) rarely the Att. $-αις$: $θεαῖς$.

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

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

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

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

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

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

133.

II. MASCULINES.

Example. Stem.	ὁ νεάνις <i>young man</i> νεάνια	ὁ πολίτης <i>citizen</i> πολίτα	ὁ Ἑρμῆς <i>Hermes</i> Ἑρμᾶ (for Ἑρμεα)
Sing. Nom.	ὁ	πολίτη-ς	Ἑρμῆ-ς
Gen.	τοῦ	πολίτου	Ἑρμοῦ
Dat.	τῷ	πολίτῃ	Ἑρμῇ
Acc.	τόν	πολίτη-ν	Ἑρμῆ-ν
Voc.	ὦ	πολίτᾶ	Ἑρμῆ
Du. N. A. V.	τῷ	πολίτᾳ	Ἑρμᾶ <i>images</i>
G. D.	τοῖν	πολίταιν	Ἑρμαῖν [of H.]
Plur. Nom.	οἱ	πολίται	Ἑρμαῖ
Gen.	τῶν	πολιτῶν	Ἑρμῶν
Dat.	τοῖς	πολίταις	Ἑρμαῖς
Acc.	τούς	πολίτας	Ἑρμᾶς
Voc.	ὦ	πολίται	Ἑρμαῖ

So ταμίης *steward*, Νίκις.——κριτής *judge*, στρατιώτης *soldier*, παιδο-γυμναστής *gymnastic-master*,——ἀδολέσχης *pruter*, Ἀλκιβιάδης.

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

132 D. The Ion. generally has the uncontracted forms. Hd. uses γῆ (Hm νεᾶ or αἶα); but his μῆα for μῆ.

134 D. The Ion. has η for ᾱ through the Sing. (125 D, 2λ. The Dor. has ᾱ for η: and, in the Gen. Sing., has -ᾱ (contr. from -αο, 32 D h) for -ου: Ἀτρεΐδᾱ

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

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

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

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

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

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

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

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

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end in *ο*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

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

- a. The *Nom.* and *Voc. Sing.* take *ν*, the accusative-ending.
- b. The *Nom.*, *Acc.*, and *Voc. Plur.* end in *ᾱ*.

136 D. a. In some masculine words, Hm. has a *Nom. Sing.* in τᾱ for της: ἵππῳ for ἵππότης *horseman*, αἰχμητᾱ for αἰχμητῆς *spearman*, etc.: also, with accent thrown back, μνηστῆρα *counsellor*, ἀκἀκτηρα *favorer*. So too εὐρύσπᾱ for εὐρύστης *sounding*. Cf. Lat. poeta, scriba.

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

1. -ᾱο, the original form: Ἀτρεΐδᾱο.

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

3. -ω, a contraction of ᾱο, used after vowels: Ἐρμείω (nom. Ἐρμείας Att Ἑρμῆς), βορέω (nom. βορέας, 136 d).

Example.	Stem.	ὁ ἄνθρωπος <i>man</i>	ἡ ὁδός <i>way</i>	τὸ δῶρον <i>gift</i>
		ἄνθρωπο	ὁδο	δωρο
Sing. Nom.	ὁ	ἄνθρωπος	ἡ	ὁδός
Gen.	τοῦ	ἀνθρώπου	τῆς	ὁδοῦ
Dat.	τῷ	ἀνθρώπῳ	τῇ	ὁδῷ
Acc.	τὸν	ἄνθρωπον	τὴν	ὁδόν
Voc.	ὦ	ἄνθρωπε	ὦ	ὁδέ
Du. N. A. V.	τῷ	ἀνθρώπῳ	τὰ	ὁδῶ
G. D.	τοῖν	ἀνθρώποιν	ταῖν	ὁδοῖν
Plur. Nom.	οἱ	ἄνθρωποι	αἱ	ὁδοί
Gen.	τῶν	ἀνθρώπων	τῶν	ὁδῶν
Dat.	τοῖς	ἀνθρώποις	ταῖς	ὁδοῖς
Acc.	τούς	ἀνθρώπους	τάς	ὁδοὺς
Voc.	ὦ	ἄνθρωποι	ὦ	ὁδοί

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

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining *feminines*, the most important are

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

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

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

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

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

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

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

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

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

Other peculiarities of dialect are the following:

a. In the *Gen. Dat. Du.*, Hn. has *ειν* for *ων*: ὤμουιν *from* ὤμος *shoulder*

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων* but this ending does not therefore (as in the A-Declension, 123) require the accent: ἀνδρωπο-ων, ἀνδρώπων.

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

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

Example. Stem.	ὁ νοῦς <i>mind</i> νοο	τὸ ὄστρεον <i>shell</i> οστρεο
Sing. Nom.	(νόου-ς) νοῦ-ς	(ὄστρεον) ὄστρου-ν
Gen.	(νόου) νοῦ	(ὄστρεου) ὄστρου
Dat.	(νόῳ) νόῳ	(ὄστρεῳ) ὄστρεῳ
Acc.	(νόον-ν) νοῦ-ν	(ὄστρεον-ν) ὄστρου-ν
Voc.	(νόε) νοῦ	(ὄστρεον) ὄστρου
Du. N. A. V.	(νόῳ) νόῳ	(ὄστρεῳ) ὄστρεῳ
G. D.	(νόοιν) νοῖν	(ὄστρεῳ) ὄστρεῳ
Plur. Nom.	(νόοι) νοῖ	(ὄστρεα) ὄστρεα
Gen.	(νόων) νόων	(ὄστρεων) ὄστρεων
Dat.	(νόοις) νοῖς	(ὄστρεῳ) ὄστρεῳ
Acc.	(νόους) νοῦς	(ὄστρεα) ὄστρεα
Voc.	(νόε) νοῖ	(ὄστρεα) ὄστρεα

So πλοῖς (from πλοός) *sailing*, περίπλους (περίπλοος) *circumnavigation*, ῥοῖς (ῥοός) *stream*, καοῖν (from κάνεον, cf. 145 c) *basket* (of cane).

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

a. The Nominative Dual, when accented on the ultima, is oxytone: ὄστρω (from ὄστρεῳ) instead of ὄστῳ.

b. Compounds keep the accent on the same syllable as in the contract Nominative Singular: περίπλους (from περίπλοος), dat. sing. περίπλω (from περιπλόῳ) instead of περιπλῳ.

c. Contracts are made in οῖς from barytone adjectives of material in εος, and oxytone names of kindred in εός: ἀργυροῖς (not ἀργύρεος, from ἀργύρεος) *of silver*, ἀδελφιδοῖς (not -ιδούς, from -ιδεός) *brother's son*.

Attic Second Declension.

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

b. In the Dat. Pl., Hm. usually has οῖσι, Hd. always so.

c. In the Acc. Pl., the Doric (not Pindar) has *ως* or *ος* for οῖς: λύκος οἱ λύκω *for λύκους wolves*.

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

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

	ὁ νεώς <i>temple</i>			τὸ ἀνώγειον <i>hull</i>		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώς- <i>s</i>		νεῶν	ἀνώγειον-ν		ἀνώγειον
Gen.	νεώ		νεῶν	ἀνώγειον		ἀνώγειων
Dat.	νεῶ		νεῶς	ἀνώγειον		ἀνώγειον
Acc.	νεῶν		νεῶς	ἀνώγειον-ν		ἀνώγειον
N. A. V.		νεῶ			ἀνώγειον	
G. D.		νεῶν			ἀνώγειον	

So λεώς *people*, κάλως *cable*.

147. Some of these words are produced by *contraction*: ἀγήρων, ἀγήρων *free from old age* (from ἀγήραος, -ιον). Some appear under a *double* form with *αι* and *ει* (26): νεώς and νᾱός, λεώς and λᾱός.

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

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

a. The long *ω* in the ultima does not exclude the accent from the antepenult (96): ἀνώγειον, Μενέλειος (= Μενελαος) *Menelaus*.

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

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

Sing. Nom. Masculines take the ending *ς*.

Gen. Masculines take the ending *ος*.

Dat. All genders have a long vowel with *ι* subscript.

Acc. All genders take the ending *ν*.

Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).

G. D. All genders add *ων* to the stem-vowel.

Plur. Gen. All genders end in *ων*.

Dat. All genders take *σι* or *ς*, with preceding *ι*.

Nom. Masculines and feminines add *ι* to the stem-vowel.

Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

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

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεώς, λεώς, κάλως, λαγώς, Hm. has νηός, λαός, κάλος, λαγός; Hd. νηός, λαός (or ληός), κάλος, λαγός. For Ἄδως, Κῶς, γάλως, Hm. has Ἄδῶς, Κῶς, γαλόως. For ἔως, both Hm. and Hd. have ἡός (182).

The orig. ending *-ο* of the Gen. is seen in Πετεῶ-ο Hm., Nom. Πετεῶ-ι

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THIRD DECLENSION (*Consonant-Decleension*).

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

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

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

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

Neuter are stems ending in

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

Feminine are those ending in

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

Except those under d and j.

Masculine are those ending in

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

Except those in τητ.

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

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

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

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

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

σπρσε, *στάχυ-ς ear of corn*, *πέλεκυ-ς axe*, *πῆχυ-ς fore-arm*: also *ὁ, ἡ σῦ-ς* or *ῦ-ς hog* ~~γῶν to 1, ἡ ἐσθῆς (ἐσθῆτ.) dress~~, *τὸ φῶς (φωτ.) light*.

—to m, fem. *φρήν (φρεν) midriff, mind*, *ἀκτίς (ακτιν) ray*, *γλῶχίς (γλωχιν) point of arrow*, *ἰς (ιν) strength*, *ῥίς (ῥιν) nose*, *ὠδῖς (ωδιν) zapig*; *ἀλκῶν (αλκυον) halcyon*, *εἰκῶν (εικιν) image*, *ἡῶν (ἡϊον) shore*, *χῶν (χῶν) earth*, *χίων (χιον) snow*, *βλήχων penning-oval*, *μήκων poppy*.

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

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

154. The CASE-ENDINGS are as follows:

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

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

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

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

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

153 D. n. Several poetic stems (most of them defective) in *ορ, ωρ*, are neuter: *ἄορ sword*, *ἦτορ heart*, *ἔλωρ prey*, *τέκωρ = τέκμαρ boudin*.

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

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

The *ε* of *εσσι* is sometimes omitted when the stem ends in a vowel: *νέκτι-σι πελέκε-σι*. The irreg. *δεσσι* (from *δι-ς sheep*) should perhaps be written *δι-σι*. But in forms like *ἐπεσσι*, = *επεσ + σι* (55 D), the first *σ* belongs to the stem *ω* in *δέπασ-σι*, and *ποσσί* = *ποδ-σι* (47 D), *ῥισσί* = *ῥιθ-σι*.

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

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

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

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *α* to stems ending in a consonant: *πούς* *foot*, acc. *πόδ-α*.

ν to stems ending in a vowel: *πόλις* *city*, acc. *πόλι-ν*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

c. The gen. dual and plural of παῖς *boy, girl*, δμῶς *slave*, ᾧς *jackal*, Γρῶς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δᾶς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παιδων, δμῶων, ᾧων, Τρώων, φῶτων, φῶδων, δάδων, ὦτων, σέων.

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

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

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

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

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

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

So ὁ γύψ (γῦπ) *vulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἀραψ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μᾶστιξ (μαστικ) *whip*, ἡ βήξ (βηχ) *cough*, ἡ φόρμιγξ (φορμικ) *lyre*.

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

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

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

165. A. Neuter Stems.

	τὸ σῶμα <i>body</i> (σωμάτ)	τὸ ἥπαρ <i>liver</i> (ἥπατ)	τὸ κέρας <i>horn</i> (κεράτ)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κεράτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κερατ-ι (κεραῖ) κέρῃ
Acc.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἥπατ-ε	κεράτ-ε (κεραε) κέρᾱ
G. D.	σωμάτ-οιν	ἥπατ-οιν	κεράτ-οιν (κεραοῖν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ
Gen.	σωμάτ-ων	ἥπατ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κεράσι
Acc.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρᾱ

So στόμα (στομάτ) *mou̯th*, ὄνομα (ονομάτ) *name*, δέλεαρ (δελεάτ) *baít*, τέρας (τεράτ) *prodigy*.

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

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

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

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

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

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

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

169. B. Masculine and Feminine Stems.

	ὁ ζῆς (ζητ) <i>hired man</i>	ἡ ἐλπίς (ελπίδ) <i>hope</i>	ἡ ἔρις (ερίδ) <i>strife</i>	ὁ ἦ ὄρνις (ορνις) <i>bird</i>	ὁ γέρον (γεροντ) <i>old man</i>
Sing. Nom.	ζῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	ζητ-ός	ἐλπίδ-ος	ἐρίδ-ος	ὄρνις-ος	γεροντ-ος
Dat.	ζητ-ί	ἐλπίδ-ι	ἐρίδ-ι	ὄρνις-ι	γεροντ-ι
Acc.	ζῆτ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γεροντ-α
Voc.	ζῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	Ζῆτ-ε	ἐλπίδ-ε	ἐρίδ-ε	ὄρνις-ε	γεροντ-ε
G. D.	Ζητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὄρνις-οιν	γεροντ-οιν
Plur. N. V.	Ζῆτ-ες	ἐλπίδ-ες	ἐρίδ-ες	ὄρνις-ες	γεροντ-ες
Gen.	ζητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὄρνις-ων	γεροντ-ων
Dat.	Ζησί	ἐλπίσι	ἐρισί	ὄρνισι	γέρουσι
Acc.	Ζῆτ-ας	ἐλπίδ-ας	ἐρίδ-ας	ὄρνις-ας	γεροντ-ας

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

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

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

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

169 D. A few stems in $\omega\tau$ have forms without τ (cf. 168 D). Χρῶς (χρωτ) *skin* is declined in Ionic, χρῶς, χρῶς, χροῖ, χροῖα. Hm. has also, but rarely, χρωτός, χρώτα. Even the Attic has dat. sing. χρωῖ in the phrase ἐν χρωῖ *close by*. From ἰδρῶς (ἰδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλῳ, ἔρῳ, and acc. ἰδρῶ, γέλῳ (or γέλων, 2d decl.), ἔρον.

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

For κλείς, Hm. uses the Ionic κληῖς acc. sing. κληῖδα, the Doric has κλαῖς (Lat. clavis), rarely κλάξ.

www.172.110.110 Stems ending in a Liquid.

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

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

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

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

173. Syncopated Stems in ερ.

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

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

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

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

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

	ὁ πατήρ (πατερ) <i>father</i>	ἡ μήτηρ (μητερ) <i>mother</i>	ἡ θυγάτηρ (θυγατερ) <i>daughter</i>	ὁ ἀνὴρ (ανερ) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρα
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἄνδροιν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρας

174. Comparative Stems in *ον*.

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

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

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

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

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

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

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

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

IV. Stems ending in σ.

176. A. Stems in εσ.

	τὸ γένος <i>race</i> (<i>genes</i>)	M. F. εὐγενής N. εὐγενές <i>well-born</i> (<i>eugenes</i>)
S. N.	γένος	M. F. εὐγενής N. εὐγενές
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. εὐγενές
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένῃ (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένῃ	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενοῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένῃ	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

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

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

Ἡ τοιῆρης (τριηρης) *trireme*, and some others in ἡρης, though used as substantives, are properly adjectives, belonging to an implied ναὺς *ship*.

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

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

176 D. The uncontracted forms prevail in Hm.; yet he often contracts εἰ to εἰ in the dat. sing., and sometimes εες to εις in the nom. pl.—In the gen. sing., he sometimes contracts εος to εὐς: δάρσευς from δάρσος *courage*.—κλέος *fame* makes nom. pl. κλέα for κλέεα.—In the dat. pl., Hm. has three forms: βελέεσι, βέλεσσι, and βέλεσι (55), from βέλος *missile*.

Id. has only the uncontracted forms.

178 D. In Hm., a vowel before the ε is sometimes contracted with it: εὐ κλεῖς *glorious*, acc. pl. εὐκλείας for εὐκλεῖας; but ἀγακλῆος for ἀγακλεῖος gen. of ἀγακλῆς (in ἀκλεῖς for ἀκλεῖες, the first ε is irreg. lengthened to η).—σπέος or σπέως *cave* has gen. σπέιους, dat. σπήϊ (for σπέε-ϊ), dat. pl. σπήεσσι (for σπέε-εσσι) and irreg. σπέσσι.—δέος *fear* has irreg. gen. δέιους.

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

180. Proper names in κληs, compounded with κλέος (κλεes) *fame*, have in some forms a double contraction: nom. (Περικληs) Περικλῆs, gen. (Περικλεος) Περικλέους, dat. (Περικλεῖ, Περικλέει) Περικλεῖ, acc. (Περικλεα) Περικλέα, voc. (Περικλεes) Περικλείs.

181. B. Stems in as, os, ωs.

	τὸ κρέας <i>flesh</i> (κρεας)	ἡ αἰδώς <i>shame</i> (αιδος)	ὁ ἥρωs <i>hero</i>
Sing. Nom.	κρέας	αἰδώς	ἥρωs
Gen.	(κρέα-ος) κρέωs	(αἰδό-ος) αἰδοῦs	ἥρω-ος
Dat.	(κρέα-ι) κρέα	(αἰδό-ι) αἰδοῖ	ἥρω-ι
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρέας	αἰδώς	ἥρωs
Du. N. A. V.			ἥρω-ε
G. D.			ἥρῶ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἥρω-ες
Gen.	(κρέα-ων) κρεῶν		ἥρῶ-ων
Dat.	κρέαςι		ἥρω-σι
Acc.	(κρέα-α) κρέα		ἥρω-ας

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

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

184. The dat. and acc. sing. of ἥρωs are usually contracted: ἥρω, ἥρω (for ἥρωι, ἥρωα); so, sometimes, the nom. and acc. pl.: ἥρωs (for ἥρωes, ἥρωας).—Some of the stems in ωs have occasional forms according to the Attic Second Decl.: gen. sing. ἥρων, acc. ἥρων.

180 D. Hm. declines Ἡρακλῆs, Ἡρακλῆος (178 D), Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλειs.—Hd. Ἡρακλῆs, Ἡρακλέος, Ἡρακλεῖ, Ἡρακλέα, Ἡράκλεes, one ε being rejected before endings that begin with a vowel.

182 D. Stems in as. Hm. always has ä for aa in the nom., acc., pl.: γερᾶ *prizes*, δέπᾶ *cups*; he sometimes contracts in other cases: σέλαs, κρεῶν or κρειῶν.—οὔδασ *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδει οὔδει, κῶεα κῶεσι, κτέρεα κτερῶν *funeral-gifts*: so also poetic βρέτας, βρέτεος, *innage*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῶν.—Dor. κρήs = κρέας.

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

From stems in ωs, Hm. has ἥρωι and ἥρω, Μίνωα and Μίνω.

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

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

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

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

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

Hm. changes *ι* to *ε* before *ι* in the dat. sing. and *σι* in the dat. pl. Thus Sing. πόλις, πόλιος, πόλει or πόλει, πόλιν, πόλι, Pl. πόλιες, πολίων, πόλεισι or πόλειςσι, πόλιας. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνι dat. sing. of κόνις *dust*, ἀκοίτις acc. pl. of ἀκοίτις *wife*. He even uses πόλεις for πόλιας.

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

Stems in *υ*. The Ionic always has *ος* in the gen. sing. Hm. sometimes contracts *ει* to *ει*, *υῖ* to *υι*, in the dat. sing., and *υας* to *ῦς* in the acc. pl.: πῆχει, ἰχθῦνι, ἰχθύς —Hd. has only the contraction of *υας* to *ῦς*.—For the datives πέκυσι, πῆτσι, see 154 D.

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

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

188. Ἐγγέλυσ *eel* is declined like ἰχθύς in the Sing., but like πῆχυς in the Pl.: gen. sing. ἐγγέλυ-*ος*, nom. pl. ἐγγέλει*ς*.

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

189. VI. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γρᾱ-ός	νε-ός
Dat.	(βασιλέ- <i>ι</i>) βασιλεῖ	βο-ί	γρᾱ-ί	νη-ί
Acc.	βασιλέ- <i>α</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ- <i>ε</i>	βύ- <i>ε</i>	γρᾱ- <i>ε</i>	νῆ- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βύ- <i>ες</i>	γρᾱ- <i>ες</i>	νῆ- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο-ών	γρᾱ-ών	νε-ών
Dat.	βασιλεῦ- <i>σι</i>	βου-σί	γρᾱν-σί	ναυ-σί
Acc.	βασιλέ- <i>ας</i>	βοῦ- <i>ς</i>	γραῦ- <i>ς</i>	ναῦ- <i>ς</i>

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

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

In regard to stems in *ευ*, observe that

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

189 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, βασιλῆῃ, voc. dat. pl. ἀριστήεσσι. Yet in proper names, he often has *ε*: Πηλῆος and Πηλέος, Πηλῆῃ and Πηλεί, etc.; rarely with contraction: gen. Ὀδυσσεῦς, dat. Ἀχιλλεῖ, acc. Τυδῆῃ.

Βοῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βέεσσι and βουσί, acc. pl. βόας and βοῦς.—Γραῦς: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦς is declined by Hm., nom. sing. νηῦς (11 D), gen. (νηός,) νεός, dat. νηῖ, acc. (νῆα,) νέα, nom. pl. (νῆες,) νέες, gen. (νηών,) νεών, dat. νηυσί (νῆεσσι, νέεσσι), acc. (νῆας,) νέας. The forms not in () belong also to Hd.

- c. the acc. sing. and acc. pl. have *ā* and remain uncontracted.
 d. the contract nom. pl. has *ῆς* in the older Attic writers: thus βασιλῆς in Thucydides, instead of βασιλεις.
 e. when *ευ* follows a vowel, contraction may occur in the gen. and acc. sing.: Πειραιεύς *Piræeus*, gen. Πειραιῶς, acc. Πειραιᾶ (cf. 178).
 REM. f. The gen. in *εως* and the acc. in *εᾶ*, *εᾶς*, arose, by interchange of long and short quantities, from the Homeric forms in *ηος*, *ῆδ*, *ῆας*.

191. Some compounds of *πούς* (ποδ) *foot* form the acc. sing. as if from a stem in *ου*: τρίπους (τριποδ) *three-footed*, acc. τρίπουν (but in the sense *tripod*, acc. τρίποδα). Οἰδίπους *Oedipus* makes Οἰδίποδος and Οἰδίπου, Οἰδίποδι, Οἰδίποδα and Οἰδίπου, Οἰδίπους and Οἰδίπου.

192. The only diphthong-stem ending in *ι* is *οι*, Sing. *οἷς* *sheep*, *οἰ-ός*, *οἰ-ι*, *οἷ-ν*; Pl. *οἷ-ες*, *οἰ-ῶν*, *οἰ-σι*, *οἷ-ς* (cf. 23 D).

VII. Stems ending in *ο*.

193. Sing. Nom.	ἡ πειθῶ <i>persuasion</i> .
Gen.	(πειθό-ος) πειθοῦς
Dat.	(πειθό-ι) πειθοῖ
Acc.	(πειθό-α) πειθῶ
Voc.	πειθοῖ

So ἡ ἥχῶ (ηχο) *echo*, Καλυψῶ, Δητῶ.

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

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in *ο* of the 2d or O-Decl.: λεχῶ, nom. pl. λεχοί.

c. A few stems in *ον* have occasional forms as if from stems in *ο*: εἰκῶν (εικον) *image*, gen. εἰκοῦς, acc. εἰκῶ, acc. pl. εἰκούς, ἀηδῶν (αηδον) *nightingale*, voc. αἷδοι.

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

1. In *all genders*,
 - a. the D. S. ends in *ι* (in the Vowel-Decl., *ι* subscript).
 - b. the G. D. Dual end in *ιν* (αιν, οιν).
 - c. the G. P. ends in *ων*.
 - d. the D. P. ended originally in *σι*.
2. In the *neuter*, (c) the N. A. V. P. end in *α*.

191 D. To Οἰδίπους belong also gen. Οἰδιπόδᾱ-ο Hm., and in Trag. gen. Οἰδιπόδᾱ, acc. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

192 D. Hm. (commonly) and Hd. have *οῖ* for *οι*: *ὄις*, *ὄιος*, etc., dat. pl. Hm. *ὄιεσι* (once *ὄεσι*) and *ὄεσσι* (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in *οῦν*: *Ἰοῦν* for *Ἰῶ*.

3. In the *masculine* and *feminine*,
 f. the N. S. takes *ε* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.
 g. the A. S. takes *ν* generally when the stem ends in a vowel.
 h. the A. P. ends in *ς*.

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

In the Acc. Pl., the ending was originally *νς*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ᾱς*, *ους*; but the connective *α* remained short: *ὀδόντ-α(ν)ς* Lat. *dent-ēs*.

196. The principal differences of ending are found

- a. in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ως*).
- b. in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.
- c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

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

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

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ δένδρον* *tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυον* *tear*, D. P. *δάκρυσι*

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

199 D. Hm. *ἀλκ-ί* D. S. of *ἀλκή* *strength*,—*ὕμν-ι* D. S. of *ὕμνη* *battle*,—*μάστ-ι* D. S., *μάστιν* A. S., of *μάστιξ(γ)* *whip*,—*ιχῶ* (as if for *ιχω[σ]α*) A. S. of *ιχώρ* *lymph*,—*ἰώκ-α* A. S. of *ἰωκή* *roul*,—*νίφα* Hes. A. S. of *νιφάει(δ)* *snow*,—*ἀγκάλιδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν* *slava*,—*δέσματ-α* Pl. of *δεσμός* *bond*,—*πρῶσπατ-α* Pl. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευραὶ* Pl. of *ἡ πλευρά* *side*.

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

From *ἡνίοχος* *chariotcer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆες* (stem *ἡνιοχεν*, 189 D): cf. *Αἰδίσιπας* and *Αἰδισιπῆας*, A. P. of *Αἰδισαφ* (163).

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

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

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

b. Other words are *defective in case*. Thus ὕπαρ *dream*, ὕπαρ *waking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλη *arm-pit* used only in the phrase ὑπὸ μάλης (later ὑποψάλην).

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

1. Ἄρης (*Ares*) the god *Ares*, G. Ἄρεω-ς and Ἄρει, D. Ἄρει, A. Ἄρην (198) and Ἄρη, V. reg. Ἄρες.

2. ἄρν *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἄρνός, ἄρνί, ἄρνα, ἄρνες, ἄρνᾶσι. The N. S. is supplied by ἄρνός, 2d decl., reg.

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

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ: they are accented (all but the V. S.) as if this were a stem of one syllable, γναικ (160): G. S. γυναικός, D. γυναικί, A. γυναικα, V. γύναι; Dual γυναικε, γυναικοῖν; Pl. γυναικες, γυναικῶν, γυνιξι, γυναικας.

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

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

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασι,—ὄσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ὄσσων, D. ὄσσοις),—Pl. ὄχρα, ὄχραν, ὄχραφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κρῖ (for κοιτῆ) *barley*,—ἔφενος *wealth*,—ἔμας *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*. Oīl; Vat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δατ *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἄρηι, Ἄρηα, also Ἄρεος, Ἄρει (Hd. Ἄρεϊ, Ἄρεα).

3. γόνυ: Ion. and poetic γονάτος, γονάτι, γονάτα, γονάτων, γονᾶσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δουᾶς, δουρί, δοῦρε, δοῦσα, δούρων, δούρεσσι.

6. Ζεύς the god Zeus, G. Διός, D. Διί, A. Δία, V. Ζεῦ.
 7. ἡ Ξέμης (*Ξεμίδ*) *right, declined reg.*: but in the phrase Ξέμης εἶνα (*fas esse*, Indic. Ξέμης ἐστὶ *fas est*), the N. S. is used for the Acc. Ξέμιν.
 8. ὁ ἡ κοινωνός *partaker*, regular; but also N. A. P. κοινῶν-ες, -ας, only found in Xenophon.
 9. ὁ ἡ κύων *dog*, V. S. κύων. All other cases from stem κύν: κυνός, κυνί, κύνα; Pl. κύνες, κυνῶν, κυσί, κύνας.
 10. ὁ λά-ς *stone*, contr. from λᾶ-ς, G. λᾶ-ος, D. λᾶ-ι, A. λᾶ-ν, λᾶ-ν: Pl. λᾶ-ες, λᾶ-ων, λᾶ-εσσι or λᾶ-εσι. Poetic word for λίθος.
 11. ὁ ἡ μάρτυς *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτύρ: μάρτυρος, μάρτυρι, etc.
 12. ὁ ἡ ὄρνις (*ορνις*) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνισα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνις.
 13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠσί. These forms were made by contraction from ονας, οὔατος, etc., see below.
 14. ἡ Πνύξ *Phyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.
 15. ὁ πρεσβευτής (*πρεσβευτα*) *ambassador*: in the Plur. commonly πρέσβεις, πρέσβεων, πρέσβεσι. These forms come from the poetic Sing. πρέσβυ-ς *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ τ'άν, *O friend*, rarely plural *O friends*.
 17. ὁ νιός *son*, declined reg.: also from a stem νιες, G. νιέος, D. νιεί (A. νιέα rare); Du. νιέε, νιέιον; Pl. νιείς, νιέων, νιέσι, νιείς.
 18. ἡ χεῖρ *hand*, stem χεῖρ; but G. D. D. χερσῖν, D. P. χερσί.
 19. ὁ χοῦς *congius*, reg. like βούς, but A. P. χάσας. Also G. S. χοῶς, A. S. χοῶ, A. P. χοῶς (as if from st. χοευ, cf. 190 e); these are sometimes written χοῶς, χάσας, χάσας.
 20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρεῖος *debt*, which is declined regularly (178).

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

21. ὁ ἄήρ (fem. in Hm.) *air*. Ion. ἡέρος, ἡέρι, ἡέρα.
 22. ὁ Ἄϊδης Hm. (Att. Ἄϊδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδεω, D. Ἀΐδρ, A. Ἀΐδην: but also G. Ἀΐδος, D. Ἀΐδι (st. Αἰδ, 3d decl.). Rare N. Αἰδωνεύ-ς, D. Αἰδωνῆι (189 D).

6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διί.
 7. Ξέμης: Hm. Ξέμιστος, etc., Pind. Ξέμιστος, etc.
 11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm ἵορ φύλαξ *watchman*).
 12. ὄρνις: Dor. ὄρνιχος, ὄρνιχι, etc., from st. ορνιχ.
 13. οὖς: Dor. ὤς, Hm. οὔατος, Pl. οὔατα, οὔασι, once ὠσί.
 17. νιός: Hm. often has νιός, νιόν, νιέ, —other forms of the 2d decl. very rarely. Of the forms from st. νιες, he has all (mostly uncontracted) except D. P. Further, from st. νί, he has νίος (gen.), νίι, νία, νίε, νίες, νιδσί, νίας.
 18. χεῖρ: Poet. χερός, χερί. Hm. D. P. χερσί and χείρεσσιν.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

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

Gen. Sing.	κάρητος	κάρηατος	κῤᾶατος	κῤᾶτός
Dat.	κάρητι (Trag. κάρᾱ)	κάρηατι	κῤᾶατι	κῤᾶτί
Acc.	κάρῃ, also κάρ			κῤᾶτα masc. and neut.
Nom. Plur.	κάρᾱ, also κάρηνα	κάρηατα	κῤᾶατα	
Gen.	κάρῃων			κῤᾶτων, Dat. κῤᾶσί
Acc. = Nom.				(κῤᾶτας Trag. masc.)

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

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

26. D. S. λιτί, A. P. λίτα, *smooth cover*, Hm., defective.

27. ὁ μείς (for μεν-ς, and that for μην-ς), only Nom. Sing., Ionic and poetic form for ὁ μήν *month*.

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

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

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

Local Endings.

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

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

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

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

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

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήνα-ζε (for Ἀθῆνας-δε, 56) *toward Athens*, Θήβα-ζε (for Θῆβας-δε) *toward Thebes*, Σύρα-ζε (for Σύρας-δε) *out* (Lat. foras).

203 D. The local endings are much more frequent in Hm.: οἰκοῖ at *home*, Ἰλιάδῃ πρό before *Troy*, οὐρανόθεν *from heaven*, ἀγορῇθεν *from the assembly*.

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

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

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending *οι* for the singular, and for the plural *σι(ν)* without *ι* before it: οἶκοι *at home*, Πυθοῖ *at Pytho*, Ἴσθμοί *at the Isthmus*, Ἀθήνη-σι (79 b) *at Athens*, Πλαταιῶσι *at Plataea*, θύρασι (Lat. foris) *at the doors*, ἀπράσι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

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

S. N.	M. good	F.	N.	M. friendly	F.	N.
G.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
D.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
A.	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ	φιλίῳ	φιλίᾳ	φιλίῳ
V.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φιλίῳ	φιλιά	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίῳν	φιλίῳν	φιλίῳν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φιλίαι	φιλιά
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φιλίους	φιλιάς	φιλιά

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

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

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φιν*, 79 D), added to the stem. The form with *φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βίη-φι (less correctly βίρηφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρήφι *from the bow-string*; irregular ἐπ' ἐσχαρῶφι (for εσχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιό-φι of Τροί, θεόφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὕχεσ-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληδόν-δ-φι (genitive) *to the feelers*; irregular ἀπὸ κράτεσ-φι *from the head* (202 D, 24).

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

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

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλῷ	ἀπλῇ	ἀπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἀπλοῖν	ἀπλῇν	ἀπλοῖν	ἀργυροῖν	ἀργυρᾶν	ἀργυροῖν
V.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Dual	ἀπλώ	ἀπλᾶ	ἀπλώ	ἀργυρῷ	ἀργυρᾶ	ἀργυρῷ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοί	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἀπλῶν	ἀπλών	ἀπλῶν	ἀργυρῶν	ἀργυρών	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

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

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

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

S. N.	M. F. ἡσυχος <i>quiet</i>	N. ἡσυχον	M. F. ἱλεως <i>propitious</i>	N. ἱλεων
G.	ἡσυχου		ἱλεω	
D.	ἡσυχῷ		ἱλεῳ	
A.	ἡσυχον		ἱλεων	
V.	ἡσυχε	ἡσυχον	ἱλεως	ἱλεων
Dual	ἡσύχω		ἱλεω	
	ἡσυχوين		ἱλεων	
P. N.	ἡσυχαι	ἡσυχα	ἱλεῳ	ἱλεω
G.	ἡσυχων		ἱλεων	
D.	ἡσυχους		ἱλεως	
A.	ἡσυχους	ἡσυχα	ἱλεως	ἱλεω

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

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

210 D. For ἱλεως, Hm. has ἱλᾶος (also in Att. poets): for πλέως, Hm. πλεῖ-ος, πλείη, πλείον, Hd. πλέος, η, ον.—Hm. has σῶς (only in this form), but for σῶος he has σῶος, σόη, σόον, Comp. σῶώτερος.—With ζῶς, ἡ, ον *living*, he has N. S. ζῶς, A. ζῶν.

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

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

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

S. N.	<i>sweet</i>			<i>black</i>		
G.	ἡδύς	ἡδεία	ἡδύ	μέλας	μέλαινα	μέλᾱν
D.	ἡδέος	ἡδείας	ἡδέος	μελᾶνος	μελαίνης	μελᾶνος
A.	ἡδεῖ	ἡδεία	ἡδεῖ	μέλανι	μελαίνῃ	μέλανι
V.	ἡδύν	ἡδείαν	ἡδύ	μέλανα	μελαιναν	μέλαν
	ἡδύ	ἡδεία	ἡδύ	μέλαν	μέλαινα	μέλαν
Dual	ἡδέε	ἡδεία	ἡδέε	μέλανε	μελαίνα	μέλανε
	ἡδέοιν	ἡδείαιν	ἡδέοιν	μελάνοιν	μελαίναιν	μελάνοιν
P. N.	ἡδέϊς	ἡδείαι	ἡδέα	μέλαινες	μελαιναι	μέλαινα
G.	ἡδέων	ἡδείων	ἡδέων	μελάνων	μελαινών	μελάνων
D.	ἡδέσι	ἡδείαις	ἡδέσι	μέλασι	μελαίναις	μέλασι
A.	ἡδεῖς	ἡδείας	ἡδέα	μέλανας	μελαίνας	μέλαινα

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

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

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

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

212 D. For fem. εἶα, εἶας, etc., Hd. has εἶᾱ, ἐης, ἐή, εἶαν, etc. Hm. commonly has εἶα, ἐίης, etc., but ᾠκεία for ᾠκεία, βαθείης and βαθέης, βαθείαν and βαθέαν. In Hm., ἡδύς and πολύς (for πολύν), as well as ὀήλως, are sometimes fem. In the A. S., Hm. sometimes has εἶα for ὕν: εὐρέα πόντον *the wide sea*.

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

Adjectives in εντ have εσσα, not εισα, in the Fem., for εντ-ια. For their D. Pl., see 50 a.

S. N.	<i>loosing</i>			<i>giving</i>		
G.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
D.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
A.	λύοντι	λυούση	λύοντι	διδόντι	διδούση	διδόντι
V.	λύοντα	λύουσιν	λύον	διδόντα	διδούσαν	διδόν
	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
Dual	λύοντε	λυούσα	λύοντε	διδόντε	διδούσα	διδόντε
	λυόντοι	λυούσαι	λύοντοι	διδόντοι	διδούσαι	διδόντοι
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα
G.	λύόντων	λυουσών	λύόντων	διδόντων	διδουσών	διδόντων
D.	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
A.	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα
S. N.	<i>loosing</i>			<i>giving</i>		
G.	λύσας	λύσασα	λύσαν	δαικνύς	δαικνύσα	δαικνύν
D.	λύσαντος	λυσάσης	λύσαντος	δαικνύτος	δαικνύσης	δαικνύτος
A.	λύσαντι	λυσάση	λύσαντι	δαικνύντι	δαικνύση	δαικνύντι
V.	λύσαντα	λυσασαν	λύσαν	δαικνύντα	δαικνύσαν	δαικνύν
	λύσας	λυσασα	λύσαν	δαικνύς	δαικνύσα	δαικνύν
Dual	λύσαντε	λυσάσα	λύσαντε	δαικνύντε	δαικνύσα	δαικνύντε
	λυσάντοι	λυσάσαι	λυσάντοι	δαικνύντοι	δαικνύσαι	δαικνύντοι
P. N.	λύσαντες	λυσασαι	λύσαντα	δαικνύντες	δαικνύσαι	δαικνύντα
G.	λυσάντων	λυσασών	λυσάντων	δαικνύντων	δαικνυσών	δαικνύντων
D.	λύσασι	λυσάσαις	λύσασι	δαικνύσι	δαικνύσαις	δαικνύσι
A.	λύσαντας	λυσάσας	λύσαντα	δαικνύντας	δαικνύσας	δαικνύντα
S. N.	<i>loosed</i>			<i>pleasing</i>		
G.	λυθείς	λυθείσα	λυθέν	χαρίεις	χαρίεσσα	χαρίεν
D.	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσσης	χαρίεντος
A.	λυθέντι	λυθείση	λυθέντι	χαρίεντι	χαρίεσση	χαρίεντι
V.	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσσαν	χαρίεν
	λυθείς	λυθείσα	λυθέν	χαρίεν	χαρίεσσα	χαρίεν
Dual	λυθέντε	λυθείσα	λυθέντε	χαρίεντε	χαρίεσσα	χαρίεντε
	λυθέντοι	λυθείσαι	λυθέντοι	χαρίέντοι	χαρίεσαι	χαρίέντοι
P. N.	λυθέντες	λυθείσαι	λυθέντα	χαρίεντες	χαρίεσαι	χαρίεντα
G.	λυθέντων	λυθείσών	λυθέντων	χαρίέντων	χαρίεσών	χαρίέντων
D.	λυθείσι	λυθείσαις	λυθείσι	χαρίεσι	χαρίεσαις	χαρίεσι
A.	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαρίεσας	χαρίεντα

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

215. Participles which have οντ after α, ε, ο, are contracted: τιμάων (τιμαοντ), τιμάουσα, τιμάων honoring, contr. τιμών, τιμῶσα, τιμών; φιλέων (φιλεοντ), φιλέουσα, φιλέων loving, contr. φιλών, φιλοῦσα,

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

S. N.	τιμών	τιμῶσα	τιμών	φιλῶν	φιλοῖσα	φιλοῦν
G.	τιμώντος	τιμώσης	τιμώντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμώντι	τιμώσῃ	τιμώντι	φιλοῦντί	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμών	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμών	φιλῶν	φιλοῖσα	φιλοῦν
Dual	τιμώντε	τιμῶσα	τιμώντε	φιλοῦντε	φιλούσα	φιλοῦντε
	τιμώντοιν	τιμώσαιν	τιμώντοιν	φιλοῦντοιν	φιλούσαιν	φιλοῦντοιν
P. N.	τιμώντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμώντων	τιμῶσων	τιμώντων	φιλοῦντων	φιλουσῶν	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμώντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

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

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

	<i>having loosed</i>			<i>standing</i>		
S. N.	λελύκως	λελυκυῖα	λελυκός	ἑστῶς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίας	λελυκίτος	ἑστῶτος	ἑστῶσης	ἑστῶτος
D.	λελυκίτι	λελυκυίᾳ	λελυκίτι	ἑστῶτι	ἑστῶσῃ	ἑστῶτι
A.	λελυκότα	λελυκυίαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκῶς	λελυκυῖα	λελυκός	ἑστῶς	ἑστῶσα	ἑστός
Dual	λελυκότε	λελυκυῖα	λελυκότε	ἑστῶτε	ἑστῶσα	ἑστῶτε
	λελυκίτοιν	λελυκυίαιν	λελυκίτοιν	ἑστῶτοιν	ἑστῶσαιν	ἑστῶτοιν
P. N.	λελυκίτες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκόντων	λελυκυίων	λελυκόντων	ἑστῶτων	ἑστῶσῶν	ἑστῶτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	ἑστῶσι	ἑστῶσαις	ἑστῶσι
A.	λελυκότας	λελυκυίας	λελυκότα	ἑστῶτας	ἑστῶσας	ἑστῶτα

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

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

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

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

217 D. b. H.d. has ἔρσην for ἔρσην.

N. ἄρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (ἀ-πατορ) *fatherless*, N. ἀπατορ; εὐελπίς (ευ-ελπίδ) *of good hope*, N. εὐελπί; φιλοπολις (φιλο-πολιδ) *city-loving*, N. φιλιπολι; εὐχαρίς (ευ-χαριρ) *agreeable*, N. εὐχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπουν (191) and δίποδα.

S. N.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον	εὐελπίς	εὐελπι
G.	ἀληθοῦς		εὐδαιμόνος		εὐελπίδος	
D.	ἀληθεῖ		εὐδαιμόνι		εὐελπίδι	
A.	ἀληθῇ	ἀληθές	εὐδαίμονα	εὐδαιμον	εὐελπιν	εὐελπι
V.	ἀληθές		εὐδαιμον		εὐελπι	
Dual	ἀληθῇ		εὐδαιμονε		εὐελπίδε	
	ἀληθοῖν		εὐδαιμόνοιν		εὐελπίδοιν	
P. N.	ἀληθεῖς	ἀληθῇ	εὐδαίμονες	εὐδαιμονα	εὐελπίδες	εὐελπιδα
G.	ἀληθῶν		εὐδαιμόνων		εὐελπίδων	
D.	ἀληθέσι		εὐδαιμοσι		εὐελπισι	
A.	ἀληθεῖς	ἀληθῇ	εὐδαίμονας	εὐδαιμονα	εὐελπιδας	εὐελπιδα

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

For comparatives in *ων*, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἄρπαξ (ἀρπᾶγ) *raptacious*, φυγὰς (φύγᾳδ) *fugitive*, ἄγνως (αγνωτ) *unknown*, ἄπαις (απαῖδ) *childless*, μακρόχειρ *long-armed*, πένης (πενητ) *poor*, γυμνής (γυμνητ) *light-armed*.

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

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

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

219 D. Hm. and Hd. have πολλός, ή, όν reg. like αγαδός (also neut. πολλός for πολύ as advrb.). But Hm. has also the common forms πολὺς, πολύ, πολύν, as well as πουλός, πουλύ, πουλύν (24 D. c); and from the same stem πολυ, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσσι or πολέσι, A. πολέας.

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

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγαλήν	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλῳ	μεγάλα	μεγαίῳ			
	μεγαίῳιν	μεγαίῳιν	μεγαίῳιν			
P. N.	μεγαῖοι	μεγαῖαι	μεγαῖα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγαίων	πολλῶν	πολλῶν	πολλῶν
D.	μεγαίοις	μεγαίοις	μεγαίοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγαίους	μεγαίλας	μεγαίλα	πολλοῦς	πολλάς	πολλά

REM. **a.** *πρῶτος* *mild* forms the whole Fem. from st. *πραῦ*: *πραεῖς*, *πραεῖας* etc. The Masc. and Neut. Sing. are formed from st. *πραῖ*, rarely from *πραῦ*: *πράιν*, *πράϊν*, *πράϊον*. In the Masc. and Neut. Pl., both formations are used: *πράϊοι* and *πραεῖς*, *πραεῖα* and *πράϊα*.

Comparison of Adjectives.

A. By *τερος* and *τάτος*.

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

Positive.	Comparative.	Superlative.
κοῦφος (κουφο) <i>light</i>	κουφύτερος, α, ον	κουφύτατος, η, ον
γλυκός (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάριτερος	μακάριτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφέστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαριέστερος	χαριέστατος
πένης (πενητ) <i>poor</i>	πενέστερος	πενέστατος

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

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις*(δ) *impetuous*, M. *δοῦρος*; *πλεῖα* *fat*, *rich*, M. *πλών*; *πρέσβα* and *πρέσβερα* *honored*, M. *πρέσβυς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φράζω*) *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυέπεια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the Pl. only, *θαμναί* *crowded*, *ταρφεαί* *frequent*, M. *θαμνές*, *ταρφεές*.

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

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

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

b. The adj. *γεραιός* (*senex*) always, *παλαιός* *ancient*, and *σχολαῖος* *leisurely*, sometimes, drop *ο* after *αι*: *γεραιότερος*, *παλαιάτατος*.

c. *μέσος* *medius*, *ἴσος* *equal*, *εὐδῖος* *serene*, *πρώϊος* *early*, *ὄψιος* *late*, take *αι* in place of *ο* or *ω*: *μεσσίτατος*, *πρωϊώτερον*.—*ἡσυχος* *quiet* has *ἡσυχαιτερος* and *ἡσυχώτερος*; *φίλος* *dear*, beside *φιλωτέρος*, *-τατος*, has *φιλότερος*, *-τατος* and *φιλαίτερος*, *-τατος*.—From *πλησίον* *adv.* *near* come *πλησιαιτέρος*, *-τατος*; likewise *παραπλησιαιτέρος* *more similar*; and from *προὔργου* (for *πρὸ ἔργου* *advantageous*) comes *προὔργιαί-τερος*.

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

1. Stems in *ον*: *σώφρων* (*σωφρων*) *discreet*, *σωφρονέστερος*, *εὐδαιμών* (*ευδαιμων*) *happy*, *εὐδαιμονέσ-τατος*.—Special exceptions are *πίων* *fat*, *πιόστερος*, *-τατος*, and *πέπων* *ripe*, *πεπαιτέρος*, *-τατος*.

2. *ἄκρατος* *unmixed*, *ἐρρωμένος* *strong*, *ἄσμενος* *glad*, and occasionally some others in *ος*: *ἰκρατίστερος*, *ἐρρωμένεστερος*.

3. Some contract adjectives in (*ους*) *ους*: *εὐνούστερος* (for *ευνοεστερος*) from *εὖνους* (*εὐνους*) *well-disposed*.

e. The adj. *λῆλος* *talkative*, *πτωχός* *beggarly*, *ὀυφοίγιος* *dainty*, *μονοφάγος* *eating alone*, and some adjectives of one ending, as *κλέπτης* *thief*, *ἰδῆ*, have *ιστερος*, *ιστατος*: *λαλίστερος*, *πτωχίστατος*, *κλεπτίστερος*.

f. Other adjectives of one gender in *ης* (G. *ου*) follow the rule for stems in *ο*: *ὑβριστώτερος* from *ὑβριστής* *insolent*.

g. Compounds of *χαίρις* *favor*, form the Comp. and Sup. as if they ended in *χαρίτης*: *ἐπιχαριτώτερος* from *ἐπιχάρις* *agreeable*.

B. By *ων* and *ιστος*.

222. A much less frequent ending of the Compar. is *ιον* (Nom. M. F. *ιων*, N. *ιον*), of the Superl. *ιστο* (Nom. *ιστος*, *ιστη*, *ιστον*).

221 D. The poets sometimes use *ω* after a long syllable: *διῆυρότερος* *Hm more wretched*.—From *ἰδύς* *straight*, *Hm.* makes *ιδύντατα*; from *φαεινός* *shining*, *φαεινότερος*, but *φαινάτατος* (cf. 370 D a); from *ἀχαρίς* *unpleasing*, *ἀχαρίστερος* (for *αχαρί-τερος*).—The force of the ending is nearly lost in *δηλύτερος* *feminine*, *ἀγρότερος* *wild* (*living in the country*), *ὄρεστέρος* *living in the mountains*, *θεώτερος* *belonging to the gods*, *δεξιτέρος* *Lat. dexter*, which differ little from *δῆλος*, *ἄγριος*, *ὄρειος*, *θεῖος*, *δεξιός*.

222 D. The forms with *ων*, *ιστος* are much more frequent in poetry: thus (the starred forms are un-Homeric), **βαδίων*, *βάδιστος* (*βαδύς* *deep*),—*βράσων* = **βραδίων*, *βράδιστος* (= **βράδιστος* (*βραδύς* *slow*),—**βράχιστος* (*βραχύς* *short*),—*γλυκίων* (*γλυκύς* *sweet*),—*ἐλέγχιστος* (*ἐλεγχέες* *Pl. infamous*),—

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

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

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

ἐχθ-ρό-ς <i>hostile</i>	(ἐχθ-ος <i>hatred</i>)	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρό-ς <i>shameful</i>	(αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστοι

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

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

Positive.	Comparative.	Superlative.
1. ἀγαθός <i>good</i>	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.]	ἄριστος (*Ἀρης, ἀρετή <i>virtue</i>)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτος <i>strength</i>)
	λῶων	λῶστος

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

2. κακός <i>bad</i>	κακίων	κάκιστος
	χειρίων (deterior)	χείριστος
	ἥσσω (inferior)	ἥκιστα adv. <i>least of all</i>
3. μικρός <i>small</i>	μικρότερος	μικρότατος
	μείων	
4. ὀλίγος <i>little, few</i>	ὀλίγιος	ὀλίγιστος
	ελάσσων (ελάττων)	ελάχιστος

*κυδίων, κύδιστος (κυδρός *glorious*).—μάσσων, μήκιστος, Dor. *μάκιστος (μάκρός *long*).—οἰκτιστος (οἰκτρός *pitiable*).—πασσων = *παχίων, πάχιστος (παχύς *thick*).—φιλίων, *φίλιστος (φίλος *dear*).—ὤκιστος (ὠκύς *quick*).—Hl. has μέζων for μείζων.

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

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

2. Hm. Comp. κακώτερος : χειρίων (Dor. χερῶων), χειριότερος, χειρότερος also the defective forms, D. S. χερῆνι, A. S. χέρηα, N. P. χέρηες, Neut. χέρη or χέρεια.—Hd. ἐσσω for ἥσσω.

4. Hm. Comp. ὀλίζων.

Positive.	Comparative.	Superlative.
5. πᾶλῶς <i>much, many</i>	πλείων or πλέων (39) Neut. πλείον, also πλείν	πλείστος
6. κᾶλός <i>beautiful</i>	καλλίων	κάλλιστος (<i>κάλλος beauty</i>)
7. ῥᾱδίως <i>easy</i>	ῥᾱών	ῥᾱστός
8. ἀλγεινός <i>painful</i>	ἀλγίων	ἀλγιστός

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

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

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

Formation and Comparison of Adverbs.

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

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

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

7. Hm. Pos. ῥηΐδιος (also in Hd.): adv. ῥηϊδίως, often ρεία, ρέα: Comp. δῆϊτερος: Sup. δῆϊτατος and ῥηϊστός.

To the above add for Hm.

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

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

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

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

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλεύτερος, τᾶτος (from βασιλεῖ's *king*), κουρότερος (*κούρος youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: δπλότερος *younger, δπλότατος*,—ἀφάρτεροι (*ἀφαρ forthwith*);—and several expressing place: ἐνέρτερος *lower* (Trag. *ἐνέρτερος*, ἐνεροί *inferi, ἐνερθεν* or *νέρθεν infra*),—παρότερος (*πάρειθεν before*),—ὀπίστατος (*ὀπίσθεν behind*),—ἐπασσύτερος (*ἄσσαν nearer*),—μυχότατος (*ἐν μύχῳ in a recess*).—The ending *ατος* appears also in μέσσατος from μέσος *middle*, and πύματος *last* = λοισδος (Trag. *λοισδιος, λοισδήιος*. Hm. has *ὑστάτιος* = *ὑστατος*, and in the same sense δεύτατος (*δεύτερος second*).—A strengthened Sup. is Hm. *πρώτιστος* = *πᾶμπρωτος first of all*.

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

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

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

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

PRONOUNS.

230. PERSONAL PRONOUNS.

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

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

227 D. Adverbs in *ä* are more frequent in Hm.: κάρτα *valde (κοατῆς, 223 D, 1)*, λίγα *shrilly (λεγῆς)*, σάφα *clearly (σαφῆς)*, ὧκα *quickly (ὠκῆς)*.

For εἰ, Hm. has εἴ, whenever the *ι* would be long by position: εἴ *γνώσῃν*; so too in compound words: εἴζωνος. But εὖ is sometimes found before a mute and liquid: εὐπλεκτος or εὐπλεκτος.—Hm. has also a defective adj. εἴς or εἴς, A. S. εἴν or ἑίν, also G. S. εἴης, and G. P. εἰῶν *Neut*.

229 D. ἔκας *far*, Hm. ἐκαστέρω, τάτω, — τῆλε or τηλοῦ *far*, Hm. τηλοτάτω, — ἄγχι or ἀγχοῦ *near*, Hm. ἄσσον (for ἀγχιον, 60) also ἄσσοτέρω, ἄγχιστα (*ἀγχιστάτω* Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἀγχιστος are post-Hom.

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

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

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

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

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

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

S. N.	ἐγώ, (ἐγών)	σύ, (τύννη)	
G.	[ἐμεῖο], ἐμεῦ, μεῦ (ἐμείο, ἐμέθεν)	σέο, σεῦ (σείο, σεθεν)	ἔο, ἐδ (εῖο, ἐθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οἶ, (εῖοι, 23 D a)
A.	ἐμέ, μέ	σέ	εἰ, (εῖ), μίν
Dual.	(νωῖ, νώ) (νωῖν)	(σφῶϊ, σφῶ) (σφῶϊν)	(σφωε) (σφῶϊν)
P. N.	ἡμεῖς, (ἕμμες)	ὑμεῖς, (ὑμμες)	σφεῖς not in Hm.
G.	ἡμῶν, (ἡμειῶν)	ὑμῶν, (ὑμειῶν)	σφῶν, (σφεῖων)
D.	ἡμῖν, (ἡμμι)	ὑμῖν, (ὑμμι)	σφίσι, σφί
A.	ἡμέας, (ἕμμε)	ὑμέας, (ὑμμε)	σφέας, (σφεῖας), σφά

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—For *μίν*, the Dor. and Trug. have *νίν*: both are enclitic, both used in all genders, and *νίν* is sometimes plural.—In Hd. and Trug., *σφέ* is sometimes singular.—In Hd. *σφίσι* (not *σφι*) is reflexive: he has also the neut. *σφέα*: but the forms *ἡμέες*, *ὑμέες*, *σφέες* in some editions of Hd. are probably incorrect.

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

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

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

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

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

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

In the plural, both stems are declined together:

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

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

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

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

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

	M.	F.	N.
Du. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισ	ἀλλήλαιο	ἀλλήλοισ
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

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

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

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, εἰ αὐτῷ, not ἐμαυτόν, ἐαυτῷ. — For ἐμαυτοῦ, etc., Hd. has ἐμεαυτοῦ, etc.; and in like manner σεαυτοῦ, ἐαυτοῦ (11 D).

238 D. Hm. has also τέος (Doric, = tuus), έός; ἀμόδι *our* (properly Dcr.), ομόδι, σφός; also (from the dual stems νω, σφω) νωί-εος, σφωίτερος, *belonging*

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

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, αὕτη, τοῦτο *this, that,*
ὅδε, ἥδε, τόδε *this (this here).*

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

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

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

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

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

241. *Demonstratives of Quantity, Quality, and Age.* These were *τόσος, τοῖος, τηλικός*, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, τοσαντή, τοσοῦτο(ν) *such (in quantity or number),*
τοιούτος, τοιαύτη, τοιούτο(ν) *such (in quality),*
τηλικούτος, τηλικαυτή, τηλικούτο(ν) *such (in age or size).*

to us (you) both.—*ἄμω*s (also written *ἄμω*s) is found in A.t. poetry for *ἐμός*.—*ὅς* is sometimes used without reference to the 3d person, in the sense of *own*.

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

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

Hd. has D. P. *τοῖσι, τῇσι*; also *τοῖςδε, τῇςδε*.

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

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

Emphatic demonstratives of similar meaning, τοσοῦδε, τοιόσδε, τηλικόσδε, are made by adding the enclitic δε to the forms of τούτος, τοίος, τηλικός, declined regularly (cf. δε, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented ι, before which the short vowels (α, ε, ο) are elided: οὗτοςί, αὐτηί, τουτί, ταυτί, ὁδί, τοισδί, κεινωνί.

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

S. N.	ὅς	ἣ	ὃ	D. N. A.	ὃ	ἣ	ὃ	P. N.	οἷ	αῖ	ᾶ
G.	οὗ	ἣς	οὗ	G. D.	οῖν	αῖν	οῖν	G.	ὧν	ᾧν	ᾧν
D.	ὃ	ἣ	ὃ					D.	οῖς	αῖς	οῖς
A.	ὃν	ἣν	ὃ					A.	οῖς	αῖς	ᾶ

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

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

Sing. Nom.	Gen.	Dat.	Acc.	Interrogative.		Indefinite.	
				M. F.	N. τί	M. F.	N. τι
				τίς	τί	τις	τι
				τίνος (τοῦ)		τινός (τοῦ)	
				τίνι (τῷ)		τινί (τῷ)	
				τίνα	τί	τινά	τι
Du. N. A. V.				τίνε		τινέ	
G. D.				τίνοιν		τινοῖν	
Plur. Nom.				τινες	τίνα	τινές	τινά
Gen.				τίνων		τινῶν	
Dat.				τίσι		τισί	
Acc.				τίνας	τίνα	τινάς	τινά

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

243 D. Hm. has also ὄ for ὅς, δοῦ for οὗ, ἔης for ἣς: the nom. sing. and pl. sometimes uses as demonstrative.

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

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

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

c. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δέῖνα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὁ ἡ τὸ	δέῖνα	Plur.	δεῖνες
		δεῖνος		δεῖνων
		δεῖνι		
		δεῖνα		δεῖνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative ὅστις, ἥτις, ὃ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τίς, each being separately declined.

Sing. N.	ὅστις	ἥτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος		ἐντινων	ἐντινων	ἐντινων
D.	ὧτινι	ῆτινι	ὧτινι		οἷστισι	αἷστισι	οἷστισι
A.	ὧτινα	ῆτινα	ὧ τι		οὗστίνας	ἄστίνας	ἅτινα
Du. N. A.	ὧτινε	ἄτινε	ὧτινε	G. D.	οἷντινιν	αἷντινιν	οἷντινιν

For the way of writing ὃ τι or ὧτι, see 113 a.

REM. a. The forms τοῦ, τῷ (= τινός, τινί) are also found in connection with ὅς, but before these the stem ὁ is used without inflection: Gen. ὁτου. Dat. ὅτω. So also, but less often, Gen. Pl. ὅτων; Dat. ὅτοισι. These forms are masc. and neut., never fem.

b. For ἅτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in δ-πόσος, δ-πόιος, etc.

S. (ὅτις)	N. (ὃ ττι)	P.	N. ἄσσα (for ἅττα, ἐ0)
ὅτεν (ὄττεο, ὄττεν)		ὄττεων	
ὄτεπ (244 D)		ὄτέοισι	
(ὄτινα)	N. (ὃ ττι)	(ὄτινας)	N. ἄσσα

The forms not in () occur also in Hd. — In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. ὄττε.

247-8 D. For τόσος, ὅσος, Hm. often has τόσσος, ὄσσος (once ὄσσάτριος). He often doubles π in the indef. relatives: δπποῖος, δππως (40 D).

Hd. has κ for π in the correlatives: κότερος, κοσός, ὀκοῖος, κοῦ, κοτέ, δκπ etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative, Indef. Rel.
Simple	τίς <i>who?</i> ὅτις <i>which? what?</i>	τίς some	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 much, many?</i>	ποσός <i>of some quan. or number</i>	(τόσος) { <i>so</i> τοσόςδε { <i>much,</i> τοσοῦτος { <i>many</i>	ὅσος, ὁπόσος <i>of which quan., num., (as much, many) as</i>
Quality	ποῖος <i>of what sort?</i>	ποῖός <i>of some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἷος, ὁποῖος <i>of which sort, (such) as</i>
Age or Size	πῆλικός <i>how old? how large?</i>	πῆλικός <i>of some age, size</i>	(τῆλικός) { <i>so old,</i> τῆλικόςδε { <i>large</i> τῆλικούτος	ἡλικός, ὁπῆλικός <i>of which age, size, (as old, large) as</i>

For the ending *τερος*, see 220. The form *τῆλικός* is never used in Attic prose; the forms *τόσος* and *τοῖος*, seldom.

248. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	πού <i>where?</i>	πού <i>somewhere</i>	ἐνθα, ἐνθαδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθέν <i>from some place</i>	ἐνθεν, ἐνθενδε, ἐντεῦθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποί <i>whither?</i>	ποί <i>to some place</i>	ἐνθα, ἐνθαδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at what time?</i>		(τηνίκα) { <i>at</i> τηνικάδε { <i>that</i> τηνικαῦτα { <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which way? how?</i>	πῇ <i>some way, somewhere</i>	ρῆδε, ταύτη <i>this way, thus</i>	ῆ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somewhere</i>	ὥς, ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόδι = πού, ποδί = πού, δδι = οὗ; τόδι *there*, τόδες *hence*;—also ἡμος, τῆμος (Dor. ἄμος, τᾶμος) = ὅτε, τότε.—For Att. ἕω. *as long as*, τέως *so long*, Hm. has also εἰως, τέως (and sometimes εἶος, τείος, though not thus written in our texts). In the same sense, he has ὕψα, τόψα. Beside ῆ, he has the form ῆχι, but uses both only in the local meaning, *which way, where*: for ποῖ, ὅποι, he always uses πόσε, ὁπόσε.—For ἐνθαῦτα, ἐντεῦτε in Hd. see 66 D.

249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκεῖσε thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς even thus*, *οὐδ' ὥς (μηδ' ὥς) not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-άδε* and *-αῖτα*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὗ* and *οἱ*, *ἐνθεν* instead of *θεν*.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δή, ὅστις δὴ ποτε, ὅστις δὴ ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδή*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τις* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

252. Observe also the negative pronouns and adverbs: *οὔτις, ἤ τις no one* (poet. for *οὐδεῖς, μηδεῖς*, 255; in prose only *οὔτι, μήτι not at all*), *οὐδέτερος, μηδέτερος neither of two*, *οὐδαμοῦ, μηδαμοῦ nowhere*, *οὐδαμῇ, ἠδαμῇ in no way*, *οὐδαμῶς, μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖδι*, *κεῖθεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς and yet*. The poets have also *τῶς = οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, *δώδεκα*, *δυώδεκα*, and *δυοκαίδεκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τρήκοντα*; 80, *ὀγδῶκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *βικηόσιοι*, *τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι*, *δεκάχιλοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέττατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάτος*; 12th, *δυωδέκατος*; 20th, *εἰκοστός*; together with the Attic form of each.

Hd. has *δυώδεκα* (*δυωδέκατος*), *τρήκοντα* (*τριηκοστός*), *ὀγδῶκοντα*, *βικηόσιοι* (*βικηοσιούστος*), *τριηκόσιοι*: for *ἐνάτος* he has *εἵνατος*, and so *εἵνάκις*, *εἵνακόσιοι*, *εἵνακιχ(λίοι)*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτος*.

	Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α' εἰς, μία, ἐν ὅῃ	(ὁ) πρῶτος (the) first	ἅπαξ once
2	β' δύο	δεύτερος	δὶς
3	γ' τρεῖς, τρία	τρίτος	τρίς
4	δ' τέσσαρες, τέσσαρα, οὐκ τέτταρες, -α	τέταρτος	τετράκις
5	ε' πέντε	πέμπτος	πεντάκις
6	ς' ἕξ	ἕκτος	ἑξάκις
7	ζ' ἑπτὰ	ἑβδομος	ἑπτάκις
8	η' ὀκτώ	ὄγδοος	ὀκτάκις
9	θ' ἐννέα	ἐνάτος (ἐννατός)	ἐνάκις (ἐννάκις)
10	ι' δέκα	δέκατος	δεκάκις
11	ια' ἑνδεκά	ἐνδέκατος	ἐνδεκάκις
12	ιβ' δωδέκα	δωδέκατος	δωδεκάκις
13	ιγ' τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ' τεσσαρσκαίδεκα τεσσαρμικαίδεκα	τεσσαρκαιδέκατος	
15	ιε' πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ' ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ' ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη' ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ' ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ' εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ' τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ' τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν' πενήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ' ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο' ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π' ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ' ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ' ἑκατόν	ἐκατοστός	ἐκατοντάκις
200	σ' διακόσιοι, αι, α	διακοσιοστός	διακοσιτάκις
300	τ' τριῶκοσιοι, αι, α	τριάκοσιοστός	
400	υ' τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ' πεντᾶκόσιοι, αι, α	πεντακοσιοστός	
600	χ' ἑξᾶκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ' ἑπτᾶκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω' ὀκτᾶκοσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ' ἐνάκᾶσιοι, αι, α	ἐνακοσιοστός	
	ἐννᾶκόσιω, αι, α	ἐννακοσιοστός	
1,000	α' χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	β' δις χίλιοι, αι, α	δισχιλιοστός	
3,000	γ' τρις χίλιοι, αι, α	τρिसχιλιοστός	
10,000	ι' μύριοι, αι, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus *ν* is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

But generally the letters are used as in the table. Those from α' to ς' denote units 1-90. (*Stigma*) 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 $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\varsigma' = 1859$.

REM. a. Stigma (5 b) in this use takes the place of Digamma (23 D). Koppa and Sampi, like Digamma, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἷς	μία	ἓν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ἑνός	μίας	ένός	G. D. δυοῖν		τριῶν	τεσσάρων	
ἐνὶ	μῇ	ἐνὶ			τρισί	τέσσαρσι	
ἑνᾷ	μίᾳ	ἑν		τρεῖς	τρία	τέσσαρες	τέσσαρα

Like εἷς, are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one*: these are found also in the Pl. They are sometimes divided by *tnesis* (cf. 477), ἄν or a preposition being interposed: μηδ' ἄν εἷς, οὐδὲ παρ' ἑνός.

Δύο is sometimes used without inflection. A rare form for δυοῖν is δυεῖν (used only in the gen.).

For σσ in τέσσαρες and all its forms, ττ is also used (41).

For *both*, we have ἀμφω (Lat. *ambo*), G. D. ἀμφοῖν; also the plural word ἀμφοτέροι, αι, α, to which belongs the neut. sing. ἀμφοτέρων used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, τρεῖς καὶ δέκα, τέσσαρες καὶ δέκα. Separate forms are also found for the ordinals 13th—19th: τρίτος καὶ δέκατος, etc.

When the numbers 20, 30, etc., are connected with units by καὶ *and*, either number may precede: εἴκοσι καὶ πέντε or πέντε καὶ εἴκοσι; but if καὶ is not used, the larger number must precede: εἴκοσι πέντε 25. So also ἑκατὸν δέκα 110, etc. The 21st is expressed by εἷς καὶ εἰκοστὶς or πρῶτος καὶ εἰκοστός or εἰκοστός πρῶτος; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by ἑνός (or δυοῖν) δέοντες εἴκοσι *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; ναῦσι μίας δεύσας *twenty-fourth with 49 ships*. So too the ordinals: δυοῖν δέοντι τριακοστῷ ἔτει *in the 28th year*.

255 D. 1. Hm. has also Fem. ἡ, ἡς, ἡ, ἡν, with D. S. masc. ἡ.

2. Hm. has δύο and δύο, both indecl.; also Du. διοί, Pl. διοί, αἱ, δ, D. διοῖσι, Α. διοῖς, δς, δ.—Hd. with δύο, δυοῖν, has G. P. δυῶν, D. δυοῖσι; also δύο indecl.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).—Hd. τέσσερες (so 14 τεσσαρκαῖδεκα sometimes indecl., and 40 τεσσαρῆκοντα).—Dor. τέτορες, D. τέτρασι. OI οὐδέεις, μηδέεις, Hm. has only οὐδέν, μηδέν, οὐδενί; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings. CN

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποσός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. ὁπόσος.

Μυριοί, paroxytone, has the meaning *numberless*; also sing. μυρίος *immense*.

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together*, δύο by two, σύντρεις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλεος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσοῦς *double*, τρισσοῦς *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὶς τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

c. *Adverbs of Division*: μοναῇ (μόνος *alone*) *in one part*, single, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in ἀς: μονάς (μοναδ) *the number one*, unity, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),

ἕκαστος (with superlative ending) *each* (of any number),

πᾶς, πᾶσα, πᾶν (παντ) *all*, *every*.

Observe also the general adverbs in ἀκίς; πολλάκις *many times*, ὅτεν, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὡσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισσοῦς, τρισσοῦς; διπλήσιος, τριπλήσιος, etc., for πλάσιος.

c. Hm. has δίχα and διχῶδ, τρίχα and τριχῶδ, τετραχῶδ; also τριπλῆ, -τετραπλῆ.

259 D. Adverbs in ἀκίς sometimes lose s in poetry: δσσάκι Hm., see 80 D

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VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. a. Many verbs are used only in the active voice; and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. MODES. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *τός* and *είος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action); [tion].
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have *only* these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the indicative are also distinguished as

1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);
2. *historical* tenses: the *imperfect*, *aorist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem *λυ*, Pres. *λύ-ω* to loose, Aor. *ἔ-λυ-σα*, Fut. Perf. *λε-λύ-σομαι*; stem *τιμα*, Pres. *τιμά-ω* to honor, Plup. *ἔτε-τιμή-κειν*.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): *λύ-σι-ς* act of loosing, *λυ-τήρ* looser, *λύ-τρο-ν* ransom (means of loosing); *τιμη-σι-ς* act of estimating, *τιμη-τής* appraiser.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus *τιμά-ω* is said to be a derivative verb, because its stem is that of the noun *τιμή* honor, and is derived, by the suffix *μα*, from the stem of *τί-ω* to esteem. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: *λύ-ω*, *τί-ω*. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus *τιμάω*, from *τίω*, through *τιμή*. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Acc.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aorist* (395 D). The place of a future passive he supplies by the future middle used in a passive sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) to *loose*, λύσω (2), ἔλυσα (3), ἔλυνκα (5), λέλυμαι (7), ἐλύην (8); λείπω (1) to *leave*, λείψω (2), ἔλιπον (4), ἔλοιπα (6), λέλειμαι (7), ἐλείφην (8); βούλομαι (deponent) to *wish*, βουλῆσμαι (2), βεβούλημαι (7), ἐβούληην (8).

267. VERBS IN Ω AND VERBS IN ΜΙ. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μι-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω to *loose*. For the *middle* voice, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι to *loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω to *loose*.

NOTE. b. The vowel *υ* in the present and imperfect of λύω is *usually* long (in Hm. usually *short*). It is *always* long in the future and aorist, active and middle; *always* short in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

259. Synopsis of the Verb λύω to loose

Tense, Mode.		Active Voice.		Middle Voice.		Passive Voice.	
Pres. Ind.	λύω	I am loosing (or I loose)	λύομαι	I am loosed (continued)			
Impf. Ind.	λύουσ	I was loosing	λύομαι	I was loosed			
Pres. Sub.	λύω	I may or can be loosing	λύομαι	I may etc. be loosed			
Opt.	λύοιμι	I might, could, would, or be loosing	λύοιμι	I might etc. be loosed			
Inf.	λύειν	to be loosing	λύειν	to be loosed			
Par.	λύων	loosing	λύμενος	being loosed			
Fut. Ind.	λύσω	I shall loose	λύσομαι	I shall be loosed			
Opt.	λύσοιμι	I might etc. loose (hereafter)	λύσοιμι	I might etc. be loosed (hereafter)			
Inf.	λύσειν	to loose (hereafter)	λύσεσθαι	to be loosed (hereafter)			
Par.	λύων	about to loose	λύόμενος	about to be loosed			
Aor. Ind.	ἔλυσα	I loosed	ἐλύσασθαι	I was loosed			
Sub.	λύσῃ	I may or can loose	λύσασθαι	I may etc. be loosed			
Opt.	λύσαιμι	I might, could, would, or loose thou	λύσαιμι	I might etc. be loosed			
Imv.	λύσθω	to loose	λύσθω	be thou loosed			
Inf.	λύσθαι	to loose	λύσασθαι	to be loosed			
Par.	λύσας	loosing or having loosed	λύτμενος	loosed or having been loosed			
Perf. Ind.	ἔλυσα	I have loosed	ἐλύσασθαι	I have been loosed			
Plup. Ind.	ἔλυσεν	I had loosed	ἐλύσασθαι	I had been loosed			
Perf. Sub.	ἔλυσῃ	I may etc. have loosed	ἔλυσασθαι	I may etc. have been loosed			
Opt.	ἔλυσαιμι	I might etc. have loosed	ἔλυσαιμι	I might etc. have been loosed			
Imv.	ἔλυσθω	do thou have loosed	ἔλυσθω	do thou have been loosed			
Inf.	ἔλυσθαι	to have loosed	ἔλυσθαι	to have been loosed			
Par.	ἔλυσας	having loosed	ἔλυσμενος	having been loosed			
Fut. Perf. Ind.	ἔλυσωμαι	I shall have loosed for myself.	ἔλυσωμαι	I shall have been loosed.			
Opt.	ἔλυσσοιμι		ἔλυσσοιμι				
Verbal Adject.	λύσις	loosed or loosable, λύσις (requiring) to be loosed.	λύσις				

270.

λύ-ω to loose		<i>Present System.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἔ-λυ-ό-μην
	2	λύ-εις	ἔ-λυ-ε-ς	λύ-ῃ, λύ-ει	ἔ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἔ-λύ-ε-το
	D. 2	λύ-ε-τον	ἔ-λύ-ε-τον	λύ-ε-σθον	ἔ-λυ-ε-σθον
	3	λύ-ε-τον	ε-λυ-έ-την	λύ-ε-σθον	ἔ-λυ-ε-σθην
	P. 1	λύ-ο-μεν	ἔ-λύ-ο-μεν	λυ-ό-μεθα	ἔ-λυ-ό-μεθα
	2	λύ-ε-τε	ἔ-λύ-ε-τε	λύ-ε-σθε	ἔ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἔ-λύ-ο-ντο
Subjunctive.	S. 1	λύ-ω		λύ-ω-μαι	
	2	λύ-ῃ-ς		λύ-ῃ	
	3	λύ-ῃ		λύ-ῃ-ται	
	D. 2	λύ-ῃ-τον		λύ-ῃ-σθον	
	3	λύ-ῃ-τον		λύ-ῃ-σθον	
	P. 1	λύ-ω-μεν		λυ-ώ-μεθα	
	2	λύ-ῃ-τε		λύ-ῃ-σθε	
	3	λύ-ω-σι		λύ-ω-νται	
Optative.	S. 1	λύ-οι-μι		λυ-οί-μην	
	2	λύ-οι-ς		λύ-οι-ο	
	3	λύ-οι		λύ-οι-το	
	D. 2	λύ-οι-τον		λύ-οι-σθον	
	3	λυ-οί-την		λυ-οί-σθην	
	P. 1	λύ-οι-μεν		λυ-οί-μεθα	
	2	λύ-οι-τε		λύ-οι-σθε	
	3	λύ-οι-εν		λύ-οι-ντο	
Imperative.	S. 2	λύ-ε		λύ-ου	
	3	λυ-έ-τω		λυ-έ-σθω	
	D. 2	λύ-ε-τον		λύ-ε-σθον	
	3	λυ-έ-των		λυ-έ-σθων	
	P. 2	λύ-ε-τε		λύ-ε-σθε	
	3	λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων	
	Infinitive.	λύ-ει-ν		λύ-ε-σθαι	
	N.	λύ-ων		λυ-ό-μενο-ς	
Participle.		λύ-οντα		λυ-ο-μένη	
		λύ-ο-ν		λυ-ό-μενο-ν	
	G.	λύ-ο-ντ-ος λυ-ούσης		λυ-ο-μένου λυ-ο-μένης	

271.

272.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύω	λύσ-ομαι	ἔ-λυσ-α	ἐ-λυσ-άμην
λύε-αι	λύσ-η, λύσ-ει	ἔ-λυσ-ας	ἐ-λύσ-ω
λύσ-εται	λύσ-εται	ἔ-λυσ-ε	ἐ-λύσ-ατο
λύσ-ετον	λύσ-εσθον	ἐ-λύσ-ατον	ἐ-λύσ-ασθον
λύσ-ετον	λύσ-εσθον	ἐ-λυσ-άτην	ἐ-λυσ-άσθην
λύσ-ομεν	λυσ-όμεθα	ἐ-λύσ-αμεν	ἐ-λυσ-άμεθα
λύσ-ετε	λύσ-εσθε	ἐ-λύσ-ατε	ἐ-λύσ-ασθε
λύσ-ονται	λύσ-ονται	ἔ-λυσ-αν	ἐ-λύσ-αντο
		λύσω	λύσωμαι
		λύσης	λύσῃ
		λύσῃ	λύσῃται
		λύσῃτον	λύσῃσθον
		λύσῃτον	λύσῃσθον
		λύσωμεν	λυσώμεθα
		λύσητε	λύσησθε
		λύσωσι	λύσωνται
λύσοιμι	λυσοίμην	λύσαιμι	λυσαίμην
λύσοις	λύσοιο	λύσαις, λύσειᾶς	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσειε	λύσαιτο
λύσοιτον	λύσοισθον	λύσαιτον	λύσαισθον
λυσοίτην	λυσοίσθην	λυσαίτην	λυσαίσθην
λύσοιμεν	λυσοίμεθα	λύσαιμεν	λυσαίμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λύσαισθε
λύσοιεν	λύσοιντο	λύσαιεν, λύσειᾶν	λύσαιντο
		λύσον	λύσαι
		λυσάτω	λυσάσθω
		λύσάτον	λύσασθον
		λυσάτων	λυσάσθων
		λύσατε	λύσασθε
		λυσάτωσαν ὃγ	λυσαίστωσαν ὃγ
		λυσάντων	λυσαίσθων
λύσειν	λύσεσθαι	λύσαι	λύσασθαι
λύσων	λυσόμενος	λύσας	λυσόμενος
λύσουσα	λυσομένη	λύσασα	λυσαμένη
λύσον	λυσόμενον	λύσαν	λυσάμενον
λύσαντος	λυσόμενου	λύσαντος	λυσαμένου
λυσούσης	λυσομένης	λυσούσης	λυσαμένης

273.

274.

λύ-ω to loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE)	
		1 Perfect.	1 Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-α	ἔ-λελύκ-ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκ-ας	ἔ-λελύκ-εις	λέλυ-σαι	ἔ-λελύ-σο
	3	λέλυκ-ε	ἔ-λελύκ-ει	λέλυ-ται	ἔ-λελύ-το
	D. 2	λέλύκ-ατον	ἔ-λελύκ-ειτον	λέλυ-σθον	ἔ-λελύ-σθον
	3	λέλύκ-ατον	ἔ-λελύκ-είτην	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λέλύκ-αμεν	ἔ-λελύκ-ειμεν	λέλύ-μεθα	ἔ-λελύ-μεθα
	2	λέλύκ-ατε	ἔ-λελύκ-ειτε	λέλυ-σθε	ἔ-λελύ-σθε
	3	λέλύκ-ασι	ἔ-λελύκ-εισαν, ἔ-λελύκ-εσαν	λέλυ-νται	ἔ-λελύ-ντο
Subjunctive.			1 Perfect.	Perfect.	
	S. 1		λελύκω	λελυμέν-ος (-η, -ον)	ᾶ
	2		λελύκης	"	ῆς
	3		λελύκη	"	ῆ
	D. 2		λελύκητον	λελυμέν-ω (-α, -ω)	ῆτον
	3		λελύκητον	"	ῆτον
	P. 1		λελύκωμεν	λελυμένοι (-αι, -α)	ᾶμεν
	2		λελύκητε	"	ῆτε
	3		λελύκωσι	"	ᾶσι
Optative.	S. 1	λελύκοιμι	οἷν λελυκοίην	λελυμέν-ος (-η, -ον)	εῖην
	2	λελύκοις	λελυκοίης	"	εῖης
	3	λελύκοι	λελυκοίη	"	εῖη
	D. 2	λελύκοιτον	λελυκοίητον	λελυμέν-ω (-α, -ω)	εῖητον οἷν εἶτον
	3	λελυκοίτην	λελυκοίήτην	"	εἶήτην εἶτην
	P. 1	λελύκοιμεν	λελυκοίημεν	λελυμένοι (-αι, -α)	εῖημεν εἶμεν
	2	λελύκοιτε	λελυκοίητε	"	εῖητε εἶτε
	3	λελύκοιεν	λελυκοίησαν	"	εῖησαν εἶεν
Imperative.	S. 2		λέλυκε		λέλυσο
	3		λελυκέτω		λελύσθω
	D. 2		λελύκετον		λελύσθον
	3		λελυκέτων		λελύσθων
	P. 2		λέλυκετε		λέλυσθε
	3		λελυκέτωσαν οἷν λελυκόντων		λελύσθωσαν οἷν λελύσθων
Participle.	Infjn.		λελυκέναι		λελύσθαι
	N.		λελυκώς λελυκνία		λελυμένος λελυμένη
			λελυκός		λελυμένον
	G.		λελυκότος λελυκνίας		λελυμένου λελυμένης

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<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λύθη-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθῆς λυθῇ λυθήτον λυθήτον λυθῶμεν λυθήτε λυθῶσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίσθην λελυσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείητον οἱ λυθείτον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείητε λυθείτε λυθείσαν λυθείεν	λυθησοίμην λυθησοιο λυθησοιτο λυθήσοισθον λυθησοίσθην λυθησοίμεθα λυθησοίσεθε λυθησονται
	λύθητι λυθήτω λύθητον λυθήτων λύθητε λυθήτωσαν οἱ λυθέντων	
λελύσεσθαι λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθῆναι λυθείς λυθείσα λυθέν λυθέντος λυθείσης	λυθήσεσθαι λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

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λείπω (λίπ) to leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	λέλοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λιπ-ου	λέλοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λιπ-ετο	λέλοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λιπ-ετον	ἔ-λιπ-εσθον	λέλοιπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λιπ-έτην	ἔ-λιπ-έσθην	λέλοιπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λιπ-ομεν	ἔ-λιπ-όμεθα	λέλοιπ-αμεν	ἔ-λελοίπ-ειμεν
	2	ἔ-λιπ-ετε	ἔ-λιπ-εσθε	λέλοιπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λιπ-οντο	λέλοιπ-ασι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	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	λίπώμεθα	λελοίπωμεν	
Optative.	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
	S. 1	λίποιμι	λιποίμην	λελοίποιμι ὅγ' λελοιπόιην	
	2	λίποις	λίποιο	λελοίποις λελοιπόιης	
	3	λίποι	λίποιο	λελοίποι λελοιπόιῃ	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον λελοιπόιητον	
Imperative.	3	λιποίτην	λιποίστην	λελοιποίτην *λελοιποιήτην	
	P. 1	λιποίμεν	λιποίμεθα	λελοίποιμεν λελοιποιήμεν	
	2	λίποιτε	λίποισθε	λελοίποιτε λελοιποιήτε	
	3	λίποιεν	λίπουντο	λελοίποιεν λελοιποιήσαν	
	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λίπέτω	λίπέσθω	λελοιπέτω	
Infinitive.	D. 2	λίπετον	λίπεσθον	λελοιπέτον	
	3	λίπέτων	λίπέσθων	λελοιπέτων	
	P. 2	λίπετε	λίπεσθε	λελοιπέτε	
	3	λίπέτωσαν ὅγ'	λίπέσθωσαν ὅγ'	λελοιπέτωσαν ὅγ'	
		λιπόντων	λιπέσθων	λελοιπόντων	
Participle.	Inf. N.	λιπεῖν	λιπέσθαι	λελοιπέναι	
	G. N.	λιπών	λιπόμενος	λελοιπώς	
		λιπούσα	λιπομένη	λελοιπυῖα	
		λιπόν	λιπόμενον	λελοιπός	
	G.	λιπόντος	λιπομένου	λελοιπότης	
		λιπούσης	λιπομένης	λελοιπυῖας	

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στέλλω (στελ) to send		Second Passive System.	
		PASSIVE.	
Indicative.	S. 1	2 Aorist.	
		2 Future.	
	2	ἐ-στάλη-ν	σταλήσομαι
	3	ἐ-στάλη-ς	σταλήσῃ, σταλήσει
	D. 2	ἐ-στάλη-τον	σταλήσεται
	3	ἐ-σταλή-την	σταλήσεσθον
	P. 1	ἐ-σταλή-μεν	σταλήσεσθον
	2	ἐ-σταλή-τε	σταλήσόμεθα
	3	ἐ-σταλή-σαν	σταλήσονται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῇς	
	3	σταλῇ	
	D. 2	σταλῇτον	
	3	σταλήτων	
	P. 1	σταλῶμεν	
	2	σταλῇτε	
	3	σταλώσι	
Optative.	S. 1	σταλείην	σταλήσοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείητον ὅγ σταλείτον	σταλήσοισθον
	3	σταλειήτην σταλείτην	σταλήσοισθην
	P. 1	σταλείημεν σταλείμεν	σταλήσοίμεθα
	2	σταλείητε σταλείτε	σταλήσοισθε
	3	σταλείησαν σταλείεν	σταλήσονται
Imperative.	S. 2	στάληθι	
	3	σταλήτω	
	D. 2	στάλητον	
	3	σταλήτων	
	P. 2	στάλητε	
	3	σταλήτωσαν ὅγ σταλέντων	
Participle.	Inf.	σταλήναι	σταλήσεσθαι
	N.	σταλείς σταλείσα σταλέν	σταλήσόμενος σταλήσομένη σταλήσόμενον
	G.	σταλέντος σταλείσης	σταλήσομένου σταλήσομένης

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		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	ἔτιμ(αον)ων	τιμ(άω)ῶ-μαι	ἐτιμ(αό)ῶ-μην
	2	τιμ(άεις)ᾶς	ἐτιμ(αεις)ας	τιμ(άῃ)ᾶ. (άει)ᾶ	ἐτιμ(αού)ῶ
	3	τιμ(άει)ᾶ	ἐτιμ(αε)α	τιμ(άε)ᾶ-ται	ἐτιμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	ἐτιμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σθον	ἐτιμ(άε)ᾶ-σθον
	3	τιμ(άε)ᾶ-τον	ἐτιμ(άε)ᾶ-την	τιμ(άε)ᾶ-σθον	ἐτιμ(άε)ᾶ-σθην
	P.	τιμ(άο)ῶ-μεν	ἐτιμ(άο)ῶ-μεν	τιμ(αό)ῶ-μεθα	ἐτιμ(αό)ῶ-μεθα
	2	τιμ(άε)ᾶ-τε	ἐτιμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σθε	ἐτιμ(άε)ᾶ-σθε
	3	τιμ(άου)ῶ-σι	ἐτιμ(αον)ων	τιμ(άο)ῶ-νται	ἐτιμ(αού)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾶς		τιμ(άῃ)ᾶ	
	3	τιμ(άῃ)ᾶ		τιμ(άῃ)ᾶ-ται	
	D.	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	3	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αω)ῶ-μεθα	
	2	τιμ(άῃ)ᾶ-τε		τιμ(άῃ)ᾶ-σθε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῶ-μι or	τιμ(αοί)ῶ-ην	τιμ(αοί)ῶ-μην	
	2	τιμ(άοις)ῶς	τιμ(αοί)ῶ-ης	τιμ(αοί)ῶ-ο	
	3	τιμ(άοι)ῶ	τιμ(αοί)ῶ-η	τιμ(αοί)ῶ-το	
	D.	τιμ(άοι)ῶ-τον	τιμ(αοί)ῶ-ητον	τιμ(άοι)ῶ-σθον	
	3	τιμ(αοί)ῶ-την	τιμ(αοί)ῶ-ητην	τιμ(αοί)ῶ-σθην	
	P.	τιμ(άοι)ῶ-μεν	τιμ(αοί)ῶ-ημεν	τιμ(αοί)ῶ-μεθα	
	2	τιμ(άοι)ῶ-τε	τιμ(αοί)ῶ-ητε	τιμ(άοι)ῶ-σθε	
	3	τιμ(άοι)ῶ-εν		τιμ(άοι)ῶ-ντο	
Imperative.	S.	τιμ(αε)α		τιμ(αον)ῶ	
	3	τιμ(αε)ᾶ-τω		τιμ(αε)ᾶ-σθω	
	D.	τιμ(αε)ᾶ-τον		τιμ(αε)ᾶ-σθον	
	3	τιμ(αε)ᾶ-τω		τιμ(αε)ᾶ-σθον	
	P.	τιμ(αε)ᾶ-τε		τιμ(αε)ᾶ-σθε	
	3	τιμ(αε)ᾶ-τωσαν or		τιμ(αε)ᾶ-σθωσαν or	
		τιμ(αό)ῶ-ντων		τιμ(αε)ᾶ-σθων	
	Inf.	τιμ(αειν)ᾶν		τιμ(αε)ᾶ-σθαι	
Participle.	N.	τιμ(αων)ῶν		τιμ(αού)ῶ-μενος	
		τιμ(αον)ῶ-σα		τιμ(αου)ῶ-μένη	
		τιμ(αον)ῶν		τιμ(αό)ῶ-μενον	
	G.	τιμ(αο)ῶ-ντος		τιμ(αο)ῶ-μενου	
		τιμ(αού)ῶ-σης		τιμ(αο)ῶ-μένης	

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φιλε-ω
to love.*Present System of
Contract Verbs in εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οὔμαι	ἐφίλ(έο)οὔμην
φιλ(έεις)εἶς	ἐφίλ(εες)εις	φιλ(έῃ)ῃ, (έει)εἶ	ἐφίλ(έου)οὔ
φιλ(έει)εἶ	ἐφίλ(έει)ει	φιλ(έει)εἶται	ἐφίλ(έει)εἶτο
φιλ(έει)εἶ-τοι	ἐφίλ(έει)εἶ-τον	φιλ(έει)εἶ-σθον	ἐφίλ(έει)εἶ-σθον
φιλ(έει)εἶ-τον	ἐφίλ(έει)εἶ-την	φιλ(έει)εἶ-σθον	ἐφίλ(έει)εἶ-σθην
φιλ(έο)οὔ-μεν	ἐφίλ(έο)οὔ-μεν	φιλ(έο)οὔ-μεθα	ἐφίλ(έο)οὔ-μεθα
φιλ(έει)εἶ-τε	ἐφίλ(έει)εἶ-τε	φιλ(έει)εἶ-σθε	ἐφίλ(έει)εἶ-σθε
φιλ(έου)οὔ-σι	ἐφίλ(εον)ουν	φιλ(έο)οὔ-νται	ἐφίλ(έο)οὔ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶμαι	
φιλ(έῃς)ῃς		φιλ(έῃ)ῃ	
φιλ(έῃ)ῃ		φιλ(έῃ)ῃται	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έῃ)ῃ-τε		φιλ(έῃ)ῃ-σθε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οἶ-μι ΟΓ	φιλ(έοι)οἶ-ην	φιλ(έοι)οἶ-μην	
φιλ(έοις)οἶς	φιλ(έοι)οἶ-ης	φιλ(έοι)οἶ-ο	
φιλ(έοι)οἶ	φιλ(έοι)οἶ-η	φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ-τον	φιλ(έοι)οἶ-ητον	φιλ(έοι)οἶ-σθον	
φιλ(έοι)οἶ-την	φιλ(έοι)οἶ-ητην	φιλ(έοι)οἶ-σθην	
φιλ(έοι)οἶ-μεν	φιλ(έοι)οἶ-ημεν	φιλ(έοι)οἶ-μεθα	
φιλ(έοι)οἶ-τε	φιλ(έοι)οἶ-ητε	φιλ(έοι)οἶ-σθε	
φιλ(έοι)οἶ-εν	φιλ(έοι)οἶ-ησαν	φιλ(έοι)οἶ-ντο	
φιλ(έει)ει		φιλ(έου)οὔ	
φιλ(έει)εἶ-τω		φιλ(έει)εἶ-σθω	
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(έει)εἶ-τωσαν ΟΓ		φιλ(έει)εἶ-σθωσαν ΟΓ	
φιλ(έου)οὔ-ντων		φιλ(έει)εἶ-σθων	
φιλ(έειν)εἶν		φιλ(έει)εἶ-σθαι	
φιλ(έων)ῶν		φιλ(έο)οὔ-μενος	
φιλ(έου)οὔ-σα		φιλ(έου)οὔ-μένη	
φιλ(έον)οὔν		φιλ(έο)οὔ-μενον	
φιλ(έου)οὔ-ντος		φιλ(έου)οὔ-μένου	
φιλ(έου)οὔ-σης		φιλ(έου)οὔ-μένης	

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δηλώ-ω to
manifest.

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Present System of
Contract Verbs in ω.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	δηλ(άω)ᾶ	ἐδῆλ(ον)ουν	δηλ(άο)οῦ-μαι	ἐδῆλ(οό)οῦ-μην
	2	δηλ(άεις)οῖς	ἐδῆλ(αες)ους	δηλ(άῃ)οῖ	ἐδῆλ(άου)οῦ
	3	δηλ(άει)οῖ	ἐδῆλ(αε)ου	δηλ(άε)οῦ-ται	ἐδῆλ(άε)οῦ-το
	D.	δηλ(άε)οῦ-τον	ἐδῆλ(άε)οῦ-τον	δηλ(άε)οῦ-σθον	ἐδῆλ(άε)οῦ-σθον
	3	δηλ(άε)οῦ-τον	ἐδῆλ(αέ)οῦ-την	δηλ(άε)οῦ-σθον	ἐδῆλ(αέ)οῦ-σθην
	P.	δηλ(άο)οῦ-μεν	ἐδῆλ(άο)οῦ-μεν	δηλ(άο)οῦ-μεθα	ἐδῆλ(οό)οῦ-μεθα
2	δηλ(άε)οῦ-τε	ἐδῆλ(άε)οῦ-τε	δηλ(άε)οῦ-σθε	ἐδῆλ(άε)οῦ-σθε	
3	δηλ(άου)οῦ-σι	ἐδῆλ(αουν)ουν	δηλ(άο)οῦ-νται	ἐδῆλ(άο)οῦ-ντα	
		Present.		Present.	
Subjunctive.	S.	δηλ(άω)ᾶ	δηλ(άω)ᾶ-μαι	δηλ(άω)ᾶ-μαι	
	2	δηλ(άῃς)οῖς	δηλ(άῃ)οῖ	δηλ(άῃ)οῖ	
	3	δηλ(άῃ)οῖ	δηλ(άῃ)ᾶ-ται	δηλ(άῃ)ᾶ-ται	
	D.	δηλ(άῃ)ᾶ-τον	δηλ(άῃ)ᾶ-σθον	δηλ(άῃ)ᾶ-σθον	
	3	δηλ(άῃ)ᾶ-τον	δηλ(άῃ)ᾶ-σθον	δηλ(άῃ)ᾶ-σθον	
	P.	δηλ(άω)ᾶ-μεν	δηλ(άω)ᾶ-μεθα	δηλ(άω)ᾶ-μεθα	
2	δηλ(άῃ)ᾶ-τε	δηλ(άῃ)ᾶ-σθε	δηλ(άῃ)ᾶ-σθε		
3	δηλ(άω)ᾶ-σι	δηλ(άω)ᾶ-νται	δηλ(άω)ᾶ-νται		
Optative.	S.	δηλ(άοι)οῖ-μι	δηλ(αοί)οῖ-ην	δηλ(αοί)οῖ-μην	
	2	δηλ(άοις)οῖς	δηλ(αοί)οῖ-ης	δηλ(άοι)οῖ-ο	
	3	δηλ(άοι)οῖ	δηλ(αοί)οῖ-η	δηλ(άοι)οῖ-το	
	D.	δηλ(άοι)οῖ-τον	δηλ(αοί)οῖ-ητον	δηλ(άοι)οῖ-σθον	
	3	δηλ(αοί)οῖ-την	δηλ(αοί)οῖ-ητην	δηλ(αοί)οῖ-σθην	
	P.	δηλ(άοι)οῖ-μεν	δηλ(αοί)οῖ-ημεν	δηλ(αοί)οῖ-μεθα	
2	δηλ(άοι)οῖ-τε	δηλ(αοί)οῖ-ητε	δηλ(άοι)οῖ-σθε		
3	δηλ(άοι)οῖ-εν		δηλ(άοι)οῖ-ντο		
Imperative.	S.	δῆλ(αε)ου	δηλ(άου)οῦ	δηλ(άου)οῦ	
	3	δηλ(αε)οῦ-τω	δηλ(αε)οῦ-σθω	δηλ(αε)οῦ-σθω	
	D.	δηλ(άε)οῦ-τον	δηλ(άε)οῦ-σθον	δηλ(άε)οῦ-σθον	
	3	δηλ(αε)οῦ-των	δηλ(αε)οῦ-σθων	δηλ(αε)οῦ-σθων	
	P.	δηλ(άε)οῦ-τε	δηλ(άε)οῦ-σθε	δηλ(άε)οῦ-σθε	
	3	δηλ(αε)οῦ-τωσαν	δηλ(αε)οῦ-σθωσαν	δηλ(αε)οῦ-σθωσαν	
		δηλ(αο)οῦ-ντων	δηλ(αε)οῦ-σθων	δηλ(αε)οῦ-σθων	
Infinitive.		δηλ(άειν)οῦν	δηλ(άειν)οῦν	δηλ(άειν)οῦν	
Participle.	N.	δηλ(άων)ών	δηλ(αο)οῦ-μενος	δηλ(αο)οῦ-μένης	
		δηλ(άου)οῦ-σα	δηλ(αο)οῦ-μένης	δηλ(αο)οῦ-μένης	
		δηλ(άον)οῦν	δηλ(αο)οῦ-μενον	δηλ(αο)οῦ-μενον	
	G.	δηλ(άο)οῦ-ντος	δηλ(αο)οῦ-μένου	δηλ(αο)οῦ-μένης	
		δηλ(αο)οῦ-σης			

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φαίνω (phān) to show.		<i>Future System of Liquid Verbs.</i>		<i>First Aorist System of Liquid Verbs.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1 Aorist.			
φανῶ φανείς φανεί φανείτον φανείτον φανούμεν φανείτε φανούσι	φανοῦμαι φανῇ, φανεῖ φανείται φανείσθον φανείσθον φανούμεθα φανείσθε φανούνται	ἐ-φην-α ἐ-φην-ας ἐ-φην-ε ἐ-φην-ατον ἐ-φην-άτην ἐ-φην-αμεν ἐ-φην-ατε ἐ-φην-αν	ἐ-φην-άμην ἐ-φην-ω ἐ-φην-ατο ἐ-φην-ασθον ἐ-φην-άσθην ἐ-φην-άμεθα ἐ-φην-ασθε ἐ-φην-αντο		
		φήνω φήνης φήνη φήνητον φήνητον φήνωμεν φήνητε φήνωσι	φήνωμαι φήνη φήνεται φήνησθον φήνησθον φήνώμεθα φήνησθε φήνεται		
φαν-οίμι, -οίην φαν-οίς, -οίης φαν-οῖ, -οίη φαν-οίτον, -οίητον φαν-οίτην, -οίητην φαν-οίμεν, -οίημεν φαν-οίτε, -οίητε φαν-οίεν, -οίησαν	φανοίμην φανοίς φανοίτο φανοίσθον φανοίσθην φανοίμεθα φανοίσθε φανοίντο	φήναιμι φήναις, φήνεις φήναι, φήνεις φήναιτον φήναιτην φήναιμεν φήναιτε φήναιεν, φήναιαν	φήναιμην φήναιοι φήναιτο φήναισθον φήναισθην φήναιμεθα φήναισθε φήναιτο		
		φήνον φήνάτω φήνατον φήνύτων φήνατε φήνάτωσαν ΟΓ φήνάντων	φήναι φήνάσθω φήνασθον φήνάσθων φήνάσθε φήνάσθωσαν ΟΓ φήνάσθων		
φανεῖν φανῶν φανούσα φανούν φανούντος φανούσης	φανείσθαι φ.ανούμενος φ.ανουμένη φ.ανούμενον φ.ανουμένου φ.ανουμένης	φήναι φήνας φήνασα φήναν φήναντος φήνάσης	φήνασθαι φήναιμενος φήναμένη φήνάμενον φήναμένου φήναμένης		

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Perfect Middle and

		Pure Verbs, with added σ.	Liquid Verbs.	
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (στέλ) to send	φαίνω (φάν) to show
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σ-θον	ἔσταλθον	πέφανθον
	3	τετέλε-σ-θον	ἔσταλθον	πέφανθον
	P. 1	τετέλε-σ-μεθα	ἔσταλμεθα	πεφάσμεθα
	2	τετέλε-σ-θε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἔσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἔ-τετέλε-σ-μην	ἔσταλμην	ἐπεφάσμην
	2	ἔ-τετέλε-σο	ἔσταλσο	ἐπέφανσο
	3	ἔ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἔ-τετέλε-σ-θον	ἔσταλθον	ἐπέφανθον
	3	ἔ-τετέλε-σ-θην	ἔσταλθην	ἐπεφάνθην
	P. 1	ἔ-τετέλε-σ-μεθα	ἔσταλμεθα	ἐπεφάσμεθα
	2	ἔ-τετέλε-σ-θε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἔσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ὦ	ἔσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.		τετελεσμένος εἶην	ἔσταλμένος εἶην	πεφασμένος εἶην
Perf. Imp.	S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
	3	τετελέ-σ-θω	ἔσθω	πέφάνθω
	D. 2	τετέλε-σ-θον	ἔσταλθον	πέφανθον
	3	τετελέ-σ-θων	ἔσθων	πέφάνθων
	P. 2	τετέλε-σ-θε	ἔσταλθε	πέφανθε
	3	τετελέ-σ-θωσαν οἱ	ἔσθωσαν οἱ	πεφάνθωσαν οἱ
		τετελέ-σ-θων	ἔσθων	πέφάνθων
Perf. Inf.		τετελέ-σ-θαι	ἔσθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἔσταλμένος	πεφασμένος
Fut. Perf.				
1 Aor. Pass.	Ind.	ἔ-τελέ-σ-θην		ἐφάνθην
	Sub.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θῆην		φανθῆην
	Imv.	τελέ-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
	Par.	τελε-σ-θείς		φανθείς
Fut. Ind.		τελε-σ-θήσομαι		φανθήσομαι

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First Passive Systems of

Mute Verbs.			
ῥίπτω (ρίφ) to throw	ἀλλάσσω (ἀλλάγ) to exchange	ἐλέγχω (ελεγχ) to convict	πείθω (πίθ) to persuade
ῥρίμμαι ῥρίπναι ῥρίπται ῥρίφζον ῥρίφζον ῥρίμμεθα ῥρίφζε ῥρίμμένοι εἰσὶ	ῥλλάγμαι ῥλλάξαι ῥλλακται ῥλλαχζον ῥλλαχζον ῥλλάγμεθα ῥλλαχζε ῥλλαγμένοι εἰσὶ	ἐλήλεγμαι ἐλήλεγξαι ἐλήλεγκται ἐλήλεγχζον ἐλήλεγχζον ἐλήλεγμεθα ἐλήλεγχζε ἐληλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισζον πέπεισζον πέπεισμεθα πέπεισζε πεπεισμένοι εἰσὶ
ῥρίμμεν ῥρίψο ῥρίπτο ῥρίφζον ῥρίφζην ῥρίμμεθα ῥρίφζε ῥρίμμενοι ἦσαν	ῥλλάγμεν ῥλλαξο ῥλλακτο ῥλλαχζον ῥλλαχζην ῥλλάγμεθα ῥλλαχζε ῥλλαγμένοι ἦσαν	ἐληλέγμεν ἐλήλεγξο ἐλήλεγκτο ἐλήλεγχζον ἐλήλεγχζην ἐληλεγμεθα ἐλήλεγχζε ἐληλεγμένοι ἦσαν	ἐπεπείσμεν ἐπέπεισο ἐπέπειστο ἐπέπεισζον ἐπεπείσζην ἐπεπείσμεθα ἐπέπεισζε πεπεισμένοι ἦσαν
ῥρίμμενος ὦ	ῥλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ῥρίμμενος εἶην	ῥλλαγμένος εἶην	ἐληλεγμένος εἶην	πεπεισμένος εἶην
ῥρίψο ῥρίφζω ῥρίφζον ῥρίφζων ῥρίφζε ῥρίφζωσαν ΟΓ ῥρίφζων	ῥλλαξο ῥλλαχζω ῥλλαχζον ῥλλαχζων ῥλλαχζε ῥλλαχζωσαν ΟΓ ῥλλαχζων	ἐλήλεγξο ἐλήλεγχζω ἐλήλεγχζον ἐλήλεγχζων ἐλήλεγχζε ἐλήλεγχζωσαν ΟΓ ἐλήλεγχζων	πέπεισο πέπεισζω πέπεισζον πέπεισζων πέπεισζε πέπεισζωσαν ΟΓ πέπεισζων
ῥρίφθαι	ῥλλάχθαι	ἐλήλεγχθαι	πεπείσθαι
ῥρίμμενος	ῥλλαγμένος	ἐληλεγμένος	πεπεισμένος
ῥρίψομαι			
ῥρίφζην ρίφζῶ ρίφζειν ρίφζητι ρίφζηναι ρίφZEIS	ῥλλάχζην ἀλλαχζῶ ἀλλαχζειν ἀλλάχζητι ἀλλαχζηναι ἀλλαχZEIS	ῥλέγχζην ελεγχζῶ ελεγχζειν ελέγχζητι ελεγχζηναι ελεγχZEIS	επέεισζην πεισζῶ πεισζειν πέεισζητι πεισζηναι πεισZEIS
ρίφθήσομαι	ἀλλαχζήσομαι	ελεγχζήσομαι	πεισζήσομαι

285. Synopsis of τιμά-ω to honor.				
	Pr. Impl. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω		τετίμηκα ἐτετίμηkein
Sub.	τιμῶ		ἐτίμησα	τετίμηκω
Opt.	τιμῶμι, -ῶην	τιμήσοιμι	τιμήσαιμι	τετίμηκοιμι
Imv.	τίμᾱ		τίμησον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετίμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετίμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι		τετίμημαι ἐτετιμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ὦ
Opt.	τιμῶμην	τιμησοίμην	τιμησάμην	τετιμημένος εἶην
Imv.	τιμῶ		τιμήσαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμήσθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	τιμηθῶς	τιμηθῶσιν	τιμηθῆι	τετιμησώμην
Imv.	τιμηθεὶς		τιμήθητι	
Inf.	Verbal τιμηθεῖσθαι	τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθόμενος	τιμηθεὶς	τετιμησόμενος

286. Σηρά-ω to hunt.				
	Pr. Impl. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	σηρῶ ἐσηρων	σηράσω		τεσηράκα ἐτεσηράκειν
Sub.	σηρῶ		σηράσω	τεσηράκω
Opt.	σηρῶμι, -ῶην	σηράσοιμι	σηράσαιμι	τεσηράκοιμι
Imv.	σηρᾱ		σηρασον	τεσηρακε
Inf.	σηρᾶν	σηράσειν	σηράσαι	τεσηρακέναι
Par.	σηρῶν	σηράσων	σηράσας	τεσηρακώς
	M. P.	M.	M.	M. P.
Ind.	σηρῶμαι ἐσηρώμην	σηράσομαι		τεσηράμαι ἐτεσηράμην
Sub.	σηρῶμαι		σηράσωμαι	τεσηραμένος ὦ
Opt.	σηρῶμην	σηρασοίμην	σηρασάμην	τεσηραμένος εἶην
Imv.	σηρῶ		σηρασαι	τεσηρασο
Inf.	σηράσθαι	σηράσεσθαι	σηράσασθαι	τεσηρᾶσθαι
Par.	σηρώμενος	σηρασόμενος	σηρασάμενος	τεσηραμένος
		P.	P.	
Ind.		σηραθήσομαι	ἐσηράθην	
Sub.			σηραθῶ	
Opt.	σηραθῶς	σηραθῶσιν	σηραθῆι	
Imv.	σηραθεὶς		σηραθητι	
Inf.	Verbal σηραθεῖσθαι	σηραθήσεσθαι	σηραθῆναι	
Par.		σηραθόμενος	σηραθεὶς	

287. <i>φίλέ-ω to love.</i>			
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιλῶ ἐφίλουν φιλῶ φιλοῖμι, -οῖην φίλει φιλείν φιλῶν	φιλήσω φιλήσοιμι φιλήσειν φιλήσων	ἐφίλησα φιλήσω φιλήσαιμι φίλησον φιλήσαι φιλήσας	πεφίληκα ἐπεφίληκειν πεφίληκω πεφίληκοιμι πεφίληκε πεφίληκέναι πεφίληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι ἐφιλούμην φιλῶμαι φιλοῖμην φιλῶ φιλείσθαι φιλούμενος	φιλήσομαι φιλησοίμην φιλήσεσθαι φιλησόμενος	ἐφίλησάμην φιλήσωμαι φιλησαίμην φίλησαι φιλήσασθαι φιλησόμενος	πεφίλημαι ἐπεφίλημην πεφίλημένος ὦ πεφίλημένος εἶην πεφίλησο πεφίλησθαι πεφίλημένος Fut. Perf. πεφίλησομαι
Verbals. φιλητός φιλητέος	φιληθήσομαι φιληθήσοίμην φιληθήσεσθαι φιληθήσόμενος	ἐφίληθην φιληθῶ φιληθῆην φιληθῆτι φιληθῆναι φιληθῆις	πεφίλησοίμην πεφίλησεσθαι πεφίλησόμενος
288. <i>τελέ-ω to complete.</i>			
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ ἐτέλουν τελῶ τελοῖμι, -οῖην τέλει τελείν τελῶν	τελώ (τελέσω, 874) τελοῖμι, -οῖην τελείν τελῶν	ἐτέλεσα τελέσω τελέσαιμι τέλεσον τελέσαι τελέσας	τετέλεκα ἐτετέλεκειν τετέλεκω τετέλεκοιμι τετέλεκε τετελεκέναι τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι ἐτελούμην τελῶμαι τελοῖμην τελοῦ τελείσθαι τελούμενος	τελοῦμαι τελοίμην τελείσθαι τελούμενος	ἐτελεσάμην τελέσωμαι τελεσαίμην τέλεσαι τελέσασθαι τελεσόμενος	τετέλεσμαι ἐτετετέλεσμην τετελεσμένος ὦ τετελεσμένος εἶην τετέλεσο τετελέσθαι τετελεσμένος
Verbals. τελεστός τελεστέος	τελεσθήσομαι τελεσθήσοίμην τελεσθήσεσθαι τελεσθήσόμενος	ἐτετέλεθην τελεσθῶ τελεσθῆην τελεσθῆτι τελεσθῆναι τελεσθῆις	

289. δηλό-ω to manifest.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλῶ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκειν
Sub.	δηλῶ	δηλώσοιμι	δηλώσω	δεδηλώκω
Opt.	δηλοῖμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναι
Par.	δηλών	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι	ἐδηλώσάμην	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλώμαι		δηλώσωμαι	δεδηλωμένος ᾧ
Opt.	δηλοίμην	δηλωσοίμην	δηλωσαίμην	δεδηλωμένος εἶην
Imv.	δηλοῦ		δηλώσαι	δεδηλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	Fut. Perf.
Ind.		δηλωθήσομαι	ἐδηλώσῃην	δεδηλώσομαι
Sub.			δηλωσῶ	
Opt.	Verbalis. δηλωσῶς δηλωστέος	δηλωθῃσοίμην	δηλωσείην	δεδηλωσοίμην
Imv.			δηλωσῇτι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθόμενος	δηλωθεῖς	δεδηλωσόμενος
290 στέλλω (στέλ) to send.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω ἔστέλλοι	στελῶ	ἔστειλα	ἔσταλκα ἔστάλκειν
Sub.	στέλλω		στείλω	ἔστάλκω
Opt.	στέλλοιμι	στελοῖμι, -οίην	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στέιλον	ἔσταλκε
Inf.	στ. ἄλlein	στελεῖν	στείλαι	ἔσταλκέναι
Par.	στέλλων	στελῶν	στείλας	ἔσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι	ἔστειλάμην	ἔσταλμαι ἔστάλμην
Sub.	στέλλομαι		στείλωμαι	ἔσταλμένος ᾧ
Opt.	στέλλοίμην	στελοίμην	στείλοίμην	ἔσταλμένος εἶην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἔσταλθαι
Par.	στέλλόμενος	στελούμενος	στείλάμενος	ἔσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλῶ	
Opt.	Verbalis. σταλῶς σταλτέος	σταλῃσοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλήναι	
Par.		σταλθόμενος	σταλθεῖς	

291. φαίνω (φᾶν) <i>to show</i> (in second tenses, <i>to appear</i>).				
Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηναι
ἐφαίνων		ἔφηναι	ἐπεφάγκειν	ἐπεφήνουν
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνομι	φανοίμι, -οίην	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαῖνε		φήνον	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φήναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φήνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανούμαι		πέφασμαι	
ἐφανόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	φανῶ
φανοίμην	φανοίμην	φήναιμην	πεφασμένος	φανείην
φαίνου		φήναι	πέφανσο [εἶην	φάνησι
φαίνεσθαι	φανείσθαι	φήνασθαι	πεφάνθαι	φανήναι
φανόμενος	φανόμενος	φήνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
Verba		φανθῶ		
φαντός	φανθησοίμην	φανθείην		φανησοίμην
φαντός	φανθήσεσθαι	φανθῆναι		φανήσεσθαι
	φανθησόμενος	φανθείς		φανησόμενος

292. λείπω (λίπ) <i>to leave</i> .			
Pr. Impf. A.	Future A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἐλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείποιμι	λείψοιμι	λίποιμι	λελοίποιμι
λείπε		λίπε	λελοιπε
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείψομαι		λελειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἶην
λείπου		λιπού	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελειψθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειφθήσομαι	ἐλείφθην	λελείψομαι
Verba		λειφθῶ	
λειπτός	λειφθησοίμην	λειφθείην	λελείψοιμην
λειπτός	λειφθήσεσθαι	λειφθῆναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος

293. <i>ρίπτω (ρίψ) to throw.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ῥίπτω <i>www.libtool.com</i>	ῥίψω		ἔρριφα
Sub.	ῥίπτων		ἔρριψα	ἔρριφειν
Opt.	ῥίπτωμι	ῥίψοιμι	ῥίψω	ἔρριφω
Imv.	ῥίπτει		ῥίψαιμι	ἔρριφοιμι
Inf.	ῥίπτειν	ῥίψειν	ῥίψον	ἔρριφε
Par.	ῥίπτων	ῥίψων	ῥίψαι	ἔρριφέναι
	M. P.	M.	M.	M. P.
Ind.	ῥίπτομαι	ῥίψομαι		ἔρριμμαι
Sub.	ῥίπτομένην		ἔρριψάμην	ἔρριμμαι
Opt.	ῥίπτωμαι	ῥίψοίμην	ῥίψωμαι	ἔρριμένους ὦ
Imv.	ῥίπτειν		ῥίψαιμην	ἔρριμένους εἶην
Inf.	ῥίπτειν	ῥίψεσθαι	ῥίψαι	ἔρριψο
Par.	ῥιπτόμενος	ῥιψόμενος	ῥιψάμενος	ἔρριφθαι
		P.	P.	ἔρριμένους
Ind.		ῥιφθήσομαι	ἔρριφθην	ἔρριψομαι
Sub.			ῥιφθῶ	
Opt.		ῥιφθούμην	ῥιφθῆην	ἔρριψοίμην
Imv.	ῥιπτός		ῥιφθῆτι	
Inf.	ῥιπτός	ῥιφθήσεσθαι	ῥιφθῆναι	ἔρριψεσθαι
Par.		ῥιφθόμενος	ῥιφθεῖς	ἔρριψόμενος
a. Less common are 2 Aor. P. ἔρριφην, etc., 2 Fut. P. ῥιφήσομαι, etc.				
294. <i>ἀλλάσσω (ἀλλάγ) to exchange.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω	ἀλλάξω		ἠλλαχα
Sub.	ἠλλάσσω		ἠλλαξα	ἠλλάχειν
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξω	ἠλλάχω
Imv.	ἄλλασε		ἀλλάξαιμι	ἠλλάχοιμι
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξον	ἠλλαχε
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξαι	ἠλλαχέσθαι
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι	ἀλλάξομαι		ἠλλαγαίμι
Sub.	ἠλλασσόμην		ἠλλαξάμην	ἠλλάγμαι
Opt.	ἀλλάσσομαι	ἀλλάξοίμην	ἠλλαξώμαι	ἠλλαγμένους ὦ
Imv.	ἠλλάσσοιμι		ἠλλαξάμην	ἠλλαγμένους εἶην
Inf.	ἠλλάσσειν	ἠλλάξεσθαι	ἠλλαξαι	ἠλλαξο
Par.	ἠλλασσόμενος	ἠλλάξόμενος	ἠλλαξάμενος	ἠλλάγθαι
		2 Future P.	2 Aorist P.	ἠλλαγμένους
Ind.		ἠλλαγήσομαι	ἠλλάγην	
Sub.			ἠλλαγῶ	
Opt.		ἠλλαγήσοίμην	ἠλλαγείην	
Imv.	ἠλλαγτός		ἠλλαγήθαι	
Inf.	ἠλλαγτός	ἠλλαγήσεσθαι	ἠλλαγῆναι	
Par.		ἠλλαγθόμενος	ἠλλαγεῖς	
a. Less common are 1 Aor. P. ἠλλάχθην, etc., 1 Fut. P. ἠλλαχθήσομαι.				

295. πείθω (πίθ) to persuade, Mid. to obey.					
Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.	
πείθω	πείσω		πέπεικα	πέποιθα	trust
ἐπειθόν		ἐπείσα	ἐπεπείκειν	ἐπεποιθέν	
πείθω		πείσω	πεπείκω	πεποιθῶ	
πείθοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποιθοίμι	
πείθε		πείσον	πέπεικε	πέποιθε	
πείθειν	πείσειν	πείσαι	πεπείκεναι	πεποιθέναι	
πείθων	πείσων	πείσας	πεπείκως	πεποιθώς	
Pr. Impf. M. P.	Future M.	Aorist M.	Perf. Plup. M. P.		
πείθομαι	πείσομαι	not used	πέπεισμαι		
ἐπειθόμην		[ἐπεισάμην	ἐπεπείσμεν		
πείθωμαι		πείσωμαι	πεπεπισμένος ὦ		
πείθοιμην	πεισοίμην	πείσαιμην	πεπεπισμένος εἴην		
πείθουσιν		πείσαι	πέπεισο		
πείθεσθαι	πείσεσθαι	πείσασθαι	πεπείσθαι		
πείθόμενος	πείσόμενος	πείσάμενος]	πεπεπισμένος		
Verbals. πειστός πειστέος	Future P.		Aorist P.		
	πεισθήσομαι		ἐπείσθην		
			πεισθῶ		
	πεισθήσοιμην		πεισθείην		
			πεισθήτη		
	πεισθήσεσθαι		πεισθῆναι		
πεισθησόμενος		πεισθεῖς			
u. Poetic are 2 Aor. A. ἐπειθόν, etc., 2 Aor. M. ἐπιθόμην, etc.					

296. ἐθίζω (εθίδ) to accustom.					
Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.		
ἐθίζω	ἐθίσω (from ἐθί- -σω, 376)	ἐθίσῃ	ἐθίσκα		
ἐθίζον		ἐθίσαι	ἐθίσκειν		
ἐθίζω		ἐθίσω	ἐθίσκω		
ἐθίζοιμι	ἐθισοίμι	ἐθίσαιμι	ἐθίσκοιμι		
ἐθίζε		ἐθίσον	ἐθίσκε		
ἐθίζειν	ἐθίσειν	ἐθίσαι	ἐθίσκέναι		
ἐθίζων	ἐθίσων	ἐθίσας	ἐθίσκως		
M. P.	M.	M.	M. P.		
ἐθίζομαι	ἐθισύμαι		ἐθίσμαι		
ἐθιζόμην		ἐθισάμην	ἐθίσμεν		
ἐθίζωμαι		ἐθίσωμαι	ἐθισμένος ὦ		
ἐθίζοιμην	ἐθισοίμην	ἐθίσαιμην	ἐθισμένος εἴην		
ἐθίζουσιν		ἐθίσαι	ἐθίσσο		
ἐθίζεσθαι	ἐθισέσθαι	ἐθίσασθαι	ἐθισθῆναι		
ἐθιζόμενος	ἐθισόμενος	ἐθισάμενος	ἐθισμένος		
Verbals. ἐθιστός ἐθιστέος	P.		P.		
	ἐθισθήσομαι		ἐθισθῆν		
			ἐθισθῶ		
	ἐθισθήσοιμην		ἐθισθείην		
			ἐθισθήτη		
	ἐθισθήσεσθαι		ἐθισθῆναι		
	ἐθισθησόμενος		ἐθισθεῖς		

297.

www.libtool.com.cn Present System,

τίθημι (θε) to put.						
		ACTIVE.		MIDDLE (PASSIVE).		
		Present.	Imperfect.	Present.	Imperfect.	
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην	
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθη	ἐ-τι-θε-σο, -θου	
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τι-θε-το	
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τι-θε-σθον	
	3	τί-θε-τον	ἐ-τι-θε-την	τί-θε-σθον	ἐ-τι-θε-σθην	
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θε-μεθα	
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τι-θε-σθε	
	3	τι-θέ-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τι-θε-ντο	
		Present.		Present.		
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι		
	2	τι-θῇ-ς		τι-θῇ		
	3	τι-θῇ		τι-θῇ-ται		
	D.	τι-θῇ-τον		τι-θῇ-σθον		
	3	τι-θῇ-τον		τι-θῇ-σθον		
	P.	τι-θῶ-μεν		τι-θῶ-μεθα		
	2	τι-θῇ-τε		τι-θῇ-σθε		
	3	τι-θῶ-σι		τι-θῶ-νται		
Optative.	S.	τι-θείη-ν		τι-θεί-μην ἢ τι-θοί-μην		
	2	τι-δείη-ς		τι-θεί-ο ἢ τι-θοί-ο		
	3	τι-δείη		τι-θεί-το ἢ τι-θοί-το		
	D.	τι-δείη-τον ἢ τι-θεί-τον		τι-δεί-σθον ἢ τι-θοί-σθον		
	3	τι-δείη-την	τι-θεί-την	τι-δεί-σθην ἢ τι-θοί-σθην		
	P.	τι-δείη-μεν	τι-θεί-μεν	τι-δεί-μεθα ἢ τι-θοί-μεθα		
	2	τι-δείη-τε	τι-θεί-τε	τι-δεί-σθε ἢ τι-θοί-σθε		
	3	τι-δείη-σαν	τι-θείε-ν	τι-δεί-ντο ἢ τι-θοί-ντο		
Imperative.	S.	τί-θει		τί-θε-σο, τίθου		
	3	τί-θεί-τω		τι-θεί-σθω		
	D.	τί-θε-τον		τί-θε-σθον		
	3	τί-θεί-των		τι-θεί-σθων		
	P.	τί-θε-τε		τί-θε-σθε		
	3	τι-θεί-τωσαν ἢ τι-θεί-ντων		τι-θεί-σθωσαν ἢ τι-θεί-σθων		
			τι-θεί-ναι		τι-θε-σθαι	
	Infinitive.	N.	τι-θείς		τι-θε-μενος	
		τι-θείσα		τι-θε-μένη		
		τι-θεί-ν		τι-θεί-μενον		
G.		τι-θεί-ντος		τι-θε-μένου		
		τι-δείης		τι-θε-μένης		

δίδωμι (δο) to give.			
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δω-ν, εἰδίδουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δω-ς, εἰδίδους	δί-δο-σαι	ἐ-δί-δο-σο, -δου
δί-δω-σι	ἐ-δί-δω, εἰδίδου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δι-δό-ασι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο
Present.		Present.	
δι-δῶ		δι-δῶ-μαι	
δι-δῶ-ς		δι-δῶ	
δι-δῶ		δι-δῶ-ται	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-μεν		δι-δῶ-μεθα	
δι-δῶ-τε		δι-δῶ-σθε	
δι-δῶ-σι		δι-δῶ-νται	
δι-δοίη-ν		δι-δοί-μην	
δι-δοίη-ς		δι-δοί-ο	
δι-δοίη		δι-δοί-το	
δι-δοίη-τον οἱ δι-δοί-τον		δι-δοί-σθον	
δι-δοίη-την δι-δοί-την		δι-δοί-σθην	
δι-δοίη-μεν δι-δοί-μεν		δι-δοί-μεθα	
δι-δοίη-τε δι-δοί-τε		δι-δοί-σθε	
δι-δοίη-σαν δι-δοί-εν		δι-δοί-ντο	
δί-δου		δί-δο-σο, δίδου	
δι-δό-τω		δι-δό-σθω	
δί-δο-τον		δί-δο-σθον	
δι-δό-των		δι-δό-σθων	
δί-δο-τε		δί-δο-σθε	
δι-δό-τωσαν οἱ		δι-δό-σθωσαν οἱ	
δι-δό-ντων		δι-δό-σθων	
δι-δό-ναι		δι-δο-σθαι	
δι-δοῖς		δι-δό-μενος	
δι-δοῦσα		δι-δο-μένη	
δι-δό-ν		δι-δό-μενον	
δι-δό-ντος		δι-δο-μένου	
δι-δούσης		δι-δο-μένης	

299. www.libtool.com. Present System,

ἵστημι (στᾶ) to set.						
		ACTIVE.		MIDDLE (PASSIVE).		
		Present.		Present.		
Indicative.	S.	ἵστημι	ἵστην	ἵσταμαι	ἵσταμην	
	2	ἵστης	ἵστης	ἵστασαι	ἵστασο, ἴστω	
	3	ἵστησι	ἵστη	ἵσταται	ἵστατο	
	D.	ἵστατον	ἵστατον	ἵστασθον	ἵστασθον	
	3	ἵστατον	ἵστατην	ἵστασθον	ἵστασθην	
	P.	ἵσταμεν	ἵσταμεν	ἵσταμεθα	ἵσταμεθα	
	2	ἵστατε	ἵστατε	ἵστασθε	ἵστασθε	
	3	ἵστασι	ἵστασαν	ἵστανται	ἵσταντο	
		Present.		Present.		
Subjunctive.	S.	ἵστώ		ἵστώμαι		
	2	ἵστης		ἵστη		
	3	ἵστη		ἵστηται		
	D.	ἵστητον		ἵστησθον		
	3	ἵστητον		ἵστησθον		
	P.	ἵστώμεν		ἵστώμεθα		
	2	ἵστητε		ἵστησθε		
	3	ἵστώσι		ἵστώνται		
Optative.	S.	ἵσταίην		ἵσταίμην		
	2	ἵσταίης		ἵσταίῳ		
	3	ἵσταίη		ἵσταίτο		
	D.	ἵσταίητον or ἵσταίτον		ἵσταίσθον		
	3	ἵσταίητην	ἵσταίτην	ἵσταίσθην		
	P.	ἵσταίμεν	ἵσταίμεν	ἵσταίμεθα		
	2	ἵσταίητε	ἵσταίτε	ἵσταίσθε		
	3	ἵσταίησαν	ἵσταίεν	ἵσταίντο		
Imperative.	S.	ἵστη		ἵστασο, ἴστω		
	3	ἵστατω		ἵστασθω		
	D.	ἵστατων		ἵστασθων		
	3	ἵστάτω		ἵστασθων		
	P.	ἵστατε		ἵστασθε		
	3	ἵστάτωσαν or ἵσταντων		ἵστασθωσαν or ἵστασθων		
	Infinitive.		ἵσταναι		ἵστασθαι	
		N.	ἵστας		ἵσταμενος	
Participle.		ἵστασα		ἵσταμένη		
		ἵστάς		ἵσταμενον		
	G.	ἵστάντος		ἵσταμένου		
		ἵστάσης		ἵσταμένης		

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300.

δείκνυμι (δεῖκ-νύ) to show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νύ-μι	ἐ-δείκ-νύ-ν	δείκ-νύ-μαι	ἐ-δείκ-νύ-μην
δείκ-νύ-ς	ἐ-δείκ-νύ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νύ-σι	ἐ-δείκ-νύ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νύ-τον	ἐ-δείκ-νύ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δείκ-νύ-την	δείκ-νυ-σθην	ἐ-δείκ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δείκ-νύ-μεθα	ἐ-δείκ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δείκ-νύ-σσι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύομαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθην	
δεικνύωμεν		δεικνύομεθα	
δεικνύητε		δεικνύησθε	
δεικνύωσι		δεικνύονται	
δεικνύοιμι		δεικνυοίμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυοίτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νύ		δείκ-νύ-σο	
δείκ-νύ-τω		δείκ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δείκ-νύ-των		δείκ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δείκ-νύ-τωσαν ΟΓ		δείκ-νύ-σθωσαν ΟΓ	
δείκ-νύ-ντων		δείκ-νύ-σθων	
δείκ-νύ-ναι		δείκ-νυ-σθαι	
δείκ-νύς		δείκ-νύ-μενος	
δείκ-νύσα		δείκ-νυ-μένη	
δείκ-νύ-ν		δείκ-νύ-μενον	
δείκ-νύ-ντος		δείκ-νυ-μένου	
δείκ-νύσης		δείκ-νυ-μένης	

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Second Aorist System,

301.

302.

		τίθημι (θε) to put.		δίδωμι (δο) to give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἐθηκε)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἐθηκας)	ἐ-θου	(ἔδωκας)	ἐ-δου
	3	(ἐθηκε)	ἐ-θε-το	(ἔδωκε)	ἐ-δο-το
	D.	ἐ-θε-τον	ἐ-θε-σθον	ἐ-δο-τον	ἐ-δο-σθον
	3	ἐ-θε-την	ἐ-θε-σθην	ἐ-δό-την	ἐ-δό-σθην
	P.	ἐ-θε-μεν	ἐ-θε-μεθα	ἐ-δο-μεν	ἐ-δό-μεθα
	2	ἐ-θε-τε	ἐ-θε-σθε	ἐ-δο-τε	ἐ-δο-σθε
	3	ἐ-θε-σαν	ἐ-θε-ντο	ἐ-δου-σαν	ἐ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-s	θῇ	δῶ-s	δῶ
	3	θῇ	θῇ-ται	δῶ	δῶ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θείη-μην, θοίμην	δοίη-ν	δοίη-μην
	2	θείη-s	θεί-ο θοίο	δοίη-s	δοί-ο
	3	θείη	θεί-το θοίτο	δοίη	δοί-το
	D.	θείη-τον	θεί-σθον etc.	δοίη-τον	δοί-σθον
	3	θείη-την	θεί-σθην	δοίη-την	δοί-σθην
	P.	θείη-μεν	θεί-μεθα	δοίη-μεν	δοί-μεθα
	2	θείη-τε	θεί-σθε	δοίη-τε	δοί-σθε
	3	θείη-σαν, or	θεί-ντο	δοίη-σαν, or	δοί-ντο
	D.	θεί-τον		δοί-τον	
	3	θεί-την		δοί-την	
	P.	θεί-μεν		δοί-μεν	
	2	θεί-τε		δοί-τε	
	3	θείε-ν		δοίε-ν	
Imperative.	S.	θέ-s	θου	δος	δου
	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-τωσαν or	θέ-σθωσαν or	δό-τωσαν or	δό-σθωσαν or
		θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
Infinitive.		θεῖναι	θεῖσθαι	δοῦναι	δόσθαι
Participle.		θεῖς, θεῖσα, θεῖν	θεόμενος, η, ον	δούς, δοῦσα, δόν	δόμενος, η, ον
		θεῖντος, θεῖσης	θεομένου, ης	δόντος, δούσης	δομένου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.	305.	
ἵστημι (σῆ).	δύ-ω to enter.	ἵστημι (σῆ) to set.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δύ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δύ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δύ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δύ-τον	ἔ-στά-τον	ἔ-στά-τον
ἔ-στη-την	ἔ-δύ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δύ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δύ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δύ-σαν	ἔ-στά-σι	ἔ-στα-σαν
		2 Perfect A.	
στῶ	δύω		
στῆ-ς	δύης		
στῆ	δύη		
στή-τον	δύητον		
στή-τον	δύητον		
στῶ-μεν	δύωμεν	ἔ-στῶ-μεν	
στή-τε	δύητε		
στῶ-σι	δύωσι	ἔ-στῶ-σι	
σταίη-ν	δύοιμι	ἔ-σταίη-ν	
σταίη-ς	δύοις	ἔ-σταίη-ς	
σταίη	δύοι	ἔ-σταίη	
σταίη-τον	δύοιτον	ἔ-σταίη-τον	
σταίη-την	δύοιτην	ἔ-σταίη-την	
σταίη-μεν	δύοιμεν	ἔ-σταίη-μεν	
σταίη-τε	δύοιτε	ἔ-σταίη-τε	
σταίη-σαν, οἱ	δύοιεν	ἔ-σταίη-σαν, οἱ	
σταί-τον		ἔ-σταί-τον	
σταί-την		ἔ-σταί-την	
σταί-μεν		ἔ-σταί-μεν	
σταί-τε		ἔ-σταί-τε	
σταίε-ν		ἔ-σταίε-ν	
στή-σι	δύ-σι	ἔ-στά-σι	
στή-τω	δύ-τω	ἔ-στά-τω	
στή-τον	δύ-τον	ἔ-στα-τον	
στή-των	δύ-των	ἔ-στά-των	
στή-τε	δύ-τε	ἔ-στα-τε	
στή-τωσαν οἱ	δύ-τωσαν οἱ	ἔ-στά-τωσαν οἱ	
στή-ντων	δύ-ντων	ἔ-στά-ντων	
στή-ναι	δύ-ναι	ἔ-στά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔ-στάς, ἔ-στάσα, ἔ-στάς	
στά-ντος, στάσης	δύ-ντος, δύσης	ἔ-στάτος, ἔ-στάσης	

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ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs* of *voice*, *tense*, and *mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,——the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing ε.
2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἔ-λυον, στέλλω *to send*, ἐ-στάλην, ῥίπτω *to throw*, ἔ-ῥηψα (43).

REM. a. The syllabic augment assumes the stronger form of η, instead of ε, in ἡ-μέλλον from μέλλω *to be about*, ἡ-βουλόμεν from βούλομαι *to wish*, ἡ-δυνάμην from δύναμαι *to be able*. These verbs have also the common form with ε: ἐ-μέλλον, ἐ-βουλόμεν, ἐ-δυνάμην. So in the Aor., ἡ-μέλλησα or ἐ-μέλλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *to drive*, ὤνειδιζον from ὀνειδίζω *to reproach*, ἵκέτευσα from ἵκετεύω *to supplicate*, ὕβρισθην from ὕβριζω *to insult*.——a becomes η: ἦγον from ἄγω (ᾶ) *to lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial λ is sometimes doubled after the augment (40 D)· ἐ-λλίσσεται (λίσσεται *to pray*). Similarly, μ is doubled in ἐ-μμαθε *learned*, ν in ἐ-ννεον *were swimming*, σ in the verbs σέωω *to drive* and σεῖω *to shake*, and δ in the stem δει: ἐ-σσενα *drove*, ἐ-δδειςε *feared*.

a. The other dialects have *only* ε as augment in μέλλω, etc.; so also the Att. Trag

309 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the Plup.——In the Dor., ᾶ by the temporal augment becomes ᾷ: ᾶγον (24 D b).

The long vowels remain unchanged; only $\bar{a}$ becomes η : $\eta\beta\lambda\omicron\upsilon\eta$ from $\alpha\beta\lambda\epsilon\omega$ to *contend*. ~~$\alpha\iota\sigma\kappa\alpha\iota$ ($\bar{a}$) to hear makes $\alpha\iota\omicron\eta$ ($\bar{a}$).~~

310. *Diphthongs* take the temporal augment in the *first* vowel: $\eta\sigma\theta\alpha\nu\omicron\mu\eta\eta$ from $\alpha\iota\sigma\theta\alpha\nu\omicron\mu\alpha\iota$ to *perceive*, $\psi\kappa\tau\epsilon\upsilon\alpha$ from $\omicron\iota\kappa\tau\epsilon\iota\rho\omega$ to *pity*, $\eta\upsilon\zeta\eta\theta\eta\eta$ from $\alpha\upsilon\zeta\omega$ to *increase*.

But in $\alpha\upsilon$, $\omicron\iota$, the first vowel sometimes remains unchanged: it is usually so in $\epsilon\upsilon$, and always so in $\epsilon\iota$, $\omicron\upsilon$. Only $\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ to *conjecture* sometimes has η : $\eta\kappa\alpha\sigma\alpha$.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect*. The augment of the pluperfect is applied to the *reduplicated* stem: $\acute{\epsilon}\text{-}\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\iota\nu$.

But if the reduplicated stem begins with a vowel, it remains unchanged: $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ to *send*, Perf. $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$, Plup. $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\kappa\epsilon\iota\nu$ (not $\eta\sigma\tau\alpha\lambda\kappa\epsilon\iota\nu$), $\omicron\iota\kappa\acute{\epsilon}\omega$ to *inhabit*, Perf. $\acute{\omega}\kappa\eta\kappa\alpha$, Plup. $\acute{\omega}\kappa\eta\kappa\epsilon\iota\nu$. But $\acute{\alpha}\kappa\omicron\upsilon\eta$ to *hear*, Perf. $\acute{\alpha}\kappa\eta\kappa\omicron\alpha$, has in the Plup. usually $\acute{\eta}\kappa\eta\kappa\omicron\epsilon\iota\nu$.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: $\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\iota\nu$.

312. *Syllabic Augment before Vowel-Initial*. A few verbs beginning with a vowel take the syllabic augment: $\acute{\alpha}\gamma\eta\eta\mu\iota$ to *break*, $\acute{\epsilon}\alpha\zeta\alpha$. This with ϵ is contracted to $\epsilon\iota$: $\acute{\epsilon}\delta\iota\zeta\omega$ to *accustom*, $\epsilon\iota\delta\iota\zeta\omicron\nu$ (from $\epsilon\text{-}\epsilon\delta\iota\zeta\omicron\nu$). Here belong

$\acute{\alpha}\gamma\eta\eta\mu\iota$ to break	$\acute{\epsilon}\acute{\alpha}\omega$ to permit
$\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$ to be taken	$\acute{\epsilon}\delta\iota\zeta\omega$ to accustom
$\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to please	$\acute{\epsilon}\lambda\iota\sigma\sigma\omega$ to turn
$\acute{\alpha}\nu\omicron\iota\gamma\omega$ to open	$\acute{\epsilon}\lambda\kappa\omega$ to draw
$\acute{\delta}\rho\acute{\alpha}\omega$ to see	$\acute{\epsilon}\rho\omicron\mu\alpha\iota$ to follow
$\omicron\upsilon\acute{\rho}\acute{\epsilon}\omega$ to make water	$\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ to work
$\acute{\omega}\sigma\acute{\epsilon}\omega$ to push	$\acute{\epsilon}\rho\pi\omega$ or $\acute{\epsilon}\rho\pi\acute{\upsilon}\zeta\omega$ to creep
$\acute{\omega}\nu\acute{\epsilon}\omicron\mu\alpha\iota$ to buy	$\acute{\epsilon}\sigma\tau\acute{\iota}\acute{\alpha}\omega$ to entertain
	$\acute{\epsilon}\chi\omega$ to have, hold

Here belong, further, the aorists $\epsilon\iota\lambda\omicron\nu$ ($\alpha\iota\rho\acute{\epsilon}\omega$ to *take*, 450, 1) and $\epsilon\iota\sigma\alpha$ I set (431 D, 6). Cf. 2 Aor. of $\eta\eta\mu\iota$ ($\acute{\epsilon}$) to *send* (403, 1).

Of these, $\acute{\delta}\rho\acute{\alpha}\omega$ to *see* and $\acute{\alpha}\nu\text{-}\omicron\iota\gamma\omega$ to *open* have both the syllabic and the temporal augment at the same time: $\acute{\epsilon}\acute{\omega}\rho\omega\eta$, $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\zeta\alpha$.

311 D. Hm. $\acute{\eta}\lambda\acute{\eta}\lambda\alpha\tau\omicron$ for $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\tau\omicron$ Plup. 3 S. of $\acute{\epsilon}\lambda\alpha\upsilon\acute{\nu}\omega$ ($\epsilon\lambda\alpha$) to *drive*, $\acute{\eta}\rho\eta\rho\text{-}\epsilon\iota\sigma\tau\omicron$ from $\acute{\epsilon}\rho\epsilon\iota\theta\text{-}\omega$ to *support*, $\acute{\acute{\omega}}\rho\acute{\alpha}\rho\epsilon\iota$ for $\acute{\acute{\omega}}\rho\acute{\alpha}\rho\epsilon$. from $\acute{\delta}\rho\eta\eta\mu\iota$ ($\omicron\rho$) to *rouse*.

312 D. To this series belong also $\epsilon\iota\lambda\omega$ ($\epsilon\lambda$) to *press*, $\epsilon\iota\rho\omega$ ($\epsilon\rho$) to *join*, $\acute{\epsilon}\rho\acute{\upsilon}\omega$ ($\epsilon\rho\acute{\iota}$) to *draw*. Hm. forms $\acute{\epsilon}\phi\eta\nu\chi\acute{\delta}\epsilon\iota$ from $\omicron\iota\nu\omicron\chi\acute{\delta}\epsilon\iota$ to *pour out wine*, $\acute{\eta}\eta\delta\alpha\nu\omicron$ and $\acute{\acute{\eta}}\eta\delta\alpha\nu\omicron$ from $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to *please*. In Hd., $\acute{\acute{\eta}}\gamma\eta\eta\mu\iota$, $\acute{\acute{\epsilon}}\lambda\kappa\omega$, $\acute{\acute{\epsilon}}\rho\omicron\mu\alpha\iota$, $\acute{\acute{\epsilon}}\chi\omega$ are augmented as in Att.; $\acute{\acute{\alpha}}\nu\delta\acute{\alpha}\nu\omega$ has Impf. $\acute{\acute{\eta}}\eta\delta\alpha\nu\omicron$ ($\acute{\acute{\epsilon}}\acute{\alpha}\nu\delta\alpha\nu\omicron$?), 2 Aor. $\acute{\acute{\epsilon}}\acute{\alpha}\delta\omicron\nu$: the rest usually (perhaps always) reject ϵ , and take either the temporal augment (so $\acute{\acute{\alpha}}\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$, $\acute{\acute{\delta}}\rho\acute{\alpha}\omega$), or none at all (so $\acute{\acute{\alpha}}\nu\omicron\iota\gamma\omega$, $\acute{\acute{\epsilon}}\acute{\delta}\omega$, $\acute{\acute{\epsilon}}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, $\acute{\acute{\omega}}\delta\acute{\epsilon}\omega$, $\acute{\acute{\omega}}\nu\acute{\epsilon}\omicron\mu\alpha\iota$).

REM. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, ϵ or σ : ἀγννμι, orig. φαγννμι, Aor. ἐφαξα, ἴαξα; ἔρπω, orig. σερπω, Impf. ἐσερπον, ἔερπον, εἶρπον.

b. Irregularly, ἑορτάζω to keep festival has the augment on the second vowel: ἑώρταζον instead of ἡορταζον, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσφέρω to bring in, εἰσέφερον, προσάγω to lead to, προσῆγον.

The prepositions ἐξ, ἐν, σύν recover their proper form before ϵ : ἐκτείνω to extend, ἐξέτεινον, ἐμβάλλω to invade, ἐνέβαλλον, συλλέγω to collect, συνέλεξα.—Prepositions ending in a vowel lose that vowel before ϵ : ἀποφέρω to bear away, ἀπέφερον. But περί and πρό retain the final vowel: πρό is often contracted with ϵ : προβαίνω to advance, προύβαινον for προέβαινον.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: καθεύδω to sleep, ἐκάθευδον (yet also καθηύδον), κασιζω to sit, ἐκάσιζον. Cf. ἀφίημι (403, 1), κάσσημαι (406, 2), ἀμφιέννυμι (440, 1).

Some verbs have a *double* augment: ἀνέχομαι to endure, ἡνεύχονην, ἀνορθώω to set right, ἠνώρθουν; ἐνοχλέω to annoy, ἠνώχλουν.—So, also, the two following, which are not in reality compound verbs: διατρώω (from διατρα mode of living), ἐδιήτρων; διάκονέω (from διάκονος servant), ἐδιηκόνουν.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus ἐναντιόομαι to oppose does not consist of ἐν and ἀντιόομαι, but is derived from the compound adjective ἐναντίος opposite.—Such verbs are *properly* augmented at the beginning: ἡναντιούμην; poet. ἐναίρω to kill, 2 Aor. ἦναρον; μετεωρίζω to raise aloft (from μετέωρος raised aloft), ἐμετεωρίζον. More commonly, however, they are augmented *after* the preposition: ἐκκλησιάζω to hold an assembly (ἐκκλησία), ἐξεκλησιάζουν; ὑποπτεύω to suspect (ὑποπτος suspected), ὑπόπτεουν; κατηγορέω to accuse (κατήγορος accuser), κατηγορούουν.—Irregularly, παρανομέω to transgress law (from παράνομος contrary to law) makes παρηνόμουν (as if from παρ-ανομῶ), πυροινέω to act like a drunken man (πάρ-οινος) makes ἐπαρῶνουν.

316. *Compounds of εἰδ and δύς*. Verbs compounded with δύς ill have the augment *after* the adverb, when a short vowel follows it: δυσἀρεστέω to be ill-pleased, δυσπρόστουν (but δυστυχέω to be unfortunate ἐδυστύχουν).—The same thing occurs also, though seldom, in compounds of εἰδ well: εὐεργετέω to be a benefactor, εὐεργιέτουν or εὐηργιέτουν.

317. All other compound verbs are augmented at the beginning: ἀσπυμέω to be dispirited, ἡσπύμουν.

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Reduplication.

318. 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.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a): θύω to offer, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι to lie, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω to send, ἔ-σταλκα, not σε-σταλκα; γράφω to write, γέ-γραφα. — But the stems κτα and μυα make κέκτημαι possess and μέμνημαι remember. Cf. πέπτωκα am fallen (449, 4), πέπταμαι am spread (439, 3).

c. with γν, γλ, and, in some cases, βλ: γινώσκω (γνο) to know, ἔ-γνωνκα, not γε-γνωνκα; βλαστάνω (βλαστ-ε) to sprout, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ῥίπτω (ῥιφ) to throw, ἔ-ῥριφα, not ρε-ῥριφα (43).

NOTE. e. Instead of the reduplication, we find *ει* in εἴληφα from λαμβάνω (λαβ) to take, εἴληχα from λαγχάνω (λαχ) to obtain by lot, εἴλοχα from λέγω to gather, δι-είλεγμαι from δια-λέγομαι to converse (although λέγω to speak makes λέλεγμαι); also in εἶρηκα (ρε 450, 8) have said, and, with rough breathing, in εἵμαρται (μερ) it is fated.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω to hope, ἤλπικα, ὁρμάω, to move, ὤρμηκα, ἀπορέω to be at a loss, ἠπόρηκα, αἰρέω to take, ἤρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, Pf. 3 P. of δεχομαι to receive), — εἵμαι, ἔσται (orig. ἔεσμαι, ἔεσται, from ἐννυμι to clothe), — ἔρχαται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω to shew); — cf. Pf. οἶδα know in all dialects. The long *a* remains unchanged in the defective perfect participles, ᾠδηκώς sailed (Aor. Opt. ᾠδήσειε might be sailed), and ᾠρημένος distressed. In 2 Pf. ἄνωγα order, *a* is not made long. See in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has βερυπωμένος soiled (for ἐβρύκ.); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι to receive part, ἔσσυμαι (for σε-συνμαι) from σέβω to drive, like the verbs with initial ρ. In δει-δοικα and δει-δια fear (409 D, 5), δει-δεγμαι greet (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἔκτεμαι.

321. *Attic Reduplication.* Some verbs, beginning with *a, e, o*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called *Attic reduplication*.

The vowel of the third syllable is generally short: ἀλείφω (αλιφ) *to anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *to hear*, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (ορυχ) *to dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; εἰλαύνω (ελα) *to drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *to convict*, ἐλ-ήλεγμαι (391 b), etc.—Irregularly, ἐγείρω (εγερ) *to wake* has ἐγρ-ήγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have *e* for the reduplication also, and contract it with initial *e* to *ει*: ἀγννυμι *to break* (orig. *εαγννυμι*, Perf. *εεγαγα*), ἔαγα, ἐσίζω *to accustom*, εἴδικα (from *εεδικα*).—ὁράω *to see* makes ὥρακα; ἀνοίγω *to open*, ἀνέωγα or ἀνέωχα.—The stem *εικ* (not used in the Pres.) makes Perf. *εοικα* *am like*, appear, Plup. *ἐώκειν*. Similarly the stem *εσ* or *ησ* makes *εἴωσα* *am accustomed*.

323. In compound verbs, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel stems*, *consonant-stems*, *mute stems*, *liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs*, *liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-δλημαι *wander* from ἀλδ-ομαι *to wander*, ἀλ-αλκτῆμαι *am distressed* (cf. Hd. ἀλκτίζω *to be distressed*), ἔρ-ηρα *am fitted* from ἀραρίσκω (αρ) *to fit*, ἐρ-έριπτο from ἐρείπω (επιπ) *to overthrow*, ὀδ-ώδυσται (st. οδus, Aor. ὠδυσάμην, 55, *became wroth*), ὀρ-ωρα *am roused* from ὀρνυμι (ορ) *to rouse*, etc.—and with inserted *ν*, ἐμν-ήμκα from ἡμύω *to bow the head*;—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpeneḍ*, see 46 D.—Hd. has irreg. ἀρ-αίρηκα from αἰρέω *to take*.

322 D. For εἴ-ωσα, Hm. has also ξ-ωσα (Hd. only ξωσα): the orig. stem was perhaps στηθ, Pf. ε-στωθ-α (25).—Further, Hm. has ἐλπ-ω (ελπ) *to cause to hope*, Pf. ἐολπα *hope*, Plup. ἐώλπειν, and ἐργω (εργ, Eng. *work*) *to do*, Pl. ἐοργα, Plup. ἐώργειν.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω to remain, τρέπ-ω to turn, ἄγ-ω to lead.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ι, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τᾶκ) to melt, λείπ-ω (λίπ) to leave, φεύγ-ω (φύγ) to flee;—also a few stems in υ, which lose this vowel in the Pres. by 39: thus ῥέ-ω (for ῥευ-ω, st. ῥυ) to run, χέ-ω (χύ) to pour.

Some verbs of other classes (especially cl. 5, 437 N) have, in particular tenses, a similar lengthening of the short vowel: λαμβάνω (λάβ) to take, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελύς) to come, Fut. ἔλευ-σομαι (= ελευσ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τύπ) to strike, καλύπτ-ω (καλύβ) to cover, βάπτ-ω (βάφ) to dip, dye.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η cabin, cover.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions *euphonic changes* (see 58–61).

a. *Palatals* with ι produce σσ (later Attic ττ): φυλάσσω (for φυλακι-ω) to guard, τάσσω (for ταγι-ω) to arrange, ταρασσω (for ταραχι-ω) to disturb.

σσω (ττω) may arise from a *lingual*, and even from a *labial* stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the *future*, which has ξω from a *palatal* stem, and σω from a *lingual*.

328 D. b. Aeol. σδω for ζω, frequent in Theoc. (56 D): σπρίσδω for σπρίζω to sprinkle. In Dor., most verbs in ζω have stems in γ: κορίζω to take care of, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπάζω to lay waste βάζω to divide, ἐναρίζω to slay, strip, μερμηρίζω to debate in mind, πολεμίζω to war, στυφέλλω to push, etc.

b. δ (less often γ) with ι produces ζ : $\phi\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\phi\rho\alpha\delta\iota\text{-}\omega$) *to tell*, $\kappa\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\kappa\rho\alpha\gamma\iota\text{-}\omega$) *to cry*.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ζ arising from $\beta\text{-}\iota$, see 429.

NOTE. The following have stems in $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\kappa\lambda\alpha\gamma\gamma$) *to make a loud noise*, $\pi\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\pi\lambda\alpha\gamma\gamma$) *to cause to wander*, $\sigma\alpha\lambda\pi\acute{\iota}\zeta\text{-}\omega$ ($\sigma\alpha\lambda\pi\iota\gamma\gamma$) *to sound the trumpet*.

c. λ with ι produces $\lambda\lambda$: $\beta\acute{\alpha}\lambda\lambda\text{-}\omega$ (for $\beta\alpha\lambda\iota\text{-}\omega$) *to throw*.

Only $\delta\phi\epsilon\iota\lambda\text{-}\omega$ (for $\sigma\phi\epsilon\lambda\iota\text{-}\omega$) *to be obliged* follows the analogy of d , being distinguished thus from $\delta\phi\acute{\epsilon}\lambda\lambda\text{-}\omega$ (also for $\sigma\phi\epsilon\lambda\iota\text{-}\omega$) *to increase*.

d. ν and ρ with ι transpose it to the preceding syllable, where it unites with the stem-vowel: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ (for $\phi\alpha\nu\iota\text{-}\omega$) *to show*, $\phi\theta\acute{\epsilon}\iota\rho\text{-}\omega$ (for $\phi\theta\epsilon\rho\iota\text{-}\omega$) *to destroy*.—If the stem-vowel is ι or υ , it becomes long (33): $\kappa\rho\acute{\iota}\nu\text{-}\omega$ (for $\kappa\rho\iota\nu\text{-}\omega$) *to distinguish*, $\sigma\ddot{\upsilon}\rho\text{-}\omega$ (for $\sigma\ddot{\upsilon}\rho\iota\text{-}\omega$) *to drag*.

e. To this class belong further two *vowel-stems* in $\alpha\nu$: $\kappa\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\alpha\nu\text{-}\iota\text{-}\omega$ by 39) *to burn*, and $\kappa\lambda\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\lambda\alpha\nu\text{-}\iota\text{-}\omega$) *to weep*. The Attic however, uses the forms $\kappa\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$ (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν , or a syllable containing ν , in the present:

a. ν : $\phi\theta\acute{\alpha}\nu\text{-}\omega$ *to anticipate*, $\kappa\acute{\alpha}\mu\text{-}\nu\text{-}\omega$ *to be weary*.

b. $\check{\alpha}\nu$ (alone): $\acute{\alpha}\mu\alpha\rho\tau\text{-}\acute{\alpha}\nu\text{-}\omega$ *to err*.

$\check{\alpha}\nu$ (with inserted nasal): $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\mu\check{\alpha}\theta$) *to learn*, $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\check{\alpha}\beta$) *to take*, $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\check{\alpha}\chi$) *to obtain by lot*.

REM. $\alpha\nu$ is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν , μ , γ according as it precedes a lingual, labial, or palatal mute).

c. $\nu\epsilon$: $\iota\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ *to come*.

d. $\nu\nu$: $\delta\acute{\epsilon}\iota\kappa\text{-}\nu\nu\text{-}\mu\iota$ *to show*; after a vowel, $\nu\nu\nu$: $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\nu\text{-}\mu\iota$ *to extinguish*.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes σ in the present, sometimes with a connecting ι : $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\text{-}\omega$ *to please*, $\epsilon\ddot{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\text{-}\omega$ *to find*.

REM. a. This class is called *inceptive*, because some verbs which be long to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$ *to grow old*.

c. Hm. has $\epsilon\lambda\omega$ ($\epsilon\lambda$) *to press* (not $\epsilon\lambda\lambda\omega$). But instead of $\delta\phi\acute{\epsilon}\lambda\omega$ he commonly uses the form $\delta\phi\acute{\epsilon}\lambda\lambda\omega$.

e. In Hm., some other vowel-stems annex ι , see 434 D.

329 D. A number of stems assume $\nu\alpha$, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ϵ in the present: $\delta\alpha\kappa\text{-}\epsilon\omega$ to *seem, think*, Fut. $\delta\acute{o}\xi\omega$ (= $\delta\alpha\kappa\omega$); $\rho\acute{\iota}\pi\tau\text{-}\epsilon\omega$ another form for $\rho\acute{\iota}\pi\tau\omega$ ($\rho\acute{\iota}\phi$) cl. 3, to *throw*.

Many verbs of *other classes* annex ϵ in particular systems to the stem original or modified: $\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$ cl. 1, to *fight*, Aor. $\epsilon\text{-}\mu\alpha\chi\epsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$; $\chi\alpha\acute{\iota}\rho\omega$ ($\chi\alpha\rho$) cl. 4, to *rejoice*, Fut. $\chi\alpha\iota\rho\acute{\eta}\text{-}\sigma\omega$ (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex $\omicron$: $\delta\mu\text{-}\nu\upsilon\mu\iota$ to *swear*, Aor. Inf. $\acute{o}\mu\acute{o}\text{-}\sigma\alpha\iota$. And a few, chiefly poetic, annex α , see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι : so $\tau\iota\text{-}\tau\rho\acute{\alpha}\omega$ to *bore*, $\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota$ (9 ϵ) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): $\gamma\acute{\iota}\gamma\upsilon\omicron\mu\alpha\iota$ (for $\gamma\iota\text{-}\gamma\epsilon\upsilon\text{-}\omicron\mu\alpha\iota$, st. $\gamma\epsilon\upsilon$) to *become*, $\tau\acute{\iota}\kappa\tau\omega$ (for $\tau\iota\text{-}\tau\epsilon\kappa\text{-}\omega$, $\tau\acute{\iota}\kappa\omega$, 44 a, st. $\tau\epsilon\kappa$) to *beget, bring forth*. Nearly all vowel-stems have the $\mu\iota$ -form. In $\acute{\iota}\eta\mu\iota$ (= $\acute{\iota}\text{-}\eta\text{-}\mu\iota$, st. $\acute{\epsilon}$) to *send*, the breathing is repeated as if it were a consonant.— $\acute{\iota}\sigma\tau\eta\mu\iota$ ($\sigma\tau\alpha$) to *set* is for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu\iota$ (63) Lat. *sisto*.— $\acute{\iota}\sigma\chi\omega$ ($\sigma\epsilon\chi$) to *hold*, another form of $\acute{\epsilon}\chi\omega$ cl. 1, is for $\acute{\iota}\sigma\chi\omega$ (65 e), and that for $\sigma\iota\text{-}\sigma\chi\text{-}\omega$ (63): with this are connected $\acute{\alpha}\mu\upsilon\text{-}\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$ to *have on* and $\acute{\upsilon}\pi\text{-}\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$ to *promise*, which belong to the fifth class.—The Attic reduplication is seen in $\acute{o}\nu\eta\mu\iota$ (= $\omicron\nu\text{-}\omicron\eta\text{-}\mu\iota$, st. $\omicron\nu\alpha$) to *profit*.

REM. a. Several reduplicating stems are referred to the *sixth* class, because they assume $\sigma\kappa$, as $\gamma\iota\text{-}\gamma\nu\acute{\omega}\text{-}\sigma\kappa\text{-}\omega$ ($\gamma\nu\omicron$) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: $\phi\acute{\epsilon}\rho\omega$ to *bear*, Fut. $\acute{o}\acute{\iota}\text{-}\sigma\omega$, Aor. $\eta\gamma\epsilon\gamma\kappa\text{-}\omicron\nu$.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α , ϵ , $\omicron$ may be interchanged: $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, 2 Aor. $\epsilon\text{-}\tau\rho\acute{\alpha}\phi\text{-}\eta\nu$, 2 Perf. $\tau\acute{\epsilon}\text{-}\tau\rho\omicron\phi\text{-}\alpha$.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, $\omicron$ in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: $\sigma\tau\acute{\epsilon}\lambda\text{-}\omega$ to *send*, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\alpha$, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\mu\alpha\iota$.

b. $\epsilon\iota$, arising from $\acute{\iota}$, is exchanged for $\omicron\iota$ in the 2 Perf.: $\lambda\acute{\epsilon}\iota\pi\text{-}\omega$ ($\lambda\acute{\iota}\pi$) to *leave*, $\lambda\acute{\epsilon}\text{-}\lambda\omicron\iota\pi\text{-}\alpha$.

c. ϵ is rarely exchanged for ι : $\pi\iota\tau\text{-}\nu\acute{\epsilon}\omega$ ($\pi\epsilon\tau$) to *fall*.

d. Cases which stand by themselves are ῥήγ-νυμι (ῥᾱγ) *to break*, 2 Perf. ῥήρωγ-α (25); stem ῥᾱγ, 2 Aor. ἔ-τῥᾱγ-ον, Pres. τῥᾱγ-ω (for τῥηγ-ω) *to gnaw*; st. εῖ or ηῖ, 2 Perf. εἶ-ωῖ-α *am accustomed*.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long *φιλέ-ω*, Fut. *φιλή-σω*, *δηλό-ω*, Aor. *ἐ-δήλω-σα*. But *ä* becomes *ā* only after *ε, ι, ρ*, elsewhere *η*: *δηρά-ω*, Perf. *τε-δήρᾱ-κα*, *τιμά-ω*, Aor. Pass. *ἐ-τιμή-θην*.

Exc. a. The stem *χρα* (*χράω to give oracles, χράομαι to use, κίχρημι to lend*) is lengthened to *χρη*: *χρήσω, ἐχρησασμην*. So too *τι-τρά-ω to bore, ἔτρησα*. On the other hand, *ἀκροῖ-ομαι to hear* makes *ἀκροῖσ-ομαι, etc.*

For many vowel-stems which *retain* the short vowel, see 419.—
For *μi-forms* of vowel-stems, we have the following special rule:

336. 2. *Mi-forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic. *ἵ-στη-μι (στᾱ) to set, ἐ-δείκνυ-ς 2 Sing. Impf. Act. of δείκνυ-μι to show*.

b. in the 2 Aor. Act., Ind., Inv., and Inf.: *σπῆ-θι 2 S. Inv., ἀπο-δρά-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω to run away*. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign *σ*. The vowels are changed as in pure verbs, except that *ε* becomes *ει*: *πε-ραίν-ω (περᾱν) to bring to an end, ἐ-πέρᾱν-α, φαίν-ω (φᾱν) to show, ἔ-φην-α, μέν-ω to remain, ἔ-μεν-α, κρίν-ω (κρῖν) to distinguish, ἔ-κρῖν-α, ἀμύν-ω (αμῦν) to ward off, ἡμύν-α*.

338. 4. *α* is generally lengthened in the 2 Perf. of consonant-stems: *κράϊξ-ω (κράγ) to cry, κέ-κράγ-α, φαίν-ω (φᾱν) to show, πέ-φην-α*. But before aspirates it sometimes remains short: *γράφ-ω to write, γέ-γράφ-α, τάσσω-ω (τάγ) to arrange, τέ-τάχ-α*.

339. III. Omission (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) *to become*, ἀκού-ω *to hear*, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of *ā* is *ā̄* after all letters (29 D): *ἐτι-υάδην, ἰσάμει, σῆδι, ἐφᾱνα, πέφᾱνα*. In Ion., *α* is lengthened to *η*, even after *ε, ι, ρ*: *ἰήσομαι (ἰάομαι to heal), εὐφρῆναι (εὐφραίνω to gladden)*. Yet *ἔδω to per-* it makes *ᾱ* (not *η*): *ἔάσω, εἴασα*. The stem *πα to get* (chiefly poetic, Pres. not used) always appears as *πα*: *πάσομαι, ἐπάσάμην, πέπαμαι POSSIBLE*.

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub of *ω-forms*, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: *ἀρηρᾱς fitted, Fem. ἀρᾱρῖα, Ind ἔηρα (ἀραρίσκω), τεδηλῶς blooming, Fem. τεδᾱλνῖα (ῥᾱλλω)*.

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57):
st. 3rd *to die*, 2 Aor. ἐθάψον, 2 Perf. 1 P. τέθαψ-μεν, Pres. θνήσκω (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): πέμπ-ω *to send*, πέπομφ-α, τάσσ-ω (τάγ) *to arrange*, τέτᾱχ-α.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in τρέφ-ω, Fut. θρέψω, and the like, see 66 c.

342. VI. *Addition of σ* (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially such as retain a final short vowel (419-21): τελέ-ω *to complete*, τετέλεσ-μαι, ἀκού-ω *to hear*, ἠκούσ-θην.

For ν omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, θε in the *first passive system*, and ε in the *second*.

In both systems, the ε is contracted with a following mode-sign: λυθῶμεν for λυθε-ω-μεν, σταλείην for σταλ-ε-ιη-ν. And in both, the ε becomes η, when a *single consonant* follows it: ἐλύθη-ν, ἐλύθη (for ἐλυθη-ν), σταλή-σομαι; but 3 P. Impv. λυθέ-ντων, Par. Fem. σταλείσα (for σταλε-νσα), Par. Neut. λυθέν (for λυθε-ντ).

Tense-Signs.

344. In some of the tense-systems, the consonants κ and σ are added to the stem, as tense-signs. Thus the tense-sign is

κ in the *first perfect system*: λελυ-κ-α, ἐλελύ-κ-εν.

σ in the *first aorist system*: ἔλυ-σ-α, ἐλυ-σ-άμην.

σ in the *future* of all voices: λύ-σ-ω, λύ-σ-ομαι, λυθή-σ-ομαι.

σ in the *future perfect*: λελύ-σ-ομαι.

345. But a liquid before σ was a combination of sounds which the Greek generally avoided. Hence

343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens ε to ει (in 3 Sing. also to η): θαμεί-ετε (for θαμέ-ητε) θαμῆτε *ye may be overcome*, φανή-η (for φανέ-η) φανῆ *he may appear*.

344 D. In Hm., the tense-sign σ is often doubled after a short vowel: ἀνίσσω for ἀνίσσω Fut. of ἀνίσω *to achieve*, ἐγέλασσα for ἐγέλασα Aor. of γελᾶν *to laugh*.

For Doric Future with σσ as tense-sign instead of σ, see 377 D.

1. Liquid verbs, in the *future* system, take ϵ instead of σ $\phi\acute{\alpha}\nu\text{-}\epsilon\text{-}\omega$, contracted $\phi\acute{\alpha}\nu\omega$, instead of $\phi\acute{\alpha}\nu\text{-}\sigma\text{-}\omega$, from $\phi\acute{\alpha}\iota\omega\upsilon$ ($\phi\acute{\alpha}\iota$).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ : $\acute{\epsilon}\text{-}\phi\eta\nu\text{-}\alpha$ instead of $\epsilon\text{-}\phi\acute{\alpha}\nu\text{-}\sigma\text{-}\alpha$. For the consequent change of vowels, see 337.

REM. a. κ was first used in *pure* verbs to separate the vowels: $\acute{\epsilon}\sigma\tau\eta\text{-}\kappa\text{-}\alpha$ for $\acute{\epsilon}\sigma\tau\eta\text{-}\alpha$. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ϵ in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: $\phi\acute{\alpha}\nu\text{-}\epsilon\text{-}\sigma\omega$ for $\phi\acute{\alpha}\nu\text{-}\sigma\omega$. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

TENSE-STEM. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η , ω : the *optative*, always by the vowel ι . These vowels, therefore, are properly called *mode-signs*.

MODE-SIGNS.

347. *Subjunctive*. The Sub. has ω before a nasal (μ , ν), elsewhere η : $\lambda\acute{\upsilon}\text{-}\omega$ (for $\lambda\upsilon\text{-}\omega\text{-}\mu\iota$), $\lambda\acute{\upsilon}\text{-}\omega\text{-}\sigma\iota$ (for $\lambda\upsilon\text{-}\omega\text{-}\nu\sigma\iota$), $\lambda\acute{\upsilon}\sigma\text{-}\eta\text{-}\sigma\theta\epsilon$.

345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. $\delta\rho\text{-}\sigma\omega$, Aor. $\delta\rho\text{-}\sigma\alpha$ ($\delta\rho\text{-}\nu\upsilon\mu\iota$ to rouse), $\acute{\epsilon}\kappa\upsilon\rho\sigma\alpha$ ($\kappa\upsilon\rho\text{-}\acute{\epsilon}\omega$ to fall in with), $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$ ($\kappa\acute{\epsilon}\lambda\lambda\omega$ to drive), $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$ ($\kappa\acute{\epsilon}\rho\omega$ to shear).— $\delta\acute{\epsilon}\rho\sigma\omicron\mu\alpha\iota$ ($\delta\acute{\epsilon}\rho\text{-}\omicron\mu\alpha\iota$ to grow warm), $\phi\acute{\upsilon}\rho\sigma\omega$ (Aor. Sub. of $\phi\acute{\upsilon}\rho\text{-}\omega$ to mingle), $\acute{\epsilon}\lambda\sigma\alpha$ ($\acute{\epsilon}\lambda\omega$ to press), and the defective $\acute{\alpha}\nu\theta\acute{\epsilon}\rho\sigma\alpha$ *τορκ αναγ*. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm. in one word, $\acute{\omega}\phi\epsilon\lambda\lambda\alpha$ (= $\acute{\omega}\phi\epsilon\lambda\text{-}\sigma\alpha$) for $\acute{\omega}\phi\epsilon\iota\lambda\alpha$, Pr. $\acute{\omicron}\phi\acute{\epsilon}\lambda\lambda\omega$ to increase.

347 D. Hm. often has σ , ϵ , instead of ω , η , as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 354) have only ω , η .

This formation occurs especially in aorists of the $\mu\iota$ -form and in the 2 Aor. Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): $\beta\acute{\omega}\text{-}\mu\omicron\mu\epsilon\upsilon$ for ($\delta\acute{\omicron}\text{-}\acute{\omega}\mu\epsilon\upsilon$) $\delta\acute{\omega}\mu\epsilon\upsilon$, $\delta\acute{\epsilon}\iota\text{-}\omicron\mu\alpha\iota$ for ($\delta\acute{\epsilon}\text{-}\acute{\omega}\mu\alpha\iota$) $\delta\acute{\omega}\mu\alpha\iota$, $\sigma\tau\acute{\eta}\text{-}\epsilon\tau\omicron\upsilon$ for ($\sigma\tau\acute{\alpha}\text{-}\eta\tau\omicron\upsilon$) $\sigma\tau\acute{\eta}\tau\omicron\upsilon$, $\delta\alpha\mu\epsilon\iota\text{-}\epsilon\tau\epsilon$ for ($\delta\alpha\mu\acute{\epsilon}\text{-}\eta\tau\epsilon$) $\delta\alpha\mu\acute{\eta}\tau\epsilon$.

REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι*, *τι*, and *σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε* the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μι*, *λυσάι-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μι-forms*, and frequently in their Dual and Plur.: *λυθείη-ν*, *διδόιη*, *σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract forms* and in the *Perf. Act.*: *τιμασίη-ν*, *contr. τιμάη-ν*, *πεποιθόη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting vowel*: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύ-οι-μι*, *λυσ-αί-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist system* has *α* throughout: *λύσ-αι-μι*, *λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *ἔλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λύσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λῦσ-αι*; also in the Inf. Act.: *λύσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *ἔλυσ-α* (for *ἔλυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *εἰ-α-ς*, 3 S. *εἰ-ε*, 3 P. *εἰ-α-ν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λελύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νεμεσῆσ-ετε* for *νεμεσῆσ-ητε* (*νεμεσῆ-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψῃ* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *ω*.

348 D. Hm. almost never has *ιη* in the dual and plural. In contract verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο*, *ε* (352) like the 2 Aor.: *ἴξε*, *ἴξον* *came* (*ἴκω*), *ἐβήσεντο* *went* (*βαίνω*), *ἐδύσεντο* *went under* (*δύω*). So especially in the Imv.: *ἔρσεν*, *ἔρσεν* *rise* (*ἔρηνυμι*), *ἄξετε* *lead* (*ἄγω*), *ἔλτε* *bring* (*φέρω*), *λέξεν* *lay thyself*, *πελάσσειον* *bring near* (*πελάζω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λελύκ-ω* for *λέλυκ-α*, *λελύκ-εις*, *-ει* (the forms *λελύκ-ης*, *-η* are probably incorrect) for *λέλυκ-ας*, *-α*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ειν*: *ἐλελύκε-ειν*, *ἐλελύκε-σαν*.

REM. a. *ἐλελύκεσαν* ought, in strictness, to be divided *ἐλελυκ-εσα-ν(τ)*, cf. Lat. *pendend-erant* for *pendend-esa-nt*. *εσα* here belongs to an 'old Impf. of *εἰμί* = *εσ-μι*, Lat. (*e*)*s-um*, Impf. *era-m*, for *esa-m*. In the other numbers and persons of the Plup., *σ* was dropped, and *ει* formed by contracting the vowels. The Old Attic *η* for *ειν* and *ει* (1, 3 Sing.) was also formed by contraction from *ε(σ)α(ν)* and *ε(σ)ε*.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The indicative has *ο* before a nasal, elsewhere *ε*: *λύ-ο-μεν*, *λύσ-ου-σι* (for *λυσ-ο-νσι*), *λελύσ-ε-σθαι*.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι*, *τι*): *λύ-ω*, *λύσ-ει-ς*.

b. The optative has *ο*: *λελύκ-οι-μι*, *λυθῇσ-οί-μην*.

c. The imperative follows the same rule with the indicative: *λυ-ό-ντων*, *λύ-ε-σθαι*.

d. The infinitive has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: *λύσ-ει-ν*, *λελυκ-έ-ναι*, *λύ-ε-σθαι*.

e. The participle has *ο*: *λύ-ο-ντες*, *λύσ-ου-σαι* (for *λυσ-ο-νσαι*).

353. 5. *Forms without Connecting Vowels*. There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μ*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. *εα* for *ειν*, 2 S. *εα-s* for *ει-s*, 3 S. *εε* for *ει*, 2 Pl. *εα-τε* for *ει-τε*, 3 Pl. only *εσα-ν*.—Hm. has 1 S. *εα*, 2 S. *εα-s* (also contracted *η-s*), 3 S. *ει* or *ειν* (contracted from *εε*, *εε-ν*): *ἐτεθήπεια* was astonished, *ἐτεθήπεις*, *δεδειπνήκειν* he had feasted. The uncontracted 3 Sing. is seen only in *ᾔδεις*, comm. *ᾔδη* he knew.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο*, *ε*, after the analogy of the Impf.: *ἤνωγ-ον-ν* (also *ἠνώγ-εα*) Plup. of *ἄνωγα* command, *ἐμέμηκ-ο-ν* Plup. of *μεμηκα* bleat, *ἐγέγων-ε* (also *ἐγεγών-ει*) Plup. of *γέγωνα* shout. Still more irreg. are 3 Pl. *ἠνώγ-ευν*, *γεγών-ευν* (contracted from *-εο-ν*).

352 D. Hm. and Hd. often have *έειν* for *ειν* in the 2 Aor. Inf. Act. . *βαλ-έειν* to throw, *ἰδ-έειν* to see.

The Dor. (Theoc.) often has *ε-s* for *ει-s* in the Ind. 2 Sing., and *ε-ν* for *ειν* in the Inf.: *συρίσθ-ε-s* for *συρίζ-ει-s* art piping, *αἰδ-ε-ν* for *αἰδ-ειν* to sing. The accent is the same as in the Attic forms. Rare is Dor. *ἦν* for *ειν* in the 2 Aor. Inf.

www.libtool.com *Endings.*

354. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the *active*; the *passive future*, those of the *middle*.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

	Active.		Middle.	
	Principal tenses.	Historical.	Principal.	Historical.
S. 1.	μι	ν [μ]	μαι	μην
2.	ς [σι]	ς	σαι	σο
3.	σι [τι]	— [τ]	ται	το
D. 2.	τον	τον	σθον	σθον
3.	τον	την	σθον	σθην
P. 1.	μεν [μες]	μεν [μες]	μεθα	μεθα
2.	τε	τε	σθε	σθε
3.	(ν)σι [ντι]	ν [ντ] or σαν [σαντ]	νται	ντο

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of *τι*, *ντι*, to *σι*, (*ν*)*σι*, see 62: for change of *μ* to *ν*, 77: for dropping of a final *τ*, 75. The forms *μι*, *σι*, *τι*, *ντι* were weakened in the historical tenses, on account of the augment at the beginning, to *μ*, *ς*, *τ*, *ντ*. In the middle they were extended to *μαι*, *σαι*, *ται*, *νται*; of these, again, the last three were weakened in the historical tenses to *σο*, *το*, *ντο*.

355 D. a. The Dor. retains the earlier forms *τι* for *σι*, *ντι* for (*ν*)*σι*, *μες* for *μεν*. It has *τάν* for *την*, *μάν* for *μην*, *σθάν* for *σθην* (24 D b). Thus *τίζητι*, *λύοντι*, *λύσωντι*, *λελύκωντι*, *λύσομες*, *ἐλυόμεν*, *ἐλελύσθων*, for *τίζησι*, *λύουσσι*, *λελύκασσι*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσθην*.

b. Hm. sometimes has *τον* for *την* and *σθον* for *σθην* in the third person dual of the historical tenses.

c. Hm. often has *ν* for *σαν* in the Aor. Pass. and in *μι*-forms: *λύθε-ν* (orig. *ελυθε-ντ*) for *ἐλύθη-σαν*, *ἔστα-ν* (orig. *εστα-ντ*) for *ἔστη-σαν*.

d. The poets often have *μεσθα* for *μεθα*: *λυθ-μεσθα* for *λυθ-μεθα*.

e. Hm. often has *αται*, *ατο* for *νται*, *ντο* in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: *δεδαλ-αται* (*δαίω-μαι* to divide), *βεβλή-ατο* (*βάλλω* to throw). Also in the Pr. Impf. of *κείμαι* to lie, *ἤμαι* to sit: *κέ-αται*, *έ-ατο*.—Hd. usually has *αται*, *ατο* in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of *μι*-forms; a preceding *α* or *η* becomes *ε*: *οικέ-αται* for *φικη-νται* (*οικέ-ω* to inhabit), *τιδέ-αται* for *τίδε-νται*, *ἔδυνέ-ατο* for *ἔδυνα-ντο* (*δύνα-μαι* to be able).—The endings *αται*, *ατο* do not occur after a connecting vowel. Such forms as *κηθ-έ-αται* for *κῆθ-ο-νται* they care for, *ἔγεν-έ-ατο* for *ἔγέν-ο-ντο* they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus *μι, σι, τι*, the original forms, correspond to the personal stems *με, σε* (231), and the demonstrative stem *το* of the article.

The ending *σα* for *s* is found only in a few *μι*-forms: *ἔφη-σα* *θου σαιδστ*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending *μεσον*, for the middle first person dual, occurs only in Hom. Il. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

την is sometimes used for *τον* in the second person dual of the historical tenses.

c. The ending *σαν* is found in the Plup. Act. and Aor. Pass.; also in *μι*-forms: *ἐλελυκε-σαν, ἐλύθη-σαν, ἐτίθε-σαν*.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The *Sub.* has the endings of the *principal* tenses: the *Opt.*, those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes *μι*: *λύοι-μι*; unless *ιη* is the mode-sign. In that case, the 1 Sing. has *ν*: *λυθείη-ν*; and the 3 Plur. has *σαν*: *δοίη-σαν, οἷδοίε-ν*.

358. IMPERATIVE. The personal endings of the Impv. are

	<i>Active.</i>		<i>Middle.</i>	
S. 2.	θι	3. τω	2. σο	3. σθω
D. “	τον	“ των	“ σθον	“ σθων
P. “	τε	“ τωσαν	“ σθε	“ σθωσαν
		οἱ ντων		οἱ σθων

359. INFINITIVE. The infinitive-endings are

Act. *ν* after *ει*, elsewhere *ναι*: *λύει-ν, λελυκέ-ναι, λυθή-ναι*.

Mid. *σθαι*: *λύσα-σθαι, λυθήσε-σθαι*.

357 D. In the Opt., Hm. and Hd. always have *ατο* for *ντο*: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the Sub. they always have *νται*: *γίγνων-νται*. In the 2 Sing. Sub., Hm. often has *σθα* for *s*: *ἐθέλῃσθα* for *ἐθέλῃς* (*ἐθέλω* to wish); rarely so in the Opt.: *κλαίσισθα* for *κλαίσις* (*κλαίω* to weep).

358 D. The endings *τωσαν* and *σθωσαν* do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than *ντων* and *σθων*.

359 D. For *ν* or *ναι*, Hm. often has *μεναι* or *μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν* to send. Hm. never uses *μεν* after a long syllable or *ναι* after a short one: hence *στήμεναι* or *στήναι*, never *στήμεν*, *δαμήμεναι* or *δαμήναι* Aor. Pass. to be subdued, never *δαμήμεν*, *ἐστάμεναι* or *ἐστάμεν*, never *ἐστάναι*. Yet we have *ίέναι* as well as *ίμεναι*, *ίμεν* to go.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: *λελυν* *ῖν* for *λελυκέναι*.

360. PARTICIPLE. The participle-endings are

<i>Act. M. N. V.</i>	<i>σ</i>	<i>ν</i>	<i>σα</i> :	λύο-ντ-ι, λύσᾶ-(ν)σα-ν :	but
<i>Perf. Act.</i>	<i>σ</i>	<i>ν</i>	<i>ν</i>	<i>ν</i>	ια :
					λελυκ-ότ-ων, λελυκ-ύα-ν.
<i>Mid.</i>	<i>μενο</i>	<i>ν</i>	<i>ν</i>	<i>ν</i>	μενᾶ :
					λυό-μενο-ς, λυο-μένα-ς.

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings (ν)σα, νια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings *μι, σι, ρι* are dropped after a vowel: λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λελυκ-ε-σι), λῦ-ε (for λυ-ε-ρι).

But if the vowel belongs to the tense-stem, the endings are retained: τίξη-μι, δέικνῦ-σι, στάλη-ρι. *μι* remains also in the Opt.: λύοι-μι.

For an exception in regard to *ρι*, see 401 b. For *τι* in λύξη-τι, see 65 b.

362. 2. The personal ending (ν)σι and the participle-ending (ν)σα always drop ν before σ: the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings *σαι* and *σο*, after a vowel, drop σ (64); this is followed by contraction: thus λύσ-η or λύσ-ει from λυσ-ε-(σ)αι, λύσ-η from λυσ-η-(σ)αι, ἐλύ-ου from ἐλυ-ε-(σ)ο, ἐλύσ-ω from ἐλυσ-α-(σ)ο, λύοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, σ is generally retained. τίξε-σαι or τίξη (τίξει), ἵστα-σο or ἵστω; it is always so in the Perf. and Plup.: λέλυ-σαι, λέλυ-σο.

REM. a. From ε-(σ)αι are formed both *η* and *ει*. Of these, *η* is the usual form; but the Attic, especially the older Attic, has also *ει*: βούλομαι to wish and οἶμαι (οἶμαι) to think have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλάζω to make a noise). Cf. πεφρίκ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens σ to ωτ in the Pf. Par.: τεδνηῶτος, Att. τεδνηκόςτος (δνήσκω to die).

361 D. Hm. often retains *μι, σι* in the Sub.: ἐδέλωμι, ἐδέλῃσι (more correctly written ἐδέλησι) for ἐδέλω, ἐδέλη, may wish.

362 D. The Aeol. has οισα for ουσα and αισα in the Fem. Par.: γρέφουσα nourishing, δρέψαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after σ is dropped, usually remain uncontracted: λύσσαι, λύσσαι, ἐλύεο, etc. Hd. contracts ηται to η and sometimes εο to ευ: 2 Sing. Sub. βούλη, Imv. βούλεο or βούλεν wish. Hm. contracts εαι to ει only in βύει θου wilt see.

Hm. sometimes drops σ in the Pf. P up.: μέμνη-αι Lat. meministi, also contracted μέμνη. So in Hd., 2 Sing. Imv. μέμνε-ο, with ε for η.

364. 4. The *first aorist* system omits the endings in the 1 Sing. Ind. Act., the 2 Sing. Impv. Act. and Mid., and the Inf. Act.: *ἔλυσ-α* (for *ἔλυσ-α-ν*), *λύσ-ον* (for *λύσ-α-σι*), *λύσ-αι* (for *λύσ-α-σο*), *λύσ-αι* (for *λύσ-α-ναι*). The *ν* in *λύσον* is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λύσ-α-σθων*, *λύσ-α-σθε*.

Final *αι* and *οι* have the effect of *short* vowels on the accent (95 a): *λύονται*, *λύσαι*, *λυθήσόμενοι*. But not so in the Opt.: *λύσαι*, *λελύκοι*.

For *contract* forms, the accent is determined by the rules in 98: hence *δοκῶ* (*δοκέ-ω*), *ἐλῶμεν* (*ἐλά-ομεν* from *ελαύνω*, 435, 2), *πесоῦμαι* (*πесé-ομαι* from *πίπτω*, 449, 4), *διδῶμαι* (*διδό-ωμαι*), *λυῶ*, *λυῆς* (*λυέ-ω*, *λυέ-ης*).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Impv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: *λιπ-οῦ* contracted from *λιπ-έ(σ)ο*.

b. in the following *active* forms: *εἰπ-έ* *say*, *ἔλθ-έ* *come*, *εὗρ-έ* *find*, *ἰδ-έ* *see*, *λαβ-έ* *take*; but not in their compounds: *ἄπ-ειπε*.

REM. Of course, this exception has no reference to *μι*-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: *λιπ-εῖ-ν*, *λιπ-ώ-ν*, *λιπ-έ-σθαι*, *λιπ-ό-μενος*. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: *τιμῆσαι*, *τιμήσας*, *τετιμῆσθαι*, *τετιμημένος*. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in *ναι* accent the penult: *τιθέναι*, *λελυκέναι*, *λυθῆναι*, *σταλῆναι*.

364 D. In all tenses, *ν* of the 1 Sing. is dropped when *ᾱ* precedes: Hm. *ῆα* (orig. *ῆσαμ*, *ῆσαν*) *I was*, *ῆια* *I went*, *ῆδεα* *I knew*. Only *ἐκτά-ν* *I killed*, where *α* belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: *ἀγέρεσθαι* (*ἀγείρω* to *assemble*), *ἔρεσθαι* (*εἰρωμαι* to *ask*), *ἐχθεσθαι* (*ἐχθάνομαι* to *be odious*), *ἐγρεσθαι* (*ἐγείρω* to *arouse*).

b. In Hm., the Perf. *ἀλάλῃσθαι*, *ἀλαλήμενος* (*ἀλάομαι* to *wander*), *ἀκάχη-σθαι*, *ἀκαχήμενος* or *ἀκηχήμενος* (*ἄχνημαι* to *be pained*), *ἰσσύμενος* (*σεύω* to *drive*), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λελυκώς, λυθείς, σταλείς. This includes all third declension participles in *s*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Impv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλώσαι
2 Sing. Impv. Mid.	πλέξαι	παῦσαι	τέλεσαι	δηλώσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπι-σches *hold on*, συνέκ-δος *give out together*, not ἐπισches, σύνεκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was present*, not ἀπηλθε, ἀφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὑπ-εῖκε Pres. Impv. *be yielding*, ἀν-εύρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

369. FORMATION of the tense-stem: see 325–33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύη, and λύε, see 361: for λύουσι and λύουσα, see 362: for the middle λύη, λύει, ελύου, λύοιο, and λύον, see 363.—For the present system without connecting vowels (*μi-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279–81). The connecting vowels of the present system are contracted with a final *a*, *e*, *o*, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32–5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ι-ει)ᾶ, τιμ(α-ου)ᾶ-σι, the uncontracted forms are τιμίαιε, τιμίουσι; the contract forms, τιμᾶ, τιμῶσι.

370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in ω are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract ω becomes $\omega\omega$, or (after a long syllable, 28 D) $\omega\omega$:

$\delta\rho\omega$, from $\delta\rho\omega$, $\delta\rho\omega$ to see; $\delta\rho\omega\mu\iota$, from $\delta\rho\omega\mu\iota$, $\delta\rho\omega\mu\iota$;
 $\delta\rho\omega\sigma\iota$, " $\delta\rho\omega\sigma\iota$, $\delta\rho\omega\sigma\iota$; $\mu\epsilon\nu\omega\iota\omega$, " $\mu\epsilon\nu\omega\iota\omega$, $\mu\epsilon\nu\omega\iota\omega$ to long;
 $\eta\rho\omega\nu\tau\epsilon\varsigma$, " $\eta\rho\omega\nu\tau\epsilon\varsigma$, $\eta\rho\omega\nu\tau\epsilon\varsigma$; $\eta\beta\omega\omega\sigma\alpha$, " $\eta\beta\omega\omega\sigma\alpha$, $\eta\beta\omega\omega\sigma\alpha$ being young

Under like circumstances, a contract α becomes $\alpha\alpha$ or $\alpha\bar{\alpha}$:

$\delta\rho\alpha$, from $\delta\rho\alpha\epsilon\iota$, $\delta\rho\alpha$; $\mu\eta\alpha\sigma\sigma\alpha\iota$, from $\mu\eta\alpha\sigma\sigma\alpha\iota$, $\mu\eta\alpha\sigma\sigma\alpha\iota$ to $\nu\omega\omega$
 $\delta\rho\alpha\sigma\sigma\epsilon$, " $\delta\rho\alpha\sigma\sigma\epsilon$, $\delta\rho\alpha\sigma\sigma\epsilon$; (the syll. before $\mu\eta\alpha$ is long by position).

$\omega\omega$ becomes $\omega\omega$, when the latter syllable will not be made short by it: $\eta\beta\omega\omega\nu\tau\epsilon\varsigma$, $\eta\beta\omega\omega\mu\iota$. The duplicate form has the accent of the uncontracted form. It is only used where the second of the two syllables contracted was long: thus we do not find $\delta\rho\omega\mu\epsilon\nu$ for $\delta\rho\omega\mu\epsilon\nu$, $\delta\rho\omega\mu\epsilon\nu$.

$\epsilon\omega$ to $\mu\epsilon\nu\iota$ has only the duplication of α , but often lengthens ϵ before ω to $\epsilon\iota$: $\epsilon\delta\alpha\varsigma$, $\epsilon\iota\omega\sigma\iota$. Irreg. forms are $\mu\eta\omega\delta\mu\epsilon\nu\omega\varsigma$ ($\mu\eta\alpha\delta\mu\epsilon\nu\omega\varsigma$), $\gamma\epsilon\lambda\omega\nu\tau\epsilon\varsigma$ ($\gamma\epsilon\lambda\delta\omega\nu\tau\epsilon\varsigma$ laughing), $\nu\alpha\iota\epsilon\tau\delta\omega\sigma\alpha$ ($\nu\alpha\iota\epsilon\tau\delta\omega\sigma\alpha$ inhabiting), $\chi\rho\epsilon\omega\mu\epsilon\nu\omega\varsigma$ ($\chi\rho\alpha\delta\mu\epsilon\nu\omega\varsigma$ using).

$\alpha\omega$ is sometimes changed to $\epsilon\omega$ without contraction in the Impf. Act.: $\eta\nu\epsilon\tau\epsilon\nu$ ($\alpha\nu\tau\omega$ to encounter), $\delta\mu\omega\kappa\lambda\epsilon\mu\epsilon\nu$ ($\delta\mu\omega\kappa\lambda\omega$ to rebuke).

b. Verbs in $\epsilon\omega$ are commonly uncontracted, but sometimes $\epsilon\epsilon$, $\epsilon\epsilon\iota$ go into $\epsilon\iota$; $\epsilon\omega$, $\epsilon\omega\iota$, into $\epsilon\nu$: $\tau\epsilon\lambda\epsilon\epsilon\iota$, $\tau\epsilon\lambda\epsilon\omega\sigma\iota$, $\tau\epsilon\lambda\epsilon\omega\mu\epsilon\nu\omega\varsigma$, or $\tau\epsilon\lambda\epsilon\iota$, $\tau\epsilon\lambda\epsilon\omega\sigma\iota$, $\tau\epsilon\lambda\epsilon\iota\tau\alpha\iota$, $\tau\epsilon\lambda\epsilon\omega\mu\epsilon\nu\omega\varsigma$. $\epsilon\omega$ may unite by Synizesis: $\epsilon\delta\rho\eta\nu\epsilon\omega\nu$ they were mourning, as three syllables. In the 2 Sing. Mid. $\epsilon\text{-}\epsilon\text{-}\alpha\iota$, $\epsilon\text{-}\epsilon\text{-}\omega$ may become $\epsilon\iota\alpha\iota$, $\epsilon\iota\omega$, by contraction of $\epsilon\epsilon$, or $\epsilon\alpha\iota$, $\epsilon\omega$, by rejection of one ϵ : $\mu\eta\delta\epsilon\iota\tau\iota$ or $\mu\eta\delta\epsilon\alpha\iota$, for $\mu\eta\delta\epsilon\epsilon\text{-}\alpha\iota$ thou sayest. The final ϵ of the stem is sometimes lengthened to $\epsilon\iota$: $\nu\epsilon\kappa\epsilon\iota\omega$ for $\nu\epsilon\kappa\epsilon\iota$ to quarrel, $\epsilon\tau\epsilon\lambda\epsilon\iota\epsilon\tau\omega$ from $\tau\epsilon\lambda\epsilon\omega$ to complete.

c. Verbs in $\omega\omega$ are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in α (see a above): $\alpha\rho\omega\sigma\iota$ (as if for $\alpha\rho\alpha\text{-}\omega\sigma\iota$, $\alpha\rho\omega$ to plough), $\delta\eta\iota\delta\omega\mu\epsilon\nu$ (as if for $\delta\eta\iota\alpha\text{-}\omega\mu\epsilon\nu$, $\delta\eta\iota\omega$ to treat as an enemy), $\upsilon\pi\eta\omega\nu\tau\alpha\varsigma$ (as if for $\upsilon\pi\eta\alpha\text{-}\nu\tau\alpha\varsigma$, $\upsilon\pi\eta\omega$ to sleep).

Usage of Herodotus. d. Verbs in $\alpha\omega$ commonly change α before ω , $\omega\iota$, ω , to ϵ : $\tau\iota\mu\epsilon\omega\tau\alpha\iota$, $\tau\iota\mu\epsilon\omega\mu\epsilon\nu\omega\varsigma$, $\tau\iota\mu\epsilon\omega\sigma\iota$, $\tau\iota\mu\epsilon\omega$, $\tau\iota\mu\epsilon\omega\mu\epsilon\delta\alpha$ (the first three are often less correctly written $\tau\iota\mu\epsilon\omega\tau\alpha\iota$, $\tau\iota\mu\epsilon\omega\mu\epsilon\nu\omega\varsigma$, $\tau\iota\mu\epsilon\omega\sigma\iota$).— $\epsilon\omega$ rarely goes into $\epsilon\nu$: $\epsilon\tau\iota\mu\epsilon\nu$, Att. $\epsilon\tau\iota\mu\omega\nu$. In their other forms, they contract α with the following vowel as in Att.: $\tau\iota\mu\alpha\varsigma$, $\tau\iota\mu\alpha\tau\epsilon$, $\tau\iota\mu\alpha\mu\eta\nu$, $\tau\iota\mu\alpha\sigma\alpha\iota$; so also 2 Sing. Mid., Impv. $\tau\iota\mu\omega$, Impf. $\epsilon\tau\iota\mu\omega$, from $(\epsilon)\tau\iota\mu\alpha\text{-}\epsilon\text{-}(\sigma)\omega$.

e. Verbs in $\epsilon\omega$ are uncontracted, except that $\epsilon\omega$, $\epsilon\omega\iota$ may go into $\epsilon\nu$: $\phi\iota\lambda\epsilon\omega$, $\phi\iota\lambda\epsilon\iota$, $\phi\iota\lambda\epsilon\omega\mu\iota$, $\phi\iota\lambda\epsilon\omega\mu\alpha\iota$ or $\phi\iota\lambda\epsilon\omega\mu\alpha\iota$, $\phi\iota\lambda\epsilon\omega\sigma\iota$ or $\phi\iota\lambda\epsilon\omega\sigma\iota$. But $\delta\epsilon\iota$ it is necessary and its Inf. $\delta\epsilon\iota\nu$ are usually contracted. Instead of 2 Sing. Mid. $\phi\iota\lambda\epsilon\epsilon\text{-}\alpha\iota$, $\phi\iota\lambda\epsilon\epsilon\text{-}\omega$, $\epsilon\phi\iota\lambda\epsilon\epsilon\text{-}\omega$, we find forms with only one ϵ , $\phi\iota\lambda\epsilon\alpha\iota$, $\phi\iota\lambda\epsilon\omega$, $\epsilon\phi\iota\lambda\epsilon\omega$; but these are of doubtful correctness.

f. Verbs in $\omega\omega$ are contracted as in Att., but sometimes have $\epsilon\nu$ instead of $\omega\iota$: $\delta\eta\lambda\omega$, $\delta\eta\lambda\omega\iota$, $\delta\eta\lambda\omega\mu\alpha\iota$, $\delta\eta\lambda\omega\mu\eta\nu$, $\delta\eta\lambda\omega\sigma\iota$ or $\delta\eta\lambda\epsilon\omega\sigma\iota$, $\epsilon\delta\eta\lambda\omega$ or $\epsilon\delta\eta\lambda\epsilon\nu$.

Doric Contraction. g. The Dor. contracts α with ω , $\omega\iota$ (not in the ultima) to $\bar{\alpha}$ instead of ω : it contracts α with ϵ , η , $\epsilon\iota$, η , to η , η , instead of α , α : $\pi\epsilon\iota\nu\alpha\mu\epsilon\varsigma$ (for $\pi\epsilon\iota\nu\alpha\mu\epsilon\nu$), $\pi\epsilon\iota\nu\alpha\nu\tau\iota$ (for $\pi\epsilon\iota\nu\omega\sigma\iota$), $\delta\rho\eta\tau\epsilon$ (for $\delta\rho\alpha\tau\epsilon$), $\delta\rho\eta$ (for $\delta\rho\alpha$), $\delta\rho\eta$ (for $\delta\rho\alpha\nu$). The Ion. contraction of $\epsilon\omega$, $\epsilon\omega\iota$ to $\epsilon\nu$ belongs also to the Dor.

371. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally ϵ , not ϵ 352 d): hence for $\acute{\alpha}\text{-}\epsilon\nu$, $\delta\text{-}\epsilon\nu$, the contract forms are not $\acute{\alpha}\nu$, $\delta\iota\nu$, but $\acute{\alpha}\nu$ $\omega\nu$ (as if from $\acute{\alpha}\epsilon\nu$, $\delta\epsilon\nu$).

b. Stems of one syllable in ϵ admit only the contraction into $\epsilon\iota$. Wherever contraction would result in any other sound, the uncontracted form is used. Thus $\piλέ-\omega$ to sail makes in the Pres. Ind. $\piλέ-\omega$, $\piλείς$, $\piλεί$, Du. $\piλείτον$, Pl. $\piλέ-\omicron\mu\epsilon\nu$, $\piλείτε$, $\piλέ-\omicron\upsilon\sigma\iota$. Except $δέ-\omega$ to bind, which makes $\tauὸ δούν$ (for $δέ-\omicron\nu$), $δοῦμαι$ (for $δέ-\omicron\mu\alpha\iota$), etc., and is thus distinguished from $δέ-\omega$ to want, require, which follows the rule, making $δεῖ$ it is necessary, but $\tauὸ δέ-\omicron\nu$ the requisite.

c. A few stems in α take η instead of α in the contract forms: $ζά-\omega$ to live, $ζης$ (not $ζας$), $ζῆ$, $ζῆτε$, $ζῆν$, etc. (cf. 370 D g). So also $\piεινά-\omega$ to hunger, $διψά-\omega$ to thirst, $κνά-\omega$ to scratch, $σμά-\omega$ to wash, $\psiά-\omega$ to rub, and $χρά-\omicron\mu\alpha\iota$ to use.

d. $\rhoίγ-\omega$ to be cold has ω and φ in contract forms, instead of $\omicron\upsilon$ and $\omicron\iota$: Inf. $\rhoίγῶν$, Opt. $\rhoίγῳ\eta\nu$.

e. $\lambdaου-\omega$ to bathe sometimes drops υ (39), and is then contracted as a verb in $\omicron\omega$: $\epsilonλου$ for $\epsilonλο(\upsilon)-\epsilon$, $\lambdaοῦμαι$ for $\lambdaο(\upsilon)-\omicron\mu\alpha\iota$, etc.

FUTURE SYSTEM, or

Future Active and Middle.

372. The future active and middle adds σ to the stem, and has the inflection of the present. (*Paradigm*, 271.)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with σ , forming ψ or ξ : a lingual mute is dropped before σ (47).

$\kappaόπτω$ ($\kappaοπ$) to cut	$\kappaόψω$	$τάσσω$ ($ταγ$) to arrange	$τάξω$
$βλάπτω$ ($βλαβ$) to hurt	$βλάψω$	$δρύσσω$ ($ορυχ$) to dig	$δρύξω$
$γράφω$ to write	$γράψω$	$φράζω$ ($φραδ$) to tell	$φράσω$
$\piλέκω$ to twist	$\piλέξω$	$\sigmaπένδω$ to pour	$\sigmaπείσω$ (49)

For $\tauρέφω$ to nourish, $\τρέψω$, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before σ (335).

$ἐάω$ to permit	$ἐάσω$	$ποιέω$ to make	$ποιήσω$
$τιμάω$ to honor	$τιμήσω$	$δουλόω$ to enslave	$δουλώσω$

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. $\delta\rho\eta\iota$ with irreg. accent for $\delta\rho\acute{\alpha}-\epsilon-\alpha\iota$. Before $\tau\eta\nu$ of the 3 Du., Hm. contracts $\alpha\epsilon$, $\epsilon\epsilon$, to η : $\pi\rho\sigma\alpha\upsilon\delta\acute{\eta}\tau\eta\nu$ ($\pi\rho\sigma\alpha\upsilon\delta\acute{\alpha}\omega$ to address), $\sigma\upsilon\nu\alpha\nu\tau\acute{\eta}\tau\eta\nu$ ($\sigma\upsilon\nu\alpha\nu\tau\acute{\alpha}\omega$ to meet together), $\acute{\alpha}\pi\epsilon\iota\lambda\acute{\eta}\tau\eta\nu$ ($\acute{\alpha}\pi\epsilon\iota\lambda\acute{\epsilon}\omega$ to threaten). So, before $\mu\epsilon\nu\alpha\iota$ in the Inf.: $\pi\epsilon\iota\nu\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\iota\nu\acute{\alpha}\omega$ to hunger), $\pi\epsilon\nu\delta\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\nu\delta\acute{\epsilon}\omega$ to miss), $\pi\omicron\delta\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\omicron\delta\acute{\epsilon}\omega$ to miss), $\phi\omicron\rho\acute{\eta}\mu\epsilon\nu\alpha\iota$ and more irregularly $\phi\omicron\rho\acute{\eta}\nu\alpha\iota$ ($\phi\omicron\rho\acute{\epsilon}\omega$ to bear).

Hd. seldom, if ever, contracts $\alpha\epsilon$, $\alpha\epsilon\iota$, to η , η : $\chi\rho\acute{\alpha}\sigma\alpha\iota$ to use, not $\chi\rho\eta\sigma\alpha\iota$.

e. Hm. has Impf. $\lambda\acute{\omicron}\epsilon$ uncontracted for $\epsilon\lambda\omicron(\upsilon)\epsilon$; and, with ϵ added to the stem, $\lambda\acute{\omicron}\epsilon\omicron\nu$ for $\epsilon\lambda\omicron(\upsilon)\epsilon-\omicron\nu$. In the Aor. he has $\epsilon\lambda\omicron\upsilon\sigma\alpha$ and $\epsilon\lambda\acute{\omicron}\epsilon\sigma\sigma\alpha$.

372 D. a. For Fut. in $\xi\omega$ from Pres. in $\zeta\omega$, frequent in Hm., see 328 D b.

b. For lengthened forms of $\tilde{\alpha}$, Dor. $\tau\iota\alpha\acute{\alpha}\omega$, Ion. $\acute{\iota}\eta\sigma\omicron\mu\alpha\iota$, $\pi\epsilon\acute{\iota}\rho\eta\sigma\omicron\mu\alpha\iota$, see 135 D.—For σ doubled in Hm. after a short vowel ($\acute{\alpha}\nu\sigma\sigma\omega$), see 344 D

c. *Verbs of the second class* have the lengthened stem in the Fut. πείσω (πιῖ) *to persuade*, πείσω (not πίσω); πνέω (πνῦ) *to breathe*, πνεύσομαι (not πνύσομαι).

373. *Liquid Verbs* take ε instead of σ in the future (345); ε is contracted with the connecting vowels, as in the Pres. of φαίλω: φαίνω (φᾶν) *to show*, φανέ-ω, contracted φανῶ. (*Paradigm*, 282.)

Exc. κέλλω (κελ) *to drive* and κυρέω (κυρ) *to fall in with* make κέλσω, κύρσω, with σ.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in εω drop σ in the future, and contract: τελέ-ω *to complete*, τελέσω, τελέ-ω, τελῶ, 1 P. τελοῦμαι, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in αδ (Pres. αζω) sometimes do the same: βιβάζω *to cause to go*, βιβίσω, βιβέ-ω, βιβῶ. Similarly ελαύνω (ελα) *to drive*, ἐλά(σ)ω, ἐλῶ, ἐλᾶς, ἐλᾶ, etc.

376. 3. Mute stems in ιδ (Pres. ιζω), after dropping σ, insert ε and then contract: κομίζω (κομιδ) *to convey*, κομίσω, κομιέ-ω, κομιῶ, 1 P. κομιοῦμαι, etc., Fut. Mid. κομιούμαι. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take σε instead of σ, contracting ε with the connecting vowel: πνέ-ω (πνῦ. πνευ) *to breathe*, πνευσέ-ομαι, πνευσόμαι (also πνεύσομαι); πλέ-ω (πλῦ. πλευ) *to sail*, πλευσοῦμαι (also πλεύσομαι); φεύγ-ω (φύγ) *to flee*, φευξοῦμαι (also φεύξομαι). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: χέω (χύ) *to pour*, Fut. χέω, Mid. χέομαι. So the irregular futures ἔδομαι *shall eat* (450, 3), πίομαι *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: ἀκούω *to hear*. ᾄδω *to*

373 D. The Fut. in εω has in the dialects the same forms, contracted and uncontracted, as the Pres. in εω (370 D b, e).

For poetic Fut. in σω from other liquid verbs, see 345 D.

375 D. The Fut. in αω has in Hm. the same variety of forms as the Pres. in αω (370 D a): thus ἐλόω, ἐλᾶς, ἐλᾶ. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is σε instead of σ: ε is contracted with the following vowel: λυσῶ (for λυ-σέ-ω), λυσεῖς. λυσεῖ, λυσεῖτον, λυσεῦμες, λυσεῖτε, λυσεῦντι; Mid. λυσεῦμαι (for λυ-σέ-ομαι), λυσεῖ, λυσεῖται, etc., λυσεῖσθαι, λυσεῦμενος.

378 D. Similarly, Hm. has Fut. βελομαι or βέομαι (39 a) *shall live* connected with βίδω *to live*, θήω *shall find* connected with 2 Aor. Pass. ἐθόην *learned*, κείω or κέω (39 a) *shall lie* from κείμει.—Hm. sometimes omits σ of the Fut. after υ: ἐρύω Fut. of ἐρύω *to draw*.

king, ἀπαντᾷ *to meet*, ἀπολαύω *to enjoy*, βαδίζω (Fut. βαδιοῦμαι) *to walk*, βοᾷ *to cry*, γελᾷ *to laugh*, οἰμῶζω *to wail*, σιγῶ and σιωπᾷ *to be silent*, σπουδάζω *to be busy*.

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is *a* throughout: for ἔλυσε, λύσον, λύσαι (Inf. Act., and Imv. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαι, see 363. For the optative forms εἰας, εἰε, εἰαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 e.

381. FORMATION. The first aorist active and middle adds *σ* to the stem.

The *future* and *first aorist* systems, when formed with *σ*, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπ-τω	ἔκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	εἵασα
βλάπτω	ἔβλαψα	ὀρύσσω (ορυχ)	ὤρυξα	τιμά-ω	ἐτίμησα
γράφω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκω	ἔπλεξα	σπένδω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρέφω	ἔτρεψα	πείθω (πιθ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χέω *to pour* makes ἔχεα (for ἐχευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα said (450, 8), ἤνεγκα (450, 6).

For three aorists in *κα*, ἔζηκα from τίθημι (ζε) *to put*, ἔδωκα from δίδωμι (δω) *to give*, ἔηκα from ἵημι (εἰ) *to send*, see 402.

382. *Liquid Verbs*. These reject *σ* in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾶν), ἔφην (for ἐφασα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἵρω (*ap*) *to raise* and ἄλλομαι (*al*) *to leap* make ἀρ and ἄλ in the 1 Aor., except in the Ind., which has *η* on account of the augment: ἦρα, ἠλύμην, but ἄρας, ἀλάμενος.

b. A few other verbs have *α* where the rule (335) requires *η*: κερδαίνω *to gain*, ἐκέρδαν; ὀργαίνω *to enrage*, ὠργᾶνα;—or, on the contrary, have *η* after *ρ*, instead of *α*: τετραίνω *to boister*, ἐτέτρην.

380 D. For 1 Aor. in Hm. with *ο* and *ε*, like the 2 Aor., see 349 D.

381 D. For *σ* doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλδέσσα=ἔλουσα from λούω *to bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχευα. Similarly, Hm. makes 1 Aor. ἐκη-α (also written ἐκεια) Att. ἐκαυσα from καίω (καυ) *to burn*, ἔσσευα from σέω (συ) *to drive*, ἠλεῖμην and ἠλενάμην from ἀλέομαι or ἀλεύομαι *to avoid*, and the defective Aor. δέατο seemed (connected perhaps with ἐδά-ην learned).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in *σα* from some liquid verbs (345 D).—Hm. ὠφέλλα for ὠφείλα from ὠφέλλω *to increase* (345 D).

www.libtool.org SECOND AORIST SYSTEM, or

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of ϵ to a in the 2 Aor., see 334 a. For the accent of the 2 Sing. Impv., the Inf. and Par., see 366–7 a. For the second aorist system without connecting vowels (μ -form), see 399 ff.

384. $\alpha\gamma-\omega$ to lead has in the 2 Aor. a reduplicated stem (332): $\eta\gamma\alpha\gamma-\nu$, $\alpha\gamma\alpha\gamma-\epsilon\iota\nu$. Syncopated stems (339) are seen in $\acute{\epsilon}-\pi\tau-\acute{\omicron}\mu\eta\nu$ ($\acute{\pi}\acute{\epsilon}\tau-\omicron\mu\alpha\iota$ to fly), $\acute{\epsilon}-\sigma\chi-\omicron\nu$ (for $\epsilon-\sigma\epsilon\chi-\omicron\nu$, Pr. $\acute{\epsilon}\chi\omega$ to have), $\acute{\epsilon}-\sigma\pi-\acute{\omicron}\mu\eta\nu$ (for $\epsilon-\sigma\epsilon\pi-\omicron\mu\eta\nu$, Pr. $\acute{\epsilon}\pi\omicron\mu\alpha\iota$ to follow), $\eta\lambda\acute{\alpha}\sigma\omicron\nu$ (for $\eta\lambda\upsilon\delta-\omicron\nu$ Hm., Pr. $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ to come), and some others: $\eta\nu\epsilon\gamma\omicron\nu$ (for $\eta\nu-\epsilon\nu\epsilon\kappa-\omicron\nu$, Pr. $\phi\acute{\epsilon}\rho\omega$ to bear) has both reduplication and syncope.—For $\tau\rho\acute{\omega}\gamma\omega$ to gnaw, 2 Aor. $\acute{\epsilon}-\tau\rho\acute{\alpha}\gamma\omicron\nu$, see 334 d.

PERFECT ACTIVE SYSTEMS, or

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigms*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350–1. For the older Attic η in the 1, 3 Sing. of the Plup., see 351 a. For $\sigma\alpha\nu$ in the 3 Pl. Plup., see 356 c. For the forms $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$ and $\lambda\acute{\epsilon}\lambda\upsilon\kappa\epsilon$, see 361. For the accent of the Inf. and Par., see 367 c, d.

383 D. In Hm., a few stems which end in a mute after ρ , suffer transposition as well as variation of vowel in the 2 Aor.: $\delta\acute{\epsilon}\rho\kappa-\omicron\mu\alpha\iota$ to see, $\acute{\epsilon}\delta\rho\acute{\alpha}\kappa\omicron\nu$, $\acute{\pi}\acute{\epsilon}\rho\delta-\omega$ to destroy, $\acute{\epsilon}\pi\rho\acute{\alpha}\delta\omicron\nu$.

For Ion. $\acute{\epsilon}\epsilon\iota\nu$ instead of $\acute{\epsilon}\acute{\iota}\nu$ in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: $\acute{\epsilon}-\pi\acute{\epsilon}\phi\rho\acute{\alpha}\delta-\omicron\nu$ ($\phi\rho\acute{\alpha}\zeta\omega$ to declare), $\acute{\pi}\acute{\epsilon}\pi\acute{\iota}\delta-\omicron\nu$ ($\pi\acute{\epsilon}\lambda\delta\omega$ to persuade), $\tau\epsilon\tau\alpha\rho\acute{\alpha}\delta\omicron\nu$ ($\tau\acute{\epsilon}\rho\pi-\omega$ to delight), $\pi\epsilon\pi\acute{\iota}\delta-\acute{\epsilon}\sigma\delta\alpha\iota$ ($\phi\acute{\epsilon}\lambda\delta\omicron\mu\alpha\iota$ to spare), etc.— $\acute{\eta}\rho\acute{\alpha}\rho-\omicron\nu$ (st. $\alpha\rho$, Pr. $\acute{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$ to fit), $\acute{\omega}\rho\omicron-\omicron\nu$ ($\acute{\omega}\rho-\nu\upsilon\mu\iota$ to rouse).—Reduplicated and syncopated are $\acute{\epsilon}-\kappa\epsilon\kappa\lambda-\acute{\omicron}\mu\eta\nu$ ($\kappa\acute{\epsilon}\lambda-\omicron\mu\alpha\iota$ to command), $\acute{\epsilon}\lambda\alpha\lambda\kappa-\omicron\nu$ (st. $\alpha\lambda\epsilon\kappa$, Pr. $\acute{\alpha}\lambda\acute{\epsilon}\xi\omega$ to wara off). Not used in the Pres. are $\acute{\pi}\acute{\epsilon}\phi\upsilon-\omicron\nu$ (st. $\phi\epsilon\nu$) killed, $\tau\acute{\epsilon}\tau\mu-\omicron\nu$ (st. $\tau\epsilon\mu$) came up to, $\tau\epsilon\tau\acute{\alpha}\gamma-\acute{\omega}\nu$ (st. $\tau\alpha\gamma$, Lat. tango) taking hold of.—Two verbs, $\acute{\epsilon}\rho\upsilon\kappa-\omega$ to draw, $\acute{\epsilon}\nu\acute{\iota}\pi-\tau\omega$ to chide, reduplicate the final consonant of the stem, with a as a connective: $\acute{\eta}\rho\acute{\iota}\kappa-\acute{\alpha}\kappa-\omicron\nu$, $\acute{\eta}\nu\acute{\iota}\pi-\acute{\alpha}\pi-\omicron\nu$ (also $\acute{\epsilon}\nu\acute{\epsilon}\nu\acute{\iota}\pi-\omicron\nu$).

Of syncopated stems, Hm. has also $\acute{\epsilon}\gamma\rho-\acute{\omicron}\mu\eta\nu$ awoke (found even in Att., from $\acute{\epsilon}\gamma\acute{\epsilon}\rho\omega$ st. $\epsilon\gamma\epsilon\rho$), $\acute{\alpha}\gamma\rho-\acute{\omicron}\mu\epsilon\nu\omicron\iota$ assembled (Inf. $\acute{\alpha}\gamma\acute{\epsilon}\rho-\acute{\epsilon}\sigma\delta\alpha\iota$ 367 D, Pr. $\acute{\alpha}\gamma\acute{\epsilon}\rho\omega$), $\acute{\epsilon}-\pi\lambda-\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\epsilon}\lambda-\omicron\mu\alpha\iota$ to be).

385 D. For Dor. ω , $\epsilon\iota\varsigma$, $\epsilon\iota$, instead of α , as , ϵ , in the Sing. of the Pf. Ind., see 350 D.—For Dor. $\epsilon\iota\nu$ instead of $\epsilon\nu\alpha\iota$ in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. $\omega-$ instead of $\sigma\tau$ in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μi-form*) see 399 ff. www.libtool.com.cn

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv. is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of εἶμι *to be*: thus λευκῶς ἴσθι, ἔστω, etc. Even the Sub. and Opt. are quite generally made in this way: thus λευκῶς ᾔδ, λευκῶς εἶην, instead of λεύκω, λεύκοιμι, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add κ to the reduplicated stem. (*Paradigm*, 273.)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before κ: κομίζω (κομῖδ) *to convey*, κεκόμικα.

The pure verb ἀκούω *to hear* has the 2 Perf. ἀκήκοα (321), 2 Plup. ἡκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

εἶ-α	εἶακα	ποιέ-ω	πεποίηκα	πείθω (πῖθ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνύ)	πέπνευκα

c. Liquid stems of one syllable change ε to α (334 a): στέλλω (στελ) *to send*, ἐσταλκα, φθείρω (φθέρ) *to destroy*, ἐφθαρκα.

ν is rejected in a few verbs: κρίνω (κρίν) *to distinguish*, κέρρικα, τείνω (τεν) *to extend*, τέτακα, etc. (433). If not rejected, it must be changed to γ nasal: φαίνω (φαν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) *to throw*, βέ-βλη-κα, κάμ-νω *to be weary*, κέ-κμη-κα.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem.

(*Paradigm*, 277.)

a. *Vowel-Changes.* ε in the stem becomes ο in the 2 Perf. (334 a): στρέφ-ω *to turn*, ἔστροφα, τίκτω (τεκ) *to bring forth*, τέτοκα.

Verbs of the second class have the lengthened stem, but change ει to οι (334 b): τήκ-ω (τάκ) *to melt*, τέτηκα, λείπ-ω (λίπ) *to leave*, λέλοιπα, φεύγ-ω (φύγ) *to flee*, πέφευγα.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: πεφύ-ασσι Att. πεφύκασι (φύ-ω *to produce*), κεκμη-ώς Att. κεκμηκός (κάμ-νω *to be weary*), τετιμ-ώς troubled (defective, used only in this form and in Pf. Mid. τετίμημαι, Far. τετιμμένος troubled).

387 D. a. In Hm., the Fem. Par. sometimes has ᾱ when other forms of the perfect have η (338 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (κράγ) *to cry*, κέρταγα, ἀγ-νυμι *to break*, ἔαγα, λαγχάνω (λαχ) *to obtain by lot*, εἶληχα, φαίνω (φάν), κέφηνα.

But the stem-vowel remains short,——1. After the Attic reduplication (321): ἀλείφω (αλιφ) *to anoint*, ἀλήλιφα.——2. In some instances, before a rough mute: γράφ-ω *to write*, γέγραφα, τάσσω (ταγ) *to arrange*, τέταχα.

For ἔρρωγα from ῥήγνυμι (ῥάγ) *to break*, and εἴωθα *am accustomed* from st. εῖσ or ηῖσ, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) *to steal*, κέκλοφα, ἀλλάσσω (αλλᾶγ) *to exchange*, ἡλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πράγ) *to do*, πέπραγα intransitive, *am doing* (succeeding, well or ill), πέπραχα transitive, *have done*; ἀν-οίγ-ω *to open*, ἀνέωγα intrans. *am open*, ἀνέωχα trans. *have opened*.

PERFECT MIDDLE SYSTEM, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm*, 274.)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἶ-ω	εἶᾶμαι	δουλό-ω	δεδούλωμαι	στέλλω (στέλ)	ἔσταλμαι
τιμά-ω	τετιμῆμαι	πείθω (πιθ)	πέπεισμαι	φείρω (φερ)	ἔφθαρμαι
ποιέ-ω	πεποιήμαι	πλέω (πλύ)	πέπλευσμαι	βυλλω (βυλ)	βέβλημαι

Further, the verbs τρέφ-ω *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn*, change ε to α: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέ-ω *to complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (55): τε-τέλε-σαι, ἔτε-τέλε-σθε. (*Paradigm*, 284.)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔ-σπα-σ-μαι (not ε-σπη-μαι) from σπά-ω *to draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλεί-ω *to close*, κέκλεισμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ο (Hd.), see 363 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject *ν* in the Perf. Act. (386 c), reject it also in the Perf. Mid.: *κέκριμαι, τέταμαι*. If not rejected, it becomes *σ* when the ending begins with *μ* (51): *φαίνω* (φαν), *πέφασμαι*;—but sometimes it becomes *μ*: *ὀξύνω* to *διιτρύνει, ὠξυμμαι*. Before other endings, it remains unchanged: *πέφανσαι* (51), *ὠξυνται*.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπω* to *σένδ*, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ελέγχω* to *con-tict*, *ελ-ήλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπένδω* to *ρουν* makes *ἐσπείσμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

392. *Third Person Plural of the Indicative.* The endings *νται, ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb *εἰσὶ* *they are* for the perfect, and *ἦσαν* *they were* for the pluperfect. See 284.

REM. a. The Ionic endings *σται, στο* (before which, *π, β, κ, γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχσται, ἐτετάχσται*, for *τεταγμένοι εἰσὶ, ἦσαν*, from *τάσσω* (ταγ) to arrange.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of *εἰμί* to *be*. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: *κτάσμαι* to acquire, Perf. *κέκτημαι* possess, Sub. *κεκτώμαι, κεκτῇ, κεκτῆται* (contracted from *κεκτη-ώμαι*, etc.), Opt. *κεκτώμην, κεκτῶ, κεκτῶτο* (from *κεκτη-οιμην*, etc.), or *κεκτῆμην, κεκτῆ, κεκτῆτο* (from *κεκτη-ιμην*, etc., without connecting vowel). So *μυμνήσκω* (μνυ) to remind, Perf. *μέμνημαι* remember.

394. FUTURE PERFECT. The future perfect adds *σ* to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of *σται, στο* is much more common in Hm. and Hd., see 355 D e. Hm. has *τετεύχσται, στο* (1 S. *τέτυγμαι, τεύχω* to make) with *εν* for *ῆ*, *ἐρηρέδστω* (1 S. *ἐρηρείσμην, ῥερίδω* to support) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts *δ* in *ἀκ-ηχέ-δσται* (Par. *ἀκ-ηχέ-μενος* *pained*), *ἐλ-ηλέ-δστω* (for *ελ-ηλα-δστω*, st. *ελα*, Pr. *ἐλαύνω* to drive). In *ἐρράδσται* (*ραίνω* to sprinkle), *ραδ* appears to be the primitive stem, cf. Aor. *ράσσετε*. And *δ* belongs to the stem in Hd. *παρ-εσκευάδσται* (*παρασκευάζω* to prepare), and like forms from verbs in *ζω*. In *ἀπ-ικσται, στω* (Hd.) = Att. *ἀφιγμένοι εἰσὶ, ἦσαι* *ε* is not changed to *χ*.

393 D. Hm. has Sub. 1 P. *μεμνώμεθα* (Hd. *μεμνόμεθα*), Opt. *μεμνήμη, ῖ* S. *μεμνέμφο* (εφ for ηοι, αἰ, 26); also Opt. 3 P. *λελύντο* (for *λελυ-ντο*, 33

from which tense it differs in form only by having a reduplication. (*Paradigm, 274*).

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have *βεβλήσομαι, τετεμήσομαι*, from *βάλ-λω to throw, τέμ-νω to cut*, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding *σ* to the stem of the 1 Perf.: *ἵστημι (στα) to set*, 1 Perf. *ἕστηκ-α stand*, Fut. Perf. *ἑστήξ-ω shall stand*; *ζῆναι (ζάω) to die*, 1 Perf. *ἔζηκ-α am dead*, *τεζήξ-ω shall be dead*.

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes *θ*, the second aorist *ε*. These become *θη* and *η* before a single consonant.—The passive future annexes *σ* to the tense-stem of the corresponding aorist (344). Thus the first future adds *θησ*, the second future *ησ*, to the verb-stem.

INFLECTION (*Paradigms, 275, 278*). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the *μι*-forms. For the contraction of *ε* with the mode-signs of the Sub. and Opt., see 343. For *σαν* in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending *τι* instead of *σι* in the 1 Aor. Impv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. *Remarks on the First Passive System.*

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of *ν* from liquid stems (391 a), and the addition of *σ* to vowel-stems (390).

εἰά-ω	εἰᾶσθην	πείσω (πίσ)	επείσθην	βάλ-λω	ἐβλήσθην
τιμά-ω	ἐτιμήσθην	πλέω (πλύ)	ἐπλεύσθην	σπιά-ω	ἐσπιάσθην
ποιέ-ω	ἐποίησθην	τείνω (τεν)	ἐτάσθην	τελέ-ω	ἐτελέσθην
δουλό-ω	ἐδουλώσθην	κρίνω (κριν)	ἐκρίσθην	ἀκού-ω	ἠκούσθην

895 D. Hm. *ν* for *σαν* in 3 P. Aor. Ind., see 355 D c:—the passive-sign *ε* lengthened to *ει* (or *η*) in the uncontracted 2 Aor. Sub., see 343 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—*μενσ* or *νσ* in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts *εη* to *η*, but leaves *εω* uncontracted: *λυθεῖν* *υδῆσθαι*, *λυθῆναι*, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in *δαήσομαι* (2 Aor Pass. *ἐδάην learned*), *μυγήσομαι* (*μίγ-νυμι to mix*).

896 D. Hm. adds *ν* before *θ* to some vowel-stems: *ἰδρύ-ν-θην became seated* (*ἰδρύ-ω*), *ἀμ-πνύ-ν-θην revived* (st. *πνυ, πνέω to breathe*). In *φαίν-θην* (*φαίνομαι to shine*, = *φαίνω*) he changes *φαιε* to *φασαν* (cf. 370 D a).

But στρέφω, τρέπω, and τρέφω (389) have ε in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before ζ, a labial or palatal mute (π, β, κ, γ) becomes rough (φ, χ): a lingual mute (τ, δ, ζ) becomes σ: see 44-5, and *Paradigms*, 284.

For ἐζρέφζην, etc., see 66 d. For ἐτέζην, ἐτύζην, see 65 c.

397. Remarks on the Second Passive System.

a. The verb-stem is only modified by variation of ε to α (383).
στέλλω to send, ἐστῆλην.

But πλήσσω (πλάγ) to strike makes ἐπλήγην; yet in composition with ἐκ and κατά, it takes the form -επλάγην.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is τρέπω to turn, ἐτράπον and ἐτράπην.

Some verbs have both passive systems in use: βλάπτω (βλαβ) to injure, ἐβλάφζην and ἐβλάβην.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing τό or τέος to the verb-stem.

1. λύ-τός, ἡ, ό-ν loused, looseable (solutus, solubilis).

2. λύ-τέος, ᾶ, ο-ν (requiring) to be loused (solvendus).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before τός and τέος must be smooth (44).

ἐά-ω	ἐατός, τέος	πείζω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	θρεπτός, τέος

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the μι-form.

399. Some verbs inflect the present system without connecting vowels. These are called *Verbs in μι* (267).

In like manner, but less often, the second aorist and second perfect systems are inflected without connecting vowels. These also are called *μι-forms*, though belonging for the most part to verbs in ω. (*Paradigms*, 297—305.)

397 D. Hm. has τράπ-ελομεν *gaudeamus* (2 Aor. Sub. 1 Plur. for τραπ-ώμεν 343 D, from τέρεπ-ω to delight, 2 Aor. Pass. ἐτάρπην) with transposition and variation of vowel as in 383 D.

398 D. Hm. δρᾶ-τός, by transposition, for δαρτός, from δέρ-ω to flay.

400. *Further peculiarities of this formation.*1. In respect to the *endings*,

- a. *μι* and *σι* are retained in the Ind.: *φη-μί, φη-σι*.
- b. *σι* is often retained in the Impv.: *φά-σι say*.
- c. *σαι* and *σο* usually retain *σ*: *ἴστα-σαι, ἐδείκνυ-σο*.
- d. the 3 Pl. of the histor. tenses has *σαν*: *ἔφα-σαν, ἔξε-σαν*.
- e. the Inf. Act. has *ναι*: *φά-ναι, δοῦ-ναι*.
- f. the Par. Act. retains *ς* in the Nom. Masc.: *διδούς* (not *διδων*).
- g. for the ending *σα* in the 2 Sing., see 356 a.

2. h. A *connecting vowel a* is inserted before (*ν*)*σι* in the Pres. Ind. 3 Pl.: *τιξί-α-σι* (for *τιξε-α-νσι*), *διδύ-α-σι*:—this *a* is contracted with an *a* in the stem: *ἰσῶσι* (for *ἰστα-α-νσι*);—and sometimes with *ε* or *ο* in the stem: *τιξίσι*, *διδούσι*, rare forms for *τιξίασι*, *διδόασι*.—The same insertion appears also in the Perf. Ind.: *δεδί-α-σι* *they are afraid*, *ἑστῶσι* (for *ἑστα-α-νσι*).

3. i. A final *a, ε, ο* of the stem is *contracted* with the mode-signs of the Sub. and Opt.: *τιξῶμαι* (for *τιξε-ωμαι*), *δοίην* (= *δο-ιη-ν*).

k. Hence these modes have the *accent of contract* forms. Compare the accent of the Sub. and Opt. in contract presents (279–81), and in the passive aorist (275, 278).

4. The *stem-vowel* in *μι-forms* is generally *short*; but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: *φη-μί, ἔφη*, but *φα-μέν, φαίην, φά-ναι*.

n. the 2 Aor. Act. makes it long before a single consonant: *ἔστη-ς, ἔστη* (for *εστη-τ*), *στή-σι, στή-ναι*; but *στάην, στά-ντων, στάν* (Neut. Par. for *στα-ντ*).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dor. has *τι* for *σι*: *φᾶ-τί* for *φη-σι*; and *ντι* for (*ν*)*σι*: *φα-ντι* for *φᾶσι*. See 355 D a.

d. Hm. *ν* for *σαν*, often: *ἔφα-ν* for *ἔφα-σαν*, *ἔε-ν* for *ἔε-σαν* (355 D c).

e. Hm. *μεναι* or *μεν* for *ναι*: *δό-μεναι* or *δό-μεν* for *δοῦ-ναι* (359 D).

g. The ending *σδα* is more freq. in Hm. than in Att.: *τίδησδα, διδοῖσδα*.

For *αται, ατο* used instead of *νται, ντο* (Hd.), see 355 D e.

h. Hm. and Hd. always have *τιξίσι, διδοῖσι, ῥηγνῶσι*, etc.; but two presents insert *a*, *ἔασι* (or *εἰσι*) *they are*, *ἴασι* *they go*. The forms *ἰστέ-ασι, ἐστέ-ασι* (in Hd.), for *ἰσῶσι, ἑστῶσι*, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: *στή-ετον* for *στα-ητον* *στή-τρον*, *δέλ-ης* or *δή-ης* for (*δε-ης*) *ῥῆς*, *δῶ-ησι* for (*δο-η*) *ῥῆς*. Similarly we find *δέλ-ομαι* for (*δε-ωμαι*) *δῶμαι* in the 2 Aor. Mid. *η*, lengthened from *α*. is sometimes changed to *ει*: *στέλ-ομεν* (instead of *στέη-ομεν*) for *σῶμεν*.

In Hd., only *αω* and *εω* of the Sub. remain uncontracted: *αω* he changes to *εω*: *στέ-ωμεν* for (*στα-ωμεν*) *σῶμεν*. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. *τιδῆμεναι, διδοῦναι, ἀῆναι* *to blow*, Pr. Ind. Mid. *δίξῃμαι* *to seek*, Par. Mid. *τιδῆμενος*. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Impv., *ῥι* is commonly rejected, and the vowel before it lengthened: *ἴστη* (not *ἰσῥά-ῥι*), *τίθει*, *δίδου*, *δείκνυ*.—In the 2 Aor. Impv., *ῥι* after a short vowel loses *ι*, and *ῥ* is then changed to *ς*: *δό-ς* (not *δο-ῥι*), *ῥίς*. But *ῥι* remains unchanged after a long vowel: *στή-ῥι*, *ῥῆ-ῥι* (in compounds sometimes *στᾶ*, *βᾶ*: thus *παράστᾶ*, *καράβᾶ*, poetic).

c. *σαι* and *σο* drop *σ* in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: *ῥέου* (not *εῖε-σο*), *ῥῆ* (not *ῥη-σαι*), *δίδοις* (not *δίδοι-σο*); *ἴστασο* and *ἴστω*.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* (contracted from *εδιδο-ον*, -*ες*, -*ε*) are almost always used for *ἐδίδων*, *ἐδίδως*, *ἐδίδω*. So also *ἐτίθεις*, *ἐτίθει* are more common than *ἐτίθης*, *ἐτίθη*.

The connecting vowel *ο* takes the place of the stem-vowel *ε*, in the Opt. *τιθείμην* for (*τιθε-ιμην*) *τιθείμην*.

i. In the contraction of the Sub., *αη*, *αη*, *οη* give *η*, *η*, *ω* (not *ᾱ*, *α*, *οι*, 32, 34): *ιστήται* (for *ιστα-ηται*), *στής* (for *στα-ης*), *δῶ* (for *δο-η*).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, *δύναμαι* *to be able*, *ἐπίσταμαι* *to understand*, *κρέμαμαι* *to hang*, together with the second aorists *ἐπρίμην* *bought*, *ὠνήμην* *received profit*: *δύνομαι*, *ὄναιτο* (not *δυνά-μαι*, *ὄναιτο*). And it is sometimes the case with *ἵμην*, *τίθηναι*, *δίδωμι*: *τίθωμαι*, *δίδωτο*.

l. A close vowel (*ι*, *υ*) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel *ο*: *ἵ-ω*, *δείκνυ-οιμι*. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of *ἵμηναι*, *τίθηναι*, *δίδωμι*, lengthens only the Inf.: *εἵ-ναι*, *ῥεῖ-ναι*, *δοῦ-ναι*; though in *ἵμηναι*, the 2 Aor. Ind. is long (*εἵ-*) by the augment (312): *εἶσαν*, *εἶμεθα*.

The poetic 2 Aor. Act. *ἔκταν* (*κτᾶ*) is also short. On the other hand, the 2 Aor. Mid. *ὠνήμην* (*ονα*) follows the rule for the Act.

401 D. b. Hm. sometimes retains *ῥι* in the Pr. Impv.: *δίδωῥι* and *δίδου γίνε*, *δυνῖῥι κωεῖρ*. He has *καθ-ίστα* for *καθ-ίστη*. Pind. *δίδοι* for *δίδου*.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: *δίδοις* (cf. *δηλοῖς* for *δηλό-εις*) and *διδόισθα* for *δίδως*, *διδόι* (and *δίδωσι*), *τιθεῖς* (and *τίθης*), *ῥεῖς* (with irreg. accent) for *ῥης*, *ῥεῖ* (and *ῥησι*). In Hd. *ῥεῖς*, *τιθεῖς*, *διδόις*, *διδόι*, *ίστᾶ*, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. *ἴστα* (= *ἴστα-ε*) for *ἴστη*.

The connecting vowel *ο* takes the place of the stem-vowel *α*, in *μαρνομέθε* (Hm.) Pr. Opt. of *μαρναμαι* *to fight*. Hd. has *δε-οίμην* for (*δε-ιμην*) *δείμην* 2 Aor. Opt. of *τίθηναι*.

k. So in Hm. and Hd., the Pr. Sub. Act. of *ἵμηναι*: thus *ἵησι* (Hm.) for *ἵη*.

l. Hm. contracts *ι*, *υ* of the stem with the mode-sign of the Opt. in *δι-η* (for *δυ-η*) 2 Aor. Opt. of *δύω*, *δαινύτο* (for *δαινυ-ιτο*) Pr. Opt. of *δαινύμαι* *as frast*, *φθίτο* (for *φθι-ιτο*) 2 Aor. Opt. of *φθί-νω* *to perish*.

n. With *ἔκταν* compare Hm. *οὔτᾶ* *wounded*; with *ὠνήμην* Hm. *πλήτο* *approached*.

402. *Peculiar First Aorist in κα*. Three verbs in μι, ἵημι, τίημι, δίδωμι, have with the 2 Aor. a peculiar 1 Aor. in κα (tense-sign κ). But this is almost confined to the Ind. Act.: ἦκα, ἔηκα, ἔδωκα. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus ἔδωκα, ἔδωκας, ἔδωκε (never ἐδων, ἐδως, ἐδω). It occurs also, but less often, in the Plur.: ἐδώκαμεν, ἐδώκατε, ἐδωκαν (usually ἔδομεν, ἔδοτε, ἔδσαν).

ENUMERATION OF MI-FORMS.

403. Verbs in μι belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the μι-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. ἵημι (ἐ 332) *to send*, inflected like τίημι (297, 301, and 403, 2).
Act. Pr. Ind. ἵημι (3 Pl. always ἰᾶσι, 400 h);
 Impf. ἵην, ἵης, ἵη, etc. (also [ἵουν], ἴεις, ἴει, 401 h; ἀφίει and ἡφίει from ἀφ-ἵημι, cf. 314);
 Sub. ἰώ, Opt. ἰέην, Imv. ἴει, Inf. ἰέναι, Par. ἰεῖς (ἱεντ).
2 Ao. Ind. (ἦκα, ἦκας, ἦκε, 402) εἶτον, εἶτην, εἶμεν, εἶτε, εἶσαν;
 Sub. ῶ, Opt. εἶην, Imv. ἔς, Inf. εἶναι, Par. εἷς (έντ).
Mid. Pr. ἵεμαι *to hasten, strive*; Impf. ἰέμην;
 S. ἰώμαι, O. ἰέμην, Imv. ἱέσο (or ἰού), Inf. ἱέσθαι, P. ἱέμενος.
2 Ao. εἵμην, εἵσο, εἵτο, εἵσθον, εἵσθην, εἵμεθα, εἵσε, εἵντο;
 Sub. ῶμαι, Opt. εἵμην, Imv. οὖ, Inf. ἑσθαι, Par. ἕμενος.
Fu. ἦσω, 1 Ao. ἦκα, Pf. εἶκα, Pf. M. εἵμαι, Ao. P. εἵσην, V. ἐτός, ἐτέος.
REM. a. The Pr. Opt. has also ἵοιμι (ἵοις, ἵοι, etc.) for ἰέην, ἰοίμην for ἰέμην; 2 Ao. Opt., οἵμην for εἵμην: cf. 401 h.
2. τίημι (ζε) *to put*. For μι-forms, see Paradigms 297, 301.
Fu. τήσω, 1 Ao. ἔηκα, Pf. τέθεικα, Pf. M. τέθειμαι, Ao. P. ἐτέην (65 c), V. τετός, τετέος. Cf. 402.
3. διδῆμι (δε) *to bind*, rare form for δέω (420, 1).
4. δίδωμι (δου) *to give*. For μι-forms, see Paradigms 298, 302.
Fu. δώσω, 1 Ao. ἔδωκα, Pf. δεδωκα, Pf. M. δεδομαι, Ao. P. ἐδόην, V. δοτός, δοτέος. Cf. 402.
5. ἵστημι (στα 332) *to set*. For μι-forms, see Par. 299, 303, 305.
Fu. στήσω, 1 Ao. ἕστηκα, Pf. ἕστηκα, Pf. M. ἑστᾶμαι, Ao. P. ἐστάην, Plup. ἐστήκειν or εἰστήκειν, Fu. Pf. A. ἐστήξω (394 a), M. ἐστήξομαι, V. στατός, στατέος. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. ἵειν, 1 Ao. ἦκα and ἔηκα (3.2): from ἀν-ἵημι he has a Fu. ἀνέσω, Ao. ἀνεσα.—Hd. Pf. Ind. 3 P. ἀν-έωνται irreg. for ἀν-εἴνται, and Pf. Par. με-μετ-ι-μένος very irreg. for μεθ-ει-μένος.

2. Hd. Impf. 1 S. ἐτίθε-α with irreg. connecting vowel α (406 D a, 364 D).

4. Hm. Fu. δώσω, and with redupl. διδώσω.

6. *δύνημι* (οἶα 332) *to benefit*;

Mid. *δυνάμαι to receive benefit*, Impf. *δυνάμεην*,
2 Aο. *δῶμην, ὤησο, ὤητο*, Opt. *δυνάμην* (401 k), Inf. *δυνασθαι*.
Fu. *δῶσω, ὤησομαι*, Aο. *ὤησα*, Aο. P. *ὤνησεν*.

7. *πίμπλημι* (πλα) *to fill*, Impf. *ἐπίμπλην*, Inf. *πιμπλάναι*;

Mid. *πίμπλαμαι to fill one's self*, Impf. *ἐπιμπλάμην*, Inf. *πίμπλασθαι*.
Fi. *πλήσω*, Aο. *ἔπλησα*, Pf. *πέπληκα*, Pf. M. *πέπλησμαι*, Aο. P. *ἐπλήσην*,
V. *πληστέος*. A kindred form is *πλήζω to be full*, Lat. *pleo*.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal *μ*. This, however, falls away in the compounds, if the preposition has *μ*: *ἐμ-πίμπλημι*, but Impf. 3 P. *ἐν-ἐπιμπλᾶσαν*.

8. *πίμπρημι* (πρα) *to burn* transitive, inflected like *πίμπλημι*.

9. *κίχρημι* (χρα) *to lend*, Mid. *κίχραμαι to borrow*;

Fu. *κρήσω*, Aο. *ἐχρησα*, Pf. *κέχρηκα*, Pf. M. *κέχρημαι*: cf. 335 a.

Verbs in μι of the First Class.

404. A. Stems in α.

1. *ῆμι* (cf. Lat. *ā-io*) *to say*, used only in Pr. 1 S. *ῆμι* and Impf. 1, 8 S. *ῆν, ῆ* (*ῆν δ' ἐγὼ said I, ῆ δ' ὅς said he*).

2. *φημί* (φα) *to say*, *φῆς, φησί, φάτον, φατόν, φθεύει, φατέ, φᾶσι*;
Impf. *ἔφην, ἔφης* common, *ἔφησθα, ἔφη, ἔφατον, ἐφάτην, ἐφάμην, ἐφατε, ἔφασαν*.
Pr. Sub. *φῶ*, Opt. *φαίην*, Inv. *φᾶσι* or *φᾶσι*, Inf. *φάναι* (Par. *φᾶς*).
Fu. *φῆσω*, Aο. *ἔφησα*, V. *φατός, φατέος*.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. *φᾶς* is never used in Attic prose, which takes *φάσκω* instead: cf. 444, 8.

3. *χρή* (χρα, χρε) *it behooves*, Impf. *ἐχρήν* or *χρήν*;
Pr. Sub. *χρή*, Opt. *χρεῖη*, Inf. *χρήναι*, P. *χρεών* (only neut., for *χρεῶν* 26).
Fu. *χρήσει* (335 a). In composition,

ἀπό-χρη it is enough, 3 P. (contract) *ἀποχρῶσι*, Impf. *ἀπέχρη*;
Pr. Inf. *ἀποχρήν* (371 c), Par. *ἀποχρῶν, -ῶσα, -ῶν*, both contract.
Fu. *ἀποχρήσει, ἀποχρήσουσι*, Aο. *ἀπέχρησε*.

5. Hm. 1 Aο. 3 P. *ἔστασαν* as well as *ἔστησαν*.

6. Hm. 2 Aο. Inv. *ὄησο*, Par. *ὀνήμενος*.

7. Hm. Pres. Mid. also *πιμπλάνεται* (329 a); 2 Aο. Mid. 3 S. *πλήτο*, 3 P. *πλήντο*, became *full*, and in comp. *ἐμπλήτο, ἐμπλήντο* (in Aristoph. Opt. *ἐμπλήμην*, Inv. *ἐμπλήσο*, Par. *ἐμπλήμενος*). *Πλήδω* is chiefly poetic, 2 Pf. *πέπληθα*.
8. The form *πρήδω* occurs only in *ἐν-ἐπρηδον* Il. i, 589.

10. Hm. Pr. Par. *βιβάς*, from st. βα. common Pr. *βαίνω to go* (435, 1).

404 D. 2. Middle forms of *φημί* are rare in Att. (thus in Plato, Pf. Inv. 3 S. *πεφάσθω*), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. *ἐφάμην, ἐφάμην* or *φάτω*, etc., Inv. *φάω, φάσθω*, etc., Inf. *φάσθαι* Par. *φάμενος*.

3. Hd. has *χρή, χρήν. χρήναι*, but *ἀποχρή* (καταχρή, κατέχρη), ἀποχρᾶν.

To which add the following deponent verbs:

4. *ἀγά-μαι* to *admire*, Impf. ἡγάμην.

Fu. ἀγάσομαι, Ao. P. ἡγάσθην (413, rarely M. ἡγασάμην), V. ἀγαστός.

5. *δυνά-μαι* to *be able*, δύνασαι (poet. δύνη), δύναται, etc.;

Impf. ἐδυνάμην, ἐδύνω (401 c), ἐδύναιο, etc.; Pr. Sub. δύνωμαι (401 k)

Opt. δυνάιμην (401 k), Inv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος.

Fu. δυνήσομαι, Pf. δεδύνημαι, Ao. P. ἐδυνήσθην (413, seldom ἐδυνάσθην), V. δυνατός *able, possible*. Augment often η (308 a); but never ἠδυνασθην

6. *ἐπιστά-μαι* to *understand*, ἐπίστασαι, ἐπίσταται, etc.;

Impf. ἠπιστάμην, ἠπίστω (401 c), ἠπίστατο, etc.; Sub. ἐπίστωμαι (401 k)

Opt. ἐπισταίμην (401 k), Inv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.

Fu. ἐπιστήσομαι, Ao. P. ἠπιστήσθην, V. ἐπιστητός.

7. *ἐρά-μαι* to *love* (poetic for ἐρά-ω 419, 3). Ao. P. ἠράσθην (413)

V. ἐραστός.

8. *κρέα-μαι* to *hang* intrans. (cf. 439, 2), Impf. ἐκρεμάμην;

Sub. κρέωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

1. *εἶμι* (ι, Lat. i-re) to *go*.

Pr. Ind.	εἶμι, εἶ, εἶσι,	ἵτον, ἵτον,	ἵμεν, ἵτε, ἴασι;
Impf.	ἦειν or ἦα, ἦεις “ ἦεισθα, ἦει “ ἦειν,	ἦειτον or ἦτον, ἦείτην “ ἦτην,	ἦειμεν or ἦμεν, ἦείτε “ ἦτε ἦεσαν.
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἴωιην, ἴωις, ἴοι,	ἴοιτον, ἴοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν;
Inv.	ἴσι, ἴω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν or ἴόντων,
Inf.	ἰέναι;	Par. ἰών, ἰούσα, ἰών, G. ἰόντος (Lat. euntis);	
Verbals.	ἰτός, ἰτέος (also ἰτητέον one must go).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσθην. Hm. has also Ao. M. ἐδυνησάμην.

6. Hd. Pr. Ind. 2 S. ἐξ-ἐπίσται for ἐξεπίστασαι.

9. St. ἀρα, common Pr. ἀράομαι to *pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. χ, 322.

10. St. ἰλα, common Pr. ἰλάσκομαι (444, 5) to *propitiate*, Ep. ἰλάμαι rare; also in Act., Inv. ἰληθι Hm. (ἰλάθι Theoc.) *be propitious*.

Hm. has the following μι-verbs of the first class with stems in ε:

a. *ἄημι* (ae) to *blow*, 2 D. ἄητον, Impf. 3 S. ἄη or ἄει, Inf. ἄῆναι or ἀήμεναι, Par. ἄεις; Mid. Impf. 3 S. ἄητο, Par. ἀήμενος.

b. St. *διε* to *make flee* (in Mid., also to *flee*), Impf. 3 P. ἐν-διέσαν; Mid. Pr. 3 P. διένται, Sub. διώμαι, Opt. 3 S. διούτο (401 k), Inf. διέσθαι. See 409, 5.

c. διζήμαι (διζε) to *seek*, 2 S. δίζηαι, Par. διζήμενος; Fu. διζήσομαι.

d. St. *κιχε* (from *κιχ*, common Pr. *κιχάνω* to *come up to*, 436, 7), Impf. 2 S. ἐκίχεις, 3 D. κιχήτην, Sub. κιχέω, Opt. κιχήτην, Inf. κιχῆναι or κιχήμεναι, Par. κιχέις, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἰσθα; Impf. ἦια (406 D a, 364 D) or ἦιον (401 h), 3 S. ἦιε or ἦε, 1 P. ἦμεν, 3 P. ἦιον, ἦισαν, or ἦσαν. Hm. has also an Impf. with simple ι: 3 S. ἦε, 3 D. ἦτην, 1 P. ἦμεν, 3 P. ἦσαν.—Hd. has in Impf. 1 S. ἦια, 3 S. ἦιε, 3 P. ἦισαν.

REM. a. The present has a future meaning, especially in the Ind. εἰμι *I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial *η* is formed from the lengthened stem *ει* by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. κείμαι (κει) *to lie, to be laid or set*.

Pres. Ind.			Impf.		
κείμαι,	κείσεαι,	κείμεθα,	ἐκείμην,	ἐκείσεσθαι,	ἐκείμεθα,
κείσαι,	κείσῃς,	κείσεσθε,	ἐκείσο,	ἐκείσεσθον,	ἐκείσεσθε,
κείται,	κείσεται,	κείνται;	ἐκείτο,	ἐκείσθην,	ἐκείντο;

Pr. Sub. 3 S. κήται, 3 P. κώνται; Opt. 3 S. κέοιτο, 3 P. κέοιντο (39 a);
 Inv. κείσο, κείσω, κείσον, κείσων, κείσῃς, κείσῃσιν or κείσων;
 Inf. κείσθαι; Par. κείμενος. Fu. κείσομαι.

REM. a. The Inf. κείσθαι retains its accent in composition: κατακείσθαι, contrary to 365.

406. C. Stems in *ς*.

1. εἰμί (εἰ, Lat. es-se) *to be*.

Pr. Ind.			Impf.		
εἰμί,	εἰσμέν,	ἦν or ἦ,	ἦστον or ἦτον,	ἦμεν,	
εἶ,	εἴσῃς,	ἦσθα,	ἦσθον or ἦτον,	ἦτε or ἦστε,	
εἰστί,	εἴσῃσιν,	ἦσαν,	ἦσθην " ἦτην,	ἦσαν or ἦτε,	

Pr. Sub.			Pr. Opt.		
ᾔ,	ᾔμεν,	εἴην,	εἴητον or εἴτον,	εἴημεν or εἴμεν,	
ᾔς,	ᾔσῃς,	εἴης,	εἴησθον or εἴτον,	εἴητε " εἴτε,	
ᾔσι,	ᾔσῃσιν,	εἴησαν,	εἴησθην " εἴτην,	εἴησαν " εἴεν;	

Hm. Sub. 2 S. ἦσθα, 3 S. ἦσι, 1 P. ἴμεν (ι) or ἴωμεν (ι), Opt. 3 S. ἴοι (once ἴειν), Inf. ἰέναι, ἴμεναι or ἴμεν; Fu. ἰέσομαι, Aor. ἰέσθην, irreg. ἰέσθην. — ἴενται Od. χ, 304, sometimes regarded as Pr. Mid. of εἰμι, should be written ἴενται (413, 1).

2. Hm. Pr. Ind. 3 P. κύνται, κείται (355 D e), κέται (39 a); Impf. 3 P. ἐκύντο, κέτατο, κέατο; Sub. 3 S. κήται; Iterative (410 D) 3 S. κέσκετο; Fu. κέω or κέω (378 D). — Hd. resolves *ει* into *εε*, but only in cases where *ε* might be used as a connecting vowel: κέεται, ἐκέετο, κέεσθαι, κέεσθαι (not κεμαι, κεμενος). In the Ind. 3 P. he has κέται, ἐκέατο.

Hm. has two or three *μι*-verbs of the first class with stems in *ο* and *υ*:

a. *ὄνομαι* to find fault with, 2 S. ὄνοσαι, Opt. 3 S. ὄνοιτο (401 k); Fu. ὄνσομαι, Aor. ὄνσομαι (Hd. ὄνσομαι). — Hm. has also from st. *ον*, Pr. 2 P. ὄνσεσθαι (24 D c) and Aor. ὄνσομαι.

b. *ἐρύομαι* (ἐρῶ, εἰρῶ 24 D c) to guard, preserve, Ion. and poet. The *μι*-forms are Pr. Ind. 3 P. εἰρύεται, Impf. 2 S. ἐρίσο, 3 S. ἐρίτω, εἰρυντο, 3 P. εἰρυντο, εἰρύατο, Inf. ἐρυσθαι, εἰρυσθαι. Fu. ἐρύσομαι, (344 D); ἐρύεσθαι, 378 D), εἰρύσομαι, Aor. ἐρύσομαι, εἰρυσθην. Cf. ἐρύω to draw (420 D, 12).

From *ρύομαι* (ρυ) = *ἐρύομαι* come *μι*-forms, Impf. 3 P. ῥύατο, Inf. ῥύσθαι, Fu. ῥύσομαι (Hd.), Aor. ῥύσομαι.

c. St. στεν *to stand to, undertake*, Pr. Impf. 3 S. στεύται, στεῦτο (Aesch στεύεται).

Pr. Imv. ἴσθι, ἔστω, ἔστω, ἔστων, ἔστε, ἔστωσαν or ἔστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὦν (οντ).

Impf. Mid. ἤμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), O. ἐσοίμην, I. ἐσέσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened; 2 S. εἶ is for εσι (properly ἐσ-σι): 3 S. ἐσ-τί retains the orig. ending τι: 3 P. εἰσί has arisen from εσ-ντι. In the Impf., ἦν, ἦσαν, ἦν are for η(σ)-ν, η(σ)-σαν, η(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ὦ is for ἔω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Imv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἐών (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι.

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο ὃ ἐστί that which exists, ἔστι μοι βουλομένῳ it is according to my wish, εἰ ἔστιν οὕτως if it is so.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρών, παρούσα; so also the 3 S. Fu. ἔσται for εσεται: παρίσται. The retention of the accent in several other compound forms is not irreg.: παρήν (368 b), παρῶ, παρείν (400 k), παρείναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἐσσί and εἰς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἦα, ἔον, 2 S. (ἦσθα and) ἔησθα, 3 S. (ἦν and) ἦεν, ἔην, ἦην,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);

Sub. ἔω, εἰω, 3 S. ἔη, ἔησι, ἦσι, 3 P. ἔωσι (once ὦσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Imv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν;

Par. ἐών, ἐοῦσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσειται (as in Dor.).

Hd. Pr. Ind. 2 S. εἰς, 1 P. εἰμέν; Impf. ἦα, 2 S. ἔας, 2 P. ἔατε;

Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-έοι; Par. ἐών.

Dor. Pr. Ind. 2 S. ἐσσί, 1 P. εἰμές, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. ἔμμεν, ἦμεν; Par. ἐών. Fu. ἐσσεύμαι, ἦ, εἶται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α(ν)σι, ἦα for η(σ)-α(ν) or ἡσμι Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἔα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἦην come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι — ἐλατο Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written ἐλατο (406 D, 2).

2. Hm. has Ind. 3 P. ἐλατα., ἐλατο (355 D e), with irregular change of η to εἰ, rarely ἔαται, ἔατο, only once ἦντο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μ- forms, viz.

3. From ἔδ-ω (450, 3) to eat, Pr. Inf. ἔδ-μεναι; cf. Lat. estis for ed-tis use for ed-re.

4. From φέρ-ω (450, 6) to bear, Pr. Imv. 2 P. φέρ-τε; cf. Lat. fer-te

2. *ἔμαι (ἦσ)* to sit retains *σ* only before *τ*.

Pr. Ind.			Imp.		
ἔμαι,		ἔμεθα,	ἔμην,		ἔμεθα,
ἔσαι,	ἦσον,	ἔσσε,	ἔσο,	ἦσον,	ἔσσε,
ἔσται,	ἦσων,	ἔσται;	ἔστο,	ἦσων,	ἔντο;

Pr. Inv. ἦσο, ἦσσω, ἦσον, ἦσων, ἦσσε, ἦσσωσαν or ἦσων;
 Inf. ἦσσαι; Par. ἦμενος.

For *ἔμαι*, the Attic prose almost always uses the compound
κάθημαι to sit down.

Pr. Ind. *κάθημαι, κάθησαι, κάθηται*, etc.

Impf. *ἐκάθημην, ἐκάθησο, ἐκάθητο*, etc. (314)

or *καθήμην, καθήσο, καθήστο*, etc. (368 b)

Pr. Sub. *καθῶμαι, καθῆ, καθήται*, etc. (400 i)

Opt. *καθοίμην, καθοίσο, καθοίτο*, etc. (400 i)

Inv. *κάθησο, καθήσσω*, etc. Inf. *καθήσθαι*, Par. *καθήμενος*.

REM. a. *καθήσθαι* irregularly keeps the accent of *ἦσθαι*: cf. *κατακε-
 σθαι* (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable *νν* or (after a vowel) *ννυ*, which is added to the stem: *δείκ-νν-μι* to show, *κερά-νν-μι* to mix. The added *ν* is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: *δεικνύω, δεικνύεις*, etc.; especially in the 3 P. Pr. Ind. Act.: *δεικνύουσι*. In the Sub. and Opt., they are never distinguished from verbs in *ω* (401 l).

The enumeration of these verbs will be found in 439-43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of *Verbs in μι*, *ἔημι*, see 403. 1; *τίσθημι*, 403, 2; *δίδωμι*, 403, 4; *ἴσθημι*, 403, 5; *ὀνίνημι*, 403, 6; *πίμπλημι*, 403, 7.

Stems in *α*.

1. *βαίνω (βα)* to go (435, 1).

2 Ao. *ἔβην, βῶ, βαίνην, βῆσι* (401 b), *βῆναι, βίς*.

408 D. 1. Hm Ind. 3 D. *βήτην* and *βήτην*, 3 P. *ἔρψαν*, and *ἔβαν βῶ* (400 D d), once *ἔβασαν*, Sub. *βείω* (400 D i), 3 S. *βήτη*, 1 P. *βείομεν* (Hd. *βέωμεν*), Inf. *βῆναι* and *βήμεναι*.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηράναι (poetic).
 3. διοράσκω (δρα) *to run* (444, 2), used only in compounds.
 2 Ao. ἐδράν, ἐδράς, ἐδρα, etc.; δρώ, δρᾶς, δρᾶ, etc.; δραιῖν, δρᾶσι, δρᾶναι.
 4. κτείνω (κτεν, κτα) *to kill* (433, 4).
 2 Ao. (poetic) ἔκταν, ἔκτας, ἔκτα; Par. κτάς, M. κτάμενος.
 5. πέτομαι (πετ, also πτα) *to fly* (424, 19).
 2 Ao. Act. (only poetic) ἔπτην, πταῖην, πτῆναι, πτάς.
 Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.
 6. St. τλα *to endure*, rare in Attic prose.
 2 Ao. ἐτλην, τλώ, τλαῖην, τλήσι, τλήναι, τλάς.
 Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.
 7. φθάνω (φθα) *to anticipate* (435, 3).
 2 Ao. ἔφθην, φθῶ, φθαῖην, φθῆναι, φθᾶς.
 8. St. πριά, used for Aor. of ὠνέομαι *to buy* (450, 7).
 2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πρίασσαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).
 2 Ao. ἐσβην *went out* (416, 5), Inf. σβῆναι.
 10. σκέλλω (σκελ, σκλε) *to dry* trans. (432, 15).
 2 Ao. ἐσκλην *became dry* (416, 6), Inf. σκλήναι.
 11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).
 2 Ao. Imv. σχεῖς (for σχεῖσι, 401 b).

Stems in ο.

12. ἀλίσκομαι (άλ, ἄλο) *to be taken* (447, 1).
 2 Ao. ἐάλων or ἤλων, ἄλω, ἀλοίην, ἄλῶναι, ἄλούς (ā only in Indic.).
 13. βιόω *to live* (423, 2).
 2 Ao. ἐβίων, βιῶ, βιῶην, βιῶναι, βιούς.
 14. γιγνώσκω (γνο) *to know* (445, 4).
 2 Ao. ἐγνων, γνώ, γνοῖην, γνώσι, γνώναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖσι (poet. πῖε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δράς.
 4. Hm. 3 P. ἔκταν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτάμεν; Mid.
 3 S. ἔκτατο *was killed*, Inf. κτάσθαι.
 5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears
 as Dor. ἔπταν.
 6. Hm. 3 P. ἔτλαν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).
 7. Hm. 3 P. φθάν, Sub. 3 S. φθῆν or φθῆσι (once παρ-φθαῖησι), 1 P. φθέ-
 ωμεν, 3 P. φθέωσι.
 12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S.
 ἑλώρ (400 D i), Opt. 3 S. ἁλοίη and ἁλόφῃ, Inf. ἁλῶναι and ἁλώμεναι.
 14. Hm. Sub. 3 S. γνῶρ and γνῶ, Inf. γνόμεναι and γνῶναι. Pind. Ind.
 3 P. ἔγνω, ἔγνω.

16. *δύ-ω to pass under, take on* (423, 3).
 2 Ao. *ἔδυν* (304; 416, 4), *ἔδυναι*, *δύναι*, *δύς*.
 17. *φύ-ω to produce* (423, 4).
 2 Ao. *ἔφυν* (was produced, born, 416, 3), *φύω*, *φύναι*, *φύς*.
 408 D. The following second aorists of the *μι*-form are peculiar to the Epic dialect:
 18. *ἔω to satiate*, Pr. M. 3 S. *ἔσται* (370 D a), Fu. *ἔσω*, 1 Ao. *ἔσα*; 2 Ao. *ἔσασθαι*, Sub. 1 P. *ἔωμεν* (400 D i, wrongly *ἔωμεν*), Inf. *ἔμεναι*; V. *ἄτο ἰνσάτιο* (for *ἔσας*).
 19. *ἀπαύρ-ω to take away*, 2 Ao. Par. *ἀπούρας* (M. *ἀπουράμενος* Hes.).
 20. *βέλλω (βαλ, βλα) to throw at* (432, 4), 2 Ao. 3 D. *ἐμ-βλήτην ἐπικούρησεν*, Inf. *ἐμβάλλεσθαι*; Mid. 3 S. *ἔβλητο* was hit, wounded, Sub. 3 S. *βλήεσθαι* (400 D i), Opt. 2 S. *βλεῖο* (for *βλη-ιο*), Inf. *βλήσθαι*, Par. *βλήμενος*.
 21. *οὐτά-ω to wound* (423 D, 5), 2 Ao. 3 S. *οὐτά*, Inf. *οὐτάμεναι*, *οὐτάμεν*, Mid. Par. *οὐτάμενος* wounded.
 22. *πελάζω (πελαῶ) to come near* (428 D, 21). From cognate stem *πλα* come 2 Ao. M. 3 S. *πλήτο*, *ἐπλήτο*, 3 P. *ἐπλήντο*, *πλήντο*.
 23. *πτήσσω (πτῆκ) to crouch* (428, 7). From cognate stem *πτα* come 2 Ao. 3 Du. *κατα-πτήτην*, Pl. Par. *πεπτηώς*, *πεπτηῶτος*.
 24. *βιβρώσκω (βορ, βρο) to eat* (445, 3), 2 Ao. *ἔβρων*.
 25. *πλώ-ω* Ion. and poet. for *πλέω (πλυ) to sail* (426, 3), 2 Ao. (in comp.) *ἔπλων*, Par. *πλώς*.
 26. *κτίζω (κτιδ) to found*. From cognate stem *κτι* comes 2 Ao. M. Par. *ἐϋ-κτίμενος* well-founded.
 27. *φθί-νω to perish* (435, 6), 2 Ao. M. *ἔφθιμην*, Sub. 3 S. *φθίεσθαι*, 1 P. *φθιδόμεσθαι*, Opt. *φθίμην* (for *φθι-μην*, 33), 3 S. *φθίτο*, Inf. *φθίσθαι*, Par. *φθίμενος*.
 28. St. *κλυ* (426 D, 8), 2 Ao. *ἔκλυον* heard, Imv. *κλύδι*, 2 P. *κλύτε*, also *κέκλυδι*, *κέκλυτε* (384 D).
 29. *λύ-ω to loose* (269), 2 Ao. M. *λίμην*, 3 S. *λύτο* and *λύτο*, 3 P. *λύντο*.
 30. *πνέω (πνυ) to breathe* (426, 4), 2 Ao. M. 3 S. *ἐμ-πνύτο* recovered breath.
 31. *σέύω (συ) to drive* (426 D, 9), 2 Ao. M. 3 S. *σίτο*, Par. *σύμενος* (Trag.).
 32. *χέω (χυ) to pour* (426, 6), 2 Ao. M. 3 S. *χίτο*, 3 P. *χύντο*, Par. *χύμενος*.
 Also the following (all in the middle) from verbs with consonant-stems:
 33. *ἄλλομαι (ἄλ) to leap* (432, 3), 2 Ao. 2, 3 S. *ἄλσο*, *ἄλτο* (*ἐπ-ἄλτο*), Sub. 3 S. *ἄλεται*, *ἄλγται*, Par. *ἐπ-ἄλμενος* (also *ἐπι-ἄλμενος*).
 34. *ἀρρίσκω (αρ) to join* (447 D, 15), 2 Ao. M. Par. *ἄρμενος* fitting.
 35. St. *γεν*, only in 2 Ao. 3 S. *γέντο* he grasped.
 36. *δέχ-ομαι to receive*, 2 Ao. *ἔδέγμην*, 3 S. *δέκτο*, Imv. *δέξο*, Inf. *δέχθαι*, Par. *δέγμενος*.
 37. *λέγ-ω to speak*, 2 Ao. *ἐλέγμην* counted myself, 3 S. *λέκτο* counted (for himself).
 38. St. *λεχ* (no Pres.), 2 Ao. 3 S. *ἔλεκτο* laid himself to rest, Imv. *λέξο* (as to *λέξο*, see 349 D), Inf. *κατα-λέχθαι*, Par. *κατα-λέγμενος*. Fu. *λέξομαι*, 1 Ao. *ἐλεξάμην*, and Act. *ἐλεξα* laid to rest.
 39. *μῖγ-νυμι to mix* (442, 7), 2 Ao. 3 S. *ἔμικτο*, *μίκτο*.
 40. *ὄρ-νυμι to rouse* (442, 11), 2 Ao. 3 S. *ὄρτο*, Imv. *ὄρσο* (as to *ὄρσο*, see 349 D), Inf. *ὄρθαι*, Par. *ὄρμενος*.

16. Hm. 3 P. *ἔδυν* and *ἔδυσαν*, Sub. 3 S. *δύη*, Opt. 3 S. *δύη* (for *δυ-η*, 33), 1 P. *δύμεν* (for *δυ-μεν*), Inf. *δύμεναι* and *δύναι*; Iterative *δύσκειν*.
 17. Hm. 3 P. *ἔφυν*.

41. *πήγνυμι* to fix (442, 12), 2 Ao. 3 S. *κατ-έπηκτο* stuck.
 42. *πάλλω* (παλ) to shake (432 D, 26), 2 Ao. 3 S. *πάλλτο* dashed himself.
 43. *πέρδω* to destroy, 2 Ao. Inf. *πέρδαι* (for *περδ-σθαι*) to be destroyed.
 Here belong also two adjectives, originally participles of the 2 Ao. Mid.:
 44. *ἕσμενος* well-pleased, glad (st. *ἔδ*, Pr. *ἄνδνω* to please, 437, 1).
 45. *ἱκμενος* favorable (st. *ικ*, Pr. *ἰκδνω* to come, 438 D, 2).

Second Perfects of the μι-form.

409. In the indicative, the *μι*-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. *ἵστημι* (στα) to set, 1 Pf. *ἵστηκα* (for *σε-στηκα*) stand (416, 1), with regular inflection; 2 Pf. Dual. *ἕσταρον*, etc. *Paradigm*, 305.

2. *βαίνω* (βα) to go (435, 1), 1 Pf. *βέβηκα* have gone, stand fast (416, 2), regular; 2 Pf. 3 P. *βεβᾶσι*, Sub. 3 P. *βεβῶσι*, Inf. *βεβάναι*, Par. *βεβῶς*, *βεβῶσα*, G. *βεβῶτος* (contracted from *βεβαῶς*).

3. *γίγνομαι* (γεν, also γα) to become (449, 1), 2 Pf. *γέγονα* regular; 2 Pf. Par. *γεγῶς*, *γεγῶσα*, G. *γεγῶτος* (contracted from *γεγαῶς*).

4. *ζῆναι* (ζαν, ζνα) to die (444, 4), 1 Pf. *τέβηνκα* am dead regular 2 Pf. Pl. *τέβνᾶμεν*, *τέβνᾶσι*, 2 Plup. 3 P. *έτέβνᾶσαν*, Pf. Opt. *τέβναιην*, Imv. *τέβνᾶσι*, Inf. *τέβνάναι*, Par. *τέβνῶς*, *-ῶσα*, *-ός*, G. *-ῶτος* (26).

5. St. δι (δει 30, δοι 25), 1 Pf. *δέδουκα*, 2 Pf. *δέδδια*, fear; 2 Pf. Pl. *δέδιμεν*, *δέδιᾶσι*, 2 Plup. 3 D. *έδεδιγην*, 3 P. *έδεδισαν*, Pf. Sub. *δεδιδω*, Opt. *δεδειήν*, Imv. *δεδειᾶσι*, Inf. *δεδειναι*, Par. *δεδιῶς*. Fu. *δείσομαι* (412 a), Ao. *έδεισα*.

REM. a. Instead of the *μι*-forms of this verb, forms with a connecting vowel are sometimes found: *δεδιάμεν*, *έδεδιέσαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. *ἕστητε*, Inf. *ἐσθάναι*, *ἐσθάναι*, Par. *ἐσταῶς*, *ἐσταῶτος*.—Hd. Par. *ἐστεῶς*, *ἐστεῶσα*, etc., Ind. 3 P. *ἐστίᾶσι* (?).

2. Hm. Pf. 3 P. *βεβῶσι*, Par. *βεβαῶς*, *βεβανῶ*, G. *βεβαῶτος*.

3. Hm. Pf. 3 P. *γεγάσι*, Plup. 3 D. *γεγάτην*, Inf. *γεγάμεν*, Par. *γεγαῶς*, *γεγαῶτος*.

4. Hm. Imv. *τέβνᾶσι*, *τέβνᾶτω*, Inf. *τέβνάναι*, *τέβνᾶμεν*, Par. G. *τέβνῶτος*, also *τέβνῆτος* (some write *τέβνῆτος*, *τέβνῆτος*), Fem. *τέβνῆτις*; only once *τέβνῆτις*, as in Att.

5. Hm. has *δει* for the redupl., *δέδδια*, *δέδουκα* (once *δέδιᾶσι*), and doubles *δ* after the augment, *έδδεια*, as well as after a short vowel in comp., *πε-δδεις* (once *υποδεις*). Probably the original stem was *δρι*: hence Pf. *δέδδια*, Ao. *έδδεια*, which, after *r* was lost, were changed to *δέδδια*, *έδδεια*, to preserve the long quantity of the first syllable. For *δέδδια*, Hm. has also *δέδδια* with present form, but only in the first person sing. He has also an Impf. *δίδω*, *feared*, *fled*, always with *περί*, though separated from it by tmesis (477) cf. 404 D b.

6. St. *ιδ* (*ειδ* 30 *οιδ* 25), 2 Ao. *ειδον* *σαω*, 2 Pf. *οίδα* *ἴσκη*.—The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *ειδ*, Lat. *vid-eo*) appears in the Pf. Ind. Du. and Pl. and in the Imv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ε* (331), giving *ειδε*. The 3 P. Pf. Ind. *ισασι* is wholly irregular.

Pf. Ind. *οιδ-α*, *οι-σθα*, *οιδ-ε*, *ισ-τον*, *ισ-τον*, *ισ-μεν*, *ισ-τε*, *ισ-ασι*;

Plup. *ἦδεν* or *ἦδη*, *ἦδισθα* “ *ἦδησθα*, *ἦδειτον* or *ἦστον*, *ἦδμεν* or *ἦμεν*,
ἦδειν “ *ἦδη*, *ἦδείτην* “ *ἦστην*, *ἦδεσαν* “ *ἦσαν*;

Pf. Sub. *ειδῶ*, *ειδῆς*, *ειδῆ*, *ειδῆτον*, *ειδῆτον*, *ειδῶμεν*, *ειδῆτε*, *ειδῶσι*;

Opt. *ειδείην*, *ειδείης*, *ειδείη*, etc.;

Imv. *ισ-θι*, *ισ-τω*, *ισ-τον*, *ισ-των*, *ισ-τε*, *ισ-τωσαν*;

Inf. *ειδέ-ναι*; Par. *ειδώς*, *ειδύα*, *ειδύς*, G. *ειδότος*.

Fu. *εἶσομαι* (412 a) *shall know*, V. *ιστέον*.

REM. a. The forms *ἦδεις* and *ἦδης* are also used for *ἦδισθα* and *ἦδησθα*: *οίδας* for *οἶσθα* is rare; still rarer, *οἶδαμεν*, *οἶδατε*, *οἶδασι*, for *ἴσμεν*, etc.; rare and poetic, *ἦδεμεν*, *ἦδετε*, for *ἦδμεν*, *ἦδετε*.

7. St. *ικ* (*εικ*, *οικ*), only in 2 Pf. *εοικα* *am like, appear*, 2 Plup. *εώκειν*; 2 Pf. 1 P. *εοίκαμεν*, poetic *εοιγμεν*, 3 P. *εοικάσι*, irreg. *εἰῶσι* (cf. *ισασι*), Inf. *εοικέαι* and *εικέαι*, Par. *εοικώς* and *εικώς*, *ύα*, *ός*. Fu. *εἰξω* rare.

8. *κράζω* (*κραγ*) to cry (428, 13), 2 Pf. *κέκραγα* as present; 2 Pf. Imv. *κέκραχθι*.

409 D. Add further for Homer,

9. *μαίομαι* (*μα*, *μεν*, cf. *γα*, *γεν* in 3 above) to reach after, seek for, 2 Pf. to press on, desire eagerly; 2 Pf. S. *μέμονα*, as, ε, D. *μέματον*, P. *μέμαμεν*, *μέματε*, *μεμαῖσι*, Plup. 3 P. *μεμαῖσαν*, Pf. Imv. 3 S. *μεμάτω*, Par. *μεμαώς*, *ύα*, G. *μεμάωτος* or *μεμαότος*.

10. Pf. *τέτληκα* (*τλα*) *am patient* (408, 6); 2 Pf. 1 P. *τέτλαμεν*, Opt. *τετλαίην*, Imv. *τέτλαθι*, Inf. *τετλάμεν(αι)*, Par. *τετληώς*, *ύα*, G. *ότος*.

11. 2 Pf. *ἄνωγα*, as, ε (*ανωγ*) *command*, 1 P. *ἄνωγμεν*, Imv. *ἄνωχθι*, 3 S. *ἀνάχθω* (with middle ending; so) 2 P. *ἄνωχθε*: Sub. *ἀνώγα*, Opt. *ἀνάγοιμι*, rare Imv. *ἄνωγε*, Inf. *ἀνωγέμεν*. Plup. *ἠνώγεα*, 3 S. *ἠνώγεαυ*, commonly *ἀνάγει*. For irreg. Plup. *ἠνωγον* (or *ἄνωγον*), 3 S. *ἠνώγε*, 3 P. *ἠνώγευν*, see 351 D. For Pf. 3 S. *ἄνωγε* *he commands*, *ἀνάγει* is sometimes used: 2 D. *ἀνάγετον* for *ἄνωγατον*. Fu. *ἀνώξω*, Ao. *ἠνώξα*.

12. *ἐγείρω* (*εγερ*) to wake (432, 5), 2 Pf. *ἐγρήγορα* *am awake*, 3 P. *ἐγρηγόρῃ* wholly irreg., Imv. 2 P. *ἐγρήγορθε* (middle ending), Inf. *ἐγρήγορσαι* (middle ending, but accent irreg.). Hence Pr. Par. *ἐγρηγορόων*.

6. Hm. has Pf. 1 P. *ἴδμεν* (46 D), Plup. 2, 3 S. *ἦδησθα*, *ἦδη* or *ἦδε*, also very irreg. *ἡείδης*, *ἡείδη* (perhaps for *εφείδης*, *εφείδη*); Plup. 3 P. *ἴσαν* (for *ιδ-σαν*); Pf. Sub. *ειδῶ* (*ιδέω* ?), P. *ειδομεν*, *ειδετε*, *ειδῶσι*; Inf. *ἴδμεναι*, *ἴδμεν*, Par. Fem. *ειδύα* and *ιδύα* (cf. 338 D); Fu. *εἶσομαι* and *ειδήσω*.

Hd. has Pf. 1 P. *ἴδμεν*, Plup. 1, 3 S. *ἦδεα*, *ἦδε*, 2 P. *ἦδεατε*; Fu. *ειδήσω*.

The Dor., with *οἶδα*, has a peculiar Pres. *ἴσαμι*, *ἴσης*, *ἴσῃ*, *ἴσῃσι*, *ἴσῃσι*, *ἴσαντι*.

7. Hm. Impf. 3 S. *εἰκε*, 2 Pf. 3 D. *εἰκτον*, 2 Plup. 3 D. *εἰκτην*, 3 P. *εοίκεσαν*, Plup. 3 S. *ἦκτο* or *εἰκτο*.—Hd. has Pf. *οἶκα*, Par. *οἰκώς*.

13. ἔρχομαι *to come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also εἰλήλυθα, 1 P. ἐλήλυθην (25 D).
 14. πάσχω (παθ, πενθ) *to suffer* (447, 13), 2 Pf. πέπονθα, 2 P. πέποσθαι (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθῆναι.
 15. πείθω (πιθ) *to persuade* (295), 2 Pf. πέποιθα *trust*, 2 Plup. 1 P. ἐπέπιθον (Imv. πέπεισθαι Aesch.).
 16. βιβρώσκω (βρω) *to eat* (445, 3), Pf. βέβρωκα (Par. N. P. βεβρωτες Soph.).
 17. τίπτω (πετ, πτε, πτο) *to fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτεῖσθαι (πεπτώς, πεπτῶτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ον, -σκ-ες, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω *to remain*), φύγ-ε-σκε (φεύγω *to flee*), ἐρητύσ-α-σκε (ἐρητύω *to restrain*).—A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω *to hide*), ῥίπτ-α-σκον (ῥίπτω *to throw*).—In contract verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *to call*); or is dropped: ὤδε-σκον (ὠδέω *to push*). Verbs in αω sometimes change αε to αα: ναιεῖδαςκον (ναιεῖδω *to inhabit*), cf. ναιεῖδα.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μ-form*: ἔφα-σκον (ἔφην *said*), στά-σκον (ἔστην *stood*), ἔ-σκον (ἦν *was*), κέ-σκετο (for κει-σκετο, ἐκέμην *lay*), ῥήγνυ-σκον (ῥήγνυν *was breaking*).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Σ.

Several verbs annex Σ to the tense-stem of the Impf. or 2 Aor.: Σ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω <i>to pursue</i>	διακᾶδω
εἴκω <i>to yield</i>	εἰκάδω
ἀμύνω <i>to ward off</i>	ἀμυνᾶδω
ἐλγῶ <i>to shut out</i>	ἐργαδον or ἐέργαδον
λείρω <i>to lift up</i>	ἡερέδονται, οντο, float(ed) in air
ἀγείρω <i>to assemble</i>	ἡγερέδονται, οντο
φλέγω <i>to burn</i>	φλεγέδω
φθίω <i>to perish</i>	φθινύδω
ἔχω <i>to hold</i>	ἐσχεδον, Inf. σχεδέειν
ἔκινω <i>went</i> , Aor.	ἐκιάδον

The most important irregularities of meaning are caused by using one voice in the sense of another,* or by mixing transitive and intransitive senses in the same voice.

A. Forms of one voice in the sense of another.

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μανθάνω to learn, μαθήσομαι (not μαθήσω) shall learn*. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω to leave, λείψομαι (= λειψήσομαι) shall be left*.

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *aorist*, not a few take the *passive* form instead of the middle: *βούλομαι to wish, Fu. βουλήσομαι, but Ao. ἐβουλήσην (not ἐβουληταμην) wished*. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι to converse, Ao. διελέχην conversed, Fu. διαλέξομαι and διαλεχθήσομαι shall converse*.

ἀγαμῖ to admire (419, 1)

**αἰδέομαι to feel shame (418, 1)*

ἀλάομαι to wonder

ἀμιλλάομαι to contend

ἀρνέομαι to deny

**ἄχθομαι to be grieved (422, 1)*

βούλομαι to wish (422, 3)

δέομαι to want (422, 4)

δέρκομαι to see (424 D, 31)

δύναμαι to be able (404, 5)

ἐναντιόομαι to oppose

ἐπίσταμαι to understand (404, G)

εὐλαβέομαι to be cautious

**ἡδομαι to be pleased*

**ἐνθυμέομαι to consider*

προθυμέομαι to be forward

**διαλέγομαι to converse (424, 15)*

ἐπιμέλομαι to care for (422, 11)

μεταμέλομαι to regret

ἀπονοέομαι to despair

**διανοέομαι to meditate*

ἐννοέομαι to think on

προνοέομαι to foresee, provide

**οἶομαι to think (422, 15)*

σεβομαι to revere

φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἀγαμῖ, Ao. usually ἡγάσην, but also ἡγάσασθην*.

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω to make glad, εὐφράνσθην made myself glad, rejoiced; στρέφω to turn, ἐστρέφην turned (myself); φαίνω to show, ἐφάνην showed myself, appeared, but ἐφάνισθην was shown*.

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ἰάομαι to heal, ἰασάμην healed, ἰάσθην was healed; δέχομαι to receive, ἐδέξασθην received, ἐδέχσθην was received*.—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: *ομιλοῦμαι* to imitate, *μεμιμημαι* have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. *ἵστημι* (στα) to set, place, M. *ἵσταμαι* to set one's self;
Trans., Fu. *στήσω* shall set, 1 Ao. *ἔστησα* set;
Intrans., 2 Ao. *ἔστην* (set myself) stood, Pf. *ἔστηκα* (have set myself) am standing, *ἑστήκειν* was standing, Fu. Pf. *ἑστήξω* shall stand.
a. The same important distinction prevails in the numerous compounds of this verb:—*ἀφίστημι* to set off, cause to revolt, *ἀπέστην* stood off, revolted, *ἀφέστηκα* am distant, am in revolt,—*ἐφίστημι* to set over, *ἐπέστην* set myself over, *ἐφέστηκα* am set over,—*καθίστημι* to set down, establish, *κατέστην* established myself, became established, *καθίστηκα* am established. The Aor. Mid. has a different meaning: *κατεστήσατο* established for himself.
2. *βαίω* (βα) to go (in poetry also cause to go);
(Trans., Fu. *βήσω* shall cause to go, 1 Ao. *ἔβησα*; Ion. and poet.)
Intrans., 2 Ao. *ἔβην* went, Pf. *βέβηκα* have gone, stand fast.
3. *φύω* to bring forth, produce; so *φύσω*, *ἔφύσα*; intrans., *ἔφυν* was produced, came into being, *πέφυκα* am by nature.
4. *δύω* to pass under, take on; *καταδύω* to submerge trans.; so *δύσω*, *ἔδυσσα*, but *ἔδυν* dived, set, *ἐνέδυν* put on, *ἐξέδυν* put off.
5. *σβέννυμι* to put out, extinguish; 2 Ao. *ἔσβην* went out, Pf. *ἔσβηκα* am extinguished.
6. *σκέλλω* (σκελ) to dry trans.; intrans., 2 Ao. *ἔσκλην* became dry, Fu. *σκληρόσομαι*, Pf. *ἔσκληκα*.
7. *πίνω* (πι) to drink, 2 Ao. *ἔπιον* drank; 1 Ao. *ἔπισα* (Pr. *πιπίσκω*) caused to drink.
8. *γείνομαι* (γεν, cf. 449, 1) to be born, poetic; 1 Ao. *ἐγενάμην* begot, brought forth.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

<i>ἀγνυμι</i> to break	2 Pf. <i>ἔαγα</i> am broken
<i>ἐγείρω</i> to wake trans.	<i>ἐγρήγορα</i> am awake
<i>ὀλλύμι</i> to destroy	<i>ὀλώλα</i> am ruined (<i>ὀλώλεκα</i> have ruined)
<i>πείθω</i> to persuade	<i>πέποιθα</i> trust (<i>πείθομαι</i> comply)
<i>πῆγνυμι</i> to fix	<i>πέπηγα</i> am fixed
<i>ρῆγνυμι</i> to break	<i>ῥέρωγα</i> am broken
<i>σῆπω</i> to rot trans.	<i>σέσηπα</i> am rotten
<i>τήκω</i> to melt trans.	<i>τέτηκα</i> am melted
<i>φαίνω</i> to show	<i>πέφηνα</i> have shown myself, appeared (<i>φαίνομαι</i> to appear)

For the difference between

ἀνέφωγα and *ἀνέφωχα*, *πέπρωγα* and *πέπρωχα*, see 387 b.

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418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in τός, τέος. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404–6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. ἄγαμαι (404, 4) to *admire*,—Ao. P. ἡγάσῃην (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγίζομαι.
2. γελῶ to *laugh*,—Fu. γελάσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσῃην. (Hm. also γελοιῶ.)
3. ἐράω to *love*,—Ao. P. ἡράσῃην as act. (Ao. M. ἡρασάμην Hm.): also Pr. ἐραμαι (404, 7) poetic.
4. ἐλάω to *crush*,—Fu. ἐλάσω, Ao. ἐῤῥασα (Pf. M. τέῤῥασμαι, Ao. P. ἐῤῥάσῃην, *n. A.*): also φλάω with same meaning and inflection.
5. κλάω to *break*,—Fu. κλάσω, Ao. ἐκλασα, Pf. M. κέκλασμαι, Ao. P. ἐκλάσῃην.
6. σπάω to *draw*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσῃην.
7. χαλάω to *loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. κεχάλακα, Pf. M. κεχάλασμαι, *n. A.*), Ao. P. ἐχαλάσῃην.
8. ἀκέομαι to *heal*,—Fu. ἀκέσομαι, Ao. ἡκεσάμην [Ao. P. ἡκέσῃην].
9. ἀλέω to *grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀήλεκα, Pf. M. ἀήλεσμαι.

419 D. a. For tense-sign σ doubled in Hm. after the short vowel (ἐγέλασσα, ἐνύσσω), see 344 D.

i. Beside ἡγάμαι to *admire*, Hm. has ἀγάομαι and ἀγαίομαι to *envy*, Fu ἡγάσομαι, Ao. ἡγασάμην, V. ἀγνητός.

10. ἀρκέω to suffice,—Fu. ἀρκέσω, Ao. ἤρκεσα [Ao. P. ἤρκεσθην].
11. ἐμέω to vomit,—Fu. ἐμέσω (ἐμῶ, ἐμοῦμαι, 374), Ao. ἤμεσα.
12. ζέω to boil,—Fu. ζέσω, Ao. ἔζεσα, V. ζεστός.
13. ξέω to scrape,—Fu. ξέσω, Ao. ἔξεσα, V. ξεστός.
14. τελέω to complete,—see Paradigm 288.
15. τρέω to tremble,—Fu. τρέσω, Ao. ἔτρεσα, V. ἄ-τρεστος; r. A. pr.
16. ἀρώω to plough,—Fu. ἀρόσω, Ao. ἤροσα, (Perf. M. ἀρήρομαι Hm.; Ao. P. ἤρόσθην).
17. ἀνύω to achieve,—Fu. ἀνύσω, Ao. ἤνυσσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἤνυσθην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνύτω or ἀνύτω (327).
18. ἀρύω to draw water,—Fu. ἀρύσω, Ao. ἤρυσσα, V. ἀρυστέος. Att. Pres. ἀρύτω (327).
19. ἔλκω to draw, Fu. ἔλξω. Other tenses from st. ἐλκυ, Ao. εἰλκυσα, Pf. εἰλκυκα, Pf. M. εἰλκυσμαι, Ao. P. εἰλκύνσθην, V. ἐλκτέος and ἐλκυστέος. The forms ἐλκύω, ἐλκύσω, εἰλξα, εἰλχσθην are late.
20. πτύω to spit,—Fu. πτύσω, Ao. ἐπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before *σ*.

1. δέω to bind.—Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἐδέσθην, Fu. Pf. δεδήσομαι.
2. ζύω to offer.—Fu. ζύσω, Ao. ἔζυσα, Pf. τέζυκα, Pf. M. τέζυμαι, Ao. P. ἐτύσθην (65 c), V. ζυτέος.
3. λύω to loose,—see Paradigm 270–5, and compare 268 b.
4. αἰνέω to praise,—Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἤνέσθην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
5. καλέω to call.—Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσθην, all from syncopated stem κλε.
6. μύω to shut the mouth or eyes,—Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα att. shut.

17. Hm. Impf. 3 S. ἤνῃτο, as if from Pr. ἄνυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλκέω (331), Fu. ἐλκήσω, Ao. ἤλκησα, Ao. P. ἤλκήσθην.

21. Ion. and poet. νεικέω to quarrel, *unbraid*, Fu. νεικέσω, Ao. ἐνέικεσα.

420 D. 3. Hm. 2 Ao. M. λίμην, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ἤνησα; Pr. also αἰνίζομαι (in Hes. αἰνημι).

5. Hm. also προ-καλίζομαι, poet. κικλήσκω cl. 6.

10. Hm. ἄω (āā) to harm, mislead, Pr. M. 3 S. ἄῶται, Ao. ἔῶσα, ἄῶσάμην, contracted ἄσα, ἄσάμην, Ao. P. ἄσάσθην. The first ā may become ā by aug-ment. V. ἄ-ἄτος.

11. Hm. κοτέω (also κοτέομαι) to be angry, Ao. ἐκότεσα, Pf. Παρ. κεκοτηῶ (386 D) angry.

12. Ion. and poet. ἐρύω (ῥ) to draw, Fu. ἐρίσω (Hm. also ἐρύω, 378 D), Ao. ἐρίσα, Pf. ἐρίρμαι (κατείρυσμαι). Hes. Pr. Inf. (μι-form) εἰρύμεναι (28 D). Hm. has εἰρν only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύομαι, to preserve (405 D b).

7. *ῥύω to pass under, put on*,—Ao. P. ῥέϋσθην, V. ῥυτός, τέος; elsewhere *ῥ*, see 423, 3. [dool.com.cn](http://www.dool.com.cn)
 8, 9. *ποῖω to miss*, and *πονέω to toil, suffer*, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only *ἀρώ to plough* has Ao. P. ἠρόσθην). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335:

1. *δράω to do*,—Fu. δράσω, Ao. ἔδρασα, Pf. δέδρακα, Pf. M. δέδραμαι (r. δέδρασμαι), Ao. P. ἐδράσθην.
2. *κνάω to scratch* (371 c),—Fu. κνήσω, Ao. ἔκνησα, Pf. M. κέκνησμαι, Ao. P. ἐκνήσθην.
3. *χράω to give oracle*,—Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρησμαι, Ao. P. ἐχρήσθην.
4. *ψάω to rub* (371 c),—Fu. ψήσω, Ao. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαi from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. *νέω to heap up*,—Fu. νήσω, Ao. ἔνησα, Pf. M. νένησμαι and νένημαι [Ao. P. ἐνήσθην and ἐνήθην], V. νητός.
6. *κυλίω to roll*,—Fu. κυλίσω, Ao. ἐκύλισα, Pf. M. κεκύλισμαι, Ao. P. ἐκύλισθην. Pr. also κυλίνδω and κυλινδέω.
7. *πρίω to saw*,—F. πρίσω, A. ἔπρισα, Pf. M. πέπρισμαι, A. P. ἐπρίσθην.
8. *χρίω to anoint*,—Fu. χρίσω, Ao. ἔχρισα, Pf. M. κέχρισμαι (and κεχρίμαι), Ao. P. ἐχρίσθην.
9. *χάω to heap up*,—Fu. χάσω, Ao. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Ao. P. ἐχώσθην. Late Pr. χώννυμι or χωννύω cl. 5.
10. *ξύω to polish*,—F. ξύσω, A. ἔξύσα, Pf. M. ἔξυσμαι, A. P. ἐξύσθην.
11. *ῥύω (ῥ) to rain*,—Fu. ῥύσω, Ao. ῥύσα, Pf. M. ῥύσμαι, Ao. P. ῥύσθην.
12. *κναίω to scratch*,—Fu. κναίσω, Ao. ἔκναισα, Pf. M. κέκναισμαι, Ao. P. ἐκναίσθην.
13. *παίω to strike*,—Fu. παίσω (and παίησω, 331), Ao. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Ao. P. ἐπαίσθην poet.—usu. πέπληγμαi, ἐπλήγην, from πλήσσω 428, 5).
14. *παλαίω to wrestle*,—Fu. παλαίσω, Ao. ἐπάλαισα, Ao. P. ἐπαλαίσθην poetic.
15. *κλείω to shut*,—Fu. κλείσω, Ao. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμαι and κέκλειμαι, Ao. P. ἐκλείσθην.
16. *κλήω* Att. for *κλείω*, inflected in the same way, but in Perf. Mid only κέκλημαι.

421 D. 15. *ἰον. κληίω*, Ao. ἐκλήισα, Pf. M. κεκλήϊ(σ)μαι, Ao. P. ἐκκληϊ(σ)θηι, V. κληϊστός. Dor. also Fu. κλαξῶ, Ao. ἔκλαξα.
 24. Poet. *βαίω to sha'ter*, Fu. δαίσω, Ao. P. ἐρβαίσθην.

17. *σειώ to shake*,—Fu. *σείσω*, Ao. *ῥσεισα*, Pf. *σείσεικα*, Pf. M. *σείσεισμαι*, Ao. P. *σείσεισθην*.
 18. *ῥραύω to break*,—Fu. *ῥραύσω*, Ao. *ῥρανσα*, Pf. M. *ῥεῤῥανμαι* and *τεῤῥανμαι*, Ao. P. *ῥεῤῥάσθην*.
 19. *παύω to make cease*, Mid. *to cease*,—Fu. *παύσω*, Ao. *ῥπανσα*, Pf. *πέπαυκα*, Pf. M. *πέπαυμαι*, Ao. P. *ἐπαύσθην* (Ion. and old Att. *ἐπαύσθην*) V. *παυστέος*.
 20. *κελεύω to order*,—Fu. *κελεύσω*, Ao. *ἐκέλευσα*, Pf. *κεκέλευκα*, Pf. M. *κεκέλευσμαι*, Ao. P. *ἐκελεύσθην*.
 21. *λεύω to stone*,—Fu. *λεύσω*, Ao. *ῥλευσα*, Ao. P. *ῥλεύσθην*.
 22. *ακούω to hear*, see 423, 1, —[Pf. M. *ῥκουσμαι*], Ao. P. *ῥκούσθην*.
 23. *κρούω to beat*,—Fu. *κρούσω*, Ao. *ῥκρουσα*, Pf. *κέκρουκα*, Pf. M. *κέκρουμαι* (but *κέκρουσται*), Ao. P. *ῥκρούσθην*.

IV. Stems which assume ε in some of the forms (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. <i>ἄχθομαι to be displeased</i> .			
<i>ἀχθέσομαι</i> (413)			<i>ῥχθέσθην</i> (413)
2. <i>βόσκω to feed</i> trans., Mid. intrans.			
<i>βοσκήσω</i>	[<i>ῥβόσκησα</i>]		[<i>ῥβοσκήσθην</i>]
a. The primitive stem <i>βο</i> appears in V. <i>βοτός</i> (also <i>βοσκιτέος</i>).			
3. <i>βούλομαι to wish</i> . Augment, see 308 a.			
<i>βουλήσομαι</i>		<i>βεβούλημαι</i>	<i>ῥβουλήσθην</i> (413)
4. <i>δέω to need</i> , Mid. <i>to want, entreat</i> .			
<i>δεήσω</i>	<i>έδεισα</i>	<i>δεδέηκα, δεδέημαι</i>	<i>έδεήσθην</i> (413)
a. Impersonal <i>δεῖ it is necessary</i> (only once in Hm.), Impf. <i>ῥδει</i> , Fu. <i>δεήσει</i> , Ao. <i>έδεησε</i> .			
5. <i>ῥρωμαι to ask</i> , see 424, 9; Fu. <i>ῥρήσομαι</i> .			
6. <i>ῥρῶω to go (to harm)</i> .			
<i>ῥρῥήσω</i>	<i>ῥρῥήσα</i>	<i>ῥρῥήκα</i>	
7. <i>εὕδω to sleep</i> , usually in comp. <i>καθεύδω</i> . Augment, 314.			
<i>καθευδήσω</i>			v. <i>καθευδητέον</i>
8. <i>ῥψω to boil</i> : also <i>ῥψέω</i> cl. 7, rare.			
<i>ῥψήσω</i>	<i>ῥψῆσα</i>	<i>ῥψῆμαι</i>	<i>ῥψήσθην</i>
V. <i>ῥψός</i> (for <i>ῥψ-τος</i>) and <i>ῥψτέος</i> .			
9. <i>ῥεῖλω and ῥέλω to wish</i> : Impf. <i>ῥῥεῖλον</i> (never <i>ῥεῖλον</i>).			
(ῥ)ῥεῖλήσω	<i>ῥῥεῖλησα</i>	<i>ῥῥεῖληκα</i> [<i>τεῥεῖληκα</i>]	
a. The Attic poets in the iambic trimeter have <i>ῥέλω</i> (not <i>ῥεῖλω</i>); but <i>ῥεῖλω</i> is the usual form in Attic prose, and the only one in Hm. and			

422 D. 3. Hm. Pr. Inf. *βόλεσθαι*, 2 Pf. *προ-βέβουλα*.

4. Hm. has in Act. *ῥῥησε* and *ῥδεῖησε*, each once; in Mid. always *δεύομαι* Cf. 89.

Pind. The augmented forms in Att. always have η: thus Aο. ἤδελησα but Sub. ~~ἔδελησα~~ or ~~δελησω~~, etc.

10. μάχομαι *to fight*.

μαχοῦμαι (374) ἔμαχεσάμην μεμάχημαι V. μαχετέος, ητίος

11. μέλω *to care for*.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήσῃην

a. The Att. prose has the Act. only as an impersonal verb, μέλει it *concerns*, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμέλουσα (also ἐπιμελόμαι cl. 7) passive deponent (413).

12. μέλλω *to be about*. Augment 308 a.

μελλήσω ἐμελλήσα μεμέληκα, ημαι V. μελλητέος

13. μένω *to remain*: also μίμνω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετός, τέος

14. νέμω *to distribute*.

νεμῶ ἐνειμα νενέμηκα, ημαι ἐνεμήσῃην

a. νεμήσω late; ἐνεμέδῃην rare and doubtful.

15. οἶμαι (οἶμαι) *to think*; Impf. ὥόμην (ᾤμην).

οἴησμαι [ὤησάμην] ᾤήσῃην (413)

16. οἶχομαι *to be gone*; Impf. ὥχόμην *was gone* or *went*.

οἰχίσσομαι (ᾤχῃμαι n. A., used only in comp.)

17. πέρδω, see 424, 18; Fu. παρδήσσομαι.

18. πέτομαι *to fly*, see 424, 19; Fu. π(ε)τήσσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω *to hear*. (Hm. also ἀκουάζομαι.)

ἀκούσσομαι ἤκουσα ἀκήκοα (39, 321) ἠκούσῃην (342)

a. 2 Plup. ἠκηκόειν, less freq. ἀκηκόειν. Pf. M. ἠκουσμαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχειόμενος or μαχεσόμενος (28 D), Fu. μαχέομαι usu. μαχήσσομαι, Aο. ἔμαχεσάμην or ἔμαχησάμην, V. μαχητός. Hd. Pr. Par. μαχειόμενος, Fu. μαχέσσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μλε-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. ὄω or ὀω, Mid. almost always with diaeresis ὀτομαι, Aο. αἰσάμην, Aο. P. αἰσάσῃην. The ι with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-φύχκα. Hd. οἶχκα (for οἰχ-φχ-α, 65)

19. Hm. ἄλδομαι *to be healed*, Fu. ἀλδήσσομαι.

20. Hm. κήδω *to trouble*, Fu. κηδήσω, Aο. ἐκήδησα, (2 Pf. κέκηδα, not in Hm., intrans. =) Mid. κήδομαι *am troubled*, irreg. Fu. Pf. κεκαδήσσομαι, different from Fu. Pf. of χράω (428 D, 18).

21. Hm. μέδομαι *to attend to*, Fu. μεδήσσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) *guardian*. Cf. also μήδομαι *to intend, contrive*, Fu. μήσσομαι, Aο. ἐμησάμην.

2. βιώω *to live*. Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσομαι ἐβίων (408, 13) βεβίωκα
βιώσω 1. ἐβίωσα rarer βεβίωμαι v. βιωτός, τέος

3. δύνω *to pass under, take on* (416, 4): also δύνω cl. 5.

δύσω ἐδύσα δέδυκα ἐδύστην (420, 7)
ἐδύν (408, 16) δέδυμαι v. δυτός, τέος

4. φύω *to produce* (416, 3).

φύσω ἐφυσσα πέφυκα ἐφύην
ἐφύν (408, 17) v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω *to lead*.

ἄξω ἤγαγον (384) ἤχα (later ἤχησιν
ἄξομαι as pass. ἤξα rare ἀγήοχα), ἤγματι ἀχτήσομαι

2. ἄρχω *to rule, begin*, Mid. *to begin*.

ἄρξω ἤρξα ἤρχα γ., ἤρχομαι ἤρχησιν

3. βλέπω *to look, see*.

βλέψω ἐβλεψα βέβλεφα ἐβλέφωσιν

4. βρέχω *to wet*.

βρέξω ἐβρεξα βέβρεγμα ἐβρέχωσιν, ἐβράχην 1.

5. βρίζω *to be heavy*, rare in prose.

βρίσω ἐβρισα βέβρισα

6. γράφω *to write*.

γράψω ἔγραψα γέγραφα, γέγραμμαι ἐγράφησιν

a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράφην are late.

7. δέρω *to flay*: Attic also δαίρω cl. 4 (Hd. δείρω).

δερῶ ἐδειρα δέδαρμαι (334 a) ἐδάρην, v. δαρτός

8. ἔπομαι *to follow*; Impf. εἰπόμεν (312).

ἐψομαι ἐσπόμεν (σπῶμαι, σποίμεν, σποῦ, σπέσσαι, σπόμενος)

423 D. 2. Hm. Fu. βέλομαι or βέομαι (378 D).

3. Hm. has Pr. Impf. Act. only δίνω (yet ὀψὲ δύνων *late setting*), Mid. only δύομαι, both with same meaning. For ἐδύσето, δύσσο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύᾱσι, Par. πεφυώς, -ῶτος (386 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτᾶω *to wound*, Ao. 3 S. οὐτησε, comm. 2 Ao. οὐτᾶ (408 D, 21), 2 Ao. M. Par. οὐτᾶμενος *wounded*, Ao. P. Par. οὐτηθεῖς. Also Pr. οὐτᾶζω, Ao. οὐτάσας freq., Pf. M. 3 S. οὐτασται, Par. οὐτασμένους.

424 D. 1. Hm. also ἀγινέω or ἀγίνω (329); Ao. Inv. ἄξετε (349 D).

4. Hm. has also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἐβράχε:—also st. βροχ *to swallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξειε and 2 Ao. P. Par. ἀναβροχεῖς.

8. Ion. and poet. Act. (only once as simple) ἔπω *to be busy*, Fu. ἔψω, 2 Ao. ἴσπον (ἐπ-έσπον), Par. σπῶν, 2 Ao. M. as in Att. The forms ἔσπωμαι, ἐσποίμεν,

- a. The orig. stem was *σεπ.* 2 Aο. *ἐσπόμην* is for *ε-σ(ε)π-ομην* (339) with irreg. *breathing brought in* from the Pr. *ἐπομαι* (63).

9. *ἔρομαι* to ask. Pr. Impf. not used in Att., supplied from *ἐρωτάω*. *ιρήσομαι* (422, 5) *ἥρόμην*

10. *ἐρύκω* to hold back; chiefly poetic.

ἐρύξω *ἥρυξα* (Hm. also *ἥρύκακον*, 384 D)

11. *ἔχω* to have, hold; Impf. *εἶχον* (312): also *ἴσχω* cl. 8.

ἔξω, *σχῆσω* *ἔσχον* *ἔσχηκα*, *ἔσχημαι* *ἔσχεδην* n. A.

- a. V. *ἐκτός*, *τέος*, and *σχετός*, *τέος*. The modes of the 2 Aο. are *ἔσχον*, *σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμι*, etc.), *σχές* (408, 11), *σχεῖν*, *σχών*. In the Pr., *έχω* is for *έχω* (65 c), and that for *σεχ-ω* (63). The stem *σεχ* is syncopated in *ἔσχον* (339), beside which it assumes *ε* in *σχῆσω*, etc. (331).

12. *ἔερομαι* to become warm; in prose only Pr. Impf.

13. *ἔλιβω* to press.

ἔλιψω *ἔβλιψα* [*τέβλιφα*, -μμαι] *ἔβλιφθην* [*ἔβλιβην*]

14. *λάμπω* to shine, Mid. *λάμπομαι* id.

λάμψω *ἐλαμψα* *λέλαμπα*

15. *λέγω* to gather.

λέξω *ἐλεξα* *εἴλοχα* (319 c, 334 a) *ἐλέγην*
εἰλεγμαι *ἐλέχθην* r. A.

- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω* to speak has no Pf. Act. (for the late *λέλεχα*, earlier writers use *εἴρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Aο. P. *ἐλέχθην*; yet *δια-λέγομαι* (413) makes *δι-είλεγμαι* (319 c).

15. *ἀν-οίγω* to open; Impf. *ἀνέωγον* (312): also *ἀν-οίγνυμι* cl. 5.

αν-ίξω *ἀνέφξα* *ἀνέφχα*, *ἀνέφγα* *ἀνέφχθην*
ἀνέφγμαι v. *ανοικτέος*

- a. For *ἀνέφχα* and *ἀνέφγα*, see 387 b. The latter was avoided by Attic writers, and *ἀνέφγμαι* used instead. Rare forms are *ἥνοιγον*, *ἥνοιξα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι*, *σποίμην*, etc., the preceding word being read without elision: *ἔμα σπέσσω*, not *ἔμ' ἐσπέσσω*. Hm. Inv. *σπέω* for *σπέο*. Hd. Aο. P. *περι-έφδην*.

9. Ion. Pr. *είρομαι* (24 D c), Fu. *εἰρήσομαι*. Hm. also Pr. *ἐρέομαι* cl. 7 (less freq. Act. *ἐρίω*) and *ἐρείνω*. He has irreg. accent in Pr. Inv. *ἔρειο* (for *ἐρείο*, from *ερεο*, 370 D b) and 2 Aο. Inf. *ἔρεσθαι* (367 D a).

10. Hm. has also *ἐρυκάνω* (329 b), *ἐρυκανάω* (331).

11. Hm. 2 Pf. *δχακα* (for *οκαχα*), Plup. M. 3 P. *ἐπ-ώχατο* irreg. Hd. 2 Aο. M. 3 S. *ἠνέσχετο* (314) for *ἀνέσχετο*. For poet. *ἔσχεδον*, see 411.

12. Hm. Fu. *δέρομαι* (345 D), 2 Aο. P. Sub. *δερείω* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Aο. 1' *ἐλέχθην* (Hd. also *ἐλέγην*). For Aο. M. *ἐλέγμην*, *ἐλεκτο*, see 408 D, 37.

16. Hd. 1 Aο. *ώιξα*. Hm. Impf. M. 3 P. *ώίγνυντο*.

17. πέμπω *to send*.
 πέμψω ἐπέμψα πέπομφα, πέπεμμαι ἐπέμφθην
 18. πέρδω, comm. πέρδομαι, Lat. pedo (422, 17).
 παρδήσομαι ἔπαρδον πέπορδα (334 a)
 19. πέτομαι *to fly*; st. π(ε)τ, π(ε)τε, πτα. See 422, 18.
 πτήσομαι ἐπτύμην
 πετήσομαι ἐπτάμην, ἔπτην (408, 5)
 a. πετήσομαι and ἔπτην are poetic. This is the case too with ἵπταμαι and πέταμαι, Ao. P. ἐπετάσθην (331). Poetic are also ποτάδομαι, ποτέομαι, ποτήσομαι, πεπότῃμαι, ἐποτήθην.
 20. πλέκω *to twist*.
 πλέξω ἔπλεξα πέπλεχα (πεπλοχα) ἐπλάκην (334 a)
 πέπλεγμαι ἐπλέχην γ. Α.
 a. ἐπλάκην often appears as a various reading for ἐπλάκην.
 21. πνίγω *to choke*.
 πνίξω ἐπνιξα πέπνιγμαι ἐπνίγην
 22. στέργω *to love*.
 στέρξω ἔστερξα ἔστοργα (334 a) v. στερκτός, τέος
 23. στρέφω *to turn*.
 στρέψω ἔστρεψα ἔστροφα (334 a) ἐστράφην
 ἔστραμμαι ἐστρέφθην γ. Α.
 24. τέρπω *to delight*.
 τέρψω ἔτερψα ἐτέρφθην
 25. τρέπω *to turn*.
 τρέψω ἔτρεψα τέτροφα, τέτράφα ἐτράπην
 ἔτραμμαι ἐτρέφθην γ. Α.
 26. τρέφω *to nourish* (86 c).
 ἔρέψω ἔῤρεψα τέτροφα (334 a) ἐτράφην
 τέτρυμμαι ἐῤρέφθην γ. Α.
 27. τρίβω *to rub*.
 τρίψω ἔτριψα τέτριφα ἐτρίβην
 τέτριμμαι ἐτρίφθην less fr

23. Hd. 1 Ao. P. ἐστράφθην.

24. Hm. 2 Ao. M. ἐταρπόμην, and with redupl. (384 D) τεταρπόμην, Ao. P. ἐτάρφθην and ἐτέρφθην, also 2 Ao. ἐτάμην, Sub. 1 P. τραπέιομεν (397 D).

25. Hd. has Pr. τράπω, Ao. P. ἐτράφθην (also in Hm.), but τρέψω, ἔτρεψα Hm. has also τραπέω, τροπέω. For τετράφαται, see 392 D.

26. Dor. τράφω. Hm. has an intrans. 2 Ao. ἔτραφον was nourished, greiv, 2 Pf. τέτροφα.

30. Poet. st. γων. Hm. has 2 Pf. γέγωνα shout, Plup. 3 S. ἐγγώνει (and ἐγγώνε, also 1 S. ἐγγώνεω, 351 D), Inf. γεγωνέμεν, irreg. γεγωνείν, Par. γεγωνός (not in Hm. are Sub. γεγώνω, Imv. γέγωνε; Fu. γεγωνήσω, Ao. ἐγγεγάνησα; also Pr. γεγωνίσκω or γεγωνέω, found even in Att. prose).

28. τύφω *to raise smoke* (66 c).

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τύβυμαι

ἐτύβην

29. ψύχω *to cool*.

ψύξω

ἐψυξα

ἐψυνγμαι

ἐψύχην, also
ἐψύχην, ἐψύγην

SECOND CLASS (*Protracted Class*, 326).

425. A short *a*, *i*, *u* of the stem is lengthened in the present *to η, ει, ευ* respectively. The following verbs belong to this class.

a. Mute Stems.

1. λήθω (λαθ) rare in prose, = λανθάνω cl. 5, *to lie hid*.

2. σήπω (σάπ) *to rot*, trans.

σήψω

ἔσηψα

σέσηπα (417)

ἐσάπην

3. τήκω (τάκ) *to melt*, trans.

τήξω

ἔτηξα

τέτηκα (417)
[τέτηκται]

ἐτάκην
ἐτίχην rare

4. τρώγω (for τρηγω, st. τράγ) *to gnaw*.

τρώξομαι

ἔτρώγον

τέτρωγμαι

v. τρωκτός

a. The 1 Aο. ἔτρωξα is also found in comp.: κατέτρωξα.

5. αλείφω (αλιφ) *to anoint*.

ἀλείψω

ἤλειψα

ἀλήλιφα (321)

ἤλειψην

ἀλήλιμμαι [ἤλειμμαι]

ἤλιφην rare

6. ἐρείπω (ερίπ) *to overthrow*; chiefly Ion. and poet.

ἐρείψω

ἤρειψα

ἐρήριπα am fallen

ἤρείψην

ἤριπον fell

ἐρήριμμαι

ἤρίπην

7. λείπω (λιπ) *to leave*, see Paradigm 292: also λιμπάνω cl. 5, rare.

31. Poet. δέркоμαι *to see*, 2 Aο. ἔδρακον (383 D), 2 Pf. δέδορκα see, Aο. P ἔδερχθην saw (2 Aο. ἔδρακην Pind.).

32. Hm. ἔλπω *to cause to hope*, ἔλπομαι or ἐέλπομαι (23 D a) *to hope* (= Att. ἐλπίζω cl. 4), 2 Pf. ἔολπα hope, Plur. ἐώλπειν (322 D), V. ἔ-ελπτος.

33. Poet. ἰάχω and ἰαχέω cl. 7, *to sound*; Hm. 2 Pf. Par. Fem. ἀμφ-ιαχυία.

34. Poet. κέλομαι *to command*, Fu. κελήσομαι (331), Aο. ἐκελησάμην rare, usu. 2 Aο. ἐκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Aο. ἐπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Aο. 3 S. ἐπλε.

36. Poet. πέρδω *to destroy* (in prose πορδέω), Fu. πέρσω, Aο. ἔπερσα. Hm. 2 Aο. ἐπράδων (383 D), 2 Aο. M. Inf. πέρσαι (408 D, 43).

37. Poet. st. πορ, 2 Aο. ἔπορον *imparted*, Pf. M. 3 S. πέπωρ-αι (340) *it is allotted, destined*, Par. πεπωμένος.

38. Ion. and poet. τέρσομαι *to become dry*, 2 Aο. P. ἐτέρσων. Hence Act. τεσσαίνω, Aο. ἐτέρσην (late ἔτερσα) *mads dry*.

425 D. 6. Hm. Plur. M. 3 S. ἐρέριπτο for ἐρήριπτο.

8. πείθω (πίθ) *to persuade*, see Paradigm 295.
 9. στείβω (στίβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.
 πτείψω ἔστειψα ἐστίβημαι (331) v. στείπτός
 10. στείχω (στίχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.
 στείξω ἔστειξα and ἔστιχον
 11. φείδομαι (φιδ) *to spare*.
 φείσομαι ἐφεισάμην
 12. ἐρεύγομαι (ερῦγ) *to spew*, chiefly Ion. and poet. Pres. also ἐρῶγ.
 γάνω cl. 5.
 ἐρεύσομαι ἤρῳγον (in Hm. *roared*)
 13. κεύθω (κῦθ) *to hide*, poetic.
 κεύσω ἔκευσα κέκευθα as pres.
 14. πύθωμαι (πῦθ) poetic for πυνθάνομαι cl. 5, *to inquire, learn*.
 15. τεύχω (τῦχ, τῦκ) *to make ready, make*, poetic.
 τεύξω ἔτευξα τέτυγμαί ἐτύχθην
 16. φεύγω (φῦγ) *to flee*; also φυγγάνω cl. 5.
 φεύξομαι or ἔφῳγον πέφευγα v. φευκτός, τέορ
 φευξοῦμαι (377)

426. b. Stems in v.

1. θέω (θυ) *to run*. Fu. θέύσομαι.
 2. νέω (νυ) *to swim*.
 νενσοῦμαι (377) ἔνευσα νένευκα v. νευστήος

8. Hm. 2 Ao. πέπιθον (384 D) *persuaded*, whence Fu. πεπιθήσω *shall persuade*; but πιθήσω (331) *shall obey*, Aor. Par. πιθήσας *trusting*, 2 Plup. 1 P. ἐπέπιθμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισθι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κῖθε, Sub. 3 P. κεκῦθωσι (384 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχώς, Fu. Pf. τετεύξομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετεύχεται, -ατο, see 392 D. The forms τέτευγμαί, ἐτεύχθην are late.

16. Hm. 2 Pf. Par. πεφυγότες (cf. Hm. φύξα = φυγή *flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. ταφ or θαπ (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμάγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμάγον, 2 Ao. P. ἔτμάγην.

19. Ion. and poet. ῥέικω (ερικ) *to rend*, Ao. ἥρειξα, 2 Ao. ἥρικον intrana. *shivered*, Pf. M. ῥήρηγμαί.

20. Hm. ἐρεῦδω (ερυδ) *to make red*, Ao. Inf. ἐρεῦσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also νήχω, νήχομαι, Fu. νήξομαι, (freq. in late prose.) Dor. νάχω, νάχομαι. Hm. ἔννεον (308 D).

3. πλώ (πλυ) *to sail*.

πλεύσομαι or ἐπλεύσα πέπλευκα [ἐπλεύσῃν]
πλευσοῦμαι [πλεύσω] πέπλευσμαι (342) v. πλευστός

4. πνέω (πνυ) *to breathe, blow*.

πνεύσομαι or ἐπνευσα πέπνευκα [ἐπνεύσῃν]
πνευσοῦμαι [πέπνευσμαι] v. πνευστός

5. ῥέω (ῥυ) *to flow*.

ῥέυσομαι ῥέρυσσα ῥέρύκα (331) ῥέρύην, v. ῥυτός

a. Instead of ῥέρυσσα and ῥέυσομαι, the Attic writers generally use the Ao and Fu. Pass. ῥέρύην, ῥύησμαι.

6. χέω (χυ) *to pour*.

χέω (378) ἔχεα (381) ἐχέυκα, ἐχέυμαι ἐχύσῃν

THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἄπτω (ἀφ) *to fasten, kindle*, Mid. *to touch*.

ἄψω ἥψα ἥμμαι ἥψῃν

2. βάπτω (βαφ) *to dip, dye*.

βάψω ἔβαψα βέβαμμαι ἐβάψῃν, v. βαπτός

3. θλάπτω (θλαβ) *to hurt*.

θλάψω ἔθλαψα βέβλαφα ἐβλίψῃν and
βέβλαμμαι ἐβλάβῃν

3. Ion. and poet. πλώω, Fu. πλώσομαι, Ao. ἐπλώσα, also 2 Ao. ἐπλων (408 D, 26), Pf. πέπλωκα, V. πλωτός.

4. Hm. 2 Ao. Imv. ἔμ-πνυε, 2 Ao. M. 3 S. ἔμ-πνυτο (408 D, 30), Ao. P. ἔμ-πνύσῃν (396 D), Pf. M. πέπνύμαι *an animated, intelligent*: connected with this is Pr. πινύσκω (πινυ) Aesch. *to make wise*, Hm. Ao. ἐπινύσσα. For intensive ποιπνύω *to puff with exertion*, see 472 k.

6. Hm. also χεῖω (370 D b), Ao. usu. ἔχεα (381 D), 2 Ao. M. 3 S. χίτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ) *to avoid* (Act. ἀλεω *to avert*, Aesch.), Ao. ἡλεάμην and ἡλευάμην. Pr. also ἀλείνω.

8. Poet. κλεω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Ao. ἐκλυον *heard*, Imv. κλύδι or κέκλυδι, κλύτε or κέκλυτ. (408 D, 28), also κλύε, κλύετε, Fur. M. κλύμενος = V. κλυτός *heard of*, κλειτός *celebrated*.

9. Poet. σέω (συ) *to drive* (also in late prose), Ao. ἔσσεα (308 D), Pf. M. ἔσσυμαι *hasien* (319 D, 367 D), Ao. P. ἐ(σ)σύδην, 2 Ao. M. 3 S. σίτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεύται or σοῦται, 3 P. σοῦνται, Imv. σοῦ, σοῦσθω, σοῦσθε. From st. συ comes also σείω *to shake* (= σεν-ι, 328 e. 3v) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Ao. P. 3 S. ἐάφῃν (?).

3. Hm. Pr. M. 3 S. βλάβεται.

4. γνάμπτω (γναμπ) <i>to bend.</i>			
γνάμψω	ἐγνάμψα		ἐγνάμψην
5. ζύπτω (ταφ, 66 c) <i>to bury.</i>			
ζάψω	ἔθαψα	τέθαμμαι	ἐτάφην, γ. θάπτεος
6. ζρύπτω (τρυφ, 66 c) <i>to break down, weaken.</i>			
ζρύψω	ἔθρυψα	τέθρυμμαι	ἐθρύφθην]
7. καλύπτω (καλυβ) <i>to cover.</i>			
καλύψω	ἐκάλυψα	κεκάλυμμαι	ἐκαλύφθην
8. κάμπτω (καμπ) <i>to bend.</i>			
κάμψω	ἔκαμψα	κέκαμμαι (391 b)	ἐκάμφθην
9. κλέπτω (κλεπ) <i>to steal.</i>			
κλέψω	ἔκλεψα	κέκλοφα (334 a)	ἐκλάπην
		κέκλεμμαι	ἐκλέφθην n. A. pr.
10. κόπτω (κοπ) <i>to cut.</i>			
κόψω	ἔκοψα	κέκοφα, κέκομμαι	ἐκόπην, γ. κοπτός
11. κρύπτω (κρυβ or κρυφ) <i>to hide.</i>			
κρύψω	ἔκρυψα	κέκρυμμαι	ἐκρύφθην
a. 2 Aο. P. ἐκρύβην, ἐκρύφην are hardly used in Attic: ἔκρυφον, ἔκρυβον ἐκρυβόμεν occur only in late writers.			
12. κύπτω (κυπ) <i>to stoop.</i>			
κύψω	ἔκυψα	κέκυφα	
13. ῥάπτω (ῥαφ) <i>to sew.</i>			
ῥάψω	ἔρραψα	ἔρραμμαι	ἐρράφην, γ. ῥαπτός
14. ῥίπτω (ῥιφ) <i>to throw, see Paradigm 293.</i>			
15. σκάπτω (σκαφ) <i>to dig.</i>			
σκάψω	ἔσκαψα	ἔσκαφα, ἔσκαμμαι	ἐσκάφην
16. σκέπτομαι (σκεπ) <i>to view.</i>			
σκέψομαι	ἐσκεψάμην	ἔσκεμμαι	ἐσκέφθην
a. Instead of σκέπτομαι, the Attic writers almost always use the kindred σκοπέω in the Pr. Impf.; but the other tenses of σκοπέω are found only in late writers.			
17. σκήπτω (σκηπ) <i>to prop.</i>			
σκήψω	ἔσκηψα	[ἔσκηφα] ἔσκημμαι	ἐσκήφθην
18. σκώπτω (σκωπ) <i>to jeer.</i>			
σκώψομαι	ἔσκωψα	[ἔσκωμμαι]	ἐσκώφθην

5. Hm. Pf. M. 3 P. τεθάφαται (392 D), Aο. P. ἐθάφθην and ἐτάφην.

10. Hm. 2 Pf. Par. κεκοπώς.

6. Hm. 2 Aο. P. ἐθρύφην.

20. Hm. ἐνίπτω (ενιπ) *to chide*, also ἐνίσσω cl. 4 (429 D, 3), 2 Aο. ἡνίπαπον and ἐνέμπον (384 D).

21. Poet. μάρπτω (μαρπ) *to seize*, Fu. μάρψω, Aο. ἔμαρψα. In Hes. 2 Aο. αἰμαρπον (384 D), Ont. μεμάποιεν, Inf. μαπέειν, 2 Pf. μέμαρπα.

19. τύπτω (τύπ, also τυπτε, 331) *to strike*.

τυπτήσω (τύπναι, έτυπον:cn τέτυμμαι έτύπην)

a. *έτύπησα* is found in Aristotle; *τετύπηκα, τετύπημαι, έτυπηθήην* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω (παταγ)*, the perfect and passive systems from *πλήσσω* (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes *ι* in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in σσω and ζω which form second tenses.

428. 1. ἀλλάσσω (αλλαγ) *to exchange*, see Paradigm 294.

2. κηρύσσω (κηρυκ) *to proclaim*.

κηρύξω κήρυξα κέκηρυχα, -γμα. κηρύχῃην

3. μάσσω (μαγ) *to knead*.

μάξω ξυμάξα μέμαχα, μέμαγμαι έμάγην, έμάχῃην

4. όρύσσω (ορυχ) *to dig*.

όρύξω ώρυξα όρώρυχα, -γμαι όρύχῃην

a. Pf. M. *ώρυγμαι* (for *όρώρυγμαι*) late, 2 Aο. P. *ώρύχην* doubtful.

5. πλήσσω (πληγ) *to strike*. (*έκπλήγνυσθαι* cl. 5, Thuc.)

πλήξω έπληξα πέπληγα έπλήγην
πέπληγμαι έπλήχῃην less freq.

a. *έκπλήσσω, καταπλήσσω* make *-επλάγην* (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω (παταγ)*, which in Att. is confined to the active.

6. πράσσω (πράγ) *to do*.

πράξω έπραξα πέπράχα, πέπράγα (387 b)
πέπραγμαι έπράχῃην

7. πτήσσω (πτηκ) *to cover*: also πτώσσω Ion. and poet.

ατήξω έπητηξα έπητηχα

8. τάράσσω (τάραχ) *to disturb*: also *θράσσω (τραχ)* mostly poet.

ταράξω έτάραξα τετάραγμαι έταράχῃην
θάραξα (66 c) τέτρηχα am troubled (έθάραχῃην r.)

9. τάσσω (τάγ) *to arrange*.

τάξω έταξα τέταχα, τέταγμαι έτάχῃην (r. έτάγην)

428 D. 5. Hm. 2 Aο. (*έ)πέπληγον* (384 D), 2 Aο. P. *έκ-πλήγην, κατ-επλήγη*

7. Hm. has from kindred st. *πτα*, 2 Aο. 3 D. *κατα-πτήτην* (408 D, 23) and Pf. Par. *πεπτηώς, -ώτος* (386 D, 860 D).

10. φρίσσω (φρικ) *to be rough*.
 φρίξω *www.liberal.com.cn* φρίξα πέφρικα *am rough*
11. φυλάσσω (φύλακ) *to guard*, Mid. *to guard* (one's self) *against*.
 φυλάξω φύλαξα πεφύλαχα, -γμαι ἐφύλαχθην
12. κλάζω (κλαγγ, 328 b) *to make a loud noise*.
 κλάγξω ἐκλαγξα κέκλαγγα as pres., Fu. Pf. κεκλάγξομαι
13. κράζω (κραγ) *to cry*; Pr. Impf. rare.
 κρᾶγον κέκρᾶγα as pres., Fu. Pf. κεκράξομαι
- a. κρᾶξω, ἔκραξα, late. Pf. Imv. κέκραχθι, see 409, 8.
14. ῥέζω (ῥεγ) *to do*, Ion. and poet.: also ἔρδω (for ἐρζω, st. ἐργ).
 ῥέξω ῥμεξα, ἔρμεξα ῥέχθην
 ἔρξω ἔρξα ἔοργα, ἐώργειν (322 D)
- a. Hd. has a Pr. Impf. ἔρδω instead of ἔρδω.
15. σφάζω (σφαγ) *to slay*, in Attic prose usu. σφάττω.
 σφάζω ἔσφαξα ἔσφαγμαι ἐσφάγην, γ. ἐσφάχθην
16. τρίζω (τριγ) *to squeak*, Ion. and poet. 2 Pf. τέτριγα as pres.
17. φράζω (φραδ) *to declare*.
 φράσω φρασσα πέφρακα, πέφρασμαι ἐφράσθην
18. χάζω (χαδ) *to make retire*, Mid. *to retire*; chiefly poetic.
 χάσω χασάμην
19. χέζω (χεδ) *alvum exonero*.
 χεσοῦμαι (377) ἔχεσα (ἔχesson) κέχοδα (pass. κεχέσθαι, κεχεσμένος)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πέσσω (πεπ) *to cook*: also πέπτω later.
 πέψω ἔπεψα πέπεμαι ἐπέφθην
2. νίζω (νιβ) *to wash hands or feet*: also νίπτω not Att.
 νίψω ἔνιψα νένιμαι ἐνίφθην

10. Pind. Pf. Par. πεφρίκοντας, see 360 D.
 12. Poet. 2 Ao. ἔκλαγον. Hm. 2 Pf. Par. κεκληγγώς, G. -οντος (360 D).
 17. Hm. 2 Ao. ἐπέφραδον (384 D). Hes. Pf. M. Par. πεφραδμένος.
 18. Hm. 2 Ao. M. irreg. κεκαδόμεν (384 D) *retired*, but Act. κέκαδον *deprived*, Fu. κεκαδήσω *shall deprive*. Cf. 422 D, 20.
 20. Poet. κρίζω *to creak*; 2 Ao. 3 S. κρίκε (or κρίγε) Hm., 2 Pf. κέκοιγα Aristoph.
 21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near*, Mid. *to come near*, Fu. πελάσω, πελώ (375), Ao. ἐπέλασα, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάσθην, 2 Ao. M. 3 S. πλήτο, 3 P. ἐπληντο (408 D, 22). Pr. also πελάω, Ep. τίλημι or πιλνάω cl. 5 (413 D, 6), Trag. πελάδω, πλάδω (411).

- 429 D. 3. Hm. ἐνίσσω (ενιπ) = ἐνίπτω cl. 3, *to chide* (427 D, 20).
 4. Hm. ὀσσομαι (οπ) *to foresee*, only Pr. Impf.: cf. 450, 4.

430. b. Lingual stems which make σσω (ττω), 328 a.

1. ἀρμόττω *to fit together*: also ἀρμόζω not Att.

ἀρμόσω ἤρμοσα ἤρμομαι ἤρμοσζην

2. βλίττω *to take the honey* (μελι, μέλιτ-ος, 53 D). Αο. ἐβλισα.

3. βράσσω *to boil* [Αο. ἐβρασα, Pf. M. βέβρασμαι].

4. ἐρέσσω *to row*. Αο. ἤρεσα.

5. πάσσω *to sprinkle*.

πάσω ἐπάσα [πέπασμαι] ἐπάσζην

6. πλάσσω *to form*.

πλάσω ἐπλάσα πέπλασμαι ἐπλάσζην

7. πτίσσω *to round*.

πτίσω ἐπτίσα ἐπτισμαι ἐπτίσζην

431. c. Stems of variable form.

1. ἀρπάζω (ἀρπαδ, also ἀρπαγ not Att.) *to seize*.

ἀρπάσω (-ομαι) ἤρπασα ἤρπακα, ἤρπασμαι ἤρπάσζην
(ἀρπάζω) ἤρπαξα ἤρπαγμα ἤρπάχζην

a. 2 Αο. P. ἤρπαγγην late. Verbal ἀρπαστός (ἀρπακτός n. A.).

2. βαστάζω (βασταδ, late βασταγ) *to carry*, poet. (late in prose).

βαστάσω ἐβάστασα [-ξαι] [βεβάσταγμα] [ἐβαστάχζην]

3. νάσσω (ναγ and ναδ) *to press close*.

νάξω ἐναξα νένασμαι

4. παίζω (παιδ and παιγ) *to sport*.

παιξομαι (377) ἔπαισα πέπαισμαι v. παιστήος

a. ἔπαιξα, πέπαιξα, πέπαιγμα, ἐπαίχζην are late: so also Fu. παίξομαι and παίξω.

5. σώζω (σω, σωδ) *to save*.

σώσω ἔσωσα σέσωκα, σέσωσμαι ἔσώζην
σέσωμαι v. σωστήος

5. Hm. λάζομαι (λαβ) = λαμβάνω cl. 5, *to take* (437, 4). Attic poets have λάζομαι.

430 D. 8. Hd. ἀφάσσω = ἀφάω *to feel*, Αο. ἤφασα.

9. Hm. ἱμάσσω *to lash*, Fu. ἱμάσω, Αο. ἱμάσα; cf. ἱμῶς lash, G. ἱμῶντ-ος.

10. Poet. κορύσσω (κορυδ) *to equip*, Αο. M. κορυσοόμενος, Pf. M. κεκερυδμένος (46 D).

11. Poet. (rare in prose) λίσσομαι (λιτ) *to pray*, also λίτομαι cl. 1. Hm. Αο. ἐλλισμένην (308 D), 2 Αο. Inf. λιτέσθαι.

12. Poet. νίσσομαι *to go*, Fu. νίσομαι. Also Pr. νέομαι, usu. with future meaning. The orig. stem was perhaps νει, whence νει (326) or νιτ (327); νέομαι 'οι νειομαι (39 a).

431 D. 5. Hm. Pr. σώζω and σώω (shortened in Sub. σόρς, σόρη, σώωσι), Fu. παώσω, Αο. ἐσάωσα, Αο. P. ἐσαώζην. The orig. stem was σαιο (cf. 210), from which comes also a 2 Αο. (μι-form) σάω *he saved and save thou*.

6. ἴζω (ιδ, ἴζε, 331) *to sit, seat*, Mid. ἴζομαι, also ἑζομαι (εδ), *to sit*: ~~found chiefly in comp. with κατά.~~ Hence

κασιζέω, Impf. ἐκάσιζον (314): also ἰζάνω, κασιζάνω, cl. 5.

κασιζῶ (376) ἐκάσισα and κασισα

κασιζήσομαι ἐκασισύμην

κασιζέομαι, Impf. ἐκασιζόμην and κασιζόμην.

κασιζοῦμαι (for κασιδεσσομαι, 331, 374) [ἐκασιέσθην]

a. Pr. Ind. ἑζομαι, κατέζομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem *σεδ* (Lat. *sed-eo*) with Epic reduplication (384 D): ἐζόμην for ἐσδομην (56) for *σε-σ(ε)δ-ομην* (63, 38), cf. *κεκλόμην* (424 D, 34) from *κέλ-ομαι*. From the same stem was formed ἴζω = ἰσδω = *σι-σ(ε)δ-ω* (332, 339), cf. *πίπτω* (449, 4) = *πι-π(ε)τ-ω*.

7. μύζω (μυγ, μυζε) *to suck*: later μυζέω, μυζάω.

μυζήσω ἐμύζησα

8. ὀζω (οδ, οζε) *to smell*.

ὀζήσω ὥζησα (ὀδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (αγερ) *to gather*.

ἀγερῶ ἡγείρα ἀγήγερκα, -μαι ἡγέρῃην

2. αἶρω (αρ) *to take up, bear away*; contracted from αείρω (αερ).

αῖρῶ (ᾷ) ἡρα (382 a) ἡρκα, ἡρμαι ἡρῃην

3. ἀλλομαι (άλ) *to leap*.

ἀλοῦμαι ἡλάμην (382 a. 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (βαλ, βλα, 340) *to throw*.

βαλῶ βῆβαλον βέβληκα, βέβλημαι ἐβλήθην

6. Hm. Ao. εἶσα (= *ε-σεδ-σα*, *ε-έ-σα*) *seated*, Imv. εἶσον (better *ἔσσον*), Inf. *ἔσσα*, Par. *ἔσας* (*ἀνέσας*), Hd. *εἶσας*; Mid. trans. 3 S. *ἑέσσαστο* (*εἶσαστο* Eur., *ἔσσαντο* Pind.), Par. *ἑσάμενος*, Hd. *εἰσάμενος*; Fu. *ἑσσομαι* (= *σεδ-σομαι*). In comp. Ao. *καδεῖσα* and *κάδισα*. *ἑζομαι* as Pr. is unknown to Hm.: for *ἑζεαι* Od. κ, 378, read *ἑξεο* 2 Ao.

9. Hm. ἀφύσσω (αφυγ, αφυδ) *to draw out*, Fu. ἀφύξω, Ao. ἡφύσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. *ἡγερέδονται, -οντο* (411), 2 Ao. 3 P. *ἀγέροντο*, Inf. *ἀγερεσθαι* (367 D), Par. *ἀγρόμενος* (384 D).

2. Hm. has only Ao. M. *ἡράμην*, 2 Ao. *ἡρόμην* (ᾷ), *ἡρόιμην*, *ἡρέσθαι*, Ao. P. Par. *ἡρθεῖς*. He comm. uses Ion. and poet. *αείρω* (αερ), Ao. *ἡερα*, Ao. P. *ἡέρθην*, Plur. 3 S. *ἡωρτο* (for *ἡορτο*): Pr. Impf. 3 P. *ἡερέδονται, -οντο* (411).-- The stem *αερ* has the sense of *ερ* (ερ, Pr. *είρω to join*, 312 D) in Ao. *συν-ἡερι* Il. κ, 499, Ao. M. Sub. *συναίρεται* Il. ο, 680.

4. Hm. Pf. 2 S. *βέβληκα* (363 D), 3 P. *βεβλήκαται, -ατο* (355 D c), also *βεβλήκατο*, Par. *βεβολημένος*; 2 Ao. M. 3 S. *ἔβλητο*, etc. (408 D, 20); Fu. once *συμβλήσομαι*.

5. ἐγείρω (εγερ) *to rouse, wake* trans., Mid. *to wake* intrans.
 ἐγερῶ ἡγείρω ἐγρηγόρα (321, 417) ἡγέρῃην
 ἡγρόμην (339) ἐγῆγερμαι
- a. The Inf. 2 Aor. M. has the accent of a present: ἔγρεσθαι. A poetic Pr. ἔγρω, ἔγρομαι is also found.
6. ἁλλῶ (ἁλ) *to flourish*. 2 Pf. τέθηλα.
7. καίνω (κιν) *to kill*. 2 Aor. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.
8. κείρω (κερ) *to shear*.
 κερῶ κείρω [κέκαρκα] κέκαρμαι ἐκίρην, v. καρτός
9. κλίνω (κλιν) *to make incline*, see 433, 1.
10. κτείνω (κτεν) *to kill*, see 433, 4.
11. μαίνομαι (μάν) *to be mad*: poet. μαίνω *to madden*, Aor. ἔμνην.
 μανοῦμαι μίμνημι ἀμ μαδ ἐμίνην
12. ὀφείλω *to be obliged*. 2 Aor. ὠφελον. From οφείλε (331) come
 ὀφειλήσω ὠφείλησα ὠφείληκα ὠφειλήσῃην
13. πείρω (περ) *to pierce*.
 περῶ πείρω πέπαρμαι (334 a) ἐπάρην
14. σαίρω (σαρ) *to sweep*.
 σαρῶ ἔσηρα σέσηρα γρῖν
15. σκέλλω (σκελ, σκλε, 340) *to dry* (416, 6).
 σκλήσομαι ἔσκλην (408, 10) ἔσκληκα
16. σπείρω (σπερ) *to sow*. v. σπαρτός
- σπερῶ ἔσπειρα ἔσπαρμαι (334 a) ἐσπάρην
17. στέλλω (στελ) *to send*, see Paradigm 290.
18. σφάλλω (σφᾶλ) *to make fall*.
 σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην
19. φαίνω (φάν) *to show*, see Paradigm 291.
20. φθείρω (φθερ) *to corrupt, destroy*.
 φθερῶ ἔφθειρα ἔφθαρκα, ἔφθαρμαι ἐφθάρην
 (ἔφθορα poet.) v. φθαρτός

6. Hm. Pf. Par. Fem. τεθᾶλυια (338 D), 2 Aor. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέσω (411), τηλεθάν.

8. Hm. Aor. ἔκερσα (345 D).

11. Hm. Aor. ἐμνήμην, Theoc. Pf. M. μεμνήμην (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Aor. Opt. ὀφέλλει, 345 D).

15. Hm. 1 Aor. irreg. ἔσκηλα *made dry*.

19. Hm. 2 Aor. Act. iter. φάνεσκε *appeared*. From older st. φα he has Impf. φάε (morn) *appeared*, Fu. Pf. πεφῆσεται *will appear*. For φαίνω, Aor. P. φάνω, see 396 D. For intensive παμφαίνων, παμφανόω, see 472 k.

20. Hm. Fu. διαφθέρω (345 D), 2 Pf. δι-έφθορα *am ruined* (in Att. poets trans and intr.). Hd. Fu. M. διαφθαρόμαι intr.

21. χαίρω (χάρ, also χαρε, χαίρε, 331) *to rejoice*.
 χαίρησ[α] [ἐχαίρησα] κεχάρηκα, M. κεχάρημαι or κέχαρμαι V. χαρτός
 [χαρήσομαι]

IV. Liquid stems which reject ν.

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλιν) *to make incline*.
 κλινῶ ἐκλίνα [κέκλικα] ἐκλίβην and
 κέκλιμαι κατ-εκλίβην
2. κρίνω (κρίν) *to judge*.
 κρίνῶ ἔκρινα κέκρικα, κέκριμαι ἐκρίβην
3. πλύνω (πλύν) *to wash clothes*.
 πλυνῶ ἐπλύνα πέπλυμαι (ἐπλύβην n. A.)
4. κτείνω (κτεν) *to kill*: also ἀπο-κτίννυμι, -ύω, cl. 5.
 κτενῶ ἔκτεινα ἀπ-έκτονα (later ἐκτάβην Hm.)
 ἐκτάνον poet. ἔκταγκα, ἔκτακα

a. For 2 Aο. poet. ἔκταῖν, see 408, 4. ἀπ-εκτάνθαι and ἀπο-κτανθῆναι Inf. Pf. and 1 Aο. Pass. are late. For these tenses the Attic uses τέθνηκα and θανον from θνήσκω (444, 4).

5. τείνω (τεν) *to extend*.
 τενῶ ἔτεινα τέτακα, τέταμαι ἐτάβην

NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρί, κρίν; πλύ, πλύν; κτά, κτάν, κτεν (334 a);

21. Hm. Aο. M. ἐχηρόμην, 2 Aο. κεχαρόμην (384 D), Fu. κεχαρήσω, -ομαι, Pf. Par. κεχαρήσας (386 D).

22. Hm. εἴλω (ελ, φελ) *to press*, Aο. (ἐ)ελσα, Pf. M. ἔελμαι, 2 Aο. P. ἐάλην, Inf. ἀλῆναι. Pind. has 2 Plup. 3 S. ἐόλει. In Pr. Impf. Act., Hm. has only εἰλέω (331). Even Attic writers have Pr. Impf. εἰλέω or εἰλέω, also εἰλλω: Ἰλλω is old and poetic.

23. Poet. ἐνάρω (ενάρ) *to slay*, 2 Aο. ἦναρον, Aο. M. 3 S. ἐνῆρατο.

24. Poet. θείνω (θεν) *to smile*, Fu. θενῶ, Aο. ἔθεινα, 2 Aο. (Ind. not used) θένω, θένε, θενείν, θενών.

25. Hm. μέρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D), Pf. M. 3 S. εἰμαρται (319 e) it is fated used even in Att. prose, Par. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορμένος.

26. Poet. πάλλω (πάλ) *to shake*, Aο. ἔπηλα; Hm. 2 Aο. Par. ἀμ-πεπαλό (384 D), 2 Aο. M. 3 S. πάλτο (408 D, 42).

433 D. 1. Hm. Aο. P. ἐκλίνθην (396 D) and ἐκλίβην, Pf. M. 3 P. κεκλίαται (392 D) 2. Hm. Aο. P. ἐκρίνθην (so Hd.) and ἐκρίβην.

4. Hm. Fu. κτενίω and κτανίω.

5. From st. τα, Hm. makes also Pr. τανῶ (once with μι-form, Pr. M. 3 S. τάνυται), Fu. τανύσω, Aο. ἐτάνισα, Pf. M. τετάνυσμαι, Aο. P. ἐτανύσθην. Also Pr. τταίνω, Aο. ἐτίγηνα. The form τῇ in Hm. is perhaps an Imv. of st. τε (τῇ = τα-ε), teach, take thou.

τά, τάν, τεύ. They might therefore be referred to the fifth class. But as the added *ν* has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the *ν* of other liquid stems is sometimes dropped by late writers before *κ* of the 1 Pf.: τεζέρμακα for τεζέρμαγκα from ζερμαίνω *to warm*. But one verb belongs more properly to this series, viz.·

6. κερδαίνω (κερδάν, κερδα) *to gain*.
κερδῶν ἐκέρδανα (382) κεκέρδηκα

V. Vowel-stems of the fourth class.

434. 1. καίω (καν) *to burn*; Att. κάω uncontracted.

καύσω	ἔκανσα	κέκανκα	ἐκαύξην
ν. καυστός, καυτός		ἐέκανμαι	(ἐκάην Hm.)

2. κλαίω (κλαν) *to weep*; Att. κλάω uncontracted.

κλαύσομαι	ἔκλαυσα	κέκλαυμαι	ν. κλαυτός and
κλαυσούμαι (377), also κλαιήσω, κλαήσω (331)			κλαυστός

a. κέκλαυσαι, ἐκλαύσθην (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes *ν* in the present, or a syllable containing *ν*.

I. Stems which assume *ν*.

435. 1. βαίνω (βα) *to go*. (for βαν-ι-ω, cf. 328 d.)

βήσομαι	ἔβην (408, 1)	βέβηκα (409, 2)	ἐβάζην in comp.
βήσω (416, 2)	ἐβησα	βέβημαι in comp.	ν. βατός, τέος

6. Hd. Fu. κερδήσομαι, Ao. ἐκέρδησα.

7. Hm. st. φεν, orig. φα, 2 Ao. ἐπεφνον, πέφνον (384 D) *killed*, Pf. M. πέφαμαι, Fu. Pf. πεφήσομαι.

434 D. 1. Hm. Ao. ἔκηα (also ἔκεια probably incorrect), cf. 39. Attic poets have Par. κίας (shortened from κήας).

3. Poet. δαίω (δα) *to burn* trans., Mid. intr., 2 Pf. δέδηα intr., 2 Ao. M. Sub. 3 S. δάηται.

4. Poet. δαίωμαι (δα) *to divide*, Fu. δάσομαι, Ao. ἐδάσθην (used even in Att. prose), Pf. 3 S. δέδασται, 3 P. (irreg.) δεδαίεται. Also Pr. δατέομαι (Hes. Ao. Inf. irreg. δατέοσθαι, 381 D).

5. Poet. μαίωμαι (μα, μεν) *to reach after, seek for*, Fu. μάσομαι, Ao. ἐμάσθην, 2 Pf. μέμονα *press on, desire eagerly*, P. μέμαμεν etc. (409 D, 9), V. μαστός. In the sense of the Pf., Hm. has intensive μαιμάω (472 k), Ao. μαίμυσε. In Att. Trag. we find Pr. Par. μώμενος (= μα-ομενος).

6. Poet. ναίω (να) *to inhabit*, Ao. ἐνασσα *caused to inhabit*, M. ἐνασσάμην *became settled in*, = Ao. P. ἐνδύθην. Pf. M. νένασμαι late. Hm. has also Pr. ναιετάω, Par. Fem. ναιετάωσα (370 D a).

7. Hm. δυνίω (οἰν) *to take to wife*, Fu. ὀπίσω Aristoph.

435 D. 1. Hm. Ao. M. 3 S. ἐβήσето (349 D). Pr. also βέσκω ci. 6 (444 D, 11). Pr. Par. βιβάς (408 D, 10), also βιβῶν (as if from βιβῶω).

2. ἐλαΐνω (ελα) *to drive*: also ἐλάω poetic.

ἔλω (ἐλάω, 375) ἤλασα ἐλήλακα, ἐλήλαμαι ἤλασθην

a. ἐλαόνω is prob. for ελα-νυ-ω, cf. 329 d. ἐλάσασμαι, ἡλάσθην are late.

3. φθάνω (φθα) *to anticipate*. (Hm. φθάνω)

φθήσομαι ἔφθην (408, 7) ἔφθακα [ἐφθάσθην]
φθάσω ἔφθασα

4. πίνω (πι, also πο) *to drink*.

πίομαι (378) ἔπιον (408, 15) πίπωκα, πίπομαι ἐπόθην

a. Fu. also πισύμαι, perhaps not Attic. The Attic makes *ι* usually long in the Fu., short in the Ao.

5. τίνω (τι) *to pay back*, Mid. *to obtain payment*: also τίνυμι poet.

τίσω ἔτισα τέτικα, τέτισμαι ἐτίσθην (342)

6. φθίνω (φθι) *to perish*, chiefly Ion. and poet.

φθίσω trans. ἔφθισα trans. ἔφθιμαι ἐφθίσθην

a. Late ἐφθίνωσα, ἐφθίνηκα (331).

7. δάκνω (δακ) *to bite*.

δήξομαι (412) ἔδακον δέδηγμα δήχθην

8. κάμνω (κάμ, κμα, 340) *to be weary, sick*.

καμουῖμαι ἔκαμον κέκμηκα V. ἀπο-κμητέον

9. τέμνω (τεμ, τμε, 340) *to cut*.

τεμῶ ἔτεμον (ἔταμον) τέτμηκα, τέτμημαι ἐτέμήθην

II. Stems which assume *av*.

436. 1. αἰσθάνομαι (αυσθ) *to perceive*: also αἰσσομαι rare.

αἰσθήσομαι ἤσθόμην ἤσθημαι V. αἰσθητός

2. ἀμαρτάνω (ἀμαρτ) *to err*.

ἀμαρτήσομαι ἤμαρτον ἡμάρτηκα, -ημαι ἡμαρτήθην

3. αὐξάνω (αυξ) *to increase*: also αὐξω (Hm. αἰέω).

αὐξήσω (331) ἠύξησα ἠύξηκα, ἠύξημαι ἠύξήσθην

2. Hm. Fu. ἐλώω, ἐλάω, etc. (375 D); Plup. M. 3 S. ἐλήλατο, once ἡλήλατο, 3 P. ἐληλέδατο (392 D).

5. Hm. τίνω. Hm. and Hd. have also Pr. τίνυμι, τίνυμαι. Different from τίνω is Poet. τίω cl. 1, *to honor*, Fu. τίσω, Ao. ἔτισα, Pf. M. Par. τετιμένος, V. ἔ-τιτος.

6. Hm. φθίνω, 2 Ao. ἔφθιον, M. ἐφθίμην etc. (408 D, 27). Pr. also φθινύω (411).

8. Hm. Pf. Par. κεκμηώς, -ώτος (386 D. 360 D).

9. Ion. τάμνω, 2 Ao. ἔταμον. Hm. has Pr. τέμνω once, τέμω once; also τμήγω (τμάγ) cl. 2 (425 D, 18).

10. Hm. θύνω (Hes. θυνέω) = θύω *to rush*.

436 D. 2. Hm. 2 Ao. ἡμβροτον (for ημῶτον, ημροτον, 383 D. 25. 53 D).

4. **βλαστάνω** (βλαστ) *to sprout*: also βλαστέω cl. 7, rare.
 βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)
- a. Later 1 Aο. ἐβλάστησα.
5. **δαρῶνω** (δαρῶ) *to sleep*.
 ἔδαρῶν δεδάρῶκα (331) [ἐδάρῶν]
- a. The simple verb is used only in the 2 Aο.; elsewhere καταδαρῶναι.
6. **ἀπ-εχῶνομαι** (εχῶ) *to be hated*.
 ἀπεχῶσομαι ἀπηχῶμένην ἀπήχῶμαι
- a. The forms ἔχῶ *to hate*, ἔχδομαι, ἀπέχδομαι, are poetic or late.
7. **κιχάνω** (κιχ) *to come up to*, Ion. and poet.
 κιχῶσομαι ἔκιχον v. ἀ-κίχτος
8. **οιδάνω** (οιδ) and οιδέω cl. 7, *to swell*. (οιδάω, οιδάινω, late.)
 οιδήσω ᾤδησα ᾤδηκα
9. **ὀλισῶνω** (ολισῶ) *to slip*. (ὀλισθαίνω late.)
 ὀλισθίσω ὀλισθῶν (ὠλίσθηκα and ὠλίσθησα n. A.)
10. **ὀσφραίνομαι** (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)
 ὀσφρήσομαι ὀσφρόμεν ὀσφράνῃην
- a. ὀσφράομαι cl. 7, ὀσφραίνω are late; so also 1 Aο. ὠσφρησάμεν.
11. **ὀφλισκάνω** (οφλ, οφλισκ, 330) *to incur judgment*.
 ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι
- a. 1 Aο. ὠφλησα rare. 2 Aο. Inf. and Par. are sometimes accented as present: ὀφλειν, ὠφλων. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. **ἀνδύνω** (ἀδ) *to please*, Ion. and poet.
 ἀδήσω Hd. ἔαδον Hd. ἔαδα
2. **ῥιγάνω** (ριγ) *to touch*.
 ῥιξομαι ἔριγον v. ᾄ-ῥικτος

5. Hm. 2 Aο. ἔδρᾶδον (388 D).
 7. Hm. κιχάνω, Aο. once κιχῆσατο. For μι-forms from st. κιχε (331), see 404 D d.
 10. Hm. Aο. 3 P. ὀσφραντο.
 12. Hm. ἑλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 6, *to grow large*.
 13. Hes. ἀλιταίνω (ἄλιτ) *to offend*. Hm. 2 Aο. ἡλίτων, M. ἡλιτόμεν, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).
 14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Aο. ἡλφον.
 15. Hm. ἐριδαίνω (εριδ) *to contend* (= ἐρίζω cl. 4), Aο. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμαίνω *to provoke*.

437 D. 1. Hm. Impf. ἤνδανον, ἔνδανον (Hd. ἐάνδανον?), see 312 D; 2 Aο. ἔδον or εὔαδον (=ετταδον, cf. 308 D), 2 Pf. ἔαδα. For ἔσμενος, see 408 D, 44.

3. λαγχάνω (λαχ) *to obtain by lot.*

λήξομαι (326) ἐλάχον ἐίληχα, εἴληγμαι ἐλήχθην

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (λαβ) *to take.*

λήψομαι ἐλάβον εἴληφα, εἴλημμαι ἐλήφθην

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (λαθ) *to lie hid, Mid. to forget:* also λήσω cl. 2 (425, 1)

λήσω ἐλάβον ἐέληθα, ἐέλησμαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λασθάνομαι) being used instead.

6. μανθάνω (μαθ) *to learn.*

μαθήσομαι ἐμάθον μεμάθηκα V. μαθήτός, τέος

7. πυνθάνομαι (πυθ) *to inquire, learn:* also πεύσομαι cl. 2, poet.

πεύσομαι ἐπυθόμην πέπυσμαι V. πευστέος

8. τυγχάνω (τυχ) *to hit, happen.*

τείξομαι ἐτύχον τετύχηκα (331)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμα, ἐτεύχθην, late.

NOTE ON 435-7. Mute stems, which assume *ν* or *αν* in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume *ε* (331).

III. Stems which assume *ve*.

438. 1. βυνέω (βυ) *to stop up.*

θύσω ἐβύσα βέβυσμαι (342) ἔβυσθην

2. ἰκνέομαι (ικ) *to come.*

ἴξομαι ἰκόμην ἴγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The *ι* of the 2 Ao. is short, but made long in the Ind. by the augment.

3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἐλαχον *obtained by lot*, but λέλαχον (384 D) *made partaker*.

4. Hd. Fu. λάμψομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφθην, V. λαμπτός, τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἐλαθον *lay hid*, but λέλαθον (384 D) *caused to forget*, M. λελαθέσθαι *to forget*, Pf. M. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἔλησα, and sometimes in Pr. Act. λήσω. Dor. Ao. P. ἐλάσθην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύδοιτο (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμα, ἐτύχθην (from τεύχω cl. 2, 425, 15) in the sense of τετύχηκα, ἐτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανθάνω (χαθ, χανθ, χενθ) *to contain*, Fu. χείσομαι (= χενθ-σομαι), 2 Ao. ἐχάθον, 2 Pf. κέχανθα.

438 D. 2. Hm. has Pr. Impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκάνομαι) and ἰκω (ι), 1 Ao. ἴξε, ἴξον (349 D). For 2 Ao. Par. ἴκμενος, see 408 D, 46 Hd. Pf. M. 3 P. ἀπικάται, ἀπικάτο (392 D).

3. *κυνέω* (κν) *to kiss*. Δο. *ἔκνυα*.

a. The simple verb is rare in prose; but *προσκυνέω* *to do homage* is frequent; it makes *προσκυνήσω*, *προσεκύνησα* (*προσέκισα* poet.).

4. *πίτνέω* (πετ, 334 c) *to fall*, poet. 2 Δο. *ἐπιτνον*. Cf. *πίπτω*, 449, 4.

a. Many grammarians recognize a Pr. *πίτνω*, and regard *ἐπιτνον* as Impf.

5. *ἀμπισχνέομαι* (αμπ-εχ) = *ἀμπέχομαι*, *to have on*: active *ἀμπέχω*, *ἀμπίσχω*, *to put on*.

ἀμφέξω *ἡμιπισχον*, Inf. *ἀμπισχεῖν*

ἀμφέξομαι *ἡμιπισχόμεν*

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-ve-ομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω* (*σεχ*) *to have* (332, 424, 11). The 2 Δο. must be divided *ἡμιπ-ισχον*; *ι* here belongs to the preposition.

6. *ὑπισχνέομαι* (υπ-εχ) *to promise*. See 5 a above and 424, 11.

ὑποσχίσομαι *ὑπεσχόμεν* *ὑπέσχημαι*

IV. Stems which assume *vu* (after a vowel *vvu*). See 407.

439. Stems in *a*.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.

κεράσω *ἐκέρασα* *κέκρακα*, *κέκράμαι* *ἐκράσην* or

ν. κρατέος [*κέκρασμαι*] *ἐκεράσθην*

2. *κρεμάννυμι* (κρεμα) *to hang* trans.: (also *κρεμάω* late.)

κρεμῶ (-άσω 375) *ἐκρέμασα* [*κεκρέμασμαι*] *ἐκρεμάσθην* (342)

a. For Mid. *κρέμαμαι* *to hang* intrans., Fu. *κρεμήσομαι*, see 404, 8.

3. *πεγάννυμι* (πετα) *to expand*: (also *πετάω* late.)

πεγῶ (-άσω 375) *ἐπέτασα* *πέπτάμαι* (339) *ἐπετάσθην* (342)

a. *πεπέτακα* late, *πεπέτασμαι* not Att.

4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνυμι* rare in prose.

σκεδῶ (-άσω 375) *ἐσκέδασα* *ἐσκέδασμαι* (342) *ἐσκεδάσθην*

440. Stems in *e*.

1. *ἔννυμι* (έ, orig. *φε*, Lat. *ves-tio*) *to clothe*: simple verb poetic.

ἀμφιδῶ (-έσω 374) *ἡμφίεσα* (314) *ἡμφίεσομαι*

ἀμφίεσομαι (*ἐπίεσασθαι* Inf.)

439 D. 1. Hm. also Pr. *κεράω*, *κεραίω*, Δο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 3 P. *ἐφρώνται* is accented like the *μι*-forms in 401 k. For *κίρνημι*, see 443 D, 2.

4. Hm. Δο. also without σ, *ἐκέδασσα*, *ἐκεδάσθην*; cf. *κίδνημι* 443 D, 8.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσσομαι*, late Pf. *γεγάννυμαι*. Cf. *ναῖω* cl. 4, only in Pr. Par. *γαίων*.

440 D. 1. Hm. Impf. *κατα-εἰνυον* (= *φει-νυον*), cf. Hd. *ἐπ-εἰνυσθαι*, Fu. *ἔσσα*, Δο. *ἔσσα*, Δο. M. 3 S. *ἔ(σ)ατο* or *ἔίσσατο*, Pf. M. *εἶμαι* (= *φει-μαι*), *ἔσαι*, *ἔσαι* (*εἶται*), Plup. 2, 3 S. *ἔσσο*, *ἔστο* or *ἔεστο*, 3 D. *ἔσθην*, 3 P. *εἶατο* (= *φει-ατο*), Par. *εἰμένος*.

2. κορέννυμι (κορε) *to satiate*.

κορέσω ἐκόρεσα κεκόρεσμαι (342) ἐκορέσθην

3. σβέννυμι (σβε) *to extinguish* (416, 5).

σβέσω ἔσβεσα ἔσβηκα
σβήσομαι ἔσβην (408, 9) ἔσβεσμαι (342) ἐσβέσθην

4. στορέννυμι (στορε) *to spread out*: also στρώννυμι (στόρνυμι)

στορῶ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσθην]

441. Stems in ω.

1. ζώννυμι (ζω) *to gird*.

ζώσω ἔζωσα [ἔζωκα] ἔζωσμαι [ἐζώσθην]

2. ῥώννυμι (ῥω) *to strengthen*.

ῥώσω ἔρρῳσα ἔρρωμαι *am strong* ἐρρώσθην (342)

3. στρώννυμι (στρω) *to spread out* = στορέννυμι (and στόρνυμι).

στρώσω ἔστρωσα ἔστρωμαι ἐστρώσθην

4. χρώννυμι (χρω) *to color* = χρώζω cl. 4.

χρώσω ἔχρωσα κέχρωσμαι ἐχρώσθην

442. Stems ending in a consonant.

1. ἄγνυμι (αγ, orig. Fay) *to break*.

ἄξω ἔαξα (312) ἔαγα (417) [ἔαγμα] ἐάγην (ᾶ)

2. ἄρυνυμι (αρ) *to win*, chiefly poet.; only Pr. Impf. For 2 A. ἠρόμην, see αἶρω (432, 2).3. δείκνυμι (δεικ) *to show*.

δείξω ἔδειξα δέδειχα, δέδειγμαι ἐδείχθην

4. εἶργνυμι (ειργ) *to shut in*: (also εἶργω late.)

εἶρξω εἶρξα, P. ἐρξας εἶργμαι εἶρχθην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορηώς (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κινῦμαι (κι) *to move* intrans., 2 Aο. ἐκίον *went*, Par. κίων (Trag. κίεις rare). For ἐκίωδον, see 411. From κι is derived also κινέω *to move* trans., inflected regularly.

6. Hm. ἀνύμαι (αι) *to take away*, in comp. ἀπολύννυμι and ἀπαινύμαι.

7. Ion. and poet. δαλνυμι (δαι) *to feast* trans., Mid. intr., Opt. 3 S. δαινύσθαι (401 D), 3 P. δαινύσσο: Fu. δαίσω, Aο. ἔδαισα.

442 D. 1. Hm. Aο. ἔαξα, rare ἦξα (Hes. Opt. 2 S. κανάξαις, = κατταξαις = κατταξαις, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην. Hm. Pf. M. δειδεγμαι *greet* (for δεδεγμαι), 3 P. δειδέχεται, -ατο (392 D). In the same sense of *greeting*, he has Pr. Par. δεικνόμενος, as also Pr. δεικανόμαι and δειδισκομαι (= δε-δεικ-σκομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of *shut in*. As stem, he has *εργ* or *εργ* instead of *ειργ*. For ἔρχεται, (ἐ)έρχασθαι see 318 D. For poet. ἐργαδον, Hm. (ἐ)έργαδον, see 411.

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, *to enclose*.
 φράξω φράξα πέρραγμα ἐφράχθην [ἐφράγην]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes *σκ* in the present, sometimes with *α* connecting *ι*. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in *α* and *ε*.

1. γηράσκω = γηρά-ω *to grow old*. 2 Aο. Inf. γηρᾶναι (408, 2).
 γηράσσω, -μαι ἐγήρασα γεγήρακα
2. διδράσκω (δρα) *to run*, used only in composition.
 δράσσομαι ἔδρᾶν (408, 3) δέδρακα
3. ἡβιάσκω (ἡβα) *to come to puberty*: ἡβίᾳ *to be at puberty*.
 ἡβήσω ἡβησα ἡβηκα
4. ζυήσκω (ζᾶν, ζνα, 340) *to die*; used also as pass. of κτείνω *to kill*.
 ζανούμαι ἔζᾶνον τέζηκα *am dead* (409, 4)
- a. Fu. Pf. τεδνήξω (τεδνήξομαι late), see 394 a. For Fu. ζανούμαι, 2 Aο. ἔζανον, the Att. prose always uses ἀποθανούμαι, ἀπέθανον (never found in Trag.), but in the Pf. τέζηκα, not ἀπο-τέζηκα.

18. Hm. δρέγνυμι (ορεγ), = δρέγω cl. 1, *to reach*, Pf. M. 3 P. δρωρέχασαι (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final *α* in other forms, assume *να* instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the *μ*-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμάω (cf. 375), Aο. ἐδάμασα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδμήσομαι, Aο. P. ἐδαμάσθην (342) or ἐδμήθην, more freq. 2 Aο. ἐδάμην. Pr. also δαμῶ. The forms ἐδαμάσθην and ἐδαμάσθην are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *to build*, Aο. ἔδεμα.
2. κίρνημι or κιννάω (κερα), = κεράννυμι *to mix* (439, 1).
3. κρήμναι (κρεμα), = κρέμαμαι *to hang* (404, 8; cf. 439, 2). Active κρήμνημι very rare.
4. μάρναι (μαρα) *to fight*, Opt. 1 P. μαρνούμεθα (401 D h).
5. πέρνημι (περα), = πιπράσκω *to sell* (444, 7), Fu. περᾶω (cf. 375), Aο. ἐπέρᾶσα, Pf. M. Par. πεπερημένος.
6. πίλνημι or πιλνάω (πελα), = πελδίζω *to bring near*, Mid. *to come near* (428 D, 21).
7. πίτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).
8. σκίδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κίθνημι (κεδα).

- 444 D. 2. Hd. διδρήσκω, δρησομαι, ἔδρην (24 D a).

5. **ἰάσκομαι (ἰα)** *to propitiate*.
ἰάσομαι *ἰάσασθην* *ἰάσῃην* (342)
6. **μιμνήσκω (μν)** *to remind, Mid. to remember, mention*.
μνήσκω *ἐμνήσκα* *ἐμνήμαι* (319 b, 393 a) *ἐμνήσῃην* (342)
 a. The **ἑμν** and **ἰομ** are poetic; the **ἑμν** and **ἰομ** Pass. take their place. The **ἑμν** M. *ἐμνήμαι* is present in meaning, = Lat. *memini*. **ἑμν** P. *ἐμνήσομαι* will bear in mind.
7. **πιπράσκω (πρα)** *to sell; wanting in Fu. and Ao. Act.*
ἑπιδόσομαι (*ἑπιδόμην*) *πέπρακα, πέπραμαι ἐπιδῶν*
8. **φάσκω (φα)** = *φημί* (404, 2) *to say*. The **ἑμν** Ind. is scarcely used. **ἑμν** has only the **ἑμν** Impf. In Attic prose, the **ἑμν** is frequent (instead of *φάς*, not used, 404, 2), but other forms are rare.
9. **χάσκω (χα)** *to gape*. From st. *χαν* (329 a, **ἑμν** *χαίνω* late), come *χανοῦμαι ἐχάνον κέχρηνα*
10. **ἀρέσκω (αρε)** *to please*.
ἀρέσω *ἠρέσα* [*ἀρήρεκα*] (*ἠρέσῃην* n. A. pr.)

445. Stems in *ο*.

1. **ἀνα-βιώσσομαι (βιο)** *trans. to re-animate, intr. to revive*.
Αο. ἀνεβίων (408, 13) *intrans., ἀνεβιωσάμην trans.* Cf. *βιώω* (423, 2).
2. **βλώσκω (μολ, μλο, βλο 53 D)** *to go, poet. Pr. Impf. only in comp.*
μολοῦμαι ἐμολον ἐμβλωκα (340, 53 D)
3. **βιβρώσκω (βρο)** *to eat*.
[βρώσομαι] [ἔβρωσα] βέβρωκα, βέβρωμαι (ἔβρώσῃην n. A.)
 a. The defective parts are supplied by forms of *ἐσθίω* cl. 9 (450, 3).
4. **γινώσκω (γνο)** *to know; also γινώσκω less freq. in Att.*
γνώσομαι ἐγνων (408, 14) *ἐγnowκα, ἐγnowσμαι ἐγνώσῃην* (342)
5. **ἑρῶσκω (ἑρο, ἑρο, 340)** *to leap, chiefly poet.; also ἑρῶνμαι cl. 5*
ἑροῦμαι ἐἑρορον
6. **τιτρώσκω (τρο)** *to wound*.
τρώσω *ἔτρωσα τέτρωμαι ἐτρώσῃην*

5. **ἑμν**. also *ἰάσομαι (ἰάμαι)*, **ἑμν**. *ἰληθι* (**ἑμν**. *ἰλᾶμαι*), see 404 D, 10; **ἑμν**. *ἰληκα*.

6. **ἑμν**. **ἑμν** M. 2 S. *ἐμνήμαι, ἐμνήμη* (**ἑμν**. *ἐμνέω* **ἑμν**), see 363 D; **ἑμν**.
 1 P. *μεμνώμεθα* (**ἑμν**. *μεμνέμεθα*), **ἑμν**. *μεμνήμην*, 3 S. *μεμνέμεθα*, see 393 D.

7. **ἑμν**. *πέρημι (περα)*, see 443 D, 5.

11. **ἑμν**. *βάσκω (βα)* = *βαίνω to go* (435, 1), chiefly in **ἑμν**. *βάσκει ἰδι haste go*; once *ἐπιβασκέμεν to cause to go upon*.

12. **ἑμν**. *κυκλήσκω (κλε)* = *καλέω* cl. 1, *to call* (420, 5).

445 D. 3. **ἑμν**. *βεβρώσω*. **ἑμν**. 2 **Αο. ἔβρων** (not in **ἑμν**). **ἑμν**. 2 **ἑμν**. **ἑμν**. *ἑμν* (409 D, 16).

4. **ἑμν**. 1 **Αο. ἀνέγνωσα**. **ἑμν**. *ἑμν*. *ἑμν* (for *ἑμν*).

6. **ἑμν** *ἑμν*.

446. Stems in *ι* and *υ*.

1. πιπίσκω (πι) *to give to drink*, Ion. and poet. Cf. πίνω (435, 4).

πίσω ἔπισα

2. κνίσκω (κν) *to impregnate*, Aο. κῦσα.

- a. Mid. κνίσκομαι *to become pregnant*; but κύνω, κνέω cl. 7, *to be pregnant*.

3. μεθύσκω (μεθυ) *to intoxicate*.

μεθύσω ἐμέθυσσα [μεμέθυσμαι] ἐμέθυσθην

- a. Mid. μεθύσκομαι *to become intoxicated*; but μεθύω (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

1. αλίσκομαι (άλ, αλο, 331) *to be taken*, used as pass. to αἰρέω cl. 9.

ἀλώσομαι ἐάλων οἱ ἐάλωκα οἱ v. ἀλωτός
 ἦλων (408, 12) ἦλωκα

2. ἀν-ἀλίσκω (αν-αλ, αν-αλο) *to expend*: also ἀναλύνω.

ἀναλώσω ἀνάλωσα ἀνάλωκα, ἀνάλωμαι ἀνάλώσθην
 ἀνήλωσα ἀνήλωκα, ἀνήλωμαι ἀνηλώσθην

- a. Rare forms, ἠνάλωσα, ἠνάλωμαι (314).

3. ἀμβλίσκω (αμβλ, αμβλο, 331) *to miscarry*: also ἐξ-αμβλύνω.

ἀμβλώσω ἥμβλωσα ἥμβλωκα, ἥμβλωμαι

4. ἀμπλακίσκω (αμπλακ) *to miss, err*, poetic.

ἀμπλακήσω ἥμπλακον ἥμπλάκηται

5. ἐπ-αυρίσκομαι (επ-αυρ) *to enjoy*: also ἐπαυρίσκω, ἐπαυρέω cl. 7.

ἐπαυρήσομαι ἐπηῦρον, ἐπηυρόμην

- a. The word is Ion. and poetic; in Att. prose, only 2 Aο. Inf. ἐπαυρέσθαι.

6. εὐρίσκω (εὐρ) *to find*.

εὐρήσω (331) εὔρον εὔρηκα, εὔρημαι εὔρέσθην

- a. For 2 Aο. Impv. εὐρέ, see 366. 1 Aο. M. εὐράμην late.

7. στερίσκω (στερ) = στερέω cl. 7, *to deprive*.

στερήσω ἐστέρησα ἐστέρηκα, ἤμαι ἐστερήσθην

- a. Pass. στερίσκομαι and στεροῦμαι *to be deprived*; but στέρομαι cl. 1, *to be in a state of privation*.

8. ἀλέξω (for αλεκ-σκω, st. αλεκ) *to ward off*; Act. rare in prose.

ἀλεξήσομαι ἡλεξίμην

- a. A Fu. ἀλέξομαι is also found.

9. ἀλύσκω (for αλυκ-σκω, st. αλυκ) *to avoid*, poet.; Pr. Impf. rare.

ἐλύξω ἦλυξα (connected with ἀλόμαι, st. αλυ, 426 D, 7)

446 D. 4. Hm. πιφάσκω (φau) *to show, declare*. Akin to this is Hd. δία φαύσκω οἱ -φώσκω *to shine, dawn*.

447 D. 7. Hm. Aο. Inf. στερέσαι. Eur. 2 Aο. P. Par. στερεῖς.

8. Hm. Fu. ἀλεξήσω, Aο. ἡλέξῃσα, 2 Aο. ἔλαλλον (384 D, 339).

9. Hm. has also ἀλυσκάω cl. 4 and ἀλυσκάνω cl. 5.

10. διδάσκω (for διδαχ-σκω, st. διδαχ) *to teach*.
 διδάξω ἐδίδαξα δεδίδαχα, -γμαι ἐδιδάχθην
11. λάσκω (for λακ-σκω, st. λāk) *to speak*, poetic.
 λακήσομαι ἐλάκησα (331) λέληκα or
 ἔλακον λέλακα (338)
12. μίσγω (for μιγ-σκω, st. μιγ) *to mix*, = μίγνυμι cl. 5 (442, 7).
 13. πάσχω (for παῖ-σκω, st. παῖ. πενῖ, 329, 334 a) *to suffer*.
 πείσομαι (49) ἔπαῖον πέπονθα V. παῖστος
 a. For the two forms of the stem, compare τὸ πᾶθος and πένθος *suffer* as

SEVENTH CLASS (*Epsilon-Class*, 331).

448. The stem assumes ε in the present. Here belong

1. αἰδέομαι (αιδ) *to feel shame*: also αἰδομαι poetic.
 αἰδέσομαι ἡδεσάμην ἡδεσμαι (342) ἡδέσθην (413)
 a. ἡδεσάμην, in Att. prose, *pardoned*; in poetry, *felt shame*, = ἡδέσθην.
2. γαμέω (γαμ) *to marry* (Act. uxorem ducō, Mid. nubo).
 γαμῶ ἐγημα γεγάμηκα, -ημαι V. γαμετή
 a. Late forms γαμήσω, ἐγάμησα, ἐγαμέσθην Theoc.
3. γηΐέω (γηῖ) *to rejoice*, poetic; in prose only 2 Pf.
 γηΐήσω ἐγήΐησα γέγηθα *am glad*
4. δοκέω (δοκ) *to seem, think*.
 δόξω ἔδοξα δέδογμαi (ἐδόχθην r. A.)
 a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.
5. κυρέω (κυρ) *to hit upon, happen*, Ion. and poet.: also κύρω rare.
 κυρήσω, κύρσω ἔκυρσα, ἐκύρησα

10. Ep. Ao. ἐδιδάσκησα (331, not in Hm.). The orig. stem was δα, Hm. Fu. θῆω *shall find* (378 D), 2 Ao. δέδαον (384 D, also ἔδαον) *taught*, 2 Ao. M. Inf. δεδάσθαι (for δεδαεσθαι), Pf. δεδήκα (331) *have learned*, 2 Pf. Par. δεδαώς, Pf. M. Par. δεδαήμενος, 2 Ao. P. ἐδάην *learned*, Fu. P. δαήσομαι (395 D).

11. Hm. ληκέω, 2 Pf. Par. Fem. λελάκνυα (338 D).

13. Hm. 2 Pf. 2 P. πέποσθε (409 D, 14), Par. Fem. πεπᾶσνυα (cf. 338 D).

14. Hm. ἀπαφίσκω (αφ) *to deceive*, 2 Ao. ἡπαφον (384 D), rare 1 Ao. ἡπάφθηα (331).

15. Poet. ἀραρίσκω (αρ) *to join, fit*, trans., 1 Ao. ἦραα (345 D), usu. 2 Ao. ἡρᾶον (384 D) twice intrans., 2 Pf. ἡρᾶα *am joined, fitted* (found even in Xen.), Ion. ἡρηρα, Hm. Par. Fem. ἀρᾶρνυα (338 D), Ao. P. 3 P. ἡρᾶεν (395 D), 2 Ao. M. Par. ἄρμενος (408 D, 34).

16. Hm. ἴσκω (=φυκ-σκω) and ἔισκω (23 D a) *to make like, consider like*, cf. 2 Pf. ἔισκα (409, 7).

17. Hm. τιτύσκομαι (=τι-τυκ-σκομαι) *to prepare* (cf. τεύχω cl. 2, 425, 15), so αἰν (cf. τυγχάνω cl. 5, 437, 8).

448 D. 2. Hm. Fu. Mid. 3 Sing. γαμέσεται *will cause (a woman) to marry*, doubtful.

6. { μαρτυρέω (μαρτυρ) *to bear witness*, inflected reg., but
μαρτυρόμαι cl. 4, *to call witnesses*, Ao. ἐμαρτυράμην.
7. { ξυρέω (ξυρ) *to shave*, Ao. ἐξύρησα, Mid. ξυρέομαι, but also
ξύρομαι cl. 4, Ao. ἐξυράμην, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) *to eat*, Ion. and poet.
- πάσομαι ἐπᾶσάμην πέπασμαι V. ᾤ-παστος
9. πεκτέω (πεκ, πεκτ, 327) *to comb, shear*. (Hm. πείκω for πέκω.)
(πέξω n. A. ἐπεξα n. A.) ἐπέχσην
10. ρίπτω (ρίφ, ρίπτ) *to throw*, = ρίπτω (427, 14), only Pr. Impf.
11. ώσέω (ώσ) *to push*; Impf. έώσουν (312).
- ώσω, ώσήσω έωσα [έωκα] έώσμαι έώσσην
- a. ώσήσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For *μι*-verbs of this class, see 403. There remain

12. Poet. δυνέω *to sound heavily*, Ao. ἐδούπησα (even in Xen.), ἐγδούπησα (cf. ἐρίδουπος *loud-thundering*), 2 Pf. δέδουπα.
13. Poet. κελαδέω *to roar*, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω *to prick*, Fu. κενθήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (=κεντ-σαι), V. κεντός (=κεντ-τος).
15. Poet. κτυπέω *to crash, clatter*, rare in prose, 2 Ao. ἐκτύπον, also in Trag. 1 Ao. ἐκτύπησα.
16. Poet. ριγέω *to shudder*, Fu. ριγήσω, Ao. ἐρρίγησα, 2 Pf. ἐρρίγα used as a present. Different is ριγώω *to be cold* (371 d).
17. Ion. and poet. στυγέω *to dread, hate*, Fu. στυγήσομαι, Ao. ἐστύγησα, etc., reg. Hm. has 1 Ao. ἐστυξα *made dreadful*, 2 Ao. ἐστύγον *dreaded*.
18. Pr. φιλέω *to love*, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. ἐφιλάμην (st. φίλ).
19. Hm. (χραιομεω *to help, ward off*, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραίσμησα, 2 Ao. ἐχραισμον.
- Add the following, which annex α in the present (331):
20. Pr. βρυχάομαι *to roar*, Ao. ἐβρυχησάμην. In Hm., only 2 Pf. βέβρυχα used as a present.
21. Poet. γοάω *to bewail*, Fu. γοήσομαι, Hm. 2 Ao. ξεγον.
22. Hm. θηριόομαι *to quarrel* (Fu. θηρίσομαι Theoc.), Ao. ἐθηρισάμην, Ao. P. ἐθηρίνθην (396 D). Pind. θηρίομαι, θηριόω.
23. Poet. λιχμάω, -ομαι, *to lick*, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμότες Hes.
24. Hm. μηκάομαι (μάκ, μηκ, 326) *to bleat*, 2 Ao. Par. μακών, 2 Pf. Par. υεμηκώς, Fem. μεμακύνῃα (338 D), Plup. ἐμέμηκον (351 D).
25. Hm. μητιόω, -ομαι, *to plan*, Fu. μητίσομαι, Ao. ἐμητισάμην. Pind. μητιόμαι.
26. Pr. μυκάομαι (μυκ) *to low* (used in Att. prose). Poet. Ao. ἐμυκησάμην Hm. 2 Ao. ἐμύκον, 2 Pf. μέμυκα used as a present.

4. *ὀρώω to see*, Impf. *έώρων* (312); st. *ὄρα, ιδ, οπ.*
ὄψομαι *είδον* (ιδω etc. *έωράκα, έώραμαι* *ώφθην, v. ὄρατός,*
 Imv. ιδέ 366) *ὄπωπα* (321), *ώμμαι* *ὀπτός, τέος*
- a. The Comic poets have Pf. *έδρακα*: *ὄπωπα* is chiefly Ion. and poet.: *έωράδην* is late. Ao. M. *ώψάμην* is rare; *είδόμεν* (for *είδον*) is generally poetic (in Att. prose only in comp.). Imv. *ιδού*, but as exclamation *ιδού lo!* Poetic is also Pr. Mid. *είδομαι to appear, appear like*, Ao. *είσάμην.*
5. *τρέχω to run*; st. *τρέχ, δρεμ* (334 a).
δραμούμαι *έδραμον* *δεδρίμηκα* (331) v. *Σρετέον* (66 c)
- a. *Σρέξομαι, έΣρεξα* (66 c), and *δέδρομα* are found in poetry; *δεδράμημα* occurs in composition.
6. *φέρω to bear*; st. *φερ, οι, ενεκ.*
οΐσω { *ήνεγκον* (384) *ένήνοχα* (321, 334 a) *ήνέχθην*
οΐσομαι (as { *ήνεγκα* (381) *ένήνεγμαi* *ένεχθήσομαι*
 mid. and pass.) *ήνεγκάμην* v. *οΐστός, τέος* *οΐσθήσομαι*
7. *ώνομαι to buy*, Impf. *έωνούμην*; st. *ωνε, πρια.*
ώνήσομαι *έπριάμην* (408, 8) *έώνημαι* *έώνήθην*
- a. *έωνησάμην* is late. The syllabic augment is rarely omitted in Att. *έώνημαι* may have, *έωνήδην* always has, a passive meaning (415).
8. *είπον I said*; st. *ειπ, ερ, ρε* (340).
έρῶ { *είπον* *έΐρηκα* (319 e) *έρρήθην, v. ρήτός*
 { *είπα* *είρημαι* (*έρρέθην n. A.*)
 (Imv. *είπέ* 366) *είρήσομαι* *ρηθήσομαι*
- a. The Pr. Impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *άγορεύω to discourse*, as *άπαγορεύω to forbid*, Ao. *άπείπον*. The form *είπον* comes from *ε-επ-ον*, orig. *φε-φεπ-ον*, a reduplicated 2 Ao. like *πέπιδον* (384 D): cf. *έπος*, orig. *φεπος*, word. The stem of *έρῶ* was orig. *φερ* (cf. Lat. verbum); hence *είρηκα* for *φε-φερ-κα*, *έρρήδην* for *εφερήδην*, *ρήτός* for *φερτος*.

4. Hm. Fu. *έπιόψομαι shall choose*, but *έπόψομαι shall look on*. Aeol. Pr. *βρημι* Theoc. For *δύσσομαι* (οπ), see 429 D, 4. 5. Dor. *τρέχω.*
6. Hm. Pr. Imv. *φέρτε* (406 D, 4), Ao. *ήνεικα* (rarely *ήνεικον*), M. *ήνεικάμην*; Ao. Imv. *οΐσε* (349 D), Inf. *οΐσέμεν(αι)*, V. *φερτός*. Hd. has Ao. *ήνεικα*, Pf. M. *ένήνεικμαι*, Ao. P. *ήνείχθην*.
8. Hm. Pr. *είρω* rare, Fu. *έρέω*, Ao. *είπον* and in Ind. (with augm.) *ξείπον* (= *ε-φερεπον*). From st. *σεπ, έπ* (63), comes *έν-έπω* or *έννέπω*, 2 Ao. *ένι-σκον* (339), Imv. *ένι-σπε* or *ένισπες* (2 P. *έσπετε* for *εν-σπετε*), Fu. *ένίψω* (= *ενι-σπ-σω*; or *ένι-σπθσω* (331). Hd. makes Ao. usu. *είπα*, Ao. P. *είρέδην* and *είρήδην* as well as *έρρήδην*.

www.libtool ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the beginning of verb-forms,

- a. ϵ before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).
- b. ϵ may arise by augment or reduplication from ϵ (312, 322).
- c. η may arise by augment or reduplication from α or ϵ (309).
- d. ω may arise by augment or reduplication from $\circ$ (309).
- e. ϵ in a few words takes the place of $\lambda\epsilon$, $\mu\epsilon$, $\rho\epsilon$, as redupl. (319 e).
- f. A consonant with ϵ may be the reduplication, when followed by the same consonant, or when a smooth mute with ϵ is followed by the cognate rough mute (319).
- g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).
- h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus *κατανύω* = *κατ-ανύω* not *κατα-νύω*, *ἀπολέσας* = *ἀπ-ολέσας* not *απο-λεσας*, *ἐπιδούσα* may be either *ἐπ-ιδούσα* (Pr. ἐφ-οράω) or *ἐπι-δούσα* (Pr. ἐπι-δίδωμι).

II. In the middle of verb-forms,

- i. α or $\circ$ may arise from ϵ in the stem and present (334). So $\circ$ may arise from ϵ , and ω rarely from η .
- j. η may arise from a final α or ϵ of the stem, and ω from a final $\circ$ (335). In the first aorist system of liquid verbs, η may arise from α and ϵ from ϵ (337). In the second perfect system, η may arise from α (338).
- k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut. 1 Aor.	2 Pf.	Perfect Middle.	1 Aor. P.	Present.
-ψω -ψα	-φα	-μμαι, -ψαι, -πται, -φθον	-φθην	-πω, -βω, -φω, -πτω
-ξω -ξα	-χα	-ημαι, -ξαι, -κται, -χθον	-χθην	-κω, -γω, -χω, -σσω, -ζω
-σω -σα		-σμαι, -σαι, -σται, -σθον	-σθην	{ -τω, -δω, -δω, -σσω, -ζω -δω, -έω, -λω, -όω, -ύω

Ad-ω (ἄσσω, ἄσα, ἄσθην) 420 D, 10.

ἔγα-μαι (ἡγάσθην, ἡγάσάμην) 419, 1;

ἀγά-μαι, ἀγαίμαι, D.

ἄγειρω (ἀγερ, ἀγήγερκα) 432, 1;

ἡγερέδονται, ἀγρόμενος, D.

ἔγ-νυμι (ἐξα, ἐαγα) 442, 1.

ἔγρ (ἀγείρω, ἀγρόμενος) 432 D, 1.

ἔγ-ω (ἡγαγνι, ἡχα, ἀγήγοχα) 424, 1;

ἀγίνω, -γέω, ἔξετε, D.

ἔδ (ἄνδάνω, ἔαδον, εὐαδον) 437, 1.

ἄδῃσειε, ἄδῃκώς, 318 D.

αε (ἰάνω, ἔεσα) 449 D, 7.

αἶρω (αερ, ἡερέδονται, ἔωργο) 432 D, 2.

συν-ῆειρε, συναείρεται, ib.

ἄέξ-ω, = αἰξω, αἰξάνω, 436, 3.

ἄημι (αε) 404 D, a.

αἰδ-έομαι (ῥδέσθην), αἰδ-ομαι, 448, 1.

αἰνέ-ω (ῥνεσα, ῥνημαι) 420, 4;

αἰνίζομαι, αἰνῆμι, D.

αἶ-νυμαι, ἀπ(ο)αἶνυμαι, 440 D, 6.

- αἰρέ-ω (εἶλον, εἰλεῖν, ἤρεδην) 450, 1; ἀραιρέω D. libtool.com.cn
αἶρω (ἦρα, ἤρδην) 432, 2; ἀρ-όμην D.
αἰσθ-άνομαι (ἰσθόμην, ἤσθημαι), αἰσθ-ομαι 436, 1.
ἀτ-ω (ἄϊον, ἐπ-ήισα) 309.
ακ-αχ γροιι ακ, 442 D, 16. 321 D.
ἀκ-έ-ομαι (ἡκεσάμην) 419, 8.
ἱκού-ω (ἀκήκοα, ἡκούσδην) 423, 1; ἱκούδ-ομαι Πm.
ἱκροά-ομαι (ἡκροασάμην) 335 a.
αλ (εἶλω, ἐάλην) 432 D, 22.
ἱλδ-ομαι (ἁλδάλημαι) 321 D. 367 D. 413.
ἱλδ-άνω, -αίνω, -ήσχω, 436 D, 12.
ἱλείφω (ἁλῆιφα) 425, 5.
ἱλέξω (ἡλεξάμην, ἁλεξήσομαι) 447, 8; ἱλακον D.
ἱλέομαι ογ ἁλεύομαι (αλυ, ἡλε[υ]άμην) 426 D, 7; ἁλεείνω ib.
ἱλέ-ω (ἡλεσα, ἁλῆλεσμαι) 419, 9.
ἱλδ-ομαι (ἁλδῆσομαι) 422 D, 19.
ἱλ-ίσκομαι (ἐάλων, ἡλων) 447, 1.
ἁλιτ-αῖνω (-ήμενος, ἡλιτον) 436 D, 13.
αλ κ (ἁλέξω, ἱλακον) 447 D, 8.
ἱλδ-άσσω (ἡλδῆγην, ἡλδῆλα) 294.
ἱλ-λομαι 432, 3; ἱλτο 408 D, 33.
ἱλυκτάζω (ἁλυκτέμην) 321 D.
ἱλύσχω (ἡλυξα) 447, 9;
ἱλυσκ-άζω, -άνω, D.
ἱλφ-άνω (ἡλφον) 436 D, 14.
ἱμαρτ-άνω (ἡμαρτον, ἡμάρτηκα) 436, 2; ἡμβροτον D.
ἱμβλ-ίσχω (ἡμβλωσα) 447, 3.
ἱμιλλά-ομαι (ἡμιλλῆδην) 413.
ἱμπισχνέομαι (ἡμφέξω, ἡμπισχον) 438, 5.
ἱμπλακ-ίσχω (-ήσω, ἡμπλακον) 447, 4.
ἱμύν-ω (ἡμυνα), ἱμυνάδω, 411 D.
ἱν-αλ-ίσχω, ἱν-αλδ-ω, 447, 2.
ἱνδάνω (ἑαδον, ἁδήσω) 437, 1;
ἱήνδανον, ἁδον, εὔαδον, ἑαδα, D.
ἱν-έχ-ομαι (ἡνειχόμην) 314.
ἱνῆνθε 321 D.
ἱν-οίγ-ω (ἡνέψα, ἡνέψα, ἡνέψα) 424, 16; ἡν-οίγ-νυμι ib.
ἱν-ορδδ-ω (ἡνώρδωσα, -ωμαι) 314.
ἱνύ-ω (ἡνύσα, ἡνυνμαι) 419, 17;
ἡνύτω, ἡνύτω, ib.; ἡνω D.
ἱνωγ-α (ἡνωχθι, ἡνωγον) 409 D, 11.
ἱπ-αφ-ίσχω (ἡπαφον, -ησα) 447 D, 14.
ἱπδ-χρη 404, 3; ἱποχρη D.
ἱπτω (ἱπ) 427, 1; ἐάφδην D.
αρ (αἶρω) 432, 2.
ἱρδ-ομαι (ἡρήμειαι) 404 D, 9.
ἱρ-αρ-ίσχω (ἡρσα, ἡραρον, ἡρηνα, ἡρμενος) 447 D, 15.
ἱρέ-σχω (ἡρμεσα, ἡρέσδην) 444, 10.
ἡρήμενος 318 D.
ἡρκέ-ω (ἡρκεσα) 419, 10.
ἡρμόττω (ἡρμωσα), ἡρμόζω, 430, 1.
ἡρνέ-ομαι (ἡρνήδην) 413.
ἡρ-νυμαι 442, 2.
ἡρό-ω (ἡρωσα, ἡρόδην) 419, 16.
ἡρπάζω (ἡρπαδ, ἡρπαγ) 431, 1.
ἡρύ-ω (ἡρυσσα) 419, 18; ἡρύτω ib.
ἡρχ-ω (ἡρχα, ἡργμαι) 424, 2.
ἡσα 408 D, 18. 420 D, 10. 449 D, 7.
ἡσμενος (ἡδ, ἡνδάνω) 408 D, 44.
ἡύξ-άνω, ἡύξ-ω (ἡύξηκα) 436, 3.
ἡυρ (ἡπ-αυρ-ίσκομαι, -έω) 447, 5.
ἡυρα (ἡπ-αυρδ-ω, ἡπύρας) 408 D, 19.
ἡφάσσω (ἡφασα) 430 D, 8.
ἡφύσσω (ἡφυγ, ἡφυδ) 431 D, 9.
ἡχδ-ομαι (ἡχδῆσδην) 422, 1.
ἡχ-νυμαι (ἡκαχόμην, ἡκάχημαι, ἡκῆχεμαι, ἡκαχίω, ἡχέω, ἡχεύων, 442 D, 16.
ἡ-ω (ἡσα, ἡμειναι, ἡται) 408 D, 18.
ἡωρτο for ἡορτο (ἡείρω) 432 D, 2.
βαίνω (βα, ἔβην, ἔβησα) 435, 1;
βάσκω, βιδάς, βιδών, D.
βάλ-λω (ἔβαλον, βέβληκα) 432, 4;
βεβολήατο, ἔβλητο, βλεῖο, D.
βάπτω (ἔβάφην) 427, 2.
βά-σχω = βαίνω, 444 D, 11.
βαστάζω (βασταδ, βασταγ) 431, 2.
βείομαι, βέομαι (βιδώ) 423 D, 2.
βιδάζω (βιδάσω, βιδῶ) 375.
βιδάς (βα) 403 D, 10; βιδών 435 D, 1.
βιδρώσχω 445, 3; βεβρώδω, ἔβρων, D.
βιδ-ω (ἔβιδω) 423, 2; βείομαι, βέν-αι, C.
ἡν-βιδώσχομαι (βιο, ἡνβίω) 445, 1.
βλα (βάλ-λω, βέβληκα) 432, 4.
βλάπτω (ἔβλάβην, βέβλαφα) 427, 3;
βλάβεται D.
βλαστ-άνω (ἔβλαστον, [β]ἔβλδσθηκα) 436, 4; βλαστέω ib.
βλέπ-ω (βέβλεφα) 424, 3.
βλίττω (ἔβλισα) 430, 2.
βλώσχω (ἔμολον, μέμβλωκα) 445, 2.
βολε (βάλ-λω, βεβολήατο) 432 D, 4.
βόσχω (βο, βοσκ, βοσκήσω) 422, 2.
βούλ-ομαι (ἔβουλήδην ογ ἡβ.) 422, 3;
βόλεσθαι, -βέβουλα, D.
βράσσω (ἔβρασα) 430, 3.
βρέχ-ω (ἔβράχην) 424, 4.

ἔβραχε, -βρόξειε, -βροχείς, 424 D, 4.
βρίθ-ω (βέβριθα) 424, 5.
βρο (βιβρώσκα) 445, 3.
βρυχ-όμαι (βέβρυχα) 448 D, 20.
βυ-νέω (έβυστα, βέβυσμαι) 438, 1.

Γα (γίγνομαι, γεγάς) 409, 3.
γαμ-έω (έγημα) 447, 2.
γά-νυμαι, γάων, 439 D, 5.
γέ-γων-α, γεγων-ίσκω, έω, 424 D, 30.
γείνομαι (γεν, έγεινάμην) 449 D, 1.
γελά-ω (έγέλασα, έγελάσθην) 419, 2.
γεν (γίγνομαι, έγεινόμην) 449, 1.
γέν-το 408 D, 35; έ-γεν-το 449 D, 1.
γηθ-έω (γέγηθα) 448, 3.
γηρά-σκα, γηρά-ω, 444, 1.
γί(γ)νομαι (έγεινόμην, γέγονα, γεγένη-
μαι) 449, 1; γείνομαι D.
γί(γ)νώσκαω (έγνωω, έγνωσμαι) 445, 4.
γνάμ-τω 427, 4.
γνο (γιγνώσκα) 445, 4.
γο-άω (έγοον) 448 D, 21.
γράφ-ω (έγραψα) 424, 6.
γων (γέγωνα) 424 D, 30.

Δα (δαίω) 434 D, 3; (δαίομαι) 434 D, 4;
(έδάην, δήω) 447 D, 10.
δαί-νυμι (έδασα) 440 D, 7.
δαίνομαι (έδασάμην, δέδασται),
δατέομαι, 434 D, 4.
δαίω (δέδθα, δάηται) 434 D, 3.
δάκ-νω (έδακον, δήξομαι) 435, 7.
δάμ-νημι, νάω (έδάμην, έδαμάσθην,
έδμήθην), δαμάζω, 443 D, 1.
δαρδ-άνω (έδαρδον, δεδάρθηκα) 436, 4;
έδραδον D.
δατέομαι (δατέασθαι) 434 D, 4.
δέ-ατο 381 D.
δεί-δι-α (δείδω), έδδεια, 409 D, 5.
δείκ-νυμι (δέδειχα) 442, 3; δεκ-, δείδεγ-
μαι, δεικανόμαι, δειδίσκομαι, D.
δέμ-ω (έδειμα, δέδμημαι) 443 D, 1.
δέρκ-ομαι (έδρακον, δέδρακα) 424 D, 31.
δέρ-ω (έδάρην), δαίρω, δείρω, 424, 7.
δέχ-ομαι (έδεγμην, δέκτο) 408 D, 36.
δέ-ω (έδησα, διδεκα) 420, 1.
δέ-ω (δει, έδέησε) 422, 4; δεύ-ομαι D.
δηρι-όμαι (έδηρινόμην) 448 D, 22.
δει, δει, δοι (δέδοικα, δέδια, έδεια)
409, 5; δέδια, δείδω, δίε, 1.
διαιδά-ω (δειδιόθηκα) 314.
διακονέ-ω (δειδικόνθηκα) 314
δια-λέγ-ομαι (διελέχθην) 413.

διδάσκω (δίδαχ) 447, 10; δήκ, δέδασον,
δεδάθηκα, έδάν, D.
δίδημι = δέ-ω, 403, 3.
δι-δρά-σκαω (έδραν) 444, 2.
δίδωμι (δο, έδωκα, δέδομαι) 403, 4.
διε (ένδισαν, δίωμαι) 404 D b.
δί(ζ)μαι (δι(ε) 404 D c.
διψά-ω (διψή, διψήσω) 371 c.
διώκ-ω, διακάζω, 411 D.
δο (δίδωμι) 403, 4.
δοκ-έω (έδοξα) 448, 4.
δουπ-έω (έγδουπησα) 448 D, 12.
δρα (διδράσκαω, έδραν) 444, 2.
δρακ (δέρκ-ομαι, έδρακον) 424 D, 31.
δρά-ω (δέδραμαι, έδράσθην) 421, 1.
δρεμ (τρέχω, έδραμον, έδδρομαι) 450, b.
δύνα-μαι (έδυνήθην, -άσθην) 404, 5.
δύ-ω (έδυν, έδιδήην, δύνω, 423, 3.
Έ (ήμι) 403, 1; (έννυμι) 440, 1.
έά-ω (είων, είάκα) 312.
έγγείρω (έγγήγορα, έγγήγερμαι, ήγγρόμην)
432, 5; έγγω, -ομαι, ib.
εδ, εδ-ο, εδ-ε-σ (έσδ(ω) 450, 3.
έζομαι (εδ) 431, 6.
έδέλ-ω (ήδέλησα), δέλω, 422, 9
έδίζω (είδισα, είδικα) 296. 312.
είδον (ιδ, όράω) 450, 4.
είδώς (ιδ, οίδα, ήδειν) 409, 6.
είκάζω (είκασα, ηκασα) 310.
είκ-ω (είξα), είκάδω, 411 D.
είκώς (ικ, έοικα) 409, 7.
είλω (έλσα, έελμαι, έάλην, έόλει, είλίω
είλέω, είλλω, ίλλω, 432 D, 22.
είμαι, είατο (έννυμι) 440 D, 1.
είμι (es, ών, ήν) 406, 1.
είμι (ι, ήειν) 405, 1; ήιε, ήε, ίσαν,
(έ)εισάμην, D.
είννον (έννυμι) 440 D, 1.
είπ-ον (έρω, είρηκα, έρίξθην) 450, 8;
είρω, έν(ν)-έπω, έντισπον, ένίψω, 11
είργ-νυμι (έρξας), είργ-ω, 442, 4;
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 πιπράσκω (πρα) 444, 7.
 πίπτω (πετ, ἐπεσον, πέπτωκα) 449, 4.
 πιτνέω (πετ, ἐπιτνον) 438, 4.
 π[ι]τνυμι, -νάω, = πετά-ννυμι, 443 D, 7.
 πιφάοσκω (φau) 446 D, 4.
 πλ[ι]ογ πελ (πέλομαι, ἐπλόμην) 424 D, 35.
 πλα (π[ι]μπλημι, πλήθω) 403, 7;
 (πελάζω, πλήτο) 428 D, 21.
 πλάζω (ἐπ[ι]λαγῇ, ἐπ[ι]λάγχθην) 328 b.
 πλάσσω (ἐπ[ι]λασα) 430, 6.
 πλέκ-ω (ἐπλάκην, πέπλοχα) 424, 20.
 πλέω (πλυ, ἐπλευσα) 426, 3; πλώω D.
 πλήσσω (ἐπλήγην, -επλάγην) 428, 5.
 πλύνω (πλυνῶ, πέπλυμαι) 438, 3.
 πλώ-ω, = πλέω, 426 D, 3.
 πνέω (πνυ, ἐπνευσα) 426, 4;
 πέννυμαι, πινύσκω, D.
 πνίγ-ω (ἐπνίγην) 424, 21.
 πο (πί-νω, πέπωκα) 435, 4.
 ποδέ-ω and πονέ-ω 420, 8, 9.
 ποιπνύ-ω 472 k.
 πορ (ἐπορον, πέπρωται) 424 D, 37.
 ποσφύρ-ω 472 k.
 пра (π[ι]μπρημι, πρήθω) 403, 8;
 (πιπράσκω) 444, 7.
 प्राद (πέρδω, ἐπαρδον) 424 D, 36.
 πράσσω (πέπραγα, πέπραχα) 428, 6.
 прια (ἐπριάμην) 408, 8.
 пр[и]ω (ἐπέρισμαι) 421, 7.
 про (ἐπορον, πέπρωται) 424 D, 37.
 προδυμέ-ομαι (προδυμήθην) 413.
 пта (πετάννυμι, πέπταμαι) 439, 3;
 (πέτομαι, ἐπτην) 424, 19.
 пт[ар]-νυμαι, птаίρω, 442, 13.
 пт[и]ήссω (ἐπτηχα), πт[и]ώссω, 428, 7;
 -п[т]ήт[и]н, πεπτηῶс, D.
 пт[и]с[с]ω (ἐπ[и]т[и]са) 430, 7.
 пто (πίπτω, πέπτωκα) 449, 4.
 пт[у]ю (ἐπ[и]т[у]са, π[и]т[у]с[т]ός) 419, 20.
 пυνδάνομαι (ἐπυδόμην, πένσομαι) 437, 7; πεύδομαι ib.
 'Ραίνω (ἐρράδαται, ράσαστε) 392 D.
 ραί-ω (ἐρραίσθην) 421 D, 24.
 ράπτω (ἐρράφην) 427, 13.
 ρε (εἴρηκα, ἐρρήθην, ἐρρέθην) 450, 8.
 ρέζω (ρεγ, ερεξα) 428, 14.
 ρέω (ἐρρύην, ἐρρύηκα, ἐρρέυσα) 426, 5.
 ρήγ-νυμι (ἐρράγην, ἐρρώγα) 442, 14.
 ριγ-έω (ἐρρίγα) 448 D, 16.
 ριγύ-ω (ριγῶν, ριγῶν) 371 d.
 ριπτέω, = ρίπτω (ριφ), 448, 10.
 ρίπτω (ἐρρίφην) 293.
 ρύ-ομαι (ρύατο, ρύσθαι) 405 D b.
 ρυπό-ω (ρερυπωμένος) 319 D.
 ρών-νυμι (ἐρρώσθην) 441, 2.
 Σαίρω (сар[ω], σέσθρα) 432, 14.
 σαλπίζω (εσάλπιγχα) 328 b.
 σαδ-ω (εσάωσα) 431 D, 5.
 σβέ-ννυμι (ἐσβην, ἐσβεσμαι) 440, 8.
 σέβ-ομαι (εσέφθην) 413.
 σεί-ω (σέσεισμαι) 421, 17.
 σείω (έσсуμαι, σύτο) 426 D, 9.
 σήπω (εσάπην) 425, 2.
 σκάπτω (εσκάφην) 427, 15.
 σκεδ[ι]-ννυμι (εσκεδάσμαι) 439, 4.
 σκέλ-λω (ἐσκλην) 432, 15; ἐσκληλα D.
 σκέπ-τομαι, σκοπέ-ω, 427, 16.
 σκήп-τω 427, 17.
 σκ[ι]δ[и]ν[и] = σκεд[и]-ννυμι, 443 D, 8.
 σκώп-τω 427, 18.
 σμά-ω (σμη, ἐσμησα), σμήχω, 371 c.
 σό-ps, σόη, σάωσι, 431 D, 5.
 сп[и]т[и]о[с]т[и] (ἐπομαι, ἐσπόμην) 424, 8;
 ἐν[и] спон, ἐс[т]ете, 450 D, 8.

ἑπεί-ω (ἐσπᾶσα, ἑσπασμαι) 419, 6.
 ἐπείρω (σπέρω, ἐσπάρην) 432, 16.
 ἐπένδ-ω (ἐσπείσα, -σμαι) 381, 391 c.
 στα (ἵστημι) 403, 5.
 στείβω (στιβ, ἐστιβημαι) 425, 9.
 στείχω (ἐστιχον) 425, 10.
 στέλ-λα (ἐστοίλα, ἐστάλην) 290.
 στέργω (ἐστοργα) 424, 22.
 στερ-ίσκω, στερέω, στέρομαι, 417, 7.
 στεῦ-ται, στεύ-το, 405 D c.
 στορέ-ννυμι, στόρ-ννυμι, 440, 4.
 στρέφ-ω (ἐστράφην, ἑστροφα) 421, 23.
 στρώ-ννυμι 441, 3.
 στνγ-έω (ἐστνγον) 448 D, 17.
 σφάζω or σφάττω (ἐσφάζην) 428, 15.
 σφάλ-λω (ἐσφάληα, ἐσφάλην) 432, 18.
 σχ for σεχ (έχω, έσχον, σχήσω) 424, 11.
 σώζω (σω, σωθ) 431, 5.

τα (τείνω, τέτακα, τανύω) 433, 5.
 ταγ, τεταγών 384 D; τάσσω 428, 9.
 ταλα, ἐτάλασσα 408 D, 6.
 τανύ-ω (ἐτάνυσα, τετάνυσμαι) 433 D, 5.
 ταραάσω (ἐτάραια), θράσσω, 428, 8.
 τάσσω (ἐτάγην, τέταχα) 428, 9.
 ταφ (θάπτω, ἐτάφην) 427, 5.
 ταφ-ών, τέδπα, 425 D, 17.
 τε for δε (τίδημι, ἐτέδην) 403, 2.
 τείνω (τενώ, τέτακα) 433, 5;
 τανύω, τιταίνω, D.
 τεκ (τίκτω, ἔτεκον, τέτοκα) 449, 5.
 τελέ-ω (ἐτέλεσα, τετέλεσμαι) 288.
 τεμ, τέτμον 384 D.
 τέμ-νω (ἐταμον, τέτμηκα) 435, 9;
 τάμνω, τέμω, τμήγω, D.
 τέρπ-ω 424, 24; τεταρπόμεν D.
 τέρσ-ομαι, τερσαίνω, 424 D, 38.
 τετραίνω (ἐτέτρηνα) 419, 6.
 τεύχω (τέτυγμαι) 425, 15;
 τέτυκον, τιτύσκαω, D.
 τη (for τα-ε ?) 433 D, 5.
 τήκω (ἐτάκην) 425, 3.
 τηλεδάων (θάλλω) 432 D, 6.
 τιε, τετιηώς, τετίημαι, 386 D.
 τίδημι (θε, ἔδηκα, τέδεικα, τέδειμαι,
 ἐτέδην) 403, 2.
 τίκτω (ἔτεκον, τέτοκα) 449, 5.
 τί-νω (ἔτισα), τίνυμι, 435, 5.
 -τιαίνω (ταν) 433 D, 5.
 τιτράω (τρα, ἔτρησα) 449, 6.
 τιτρώσκω (τρο) 445, 6; τρώω D.
 -τιτύσκομαι (τι-τυκ) 447 D, 17.
 -τί-ω (ἔτισα) 435 D, 5.

τλα, ἔτλην 408, 6; τέτληκα 409 D, 10.
 τμε (τέμνω, τέτμηκα) 435, 9.
 τμήγω (ἐτμαγον) 425 D, 18.
 τρα (τιτράω, ἔτρησα) 449, 6.
 τραπ-έομεν (τέρπω) 424 D, 24.
 τραχ (θράσσω, τέτρηχα) 428, 8.
 τρέπ-ω (ἐτραπον, τέτροφα) 424, 25;
 τράπω, τραπέω, τροπέω, D.
 τρέφ-ω (ἔδρεψα, ἐτράφην, τέδραμμαι,
 τέτροφα) 424, 26; τράφω D.
 τρέχ-ω (ἔδρεξα—ἔδραμον, δεδράμηνκα)
 450, 5; τράχω D.
 τρέ-ω (ἔτρεσα, ἄτρεστος) 419, 15.
 τρίβ-ω (ετρίβην, τέτριφα) 424, 27.
 τρίζω (τέτριγα) 428, 16.
 τρυφ (θρύπτω) 427, 6.
 τρώγω (ἐτραγον) 425, 4.
 τρώω, = τιτρώσκω, 445 D, 6.
 τυ for θυ (θύω, ἐθύδην) 420, 2.
 τυγχάνω (ἐτυχον, τεύχομαι, τετύχηκα)
 437, 8; τέτευχα D.
 τυκ (τεύχω, τέτυκον, τιτύσκαω) 425 D, 15.
 τύπ-τω (τυπτήσω, ἐτύφα, ἔτυπον) 427, 19.
 τύφ-ω (ἐτύφην, τέδυμμαι) 424, 28.
 ὕπισχνέομαι (ὑπεσχόμην, -ημαι) 438, 6.
 ὕ-ω (ὑσμαι) 421, 11.
 φα, φαίνω, 432 D, 19; φημί, 404, 2;
 πέφαμαι 433 D, 7.
 φαγ (ἐσθίω, ἔφαγον) 450, 3.
 φαίνω (ἐφάνην, πέφνηα) 291; φάε, πε-
 φήσεται, φασίνω, φανύδην, 432 D, 19.
 φά-σκω, = φημί, 444, 8.
 δια-φαύσκω, -φώσκω, 446 D, 4.
 φείδομαι 425, 11; περιδόμεν, -ήσομαι, D.
 φεν, φα (ἔπεφνον, πέφαμαι) 433 D, 7.
 φέρ-ω (οἶσω; ἤνεγκον, ἤνεγκα, ἐνήνεχα,
 ἐνήνεγμαι) 450, 6; ἤνεκα D.
 φεύγω (ἔφυγον) 425, 16; φυγγάνω ib.
 πεφυγότες D.
 φημί (φα) 414, 2.
 φθά-νω (ἐφθάσα, ἔφδην) 435, 3.
 φείρω (φδερῶ, ἐφδάρην) 432, 20;
 δι-έφδορα D.
 φθί-νω (ἔφθισα) 435, 6;
 ἐφθίμην, φθινύδω, D.
 φιλ-εω (ἐφιλάμην) 448 D, 18.
 φιλοτιμέ-ομαι (ἐφιλοτιμήδην) 413.
 φλά-ω, = θλά-ω, 419, 4.
 φλέγ-ω (ἐφλέγην late), φλεγέδω, 411 D.
 φυ for φεν (πέφνον) 433 D, 7.
 φράγ-νυμι, φράσσω, 442, 15.

φράζω (φράδ) 428, 17. ἐπέφραδον D.
φρίσσω (πέφρικα) 428, 10. 454.101.com.cn
φυλάσσω (φυλακ, πεφύλαχα) 428, 11.
φύρω (φύρσω, πέφυρμαι) 345 D.
φύω (ἐφυν, ἐφυσα) 423, 4.

κάζω (χαδ) 428, 18; κέκαδ-ον, -ήσω, D.
χαίρω (ἐχάρην, χαίρήσω) 432, 21;
κεχαρόμην, κεχαρηώς, D.
χαλάω (ἐχάλασα, ἐχαλάσθην) 419, 7.
χανδάνω (ἐχαδον, χείσομαι) 437 D, 9.
χάσκω (ἐχανον, κέχηνα) 444, 9.
χέζω (χεσοῦμαι, κέχοδα) 428, 19.
χέω (ἐχεα, κέχυκα) 426, 6;
χέω, ἐχεα, D.

χλαδ (κεχλαδ-ός, -οντος) 360 D.
χδ-ω (κέχωσμαι) 421, 9; χώννυμι ib.
χρα (κίχρημι) 403, 9.
ἐχραισμον, ἐχραισμησα, 448 D, 13.
χρά-ομαι (κέχρημαι) 335 a. 371 c.
χρά-ω (κέχρησμαι) 421, 3.
χρή (χρα, χρε, ἐχρην) 404, 3.
χρί-ω (κέχρη[σ]μαι) 421, 8.
χρώ-ννυμι (κέχρωσμαι), χρώζω, 441, 4.
Ψά-ω (ψη, ἐψη[σ]μαι), ψήχ-ω, 421, 4.
ψύχ-ω (ἐψύχην, ἐψύγην) 424, 29.
ῥῶδ-έω (ῥωσα, ῥωσμαι) 448, 11.
ῶνέ-ομαι (ἑωνοῦμην, ἐπριάμην) 450, 7.

PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ο-ς *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λογο-γράφο-ς *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχ-υ-ο-ς *of the beginning, original*, from the stem of ἀρχή (αρχα) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings; these are called *formative-endings*, or *suffixes*. Thus λόγ-ο-ς is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ί-ο-ς, from the noun-stem αρχα by means of the suffix ιο.

REM. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *comp sing*: from this are formed by various suffixes, ποιη-τής *person composing, poet*, ποιη-σι-ς *act or art of composing poetry*, ποίη-μα (ποιη-ματ) *thing composed, poem*. From the

verb-stem *γραφ* (*γράφ-ω* to write) come *γραφ-εύ-s* writer, *γραφ-ί-s* (*γραφ-ιδ*) writing-instrument, *γράμ-μα* (for *γράφ-μα*) written letter or document, *γραμ-μή* written stroke or line. Similarly, noun-stem *δικα*, Nom. *δίκη* right, *δικα-ιο-s* righteous, just, *δικαιο-σύνη* justice; noun-stem *βασιλευ*, Nom. *βασιλεύ-s* king, *βασιλε-ιά* queen, *βασιλε-ιά* kingdom, *βασιλ-ικó-s* kingly.

REM. b. A few verbal nouns are formed without any suffix: *φυλάσσω* (*φυλακ*) to watch, *φύλαξ* (*φυλακ*) watchman. Such words change *ε* of the verb-stem to *ο* (cf. 23): *φλέγ-ω* to burn, *φλόξ* (*φλογ*) flame.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. Vowels, when they come together, are often contracted: *ἀρχαίος* for *ἀρχα-ιος*, *βασιλεῖα* for *βασιλε(υ)-ια*, *ἀλήθεια* truth for *ἀληθε(σ)-ια* (64) from *ἀληθής* (*αληθες*) true, *αἰδοῖος* venerable for *αἰδο(σ)-ιος* from *αἰδώς* shame, reverence.

b. But a final vowel is often elided before a vowel in the suffix: *οὐραν-ιος* heavenly from *οὐρανός* heaven, *ἐσπέρ-ιος* belonging to evening from *ἐσπέρα* evening. Even a diphthong may be elided: *βασιλ-ικó-s* from *βασιλεύ-s*.

c. Again, vowels are interchanged, *ε* with *ο*, *ει* with *οι*: cf. 25. This occurs chiefly in verbals formed by the suffixes *ο* and *α* (457): *τρόπ-ο-s* turning, manner, from *τρέπ-ω* to turn, *λοιπ-ό-s* remaining from *λείπ-ω* to leave, *πομπ-ή* sending, escort, from *πέμπ-ω* to send, *ἀλοιφ-ή* ointment from *ἀλείφ-ω* to anoint. Also *ἀρωγ-ός* helpful from *ἀρήγ-ω* to help.

d. Further, vowels are sometimes lengthened: *λήθη* forgetfulness from *λανθάνω* (*λαθ*) mid. to forget.—Especially, vowel-stems lengthen their final vowel before a consonant: *ποίη-μα*, *ποίη-σι-s*, *ποιη-τή-s*, from *ποιέ-ω*;—or annex *σ* before *μ* or *τ*: *κέλευσ-μα* command, *κελευσ-τή-s* commander, from *κελεύ-ω* to command. In these changes they follow the formation of the Perf. Mid.: cf. *πε-ποίη-μαι*, *-σαι*, *-ται*, *κε-κέλευσ-μαι*, *-ται*; and, on the other hand, *δó-μα* gift, *δό-σι-s* giving, *δο-τήρ* giver, from *δίδωμι* to give, Perf. Mid. *δέ-δο-μαι*, *-σαι*, *-ται*.

e. Lastly, consonants, when they come together, are subject to euphonic changes: *γράμ-μα* for *γραφ-μα(τ)*, *λέξις* speaking for *λεγ-σι-s*, *δικασ-τή-s* judge for *δικαδ-τή-s* from *δικάω* to judge, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (*recessive* accent): *λύτρον* ransom, *πλῆκτρον* instrument for striking the lyre, *ἀροτρον* plough, *παιδίριον* little boy or girl, *γρίμμα* writing, *πνεῦμα* breath, *ποίημα* poem. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. *ο-s*, masculine: *λόγ-ο-s* speech from *λέγ-ω* to speak.

α, Nom. *α* or *η*, feminine: *μάχ-η* fight from *μάχο-μαι* to fight.

For change of vowel, see 455 c.

a. These words are properly *abstracts*, expressing the action of the verb; but actually they have a wide range of meaning: *στέλ-ω* to equip, send, *στόλ-ο-s* a sending, expedition; hence *that which is sent, an army or navy*,

στολ-ή *that with which one is equipped, clothing, dress*; — φυλάσσω (φυλακ) *to guard*, φυλακ-ή *act of guarding*; *but also place of guarding, watch-station; time of guarding, watch of the night; party guarding, garrison.*

b. Adjectives also are formed by the same suffixes: λοιπ-ός, -ή, -όν *remaining*, from λείπω *to leave*.

c. *Accent.* Adjectives in *os* thus formed are oxytone: λοιπ-ός. So too substantives in *os*, when they denote an *agent*: ἀγ-ός *leader*. So also most in *ā* or *η*; especially those which have the change of vowel (455 c): πομπ-ή; or come from stems of more than one syllable: φυλακ-ή.

458. B. The *AGENT* is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *ευ*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς*.

γραφ-εύ-ς *writer*

from γράφ-ω *to write*

γον-εύ-ς *parent*

γίγνομαι (γεν) *to be born*

κουρ-εύ-ς *barber*

κείρω (κερ) *to shave*

Denominatives in *εύς*.

ἵππ-εύ-ς *horseman, rider*

from ἵππο-ς *horse*

πορθμ-εύ-ς *ferrymen*

πορθμ-ός *ferry*

a. Several masculines in *εύς* have corresponding feminines in *ειᾶ* (proparox.): βασιλεύς (of uncertain derivation) *king*, fem. βασίλεια *queen* (later βασίλισσα).

459. 2. *τηρ*, Nom. *τηρ*

τορ,

τωρ

} masc. ;

τα,

τη-ς

}

{ *τειρα*, Nom. *τειρά*

τριᾶ,

τριᾶ

{ *τριδ*,

τρι-ς

{ *τιδ*,

τι-ς

} fem.

Verbals.

σω-τήρ *avior*

from st. σω, Pr. σώζω (431, 5)

σώ-τειρά fem. }

ρή-τωρ (-τορ) *orator*

st. ρε, Fu. ἐρῶ (450, 8)

κρι-τής (-τα) *judge*

st. κρι, Pr. κρίνω

ποιη-τής (-τα) *poet*

ποιέ-ω *to compose*

ποίη-τρια fem. }

αὐλη-τής (-τα) *flute-player*

αὐλέ-ω *to play the flute*

αὐλη-τρις (-τριδ) fem. }

Denominatives.

πολί-της (-τα) *citizen*

from πόλι-ς *city*

οἰκέ-της (-τα) *house-servant*

οἶκο-ς *house*

οἰκέ-τις (-τιδ) fem. }

a. *Accent.* Verbals in *τηρ* and *τρις* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τειρά*, *τριᾶ*, and all denominatives, have recessive accent.

460. C. The *ACTION* is expressed by the following suffixes:

a. *τι*, Nom. *τι-ς* }
σι, *σι-ς* } feminine.
σιᾶ, *σιᾶ* }

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. *ti-o*.

πίσ-τι-ς *faith*

from πείδω (πιδ), 2 Pl. *trust*

μίμησις imitation	from μιμέομαι to imitate
σκέψις consideration	σκέπτομαι to view, consider
πράξις action	πράσσω (πρᾶγ) to act
γένεσις origin	γίγνομαι (γεν, γενε) to become
δοκιμασία examination	δοκιμάζω (δοκιμαδ) to examine

b. μο, Nom. μό-s, masc. and oxytone, belongs only to verbals.

ἰδύρ-μός-s wailing	from ἰδύρομαι to wail
λογισ-μός-s calculation	λογίζομαι (λογιδ) to calculate
σπασ-μός-s spasm	σπᾶω to draw
ῥυθ-μός-s (movement) rhythm	ῥέω (ῥυ) to flow

c. From verbs in εὔω are formed substantives in εἰά (for ευ-ια) which express the action; they are all fem. and parox.: παιδεία education, from παιδεύω to educate; βασιλεία kingship, kingdom, from βασιλεύω to be king (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πρᾶγ-μα (-ματ) thing done, affair	from πράσσω (πρᾶγ) to do
(almost the same as τὸ πεπραγμένον, Lat. factum)	
ῥή-μα (ῥηματ) word	from st. ῥε, Fu. ῥῶ
(cf. τὸ εἰρημένον, Lat. dictum)	
τεμῆ-μα (τεμηματ) section	from τέμνω (τεμ, τμε) to cut
(cf. τὸ τετμημένον piece cut off)	

b. ες, Nom. ος, neuter.

λάχ-ος (λαχες) lot	from λαγχάνω (λαχ) to get by lot
ἔθ-ος (εθες) custom	st. εθ, εἶδα an accustomed
τέκ-ος (τεκες) child	τίκτω (τεκ) to bring forth
In denominatives, the same suffix expresses QUALITY:	
βάθ-ος (βαδες) depth	from βαθύ-s deep
βαρ-ος (βαρες) weight	βαρύ-s heavy
μήκ-ος (μηκες) length	μακρό-s long

462. E. The INSTRUMENT or MEANS of an action is expressed by

τρο, Nom. τρο-ν, neuter; cf. Lat. *trum*.

ἄρο-τρο-ν plough (aratrum)	from ἄρόω to plough
λύ-τρο-ν ransom	λύω to loose
δίδασκ-τρο-ν teacher's hire	διδάσκω (διδασκ) to teach.

REM. a. The kindred feminine suffix τρα is less definite: ξύ-σ-τρα *flesh* scraper from ξύω to scrape, ὄρχή-σ-τρα *place of dancing* from ὀρχέομαι to dance, παλαί-σ-τρα *wrestling-ground* from παλαίω to wrestle.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριο-ν, neuter; only in verbals.

ἰκροῦ-τήριο-ν Lat. audi-torium	from ἰκροῦομαι to hear
δικασ-τήριο-ν court of justice	δικάζω (δικαδ) to judge

b. ειο, Nom. ειο-ν, neut.; properisp., contrary to 456; in denom.

λογ-ειο-ν speaking-place	from λόγος speech
κουρ-ειο-ν barber's shop	κουρεύ-s barber
Μουσ-ειο-ν seat of the Muses	Μοῦσα Muse

c. *ων*, Nom. *ών*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών* vineyard from *ἄμπελος* vine, *ἀνδρ-ών* men's apartment from *ἄνθρωπος* G. *ἄνδρ-ός* man, *οἰν-ών* wine-cellar from *οἶνος* wine.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tāt, tūt, Nom. tas, tus*).

παχύ-της (-της) thickness from *παχύς* thick

νεό-της (-της) youth νέος young

ἰσο-της (-της) equality ἴσος equal

b. *συνα*, Nom. *σύνη*, feminine.

δικαιο-σύνη justice from *δίκαιος* just

σωφρο-σύνη discreetness σώφρων (σωφρον) discreet

c. *ια*, Nom. *ια*, feminine.

σοφ-ια wisdom from *σοφός* wise

εὐδαιμον-ια happiness εὐδαίμων (εὐδαιμον) happy

ἀληθε-ια truth ἀληθής (αληθες) true

εὖνο-ια good-will εὖνους (ευνος) well-disposed

d. *ες*, Nom. *ος*, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

παιδ-ιο-ν little child from *παῖς* (παιδ) child

κηπ-ιο-ν little garden κήπος garden

ἀκόντ-ιο-ν javelin ἄκων (ακοντ) lance

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with *ιο* are

ιδιο: *οἰκ-ιδιο-ν* little house from *οἶκος* house

αριο: *παιδ-αριο-ν* little child παῖς (παιδ) child

υδριο: *μελ-υδριο-ν* little song μέλος (μελες, μελε) song

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ῖσκο-ς*, *ῖσκη*, parox.

νεαν-ῖσκο-ς Lat. *adolescentulus* from *νεανίας* young man

παιδ-ῖσκη young girl ἡ παῖς (παιδ) girl

στεφαν-ῖσκο-ς little wreath στέφανος wreath

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δης*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. *Βορέδ-δης*, Fem. *Βορέδ-ς*, from *Βορέα-ς*

Αἰνεῖδ-δης *Αἰνεῖδ-ς* *Αἰνεῖα-ς*

Stems of the second declension in *ιο* change this to *ια*:

Masc. *Θεστιάδ-δης*, Fem. *Θεστιάδ-ς*, from *Θέστιος*

Μενoitιάδ-δης *Μενoitιάδ-ς* *Μενoitια-ς*

All other stems take *i* as a *connecting vowel*, before which *o* of the 2d decl. is dropped. Those in *eu* lose *u* by 39.

Masc. Κεκροπ- <i>i</i> -δης,	Fem. Κεκροπ- <i>i</i> -ς,	from Κέκροψ
Πηλε- <i>i</i> -δης		Πηλεύ-ς
(Hm. has also a form Πηλη- <i>d</i> -δης, cf. 189 D.)		
Λητο- <i>i</i> -δης		from Λητώ (Λητο)

and from stems of the 2d declension:

Masc. Τανταλ- <i>i</i> -δης,	Fem. Τανταλ- <i>i</i> -ς,	from Τάνταλο-ς
Κρον- <i>i</i> -δης		Κρόνο-ς

a. A rarer suffix for patronymics is *ιον*, Nom. *ίων*: Κρον-*ίων* (Κρον-*ιον*) *son* of Κρόνο-ς. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *ευ*, Nom. *εύ-ς*, oxytone: cf. 458.

Μεγαρ- <i>εύ-ς</i> a Megarian	from Μέγαρα (2d. decl. plur.)
Ἐρετρι- <i>εύ-ς</i> an Eretrian	Ἐρετρία (1st decl.)

b. *τα*, Nom. *τη-ς*, paroxytone: cf. 459.

Τεγεά-*της* from Τεγέα, Αἰγινή-*της* from Αἰγίνα, Ἠπειρώ-*της* from Ἠπειρο-ς, Σικελιώ-*της* from Σικελία.

c. The corresponding feminine stems end in *δ*, Nom. *ς*: Μεγαρίς (Μεγαρίς) a Megarian woman, Τεγεαῖτις (-*ιδ*), Σικελιώτις (-*ιδ*). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*. Nom. *ιο-ς*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐράν- <i>ιο-ς</i> heavenly	from οὐρανός- <i>ς</i> heaven
πλούσ- <i>ιο-ς</i> wealthy (for πλουτ- <i>ιο-ς</i>)	πλούτο-ς wealth
οἰκέϊο-ς domestic (for οἰκε- <i>ιο-ς</i>)	οἶκος- <i>ς</i> house
ἀγοραῖο-ς forensis (for ἀγορα- <i>ιο-ς</i>)	ἀγορά- <i>ς</i> forum
δέριο-ς of the summer (for δερεσ- <i>ιο-ς</i>)	δέρος (δέρες) summer
αἰδοῖο-ς venerable (for αἰδοσ- <i>ιο-ς</i>)	αἰδώς (αἶδος) shame
βασιλαιο-ς kingly (for βασιλευ- <i>ιο-ς</i>)	βασιλεύ-ς king

a. This suffix is also used in connection with adjective-stems: ἐλευθέρ-*ιο-ς* liberalis, from ἐλεύθερο-ς liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσι-*ο-ς* (for Μιλητ-*ιο-ς*) Milesian from Μίλητο-ς, Ἀθηναῖο-ς Athenian from Ἀθῆναι Athens.

c. Adjectives in *αιο-ς*, *οιο-ς* are generally properisopomena (αἶος, οἶος).

469. 2. *κο*. Nom. *κό-ς*, always oxytone, generally applied to the stem with a connecting vowel *i*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχ-*ι-κό-ς* capable of governing, γραφ-*ι-κό-ς* fitted for writing or painting.—Many verbals insert, before this ending, the syllable *τι*, which denotes the action (460 a): αἰσθη-*τι-κό-ς* capable of feeling, πρακ-*τι-κό-ς* suited for action.

b. Denominatives in *κό-ς* express that which pertains to the noun from which they are derived: βασιλ-*ι-κό-ς* kingly, φυσ-*ι-κό-ς* natural.

470. 3. *ινο*, Nom. *ινο-s*, and4. *εο*, Nom. *εο-s*, contracted *οῦ-s* (145 c).

These denote the MATERIAL: *λιδ-ινο-s* of stone from *λιδο-s*, *ξύλ-ινο-s* wooden from *ξύλον*, (*χρῦσ-εο-s*) *χρυσ-οῦ-s* golden from *χρυσός-s*.—But *ινο*, Nom. *ινο-s*, oxytone, forms adjectives denoting TIME: *χθες-ινο-s* belonging to yesterday hesternus, *νυκτερ-ινο-s* nocturnus, *ἐαρ-ινο-s* vernus.

5. *εντ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*, denotes FULLNESS OR ABUNDANCE: *χαρτ-ει-s* graceful from *χάρι-s*, *ὕλη-ει-s* woody from *ὕλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

φο-s, oxytone, mostly passive: *δει-φο-s* fearful (to be feared), *σεμ-φο-s* (*σέβ-ομαι*) to be revered.

λός-s, mostly oxytone and active: *δει-λός-s* fearful (timid), *ἀπατη-λός-s* deceptive.

φός-s, mostly oxytone and active: *λαμπ-φός-s* shining, *φοβε-φός-s* frightful (alarming), also pass. *afraid*.

μο-s, active: *μάχ-ι-μο-s* warlike; or passive: *ᾠδ-ι-μο-s* to be sung of. And akin to this,

σιμο-s (*σι = τι*, 460 a): *χρή-σιμο-s* useful, *φύξιμο-s* (= *φυγ-σιμο-s*) avoidable or able to avoid.

ς, Nom. *ης*, Neut. *ες*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. <i>ο-ω</i>	<i>μισθό-ω</i> to let for hire <i>χρυσό-ω</i> to gild <i>ζημιό-ω</i> to punish	from <i>μισθός</i> hire <i>χρυσός</i> gold <i>ζημία</i> penalty
b. <i>α-ω</i>	<i>τιμό-ω</i> to honor <i>αἰτιό-ομαι</i> to accuse <i>γοά-ω</i> to lament	<i>τιμή</i> honor <i>αἰτία</i> fault <i>γός</i> lamentation
c. <i>ε-ω</i>	<i>ἀριθμέ-ω</i> to number <i>εὐτυχέ-ω</i> to be fortunate <i>ἱστορέ-ω</i> to know by inquiry	<i>ἀριθμός</i> number <i>εὐτυχής</i> fortunate <i>ἵστωρ</i> knowing
d. <i>ευ-α</i>	<i>βασιλεύ-ω</i> to be king <i>βουλεύ-ω</i> to take counsel <i>ἀληθεύω</i> to speak truth	<i>βασιλεύς</i> king <i>βουλή</i> counsel <i>ἀληθής</i> true
e. <i>ιζ-ω</i>	<i>ἐλπίζ-ω</i> to hope <i>ἐλληνίζ-ω</i> to speak Greek <i>φιλιππίζ-ω</i> to favor Philip	<i>ἐλπίς</i> hope "Ἕλλην Greek Φίλιππος
f. <i>αζ-ω</i>	<i>δικάζ-ω</i> to judge <i>ἐργάζ-ομαι</i> to work	<i>δίκη</i> justice <i>ἔργον</i> work
g. <i>αιν-α</i>	<i>βιάζ-ομαι</i> to use force <i>σημαίν-ω</i> to signify <i>λευκαίν-ω</i> to whiten	<i>βία</i> force <i>σημα</i> sign <i>λευκός</i> white
h. <i>υν-ω</i>	<i>χαλεπαίν-ω</i> to be angry <i>ἡδύν-ω</i> to sweeten <i>λαμπρύν-ω</i> to brighten <i>αἰσχύν-ομαι</i> to be ashamed	<i>χαλεπός</i> hard, angry <i>ἡδύς</i> sweet <i>λαμπρός</i> bright <i>αἰσχος</i> shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δούλος *slave*, δουλό-ω to *enslave*, δουλεύ-ω to *be a slave*; from πόλεμος *war*, πολεμέ-ω and πολεμίζ-ω to *wage war*, πολεμίδ-ω to *make hostile*.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending σειω: γελασείω to *desire to laugh*, δραστείω to *have a mind to do*; also in αω, ιαω: φονάω to *be eager for murder*, κλαυσίδω to *be disposed to weep*.—Some verbs in αω, ιαω express an *AFFECTION OF THE BODY*: ὤχριάω to *be affected with pallor*, ὀφθαλμιάω to *have sore eyes*.

REM. k. A few *INTENSIVES* (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω to *reach after, long for*, from μαιόμαι (μα) *id.*, σπρφύρ-ω to *be agitated* (of the sea) from φύρ-ω to *mix up together*, ποιπνύ-ω to *snuff with exertion* from πνέω (πνυ) to *breathe*. Here belongs Ep. παμφαίνων (once Sub. 3 Sing. παμφαίνῃσι), also παμφανών, *shining brightly*, from φαίνω (παμ-φαν for φαν-φαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a noun stands as the *first* part of a compound word, only its *stem* is used: ναυ-μαχία (ναῦς, μάχη) *ship-fight*, χορο-διδάσκαλος (χóρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change α to ο, appearing thus like stems of the 2d decl.: χωρο-γράφος (χώρα, γράφω) *and-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χóρος, ἄγω) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Hm. δημο-εργός *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume ο as a connecting vowel before a consonant: ἀνδριαντ-ο-ποιός *image-maker*, πατρ-ο-κτόνος *parricide*, φυσι-ο-λόγος *natural philosopher*, ἰχθυ-ο-φάγος *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in σ are often found in a shortened form: ξιφ-ο-κτόνος (ξίφος, st. ξίφες) *slaying with the sword*, τειχ-ο-μαχία (st. τείχες) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final α (as ᾱ or η): ἀρετᾱ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: νεώς-οικος *ship-house*, ναυσί-πορος *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμος (τιμή) *loving*, πολυ-πράγμων (πράγμα) *busy*.—So too in compound substantives, when the last part is an *abstract* word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὐ-πραξία (πρᾶξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is ης masc. and fem., ες neut.: it is found

a. in many adjectives formed directly from the verb-stem: ἀ-βλαβ-η *bláptw*, st. βλαβ) *unharméd*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing, independent*.

b. in adjectives of which the last part is a substantive in *es* (Nom. *os*): *δεκα-ετής* (*étas*) of ten years, *κακο-ήθης* (*hthos*) ill-disposed.

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*ε*, *ι*, or *ο*) used before a consonant: *πειθ-αρχος* obedient to command, *δακ-έ-δυμος* (*δάκ-νω* to bite) heart-corroding, *ἀρχ-ι-τέκτων* master-builder, *μισ-ό-γυνος* woman-hater.

b. The verb-stem has *σι* added to it: this expresses *action* (cf. 460 a, 469), and becomes *σ* before a vowel: *λυ-σι-πικνος* releasing from toil, *ἐρυ-σ-άρματ-ες*, -*ας* (nom. acc. plur., Hm.) chariot-drawing, *πλήξ-ι-ππος* (*πλήσσω*, st. *πληγῆ*) horse-driving, *στρεψί-δικος* (*στρέφ-ω*) perverter of justice.

477. COMPOUND VERBS are formed directly or indirectly. They are formed DIRECTLY by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called *τμῆσις* (*τμήσις* cutting from *τέμνω* to cut).

478. All other compound verbs are formed INDIRECTLY, being denominatives made from compound nouns:

Thus from *λίθος* and *βάλλω* comes the compound noun *λιθο-βόλος* stone-throwing, and from this the compound verb *λιθοβολέω* to throw stones; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* fighting in ships, and from this *ναυμαχέω* to fight in ships; from *εὖ* and st. *εργ* comes *εὐεργέτης* benefactor, and from this *εὐεργετέω* to benefit.

479. ACCENT. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός-ς* from *συλλογίζομαι* to infer, *ἀποδο-τέο-ς* from *ἀποδίδωμι* to give back.

a. Objective compounds (480) of the second decl., when the last part is an intransitive verbal, follow the above rule: *λιθο-βόλος* thrown at with stones, *μητρο-κτόνος* slain by a mother. But when the last part is transitive, and made by adding *ο* (Nom. *os*) to a verb-stem, they accent the penult if it is short;—if long, the ultima: *λιθο-βόλος* throwing stones, *μητρο-κτόνος* matricide; *στρατηγός* army-leader, general, *λογο-ποιός* story-maker, *ψυχο-πομπός* conductor of souls.

But compounds of *ἔχω* and *ἔρχω*, with some others, follow the general rule: *ἡνίοχος* (rein-holder) charioteer, *δαδοῦχος* (contr. from *δαδ-οχος*) torch-holder, *παραρχος* commander of horse.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as *νῆυπηγός* ship-builder, from *ναῦ*

and πήγνυμι; not to *indirect* compounds (derived from nouns already compounded), as ναυπηγία *ship-building*, ναυπηγικός *belonging to ship-building*, derived from the compound ναυπηγός.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφος *speech-writer* = λόγους γράφων
 ἀξίω-λογο-s *worthy of mention* = ἄξιος λόγου
 δεισι-δαίμων *fearing the divinities* = δεδιώς τοὺς δαίμονας
 χειρο-ποίητος *made with hands* = χερσὶ ποιητός
 θεο-βλαβής *harmed by the god* = ὑπὸ τοῦ θεοῦ βεβλαμμένος
 οἰκο-γενής *born in the house* = ἐν οἴκῳ γενόμενος

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of ἔχω *to have*, or some verb of similar meaning, must be added:

μακρό-χειρ *long-handed* = μακρὰς χεῖρας ἔχων
 ἀργυρό-τοξο-s *with silver bow* = ἀργυροῦν τόξον ἔχων
 ὁμό-τροπο-s *of like character* = ὁμοῖον τρόπον ἔχων
 γλαυκ-ώπις *bright-eyed* = γλαυκοὺς ὀφθαλμοὺς ἔχων
 πικρό-γαμο-s *having a (bitter) unhappy marriage*
 δεκα-ετής *(having) lasting ten years*

a. Here belong the numerous adjectives in -ώδης (-ο-ειδής): γυναικώδης = γυναικο-ειδής *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολι-s (*summit-city*) *citadel* = ἄκρα πόλις
 μεσ-ημβρία *mid-day* = μέση ἡμέρα
 ψευδο-κῆρυξ *false herald* = ψευδὴς κῆρυξ
 ὁμό-δουλο-s *fellow-servant* = ὁμοῦ δουλεύων
 μεγαλο-πρεπής (*grand-appearing*) *magnificent*
 ὀψί-γονο-s *late-born* = ὀψὲ γενόμενος

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations:

a. OBJECTIVE:

ἐγχώριος *native* = ἐν τῇ χώρᾳ (ὧν)
 ἐφίππιος *belonging to a horse* = ἐφ' ἵππῳ (ὧν)

b. POSSESSIVE:

ἐνθεός *having a god in him, inspired*, = ἐν (ἐαυτῷ) θεὸν ἔχων
 ἀμφικλίων *having pillars round it* = κίονας ἀμφ' (αὐτὸν) ἔχων

c. DETERMINATIVE:

ἀμφιδέατρον *amphitheatre* = a surrounding or circular theatre

ἀπελευθερός *freed-man*, = free from (the gift of) another, = δ ἀπὸ τινος
 λεύθερος.

483. ALPHA PRIVATIVE. The prefix *ἀν-* (cf. *ἀνεν without*, Lat. *in-*, Eng. *un-*), before consonants *α, β, γ, δ, ζ, κ, λ, μ, ν, ξ, ο, π, ρ, σ, τ, φ, ψ, χ, ψ, ω*, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἀ-γραφο-ς *unwritten* = οὐ γεγραμμένος

ἀν-ελεύθερο-ς *unfree* = οὐκ ἐλεύθερος

ἀν-αιδής *shameless* = αἰδῶ οὐκ ἔχων

ἀ-παῖς *childless* = παῖδας οὐκ ἔχων

a. Determinative compounds formed with this prefix from substantives, are rare and poetic: *μήτηρ ἀμήτωρ* *an unmotherly mother* = *μήτηρ οὐ μήτηρ οὔσα*.

b. Words, which began originally with *digamma*, have *ἀ-*, not *ἀν-*: *ἀ-έκων*, *unwilling*, *ἀ-εὐκής, αἰκής, unseemly* (st. *ικ, ξοικα*).

484. The inseparable prefix *δυσ-* *ill* is the opposite of *εὖ well*, and expresses something *bad, unfortunate, or difficult*: *δύσβουλος* *ill-advised* (possessive) = *κακὰς βουλὰς ἔχων*, *dysdρεστος* (determinative) *ill-pleased*, *δυσδλωτος* *hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Ilm. *Δύσπαρις* *wretched Paris*.

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PART FOURTH.

SYNTAX.



DEFINITIONS.

485. SYNTAX (*σύνταξις* *arranging together*) shows how words are combined in sentences.

A SENTENCE is SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second person*, σύ, σφά, ὑμεῖς; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence *μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν* *our soul is full of numberless contradictions*, *ψυχὴ* and *γέμει* are the grammatical subject and predicate, *ἡ ψυχὴ ἡμῶν* and *μυρίων ἐναντιωμάτων γέμει* the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitive* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

- a. by an *adjective* in the same case, number, and gender.
- b. by a *substantive* in the same case.

488. The adjective is called

a. an **ATTRIBUTIVE**, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: ὁ ἀγαθὸς ἄνθρωπος ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*

b. a **PREDICATE-ADJECTIVE**, when it is brought *by the sentence* into connection with the substantive: ὁ ἄνθρωπος ἀγαθὸς ἐστὶ (γίνεται, φαίνεται, καλεῖται, νομίζεται) *the man is (becomes, appears, is called, is considered as) good.*

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective, where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπῆλθον *they went away on the third day*, Λακεδαιμόνιοι ὀσπερὶ ἀφίκοντο *the Lacedaemonians arrived afterward*, ὅρκιος σοι λέγω *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνῃ προσέβαλε *he first (before any one else) attacked Methymna*; πρῶτῃ Μηθύμνῃ προσέβαλε *he attacked Methymna first (before any other place)*; but with the adverb, πρῶτον Μηθύμνῃ προσέβαλε *first (before doing any thing else) he attacked Methymna.*

489. In the same two cases (488 a, b), the qualifying substantive is called

a. an **APPOSITIVE**: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general.*

b. a **PREDICATE-SUBSTANTIVE**: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν *they make (call, appoint, consider) Miltiades a general.*

REM. c. The substantive qualified is called the **SUBJECT** of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a sentence (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by *ὡς as*, expressing comparison: τοῖς ἥττοσιν ὡς δούλοις χρῶνται *they treat the weaker as slaves.*

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb *εἰμι to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even *εἰμι to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, κασιτᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίτες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now* (living).

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate

noun: τὸ νόμισμα ἀργύρου ἐστὶ the coin is of silver. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἡσσα οὐκ ἔλλο τι φέρεῖ ἡ ἄντικρυς δουλείαν defeat brings nothing else than utter servitude, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες the Greeks were in this condition.

For the use of a sentence (relative sentence) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπὶνέσαν all approved, οἱ ἐν τῇ πόλει ἐχαλῆπαινον those in the city were angry.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν we assent.

c. the infinitive, with or without the neuter article: ἔδοξεν ἀπελθεῖν it was thought best to depart.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο it is said that these things took place.

e. any word or phrase viewed merely as a thing: τὸ γινώσκει σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταυτόν the "know thyself" and the "be wise" are the same thing.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα there died of them about seventy, διέφθειραν ἐς ὀκτακοσίους they destroyed to the number of eight hundred. So also the phrases, ἐπὶ πολὺ a wide extent, ἐπὶ μέγα a great part, καθ' ἑκάστους or καθ' (ένα) ἑκάστον each by himself, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπέχον the ships covered a wide extent of the sea.

g. All these forms are said to be used substantively, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The subject of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὄψέ ἦν it was late, ἡμέρα ἐγένετο it became day, καλῶς ἔχει it is well, δεῖ μάχης (it needs a battle) there is need of a battle, ὧλοῖ (there is something that makes clear) it is clear, παρὲκει (there is something that allows) it is allowed. —The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect*: παρεσκεύασται μοι (things have been prepared) preparation has been made by me. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι to be (expressed or understood): οὐκ ἀδικητέον ἐστὶ (not any thing is to be unjustly done) injustice must not be done, τῷ νόμῳ πειστέον (or πειστέα) obedience must be rendered to the law.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εὐδαιμονεῖν it is possible to be happy, δῆλον ἦν ὅτι ἐγγύς πον ὁ βασιλεὺς ἦν it was plain that the king was somewhere near.

495. The *object* of a *verb* may be similarly indeterminate :

poet. *δοτα δ δαίμων εἰ δίδω, ἢ δέ φίλων* whenever the divinity may give abundantly, what need of friends? Transitive verbs may thus appear as intransitive : *ὁ λόγος κατέχει the story (holds) prevails.*

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more :

ἀγαθὰ (good things) *goods*, *τὸ λεγόμενον* (the thing said) *the common saying*, *τὰ χρήσιμα* (the useful things) *that which is useful*, *τὰ τῆς πόλεως* the (affairs) of the city, *τὸ τυραννικόν* the (condition or character) of tyrant, *τὸ καλόν* the (quality) beautiful, *ἐπὶ πολὺ* (over much space or time) *to a great extent* or *for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *ἀφ' οὗ* (from what time) *since*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* the (naval force) navy, *τὸ βαρβαρικόν* the (barbarian world) *barbarians*, *τὸ κοινόν* the common-wealth, *τὰ Διονύσια* the (festival) of *Dionysus* ; cf. 563 b.

a. Neuter *pronouns* are very often thus used with indeterminate subject. Other attributives, in this use, are generally preceded by the neuter article

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. *εὐ σὺ πάντα εἶπες, καὶ ἐπηνέσασμεν ἡμεῖς* thou saidst all things well, and we approved.—b. *τὰ πράγματα ταῦτα δευρὰ ἐστὶ* these circumstances are fearful.—For exceptions in NUMBER, see 511–17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender :

ἀνὴρ φιλότιμος ἐθέλει αἰσχροῶν κερδῶν ἀπέχεσθαι a man fond of honor is disposed to abstain from dishonorable gains.—This rule applies both to the *attributive* and the *predicate-adjective*. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511–23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject :

εἰς Πέλτας πόλιν οἰκουμένην to Peltæ, an inhabited city.—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive.
ἱπποδοφύλακες λοχαγοὶ rear-guard captains.

In this way, words denoting station or condition are connected with *ἀνὴρ* man or *ἄνθρωπος* person (the former often implying respect, the latter contempt): *ἄνδρες δικασταὶ judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικος ἄνθρωπος a foreign-resident*. Names of nations in attributive apposition assume the character of adjectives: *Ἕλληνες πελτασταὶ Grecian targeteers*.

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a): *ὁ Εὐφράτης ποταμὸς the river Euphrates*, *ὁ Μεταγειτνίων μῆν the month Metageitnion*.

b. PARTITIVE APPPOSITION: the appositive is related to its subject as the part to the whole: *ὁ στρατὸς, ἱππεῖς καὶ πεζοὶ the army, cavalry and infantry*, *λῦπαι αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ κακαὶ pains are, some good, others evil*, *αἱ τέχναι τὸ αὐτῆς ἐκάστη ἐργὸν ἐργάζεται the arts work each one its own work*, *οὗτοι ἄλλοι ἄλλα λέγει these say, one one thing, another another*.

To words denoting person, in the accusative or dative, the poets often add an appositive denoting the part (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπλήτην οὐτάσεν ὤμον he wounded Delopites (in) the shoulder*, *καὶ δ' ἄχος οἱ χυτοῖς μύρον ὀφθαλμοῖσιν excessive grief overspread (him the eyes) his eyes*, *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth? ἄδός τέ μιν ἵκετο θυμὸν and satiety came to his spirit*, *σοὶ γάρ τε μάλιστα γέ λᾶος Ἀχαιῶν πείσονται μύδοισι for thy words most of all will the people of the Achaeans obey*.

c. DESCRIPTIVE APPPOSITION: the subject gives the name of something, which is then described by the appositive: *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks*, *δάρρος καὶ φόβος, ἀφρονεὶ θυμολῶν boldness and fear, inconsiderate counsellors*, *Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός) Alexander the son of Philip*.

d. DEFINITIVE APPPOSITION: the subject vaguely indicates something, which is then definitely expressed by the appositive: *ὁ θάνατος τυγχάνει ὡν δυοῖν πραγμάτων διδύμοις, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body*, *τοῦτό γε αὐτό, ἡ εὐβουλία this very thing, good counsel*, *δοκῶ τὸ βῆστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others*.—In Hm., the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἀντῖοι ἔγχε' ἔειραν Τρῶες but they in opposition raised their spears, the Trojans*, *τὸ δ' ὑπέρπματο χάλκεον ἔγχος but it flew over him, the brazen spear*. With *ὁ μὲν*, this is much less often the case.

501. When a word and a sentence are in apposition, the word may stand either in the nominative or the accusative:

poet. *κεῖνται πεδόντες, πίστις οὐ σμικρὰ πόλει they are fallen, no small ground of confidence to the city*, poet. *εὐδαιμονίης, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words*.—The word is put in the nominative, as not depending in construction upon any other word (542). When, however, it is put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (547) supplied after the verb: *εὐδαιμονίης (εὐδαιμονίαν) μισθὸν, etc.*

502. a. When the word is neuter, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a dependent sentence, it must be regarded as an accusative.

b. Neuter words often used in apposition with a sentence, are σημείον *sign*, τεκμήριον *evidence*, κεφάλαιον *chief point*; also attributives with the neuter article, τὸ μέγιστον *the greatest thing*, τὸ ἐναντίον *the contrary*, τὸ τῆς παροιμίας *the expression of the proverb*; and neuter pronouns, as αὐτὸ τοῦτο *this very thing*, ταὐτὸ τοῦτο *this same thing*, δυοῖν δάτερον *one of two things*, ἀμφοτέρων *both*, etc.

c. The sentence is sometimes introduced by γάρ *for*, especially after σημείον and τεκμήριον, which may then be regarded as sentences themselves: οὐδὲν ἐπίστευον ἐκείνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὥς ἡμᾶς *they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.*

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι *here was a spring, by which Marস্যas is said to have caught the Satyr, παράδεισος θηρίων πλήρης, & Κύρος ἐθήρευε a park full of wild beasts, which Cyrus used to hunt.*
—A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent: ἡμεῖς οἱ τοῦτο λέγομεν *we who say this.*

For exceptions, see 511–23. For *attraction, incorporation*, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT, PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: λέγω *I speak*, ἀκούσατε *hear ye*. But the pronoun is not omitted, if there is an emphasis upon it: & ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear.* Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κύρος τὰς ναῦς μετεπέμψατο, ὅπως δούλῳ ἀποβιδάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν *Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowereda the enemy might effect a passage, if they (the enemy) should be keeping guard.* The subject may be only implied in the context; as the subject of παρέλθοιεν in the example just given: ναυτικά ἐξηρτύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντεῖχοντο (sc. οἱ Ἕλληνες) *Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.*

c. when it is a general idea of person (ἄνθρωπος).

Thus in plurals such as φασί, λέγουσι, *they (men, people) say*. Less often in the singular: ἐσάλπιγγε *the trumpet sounded*, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a *re*

lative pronoun; the relative sentence then takes the place of a subject (810):
ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος (one) whom the gods love dies young.

Here belong, at least in their original use, such verbs as *ὕει* it rains, *νίφει* it snows, *ἀστράπτει* it lightens, *σείει* (it shakes) there is an earthquake, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεύς* or *Δεός* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προνέχεται but when (things did not advance for him) he had no success. Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοποιεῖν γίγνεται ὃν θέλεις κρατεῖν* from love of toil are produced (things) which you wish to possess.

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπιπλὰς πάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτούς, referring to *πάντων*) filling the mind of all he sent (them) away.

c. when it is a general idea of person: *φιλοτιμία παροτρύνει* (sc. ἀνθρώπους) *κυνδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος* emulation incites (men) to incur danger for fame and country, poet. *ζῆλῳ ἀνδρῶν ὃς ἀκινδυνον βίον ἐξεπέρασε* I envy among men (one) who has passed a life without danger.

d. when it is indeterminate: *διαφέρει πάμπαν μαδῶν μὴ μαδόντος* one who has learned (things learnable, i. e. truth, knowledge) differs entirely from one who has not learned, *οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασι* the gods have provided (the things) which we require.

506. The SUBJECT of an appositive or predicate-noun may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκω παρὰ σέ* (I) Themistocles am come to thee;—of a PREDICATE-NOUN: *ρήτορές ἐστε* (ye) are orators, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος* (one) whom the gods love dies young, *τὰ κακῶς τρέφοντα χωρὶ ἀνδρείους ποιεῖ* (sc. ἀνθρώπους) the places that furnish a poor support make (men) manly.

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστὶ τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστὶν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) ποιεῖ what, now, is this, with which the sophist is both acquainted himself, and makes his pupil acquainted)?

508. The VERB itself is sometimes omitted: thus

a. the verb *εἰμι* to be, when used as a copula (490 a).

The forms *ἐστί* and *εἰστί* are very often omitted: *ἀγαθὸς δὲ ἀνὴρ* the man (is) good, *θεῶν δύναμις μεγίστη* the power of the gods (is) greatest, *τί τοῦτο* what (is) this? what of it? *ταῦτα μὲν οὖν δὴ οὕτως* I say, then, these things (are) so, *οὐχ ὥς καθεύδειν* (it is) not time to be sleeping, *οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων* *οἴοιτε* the unjust (are) able to accomplish nothing with one another, *ἰππέας ἐπεμψεν ἐρούοντας ὅτι ἐν δδῷ ἦδον πάντες* he sent horsemen to say that (they are) now all on the way:—especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πεισέον* (πειστέα) the law must be obeyed, lit. (something is, or things are) to be done in obedience to the law.—The omission of the copula in other forms is

comparatively rare: φιλήκοος ἔγωγε (sc. εἰμὶ) *I for my part (am) fond of hearing*, ἔως (sc. ἔστί) (ἔτι) ἐν ἀσφαλείᾳ, φυλάσσει while (you are) yet in safety, beware, νύξ (sc. ἦν) ἐν μέσῳ, καὶ παρήμην τῇ ὕστερα night intervened, and we were present on the next day.

b. some common verbs of *being, doing, saying, going, coming, bringing*.

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἢ ὃ ἄλλο τι (sc. ἔστι, *is*) *any thing else* (true, than what follows?, see 829 a).—ἵνα τί (sc. γένηται) *to what end?* lit. that what (thing may come to pass?, see 826 b).—ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) *eis αὐτόν* he rendered them wilder, and that (he did, viz. rendered them wilder) *toward himself*; καὶ ταῦτα is especially used with concessive participles (789 f): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν you seem to me not to observe, and that (you do) *though you are wise*.—τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else (did) these men than plot against (us)?* οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν (they do) *nothing else than advise us*, τί χρὴ τὸν μέτριον πολίτην; τὰ ἑαυτοῦ πειράσθαι σώσειν *what should the moderate citizen (do)?* εὐκταὶ οὐκ οὐκ πρὸς τὴν οἰκίαν, εὐ γε, νῆ τὴν Ἥραν, ὅτι ὀρδοῖς τὸν πατέρα (thou dost) *well, by Hera, that thou art upholding thy father*.—καίτοι καὶ τοῦτο (sc. λέγω ὃ λέγω) *though this also* (I say, or will say), ἄλλ' οὐκ περὶ τούτων *but not yet concerning these things* (will I speak), ἐπεὶ κακείνο (sc. λεκτέον ἔστι) *since that too* (must be mentioned), μὴ μοι μυρίους ξένους (sc. λέγετε, *tell*) *me not of ten thousand mercenaries*.—ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἰ), καὶ πόθεν (sc. ἦκει) *dear Phaedrus, whither, I pray (are you going), and whence (are you come)?* ἐς κόρακας (sc. ἔρρε, *go*) *to destruction*, lit. to the crows, as their prey, οὐκ ἐς κόρακας (sc. ἐρρήσεις) *won't you go to destruction?*—ὕδαρ, ὕδαρ (sc. φέρετε), ὦ γείτονες (bring) *water, water, ye neighbors*.—For οὐχ ὅτι, μὴ ὅτι, see 848 c.

c. any verb may be omitted, where it is readily supplied from a verb in the context:

σὺ τε γὰρ Ἕλληνας εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for both you are a Greek, and we (are Greeks)*, τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then (was able) or now is able to state*. Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: οὔτε πάσχοντες κακὸν οὐδὲν, οὔτε μέλλοντες (sc. πάσχειν) *neither suffering any evil, nor being likely to (suffer any)*, ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωροῦντας) *the Athenians (also, 856 b' retired, when they saw the Lacedaemonians also (retiring))*.—For οὐ μὴν ἄλλα, see 848 e.

509. THE SUBJECT OF AN ATTRIBUTIVE IS VERY OFTEN OMITTED;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπιδῶν μίᾳ τις (sc. ἐλπίς) ὃ ἵν' ἔστι *if of ten thousand hopes you have any one (hope of being saved)*, τίς ἂν αἰσχίων εἴη ταύτης (sc. δόξης) *δόξα what reputation could be more shameful than this?*—τούτων ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this one a few (blows)*, ὡς βαθὺν ἐκουμήσθης (sc. ὕπνον) *how deep (a sleep) you slept*, ἐς μίαν βουλεύειν (sc. βουλὴν) *to join in one resolve*.

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are *ἀνὴρ* or *ἄνθρωπος* *man*, *γυνὴ* *woman*

Other words omitted are masc. κόλπος *gulf*, οἶνος *wine*; and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεῖρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise (man)*, ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful (woman)*, οἱ πολλοί *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπιγινόμενοι *the (men) of after times*, ἐκκλησιάζουσai *(women) in popular assembly*.—ὁ Ἴόνιος *the Ionian (gulf, = Adriatic sea)*, ὁ ἀκράτος *unmixed (wine)*, ἡ προτερά *the (day) before*, ἡ ἐπιούσα *the coming (day)*, ἡ ἀβριον *the morrow*, ἡ ἀνδρος *the desert (land without water)*, ἡ ἐμαυτοῦ *my own (country)*, βάδιζε τὴν εὐθείαν *walk the straight (way)*, ἦγε τὴν ἐπὶ Μέγαραι *he was leading on the (way) toward Megara*, ἡ δεξιὰ *the right (hand)*, ἡ ἀριστερά *the left (hand)*, ῥητορικὴ *rhetoric (oratorical art)*, κατὰ τὴν ἐμὴν *(sc. γνώμην) according to my (judgment)*, ἐρήμην *(sc. δίκην) κατηγοροῦσι they bring as plaintiffs a deserted (suit, the defendant not appearing)*, εἰκοστή *(μέρις) a twentieth (part)*, ἡ πεπωμένη *(μοῖρα) the allotted (portion), destiny*.

(a) Feminine adjectives without a subject are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front*, μακρὰν *a long way off*, ἐς μακρὰν *at a long remove (in time)*, ἦκε τὴν ταχίστην *he sent (the quickest way) most quickly*, ληστέειν ἀνάγκη τὴν πρώτην *it is necessary to plunder (as the first course) at first*, τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose (the way that leads otherwise, to no proper end)*, ἡ ἴση καὶ ὁμοία *the equal and uniform (way of government), condition of civil equality*.

(β) With an attributive genitive, *vids son* is often omitted: Ἀλέξανδρος, ὁ Φιλίππου *(sc. vids) Alexander the (son) of Philip*, ὁ Σωφρονίσκου *the (son) of Sophroniscus*, i. e. *Socrates*. So *oikos house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's (house)*, ἐν Αἰδοῦ *in (the abode of) Hades*, ἐν Διονύσου *in (the temple) of Dionysus*, εἰς τίνος διδασκάλου *to what teacher's (school)?*

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμιοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. THE ANTECEDENT OF A RELATIVE PRONOUN (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιάτη *(sc. τῶν ναυμαχιῶν) ὣν ἴσμεν a sea-fight the most ancient (of the sea-fights) that we know of*.

b. when it is a word like ἄνθρωπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλὴν καὶ οἴτινες ταῦτην ἐργάζονται *we have both much land and (men) who will work it, οὐδεμία παρῆστιν ἃς ἔχειν ἔχρην there is no one present (of the women) who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὧν δεῖ ἐπιμελεῖσθαι *you neglect (things) which you ought to care for*.

PECULIARITIES IN THE USE OF
NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by AND may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by AND,

a. the finite verb (or predicate-adjective) is in the *plural* :

b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

c. the verb is in the *first*, if that is found among the subjects :

d. otherwise, it is in the *second* person.

With subjects of different *genders*,

e. the predicate-adjective is *masculine*, if they denote persons :

f. it is *neuter*, if they denote things :

g. if they denote persons and things together, it takes the *gender of the persons*.

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι *forgetfulness and perverseness and madness get into the mind*.—b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύουσιν *pleasure and pain will bear sway in the city*.—c. δεινὸν καὶ σφόδρ' ἐγὼ τε καὶ σὺ ἦμεν *both I and thou were skilful and wise*.—d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε *both thou and thy brothers were present*.—e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσι *both the woman and the man are good*.—f. πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστί *war and faction are fatal to cities*.—g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions*.—h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον *the king and those with him break into the camp*, Ἀθήνησι οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει *at Athens the poor and the common people have superior power*, ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὐνοί, καὶ κελεύουσι φυλάττεσθαι *Ariæus and Artaxius sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard*, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ *I and Seuthes say the same things*.

REM. i. When there is a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὗτε σώματος κάλλος καὶ ἰσχύς δειλῶ ἐνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a sonward, appear suitable*. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): εὐγυνεῖά τι καὶ δύναμις καὶ τιμὰ δὴλὰ ἐστὶν ἀγαθὰ ὄντα *high birth and power and honor are manifest as being good things*. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἐν ἡμῖν εἴη διελθεῖν *the noblest polity and the noblest man would be left for us to consider*.

512. a. A plural predicate is rarely used, when singular subjects are connected by *ἢ* or *οὐτὸς πορ*: *ἤμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* *Leochāres or Dicaeogēnes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *δάβρος καὶ φόβος, ἄφρονε ξυμβούλῳ* *daring and terror, unintelligent advisers*, *Ἡρακλῆς καὶ Θησεὺς ὑπὲρ τοῦ βίου τῶν ἀνδρῶπων ἀδελφαὶ κατέστησαν* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνδρῶπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αὶ χορηγία ἱκανὸν εὐδαιμονίας σημεῖον ἐστὶ *the dramatic expenditures are a sufficient sign of prosperity*, *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὑπεξέδεντο τὰς θυγατέρας παιδία ὄντα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἣ τοῦ βέουματος πηγὴ ἐν ἱμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ρητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰετὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν ἄνοια *this (view or conduct) is folly*, but often *αὕτη ἐστὶν ἄνοια*; *σο ἦθε ἀρχὴ τῆς δμολογίας, ἐρέσθαι ἡμᾶς αὐτοὺς* *this is a beginning of agreement*, (viz.) *to question one another, ἥνπερ καλοῦμεν μάθησιν, ἀνέμνησις ἐστὶ* *(that) which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθῆς* *clothing* (clothes), *πλίνθος* *brick* (= bricks), *ἡ ἵππος* *the horse* (cavalry), *ἡ ἀσπίς* *the heavy-armed*.

a. A collective subject denoting *persons*, may have a predicate word (verb or noun) in the *plural*:

Ἀθηναῖον τὸ πλῆθος οἰοῦνται Ἱππάρχον τύραννον ὅταν ἀποθάνῃ *the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died, τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοῦς καὶ ὄνους the army provided itself food by slaughtering the oxen and asses.*

b. Such words as ἕκαστος *each*, τις *any one*, πᾶς τις *every one*, οὐδεὶς *no one*, may have the construction of collectives, on account of the plural which they imply: καθ' ὅσον δύνανται ἕκαστοι *as far as each one is able*, οὐδεὶς ἐκοιμήθη, τοὺς ἀπολωλότας πενθοῦντες *no one went to sleep, (all) lamenting the lost*.

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὠφέλεια, οἱ τῶνδε κρείστους εἰσὶ *(assistance, i. e.) an auxiliary force will be present, who are more effective than these, μελέτω σοι τοῦ πλῆθους, καὶ πεχαρισμένους αὐτοῖς ἄρχε he careful of the multitude, and govern in a way acceptable to them, συγκαλέσας πᾶν τὸ στρατιωτικὸν, ἔλεξε πρὸς αὐτοὺς τοιῷδε having called together the entire soldiery, he spoke to them as follows, τὸ Ἀρκαδικὸν ὀπλιτικὸν, ὃν ἄρχε Κλεάνωρ the Arcadian heavy-armed force, whom Cleonor led, πᾶς τις ὁμνυσιν, οἳ ὀφείλων τυγχάνω every body swears, whom I appear to owe, ἢ ἀδικεῖν τις ἐπιχειρῇ, τοῦτοis Κύρος πολέμιος ἔσται if any one attempt to do injustice, to these Cyrus will be an enemy.*

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: θησαυροποιὸς ἀνὴρ, οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος *a money-making man, just (those) whom the multitude even praise.* Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: ἀσπάζεται πάντας, ᾧ ἂν περιτυχάνῃ *he embraces all men, whatsoever one he may fall in with.*

e. When the collective subject denotes THINGS (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the neuter plural subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting *PERSONS*, may have a verb in the plural: τὰ τέλη υπέσχοντο *the authorities promised, τοσάδε μετὰ Ἀθηναίων ἔδην ἱστράτεον so many nations were combating on the side of the Athenians.*

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. σπάρα λέλυνται *the cables are loosed.*

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: δοκοῦντι δίκαιον εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι *to (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials.* So with the dual: ἔστι τοῦτω διπλῶ τῷ βίῳ *there are there two different ways of living.*

For ἔστιν ὁ (οἴτινες), see 512.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἄμφω βλέψαντες eis ἀλλήλους they both laughed out on looking at one another, μέδεσθε μ' ἤδη, χαιρετον let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, *πολεμητέα ἦν* it was necessary to make war (things were to be done in war), *πλωμώτερα ἐγένετο* navigation became more advanced (things became more favorable to navigation). So too, with an *infinitive* as subject: *ἀδύνατό ἐστιν ἀποφυγεῖν* it is impossible to escape.

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: *ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰσθελή ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου* a man without sense would perhaps think this, that it was necessary to flee from his master, *κατόπιν ἐορτῆς ἤκομεν, καὶ ὕστεροῦμεν; τοῦτων αἴτιος Χαιρέφων* are we arrived after the feast, and too late for it? for this is Chaerephon to blame.

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: *ἐμοὶ αἱ σὰλ εὐτυχίαι οὐκ ἀρέσκουσι* to me thy (often repeated) good fortune is not agreeable.

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: *ἵπποσύνης ἐκέκαστο* he was distinguished in (the arts of) horsemanship, *ἄφραδίῃσι νόσω* in foolishness (foolish operations) of mind. Even in CONCRETE words, the poets sometimes use the plural for the singular: *χάλα τοκεῦσι εἰκότως θυμουμένους* forgive a parent justly indignant (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: *τοῦτο πειρασόμεθα διηγήσασθαι* this I (we) will endeavor to explain. The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεσθα, δρῶς' ἃ δρᾶν οὐ βούλομαι* I call the sun to witness, while doing what I do not wish to do. The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): *πесοῦμεθ', εἰ χρῆ, πατρὶ τιμωροῦμενοι* I (Electra) will fall, if need be, in assisting my father.

519. SINGULAR FOR PLURAL. a. In dramatic poetry, a CHORUS is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A NATION is sometimes designated by the singular with *ὁ*: *ὁ Μακεδών, ὁ Πέρσης*, for the Macedonians, the Persians; but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom *ὁ Ἕλλησ* for the Greeks.

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχοῦντων πάντες εἰσι συγγενεῖς *all (persons) are kinsfolk of the prosperous*. Further, *τά*. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἰς' ὃς ἄνθρωπος, εἰς' ἣ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever of the two may be the better, whether the man or the woman, that one also receives more of the good*.

521. MASCULINE DUAL FOR FEMININE. The masculine form is often used for the feminine in the dual of *pronouns*; not often, in the dual of *adjectives* and *participles*.

For *τά*, *ταῦτά*, the forms *τώ*, *τούτω* are almost always used: *τούτω τὰ τέχνη* *these two arts*, *τούτων τοῖν κινήσεων* *of these two motions*,—*δύο λείπεσθαι νόμους* *only two means are left*, *ἡμῶν ἐν ἑκάστῳ δύο τινεῖς ἰδέαι ἔρχονται καὶ ἔχοντε* *in each of us there are two ideas ruling and leading us*.

522. NEUTER FOR MASCULINE OR FEMININE. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: *σφαλερὸν ἡγεμὼν θρασὺς* *a daring leader is dangerous* (prop., a dangerous thing, with indetermin. subject), *καλὸν ἡ ἀλήθεια καὶ μόνιμον* *beautiful is truth, and abiding*, *θεὸν οἱ πολλοὶ, ὅταν κακούργοις ἔχωσι προστάτας* *formidable are the many, whenever they have villains for leaders*, *ταραχαὶ καὶ στάσεις ἀλέδρια ταῖς πόλεσι* *disturbances and factions are ruinous to cities*.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: *τυραννίδα θηρῶν, ἃ χρήμασιν ἀλίσκεται* *to pursue despotic power*, (a thing) *which is taken by means of money, δόξης ἐπιδυνεῖ, καὶ τοῦτο ἐξήλωκε* *he longs for glory, and has made this his aim*.

523. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical*.

Thus, a PREDICATE-ADJECTIVE (participle): *τὰ μοχθηρὰ ἀνδράπια τῶν ἐπιδυνεῶν ἀκρατεῖς εἰσι* *the miserable wretches are without control over their appetites*, *ταῦτ' ἔλεγεν ἡ μιὰρὰ αὐτῇ κεφαλῇ, ἐξεληλυθώς* *these things spake this abominable person (head), having come out*. So, in poetry, an ATTRIBUTIVE: *ὦ περισῶς τιμηδὲς τέκνον* *O greatly honored child*; or a PRONOUN OF REFERENCE: *τέκνων θανόντων ἑπτὰ γενναίων, οὓς ποτ' Ἀδραστος ἤγαγε* *seven noble children having fallen, whom once Adrastus led*.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: *Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης* *being (an Athenian) a man of Athens, a city the greatest*, *οἰκία ἣ ὑμετέρα, ἣ χρῆσθε* *(your house) the house of you, who use, etc.*

c. A word denoting place may be followed by an appositive, or a pronoun of reference, belonging to the inhabitants of that place: *ἀφίκοντο εἰς Κοτύωρα, Σινωπῆων ἀποίκους* *they came to Cotyōra, colonists of the Sinopians*, *Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὃν αὐτῶν εὐεργέτης* *Themistocles flees to Corcyra, being a benefactor of (them) the Corcyreans*.

www.libtool.org THE ARTICLE.

‘O in the Dialects.

524. The word $\delta\ \eta\ \tau\acute{o}$ (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: $\text{o}\ \epsilon\lambda\lambda\omicron\iota$ *the others*, $\tau\acute{\alpha}\ \epsilon\sigma\sigma\acute{o}\mu\epsilon\nu\alpha$ *the things about to be*, $\text{id}\ \pi\acute{\rho}\iota\nu$ *formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For $\delta\ \eta\ \tau\acute{o}$ as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

‘O as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; and usually in CONTRASTED expression, $\text{o}\ \mu\acute{\epsilon}\nu\ \dots\ \text{o}\ \delta\acute{\epsilon}$ *this . . . that, the one . . . the other*:

$\tau\omicron\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \text{o}\ \iota\alpha\tau\omicron\upsilon\lambda\ \text{(}\acute{\omega}\phi\epsilon\lambda\omicron\upsilon\sigma\iota\text{)},\ \tau\omicron\upsilon\varsigma\ \delta\acute{\epsilon}\ \text{o}\ \sigma\acute{\upsilon}\nu\delta\iota\kappa\omicron\iota$ *these (sick persons) the physicians aid, those (persons in a law-suit) the advocates*. Oftener, with INDEFINITE meaning, $\delta\ \mu\acute{\epsilon}\nu\ \dots\ \delta\ \delta\acute{\epsilon}$ *one . . . another, some . . . some, part . . . part*, in which use $\tau\iota\varsigma$ may be added: $\epsilon\lambda\epsilon\gamma\omicron\nu\ \tau\omicron\upsilon\ \kappa\acute{\upsilon}\rho\omicron\upsilon$, $\delta\ \mu\acute{\epsilon}\nu\ \tau\iota\varsigma\ \tau\eta\nu\ \sigma\omicron\phi\iota\alpha\nu$, $\delta\ \delta\acute{\epsilon}\ \tau\eta\nu\ \kappa\alpha\tau\epsilon\pi\lambda\alpha\nu$, $\delta\ \delta\acute{\epsilon}\ \tau\eta\nu\ \pi\acute{\rho}\omega\tau\eta\tau\alpha$, $\delta\ \delta\acute{\epsilon}\ \tau\iota\varsigma\ \kappa\alpha\iota\ \tau\acute{o}\ \kappa\acute{\alpha}\lambda\lambda\omicron\varsigma$ *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty*. Often a different expression takes the place, either of $\delta\ \mu\acute{\epsilon}\nu$, or $\delta\ \delta\acute{\epsilon}$: $\text{o}\ \mu\acute{\epsilon}\nu\ \phi\chi\omicron\nu\tau\omicron$, $\kappa\lambda\acute{\epsilon}\alpha\rho\chi\omicron\varsigma\ \delta\acute{\epsilon}\ \pi\epsilon\pi\acute{\epsilon}\rho\epsilon\mu\epsilon\nu\epsilon$ *they went, but Clearchus remained*, $\epsilon\iota\sigma\text{-}\phi\acute{\epsilon}\rho\epsilon\iota\nu\ \acute{\epsilon}\kappa\acute{\epsilon}\lambda\epsilon\upsilon\omicron\nu$ (sc. $\acute{\epsilon}\gamma\omega\ \mu\acute{\epsilon}\nu$), $\text{o}\ \delta'$ $\text{o}\ddot{\upsilon}\delta\acute{\epsilon}\nu\ \delta\epsilon\iota\nu\ \acute{\epsilon}\phi\alpha\sigma\alpha\nu$ *I was urging a war-tax, but others said there was no need of it*.

As adverbs, $\tau\acute{o}\ \mu\acute{\epsilon}\nu\ \dots\ \tau\acute{o}\ \delta\acute{\epsilon}$, $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \dots\ \tau\acute{\alpha}\ \delta\acute{\epsilon}$, (also with $\tau\iota$, thus $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \tau\iota$), mean *on the one hand . . . on the other, partly . . . partly* (in which sense we find also $\tau\omicron\upsilon\tau\omicron\ \mu\acute{\epsilon}\nu\ \dots\ \tau\omicron\upsilon\tau\omicron\ \delta\acute{\epsilon}$).

(a) After a preposition, the order is usually changed: $\acute{\epsilon}\nu\ \mu\acute{\epsilon}\nu\ \tau\omicron\iota\varsigma$, $\epsilon\iota\varsigma\ \delta\acute{\epsilon}\ \tau\acute{\alpha}$.

(B) In later writers (even in Demosthenes), the *relative pronoun* is sometimes used in the same way, but only in oblique cases: $\pi\acute{o}\lambda\epsilon\iota\varsigma$, $\acute{\alpha}\varsigma\ \mu\acute{\epsilon}\nu\ \acute{\alpha}\nu\alpha\iota\omega\nu$, $\epsilon\iota\varsigma\ \acute{\alpha}\varsigma\ \delta\acute{\epsilon}\ \tau\omicron\upsilon\varsigma\ \phi\upsilon\gamma\acute{\alpha}\delta\alpha\varsigma\ \kappa\alpha\tau\acute{\alpha}\gamma\omega\nu$ *destroying some cities, into others bringing back their exiles*.

(γ) Very often $\delta\ \delta\acute{\epsilon}$ (without preceding $\delta\ \mu\acute{\epsilon}\nu$) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: $\text{Ἰνδρως Ἀθηναίους ἐπηγάγετο}$ $\text{o}\ \delta'$ ἡλθον Ἰνῆρος *called in the Athenians; and they came*. Similarly, in Attic poetry we have $\delta\ \gamma\acute{\alpha}\rho$ *for he, for this*.

b. in $\kappa\alpha\iota\ \tau\acute{o}\nu$, $\kappa\alpha\iota\ \tau\eta\nu$, before an infinitive: $\kappa\alpha\iota\ \tau\acute{o}\nu\ \acute{\alpha}\pi\kappa\rho\iota\nu\alpha\sigma\theta\alpha\iota\ \lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ *and it is said that he answered*. (In the nom., we have $\kappa\alpha\iota\ \text{o}\varsigma$ *and he*, $\kappa\alpha\iota\ \eta$, $\kappa\alpha\iota\ \text{o}\ \iota$: $\kappa\alpha\iota\ \text{o}\ \iota\ \eta\rho\acute{\omega}\tau\omega\nu$ *and they were asking*. Cf. $\eta\ \delta'$ δ' η , $\eta\ \delta'$ η , *said he, she*.)

Likewise in ἴδὼν καὶ τὸν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ: ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι *for this and that we ought to have done, and this not to have done*. The nom. ὅς καὶ ὅς occurs in Hd.

c. rarely before a *relative*: ὁρμεται τοῦ ὃ ἐστὶν ἴσον *he aims at that which is equal*, προσήκει μισεῖν τοὺς ὁσπερ οὗτος *it is proper to hate those of a character such as this one*. But here ὃ may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: τοῦ ἴσον, τοὺς τοιοῦτους.

d. in πρὸ τοῦ (also written προτοῦ) *before this (time)*. Also in a few other cases of very rare occurrence. For ἐν τοῖς with the *superlative*, see 627.

'O as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus ἄνθρωπος *a man*, one of the species (ἄνθρωπος εἰ thou art a man): but ὁ ἄνθρωπος, a. *the (particular) man*, distinguished from other men (ὁ ἄνθρωπος ὃν πάντες μισοῦσι *the man whom all hate*); or, b. *man* as such, comprehending every one of the species (ὁ ἄνθρωπος θνητός ἐστι *man is mortal*).—With an ATTRIBUTIVE, ἀγαθοὶ ἄνδρες *good men*, some of that character: οἱ ἀγαθοὶ ἄνδρες, a. *the (particular) good men*, distinguished from others of like character, or b. *good men* as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, δικαιοσύνη *justice* in any form or relation: ἡ δικαιοσύνη, a. *justice* in the particular relation, distinguished from other relations (ἡ δικαιοσύνη τοῦ Θεοῦ *the justice of the divinity*); or b. *justice* in the sum of all its relations, as distinguished from other qualities (ἡ δικαιοσύνη ἀρετὴ ἐστὶ *justice is true manliness*).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: Δορύβου ἤκουσε, καὶ ἤρωτο τίς ὁ Δορύβος εἶη *he heard a noise, and asked what the noise was*, οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον *the Trojans held out during the ten years* (the well known duration of the siege).

b. AS LIMITED BY WORDS CONNECTED WITH IT: τὸ Μηδίας τεῖχος *the wall of Media*, ἡ πόλις ἣν πολιορκούμεν *the city which we are besieging*, ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν *in the villages (which are) above the plain (which is) along the river Centrites*. In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: πῖνε τοῦ οἴνου *drink of the wine* (here before you), ἀκήκοα τοῦ μέλους *I have heard the song* (just sung), ἐβούλετο τὴν μάχην ποιῆσαι *he desired to engage in the (expected) battle*:—particularly, as NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμαὶ μεγάλαι, ἂν ἀποκτείνῃ τις τύραννον *if one kill*

a tyrant, the honors (usually resulting) are great, γένοιτό μοι τὰς χάριτας δοῦναι πατρί be it mine to return the (proper) thanks to a father, τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμὰς not having received the (required) fraction of the votes (regularly cast), he paid the (prescribed) 500 drachmas.

d. AS SPECIALLY BELONGING TO AN OBJECT MENTIONED IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE pronoun: Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυν Cyrus leaped down from his chariot, and put on his breastplate, οἶνος ἐν τῷ πίδαφι οὐκ ἔστι there is no wine in 'he (wine-) cask.

e. AS A SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: ἔδωκε τρία ἡμιδρακμὰ τοῦ μηνὸς τῷ στρατιώτῃ he gave three half-dracms a month to each soldier (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a part from the whole number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δέκα ὄντων, αἱ τρεῖς of the companies, being ten (in number), there were absent (the part) three, τὰ δύο μέρη two thirds (two parts out of three).—So too, an approximate round number, as distinguished from the (unstated) precise number: ἀπέθανον ἀμφὶ τοὺς μυρίους there fell about ten thousand.—A number as such (without reference to any thing numbered) may have the article: μὴ εἶπὲς ὅτι τὰ δώδεκά ἐστι δις ἑξ will you say that (the) twelve is twice six?

a. So too, the article is used with adjectives of number, as οἱ πλείστοι the most numerous part, the largest number (in a given total), οἱ πλείονες (the more numerous part) the majority, and with much the same meaning οἱ πολλοί (the numerous part) the larger number, often used for the democratic mass, cf. οἱ ὀλιγοὶ the oligarchs. Also, τὸ πολὺ the great part. Οἱ ἕτεροι the one or other of two parties; οἱ ἄλλοι the rest, but ἄλλοι others.

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἄνθρωπος θνητός ἐστι man is mortal, δις παῖδες οἱ γέροντες old men are twice boys; and generally so, when applied to ABSTRACT nouns: ἡ δικαιοσύνη justice, ἡ γεωργία husbandry, ἡ ρητορικὴ rhetoric, ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν but toils beget good reputation.

a. To this head belong the cases in which a single object forms a class by itself: ἡ γῆ the earth, ὁ ὠκεανός the ocean, ὁ ἥλιος the sun, ἡ σελήνη the moon, ὁ βορέας the north wind, ὁ νότος the south wind, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: ἄνθρωπον ψυχὴ τοῦ θεοῦ μετέχει the soul of man partakes of the divine, φάβος μνήμην ἐκπλήσσει fear drives out recollection: for the divinity (in general) θεός is used, but ὁ θεός the (particular) god.

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: οἱ τοὺς στρατιώτας ὑπὸν παρὰ Κλέαρχον ἀπελθόντας εἶα Κύρος τὸν Κλέαρχον ἔχειν οὐ

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus ~~to retain~~ ~~ὁ Πλάτων~~ the celebrated Plato, in plur. with generic article *οἱ Πλάτωνες* the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: *τὴν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων* the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. *οἱ στρατηγοὶ καὶ λοχαγοὶ* the generals and captains).—*Βασιλεὺς*, used almost as a proper name for the king of Persia, may omit the article; cf. *πρυτάνεις* the *prytānes* (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as *ἔστυ*, πόλις, city, ἀκρόπολις citadel, ἀγορά forum, τείχος wall, στρατόπεδον camp, πεδῖον plain, ἀγρός country, γῆ land, θάλασσα sea,—δεξιὰ, ἀριστερά, right, left (hand), δεξιόν, εὐώνυμον (κέρας), right, left (wing), μέσον centre,—ἡμέρα day, νύξ night, ἕως moru, ὄρθρος day-break, δέλη afternoon, ἑσπέρα evening, ἔαρ spring,—and the like,—especially after prepositions or adverbs: *εἰς ἄστυ* to town, *κατὰ γῆν* by land, *ἐπὶ δόρυ* to the (spear-side) right, *παρ' ἁπίδα* to the (shield-side) left, *εὐώνυμον εἶχον* they held the left wing, *ἔμα ἡμέρα* at day-break, *νυκτός* by night, *ὕφ' ἔω* just before day-light.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as *γυναῖκες καὶ παῖδες* women and children, *ψυχὴ καὶ σῶμα* soul and body, *ὅτε πατὴρς ὅτε μητὴρς* *φείδεται* he spares neither father nor mother (more forcible than *his father, his mother*).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς* the father's house, yet often *ἡ οἰκία τοῦ πατρὸς* (but rarely *ἡ ἐπιβουλὴ ὑπὸ τῆς γυναῖκος* the plotting by the woman, for *ἡ ἐπ. ἡ ὑπὸ* etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τείχη the long walls, *ἡ προτέρα ὀλιγαρχία* the earlier oligarchy (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχία* the earlier oligarchy (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή* the daily food.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπ' Αἰσχίνου βλαβερφαὶ εἰρημίαι* the slanders uttered by Aeschines, *ὁ κατεληφὸς κίνδυνος τῇ πόλει* the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: *ὁ στρατηγὸς νομιζόμενος ἄνθρωπος* the man considered as fit for a general, *τὸ Κοτύλαιον καλούμενον ὄρος* the mountain called Cotylæum, *οἱ αὐτοὶ ἡδικοκότες* those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: *οἱ ἄλλοι πολλοὶ ἐγμμάχοι* the other numerous allies, *οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι* the speeches before you on the bema,—yet also *ἡ Ἀττικὴ ἡ παλαιὰ φωνή* the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (δ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article. viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χίοι τὸ τεῖχος περιεῖλον τὸ καινόν the Chians threw down (the) *their wall, the new one*.

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκαρῆς θηρίου τοῦ ἀκρατεστάτου how does a violent man differ from the most violent wild beast (but without the attributive, "from a wild beast")?

534. a. In general, any word or group of words standing *between* the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δὲ: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τις: τῶν τις Περσέων *one of the Persians*

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἶ thou art a man. Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός *the general was a traitor*.

The reason is, that, in ordinary predication, the subject is said to be (or not to be) AN individual of the class denoted by the predicate. But if the subject is said to be THE individual or THE class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην calling Δεξιππῶν the (notorious) traitor, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude (as a class).

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good*.

τὸ σῶμα θνητὸν ἅπαντες ἔχομεν we all have our body mortal (the body, which we all have, is mortal); αὐτὸς ἀγαθός, σὺν ἀγαθοῖς τοῖς παρ' ἐμοὶ good myself, with the men about me good (while my attendants are good); ἅμα τῷ ἡρι ἀρχομένων at the beginning of the spring (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον the Athenians received the leadership from their allies acting willingly (these were willing to confer it), πόσον ἔχει τὸ στράτευμα how large is he leading the army (the army, which he leads, is how large)? ἐν ὁτοῖς τῇ γῇ δεῖ φυτεῖν οἶδα I know in what kind of soil one must plant (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση the middle of the country, but ἡ μέση χώρα the middle country (between other countries); ἔσχατον τὸ ὄρος or τὸ ὄρος ἔσχατον, the extremity of the mountain; but τὸ ἔσχατον ὄρος the extreme mountain (οἱ

several mountains); ἄκρα ἡ χεὶρ or ἡ χεὶρ ἄκρα *the point of the hand*.—In like manner, ἡμῶν ὁ βίος or ὁ βίος ἡμῶν *half of the life*.

537. ARTICLE WITH Πᾶς AND ὅλος. The adjective πᾶς (strengthened πᾶς, σύνπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often οἱ πάντες πολῖται *the whole body of citizens* (cf. οἱ πάντες with numerals, ἑκατὸν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen*. Yet the sing. may mean *ALL*: πᾶσαν ὁμῶν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πάσῃ προθυμίᾳ *with all zeal*, εἰς ἅπασαν φανulότητα *to (all) utter meanness*.

Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with ὅδε, οὗτος, ἐκεῖνος, require the article, and the pronoun takes the predicate position:

ὅδε ὁ ἀνὴρ *this man*, τὰ πράγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσῃσι νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἕμφω, ἀμφοτέρω, both, ἐκάτερος *each* (of two). Ἐκαστος *each* (of several) has the same position, if its substantive takes the article: ἐκάστη ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἐμαυτοῦ, etc., have the attributive position): ἡ γλώσσά σου τῇ τοῦ γυναικὸς Ἀστυάγης *thy tongue, metemphatically* Ἀστυάγης τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *Astyages sent for his daughter and her son*.

Yet if the article is followed by an attributive, most of the above pronouns may stand between the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means *ipse*; in the attributive, IDEM: αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστόν· τὸ τί; *A. He suffers something wonderful. B. (The what) What is it?*—So, even a personal pronoun: δεῦρο δὴ εὐδὲ 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?*

e. Ἄλλος (Lat. *alter*) *one or other of two*; ὁ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—Ἄλλος (Lat. *alius*) *another*, ὁ ἄλλος *the other*, the rest: Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα *Sparta, and the rest of Greece*; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἑλλήνι στρατῷ ἡσύχασεν, ἑκατὸν δὲ πελταστὰς προπέμπει *with the rest of the army he kept quiet, but sends forward a hundred peltasts*.

—These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρον χωρεῖ μετ' ἐτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

www.libtool.com THE CASES.

A. NOMINATIVE.

539. SUBJECT-NOMINATIVE. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. PREDICATE-NOMINATIVE. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean to *be*, *become*, *appear*, *be made*, *chosen*, *called*, *considered*, and the like (cf. 490):

καθίσταται βασιλεύς *he becomes* (established as) *king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*, ἤκεις μοι σωτήρ *thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοὶς ἐχθροὶ ἤκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. NOMINATIVE FOR VOCATIVE. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς *you Apollodorus there, will you not stay?*—also in exclamations: νῆπιος *fool!*

542. NOMINATIVE INDEPENDENT. The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρώτον *Book First*;—and sometimes so, even when they become part of a sentence: προσέειπε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, συκοφάντης *he obtained the common appellation of the vile*, “*sycophant*,” παρεγγύα δὲ Κύρου σύνδημα, *Zeus σύμμαχος καὶ ἡγεμὼν Cyrus gave out, as pass-word, “Zeus, our ally and leader.”*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed; but in animated address, it is sometimes wanting: μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the OBJECT of an action, that *to*, *on*, or *over* which an action is directed; thus

The DIRECT OBJECT of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

ὀμνῶναι τοὺς θεοὺς to swear by the gods, εἶ (κακῶς) ποιεῖν τοὺς ἀνθρώπους to do good (ill) to men, μένειν τινα to wait for one, φεύγειν τινα to flee from one, λανθάνειν τινα to escape the notice of one, φυλάττεσθαι τινα to guard (himself) against one (act. φυλάττειν τινα to guard one), αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, δαρρῆν τινα to rely on one, δαρρῆν τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, νικᾶν μάχην (δίκην, γνώμην) to be victorious in a battle (a law-suit, a resolution).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχειν ἀνθρώπων to rule men, ἅπτεσθαι τῆς κάρφης to touch the hay, ἀκούειν θορύβου to hear a noise, πελάζειν τῇ εἰσόδῳ to approach the entrance, ἀρῆγειν τοῖς φίλοις to aid his friends, φθονεῖν τοῖς πλουσίοις to envy the rich.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τινος to perceive something, ἐνδυμείσθαι τινος, τι to consider something, ἐνοχλεῖν τινα, τινί to trouble one, ἐπιστρατεύειν τινα, τινί to war against one (so too, other compounds of ἐπί), δεῖ μοί τινος I have need of something, poet. δεῖ (χρῆ) μέ τινος. Especially in poetry, verbs usually intransitive sometimes take a direct object: προβαίνειν τὸν πόδα to advance the foot, ἥσθαι or δάσσειν (κεῖσθαι, πηδᾶν) τόπον τινα to sit (lie, leap) in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious.

d. Many intransitive verbs become transitive from being compounded 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, ἀποδεδρακότες πατέρας having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties, ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth, ἔξαπνον εἶναι τὴν διαίταν to reject the settlement, τεθνάναι τῷ φόβῳ τοὺς Θηβαίους to be mortally afraid of the Thebans, σὲ φύξιμος (ἔστι) is able to escape thee;—so, in poetry, εἰ δέ μ' ᾧδ' αἰεὶ λόγους ἐξήρχες if you always thus begun your addresses to me, δεσπότην γόους κατάρξω I will begin with lamentations for my master.*

545. ADVERBS OF SWEARING. *Νή* and *μά* are followed by the accusative (perhaps on account of *ὀμνυμι* understood): *νή* is always affirmative; *οὐαί*, unless *ναί* precedes it, is always connected with a negative. expressed or implied: *νή Δία by Zeus, ναί μὰ Δία yea, by Zeus, οὐ μὰ Δία no, by Zeus, οὐ τὸν—οὐ σύ γε not you, by—*(the name of the god suppressed with humorous effect): rarely is *μά* omitted after the negative as in *οὐ, τόνδ' Ὀλυμπιον πο, by this Olympus*.

The accusative is sometimes found in other exclamations: *οὗτος, ὦ σὺ εἰ γευ there, ho! you, I mean.*

546. ACCUSATIVE OF EFFECT. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

προσβέβειν εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), ὄρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγοῦντα παῖσι Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἦδε (ἡ ἀναρχία) τροπὰς καταρρήγνυσι *this (anarchy, breaks defeats) causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. COGNATE-ACCUSATIVE. This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλήν βουλευέσθῃ *whoever may (counsel) give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are (sick) suffering under the opposite disease*, μεγάλην τινὰ κρίσιν κρίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν διώκειν *to prosecute an impeachment*, ἐστῶν γάμους *(to entertain) give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be understood in connection with the accusative of an adjective or qualifying substantive. Hence two more forms of the cognate-accusative:

c. NEUTER ADJECTIVE. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτά λυποῦμαι καὶ ταῦτά χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἄπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπεις *you look grave*.

d. QUALIFYING SUBSTANTIVE. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πάλην *they contend in (a contest, ἀγῶνα, viz.) wrestling*, τοῦτον τὸν τρόπον πρῶτας *having acted in this manner* (of action), Ἦμ. πῦρ ὀφθαλμοῖσι δεδορκῶς *looking (a look of) fire with their eyes*, Ἦμ. μέγα πνέλοιτες Ἀχαιοὶ *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with adjectives: κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσαν ἀρετὴν *good with all ex*

excellence;—especially the accusative of *neuter* adjectives (547 ()): *ὁ πάντα σοφὸς ποιητής* *the poet wise in all things*, ἀγαθὸς τοῦτο *good in this particular* (of goodness), ἡ πόλις ἡμῶν οὐδὲν ὁμοία γέγονεν ἐκείνοις *our city is not at all like them*, ὅσα μοι χρήσιμοι ἔστε οἶδα *I know for how many things (uses) ye are useful to me*. Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *κάνω τὴν κεφαλὴν* *I have pain in my head*, *εἰ ἔχομεν τὰ σώματα* *we are well in our bodies*, poet. *τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν* *τὰ τ' ὕμνατ' εἰ* *you are blind in your ears, your mind, and your eyes*.

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τι τὴν φύσιν ἐστὶν ἡ πόλις* *the city is in its nature a multitude*, *παρθένος καλὴ τὸ εἶδος* *a maid beautiful in her form*, *ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλεθρῶν* *a river, Cydnus by name, of two plethra in breadth*, *ἀπειροὶ τὸ πλῆθος* *infinite in their number*, *δίκαιος τὸν τρόπον* *just in his character*.

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος θου* *art happy, so far as he is concerned* (as to his part), *καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὀρμᾶσθαι* *even in little things, I endeavor to begin with the gods*, *ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἔχει* *the city enjoys peace in things relating to its territory*, *τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει* *on my side there shall be no failure*.

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. TIME: *ἐνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε* *there Cyrus remained five days*, *αἱ σπονδαὶ ἐνιαυτὸν ἔσονται* *the truce will be for a year*, *δουλεύουσι τὸν λοιπὸν βίον* *they are slaves all the rest of their life*.

b. SPACE: *Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο* *Cyrus advances through Lydia three days' marches, twenty-two parasangs*, *Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδὸν* *Megara is not far distant from Syracuse, either by sea or by land* (no long voyage or journey).

REM. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: *ἑβδόμην ἡμέραν ἢ θυγάτηρ αὐτῷ ἐτετελευτήκει* *his daughter had died the seventh day* (i. e. six days) before. The pronoun οὗτος is often added: *ἐξήλθομεν ἔτος τοῦτ' τρίτον ἐς Πάνακτον* *we went out two years ago* (this, as third year) to Panactum.

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object towards which motion is directed: *τὸ κοῖλον Ἄργος βάς* *having gone to the hol'ow* (low-lying) *Argos*, *τοῦ κλέος οὐρανὸν ἵκει* *his fame has reached to heaven*, *μηστῆρας ἀφίκετο* *she came to the suitors*, *οὐ τόδ' ἐλήλυθε πᾶν κράτος* *this whole power has come to thee*.

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τόνδε (τοῦτον) τὸν τρόπον* in *this manner* (547 d), *πάντα τρόπον* in *every manner*, *ὅν τρόπον* in *which manner*, etc. Compare phrases in which *δδόν way* is perhaps to be supplied (509 a): *τὴν ταχίστην τῷ σώματι χαρίσθαι* to *gratify the body in the quickest way*. So *(τὴν) ἀρχήν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμύχανα* it is not proper to *chase impossibilities at all* (not to make even a beginning of it); — *ἀκμήν διέβαινον* they were just *passing across* (the acme of their crossing); — and, in like manner, *(τὸ) τέλος* at last (as the end), *προῖκα* and *δωρεάν gratis* (as a free gift). *Χάριν* for the sake of (in favor of) takes a genitive, as also *δίκην* like (in the fashion of): *ἀγγελοῦ δίκην πεπληρωσθαι* to be filled like a pail, *τοῦ λόγου χάριν* for the sake of the discussion, *ἐμὴν χάριν* for my sake.

a. Many neuter adjectives are used in this way: *μέγα, 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, *τοσοῦτον* so much, *ὅσον* as far as, *τι* somewhat (*ἐγγὺς τι* pretty near), *τί why* (*τί κλαίεις* why are you weeping?), *τοῦτο, ταῦτα, therefore* (*αὐτὰ ταῦτα νῦν ἔκομεν* for these very reasons are we now come). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. DOUBLE OBJECT. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others.

Thus *αἰτῶ* to request (*Κύρον πλοῖα* vessels of Cyrus), *ἐρωτῶ* to inquire (*τοὺς αὐτομόλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to teach (*τὸν παῖδα τὴν μουσικὴν* the boy music) *πείθω* to persuade (*ὑμᾶς τὰναντία* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to clothe (*τινὰ τὸν χιτῶνα* one in the tunic), *ἐκδύω* to und clothe, strip (*ἐμὲ τὴν ἐσθῆτα* me of the dress), *κρύπτω* to hide (*με τοῦτο* from me this thing), *ἀφαιρούμαι* or *ἀποστερῶ* to deprive (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συλῶ* to despoil, *πράττωμαι*, also *πράττω* or *εἰσπράττω* to exact (*τοὺς νησιώτας ἐξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνησκω* to remind.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκομαι τὴν μουσικὴν* I am taught music, *ἀφίρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 555, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσκω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, to ask is to make one give an answer, to teach is to make one learn, etc. To the included verb may belong a genitive. *γεύειν τινὰ τιμῆς* to make one taste of honor, *μὴ μ' ἀναμνήσκεις κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative:

ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους *they made the soldiers swear the greatest oaths*, Μέλιτος ἐγράφατό με τὴν γραφὴν ταύτην *Melitus brought this impeachment against me*, Ἦμ. ὃν Ζεὺς φιλεῖ παντοίην φιλόττητα *for whom Zeus feels all manner of love*: ἐμὲ δὲ πατὴρ τὴν τῶν παίδων ἔτρεφεν *my father reared me with the training of the boys*, Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκε *Aeschines prosecuted Ctesiphon on charge of an illegal resolution*: εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν *if one should do him any good or evil*, πολλὰ ἔν τις ἔχει Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἠδικήσαμεν τοῦτον οὐδέν *we did this one no wrong*.

a. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἡμφοτέρῃς τὰς κρίσεις *to undergo both the trials*, τύπτεσθαι πενήκοντα πληγῇς *to be struck fifty blows*, οὐ βλάβονται ἄξια λόγου (547 c) *they will not suffer injuries worth mentioning*.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean *to make, show, choose, call, consider*, and the like (cf. 490 c).

ποιουῖμαί τινα φίλον *I make one my friend*, ἀλρεῖσθαί τινα στρατηγόν *to choose one as general*, παρέχω ἑμάντην εὐπειδίῃ *I show myself ready to obey*, οἱ κόλακες Ἀλέξανδρον θεόν ὀνόμαζον *his flatterers named Alexander a god*, οὐ τοὺς πλείστα ἔχοντας εὐδαιμονεστάτους νομίζω *not those who have most, do I consider as happiest*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*).—The predicate-accusative may be an *interrogative* pronoun: τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing?* τίνας τοὺςδ' εἰσὼρ *who are these I behold?* ποῖα ταῦτα λέγεις *of what nature are these things which you are saying?* cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation*.

b. In the *passive* construction, both of these accusatives become nominatives (540): Ἀλέξανδρος θεὸς ὀνομάζετο *Alexander was named a god*.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which some thing **BELONGS**; also, (b) that **FROM** which something is **SEPARATED**. In the latter use, it corresponds to the Latin **ABLATIVE**

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English *or*). Thus the former may *belong* to the latter,

- a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.
- b. as composed of it: *Genitive of Material*.
- c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

- d. as possessed by it: *Genitive of Possession*.
- e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

- f. as an action or attribute of which it is the subject:

Genitive Subjective.

- g. as an action of which it is the object: *Gen. Objective*.

- h. as produced or accounted for by it: *Genitive of Cause*.

- i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πένθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, δῆμου ἄνθρωπος *a man of the people*, μικρὸν ὑπνου *a little (portion of) sleep*, Ἦμ. διὰ θεῶν *divine among goddesses*, ἦν μέσον ἡμέρας *it was the middle of the day*,—βέλτιστος ἑαυτοῦ *in his best estate* (lit. best of himself; the superlative referring to the man in *one* condition, the genitive to the man in the sum of *all* his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Boeotia*, τῆς Χερσονήσου ἐν Ἐλασιούρῃ *in Euxine of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes *degree*: ἐπὶ μέγα δυνάμει *they advanced to a great (degree) of power*, εἰς τοῦτο ἀνόλως ἦσαν *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing part has the article, the genitive takes the *position* of a predicate-adjective (535 b): δ τ' ἄρτος τῶν παίδων *the fourth among the children*, Ἀθηναίων δ δῆμος *the people of the Athenians* (i. e. the democratic masses, opposed to the aristocracy; but δ Ἀθηναίων δῆμος *the whole people*).

e. Adjectives which have a partitive genitive, usually conform to it in gender **so as often to appear in the masc. or fem.,** where we might expect the neut.: *ὁ ἥμις* (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλή τῆς χώρας (also πολλὰ τῆς χώρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέος ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πληθὸς ἀνθρώπων *a multitude of men*, ἀμαξίαι σίτου *wagons (wagon-loads) of corn*, τριακόσια τέλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστονῆς *the mountain of Istone*, μέγα χρῆμα σὺς *a (great affair) monster of a wild boar*. This construction is chiefly poetic: Τροίης πολλέσδρον *city of Troy*, θανάτου τέλος *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρὸς *a father's house*, οἱ κῆποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεία *the palace of Syennesis*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν Ἅιδου *in (the abode of) Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρηπίς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείδειν τέχνη *the art of persuading*, ὥρα ἀρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμιοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεάρχου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of υἱός in phrases like Ἀλέξανδρος (ὁ) Φιλίππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the *neuter article* (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affairs) of the city*, τὰ τῆς τέχνης *the (business) of the art*, τὰ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακοσίων *the (resources) of the Syracusans*, ἄδηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the neuter article has little force: τὰ τῆς ψυχῆς *(the soul with all that belongs to it) nearly the same as ἡ ψυχή*.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), εξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὕλεσδρος τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαί *prayers to the gods*, ἡ τῶν κρείσσονων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὐνοία τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasure*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians*.

ians, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βία τῶν πολίων. (*with violence toward the citizens*) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφώντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εἶδος πλείονος *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδὸς *three days' journey*, μισθὸς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

568. THE GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἐστὶ τούτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνδρῶν δέος τοῦ θανάτου (f and g) *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναυαγίων (f and g) *because the wind drove the wrecks out to sea*, ἡμέρας τοῦ ἵππου δρόμος (f and i) *a day's run for a horse*, Διονυσίου πρεσβυτέρων χορός (d and b) *a Dionysiac chorus of old men*, Ξενοφώντος Κύρου Ἀνάβασις (h and f) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἵππων οἶε *but of horses, what think you?* ἃ διώκει Αἰσχίνης τοῦ ψηφίσματος ταῦτ' ἐστὶ *the points which Aeschines impeaches in the decree, are these* (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὅ τι λέγομεν *we misunderstand each other's language*, τοῦ οἰκάδε πλοῦ διεσκόπουν ὅρη κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ ποσῆκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πένησιν οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἴ τις ἐπὶ Τεγεαῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμειγνύμηνι ἔφασαν σφῶν πρὸς Καρδούχους *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predicate:

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the **PREDICATE-GENITIVE**

a. **PARTITIVE**: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν the *Thessalians* (were of) belonged to the *Hellenes*, ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι it was in the power of *Eucrates* to become (one) of the *thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδι ποτὲ οὐσης γῆς *Pylus* belongs to what was once the *Messenian* land.

b. **OF MATERIAL**: τὸ τεῖχος λίθου πεποιήται the wall is made of *stone*.

c. **OF POSSESSION**: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο the house became the *general's* (property), αὐτοῦ εἶναι (γίγνεσθαι) to be (become) *one's own* man = *one's own* master.

d. **OF CONNECTION**: τὰ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἂν τις δέη δικαίως that many things are lost, one might justly regard as (the fruit) of our neglect, τὸ ναυτικὸν τέχνης ἐστὶ the navy is (a thing) of art.

The predicate-genitive of connection is especially used to denote *birth* or *origin*: Δαρεῖον καὶ Παρυσάτιδος γίγνονται παῖδες δύο of *Darius* and *Parysatis* are born two sons, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides* was of a great house (city).

e. **SUBJECTIVE**: ὁ λόγος Δημοσθένους ἐστὶ the speech belongs to *Demosthenes*. The genitive in this use is often connected with an *infinitive*, and denotes one whose *nature, habit, or duty*, it is to do something: πολλοῦ ἀγαθοῦ νομίζεται διαρβεῖν that is considered (as the part) of a good citizen to be courageous, τὸ τὰ αἰσχρὰ εἰδὼτα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἐκρίνε to know and shun what is shameful, he judged (to be the part) of a wise and discreet man.

f. **OBJECTIVE**: οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δικῆς compassion is not for the evil-doers, but for justice.

g. **OF CAUSE**: ἡ γραφὴ κλοπῆς ἦν the impeachment was for theft.

h. **OF MEASURE** (*Extent, Duration, Value*): ἐπὶ τὸν Εὐφράτην ποταμόν, ὅντα τὰ εἶρος τεττάρων πλέθρων to the river *Euphrates*, being (of) four *plethra* in breadth, ἦν ἑτῶν ὡς τριάκοντα he was (of) about thirty years old, τὸ τίμημα ἐστὶ τὸ τῆς χώρας ἑξακισχιλίων ταλάντων the rateable property of the country is (of) six thousand talents.

For the predicate-genitive of **CHARACTERISTIC**, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only in **PART** (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. **VERBS OF SHARING**: ἀνδρώπου ψυχῇ τοῦ θεοῦ μετέχει *man's* soul has part in the *divine* (being); so μεταλαμβάνω to receive part, μεταδίδωμι to give part (τῆς λείας τινὶ of the booty to some one), κοινωνέω to participate, and the like

b. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: *πυρὸς ἔστι διγνῶντα μὴ εὐδὺς καίεσθαι* *it is possible that one touching fire should not be burned immediately*; *σο ἄπτομαι, παύω*, to touch, *ἔχομαι* to hold on to, be close to (*τῆς πόλεως* the city), *ἀντέχομαι*, *ἐπιλαμβάνομαι*, to take hold of, *ἄρχομαι* to begin (*τῆς παιδείας* the education).

The same verb may have an accusative of the person, and a genitive of the part, touched: *ἔλαβον τῆς ζώνης τὸν Ὀρόντην* they took hold of Orontes by the girdle. So too, with verbs in which touching is only implied: *ἄγει τῆς ἡνίας τὸν ἵππον* he leads the horse by the bridle. The genitive of the part touched is seen also in *κατεργέναι* (*συντριβῆναι*) *τῆς κεφαλῆς* to have one's head broken (bruised).

c. VERBS OF AIMING, REACHING, ATTAINING: *στοχάζομαι* to aim at (*τοῦ σκοποῦ* the mark), *ὀρέγομαι* to reach after (*τῶν ἀλλοτρίων* the property of others), *ἐξ-(ἐφ-)κινούμαι* to arrive at, attain (*τῶν καλῶν* what is honorable), *τυγχάνω* to hit upon, obtain (*τῶν ἔδλων* the prizes), *λαγχάνω* to get by allotment, and in poetry *κυρέω* to light upon.

d. VERBS OF ENJOYING: *ἀπολαύω* to enjoy (*τῶν μεγίστων ἀγαθῶν* the greatest advantages), *εὐωχοῦ τοῦ λόγου* feast on the discourse, *ἐνδὲς ἀνδρὸς εὖ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν* from one man who has thought well, many might receive profit.

e. Other Verbs, when their action affects the object only IN PART: *τῶν ὑμετέρων ἐμοὶ δίδόναι* to give me (some) of your property, *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ* having taken (part) of the barbarian army, *ἄφῃσι τῶν αἰχμαλώτων* he releases (some) of the prisoners, *τῆς γῆς ἔτεμον* they ravaged (part) of the land, *πίνειν οἶνον* to drink wine, but *πίνειν οἶνου* to drink some wine.

575. The genitive is used with verbs which signify fullness or the contrary (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: *πλήμπλημι, πληρώω*, to fill, *πλήθω, γέμω*, to be full, *δεῖναι* (δεῖ μοι) to want, *τὰ ὅτα ἐνέπλησαν δαιμονίας σοφίας* they filled their ears with divine wisdom, *Φίλιππος χρημάτων εὐθόρει* Philip had abundance of treasure, *οὐ χρυσοῦ πλουτεῖν*, ἀλλὰ *ζωῆς ἀγαθῆς* to be rich, not in gold, but in a good life, *σεσαγμένος πλοῦτου τὴν ψυχὴν* having his soul glutted with wealth; — *πολλῶν ἐνέδει αὐτῷ* he lacked much (provision), *οἱ τύραννοι ἐπαίνοιο οὐποτε σπανίζετε* you tyrants never have a scarcity of praise.

Here belong expressions such as *ἐμεθύσθη τοῦ νέκταρος* he became intoxicated with the nectar, *ἡ πηγὴ βεῖ μάλα ψυχροῦ ὕδατος* the spring runs with very cold water.

a. The active δέω, as a personal verb, is found only with genitives of quantity, *πολλοῦ much*, *ὀλίγου, μικροῦ, little*, *τοσούτου* (also *τοσοῦτο*) *so much*: *τοσούτου δέω καταφρονεῖν* I am so far from despising; also impersonally, *πολλοῦ δεῖ οὕτως εἶναι* it wants much of being so. With omitted δεῖ, *ὀλίγου* and *μικροῦ* have the force of adverbs, meaning almost: *πῶσδε δὲ ὅτις ὀλίγου πάντας θεωρεῖ* that nearly all are beggars. After a negative sentence, *οὐδ' ὀλίγου δεῖ* has the meaning, (nor does it want little) *far from it*; so *οὐδὲ πολλοῦ δεῖ* (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an action of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: *ἀκοῶν, ἀκροάομαι*, to hear, *γεύομαι* to taste (acc. to cause to taste), *ὀσφραίνομαι* to smell (for verbs of touching,

see 574 b), αἰσθάνομαι to perceive, μνησκόμαι to remember (act. to remind), ἐπιλανθάνομαι to forget, μέλει μοι τίνος I am concerned for something, μεταμέλει μοι τίνος I repent of something, ἐπιμέλομαι to take care of, ἐντρέπομαι to regard, ἀμελέω to neglect, ἀλιγάρωω to think little of, ἐρῶω to love, ἐπιθυμέω to desire, πεινῶω to hunger (χρημάτων for property), διψῶω to thirst (ἐλευθερίας for freedom), πειράομαι to make trial of, πυνθάνομαι to be informed of (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: ἀκούω and ἀκροδομαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκούειν τὸν λόγον to hear the discourse, but ἀκούειν τοῦ διδασκάλου to hear the teacher.

577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχάλλω τῶν γεγενημένων I share the joy for the things which have occurred, τοῦτους οἰκτεῖρω τῆς ἑγὼν χαλεπῆς νόσου I pity these for their very severe sickness, ὧν ἐγὼ σοι οὐ φθονήσω (for which things I shall not envy you) which I shall not grudge you, Hm. χῶόμενος γυναικὸς angry on account of a woman.—Here belong also ἐπαινῶ Ἀλέξανδρον τῆς εἰς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαιμονίζειν τινὰ τῶν ἀγαθῶν to congratulate one on his advantages, συγγιγνώσκειν αὐτοῖς χρητὴς ἐπίδουλίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρὸν to be impeached for theft is disgraceful, φόνου διώκειν to prosecute for murder, φεύγει παρανόμων he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἐάλωσαν προδοσίας they were convicted of treason, δῶρων ὀφελῖν to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμῷ θάνατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.

Θανάτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφοροὶ τὸν Σφοδρίαν ὑπήγον θανάτου the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιούνται ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιοῦμεθα βασιλεῖ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμόλπος ἠμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δούλος πέντε μῶν τιμᾶται the slave is valued at five minae, πολλοῦ ὠνεῖσθαι to buy at a great price, ταλάντου ἀποδίδεσθαι to sell for a talent, οἰκία μὲν μῶν ὑποκειμένη a house mortgaged for 44 minae.

b. Sometimes with other verbs: χρημάτων ἐπικουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσον διδάσκει for how much does he teach? προπέποιται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παραντίκα ἐλπίδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένα τῆς συνοσίας ἀργύριον ἐπράττετο (553) Socrates for his society demanded money of no one.

579. The genitive is further used (as an *ablative caso*) to denote www.ibtool.com.cn

- a. that FROM which something is *separated*;
- b. that FROM which something is *distinguished*;
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: *ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου* the island is not far distant from the mainland, *εἰ θαλάττης ἐργαίντο* if they should be excludeda from the sea, *ἔχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν παρόδου* he keeps the enemy from advancing further, *χρεὼν ἠλευθέρωσε* he freed (men) from debt, *βοῦλοι ἁμαρτημάτων καθαρῆναι* wish to be clear from faults, *εἰ καταλύειν πειράσσεσθε τοῦτον τῆς ἀρχῆς* if ye shall try to put this man out of his command, *λωφᾷ τῆς ὀδύνης καὶ γέγηδε* it rests from its pain and rejoices, *ἐψεύσθη τῆς ἐλπίδος* he was disappointed of his expectation, *τῶν σωμάτων ἀφειδήσαντες ἔστησαν τρόπαια* having been unsparing of their bodies, they set up trophies, *τῆς ὀργῆς ἀνέστητες* resigning their anger, *τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρήσαι Φιλίππῳ* to surrender the freedom of the Greeks to Philip.

a. Verbs of depriving sometimes take a gen. of separation (instead of the acc., 553): *τῶν ἄλλων ἀφαιρούμενοι χρήματα* taking away property from the rest, *πόσων ἀπεστέρησθε; οὐχὶ Φωκίας; οὐ Πύλας;* of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: *διαφέρει* *παμ-πολὺ μᾶλλον ἢ μᾶλλον* one who has learned differs altogether from one who has not, *Ἑρμοκράτης ἕνυσεν οὐδενὸς ἐλείπετο* Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετῇ τοῦ πλῆθους περιγίγνεται courage gets the better of numbers, *εἰ τις ἐτέρου προφέρει ἐπιστήμῃ* if one is more advancea than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from *comparative* adjectives: *τιμαῖς τούτων ἐπλεονεκτεῖν* in honors you had the advantage over these men (but *πλεονεκτεῖν τῶν τιμῶν* to have more of the honors, gen. part.), *ὕστερῃσιν τῶν πραγμάτων* they are (later than) too late for their affairs, *ἡττάσθαι τῶν ἐχθρῶν* (also *ὕπὸ τῶν ἐχθρῶν* or *τοῖς ἐχθροῖς*) to be worsted by their enemies; *νικᾶσθαι* to be vanquished has the same constructions as *ἡττάσθαι*. —Add further

a. VERBS OF RULING AND LEADING: *δεῖον τὸ ἐδελόντων ἄρχειν* it is divine to govern willing men, *Ἔρως τῶν θεῶν βασιλεύει* Love is king of the gods, *Πολυκράτης Σάμου ἐτυράννει* Polycrates was tyrant of Samos, *Λαχὴς ἱππέων ἑσπάρτηγει* Laches was general of cavalry, *Μίνως τῆς θαλάσσης ἐκράτησε* Minos became master of the sea, *Χειρίστροφος ἡγήτο τοῦ στρατεύματος* Chirisophon led the army. The gen. with these verbs is perhaps more properly explained by 563, 573.

582. 3. Other Verbs, to denote the SOURCE: *ταῦτα δέ σου τυχόντες* but so gaining these things of you, *μάδε δέ μου καὶ τάδε* but learn of me also these things, *ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν* the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): *εἰ γιγνώσκεις ἐμοῦ φεγγομένου* if you understand from my statement.

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the agent: *σφαγὴς Αἰγίσθου slain by Aegisthus, φωτὸς ἡπατημένην deceived by a husband, κείνης διδασκὰ taught by her, φίλοις ἑκλαυτος unwept by friends.*

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα in front of Attica lie great mountains ἐπιβάντες τοῦ τείχους having mounted the wall, ὑπερεφάνησαν τοῦ λόφου they appeared over the ridge, ὑπερδικεῖν τοῦ λόγου to plead for the principle.—Especially many compounds of *κατά*, which have the sense of feeling or acting AGAINST: *χρὴ μὴ καταφρονεῖν τοῦ πλήθους we should not contemn the multitude, τίς οὐκ ἂν καταγέλασεν ὑμῶν who would not deride you? δι' ἐχθρὰν καταφύεσθαι μου through enmity they attack me with falsehood, Λεωκράτης καταγνώκει αὐτοῦ προδεδωκέναι τὴν πατρίδα Leocrates had convicted himself of having betrayed his country, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ καταγύρουν they chargea on me the offences of the thirty, ἐνίων ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφισασθαι they persuaded you to pass sentence of death on some persons without trial.*

Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: *μέτοχος σοφίας partaking in wisdom, ἰσόμερος τῶν πατρῶων having an equal part of the patrimony.*

b. OF PLENTY OR WANT: *μεστὸς κακῶν full of evils, πλούσιος φρονήσεως rich in good sense, πένης χρημάτων poor in property, κενὸς ἐπιστήμης void of knowledge. So the adverb ἅλις enough.*

Many compounds of alpha privative take a genitive of the thing wanted: *ἄπαις ἀρρέων παίδων childless as to male children, ἄωρος χρημάτων taking no bribes of money.*

c. OF SENSATION OR MENTAL ACTION. Thus compounds of *ἀκούω, ἐπήκοος λόγων καλῶν listening to excellent discourses, ὑπήκοος τῶν γονέων obedient to one's parents.*—*τυφλὸς τοῦ μέλλοντος blind to the future, poet. ἄγευστος κακῶν without taste of evils, ἀμνήμων τῶν κινδύνων unmindful of the dangers, ἐπιμελής συμκρῶν attentive to little things, ἄπειρος γραμμάτων unskilled in letters, δύσερος τῶν ἀπόντων enamored of things absent.*

d. OF ACCOUNTABILITY: *αἰτίος τούτων accountable for these things, ἐνοχος δειλίας liable to a charge of cowardice, ὑπόδικος φόρου subject to a trial for murder, ὑπεύθυνος τῆς ἀρχῆς bound to give account of his office, ὑποτελής φόρου subject to payment of tribute.*

e. OF VALUE: *ἐξίος ἐπαίνου worthy of praise, ἀνάξιος τῆς πόλεως unworthy of the city, ἀνητὸς χρημάτων to be purchased for money.*

f. OF SEPARATION: *ὀρφανὸς ἀνδρῶν bereft of men, ἐλευθερός αἰδοῦς free from shame, καθαρὸς πάντων τῶν κακῶν clear from all things evil, γυμνὸς τοῦ σώματος stripped of the body. Some of these might be referred to b.*

g. OF DISTINCTION: *διόφορος τῶν ἄλλων different from the rest, ἄλλα τῶν δικαίων things other than the just, ἕτερον τὸ ἡδὺ τὸ ὑάγαδου the pleasant is different from the good. Here belong Adjectives*

585. b. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive:

μείζων τοῦ ἀδελφοῦ greater than his brother, ὕστεροι ἀφίκοντο τῆς μάχης they came (later than) too late for the battle (similarly τῇ ὕστεραίᾳ τῆς μάχης on the day after the battle), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγείσθαι (as less than what, do you consider this impiety) what do you consider as a greater impiety ἢ τὴν αὐτῆς; οὐδενὸς δεύτερος second to no one, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως she appears to be fairer than (reality, nature) her real, natural complexion, καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation, δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy, παρόλκης ἐπικινδυνότερα ἐτέρων a proximity more dangerous than (the proximity of) other men for τῆς ἐτέρων παροικήσεως.

i. Multiplicatives (in -πλάσιος and -πλοῦς) have the same construction: ἔλλοις πολλαπλασίοις ὕμνῳ ἐπολεμήσαμεν we engaged in war with others many times more numerous than you.

586. a. When ἢ than follows the comparative, both objects compared are usually in the same case: χρήματα περὶ πλείονος ποιείσθαι ἢ φίλους to consider money as of more value than friends;—yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νῦν son of a man more powerful than I (am). For ἢ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἢ, if inserted, would be followed by a nom. or acc.; much less freely, where ἢ would be followed by some other case or by a preposition: ἀδελιώτερόν ἐστι μὴ ὄντιος σώματος (= ἢ μὴ ὄντι σώματι) μὴ ὄντι ψυχῇ συνοικεῖν it is more wretched to live with a diseased soul than (with) a diseased body, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than (at) courage.

c. The superlative sometimes takes a genitive of distinction, like the comparative: μέγιστος τῶν ἄλλων (greatest in distinction from the others, = μείζων τῶν ἄλλων greater than the others), more properly μέγιστος πάντων greatest of all. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: ὀψιμαθὴς τῆς ἀδικίας late in learning injustice (μανθάνειν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων doing evil to the others (κακοῦρgein τοὺς ἄλλους), φιλαναλᾶται τῶν ἀλλοτρίων ready to spend the property of others, σύμψηφός σοι τοῦτου τοῦ νόμου associated with thee in voting for this law: especially

b. with adjectives of CAPACITY in ἡκόσ: παρσκευαστικός τῶν εἰς τὸν πόλεμον qualified to provide (the requisites) for the war, διδασκαλικὸς γραμματικῆς fitted to teach grammar.

c. with adjectives of POSSESSION, to denote the possessor (562): κοινὸς τῶν τριῶν belonging in common to the three, ἱδὸς (οἰκείος) ἐμοῦ belonging to me alone, ἱερὸς τοῦ Ἀπόλλωνος sacred to Apollo.

d. with some adjectives of CONNECTION (563): συγγενὴς τοῦ Κύρου akin to Cyrus, ἀκόλουθα ἀλλήλων consistent with one another, ὁμόνυμος Σωκράτους a namesake of Socrates.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive: ὥρα γάμου ἱππὶ for marriage (ὥρα γάμου age for marriage), τέλειος τῆς ἀρετῆς perfect in virtue (τέλος ἀρετῆς perfection of virtue), poet. δωμάτων ὑπὸ στεγοῖ (= ὑπὸ στέγην δωμάτων) under cover of houses.

f. with some adjectives of PLACE (589), but seldom in Attic prose: *Ἕλληνας ἵσταν Ἀχαιῶν* *they stood opposite to the Greeks*, *Ἠδ. ἐπικαρσίας τοῦ Πόντου* *at right angles to the Pontus*.

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως* *in a manner unworthy of the city*, *διαφερόντως τῶν ἄλλων ἀνδρώπων* *differently from the rest of men*.

589. The genitive is also used with other adverbs, especially those of *place*.

It is generally to be explained from the uses in 590, 591, 559; but sometimes from the *ablative* use of this case (579).—*ποῦ γῆς* *where on earth?* *οἱ προελθόντες ἀσελγείας ἀνδρῶτος* *to what a pitch of profligacy the man has come*, *ἐντὸς (ἐκτὸς) τῶν ὄρων* *he remained inside (outside) of the boundaries*, *εἰσω (ἔξω) τοῦ τεύχους ἦλθον* *they came within (without) the wall*, *πλησίον (ἐγγύς, poet. ἄγγι) τοῦ δεσμωτηρίου* *near the prison*, *πρόσθεν, ἔμπροσθεν (ὀπίσθεν) τοῦ στρατοπέδου* *in front (rear) of the camp*, *ἀμφοτέρωθεν (ἐκατέρωθεν, ἔνθεν καὶ ἐνθεν) τῆς ὁδοῦ* *on both sides (each side, this side and that) of the way*, *ἕνω ποταμῶν* *up stream*, *εὐθὺ τῆς Φασηλίδος* *straight towards Phaselis*, *μέχρι δεῦρο τοῦ λόγου* *to this point of the discussion*, *πῶρῳ σοφίας ἤκει* *he is far advanced in wisdom*,—*πῶνικα τῆς ἡμέρας* *at what time of the day?* *ὀψὲ τῆς ὥρας* *late in the hour*,—*πῶς ἔχεις τῆς γνώμης* *in what state of mind are you?* *ἀκολασίαν φευκτέον ὥς ἔχει ποδῶν ἕκαστος ἡμῶν* *we must flee from license, as fast as we can, each one of us* (according to that condition of feet in which he is), *ικανῶς ἐπιστήμης ἔξει* *he will be well enough off for knowledge*,—*χωρὶς τοῦ σώματος* *apart from the body*, *ἐλεύθερος οὐδεὶς ἐστὶ πλὴν Διὸς* *no one is free except Zeus*, *κρύφα τῶν Ἀθηναίων* *(in concealment from) without knowledge of the Athenians*.

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. TO WHICH an action BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φάνετο πάσης γαίης* *no cloud appeared over (any part of) the whole land*, *ἔζε τοίχῳ τοῦ ἑτέροιο* *he was sitting by the other wall*, *ἦ οὐκ Ἀργεὸς ἦεν Ἀχαιικοῦ* *was he not (any where) in Achaean Argos?* *ἴδεον πεδίοιο* *to run on the plain*.

In prose, this construction appears only in the adverbs of place which end in *ου*: *ποῦ* *where*, etc. (248), *αὐτοῦ* *there*, *μοῦ* (in the same place) *together*; and in a few phrases: *ἑπετάχοντο τῆς ὁδοῦ* *they were hurrying them on the way*, *ἡπερεύοντο τοῦ πρόσω* *they were proceeding forward*.

b. FROM WHICH something is SEPARATED: *ἵστασθε βάδρων* *stand off from the steps*, *ὀπάγειν τῆς ὁδοῦ* *to withdraw from the way*.

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας* *by day* (at some time in the course of the

day), νυκτός *by night*, τοῦ αὐτοῦ χειμῶνος *the same winter*, Πέρσαι οὐχ ἔξουσ. δέκα ἔτων *the Persians will not come!* (any time in) *for ten years*, οὔτε τις ξένος ἀφίπται χρόνον συχνοῦ *nor has any stranger come within a long time*, τρεῖς ἡμῶν δαρεῖκὰ τοῦ μηνός *three half-darics each month* (527 c), ἐκάστου ἔτους *annually*, τοῦ λοιποῦ (at any time) *in the future*, but τὸ λοιπὸν *for the future* (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: φεῦ τοῦ ἀνδρός *alas for the man!* ὦ μακάριοι σφὶ τῆς δαυμαστῆς φύσεως *O happy you for your wonderful nature!* ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* τῆς τύχης *my (evil) fortune!*

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: Μίνως τὸ ληστικὸν καθήκει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μάλλον λέναι αὐτῷ *Minos was sweeping piracy from the sea, for the better coming in to him of his revenues.* See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote *time, means, cause, condition, or concession*. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that to which something is done (not the *direct* object)

Dative of Influence.

b. that for which something is, or is done:

Dative of Interest.

c. that WITH which something is, or is done:

Dative of Association and Likeness.

d. that BY which something is, or is done:

Dative of Instrument, Means, Manner, Cause.

e. that in which something is, or is done:

Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that to which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδοναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις to give (promise, appoint) pay to the soldiers, διανέμειν χρήματα τοῖς πολίταις to distribute treasure to the citizens, ἀσφάλειαν παρέχειν τοῖς φίλοις to afford safety to one's friends, ἐμπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις to entrust the affairs to the most experienced, χρήματα πολλοῖς ὀφείλειν to owe money to many (persons), βοήθειαν πέμπειν Βοιωτοῖς to send aid to the Boeotians, λέγειν (διηγείσθαι, ἀγγέλλειν, ὀνειδίζειν) τῷ βασιλεῖ τὰ πεπραγμένα to tell (relate, announce, cast up as a reproach) to the king what had been done.—With the passive: βοήθεια ἐπέμψθη Βοιωτοῖς aid was sent to the Boeotians, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται what had been done is announced to the king.

(a) In some instances, the indirect object of the action becomes the subject of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν those entrusted with the guard (for ἐκεῖνοι οἱς ἐπιτέτραπται ἡ φυλακή), ἄλλο τι μείζον ἐπιταχθήσεσθε ye will have some other greater command imposed on you (for ἄλλο τι μείζον ἐπιταχθήσεται).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὐχεσθαι τοῖς θεοῖς to pray to the gods, εἶκειν τοῖς κρείττοσι to yield to the more powerful, δουλεῖν ἡδοναῖς to be a slave to pleasure, πείθεσθαι τοῖς ἄρχουσι to obey those who rule, βοηθεῖν τοῖς φίλοις to render aid to one's friends, πρέπει (προσῆκει) μοι λέγειν it becomes (belongs to) me to speak, ἀρέσκειν (ἀπαρέσκειν) τοῖς ἄλλοις to please (displease) the others, πιστεῖν (ἀπιστεῖν) τοῖς λόγοις to trust (distrust) the words. Especially with verbs denoting disposition toward an object: χαλεπαίνειν (ὀργίζεσθαι, θυμοῦσθαι) τῇ πόλει to be angry toward the city, φθονεῖν τοῖς πλουσίοις to envy the rich, εὐνοεῖν τῷ δεσπότῃ to be well-affected toward his master.

c. with many ADJECTIVES, especially those denoting disposition toward an object:

ὑποχὸς τοῖς θεοῖς subject to the gods, ἀπρεπὴς στρατηγῷ unbecoming to a general, ἐναντίος τοῖς νόμοις in opposition to the laws, φίλος τῷ ἀγαθῷ a friend to the good man, δυσμενέστατος τῇ πόλει most hostile to the city, χαλεπὸς τοῖς ἀδικοῦσι severe toward wrong-doers, ἐπικίνδυνος πᾶσι dangerous to all, ἱκανὸς τοῖς σώφροσι sufficient to the wise.

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς the gifts from us to the gods, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the divinity. The same substantive may have also a genitive, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς an insurrection of some part of the soul against the whole, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις subjugation of the Greeks to the Athenians.

Dative of Interest.

596. The dative is used to denote that for which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting for a person,

a. when it tends to his advantage or disadvantage.

b. when it belongs to him in possession.

- c. when he merely *feels* an interest in it (*ethical interest*).
 d. when it is the result of his *agency*.
 e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, incommodi*): ἕκαστος γηγένηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίοις νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*, — αἱ τοῖς δεσπόταις ἀποκείμεναι βδελανοὶ *the dates reserved for the masters*, σοφὸς ἐαυτῷ *wise for himself*, χρησῖμος ἀνδράποισι *useful for men*, βλαβερὸς τῷ σώματι *hurtful for the body*, — ἐσπένδιον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμι, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδας ἐκάστω γηγόνασι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἔστί, the father has Pyrilampes as his name) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): *the dative denotes rather one who has something for his use and service*.

b. The dative, in this use, is sometimes found in connection with *substantives*: Ἰδ. οἱ σοὶ βόες *their cattle*, οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τοῦτ' ἐγὼ πάνν μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἀμυστότεροι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you (you will find them becoming so)*.

600. 4. DATIVE OF THE AGENT. With *passive verbs*, the agent is sometimes expressed by the dative (usually by ὑπὸ with the gen.). In Attic prose, the only *passive tenses* often used with a dat. of the agent, are the perfect and pluperfect: τὰ σοὶ πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τὰληρδὲς ἀνδράποισιν οὐχ εὐρίσκειται *the truth is not found by men*.

With *verbals* in τέος, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἔδοκει τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέθνηχ' ὑμῖν πάλαι *is he long dead for you?* Ἡμ. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose case something is true: ὑπολαμβάνειν δεῖ τῷ τοιοῦτ' ὅτι εὐθὺς ἔστί *in the case of such a man, one must suppose that he is simple*;—or one in whose view something is true: poet. δ' ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἄνθρωπος *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point). The participle may denote the *condition* under which something manifests itself: ἡ διαβάντι τὸν ποταμὸν ποδὲς ἑσπέραν ὁδὸς *the route toward*

the west (as it presents itself to one) after having crossed the river;—or the feeling with which something is regarded: γίνεται τοῦτο ἐμὸν βουλευμένον this takes place according to my wish, ἐπανελθόμεν, εἰ σοι ἡδομένον ἐστί let us go back, if it is your pleasure to do so.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done: thus

1. with WORDS OF ASSOCIATION OR OPPOSITION: δμλεῖν τοῖς κακοῖς to associate with the evil, καταλλάττειν πόλιν πόλει to reconcile city with city, κοινωνεῖν ἄλλοις πόνων to participate with others in toils, δμολογεῖν ἀλλήλοις to agree with one another, πλησιάζειν τῷ τόπῳ to approach the place, ἐπεσθαι τῷ ἡγεμόνι to follow the guide, ἀπαντᾶν τῷ Ξενοφῶντι to meet with Xenophon, ἐντυγχάνειν τοῖς πολεμοῖς to fall in with the enemy, διαλέγεσθαι τῷ διδασκάλῳ to converse with the teacher, κερᾶσαι τὴν κρήνην οἶνῳ to mingle the spring with wine, —ἀκόλουθος τῇ φύσει consistent with nature, κοινωνία τοῖς ἀγαθοῖς participation with the good, —μάχεσθαι τύχῃ to fight with fortune, ἐρίζειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις to quarrel (dispute, contend) with one another, διαφέρεισθαι τοῖς πονηροῖς to be at variance with the bad.

a. So with PHRASES: Ἀθηναίους διὰ πολέμου ἵνασι to carry on war with the Athenians, εἰς λόγους (χείρας) ἐρχεσθαι τινι to come to words (blows) with any one.

b. Here belong the ADVERBS ἅμα at the same time, ὁμοῦ together, ἐφεξῆς next in order: ἅμα τῇ ἡμέρᾳ at day-break, τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ the water was drunk along with the mud, τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον we must say what comes next to these things.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives: οἱ πονηροὶ ἀλλήλοις ὅμοιοι the bad are like one another, οὐ δεῖ ἴσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν the evil must not have equality with the good, ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις they were armed with the same weapons as Cyrus, τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυνάκτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα this (name) is similar to Astyanax, and these resemble Greek names, ὁ πάππος τε καὶ δμῶννμος ἐμὸι my grandfather, and of the same name with me, σύμφηφος ἡμῖν εἰ γοι are voting with us, τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μμεῖσθαί ἐστι to make one's self like to another is to imitate, ἑνωμοῖς ἀλλήλοις in a manner unlike one another.

a. In such cases, the form of expression is often abridged (881): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the female slaves.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα let us go with horses the most powerful and with men, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα the Lacedaemonians attacked the fortification with their land-army and their ships at the same time. This occurs chiefly in military expressions. The intensive αὐτός is often used with this dative: δ' ἵππιας πεντακοσίους ἵππιας ἔλαβεν αὐτοῖς τοῖς ὅπλοις Hippias took 500 horsemen with their arms (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either or

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with *ἐν*, *σύν*, *ἐπί*,—less often with *πρός*, *παρά*, *περί*, *ὑπό*:

ἐπιστήμην ἐμποιῖν τῇ ψυχῇ to produce knowledge in the soul, *σὺγγνωστὶ μὴ* forgive me (lit. judge with me, in my favor), *ἐπέκειντο τοῖς πολεμοῖσι* they pressed hard upon the enemy, *ὁ ἄλλοις ἐπιτιμῶμεν* that which we bring against others as (ground of) censure, *προσιέναι τῷ δήμῳ* to come before the people, *παρίστασθαι* (παρεῖναι) *τῷ ἀνδρὶ* to stand by (be present with) the man, *περιπίπτειν τοῖς κακοῖς* to (fall about) be involved in evils, *ὑποκεῖσθαι τῷ ἀρχοντι* to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that *BY* which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: *οὐδὲς ἔπαινον ἡδοναῖς ἐκτήσατο* no one has gained praise by pleasures, *τὰ μέλλοντα κρῖνομεν τοῖς προγεγενημένοις* we judge of the future by the past, *ἐγνώσθησαν τῇ σκευῇ τῶν ὕπλων* they were recognized by the fashion of their arms, *φαρμάκῳ ἀπέθανε* he died by poison, *ζημιουῖσθαι θανάτῳ* to be punished by death, *ἐδέχοντο αὐτοὺς τῇ πόλει* they received them (by) in the city, *βάλλειν τινὰ λίθοις* to throw at one with stones, *ὁρῶμεν τοῖς ὀφθαλμοῖς* we see with our eyes, *Ἡμ. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσι* may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with *χρῶμαι* to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: *ταῦτων τισὶ φύλαξιν ἐχρήτο* he used some of them as guards.

608. DATIVE OF MANNER: *δρόμῳ ἡπείγοντο* they hastened (by running) on a run, *παντὶ τρόπῳ πειρασόμεθα* we will try (by) in every way, *τύχρ ἀγαθῇ καταρχέτω* let him begin with good fortune, *πολλῇ κραυγῇ ἐπίασι* they advance with loud outcry, *ἀτελεῖ τῇ νίκῃ ἀνέστησαν* they retired with their victory incomplete. So *βίᾳ* by force, forcibly, *σιγῇ* silently, *σπουδῇ* hastily, earnestly, *γένει* "Ελλην a Greek by descent, *φύσει κακός* evil by nature, *Θάψακος ὀνόματι* Thapsacus by name;—and many forms with omitted subject (509 a): *ταῦτ' (ἐκείνῳ, ᾧ, πῇ) in this (that, which, what) way or manner, ἰδίᾳ (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense*. Often with the idea of *ACCORDING TO*: *τῇ ἐμῇ γνώμῃ* according to my judgment, *ταύτῳ τῷ λόγῳ* according to this statement, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῳ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν (προέχειν, λείπεσθαι) πλῆθει (μεγέθει, χρήμασι, φρονήσει)* to be distinguished (superior, inferior) in number (size, property, sense), *ισχύειν τῷ σώματι* to be strong in body, *ταῖς ψυχαῖς ἐρρωμενέστεροι* firmer in their spirit, *τὸ πράττειν τοῦ λέγειν ὕστερον ὢν τῇ τάξει πρότερον τῇ δυνάμει ἐστὶ* action, though after speech in order, is before it in power.

610. DATIVE OF DEGREE OF DIFFERENCE. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another:

τέτταρσι μναῖς ἔλαττον *less by four minae*, τῇ κεφαλῇ μείζων (greater by the head) a head taller, πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλῶ *by much*, μακρῶ *by far*, ὀλίγῳ *by little*, etc., πολλῶ χείρων (also πολὺ χείρων, 552) *much worse*, τῷ παντὶ κρείττων (better by all odds) *infinitely better*, πόσω μᾶλλον ἂν μισοῖσδε *how much more would you be hated?* τοσοῦτῳ ἥδιον (ὡς ὅσω πλείω κέκτμαι) *I live more pleasantly (by that degree, by which) in proportion as I possess more: and with the superlative, μακρῷ ἥριστος best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἦν βίᾳ *it was not possible to get past in a violent manner, or by means of violence*.

611. DATIVE OF CAUSE: πολλῶν ἀγνοίᾳ ἑξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδεὶς οὐδὲν πενίᾳ δρᾷσι *on account of poverty no one will do anything*.

a. Many VERBS OF FEELING take a dative of the cause: οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends*, ὁ θεὸς ἔργοις τοῖς δικαίοις ἡδεται *the divinity is pleased with just actions*, ἀχθεσθεὶς τῇ ἀναβολῇ vexed at the delay, τῷ Ἑκατονύμῳ χαλεπαίνοντες τοῖς εἰρημένοις ἀγρυπνῶντες *with Hecatonymus for what he said, αἰσχύνομαι ταῖς πρότερον ἁμαρτίαις I am ashamed of the former errors, ἡγάπων τῇ σωτηρίᾳ they were contented with their safety, χαλεπῶς φέρω τοῖς παρούσι πράγμασι I am distressed at the present affairs*.

Dative of Place and Time.

612. DATIVE OF PLACE. In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done:

Ἑλλάδι ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling (in) among the Pylians*, τὴν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον *which builders felled on the mountains*, εὐδὲ μύχῳ κλισίῃς *he was sleeping in the recess of the tent*, τόξ' ὤμοισιν ἔχων *having the bow on his shoulders*, ἀγροῖσι τυγχάνει *he happens (to be) in the country*, ὁδοῖς *on the way*.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῃ *at Melite*, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. DATIVE OF TIME. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for DAY, NIGHT, MONTH, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτὶ *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιόντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*;—also to ὥρᾳ: χειμῶνος ὥρᾳ *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπίοις *at the Olympic games*. To other words, ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (καιρῷ) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (for ἐν τῇ etc.) *at the time of the former assembly*: cf. poet. χειμερίῳ νότῳ *at the time of the wintry south-wind*.

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F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἀνευ *without*, πλὴν *except*, ἐνεκα *on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except ὡς, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: περί *round about*, and, with anastrophe, περί *exceedingly*; σύν δέ *and therewith*. Hd. has ἐν δέ *and thereupon*, μετὰ δέ *and next*, ἐν δέ or ἐν δέ δὴ *and among the number*; also πρὸς δέ, καὶ πρὸς, and besides, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, ἐνι for ἐνεστι *it is possible*; in Attic poetry, πάρα for παρειμι *to be present*. Hm. has also ἐπι, μέτα, for ἔπειτα, μέτεστι, etc.: similar is the imperative ἀνα ὑπ! (= ἀνδ-στηθι). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*inesis*, 477) or substantives to which they belong: ἐν δ' αὐτὸς ἐδύσετο νόρῳπα χαλκόν *and he himself put on the shining brass*, ἀμφὶ δὲ χῆται ὤμοις ἀίσσονται *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as μέν, δέ, γέ, τέ, γάρ, οὖν, may be interposed after the preposition; other words, very rarely: παρὰ γάρ οἶμαι τοὺς νόμους *for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to περί with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to, on, or over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object to which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in, by, or with* which an action takes place.

618. The dative is properly used with prepositions, to express *being, or remaining*, in a particular situation; for *coming to* the situation, the accusative is used; for *passing from* it, the genitive: μένει παρὰ τῷ βασιλεῖ *he remains (by the side of) in the presence of the king*, ἦκει παρ' αὐτοῦ *he is come to his presence*, οἶχεται παρ' αὐτοῦ *he is gone from his presence*

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον they fell (into, and were) in the river.* So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *στὰς εἰς μέσον (lit. standing into the midst) coming into the midst and standing there, τοῖς ἐκ Πύλου ληφθεῖσι to those taken (in, and brought) from Pylos, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον those in the market left their goods and fled (from it).*

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: εἰς, ὡς.

II. the Genitive: ἀντί, ἀπό, ἐξ, πρό, —also ἀνευ, ἄχρι, μέχρι, ἔνεκα, πλὴν (614).

III. the Dative: ἐν, σύν.

Prepositions used with two cases, viz.

IV. the Accusative and Genitive: διά, κατά, ὑπέρ.

V. the Accusative and Dative: ἀνά.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: ἀμφί, ἐπί, μετα, παρά, περί, πρόσ, ὑπό.

I. Prepositions with the Accusative only.

620. 1. εἰς (also ἐς) *into, to*; properly to a position *in* something (= Lat. *in* with the acc.), opposed to ἐξ *out of*. It is used

a. of PLACE: Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν *the Siculi passed over from Italy into Sicily*, εἰς δικαστήριον εἰσιέναι *to (enter into) come before a court (of dicasts or jurors)*, λόγους ποιείσθαι εἰς τὸν δῆμον *to make an address to the people*, εἰς ἄνδρας ἐγγράφειν *to enrol among men (write into the list of men)*.

b. of TIME: εἰς νύκτα (to) *till night*, εἰς ἡμᾶς *to our time*, ἐς τί (to what time) *how long?* εἰς ἐνιαυτὸν (to the end of a year) *for a whole year*, poet. ἔτος εἰς ἔτος *from year to year*. An action may be thought of as taking place when a certain time is *come to*; hence εἰς is also used for the time *WHEN* (613): εἰδοὶ γὰρ εἰς τὴν ὑστεραίαν ἤξειν βασιλέα *for it was thought that on the next day the king would arrive*, εἰς καιρὸν *in good time*, ἐς τέλος *finally*.

c. of MEASURE AND NUMBER: εἰς διακοσμούς *to the number of 200, about 200*, εἰς τέτταρας *(to the depth of) four men, four deep*, εἰς δύναμιν *(to the extent of one's) power, according to one's power*.

d. of AIM OR PURPOSE: χρήσιμον εἰς τὸν πόλεμον *useful (toward) for the war*, εἰς τὸδε ἔχομεν *(to this end) for this are we come*.

In composition: *into, in, to*.

NOTE. In Attic prose, εἰς is the common form: only Thucydides (like *II.* has εἰ almost always. The poets use either form at pleasure.

621. 2. ὡς (cf. 614) *to*, only with persons:

Hom. αἰεὶ τὸν ὁμοῖον ἄγει δεὸς ὡς τὸν ὁμοῖον a god always brings like to like

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II. With the Genitive only.

622. 1. *ἀντί* (compare Ep. *ἄντα*, *ἄντην*; also *ἀντικρύ*), as a separate preposition, lost its original meaning *over against*, *opposite to* (cf. *ἐν-αντί-ος*); but this gave the idea of *counterpart*, *substitute*, and hence the common meaning, *instead of*, *for*:

Hm. *ἀντὶ κασιγνήτου ξεινός* ὃ ἰκέτης τε τέτυκται *in place of a brother* (equally esteemed and aided) *is a stranger and suppliant*, *ἀντὶ θνητοῦ σώματος ἄδαντον δόξαν ἀλλάσσειν* *for a mortal body, to gain in exchange immortal glory*.

In composition: *against*, *in opposition*, *in return*.

623. 2. *ἀπό* (Lat. *ab*, *a*, Eng. *off*) *from*, *off from*, *away from*; properly *from* a position on something:

a. of PLACE: Hm. *ἀφ' ἵππων ἄλτο χαμᾶζε* *from the (horses) car he sprang to the ground*, *ἀφ' ἵππου μάχεσθαι* *to fight (from a horse) on horseback*.

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) *since that day*.

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης* *independent (from) in consequence of the peace*, *ἀπὸ συνθήματος ἦκει* *he is come by agreement*.

PHRASES: *ἀπὸ σκοποῦ* *away from the mark, without aim*, *ἀπὸ ταῦτομάτου* (from self-moved action) *without occasion, of itself*, *ἀπὸ στόματος λέγειν* *to speak (from mouth, not from a thinking mind) by rote*, *οἱ ἀπὸ σκηνῆς* (those who act from the stage) *the players*.

In composition: *from*, *away*.

624. 3. *ἐξ* (before consonants *ἐκ*: Lat. *ex*, *e*) *from*, *out of*; properly *from* a position *in* something (627):

a. of PLACE: *ἐκ Σπάρτης φεύγει* *he is banished from Sparta*.

b. of TIME: *ἐκ παιδων* (from children, Lat. *a pueris*) *since childhood*. Hence of immediate succession: *λόγον ἐκ λόγου λέγειν* *to make one speech after another*, Hm. *κακὸν ἐκ κακοῦ* *evil after evil*.

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγενετο* *he came of a worthy father*. Hence with *passive* verbs (instead of *ὑπό* with the gen.): *τιμᾶσθαι ἐκ τινος* *to be honored by some one*: the agent is then viewed as the *source* of the action; this construction is rare in Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) *according to the present circumstances*, *ἐκ τῶν βυολογουμένων ἐμοὶ τε καὶ σοὶ* *according to the truths admitted both by me and by thee*.

PHRASES: *ἐκ δεξιᾶς* *on the right hand*, *ἐξ ἴσου* (from equal ground) *on an equality*, *δῆσαι (κρεμᾶσαι) τι ἐκ τινος* *to bind (hang) one thing on another*.

In composition: *out of*, *from*, *away*.

625. 4. *πρό* (Lat. *pro*) *before*:

a. of PLACE: *πρὸ θυρῶν* *before the door*.

b. of TIME: *πρὸ τῆς μάχης* *before the battle*.

c. of PREFERENCE: *πρὸ τούτων τεθῆναι μᾶλλον ἢ ἔλαινο* *before these things be would rather choose death*.

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παίδων μάχεσθαι* *to fight for one's children* (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιῆσθαι* (to esteem in preference to much) *to consider as valuable, important*, Hm. *πρὸ δδοῦ* *further on the way*.

In composition: *before*, *forward*, *forth*.

626. IMPROPER PREPOSITIONS (614).

5. *ἀνευ* (poetic ἀνεῖ) *without*, Lat. *sine*.6. *πλὴν except*; often used as a conjunction, see Rem. r.7. *ἄχρι, μέχρι, until*; often used as conjunctions (877, 8).8. *ἐνεκα* (also *ἐνεκεν, εἵνεκα*, poet. *οὔνεκα*) has two meanings:a. *on account of, for the sake of* (with gen. of the motive, Lat. *causâ*) *τῆς ὑγιείας ἐνεκα χρῶμεθα τῷ ἰατρῷ for the sake of health, we employ the physician* (cf. *διὰ* with acc., 630 b).b. *as regards: ἀσφαλῶς ἔζη, ἐνεκά γε τῶν συκοφαντῶν he lived in safety, so far as the sycophants were concerned* (without danger from them).REM. r. The adverbs *μεταξύ between*, *δίχα* and *χωρὶς apart* (from), are often used as improper prepositions.—On the other hand, *πλὴν except* is often used without a genitive, as a conjunction: poet. *οὐκ ἄρ' Ἀχαιοὶ ἄνδρες εἰσι πλὴν ὅδε* (with the same meaning as *πλὴν τοῦδε*) *have the Achaeans no men but this one?*III. *With the Dative only.*627. 1. *ἐν* (Hm. *ἐνί, ἐν*) *in*, = Lat. *in* with the ablative:a. of PLACE: *ἐν Σπάρτῃ in Sparta*:—with a word implying number, it has the sense of *among: ἐν τούτοις among these, ἐν δήμῳ λέγειν to speak* (among) *before the people*.b. of TIME: *ἐν τούτῳ τῷ ἔτει in this year*.c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle, ἐν παρασκευῇ εἶναι to be in* (a course or state of) *preparation*.PHRASES: *ἐν ὅπλοις εἶναι to be* (in) *under arms, ἐν αἰτίᾳ ἔχειν τινά* (to hold one in blame) *to blame one, ἐν ὀργῇ ἔχειν τινά to be angry with one, πειράσσομαι ἐν καιρῷ σοι εἶναι I will try to be* (in good time) *useful to you, ἐν προσθήκῃς μέρει in the* (part) *character of an addition, as an addition*:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρώτοις ἦλθε he came first of all* (i. e. *ἐν τοῖς ἐλθοῦσι among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χειρὶ τιθέναι to put in one's hands*), see 618 a.IN COMPOSITION: *in, on*.NOTE. Rare poetic forms are *εἰν, εἰνί*.628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. *in company with*, in connection with (cf. *μετά* with the gen., 644):*ἐκπαίδευτο σὺν τῷ ἀδελφῷ he was educated with his brother, σὺν Ἀπόλλωνι ἐνίκησε he gained the victory with (the help of) Apollo, σὺν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).IN COMPOSITION: *with, together*.IV. *With the Accusative and Genitive.*629. 1. *διά through* (connected with *δύο two, δί-χα in two, apart*, Lat. *di-, dis-, asunder*: prop. through the space which separates two objects).*διὰ* with the GENITIVE:a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντός τοῦ βίου ἀμνηχαίνει *to be without resource through his whole life*.

c. of MEANS: διὰ τῶν ὀφθαλμῶν ὁρῶμεν *we see (through) by means of the eyes*, δι' ἐρμηνέως λέγειν *to speak by an interpreter*.

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου ἵνα *to proceed (in the way of war) in a hostile manner toward them*, διὰ φόβου γιγνεσθαι *to come to be in a state of alarm*.

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχέων (by quick ways) *quickly*, διὰ τέλους *completely*.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσήνην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίξιν *they are about to occupy Messene after (an exile of) 400 years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers*.

630. διὰ with the ACCUSATIVE:

a. *through, during*, mostly poetic: Ἡμ. διὰ δώματα *through the halls*, διὰ νύκτα *during the night*.

b. regularly, *on account of* (with accus. of the efficient cause, cf. ἔνεκα, 626 a): διὰ τὴν νόσον χρῶμεθα τῷ ἱατρῷ *on account of the sickness, we employ the physician*.

PHRASES: αὐτὸς δι' ἑαυτὸν *by and for himself*, διὰ τί *why, wherefore?*

IN COMPOSITION: *through*, also *apart* (Lat. *di-, dis-*): διαφέρω = *differe*.

631. 2. κατὰ (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

κατὰ with the GENITIVE:

a. *down from*: Ἡμ. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus*, τὰ κατὰ γῆς *that which is (down from) under ground*.

b. *down towards, down upon*: Ἡμ. κατ' ὀφθαλμῶν κέχυντ' ἔχλυς *a mist settled down upon his eyes*, φέρε κατὰ χειρὸς ὕδωρ *bring water (to pour) on the hands*. Hence *towards*: ἔπαινος κατὰ τινος *praise (directed) towards one*; but usually in a hostile sense, *against*: ψεύδεσθαι (κατὰ λέγειν, μάρτυρας παρέχεσθαι) *κατὰ τινος to lie (speak evil, produce witnesses) against one*.

PHRASES: πόλιν κατ' ἄκρας εἰλεῖν *to take a city completely (from its highest point down)*, κατὰ νότου *in the rear (of an army)*.

632. κατὰ with the ACCUSATIVE, *down along*; *passing over, through*, or *into*; *pertaining to, according to*:

a. of PLACE: κατὰ ῥοὴν *down stream*, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Ἡμ. Ζεὺς ἔβη κατὰ δαῖτα *Zeus came down to the feast*.

b. of TIME: κατ' ἐκείνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, οἱ καδ' ἡμᾶς *our contemporaries*.

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοὺς νόμους *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, ἔριστον ὕδωρ *according to Pindar, water is best (of all things)*.

d. in DISTRIBUTIVE expressions: Ἡμ. κατὰ φύλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καδ' ἡμέραν *day by day, daily*.

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπέρ (Ἡμ. also ὑπείρ) *over* = Lat. *super*.

ὑπέρ with the GENITIVE:

a. OF PLACE: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us*.
 b. ~~IN DERIVED SENSE, for, (in behalf of:~~ μάχεσθαι ὑπὲρ τινος *to fight for one* (orig. over him, standing over to defend), ὁ ὑπὲρ τῆς πατρίδος κίνδυνος *the (peril) struggle for the fatherland*;—also in place of: ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι *I will answer in thy stead*;—and on account of: ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom*.—ὑπὲρ in the sense of περὶ concerning is rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πελέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war*.

634. ὑπὲρ with the ACCUSATIVE, over, beyond, of place and measure: Ἦμ. ὑπὲρ οὐδὸν ἐβήσετο *he passed over the threshold*, ὑπὲρ δύναμιν *beyond one's ability*.
 IN COMPOSITION: over, beyond, exceedingly, in behalf of.

V. With the Accusative and Dative.

635. ἀνί (cf. adv. ἄνω above) originally up (opposed to κατά).

ἀνὰ with the DATIVE, only in Epic and lyric poetry, up on: ἀνὰ Γαργαρυῆκρον *on the summit of Gargarus*, χρυστεῖ ἀνὰ σκήπτρῳ *upon a golden sceptre*.

636. ἀνὰ with the ACCUSATIVE, up along; passing over, through, or into (cf. κατά with acc., 632):

a. OF PLACE: ἀνὰ ῥοὴν *up stream*, ἀνὰ πᾶσαν τὴν γῆν *over the whole land*, Ἦμ. ἀνὰ στρατόν *through the camp*.

b. OF TIME: ἀνὰ πᾶσαν τὴν ἡμέραν *(over) through the entire day*.

c. IN DISTRIBUTIVE expressions: ἀνὰ τέτταρας *by fours*.

PHRASES: ἀνὰ κράτος *(up to his power) with all his might*, ἀνὰ λόγον *(up to) according to proportion*, ἀνὰ στόμα ἔχειν *to have in one's mouth, to talk about* (cf. διὰ, 629).

IN COMPOSITION: up, back, again.

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. ἀμφί (Lat. amb-) connected with ἀμφω both: properly on both sides of; hence about (cf. περὶ, 649).

ἀμφί with the DATIVE, only Ionic and poetic, about, and hence concerning, on account of: Ἦμ. ἰδρώσει τελαμῶν ἀμφί στήθεσσι *the sh'eld-strap will sweat about his breast*, Ἠδ. ἀμφὶ ἀπόδω τῇ ἐμῇ πελοσμῇ τοι *concerning my departure, I will obey you*, poet. ἀμφί φόβῳ *on account of fear*.

638. ἀμφί with the GENITIVE, about, concerning: Ἠδ. ἀμφί ταύτης τῆς πόλιος *(about) in the neighborhood of this city*, διαφέρεσθαι ἀμφί τινος *to quarrel about something*.

639. ἀμφί with the ACCUSATIVE, about, of place, time, measure, occupation: ἀμφί τὰ ὅρια *(about) close to the boundaries*, ἀμφί τοῦτον τὸν χρόνον *about this time*, ἀμφί τὰ ἐξήκοντα *about sixty* (Lat. circiter sexaginta), ἀμφί δείπνον *to be busy about the supper*.

PHRASES: οἱ ἀμφί τινα *a person with those about him, his friends, followers, disciples, etc.*; hence even οἱ ἀμφί Πλάτωνα *Plato, as head of a philosophic school*.

IN COMPOSITION: about, on both sides.

640. 2. ἐπὶ *on, upon.*

ἐπὶ with the DATIVE:

a. of PLACE: Hm. ἐπὶ χθονὶ σίτον ἔδοντες *eating bread upon the earth, ἐπ' τῇ θαλάσῃ οἰκεῖν to live (close upon) by the sea.*b. of TIME: ἐπὶ τούτοις *after these things, thereupon.*c. in OTHER RELATIONS: ἐπὶ τοῖς πράγμασιν εἶναι *to be (over) at the head of affairs, ἐπὶ τοῖς πολεμοῖς εἶναι to be (dependent upon) in the power of the enemy, ἐπὶ τινι χαίρειν to rejoice (on the ground of) on account of something:—especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τούτῳ ἔμαδες in order to an education hast thou learned this;—and the CONDITION, on which an action depends: ἐπὶ τόκοις δανείζειν to lend on interest, ἐπὶ τούτῳ on this condition.*

641. ἐπὶ with the GENITIVE:

a. of SPACE,——to denote the place *where*: Κύρος προῦφαινετο ἐφ' ἄρματος *Cyrus appeared upon a chariot, ἐπὶ τοῦ εὐωνύμου (sc. κέρως) on the left (wing), ἐπὶ μαρτύρων in the presence of witnesses;—or the place whither: ἐπὶ Σάμῳ πλεῖν to sail (upon) toward Samos.*b. of TIME: ἐπὶ Κροίσου ἄρχοντος *while Croesus reigned, ἐφ' ἡμῶν in our time, ἐπὶ κινδύνου in time of danger.*c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν *to remain in the office, λέγειν ἐπὶ τινος to speak (upon) with reference to some one, ἐφ' ἑαυτοῦ οἰκεῖν to live by himself (apart from others), ἐπ' ὀλίγων τεταγμένοι drawn up with little depth (few men in depth).*642. ἐπὶ with the ACCUSATIVE, *to (a position) upon, unto: ἀναβαίνειν ἐφ' ἵππον to mount on horseback, ἐπὶ δεξιᾷ toward the right.*PHRASES: ἐπὶ πολὺ *to a great distance, ὥς ἐπὶ τὸ πολὺ for the most part, τὸ ἐπ' ἐμέ so far as I am concerned.*In COMPOSITION: *upon, over, after, toward, unto.* Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.643. 3. μετὰ (akin to μέσος *medius*) *a-mid, among.*μετὰ with the DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men.*644. μετὰ with the GENITIVE, *with*, implying participation (cf. σύν, 628): μετὰ τῶν συμμάχων κινδυνεύειν *to meet the dangers of battle (in common) with the allies, μετὰ δακρύων with (amid) tears, γῆρας μετὰ πενίας old age along with poverty.*

645. μετὰ with the ACCUSATIVE:

a. *to (a position) among or along with*, poetic: Hm. ἰὼν μετὰ ἔθνος ἑταίρων *going among the multitude of his friends, Hm. ξὺν δουρὶ μετ' αὐτομέδοντα βεβήκει he went with his spear after (in pursuit of) Automedon.*b. *after* (so as to be with something, and obtain or secure it), poetic: Hm. βῆναι μετὰ πατρός ἀκούην *to go after (in quest of) tidings of a father, Hm. πόλε υὸν μετὰ δωρήσαντο they were arming for war.*c. *after*, in TIME OF ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον *after the Peloponnesian war, μετὰ θεοῦς ψυχῇ δεώτατον (after) next to the gods, the soul is (a thing) most divine.*PHRASES: μετὰ χεῖρας ἔχειν *to have in hand (prop. to take between the hands and hold there), μεθ' ἡμέραν by day (after day comes, begins).*

In COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (*μεταρρῖσεναι* *to put in a new place*).

646. 4. *παρά* (Hm. also *πάρ*, *παραί*) *alongside of*, *by*, *near*.

παρά with the DATIVE: Hm. *παρά νησὶ κορωνίσιν μινυῖν* *to remain by* (the side of) *the curved ships*, *καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ* *with me too* (as it were, at my side) *is some experience*.

647. *παρά* with the GENITIVE, *from beside*, *from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. *ἀπονοστεῖν παρὰ νηῶν* *to return from the ships* (from a position by or near them), *λαμβάνειν* (*μαρ-δάνειν*, *ἀκούειν*) *παρὰ τινος* *to take* (*learn, hear*) *from some one*. Very rarely, and only in poetry, without the meaning "from": *ναυεῶν παρ' Ἰσμήνου βείδρων* *dwelling by the currents of Ismenus*.

648. *παρά* with the ACCUSATIVE, *to* (a position) *beside*, *unto*; also *along by*:

a. of PLACE: Hm. *τῷ δ' αὖτις ἵτην παρὰ νῆας* *but they too went again to the ships* (to be by or near them), Hm. *βῆ δ' ἀχέων παρὰ δῖνα θαλάσσης* *he went sorrowing along the sea-shore*.

b. of TIME: *παρ' ὅλον τὸν βίον* (along by) *during his whole life*.

c. of COMPARISON: *δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι* *we must put the actions beside each other, compare them*, *μείζον τι παρὰ τοῦτο* *somewhat larger in comparison with this*.

d. of CAUSE: *παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αἰξεται* *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION OR OPPOSITION: *ἐχομέν τι παρὰ ταῦτα ἄλλο λέγειν* *beside this we have another thing to say*, *παρὰ τὸν νόμον* *contrary to the law* (prop. passing by or beyond it, trans-gressing it) the opposite of *κατὰ* with acc. (652 c).

PHRASES: *παρὰ μικρόν* *by little, within a little*, *παρὰ μικρόν ἡλδον ἀποδανείν* *I came near dying, παρά πολύ νικᾶν* *to be* (victorious by much) *completely victorious*, *παρ' οὐδὲν ποιεῖσθαι* *to esteem as naught*.

In COMPOSITION: *beside*, *along by* or *past*, *aside*, *amiss*.

649. 5. *περί* *around* (on all sides, cf. *ἀμφί* 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. *ἐνδυε περί στήθεσσι χιτῶνα* *he put the mail-coat around his breast*, Hm. *περί κῆρι* (about the heart) *at heart, heartily*.

b. of CAUSE: Hm. *περί οἷσι μαχεῖσθαι κτεάτεσσιν* *fighting* (about) *in defence of his possessions*, *ἐδείσαν περί τῷ χωρίῳ* *they became alarmed for the place*.

650. *περί* with the GENITIVE:

a. chiefly in derived sense, *about*, *concerning* (Lat. *de*): *βουλευόνται περί τοῦ πολέμου* *they are taking counsel about the war*, *τίνα δόξαν ἔχεις περί τούτων* *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing, more than*: *περί πάντων ἔμμεναι ἄλλων* *to be superior to all others*. Hence, in prose, such phrases as *περί πολλοῦ ποιεῖσθαι* *to consider as* (more than much) *very important, desirable*, *περί οὐδενὸς ἡγεῖσθαι* *to esteem* (just above nothing) *very low, think little of*.

651. *περί* with the ACCUSATIVE, nearly the same as *ἀμφί* (639): *περί Αἴγυπτον* *about Egypt, in the region of Egypt*; and in derived sense, *περί φιλοσοφίας* *πυροδᾶσθαι* *to be busily engaged about philosophy*.

In COMPOSITION: *around*, (remaining) *over*, *surpassing* (with adjectives = Lat. *per* in *per magnus*).

For Hm. *περί* as adverb *exceedingly*, see 615.

652. 6. *πρός* (Hm. also *πρὸς*, *πρὸς*) *at* or *by* the front of, cf. *παρά*, 646), akin to *πρὸς*.

πρός with the DATIVE:

a. *at*: ὁ Κύρος ἦν *πρὸς* Βαβυλῶνι *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. *πρὸς* δὲ σκῆπτρον βάλε γαῖῃ *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: τὸν νοῦν *πρὸς* ἐχέτε *πρὸς* τούτῳ *apply your mind to this*.

b. *in addition to*: *πρὸς* τούτοις *in addition to these things, furthermore*, *πρὸς* τοῖς ἄλλοις *beside all the rest*.

653. *πρός* with the GENITIVE:

a. *in front of, looking towards*: *πρὸς* Θράκης κείσθαι *to be situated over against Thrace*, τὸ *πρὸς* ἑσπέρας τείχος *the westward wall*, cf. *πρός* with acc.;—similarly in *swearing*: *πρὸς* θεῶν *before the gods, by the gods*. So *πρὸς* πατρός (μητρός) *on the father's (mother's) side*, *πρὸς* Πρωταγόρου εἶναι *to be on the side of Protagoras*, *πρὸς* τινος λέγειν *to speak on one's side, in one's favor*, Hm. *πρὸς* γὰρ Διὸς εἰσι ξένοι *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural or appropriate* on the part of some one: *πρὸς* ἱατροῦ ἐστὶ *it is the way of a physician*, οὐκ ἦν *πρὸς* τοῦ Κίρου τρόπου *it was not according to the character of Cyrus*.

b. *from* (prop. *from before*, cf. *παρὰ*, 647): ὕλθος *πρὸς* θεῶν *prosperity from the gods*;—sometimes used with passive verbs (instead of *ὑπό*, 656 b): *πρὸς* τινος φιλεῖσθαι *to be loved by some one* (cf. *ἐκ*, 624 c).

654. *πρός* with the ACCUSATIVE:

a. *to* (prop. *to the front of*): ἐρχονται *πρὸς* ἡμᾶς πρέσβεις *embassadors come to us*, *πρὸς* τὸν δῆμον ἀγορεύειν *to speak to (before) the people*.

b. *towards*: *πρὸς* βορρᾶν *towards the north*;—especially of DISPOSITION OR RELATION TOWARD SOME ONE: πιστῶς διακείσθαι *πρὸς* τινι *to be faithfully disposed towards one*, *πρὸς* βασιλέα σπονδὰς ποιεῖσθαι *to make a truce with the king*, δικάζεσθαι *πρὸς* τινι *to carry on a law-suit against one*.

c. *with a view to, in reference to*: *πρὸς* τὸ ἑαυτῷ συμφέρον *in order to his own advantage*, *πρὸς* τί με ταῦτ' ἐρωτᾷς *(to what end) for what do you ask me this?* *πρὸς* ταῦτα *(in view of these things) therefore*, διαφέρειν *πρὸς* ἀρετῇν *to differ in respect to virtue*, τὰ *πρὸς* τὸν πόλεμον *the things pertaining to the war*, *πρὸς* τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness (by reference to) according to money*.

PHRASES: *πρὸς* ἡδονῇ, χάριν *with a view to please, gratify* (one's self or another), *πρὸς* βίαν *by (resort to) force, forcibly*, *πρὸς* ὀργῇν *in anger, angrily*, οὐδὲν *πρὸς* ἐμὲ *it is nothing to me*.

IN COMPOSITION: *to, towards, in addition*.

655. 7. *ὑπό* (Hm. also *ὑπαί*) *under* = Lat. *sub*.

ὑπό with the DATIVE: *ὑπὸ* τῷ οὐρανῷ *under the heavens*, *ὑπὸ* τῇ ὄρει *at the foot of the mountain*, *ὑπ'* Ἀθηναίοις εἶναι *to be under (the power of) the Athenians*, poetic in Hm. *χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσα* (Τροί) *conquered (under) by our hands*.

656. *ὑπό* with the GENITIVE:

a. OF PLACE: *ὑπὸ* γῆς *under the earth*;—hence in some expressions OF DEPENDENCE: *ὑπ'* αὐλητῶν χορεύειν *to dance under (the lead of) flute-players*. But much oftener, *under the working of a cause or agent*: hence

b. OF AGENCY, with PASSIVE VERBS or those of passive meaning: τιμᾶσθαι *πρὸ* τῶν πολιτῶν *to be honored by the citizens*, ἡ πόλις ἐδόλω *ὑπὸ* τῶν Ἑλλήνων *it was conquered by the Greeks*.

nity was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. OF CAUSE: ὑπὸ γήρως ἄσθενής ἦν he was weak by reason of old age.

657. ὑπὸ with the ACCUSATIVE:

a. OF PLACE, prop. to (a position) under: Ἡμ. ὑπὸ πόντον ἐδύσετο κυμαίνοντα he dined under the surging sea; used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος πῦλίζοντι they were passing the night at the foot of the mountain. Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' αὐτοῦ ποιεῖσθαι to bring cities and nations under their power.

b. OF TIME (under a time either impending or in progress): ὑπὸ νύκτα just before night (Lat. sub noctem); ὑπὸ τὴν νύκτα during the night.

IN COMPOSITION: under, secretly, slightly, gradually. It is sometimes used where the idea under is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511-23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα συμκρὰ δὴ ἐξ ἱκανῆς ἔσται the territory, from being sufficient, will become small (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with ὥς or ὥστε: ὀλίγοι ἐσμὲν ὥς ἐγκρατεῖς εἶναι αὐτῶν we are too few to have possession of them.

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by ἢ than (see 585-6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινι κινδύνῳ ᾖσι, πολλὰ χεῖρον αὐτῶν λέγουσι whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do. Compare βέλτιστος ἐαυτοῦ (best of himself, better than in any other state) in his best estate (559 a).

b. ἢ is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείους ἢ βελτίους generals more numerous than good, συντομώτερον ἢ σαφέστερον διαλεχθήναι to discourse more briefly than clearly.

c. ἢ is used after the comparative, when the quality is represented as disproportioned to something: thus ἢ κατὰ with the acc., ἢ or ἢ ὥς or ἢ ὥστε with the infin.: νομοθέτης βελτίων ἢ κατ' ἄνθρωπον a lawgiver better (than according to man) than consists with man's nature, μέζω ἢ κατὰ δάκρυα πεπόνυθαι to cry

have suffered things too great for tears, βελτίους ἢ ὑπὸ δάρων παρατρέπεσθαι τοσούτον *good to be reduced by gift*, ἐλάττω δυνάμει ἔχει ἢ ὥστε τοὺς φίλους ὠφελεῖν *he has too little power to serve his friends*.

d. *ἢ* is sometimes irregularly omitted, when πλέον (πλεῖν) *more* or ἑλάττω (μείων) *less* is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων *they kill not less (than) 500 of the men*. The same adverbs, with or without *ἢ*, may be used for any case or number of the adjective: thus in the last example, μείων = μέϊνας; ἀπέδανον οὐκ ἑλάττω (= ἐλάττωτες) τῶν εἴκοσι *there fell not less than 20*, ἐν πλέον (= πλεόνει) ἢ διακοσίοις ἔτεσι *in more than 200 years*.

661. Instead of the genitive or the particle *ἢ*, other forms are sometimes used with the comparative:

αἰρετώτερός ἐστι δὲ καλὸς θάνατος ἀντὶ τοῦ αἰσχροῦ βίου *a noble death is more to be desired than* (lit. instead of) *a shameful life*, μηδὲν περὶ πλείονος ποιοῦ πρὸς τοῦ δικαίου *consider nothing as of more account than* (lit. before) *justice*, χειμῶν μείων παρὰ τὴν καθεστηκυῖαν ὥραν *a cold more severe than* (lit. in comparison with) *the ordinary season*, πρὸς πάντας τοὺς ἄλλους οἱ Συρακοῖσι πλεῖον ἐπορίσσαντο *the Syracusans provided more than* (lit. in relation to) *all the rest*, δὲ πόλεμος οὐχ ὅσων τὸ πλέον ἀλλὰ δαπάνης *war is not a thing of arms so much as of expense* (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἰρετώτερον τὸ αὐταρκέστερον *the more independent position is more desirable* (than another less independent), μή τι νεώτερον ἀπαγγέλλεις *do you report anything newer* (than we know already)? ἔμεινόν ἐστι ὑπὸ θεοῦ καὶ φρονίμου ἔρχεσθαι *it is better to be governed by a divine and intelligent being*.—Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL OF PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERY: οἱ σοφώτεροι *the wiser, men of superior wisdom*, εἰ καὶ γελοιότερον εἰπεῖν *though it is rather a funny thing to say*.

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: ἀνὴρ σοφώτατος *a very wise man*.

664. *Strengthened Forms*. The superlative is strengthened by various additions, especially by a prefixed ὥς or ὅτι, less often ἢ (in poetry also ὅπως):

ὥς ἐλαχίστων δεῖσθαι *to have the very smallest wants*, ὅτι ἡδίστα *as much as possible*, ὅτι ἐν βραχυτάτῳ *in the shortest possible space*, 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*. The adj. pron. οἷος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα *I see that our affairs are not in the very best condition*, ὅντος πάγου οἴου δεινοτάτου *there being a frost of extreme severity*.

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι to want (things) in that way, in which they (the things wanted) are least, ἐν τούτῳ δ τι βραχυτάτον ἐστι in that space which is shortest, ἐμὲ ὡς τοῦτο δ τι βέλτιστόν ἐστι γενέσθαι that I should become as that which is best, πάγου τοιούτου ὅλος δεινότατός ἐστι a frost of that sort which is most severe.

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with ὅτι): διηγῆσθαι ὡς ἂν δύνωμαι διὰ βραχυτάτων I will state in the briefest terms I am able, οἱ Λακεδαιμόνιοι σίτῳ ᾗ ἂνυσθὸν μετριοτάτῳ τρέφουσι the Lacedaemonians support life with an amount of bread as moderate as possible, ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο he led as large an army as he could.

665. a. The superlative is also strengthened by δὴ annexed: μέγιστος δὴ the very greatest. For ἐν τοῖς with superl., see 627.—A negative form of expression may be used with emphasis: οὐκ ἐλάχιστος not least = very great (an example of *litotes*).—The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἄνθρωπος δυνάμενος ὠφελεῖν being able to render most aid (as one man, i. e.) beyond any other one man.

b. Sometimes μάλιστα is added to the superlative: διὰ τοὺς νόμους μάλιστα μέγιστοί ἐστε through the laws ye are most of all greatest. So μᾶλλον is sometimes found with the comparative: αἰσχυνηρότερος μᾶλλον τοῦ δέοντος bashful more than he ought to be.

666. The PARTICIPLES never form a comparative and superlative, but take μᾶλλον, μάλιστα instead. This is the case also with many verbals in τός, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὄψει αὐτόν thou also wilt see him (thou as well as others). Yet they have little emphasis in some phrases, such as ὡς ἐγὼ ἀκούω (πυνθάνομαι, οἶμαι) as I hear (learn, think).

668. The pronoun οὗ, οἷ, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, αὐτός is used as a *personal* pronoun: this also, when it stands in the nom., is emphatic: εἶδον αὐτήν I saw her, αὐτός ἔφη (ipse dixit) he himself (the master) said it.

669. INTENSIVE PRONOUN. a. Αὐτός, in agreement with a substantive, is intensive or emphatic (= Lat. ipse): ὁ ἄνθρωπος αὐτός or αὐτός ὁ ἄνθρωπος the man himself (538 b).

So with various shades of meaning: ἐπιστήμη αὐτῇ knowledge in itself (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτὴ διδάσκει agriculture itself also (as well as other pursuits) affords much instruction; ἠγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολὺ κρείσσων εἶναι I believe our city by itself (alone) to be much superior in strength; αὐτοὶ ὀργιζόμενοι οἱ στοατιῶται the soldiers being angry of themselves

(aside from the influence of others); ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἄνδρα *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL numerals: ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general with two associates* (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσ.) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves*, πλεοντέον (sc. ὑμῖν) εἰς τὰς τριῆρεις αὐτοῖς ἐμβάσι (you) *must sail, having yourselves gone on board of the triremes, οὐχ οἰόντε ἀμελεῖ αὐτὸν ὄντα* (sc. τινὶ) *ἄλλους ποιεῖν ἐπιμελεῖς it is impossible (for one) who is careless himself to make others careful.*

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them, οὓς δὲ μὴ εὗρισκον, κενοτάφιον αὐτοῖς ἐποίησαν such as they did not find, they made a cenotaph for them.*

For ὁ αὐτός *the same*, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἀριστα βουλευέσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves.*

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναυάγια, ὅσα πρὸς τῇ ἐαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own (land), ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ the tyrant thinks that the citizens are servants to him* (lit. to himself), τούτων ἦρξε Κύρος οὐχ ἐαυτῷ δημογλώττων ὄντα *Cyrus became ruler of these, though they were not of the same tongue with him.*

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸ σαυτοῦ σε διδάξω *from yourself I will instruct you, ζηλοῦντε τοὺς μηδὲν κακὸν σφισιν αὐτοῖς συνειδότες emulate those who are consciences* (with themselves) *in their own minds of no evil, τὸν κωμάρχην ἔχετο Ξενοφὼν ἔγων πρὸς τοὺς ἐαυτοῦ οἰκέτας Xenophon went conducting the governor of the village to his own people* (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαρσκευος εἶναι Ἰ *(seem to myself to be) think that I am not without preparation*;—especially for the indirect reflexives: οὐχ ἔξειν ὁ χρῆσεσθαι αὐτῷ νομίζει *he thinks that you will not know what to do with him.*

a. The personal pronouns of the third person (ὁ, ὃ, etc.) are in Attic *αἰνῶμα* used as indirect reflexives; but οὗ and ἐ are rare in Attic prose, and οὗ is seldom emphatic: ἐγκλήματα ἐποιούντο, ὅπως σφίσι *ἐτι μεγίστη πρόφασις εἴη οὐ πολεμεῖν they were bringing charges, that they might have the greatest pos-*

sible color for making war, λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ ἐπὶ τοφίας Apollo is said to have flayed Marsyas, when contending with him (Apollo) in respect to skill.

b. In Hm., οἷ, οἶ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ης, etc.): αὐτόματος δέ οἱ ἦλθε Μενέλαος but Menelaus of his own accord came to him; —yet they are often reflexive: γαστήρ ἐκέλευσε ἔο μῆσασθαι ἀνάγκη the stomach requires one perforce to think of it.

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς we must question ourselves. —In Hm., the possessive pronoun ὅς (έός) has a similar use: οὐ γὰρ ἔγωγε ἦς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι for I can look on nothing sweeter than (mine) own land.

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἡμῖν αὐτοῖς we were conversing (with ourselves) with one another.

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are emphatic only, not reflexive:

τοὺς παῖδας τοὺς ἐμούς καθήσχυνε καὶ ἐμὲ αὐτόν he insulted my children and me myself, poet. αὐτῷ ταῦτά σοι δίδωμι to thee thyself do I give these things. Instead of ἑ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα they take the man himself and his wife. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἑ αὐτόν, οἱ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and some times emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτόν ἀπέκτεινε he (himself) killed himself, τὸν σοφὸν αὐτόν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself. The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ some things the soul surveys by itself; but not, usually, by the article: καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he has overthrown his own dominion.

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοὺ ὁ υἱὸς or ὁ υἱὸς σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ῆς his, her, its (instead of ὅς); and αὐτῶν their (instead of σφέτερος). —σφέτερος in Attic prose is always reflexive: ὅς or ἐός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 523 b): ἡ ὑμετέρα τῶν σοφιστῶν τέχνη ἐπιδέδωκε the art of you the sophists has advanced, poet. τὰμὰ δυστήνου κακὰ the ills of me, unhappily one, Hm. ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν if your (own) mind is offended.

676. The possessive pronouns often have a reflexive use:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημα I lend to thee of my own property: as to σφέτερος, see 675 a. In this use, ἡμέτερος, ὑμέτερος commonly take αὐτῶν (675 b): ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν our own actions we do not speak; for σφέτερος αὐτῶν, the genitive αὐτῶν is frequent: τὰ σφέτερα αὐτῶν (or τὰ ἐαυτῶν) εὖ τίδεσθαι to manage well their own affairs. The forms ἐμὸς αὐτοῦ (-ῆς) σὸς αὐτοῦ (-ῆς) are poetic: the genitives ἐμαυτοῦ (-ῆς), σεαυτοῦ (-ῆς) are used in stead; and in the third person, ἐαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an objective genitive: εὖνοια ἡ ἐμή good-will to me (not my good-will to another); so σὴν χάριν (as a favor to thee) for thy sake.

678. DEMONSTRATIVE PRONOUNS. The ordinary demonstrative is οὗτος *this, that*. Ὅδε *this* (here) is used of something near or present; ἐκεῖνος *that* (yonder), of something remote.

a. These pronouns, and especially ὅδε, are sometimes used almost as adverbs of place:

αἷτιος Χαιρέφῶν ὅδε Chaerephon here is to blame for it, poet. ὁρῶ τήνδ' ἐκ δόμων στείχουσιν Iokάστην I see Jocaste coming hither from the house, ἱππεῖς οὗτοι πολέμιοι φαίνονται there are seen horsemen of the enemy ("those horsemen" would be expressed by οἱ ἱππεῖς οὗτοι), νῆες ἐκεῖναι ἐπιπλέουσι yonder are ships sailing towards us.

679. In referring to an object already mentioned, οὗτος is generally used; but ὅδε, in reference to an object yet to be mentioned: ἔλεξαν ταῦτα they said these things (before stated), ἔλεξαν τάδε they said these things (which follow). The same distinction exists also between τοιοῦτος *such*, τοσοῦτος *so much, many*, τηλικούτος *so old, large*,—and the corresponding forms in δε, τοιόςδε, τοσόςδε, τηλικόςδε.

a. Yet οὗτος is sometimes used—especially the neuter τοῦτο—in reference to a word or sentence following in apposition: οὐ τοῦτο μόνον ἐννοοῦνται, τί πέλσοντα they think not of this alone, what they shall suffer. More rarely, ὅδε is used in reference to something before mentioned.

b. Ἐκεῖνος is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished: Κύρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνων στίφος Cyrus observes the king and the band around him (some way off, as leader of the opposite army). Ἐκεῖνος may even refer to a word or sentence following in apposition: παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων from those, I think, (viz.) from such as never were hostile.

680. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force:

ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύτων αἷτιος the one who furnished the seed, he is responsible for what grew from it. So αὐτός, but without emphasis: πειράσσομαι τῷ πάππῳ, κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ to my grandfather, I will try, being a first-rate horseman, to act as an ally to him.

For καὶ ταῦτα and that with omitted verb, see 508 b.

a. Οὗτος is sometimes used in addressing a person: οὗτος, τι ποιεῖς you here, what are you doing (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (*ὅς, ὅσος, ὅλος*, etc.) are often used where the antecedent is indefinite: *πειθονται οὓς ἂν* (= *οὓσιν ἂν*) *ἡγῶνται βέλτιστους εἶναι* *they obey* (those, any) *whom they may think to be best*.

b. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος*, etc.) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: *Ἰδ. ἐπεθύμησε Πολυκράτεια ὑπολέσαι, δι' ὅντινα κακῶς ἤκουσε* *he desired to destroy Polycrates*, (as being a person) *on whose account he was ill spoken of*. Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσσε* *what do you want?* or—2. one which he describes as being asked (*indirect or dependent question*): *ἡρώτα τι βούλουτο* *he asked what they wanted*.

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἡρώτα ὃ τι βούλουτο*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τι*, may express in definiteness, not in respect to the particular object, but in regard to its nature or quality:

ὁ σοφιστὴς πέφανται τις ἔμπορος *the sophist has been shown to be* (not some one who trades, but one who pursues some trade) *a sort of trader*. In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλίδιος γένωμαι* *lest I should come to be a sort of dull and simple fellow* (not some one who is dull, but one who has some dullness): *σο τοιαύτ' ἄττα* (not some things of that kind, but) *things of some such kind*, *μέγας τις* *of some magnitude*, *ἐν βραχεὶ τινι χρόνῳ* *in a pretty short time*, *τριάκοντά τινας ἀπέκτειναν* *they killed* (some thirty) *about thirty*, *ὀλίγοι τινές* *some few*.

a. So *τι* with adverbs: *σχεδόν τι* *pretty near*, *μηδέν τι* *πάνυ διωκόμενοι* *scarcely pursued at all* (lit. a sort of none at all).

b. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τίς* is sometimes used in the sing., when *several* must be thought of: *χρὴ δειπνῆν* *ὃ τις τι ἔχει* *whatever one* (and another) *has, he* (they) *must make a supper of it*.

c. *Τίς* is sometimes used with an implied notion of *importance*: poet. *ἤρχεις τις εἶναι* *you pretended to be somebody* (of consequence), *λέγειν τι* *to say something* (worth while): *σο οὐδὲν λέγειν* *to say nothing* (worth while).

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THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἐλαύνειν tr. to drive, intr. to ride, march; *πράττειν* tr. to do, intr. *εὖ* (κακῶς) *πράττειν* to (do, i. e.) succeed well (ill); *ἔχειν* tr. to have, hold, intr. *ἔχει δὴ* (hold) stop now, *ἔχ' ἡρέμα, ἡσυχῇ* (hold) keep still, καλῶς *ἔχει* Lat. bene se habet, it is well.—In English, this is still more common, as in the verbs to move, turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν to throw, *μεταβάλλειν* (to throw from one place to another) to change tr. and intr., *εἰσβάλλειν* and *ἐμβάλλειν* to make an invasion, also (of rivers) to empty; *διδόναι* to give, *ἐνδιδόναι* to give in, surrender tr. and intr., *ἐπιδιδόναι* to advance, improve; *κόπτειν* to cut, *προκόπτειν* to make progress; *φέρειν* to bear, *διαφέρειν* to differ.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative* use): *ὁ Κύρος κατέκαυσε τὰ βασίλεια* Cyrus burnt the palace, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: *πράττεσθαι χρήματα* to get one's self money;—otherwise, intransitive: *ἀπέχεσθαι* (to hold one's self away) to abstain.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι to wash (one's self), *τρέπεσθαι* to turn (one's self), *ἐπιδείκνυσθαι* to show one's self, *ἵστασθαι* to set one's self, *καλύπτεσθαι* to cover one's self. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: *παύειν* to make cease, *παύεσθαι* (to make one's self cease) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πείθειν* to persuade (cause to believe), *πειθεσθαι* (to make one's self believe) to trust, comply.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *φθήσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* *they will get the start either in harming us or in securing themselves.*

689. 2. The INDIRECT MIDDLE,—in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR one's self:

πορίζειν to procure, *πορίζεσθαι* (*χρήματα*) to procure (money) for one's self, *σπᾶσθαι τὸ ξίφος* to draw (for one's self) one's own sword, *ἀγεσθαι γυναῖκα* to take a wife (to one's own house), *μεταπέμπομαι τινα* I send after one (that he may come to me), *Ἡμ. αὐτὸς ἐφέλκεται ἄνδρα σίδηρος* the iron itself draws the man to it. Thus too, *ὁ νομοδότης τίδησι νόμους* the lawgiver makes laws (for others), but *ὁ δῆμος τίθεται νόμους* the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: *ἀμύνεσθαι κίνδυνον* to ward off danger (for one's self, i. e.) from one's self, *τρεπόμεθα τοὺς πολεμίους* we turn the enemy from ourselves, *put them to flight*, *ἀποδόσθαι ναῦν* to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκειν τὸν υἱόν I procure instruction for my son (make others teach him for me), *παρατίθεμαι δείπνον* I have a meal served up to me (make others serve it for me); *δανείζω* I lend, *δανείζομαι* (I make one lend to me) I borrow; *μισθόω* I let for hire, *μισθοῦμαι* (I make one let to me) I hire; *δικάζω* I give judgment, *δικάζομαι* (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,—in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property, *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τινας* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλευεῖν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεύειν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties (espec. public duties), to conduct public affairs; *πρεσβεύειν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: *αἰρεῖν* to take, *αἰρεῖσθαι* to choose; *ἄπτειν* to fasten, *ἄπτεσθαι* (to fasten one's self to) to touch; *ἔχειν* to hold, *ἔχεσθαι* to hold on to, hence to be close to; *τιμωρεῖν τινα* to act as avenger or helper to a person, *τιμωρεῖσθαι τινα* to avenge one's self on a person; *ἄρχω* I begin (in advance of others, opposed to *ὕστερᾶ* *am behind*), *ἄρχομαι* I begin (my own work, without reference to others, opposed to *παύομαι*

I cease); ὁ ῥήτωρ γράφει νόμον *the orator (writes) proposes a law*, ὁ κατηγορὸς γράφεται τὸν ἀδικησάντα *the plaintiff brings his suit (indictment) against the offender*.

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, ὑποσχεῖσθαι (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 413.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by *ὑπό* with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): καταφρονῶ τινος *I despise some one*, καταφρονεῖται τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν.

b. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατεύμενα *the things done in making war, military operations*, τὰ πολτευμένα *thy political course or conduct*.

c. Deponent verbs (though properly middle, 413) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, Aor. βιάσασθαι; but also pass. *to suffer violence*, Aor. βιάσθηναι (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: αἰεῖν *to take*; Mid. αἰεῖσθαι, Aor. ἐλέσθαι, *to choose*; Pass. αἰεῖσθαι, Aor. αἰεσθῆναι, *to be taken*, also *to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

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THE TENSES.

695. The tenses of the verb distinguish the action—1. in relation to its own progress:—2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued*, *completed*, or *indefinite*.

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present*, *past*, and *future*. Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
"	at a past	Imperfect	ἔγραφον <i>was writing</i>
bro't to pass	at a past	Aorist	ἔγραψα <i>wrote</i>
"	at a future	Future	γράψω <i>shall write</i>
completed	at the present	Perfect	γέγραφα <i>have written</i>
"	at a past	Pluperfect	ἔγεγραμμαι <i>had written</i>
"	at a future	Fut. Perf.	γεγράψομαι <i>shall have [been written]</i>

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἔστι θεός *there is a god*, ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*.—But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασιν *many on account of glory have suffered great evils*, ἀνὴρ ἐπιεικής ἀπολέσας τι βῆσταν οἴσει *a reasonable man, when he has lost anything, will bear it very easily*.
—For a similar use of the AORIST, see 707.

698. **PRESENT FOR PERFECT.** The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω *I hear*, also *I (have heard and so) am informed*; νικάω *I conquer*, or (have conquered) *am victorious*; φεύγω *I flee*, or (have fled) *am in exile*; ἀδικῶ *I do wrong*, or (have done wrong) *am a wrong-doer*. The presents ἔχω *I am come*, ὄχουμαι *I am gone*, are only used in this way.

699. **PRESENT FOR PAST OR FUTURE.** In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called **HISTORICAL PRESENT**; it is freely interchanged with the historical tenses (263): Δαρείου καὶ Παρυσάτιδος παῖδες γίνονται δύο of Darius and Parysatis are born two sons, ἐπεὶ ἤγειτο Ἀρχίδαμος ἐπὶ τοὺς πολέμους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.

a. Even a **FUTURE** event, when thought of as immediate or certain, may be expressed by the present: μικρὰ εἰπὼν ἤδη καταβαίνω after having said a little, *I am already coming down*. This is the general use of εἰμι *I (am going, i. e.) am about to go* (405 a).

700. **PAST FOR PRESENT.** Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: πράσσε μετ' Ἀρταβάζου, ὃν σοι ἔπεμψα negotiate with Artabazus, whom *I (sent) send to thee*.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγῇ this—deliverance from evil—is not happiness (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the same time. It is used also in reference to past actions frequently repeated, and in reference to past states or conditions:

Hm. ὅφρα μὲν ἦως ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπιετο, πίπτε δὲ λαὸς as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, οὐποτε μείων ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades, τοὺς ἐπιδόκους καὶ ἀδίκους ὥς εὖ ὥπλισμένους ἐφοβεῖτο the perjurer and unjust he was afraid of as (thinking them) well armed.

702. **IMPERFECT OF ATTEMPTED ACTION.** The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοῖς στρατιώταις ἐβιάζετο ἵνα· οἱ δὲ αὐτὸν ἐβαλλον, ἐπεὶ ἤρξατο προΐεναι Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.—As this use grows out of the idea of continued action, it is sometimes found in the **PRESENT**: thus δίδωμι *I am* (proposing to give) offering, Hm. τέρποντες πυκνῶς ἀκαχήμενον· οὐτι δὲ θυμῷ τέρπετο endeavoring to amuse (Achilles) in his grievous affliction· but he was by no means amused in spirit.

703. Verbs of OBLIGATION are used in the imperfect, to express that which ~~ought to be, but is not.~~^{is not.}

ἔδει τοὺς λέγοντας μῆτε πρὸς ἑχθρὰν ποιεῖσθαι τὸν λόγον μῆτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also *χορὴν* it *were proper*, εἰκὸς ἦν it *were fitting*.

704. The imperfect is sometimes used with ἄν, to express a *customary* past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν *taking up their poems, I (would be asking) was often asking them* (the authors) *what they meant.*—The AORIST INDICATIVE with ἄν has a similar use, but without the idea of continued action which belongs to the Impf.: ἔλεγεν ἄν *he (would say) was accustomed to say.*

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνευρε *Apollo invented archery and medicine and divination*, Hm. τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος *Deoideh's, βῆ δ' ἰδὺς προδύροιο, νεμεσσήθη δ' ἐπὶ θυμῷ ξείνον δῆδα δύρρῳιν ἐφεισάμεν, ἐγγυδί δὲ στάς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vezed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear.*

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all*, Δαρείος Κύρον μεταπέμπεται (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *Darius sends for Cyrus from the government of which he (made) had made him satrap.* The aorist is thus used with the temporal conjunctions, ἐπεὶ, ὡς, ὅτε, *when*, as in Latin the perfect with *postquam*, ubi, ut: ὡς δὲ Κύρος ᾤσδετο τῆς κραυγῆς, ἀνέπήδησεν ἐπὶ τὸν ἵππον *when Cyrus (had) perceived the outcry, he leaped upon his horse.*

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: τῷ χρόνῳ ἡ δίκη πάντες ἅλδ' ἀποτισαμένη *with time justice always (came) comes inflicting retribution*, τὰς τῶν φάλων συναστίς ὀλίγος χρόνος διέλυσε *the associations of the bad a little time (is wont to) dissolve.* It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Hm. it is often used in similes or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (695 a):

ἄρχειν to exercise dominion, *ἄρξαι* to attain dominion; *ἐβασίλευε* he was king, *ἐβασίλευσε* he became king; *ισχύειν* to be strong, *ισχύσαι* to grow strong; *σιγᾶν* to be silent, *σιγήσαι* to become silent; *ἔχειν* to hold, *ῥασσεν*, *σχεῖν* to take hold of, get possession of; *φαίνεται* to appear, be evident, *φανῆναι* to become evident; *κινδυνεύειν* to be in danger, *κινδυνεύσαι* to incur danger; *νοσεῖν* to be sick, *νοσῆναι* to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, just before the moment of speaking: *ἐγέλασα* I can't help laughing (was made to laugh by something just seen or heard), poet. *ἐπ' ἔργον* *καὶ πρόνοιαν ἦν ἔδου* I praise the work, and the forethought which you exercised.

For the aorist indicative with *ἄν*, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πείθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: *οὐκ ἐπιорκήσεις thou* (wilt) *shalt not swear falsely*. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς will thou not wait?* *οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις μοι* (won't you not talk) *don't talk, but follow me*.

b. With the future indicative, *ἄν* (Hm. *κέν*) is sometimes used to mark the future event as contingent: *εἰ οἶδα ὅτι ἔσμενος ἂν πρὸς ἄνδρα οἶος σὺ εἰ ἀπαλλαγῇσεται* I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. *ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι* but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: *οὐ γὰρ ἔχομεν οὗτου σίτον ὠνησόμεθα* for we have nothing with which (we shall buy) to buy corn.—For *ὅπως* with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb *μέλλω* is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἄγειν (ἔξειν, ἀγαγεῖν) *eis Ἀσίαν* (in *Asiam vos ducturus sum*) I am about to lead you into Asia.—Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν ὁ σταθμὸς, ἔνθα ἔμελλον καταλύσειν* the station was near, where they were about to stop for the night. Cf. Lat. *ducturus eram, ero*, etc.—The phrase *πῶς (τί) οὐ μέλλω*—; has a peculiar meaning, *how (why) should I not—? πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι* why should not that which is wiser appear nobler?

E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μémνημαι (from μινήσκω: I have recalled to mind, and hence) *I remember*, Lat. meminī; κέκλημαι (from καλέω: I have received a name and still bear it) *I am called*; κέκτημαι (from κτάομαι: I have acquired) *I possess*; ἡμφιεσμαι (from ἀμφιέννυμι: I have dressed myself) *I am dressed*; πέποιδα *I (have put confidence) have confidence in*; πέφυκα *I (have been produced) am by nature*; ἔστηκα *I (have set myself) stand*; βέβηκα *I (have stepped) stand fast*, also *I am gone*; ὄλωλα *I (have suffered destruction) am ruined*. Here belong also the perfects οἶδα *am like*, εἰῶδα *am accustomed*, δέδοικα *am afraid*, κέκραγα (Pres. κράζω rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην *I was in possession of*, ἐστήκειν *I was standing*;—and the *future perfect* has the meaning of a *simple future*: μενήσομαι *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of εἶμι *to be*: ἂν ταυτ' εἰδόμεν, τὰ δέοντα ἐσόμεθα ἐγνωκότες *if we know these things, we shall have recognized our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μαίνόμεθα πάντες, ὅπότεν ὀργιζόμεθα *we are all insane, as often as we are angry*, ἔλεγον τῷ Εὐθύδημῳ ὅτι πάντες ἔτοιμοι εἰεν μαρτάνειν *they said to Euthydemus that they were all ready to learn*, οὕτω ποιήσω ὥπως ἂν σὺ κελεύῃς *I will act as you may command (be commanding)* Lat. sic agam ut tu me agere jubebis, οὐκ ἐθέλουσι (ἤδελον, ἐθέλησουσι) μάχεσθαι *they are not (were not, will not be) willing to fight*, ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακὸν σε πεποιηκώς *I appear (appeared, shall appear) to have done thee no wrong*, οὐ βουλευέσθαι ἔπρα, ἀλλὰ βεβουλευέσθαι *it is time, not to be consulting, but to have consulted (finished and decided)*, Ἡέρης ὡς ἐπύθετο τὸν Ἑλλησποντον ἐξευχέσθαι, προήγεν ἐκ τῶν Σάρδεων *when Heres learned that the Hellespont was bridged over (already, ὅτι ἐξευκτο), he led forward from Sardis*, ἦκεν ἄγγελος λέγων ὅτι Σύννεσις λελοιπώς εἴη τὰ ἄκρα *there came a messenger saying that Syennesis had left the heights*, οὐδεμία παραίνεσις ἱκανὸς πόνειν ποιήσει, ἢν μὴ πρόδεν ἡσκηκότες *δοι no exhortation will make (men) able to endure toil, unless they have had previous exercise*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

σὺ μοι ἀπόκρισαι do thou answer me, μὴ θαυμάσητε, ἂν παράδοξον εἴπω τι be not amazed, if I say something surprising, οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποδάνοι the thirty gave orders to lead away Leon, that he might be put to death, ἐπιθυμεῖ (ἐπεθύμει, ἐπιθυμήσει) ἑλλόγμος γενέσθαι he desires (desires, will desire) to become famous.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when *continuance* is naturally thought of; otherwise, the aorist, especially in reference to single or transient actions: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεύσαι ῥᾶδιον it is difficult to execute (in continued action), to command (a single, transient act) is easy; εἰ πρ' ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον if thou hast any answer to make, answer (in continued discourse); but if not, cease (at once) repeating the same statement.—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an *incipient* state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as *prior* to that of the principal verb in the same sentence:

Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει Croesus having crossed the Halys will destroy a great empire, παῶν δὲ τε νῆπιος ἔγνω (707) by (previous) suffering even a fool becomes wise.

a. Properly, the Aor. Part. represents the action only as introduced (brought to pass) before that of the principal verb; in its *continuance*, the former may coincide with the latter: Ἡμ. δέσας δ' ἐκ θρόνου ἄλτο καὶ ἔαχε and (having become afraid) in fear he sprang from his throne and cried. Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the *means* or *manner*: εὖ γε ἐποίησας ἀναμνήσας με thou didst well in reminding me.

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (734), may represent the action as *prior* to that of the principal verb with which they are connected: οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς (Indic. ὅτι πέμψε) the Indians said that the king of the Indians had sent them, Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι the Cyclopes are said to have lived in Sicily.

718. FUTURE. The future optative, infinitive, and participle represent the action as *posterior* to that of the principal verb with which they are connected:

ὃ τι δὲ ποιήσῃ, οὐ διεσήμηνε but what he would do, he did not indicate, ἀδύνατα πράξειν ὁπισχυοῦνται they promise (that they will perform) to perform impossible things, ἐνηήσαν βουλευσόμενοι they came together for consultation (about to consult, cf. 789 d).

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as *posterior* to that of the principal verb.

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THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is*, *was*, or *will be*. It is used when the *reality* of the action is *affirmed*, *denied*, or *questioned*: "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἄν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἄν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded* or *requested*: this use is nearly confined to the first person: ἴωμεν (eamus) *let us go*, φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ *come now, let me read you the testimonies*.

b. with μή, to express something *prohibited* or *deprecatd* (723 a): μή τοῦτο ποιήσῃς (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety* or *advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), θέξοδε ἡμῖν, ἢ ἀπώμεν *will you receive us, or shall we go away?* Hm. πῶς τίς τοι πρόφρων ἔπεσι πείσεται Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with μή, in expressions of *anxiety* or *apprehension*: μή ἄγρουδτερον ᾗ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true*. (In strictness, the sentence here expresses something desired,——may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, μή οὐ is used: Hm. μή νύ τοι οὐ χρῆσθαι σκηπτρὸν καὶ στέμμα θεοῖο *(there is danger) indeed that the staff and wreath of the god may not avail thee*.

e. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γὰρ πῶ τοιούτους ἴδον ἀνέρας, οὐδὲ ἰδωμαι *for never yet saw I such men, nor (may I hereafter) shall I see them*. To the Subj. in this use, ἄν is sometimes added: οὐκ ἂν τοι χρῆσθαι δῶπ' Ἀφροδίτης *the gifts of Aphrodite (may probably) will avail thee nothing*. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. OPTATIVE OF WISHING. The optative is used without *ἀν*, to express a wish (that something might be):

οἱ θεοὶ ἀπορίσαιντο may the gods requite (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. *al*), *εἴδε* (Hm. *adē*), *εἰ γάρ*, *ὥς*: *εἴδε σὺ φίλος ἡμῖν γένοιο* O that thou wouldst become a friend to us (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἔρις ἀπόλοιτο* would that strife might perish (lit. how might it perish, O for a way in which it might perish).

b. WISH VIEWED AS UNATTAINABLE. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴδε*, *εἰ γάρ* (746). The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*:

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power (but I do not have it), *εἴδε σοι τότε συνεγενόμην* O that I had been with thee then (as I was not). Such wishes are expressed also by *ὀφελον* (ought) with the present or aorist infinitive: *ὀφελε μὲν Κύρος ᾔην* O that Cyrus were living:—the particles of wishing may be prefixed, *εἴδ' ὀφελον*, *εἰ γὰρ ὀφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *ἀν* in assertions and questions:

τοῦτο γένοιτ' ἂν this might take place, *πολλὰς ἂν εὖροις μηχανὰς* thou couldst find many contrivances, *οὐκ ἂν ἀρνηθεῖν* I would not deny it, *ποῦ δῆτ' ἂν εἴεν οἱ ξένοι* where, I pray, might the strangers be?

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ ἂν λέγοιμι* I would not say (non dixerim, for "I will not say"), *βουλομένη ἂν* I should like (velim, for "I wish"), *ὥρα ἂν συσκευασθαι εἴη* it might be (for "it probably is") time to pack up for starting. Sometimes it approaches the *imperative*, expressing a command as a permission: *λέγοις ἂν ὥς τάχιστα* (you might speak) speak at once.

c. In poetry, the potential optative is also used without *ἀν*: Hm. *ρεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σῶσαι* a divinity willing (to do so) could easily bring a man in safety even from far. This is rarely the case in prose.

723. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition:—by *μὴ* with the *present imperative*, if the action is thought

of as continued : *μὴ χαλεπαίνει do not be offended ;—otherwise, by μὴ with the aorist subjunctive μὴ χαλεπήνῃς do not take offence (720 b), ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἔτι Τροίας do this for me, child, and don't be lingering, nor mention Troy any more.*

b. For the third person, *μὴ* can be used also with the aorist imperative : *ἀλλὰ γὰρ μὴ θρήνῃ τις τοῦτον τὸν λόγον νομισάτω but let not any one regard this discourse as being a lamentation.*

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 743, 747 : for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence* : it consists of a *principal*, and a *dependent* or *subordinate*, sentence :

οἱ δὲ ἀπεκρίναντο (principal sentence) ὅτι οὐκ ἐνταῦθα εἴη (dependent sentence) but they answered that he was not there ; τὸν κακὸν δεῖ κολᾶσθαι (principal), ἢ ἀμείνων ᾗ (dependent) we must punish the bad man, that he may be better ; εἰ θεοὶ τι δρώσιν αἰσχροῦν (dependent), οὐκ εἰσὶν θεοὶ (principal) if gods do any thing shameful, they are not gods.

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent :

κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἄβαστον fortune is fickle, and the future is unseen, τοῦτο ἐγὼ οὐτ' εἶρηκα οὔτε λέγομι ἐν τῇ I neither have said nor would say.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence : *μηδενὶ συμφορὰν ὀνειδίσθαι, κοινὴ γὰρ ἡ τύχη reproach no one with misfortune, for fortune is fickle ;—or ἐπεὶ ἡ τύχη κοινὴ ἐστὶ, μηδενὶ συμφορὰν ὀνειδίσθαι since fortune is fickle, reproach no one with misfortune.—The co-ordinate arrangement prevails especially in the Homeric language.*

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence *ἤρῳμην Ἄφροβον εἰ τιwes παρήσαν ὅτ' ἀπελάμβανε τὴν προῖκα I asked Aphobus whether any persons were present when he received the dowry, ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἰ τιwes παρήσαν, and this again depends on ἤρῳμην Ἄφροβον. So too an infinitive or participle may have a sentence depending on it : *ὁλομαι αὐτὸν ἐρεῖν ὡς ἑκυρόν ἐστι τὸ ψήφισμα I suppose he will say that the decree is without force, ὁκνοῦντες μὴ ἀφαιρεθῆεν ἢ Δεξιππῳ λέγουσι fearing that they might be deprived (of them) they speak to Desippos.**

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called **PROLEPSIS** (προλήψις *anticipation*).

Thus καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάδῃκε τὴν τέχνην (= καὶ μοι εἰπέ εἰ ὁ υἱὸς μεμάδῃκε τὴν τέχνην) *and tell me whether my son has learned his art*, Hm. Τυδείδην δ' οὐκ ἂν γνοίης ποτέοισι μετεῖη *you could not distinguish to which party Tydides belonged*, καὶ τῶν βαρβάρων ἐπεμελεῖτο ὥς πολεμεῖν ἱκανοὶ εἴησαν *he took care also that the barbarians should be in condition to make war*. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. μετὰ δ' ἔσσεται ἥτις τότε ἀπηύρων κούρην Βρισηῖος *and among them shall be the daughter of Briseus, whom I then took away*. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The **INDICATIVE** in dependent sentences expresses a *reality as conceived or assumed*, not asserted, by the speaker.

Thus in the sentences, ἡγγέλδῃ ὅτι Μέγαρα ἀφίστηκε *it was announced that Megara was in revolt*, εἰ θεοὶ εἰσὶν, ἔστι καὶ ἔργα θεῶν *if there are gods, there are also works of gods*, ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο *these things they were doing until darkness came on*,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not asserted by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύδῃ *I should perhaps have been put to death, if the government of the thirty had not been overthrown* (but it was overthrown, and I was not put to death).

728. 2. The **SUBJUNCTIVE** expresses *possibility with present expectation*—that which *may be* realized in present or future time.

Thus in **FINAL** sentences: παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ *he calls in physicians, that he may not die*;—in **CONDITIONAL** sentences: εἰν ἔχωμεν χρήμαδ', ἔσομεν φίλους *if we have property, we shall have friends*;—in **RELATIVE** sentences: ἅττ' ἂν σοι φαίνηται βέλτιστα, ταῦτα ἐπιτέλει *whatever things may appear to thee best, these execute*:—also *Subjunctive of Deliberation* in **DEPENDENT QUESTIONS**: ἀπορῶ τοῦ (244) πρῶτον μνησθῶ *I am in doubt what I should mention first*.

729. 3. The **OPTATIVE** often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might be* realized, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences; the *subjunctive* being used, if the principal verb denotes *present or future* time; the *optative*, if it denotes *past* time.

Thus in **FINAL** sentences: παρεκάλειεν ἰατρούς, ὅπως μὴ ἀποθάνοι *he called in physicians, that he might not die*;—in **RELATIVE** sentences: ἅττα βέλτιστα φαίνοιντο, ταῦτα ἐπιτέλει *whatever things might appear best, these he was executing*;—*Optative for Subj. of Delib.* in **DEPENDENT QUESTIONS**: ἡπόρου τοῖς πρῶτον μνησθῆναι *I was in doubt what I should mention first*.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, ~~the past time being lost~~ sight of:

ἐβουλευόντο εἰ κατακάψωσι τοὺς ἄνδρας *they were consulting whether they (shall) should burn the men, ἵν' οἱ ἄλλοι τῶν δικαίων τύχῳσι, τὰ ὑμέτερά αὐτῶν ἀηλίσκετε* *that the others (may) might obtain their just rights, you expended your own resources.*

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency of past action*; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἰ τις ἀντίποι, εὐδὺς τεθνήκει *if any one opposed (as happened from time to time), he was immediately put to death, ἔπεμπε ταῦτα οἷς ἡσδελς τύχοι he was sending (occasionally) those things with which he happened to be pleased, ἐπειθὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο* *as soon as they had eaten something (one company after another), they got up and continued the march.*

730. 4. The OPTATIVE is often used to express mere *possibility without expectation*,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: *τί ἂν ἔχους εἰπεῖν, εἰ δέοι σε λέγειν* *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with *ἂν* (722), when it stands in an *INDIRECT* sentence: *ἄπεκρίνατο Κλεάνωρ ὅτι πρόσθεν ἂν ἀποδάνοιεν ἢ τὰ δῶλα παραδοίεν* *Cleānor answered that they would sooner die than surrender their arms (direct πρόσθεν ἂν ἀποδάνοιμεν, etc.)*

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν *then it was understood that the barbarians had sent the man, ἀνῆρνοντο ὅστις εἴη* *they inquired who he was, οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους* *the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy, εἰ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ἰέναι* *he said that if any city should make war against (another) city, he would go against it.*

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: *μὴ μ' ἀνὴρ τίς εἰμι* (never *τίς ὦ*) *do not ask me who I am*, Lat. *ne me interrogas quis sim*.

732. *PROTASIS, APODOSIS.* These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

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 Modes in Indirect Sentences.

733. Indirect *assertions* are introduced by *ὅτι* or *ὥς* *that*: indirect *questions*, by *εἰ* *whether*, *πότερον* . . . *ἢ whether* . . . or, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. οἱ δὲ ἀπεκρίναντο ὅτι οὐκ εἰδεῖεν *but they answered that they did not know*, or. recta οὐκ ἴσμεν *we do not know*; or. obl. οὐκ ἔννοεῖ τί πείσεται *he does not consider what he shall suffer*, or. recta τί πείσομαι *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἠρώμην Ἀφοβὸν εἰ τῖνες παρήσαν *I asked Aphobus whether there were any present*, or. recta ἄρα παρήσαν τῖνες *were any present?* τοῦτο γιγνώσκω, ὅτι τὸλμῃ δίκαια καὶ θεὸς συλλαμβάνει *this I perceive, that with righteous daring a divinity also co-operates*.

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read τὸλμῃ δίκαια καὶ θεὸς συλλαμβάνει. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) "we are able,"* instead of ἱκανοὶ εἶεν or εἰσὶ *they were able*. Sometimes the two are found together in the same connection: μετὰ τούτων ἄλλος ἀνέστη ἐπιδεικνὺς ὥς εὐηδὲς εἴη (or. obl.) ἡγεμόνα αἰτεῖν παρὰ τούτου ὃ λυμαινόμεθα (or. recta) τὴν πρᾶξιν *after him another rose, showing that it was a foolish thing to ask a guide from this man (Cyrus), for whom we are ruining his enterprise*.

c. AN INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους *they said that those indeed had transgressed, but they themselves were upholding the laws*, or. recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν, etc.; Τισσαφέρνης Κύρον ἐπιστρατεύοντα πρῶτος ἤγγειλε *Tissaphernes was the first to announce that Cyrus was carrying on war*, or. recta Κύρος ἐπιστρατεύει.

735. USE OF MODES. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the *tense* is generally the same as would be found in the direct sentence: λέγει ὥς οὐδέν ἐστιν ἀδικώτερον φήμης *he says that nothing is more unjust than fame*, ᾗδει Ἀφοβὸς σαφῶς ὅτ' ἐξελεγχ

δησεται *Arphobus knew clearly that he (will be) would be convicted, ἦκεν ἀγγέλλων* *was as 'Ελάτεια κατέληπται there came some one announcing that Elatea (has been) had been taken, πολλὸν χρόνον ἠπόρουν τί ποτε λέγει ὁ θεός for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: *ἐπείδοτο τῷ Κλεάρχῳ, δρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα (the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have (direct μόνος φρονεῖ he alone has the mind).*

b. SUBJUNCTIVE (of deliberation, 720 c): *βουλευομαι πῶς σε ἀποδρῶ I am considering how I shall escape from you, οὐκ εἶχον ὅ τι γέγονται they knew not what (they should become) would become of them.*

c. OPTATIVE (potential opt. with ἄν, 722): *οὐκ οἶδ' ὅ τι ἂν τις χρήσαιτο στρατιώταις οὕτως ἀδύναως ἔχουσι I know not what any one could do with soldiers in this state of discouragement, εἶπεν ὅτι ὁ ἀνὴρ ἂν ἀλώσιμος εἴη he said that the man would be easy to capture.*

736. But if the principal verb denotes *past* time, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): *ἐγνώσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη the soldiers perceived that their fear was groundless (direct κενὸς ὁ φόβος ἔστι), Τισσαφέρνης διαβάλλει (699) τὸν Κύρῳ πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ Tissaphernes (accuses) accused Cyrus to his brother, (saying) that he was plotting against him, Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα Cyrus said that their march would be against the king (direct ἡ ὁδὸς ἔσται), ἠρώτων Πολυκλέα εἰ ἀναπλεύσειεν ἔχων ἀργύριον I asked Polyycles whether he had sailed away with money (direct ἄρα ἀνέπλευσας;), ἔλεγον ὅτι Κύρος μὲν τέθνηκεν (735), Ἀριαῖος δὲ πεφευγὼς εἴη they said that Cyrus was dead and that Ariaeus had fled.*

a. The *hypothetical indicative* (746 b) never changes to an optative in the indirect sentence: *οὐκ ἦν ὅ τι ἂν ἐποιεῖτε μόνοι there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): *ἐβουλευόμην πῶς σε ἀποδράην I was considering how I should escape from you (direct πῶς ἀποδρῶ how shall I escape? Subj. of Delib.), οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήρουν εἰ παραδοῖεν Κορινθίους τὴν πόλιν the Epidamnians inquired of the god whether they should give up their city to the Corinthians (direct παραδῶμεν shall we give up?).*

a. It must be observed that the form *ἠγνόουν ὅ τι ποιοῖεν* (nesciebant quid facerent) may mean, according to the connection, either *they knew not what they were doing, or they knew not what they should do.*

738. When two or more connected sentences stand in the *oratio obliqua*, depending on the same principal verb, these uses of the optative (736-7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus *ἔλεγον πολλοὶ, ὅτι παντὸς βξια λέγει (735), χειμὼν γὰρ εἴη (direct ἔστι) many said, that he says things worthy of all (heed), for it was winter, ἔβθα ἔγειν τὸ στρατεύμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη he cried out that he should lead the army against the centre of the enemy, because the king was*

there, ἐλογίζοντο ὥς, εἰ μὴ μάχονται, ἀποστήσονται αἱ πόλεις (direct ἐὰν μὴ μαχόμεθα, ἀποστήσονται) *they considered that, if they should not fight, the cities would revolt.* Ἀναξίβιος ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ τῶν στρατιωτῶν ὃ τι δύναιτο ἀγαθόν (direct βουλεύσομαι ὃ τι ἂν δύνωμαι) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able.*

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions ἵνα, ὥς, ὅπως (and Ἡμ. ὅφρα), *that, in order that, —μή, or ὅπως (ὥς, ἵνα) μή, that not.*

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728–9):

ὁ τύραννος πολέμους κινεῖ, ἵν' ἐν χρεῖᾳ ἡγεμόνος ὁ δῆμος ᾗ *the tyrant stirs up wars, that the people may be in want of a leader*, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε *he intends to destroy the bridge, that you may not cross*, —καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζονται *they were launching the triremes, that in these they might save themselves*, ἐδόκει ἀπιέναι, μὴ ἐπίδεσις γένοιτο τοῖς καταλειμμένοις *it was thought best to return, lest an attack should be made on those left behind.*—In some elliptical expressions, the principal sentence is omitted: *ἵνα συντόμῳ* to be brief (sc. I say only this); *ἵν' ἐκ τούτων ἀρξώμαι* to begin with these things.

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδικκας ἐπρασεν, ὅπως πόλεμος γένηται *Perdiccas was exerting himself, that a war (may be) might be brought about*, Ἀβροκόμας τὰ πλοῖα κατέκαυσε, ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the vessels, that Cyrus (may not) might not cross.* In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of *present* purpose, to represent the attainment as a mere possibility (730): *τοῦτον τὸν τρόπον ἔχει ὁ νόμος, ἵνα μὴδ' ἐξαπατηθῇται γένοιτο* *the law stands thus, that no deception might occur.* The optative may be used with the same force, when the principal verb is an optative of mere possibility: *εἰ μὴ σὺ γε ἐπιμελοῖο ὅπως ἐξωδέν τι εἰσφέροιτο* *unless you should take care that something should be brought in from without.*

741. With ὥς or ὅπως, the particle ἄν (Hm. κέ) is sometimes used, to mark the attainment of the purpose as *contingent*: *ὥς ἂν μάθῃς, ἔκουσον* *hear, that you may learn (as you will, if you hear).*

742. UNATTAINABLE PURPOSE. A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative (746): *ζῶντι ἔδει* (703) *βοηθεῖν πάντας, ὅπως δίκαιάρα ἔζη* *they ought all to have aided him while living, that he might have lived most justly* (as he could have done, if they had all aided him).

For ὅπως with the future indicative, see 756. For the result expressed with ὥστε, see 770–71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by μή *lest, that, &c.*, ~~very if it is negative, by~~ μὴ οὐ. The modes are used as above. present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

δέδοικα μὴ ἐπιλαθόμεθα τῆς οἰκᾶς ὁδοῦ *I am afraid we may forget the homeward road*, ἐφοβέτο μὴ οὐ δύναίτο *he feared that he might not be able*, Φίλιππος ἐν φόβῳ ἦν μὴ ἐκφύγοι τὰ πρᾶγματα *Philip was in alarm lest his objects might escape him*, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδέδισαν μὴ ἀποσπᾶσι (729 a) *the Athenians were afraid that their allies (may) might revolt*. Other words of fearing are φροντίζω *to think anxiously*, φυλάττομαι *to beware*, ὀπσιτεύω *to suspect*, ὁρῶ *to see to it*, σκοπέω *to consider*, etc.

a. After expressions of fearing, μή and ὅπως μή are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μὴ ἡδονὰς εὐρήσομεν ἐναντίας *I fear that we shall find opposite pleasures*; —especially when the fear relates to something already past: φοβούμεθα μὴ ἀμφοτέρων ἡμάρτηκαμεν *we are afraid that we have failed of both*.

b. After such words as ὁρῶ and σκοπέω, μή often introduces something suspected as probable, i. e. conjectured (rather than feared): ἄρχει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν *take heed lest this may not be the (genuine) good*. The indicative is then used in regard to something conceived as a reality: ὅρα μὴ παύσῃς ἔλεγε *(look to it lest he spoke in jest) see whether he did not speak in jest*.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a *CONDITION*, from which the principal sentence (*apodosis*) follows as a *CONCLUSION*. The former is introduced by the conjunction *IF*, Greek εἰ, or εἰάν (for εἰ ἂν, cf. Hm. εἴ κε) contracted ἦν, ἂν (*ā*). The latter often takes ἂν (*ā*) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a *HYPOTHETICAL PERIOD*.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. *SIMPLE SUPPOSITION*. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, εἰ with the indicative;

in the conclusion, the indic. without ἂν, or the imperative.

Thus εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἄξιός εἰ *if thou hast done this, thou art worthy to be praised*, εἰ τι πέλοισται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἕξει *if the Medes (shall) suffer anything, the danger will come to the Persians*, σοὶ εἰ πῃ ἄλλῃ δοκεῖ, λέγε καὶ διδάσκει *if to thee it appears otherwise, speak and instruct me*.

a. The past tenses of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): ἐξῆν σοι ἀπ.ένας ἐκ τῆς πόλεως, εἰ μὴ ἡρεσκόν σοι οἱ νόμοι *you were at liberty to depart from the city, if the laws did not please you* (in the present ἐξίστι—, εἰ μὴ ἀρέσκουσι); εἰ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φησιν αἶτιον γεγενῆσθαι *if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I*.—If ἂν is used with the past tense in the conclusion, the supposition is always of the second kind; if ~~is~~ is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is assumed as *real*, but with an implied judgment that it is *contrary to reality*. We have then,
in the condition, εἰ with a past tense of the indicative;
in the conclusion, a past tense of the indicative with ἂν.

Both the condition and the conclusion imply a *contrary reality*; and in each, the *imperfect*, *aorist*, or *pluperfect* is used, according as the *contrary reality* would be expressed by a *present*, an *aorist*, or a *perfect*.

Thus εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμάστον ἡγόμην αὐτόν if I saw Philip doing what was just, I should regard him as very admirable (but I do not see—, and do not regard him thus), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα Agasias would not have done these things, if I had not ordered him (but I ordered him, and he did them), εἰ περὶ καινοῦ τινος πρῶματος προτίθετο λέγειν, ἐπέσχον ἂν if it were proposed to speak on any new matter, I should have waited (but this is not proposed, and I did not wait), εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα if you had not come, we should be marching against the king (but you came, and we are not marching), εἰ ἀπάρκη τὰ ψήφισματα ἦν, Φίλιππος οὐκ ἂν ὑβρίκει τοσούτον χρόνον if your decrees were sufficient, Philip would not have insulted you so long (but they are insufficient, and he has insulted you).

a. But the *imperfect* is sometimes used where the *contrary reality* would be expressed by an *imperfect*: Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε Agamemnon would not have been master of the islands, if he had not been possessor of a naval force. (but he was possessor of a navy, and was master of the islands).—And, less often, the *aorist* is used when the *contrary reality* would be expressed by a *present* (indefinite, 696 a): εἰ τίς σε ἥρετο, τί ἂν ἀπεκρίνω if any body asked you, what would you answer? (but no one asks, and you answer nothing).

b. The *indicative*, thus used in the conclusion, is called the *HYPOTHETICAL INDICATIVE*; the accompanying particle ἂν is sometimes omitted: ἤσχυνόμην, εἰ ὑπὸ πολέμιον γε ὄντος ἐξηπατήσην I should be ashamed, if I had been deceived by one who was an enemy.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and with some *present expectation* that it may be realized. We have then,

in the condition, εἰάν with the subjunctive;
in the conclusion, the indicative (principal tenses),
or the imperative.

Thus πάντα ἔστιν ἐξευρεῖν, εἰάν μὴ τὸν πόνον φεύγῃ τις it is possible to find out all things, if one shun not the toil, ἢν τις ἀνδιστήται, πειρασόμεθα χειροῦ σῶσαι if one resist, we shall try to subdue him, εὐλαβοῦ τὰς διαβολὰς, κἂν ψευδεῖς ᾖσι avoid calumnies, even if they be false.

a. The *aorist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: νέος ἂν ποθήσῃς, γῆρας ἔξεις εὐδαλές (si juvenis laboraveris, senectutem habebis jucundam) if you toil (shall have toiled) while young, you will have a thriving old age.

b. Hm. sometimes uses εἰ alone, instead of εἰάν (εἰ ἂν, εἰ κε), with the subj. In Attic, this is very rare: Soph. ἄνδρα, κεί τις ᾗ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν for a man, even if he be wise, to learn much (more) is no disgrace.

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,
in the condition, *εἰ* with the optative;
in the conclusion, the optative with *ἂν*.

Thus *εἰ τις κεκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοῖ* if a man should possess wealth, but (should) make no use of it, would he be happy? *εἰ πάντες μιμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, πάντες ἂν ἀπολοίμεθα* if we should all imitate the rapacity of the Lacedaemonians, we should all perish. —In Hm., *ἂν* (*κε*) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers. The optative thus used with *ἂν* in the conclusion, is called the *POTENTIAL OPTATIVE*, cf. 722 a.

749. There is a very different use of the optative with *εἰ*, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: *ἐπορεύομην, ἴνα, εἰ τι δέοιτο, ὠφελοῖν αὐτόν* I was going, in order that I might aid him, if he should have any need of it (present *πορεύομαι, ἴνα, εἰ* *τι δέοιται, ὠφελεῖ*). —In the oratio obliqua, after verbs of past time, the optative is often used with *εἰ*, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): *Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖ, εἰ ταῦτα πεποιηκώς εἴη* Cleander said that he did not praise Desirpus, if he had done these things (or. recta *οὐκ ἐπαινῶ, εἰ πεποίηκε*); *ἐδήλωσε Κύρος ὅτι ἑτοιμός ἐστι* (735) *μάχεσθαι, εἰ τις ἐξέρχοιτο* Cyrus showed that he was ready to fight, if any one should come out (or. recta *ἑτοιμός εἰμι, εἰ* *τις ἐξέρχεται*). Cf. 738.

a. The optative with *εἰ* is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: *εἰ ποὺ ἐξελαύνει Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιήγε τὸν Κύρον* as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἁμαρτάνεις ἂν if you mean this, you might be in error, *ἐὰν ἐδεήσῃτε 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. —A condition of the *second* form is rarely connected with a conclusion of the *fourth*: Hm. *καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἂρ' ὁρῶ νόησεν Ἀφροδίτη* and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be implied in other forms of expression: *δι' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλετε* by yourselves (i. e. if you had been left to yourselves) *ye would have perished long ago*. It may be implied even in a co-ordinate sentence: *οὐκ ἐσθίουσι πλεῖον ἢ δύναται φέρειν, διαρραγεῖν γὰρ ἂν* they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: *παῖδες γενέσθωσαν φροντίζων ἤδη πάντα καλὰ* *let children be born* (= if they are born), *all things now are full of cares.*

752. **CONDITION OMITTED.** This occurs especially in the *second* and *fourth* varieties of supposition. Thus *ἡβουλόμην ἂν* *I should wish* (*εἰ 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 opt. with *ἂν*, in simple sentences, may be explained in this way (722).

753. **CONCLUSION OMITTED.** This occurs when *εἰ*, *εἴθε*, *εἰ γάρ* are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω* *εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε* *if then I instruct you well enough (καλῶς ἔχει it is well, or οὕτω διδάσκεισθε be instructed thus); but if not, learn from the men of former times.*—For *apostrophe*, see 883.

754. **VERB OMITTED IN CONDITION OR CONCLUSION.** This may occur in the cases 508 a, b, c:

χαρίζεσθαι σοι βούλομαι *καὶ γὰρ ἂν καὶ μαινόμην, εἰ μή* (sc. *βουλόμην*) *I wish to gratify you; for indeed I should be even insane, if I did not wish it, φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι fearing, like a boy, to be cut (prop. ὥσπερ ἂν φοβοίτο, εἰ παῖς εἴη as he might fear, if he were a boy).*

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κύριος ἄξιός ἐστι θαυμάζεσθαι *if any other man (is worthy to be admired), Cyrus also is worthy* (856 b), *ὑπάκουσον, εἴπερ πῶποτ' ἀνδρώπων τινὶ* (sc. *ὑπήκουσας*) *obey, if ever yet (you obeyed) any man, οὐκ οὐν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ* (for *εἴπερ τινὰ σφάλλει, σφάλλει σέ*) *us then it does not deceive, but, if (any one), thee, εἰ δὴ τῷ σοφώτερος φαῖναι εἶναι, τούτῳ ἔν* (sc. *φαῖναι*, etc.) *if in any respect I should say that I was wiser, in this (I should say it).*—Hence *εἰ μή* gets the meaning of *except*: *οὐ γὰρ ὀρώμεν, εἰ μὴ λίγους τούτους* *for we see not (any, if we do not see these few) except these few.* But *εἰ μὴ διὰ* *except* for must be explained by supplying an idea of *hindrance*: *ἰδούκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλειν* *it appeared that they would have taken all things, (if not prevented by) except for his delay.*

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆγτε τὰ χρήματα *εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς* *he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοῖεν, he said he would make war upon them. Εἰ δὲ μή is sometimes found where ἔάν δὲ μή would be more regular: ἔάν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε* *εἰ δὲ μή, ἀντιτείνετε* *if I seem to you to speak truth, agree with me; but if not, oppose. It is often used after negative sentences, where we might expect εἰ δέ: μὴ οὕτω λέγε* *εἰ δὲ μή, οὐ θαρρούντ' αὖ με εἰς* *do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident. So too εἰ δέ is sometimes used where we might expect εἰ δὲ μή: εἰ μὲν βούλεται, ἐψέτω* *εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω* *if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes.*

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IV. Modes in Relative Sentences.

755. Relative sentences are introduced by relative pronouns or ad verbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in *indirect* questions, 735 b), οὐκ ἔχω ὃ τι πρῶ-
τον λάβω *I (have not) know not what I should first take*; OPTATIVE OF WISHING
(721), ὁρῶ σε διώκοντα ἄν μὴ τύχοις *I see thee pursuing what (I pray) thou mayst*
not obtain; POTENTIAL OPTATIVE (722), ὑμεῖς ἴστε παρ' ἃν ἂν κάλλιστα τοῦτο
υἷδοι *you are of those from whom one might best learn this*; HYPOTHETICAL IN-
DICATIVE (746 b, 752), οὐκ ἤδελον λέγειν πρὸς ὑμᾶς τοιαῦτα ὅτ' ἂν ὑμῖν ἤδιστ' ἦν
ἀκούειν *I did not wish to say such things to you as would be most agreeable for*
you to hear (i. e. εἰ ἔλεγον if I said them).—Even the imperative may stand
in a relative sentence: δεῖ πιστεῦσαι τοῖς ἔργοις, ὃν ὑμεῖς σαφέστατον ἔλεγχος
τοῦ ἀληθοῦς νομίζετε *you must believe the actions, which (I bid you) consider as*
the surest test of the truth, poet. οἶσθ' ὃ δρᾶσον; *knowest thou what thou art to*
do?—or the subjunctive with imperative meaning: ἐκαθέ(ε)το Ἄνυτος ὁδε, φ
μεταδώμεν τῆς ζητήσεως *Anytus has set down here, to whom let us give a part in*
the investigation.

756. The FUTURE INDICATIVE is often used in relative sentences to ex-
press PURPOSE, see 710 c. Thus, in particular, ὅπως *how, that, in order*
that, is very often used with the future indicative, after verbs which ex-
press attention, care, or effort:

σκόπει ὅπως τὰ πράγματα σωθήσεται *see to it that the state be preserved* (lit.
how the state shall be preserved), φρόντιζε ὅπως μὴδὲν ἀνέμιον τῆς βασιλείας
ποιοῖς *consider anxiously that you may do nothing unworthy of the royal office*.
For ὅπως with subjunctive of purpose, see 739.

a. Before ὅπως with the future, in earnest commands and warnings, the
principal verb is often omitted: ὅπως παρέσει εἰς τὴν ἑσπέραν (sc. σκόπει *look to*
it) *that thou be present at the evening*, ὅπως περὶ τοῦ πολέμου μὴδὲν ἔρεῖς (sc. φυ-
λάττου *take heed*) *that thou say nothing concerning the war*.

757. A relative sentence is *indefinite*, when the relative word refers
to an uncertain (*undetermined*) subject or object. A sentence of this
kind may have a *hypothetical* force, implying that *if* the event (conceiv-
ed as possible) takes place, with *whatever* subject or object, the princi-
pal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with ἄν, in a case of *present* uncertainty (728);

the opt. without ἄν, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without
ἄν), or the imperative.

Thus ὃ τι ἂν μέλλης εἰπεῖν, πρότερον ἐπισκόπει τῇ γνῶμῃ *whatever you may be*
going to say, first consider it in your mind (i. e. if you are going to say any
thing, whatever it may be, consider it), Hm. ἂν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοδωντά
τ' ἐφεύροι, τὸν σκῆπτρῳ ἐδάσασκε *but whatever man of the people he (might see)*
saw, and found him bawling, him he struck with his sceptre (= if he saw any
one bawling, he struck him), ὅς ἂν τούτων τι δρᾷ, τεθνήσκει *whoever may do any*
of these things, let him die ἵκετεύουσιν (699) ὅτφ ἐντυγχάνοιεν μὴ φεύγειν *they*

entreat whomsoever they might fall in with not to flee, ἔφασαν εἰπεῖν ὅποια ἂν δύνωνται κρᾶτιστά (729 a) *they declared that they would say such things as they best (can) could, πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειραν they were destroying all, as many as they might take on the sea.*

758. Hypothetical relative sentences of *time, place, and manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιεμένοντες ἑκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοιχθεῖν, ἦμεν πρὸς τὸν Σωκράτη *we waited each time until the prison should be opened; but when it was opened, we went to Socrates* (if it was opened at any time, we waited till then, and went then), δεῖ τοὺς γενομένους, μέχρι ἂν ζώσι, πονεῖν *those who are born must toil as long as they live* (if they live for any length of time, they must toil so long), ἔπεσθε ὅπῃ ἂν τις ἡγήται *follow where any one may lead you* (if one lead you anywhere), ὡς ἂν τις χρήσεται τοῖς πράγμασιν, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαλεῖν *in whatever way one may conduct his affairs, in the same way must the end also turn out.*

For conjunctions of time, place, and manner, see 875-9. For πρὶν with the infinitive, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in immediate connection with the relative word: it even unites with some relative adverbs, giving compound forms,—ὅταν, ὅποταν, ἐπὶν or ἐπὴν (II. ἐπείν), ἐπειδὴν, from ὅτε, ὅποτε, ἐπεὶ, ἐπειδὴ.—But ἄν is sometimes omitted, even by Attic writers, where the rule requires it: ἐσπείσται, μέχρι οὐ ἐπανελεύσων οἱ πρέσβεις *a truce has been made, until the ambassadors shall have come back.* Still more rarely is ἄν found with the optative.

760. a. The aorist subjunctive with ἄν is often nearly equivalent to the Latin future perfect (747 a): ἐπειδὴν πάντα ἀκούσητε, κρίνατε *when you (shall) have heard all, then judge.*

b. The subjunctive with ἄν is sometimes found in cases of past uncertainty (729 a): πολεμεῖν οὐπω ἔδοκει δυνατόν εἶναι, πρὶν ἂν ἱππίας μεταπέμψωσι *it did not as yet seem to be possible to carry on war, before they should send for cavalry.*

c. The optative, used in hypothetical relative sentences, implies past expectation, and very often with the idea of indefinite frequency (729 b): ὅποτε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον *as often as the Greeks might attack the enemy, these escaped with ease.*

d. But sometimes it is used, espec. in poetry, to express a mere possibility (730): ποιεῖν ἢ πόλις στήσσει, τοῦδε χρὴ κλέβειν *if the city should instil any one as ruler, him it is necessary to obey.* This is regularly the case, when the principal verb is an opt. of mere possibility: ἐκὼν ἂν θρέψαις (or εἰ γὰρ ἔχοις) ἄνδρα ἱστis ἐδέλει ἀπερύκειν τοὺς ἀδικούντας *σε you would gladly support (or, O that you might have) a man who would be willing to keep off those that injure you.*

761. A hypothetical relative sentence takes the indicative, when it expresses an event assumed as real (cf. 745): οὓς μὴ εὕρισκον, κενεῳάφην τοῖς ποίησαν (= εἰ τις μὴ εὕρῃ) *if they failed of finding any, they made a cenotaph for them.* Such sentences, though very common, have nothing peculiar in the use of the mode. But, if negative, they take μὴ not οὐ: see 835

www.libtool.com.co. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the *same* manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:—as a SUBJECT,

chiefly with INTRANSITIVE or PASSIVE verbs: *πᾶσιν ἀδεῖν χαλεπὸν* (sc. ἐστὶ, 508 a) *to please all is difficult, ἐξὴν μένειν it was possible to remain, ἔδοξε προῖέναι it seemed best to proceed, οὐχ ὑμῖν προσηκεῖ (πρέπει) ταύτους φοβεῖσθαι it does not become you to be afraid of these, λέγεται τὸν Κύρον νικῆσαι it is said that Cyrus conquered.*—The infinitive may also stand as the *predicate*: *τοῦτο μαρτάνειν καλεῖται this is called learning.*

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (*verba sentiendi et declarandi*): *οἷεται δεῖν he thinks it is necessary, ἀκούω πάντας παρῖναι I hear that all are present, ὁμωμάκατε δικάσειν ye have sworn to give judgment, κινεῖσθαι τὰ πάντα ἀποφανόμενος maintaining that all things are in motion.*

b. with verbs which imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE,—to *produce* (or *prevent*) an action: *δύνανται ἀπελθεῖν they can go away, μείζον τι ἔχω εἰπεῖν I have something greater to say (can say it), οὐ πέφυκας δουλεύειν thou art not formed to be a slave, πλουτεῖν ἐθέλει he wishes to be rich, φοβοῦμαι λέγειν I am afraid to speak, ἔγνωσαν τὸν ποταμὸν διαβῆναι they determined to cross the river, τίς αὐτὸν κωλύσει δεῦρο βαλῖν who will hinder him from marching hither? ὑμῖν συμβουλεύω γνῶναι ὑμᾶς αὐτοὺς I advise you to know yourselves, αἰτοῦνται τοὺς θεοὺς δίδοναι they ask the gods to give.*—So with the impersonal *δεῖ* *it is necessary, χρή* *it behoves* (strictly, something requires, urges, 494): *δεῖ (χρή) μ' ἐλθεῖν I must (should) come.*

c. sometimes with other verbs: *ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι the city was in danger of being wholly destroyed.*

765. The infinitive is often used (as an indirect object) to denote the PURPOSE of an action:

*Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον Ἀσπ-
ορὸν left half the army to guard the camp, παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ καίειν I yield myself up to the physician to cut and cauterize, πίνειν δίδοναι
vini to give one (something) to drink.*

766. The infinitive may stand in *apposition* with the subject or object: *αὕτη μὲν ἐστὶ κακὴ πράξις, ἐπιστήμης στερηθῆναι this alone is evil fortune to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE OR ADJECTIVE:

οὐχ ὅρα καθεύδειν it is not a time to be sleeping, ἀνάγκη ἐπιμελεῖσθαι it is necessary to take care, ἡλικίαν ἔχουσι παιδεύεσθαι they have the proper age for receiving instruction, ὅκνος ἦν ἀνίστασθαι there was an unwillingness 'o rise up, οὐδὲς φθόνος λέγειν there is no (grudge) objection to speaking, — ποδῶμος (ἐτοῖμος) κίνδυνον μένειν eager (ready) to abide danger, ἱκανὸς (δεινός, πιδανός) λέγειν able (skilful, persuasive) in speaking, ἕξις πληγὰς λαβεῖν worthy to receive blows, χαλεπὸν εὑρεῖν hard to find, οἰκία ἡδίστη ἐνδιατᾶσθαι a house very pleasant to live in, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful to hear, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγήσασθαι τὰ πραχθέντα but the time is (too) short to relate what was done (659).

For *οἶος, οἶστε, ὅσος*, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (608) or of respect (609).—The infinitive used as a dative of respect is sometimes found with substantives: *θαῦμα καὶ ἀκοῦσαι a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: *ἕξις θαυμάζειν worthy of admiration* (that one should admire him) = *ἕξις θαυμάζεσθαι worthy to be admired*.

768. The infinitive is used with *ἢ ἢ* after comparative words:

ποετ. νόσημα μείζον ἢ φέρειν a disease (greater than that one should bear it) too great to be borne, οὐδὲν ἕλλο ἢ δοκεῖν σοφὸν εἶναι nothing else than appearing to be wise.—*ὥστε* is usually added with the infinitive: *ἤσαντο Ἐκδικον ἐλδᾶτω δυνάμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that Eedicius had too small a force to assist his friends*. Cf. 659. For infinitive with *τοῦ* after comparatives, see 781.

769. After *πρὶν* (prius) *before*, *ἢ* is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὀρθῶς ὑποδέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν before laying down the commencement properly, I think it vain to speak about the end. Hm. uses *πᾶρος* in a similar way: *πᾶρος τὰδε ἔργα γενέσθαι before these works were brought to pass*. Instead of *πρὶν* alone, we often find *πρότερον* . . . *πρὶν*, or *πρόσθεν* . . . *πρὶν* (and in Hm. *πρὶν* . . . *πρὶν*, or *πᾶρος* . . . *πρὶν*): *οὕτω τινὲς εὐπειθεῖς εἰσιν, ὥστε πρὶν εἰδέναι τὸ προσταττόμενον πρότερον πείθονται some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with *ὥστε* to denote the RESULT:

τοῖς ἡλικιώταις συνεκράτο, ὥστε οἰκίῳ διακείσθαι he had mingled with those of his own age, so as to be on familiar terms with them. The infin. with *ὥστε* may also denote the PURPOSE (as a result to be attained): *πάν ποιούσιν, ὥστε δικὴν μὴ δίδόναι they do every thing, in order not to suffer punishment*;—or the CONDITION (to be attained, in order that something else may be): *ἐξῆν τοῖς προγόνους ἄρχειν τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακοῦειν βασιλεῖ it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king*.

For *ἐφ' ὅτε* with the infinitive, see 813.

771. Both *πρὶν* and *ὥστε* are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: *εἰς τῆς*

δοτεοσαν οὐχ ἦκεν, ὥςδ' οἱ Ἕλληνες ἐφρόντισον the next day he did not come, so that the Greeks were anxious, οὐ χρὴ μ' ἐνδένδε ἀπελθεῖν πρὶν ἢν δῶ δίκην I must not go hence before I have suffered punishment (760 a).

772. INFINITIVE IN LOOSE CONSTRUCTION. The infinitive (with or without the particle ὥς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν so to speak, to use this (rather strong) expression, (ὥς) συνελόντι εἰπεῖν (sc. τινί, cf. 601 a) to speak concisely, ἐμοὶ δοκεῖν as it seems to me, in my view, ὀλίγου (μικροῦ) δεῖν so as to want little of it, almost, τὸ νῦν εἶναι for the present, κατὰ τοῦτο εἶναι in this relation, and the like.

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἤγγειλαν τὸν Κύρον νυκῆσαι they reported that Cyrus had conquered, συνέβη μηδένα τῶν στρατηγῶν παρεῖναι it chanced that no one of the generals was present, — τὸν ἀδικὸν ἄνδρα φημὶ ἄδλιον εἶναι I assert that the unjust man is miserable, καὶ οἱ μὲν εὖχοντο ὥς δολίους ὕπτας ληφθῆναι and some desired that they should be taken as being treacherous.

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοθῆναι οἱ σώσειν τοὺς Ἕλληνας he is come having obtained from the king that it should be granted him to rescue the Greeks, where σώσειν is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 734 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἔitta σφῶς ἐφ' διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωργμένην καὶ ταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away: but when they came to the house, they found the door open."

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an indefinite word:

πᾶσιν ἂν εἴη χαλεπὸν (sc. τινὶ for any one) to please all is difficult, οὐχ ὥρα καθεύδειν it is not a time (for one) to be sleeping, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful (for me) to hear.—A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (sc. τινὶ) μετρήσαντα καὶ ἀριθμήσαντα εἰδέναι such things (a man) may know by measuring and counting.

775. 2. when it is the same as the subject of the principal verb:

ὁμωμόκατε δικάσειν ye have sworn to give judgment (that you will give). φοβοῦμαι λέγειν I am afraid to speak, πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι they do every thing in order not to suffer punishment (that they may not suffer).—A predicate-noun with the infinitive is then put in the nominative case: ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander declared that he was son of Zeus, ἐγὼ οὐκ

ὁμολογήσα ἔκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit 'hat I have some unbidden, but bidden by thee, οἱ δοκούντες πάντων σοφώτατοι εἶναι* those who seem to be wisest of all.

a. From ἐκὼν *willing*, connected as pred.-adj. with the inf. εἶναι used in loose construction (772), comes the phrase ἐκὼν εἶναι (so as to be willing) *willingly*: τοῦτο ἐκὼν εἶναι οὐ ποιήσω *I shall not do this of my own will*.

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: Hd. οἱ Αἰγύπτιοι ἐνόμιζον ἐαυτοὺς πρώτους γενέσθαι ἀνθρώπων *the Egyptians believed that they themselves were created first among men*, εἰ οἶσεδε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὁρῶς οἶσεδε *if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken*.

776. 3. when it is the same as the object of the principal verb:

τίς αὐτὸν κωλύσει δεῦρο βαλῖν *who will hinder him from coming hither?* τὸ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half to guard the camp*, ὑμῖν συμβουλευὼν γινῶναι ὑμᾶς αὐτοὺς *I advise you to know yourselves*.—A predicate-counp with the infinitive takes the case of the preceding object: Κύρου εἰδέντο ὡς προδυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible*, παντὶ ἔρχοντι προσήκει φρονίμῳ εἶναι *it becomes every ruler to be prudent*; —but sometimes it stands in the accusative, when the object is a genitive or dative: συμφέρεῖ αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is advantageous for them to be friends rather than enemies*.

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with δοκεῖ *it appears*, ἔοικε *it seems*, λέγεται *it is said*, ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, and the like; with συμβαίνει *it happens*; and with δίκαιόν ἐστι *it is just*, ἀναγκαῖόν ἐστι *it is necessary*, ἐπιτήδειόν ἐστι *it is fitting*, and some similar phrases: ὁ Κύρος ἡγγέλθη νικῆσαι (Cyrus was reported to have conquered) = ἡγγέλθη τὸν Κύρον νικῆσαι *it was reported that Cyrus had conquered*, αὐτὸς μοι δοκῶ ἐνθάδε καταμενεῖν *it seems to me that I myself shall remain here*, δίκαιος εἰ ἔγειν ἀνθρώπους (thou art just to lead men) *it is just that thou shouldst lead men*, ἐπιδοκοῖ εἰσι τὸ αὐτὸ πείσεσθαι (they are probable to suffer) *it is probable that they will suffer the same*.—Yet the impersonal construction is also admissible: ἡγγέλθη τὸν Κύρον νικῆσαι, σὲ δίκαιόν ἐστιν ἔγειν ἀνθρώπους, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form ἡγγέλθη ὅτι ὁ Κύρος ἐνίκησε, by prolepsis ἡγγέλθη ὁ Κύρος ὅτι ἐνίκησε, and, with νικῆσαι in place of ὅτι ἐνίκησε (734 c), ἡγγέλθη ὁ Κύρος νικῆσαι.

b. The *ordinary* construction of the acc. with the inf. (773) may be explained by a similar prolepsis, when the principal verb is *transitive*: thus, proper form ἡγγείλαν ὅτι ὁ Κύρος ἐνίκησε, by prolepsis ἡγγείλαν τὸν Κύρον ὅτι ἐνίκησε, and with the infn. ἡγγείλαν τὸν Κύρον νικῆσαι. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

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Infinitive with Neuter Article.

777. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει to be wise is the first (condition) of happiness, τὸ ἁμαρτάνειν (sc. αὐτοῦς) ἀνθρώπους ὄντας οὐδὲν δαμαστόν (sc. ἐστὶ) it is no wonder that being men they should err.

780. ACCUSATIVE: πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἃ βούλει πράττειν endeavor to secure, as far as possible, the understanding of those things which you wish to pursue. Especially with the prepositions εἰς or κατὰ in reference to, διὰ by reason of, ἐπὶ or πρὸς in order to, παρὰ in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι do you think you would not be injured on account of being a foreigner? πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαυμένους well trained to having only moderate wants.

a. The infinitive with τὸ is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν they are without hope as regards the invasion of our land, τίς Μήδων σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν what one of the Medes remained away from you, so as not to follow you (as to the not following)? Sometimes it resembles the adverbial accusative, see 772.

781. GENITIVE: ἐπιθυμία τοῦ πίνειν desire of drinking, ἡ τοῦ πείθειν τέχνη the art of persuading, ἀήθης τοῦ κατακοῦειν τινὸς unaccustomed to obeying any one, ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι to me there is nothing more important than to become as good as possible, ἐπιμελεῖται τοῦ ὥς φρονιμώτατος εἶναι he is careful (of being) to be as wise as possible. So with many prepositions, as ἐξ from, in consequence of, πρὶ before, prior to, περὶ concerning, ἕνεκα on account of, ὑπὲρ for the sake of, διὰ by means of, ἄνευ without, ἀπὸς from; and with some adverbs, as ἔξω εἶναι τοῦ κακῶς πάσχειν to be out of reach of injury.

a. The infinitive with τοῦ is often used, without a preposition, to denote the PURPOSE (especially a negative purpose): τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων, σκοποῦς καθίσταμεν that the hare may not escape out of the nets, we set watchers.

782. DATIVE: ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοὺς Φωκίας σώσασθαι these things were no bar to the preservation of the Phocians. Especially as dative of means, cause, or manner: κερράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἰέναι he has triumphed by marching first against the enemy, αἱ καλῶς πολιτευόμεναι δημοκρατίαι προέχουσι τῷ δικαιότεραι εἶναι well conducted democracies are superior in being more just. Also with prepositions, as ἐν in, ἐπὶ on the ground of or on condition that, πρὸς in addition to: ἐν τῷ ἑκάστον δικαίως ἄρχειν ἡ πολιτεία σώζεται when each administers his office justly, the order of the state is preserved (in and through the just administration).

www.libtool. *Infinitive with ἄν.*

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): μάλιστα οἶμαι ἄν σοῦ πυθέσθαι (independent construction μάλιστα ἄν πυθοίμην) *I think that I should learn best from you*;—and with expressed condition (748): δοκεῖτέ μοι (777) πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι (indep. βέλτιον ἄν βουλευσάισθε), *εἰ τὸν τόπον τῆς χώρας ἐνδυμηδείητε it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): Κύρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἔρχων γενέσθαι (indep. ἄριστος ἄν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with implied condition (751): τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν κεκλήσθαι ἡγήετο (indep. εἰ τινες ταῦτα ἡγνόουν, ἀνδραποδώδεις ἄν ἐκέκληντο) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: Hm. παῖδα δ' ἐμοὶ λύσαι τε φίλην, τὰ τ' ἔποινα δέχεσθαι *release to me my dear child, and accept the ransom*, Hm. Δαρῶν νῦν, Διομήδης, ἐπὶ Τρώεσσι μάχεσθαι *with courage now, Diomedes, fight against the Trojans*, σὺν, Κλεαρῖδα, τὰς πύλας ἀνοίξας ἐπεκδεῖν *do thou, Cleartidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλιν εὐρείας ἀγνὰς ἔχουσα (= πόλιν εὐρυάγνιαν Hm., or πόλιν ἣ εὐρείας ἀγνιάς ἔχει) *a city having broad streets*, αἱ καλούμεναι Αἰόλων νῆσοι *the so-called islands of Aëolus*, ὁ παρὼν καιρὸς *the present occasion*.—The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a substantive (509):

οἱ παρόντες *the (persons) present*, ὁ τυχών *whoever happens*, παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι *with those who appear to be best*, πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους *we are sailing against (men) who possess many ships*.—Such participles are often to be translated by substantives: ὁ ὄρσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, πρὸς τὸ τελευταῖον ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται *by the final issue is each one of the previous measures judged of*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως (563) *the advantages of the state*, τὸ δοξάζον τῆς ψυχῆς (559) *the thinking (part) of the soul*, poet. ὁ ἐκείνου τεκνῶν (563 a) *his parent*.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετᾶν *the not-exercising, failure to exercise (= τὸ μὴ μελετᾶν)*. In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying* an *essential* part of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714–18): ταῦτα εἰπὼν ἀπῆεν *after saying these things, he went away*, γελῶν εἶπε *he spoke laughing* (at the same time), προσέχετε τοῖς ἀναγινωσκομένοις τὸν νοῦν *give your attention to these things, while they are being read*, Ἀλκιβιάδης ἔτι παῖς ἂν ἔδανυμά(ε)το Alcibiades, *while yet a boy, was admired* (in such cases ὧν cannot be omitted), ἐπὶ Ἀρχύτῃ ἐφορεύοντος Λύσανδρος εἰς Ἔφεσον ἀφίκετο *while Archytas was ephor, Lysander came to Ephesus*.

Sometimes the participle may be rendered by an *adverbial expression*: ἀρχόμενος *at first*, τελευτῶν *at last*, διαλειπὼν χρόνον *after an interval of time*, εὖ (καλῶς) ποίῳν *with right*. Similarly πολλῇ τέχνῃ χρώμενος *with much art*, τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα *they despatched Alcidas with the ships*. Observe also such forms as φλουαρεῖς ἔχων *thou art trifling (holding on to it) continually*, ἄνοιγε ἀνύσας *open with despatch*, ἤκει τὰ κακὰ φερόμενα *the evils are come with a rush* (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: ληϊζόμενοι ζῶσι *they live by plundering*, οὐκ ἔστιν ἀδικοῦντα δύναιεν βεβαίαν κτήσασθαι *it is not possible (for any one) by wrong-doing to gain firm power*.

c. CAUSE: τούτων τῶν κερδῶν ἀπείχοντο αἰσχρὰ νομίζοντες εἶναι *from these gains they abstained, because they considered them to be shameful.*—Thus τ παδῶν *having suffered what?* and τί μαδῶν *having learned what?* are used in asking, with surprise or severity, the reason of some fact: τί γὰρ μαδόντες τοὺς θεοὺς ὑβρίζετε *for with what idea did you insult the gods?*

d. END. The future participle often denotes purpose: παρελήλυθα συμβουλεύσων ὑμῖν *I have come forward to advise you, τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἔγειν δεῖ δίκην δώσοντα* *it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment* (lit. give justice).

e. CONDITION: τοῖς Ἀθηναίοις πολεμοῦσιν ἕμεινον ἔσται *it will be better for the Athenians, if they make war.*—Even an attributive participle may imply a condition on which the verb depends: ὁ μὴ δαρείς ἄνθρωπος οὐ παιδεύεται *the man who is not whipped is not educated* (if not whipped, he is not educated). The conditional participle with μή can often be rendered by *without*: οὐκ ἔστιν ἔρχειν μὴ δίδόναι μισθόν *it is not possible to command without giving pay* (714).

f. CONCESSION (cf. 874): τὸ ὕδωρ εὐωνότατον ἄριστον ἐν ὕδατι *water is the cheapest (of all things), though it is the best, ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως you, though you were suspicious as to what has been done, and were dissatisfied, continued to observe the peace notwithstanding.*

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυσήσεσθε κολάζειν *by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies.*

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: Περικλέους ἡγουμένον, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι *while Pericles was their leader, the Athenians accomplished many noble works, τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλθον* *after these things were said, they rose up and went away.*

b. MEANS: τῶν σωμάτων δηλυνόμενων, καὶ αἱ ψυχὰς ἀρρωστότερας γίνονται *(the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.*

c. CAUSE: οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν, κακῶς ἔχει τὰ πράγματα *because you are not doing any of your duties, your affairs are in bad condition.*

d. CONDITION: οὐκ ἂν ἦλθον δεῦρο, ὑμῶν μὴ κελευσάντων (= εἰ μὴ ὑμεῖς ἐκελεύσατε) *I should not have come here, if you had not commanded it, poet. γένοιτο' ἂν πᾶν, θεοῦ τεχνωμένου (= εἰ θεὸς τεχνῶτο) every thing would come to pass, should a divinity contrive.*

e. CONCESSION: πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστόν ἐστι *though there are many wild animals on land and sea, this one is the greatest.*

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: *ἐντεῖθεν προΐοντων*, ἐφαίνετο ἵχνια ἰππων *as they* (the army of Cyrus) *were proceeding from thence, there appeared tracks of horses, ὄντος* (Zeus raining, cf. 504 c) *while it was raining*. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of *εἶμι* to *be* cannot be omitted, where the sense requires it, as in *σοῦ παιδὸς ὄντος* (but Lat. *te puero*) *when thou wert a boy*. Except in connection with the adjectives *ἐκὼν* and *ἅκων*, which closely resemble participles: *ἐμοῦ ἐκόντος* *with my consent*, *ἐμοῦ ἅκοντος* *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: *ὁ Κύρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδοὺς*, Lat. *Cyrus, Croëso victo, Lydos sibi subiecit*.

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: *ταῦτ' εἰπόντος αὐτοῦ*, ἔδοξέ τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said these things, he appeared to Astyages to say something (important), διαβεβηκὸς Περικλέους, ἡγγέλθη αὐτῷ* (= διαβεβηκότε Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him*.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: *οὐδεὶς, ἐξὸν εἰρήνην ἔχειν, πόλεμον αἰρήσεται* *no one, (it being permitted him) when he is permitted to keep peace, will choose war, προσταχθέν μοι Μένωνα ἔχειν εἰς Ἑλλάσποντον, φάσμα διὰ τάχους* (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste, κραυγὴ οὐκ ἄλλη ἐχρᾶντο, ἀδύνατον ὃν ἐν νυκτὶ ἄλλω τῷ σημῆναι* *they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means*. The infinitive is sometimes understood: *οὐδεὶς τὸ μείζον αἰρήσεται, ἐξὸν τὸ ἐλαττον* (sc. αἰρεῖσθαι) *no one will choose the greater (of two evils), when it is permitted (to choose) the less*.

b. when the SUBJECT is INDETERMINATE: *τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίγνεσθαι* *none of these things takes place, though it is above all necessary (something requires) that they should take place*.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *οὕτως ἔχοντος* or *ἐχόντων* (it being thus, things being thus) *in this state of things*. So, also, when the subject is a dependent sentence: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ* *when it was reported to Astyages that enemies were in the land* (for the plural, cf. 518 a, b).

793. After *ὥς* (795 e) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεῖς οἱ πατέρες ἐργουσιν ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων ὁμίλιαν κατὰ λουσι οὖσαν ἀρετῆς *fathers keep their sons away from evil men, thinking that their society is the destruction of virtue, σιωπῇ ἐδεῖκνον, ὥσπερ τοῦτο προσηγορευμένον* *εἰς τοὺς they were supping in silence, just as if this was enjoined upon them*.—Rarely so, without preceding *ὥς* or *ὥσπερ*: *προσηκόν αὐτῷ τοῦ κλήρου μέρος* *since a part of the inheritance belonged to him, δόξαντα δὲ ταῦτα* *but these things having been resolved on* (also *δοῶν ταῦτα*, where perhaps *ποιεῖν* should be supplied).

794. A participle with case absolute is often connected by conjunctions to a **circumstantial participle** in construction with the sentence:

εἰσήλθομεν εἰς τὸν πόλεμον ἔχοντες τρήρεις τετρακοσίας, ὑπαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, τῷ τείχει προσέβαλον ἀσθενεῖ καὶ ἀνδρῶπων οὐκ ἐνόντων they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. τότε, εἰτα, ἔπειτα, οὕτως represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε he left a garrison, and thus (after doing this) marched home again.

b. εὐθὺς (placed *before* the participle) represents the succession as IMMEDIATE: τῷ δεξιῷ κέρα εὐθὺς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing immediately after its landing.

c. ἅμα at the same time and μεταξύ between represent the two actions as CONTEMPORANEOUS: οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι the Greeks were fighting while upon the march, λέγοντός σου, μεταξύ μοι γέγονε ἡ φωνή even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. ὅτε (also οἷον, ὅα) with the participle gives a CAUSAL meaning: κατέδραδε πάνυ πολὺ, ὅτε μακρῶν τῶν νυκτῶν οὐσῶν he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. ὥς with the participle represents its meaning as SUBJECTIVE, that is, as *thought, felt, or uttered*, by some person: Σωκράτην ποιοῦσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, θαυμάζονταί ὡς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι they are admired as having been (in the view of their admirers) both wise and fortunate men, λέγει ὡς διδακτοῦ οὐσης τῆς ἀρετῆς he speaks in the belief that virtue is a thing that can be taught, poet. ἔξεστι φωνεῖν, ὥς ἐμοὶ μόνης πέλας (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, ἵνα πρὸς τὴν ἐκκλησίαν ἥκοιεν, ὥς δὲ εὐγγερεῖς ὄντες τῶν ἀπολωλόντων that they might come into the assembly, pretending that they were kinsmen of those who had perished, ἀπεβλέφατε πρὸς ἀλλήλους, ὥς αὐτοὶ μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλεῖστον πράσσοντα (793) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. καίπερ (less often καί) with the participle gives a CONCESSIVE meaning and is rendered *though*: καίπερ οὕτω σοφὸς ὢν, βελτίων ἂν γένοιο though thou art so wise, thou couldst become better. In Hm., the καί and πέρ are often separated (cf. 477): οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἦδ' ὀ γέλασαν but they, although troubled, laughed pleasantly at him; or πέρ alone is used in the same sense: ἀχνύμενοί περ.—Ὅμως yet with the principal verb, expresses the same meaning: ἰδ. ὕστερον ἀπικόμενοι τῆς συμβολῆς ἡμεῖοντο ὅμως δεήσασθαι τοῖς Μήδους though they came too late for the engagement, they yet desired to look upon the Medes.

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Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: *παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι* *cease consulting forever on the same matters*, *ἵσαί λυπηρὸς ὦν* *I know that you are offensive*.

b. to the OBJECT: *ὁ πόλεμος ἐπανάσεν ἡμᾶς ἀεὶ περὶ τῶν αὐτῶν βουλευόμενος* *the war compelled us to cease consulting forever on the same matters*, *οἶδα αὐτὸν λυπηρὸν ὄντα* *I know that he is offensive*.

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. as BEING OR APPEARING TO BE.

So with *εἶμι* *to be*, *ὑπάρχω* *to be* (orig. to begin to be), *ἔχω* (to hold one's self, and hence) *to be*,—*φαίνομαι* *to appear* (802), *φανερὸς* (δηλός) *εἶμι* *to be manifest*, *εἶκα* *I seem*.—So with verbs of SHOWING (causing to appear): *δείκνυμι* (δηλῶ, ἀποφαίνω) *to show*, *ποιέω* *to represent*, *ἐξελέγχω* *to convict*, *ἀγγέλλω* *to announce*, *ὁμολογέω* *to acknowledge*.

Thus *εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν* *if we are acceptable to the majority*, *ὥσπερ προσήκον ἐστί* or *ὥσπερ προσήκον* *as it is proper*. For the participle used with *εἶμι* to supply certain parts of the verb, see 385, 392–3, 713.—*κηρύξας ἔχω* *I have proclaimed* (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like *ὠνούμενοι δούλους ἔχουσι* *they purchase slaves and hold them*, belong to 788.—*ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ἵντας* *they show that the exiles were long ago bad*, *Φίλιππος πάντα ἐνεκα ἑαυτοῦ τοῖον ἐξελέλεγκται* *Philip has been convicted of doing all things for himself*.

798. 2. as BEGINNING, CONTINUING, OR CEASING, to be.

So with *ἔρχομαι* *to begin* (691), *διατελέω* (διῶ) *to continue*, *παύω* *to make one cease*, *παύομαι* (λήγω, ἐπέχω) *to cease*, *δια-* (ἐπι-) *λείπω* *to leave off, intermit*; also *ἀπαγορεύω* *to give over*, *ἐλλείπω* *to fail*.—Thus *διατελῶ εὐνοίαν ἔχων πᾶσιν ἡμῖν* *I continue to bear good-will to you all*, *ἐπίσχεσ ὀργιζόμενος* *cease to be angry*, *Ἀγησίλαος οὐκ ἀπέτε μεγάλων καὶ καλῶν ἐπιέμενος* *Agésilæus did not give up winning at great and honorable things*.

799. 3. as an object of PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with *αἰσθάνομαι* *to perceive*, *νομίζω* *to consider*, *ὁρῶ* *to see*, *περιορῶ* *to (overlook) allow*, *ἀκούω* *to hear*, *μανθάνω* *to learn* (802), *πυνθάνομαι* *to learn by inquiry*, *εὐρίσκω* *to find*, *λαμβάνω* *to (catch) detect*, *ἐλίσκομαι* (φωρῶμαι) *to be detected*,—*οἶδα* (ἐπίσταμαι, γιγνώσκω) *to know* (802), *ἀγνοέω* *to be ignorant*,—*μέμνημαι* *I remember* (802), *ἐπιλανθάνομαι* *to forget*.

Thus *εἶδον τοὺς πολεμίους πελάζοντας* *they saw the enemy approaching*, *ἡδέως ἀκούω Σωκράτους διαλεγομένου* *I gladly hear Socrates discoursing*, *ἢν ἐπιβουλευῶν ἐλίσκηται* *if he should be detected in laying plots*, *εὐήδης ἐστίν ὅστις ἀγνοεῖ τὸν ἐκείθεν* (cf. 618 a) *πόλεμον δεῦρο ἔχοντα* *foolish is (any one) who does not know that the war subsisting there will come hither*.

a. *συννοῶ* *moi* may take the participle either in the nominative or in the dative: *ἐαυτῷ ξυνῆδεν οὐδὲν ἐπιστάμενος* or *ἐπισταμένῳ* *he was conscious that he*

know nothing. When it means to *know by privy with another*, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OR EMOTION.

So with *φέρω* to bear, *ἀνέχομαι* to support, *καρτερέω* to endure, — *χαίρω* (*ἡδομαι*, *τέρπομαι*) to be pleased, *ἀγαπῶ* to be content, *ἀγανακτέω* (*ἄχδομαι*, *χαλεπῶς φέρω*) to be vexed, displeased, *ὀργίζομαι* to be angry, *αἰσχύνομαι* to be ashamed (802), *μεταμέλῃ* (*μεταμέλει μοι*) to repent: also *κἄμνω* to be weary — Thus *δύναται* *λοιδορούμενος φέρειν* he is able to bear being reviled, *χαίρει* *ἐπαινούμενος* he delights in being praised, *μεταμέλει αὐτῷ* *ψευσάμενός* he repents of having lied, *μανθάνων μὴ κἄμνε* be not weary in learning.

a. The participle with verbs of emotion might be regarded as the *circumstantial* used to express means or cause.

801. 5. as *taking place* in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by *εἰ* (*κακῶς*) *ποιῶ*; *WRONGLY*, by *ἀδικέω*, *ἁμαρτάνω*; *WITH SUPERIORITY OR INFERIORITY*, by *νικάω*, *ἡττῶμαι*; *BY CHANCE*, by *τυγχάνω*, poet. *κυρέω*; *WITHOUT NOTICE*, by *λανθάνω*; *BEFORE* the action of another, by *φθάνω*; etc. — Thus *ἀδικεῖτε πολέμον ἄρχοντες καὶ σπονδὰς λύοντες* ye do wrong in commencing war and breaking truce, *ἐτυχον ὅπλιται ἐν τῇ ἀγορᾷ καθεύδοντες* heavy-armed men, as it chanced, were sleeping in the market-place, *ἔλαθε τὸν Κύρον ἀπελθὼν* he departed without the knowledge of Cyrus, *ἔλαδον διαφθαρέντες* (sc. *ἑαυτοὺς* unnoticed by themselves) they were ruined unawares, *φθάνει τοὺς φίλους εὐεργετῶν* he anticipates his friends in conferring benefits.

a. With *τυγχάνω*, the participle may be omitted where it is readily supplied from the connection: *περιέτρεχον ὅπῃ τύχοιμι* (sc. *περιτρέχων*) I was running about wherever I might chance.

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* he appears to be rich (is rich and appears so), but *φαίνεται πλουτεῖν* he has the appearance (perhaps deceptive) of being rich; *αἰσχύνομαι λέγων* I speak with shame, but *αἰσχύνομαι λέγειν* I am ashamed to speak (and therefore do not speak); *οἶδε (μανθάνει) νικῶν* he knows (learns) that he is victorious, but *οἶδε (μανθάνει) νικᾶν* he knows (learns) how to be victorious; *υἰέμνημαι εἰς κίνδυνον ἐλθὼν* I remember that I came into danger, but *υἰέμνημαι τὸν κίνδυνον φεύγειν* I am mindful to shun the danger.

Participle with ἄν.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἵν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *τὰς ἑλλὰς πόλεις ὑπερέωρων, ὧς οὐκ ἂν δυναμένας βοηθῆσαι* (indep. *οὐκ ἂν δύναιτο*) the other cities they overlooked, supposing that they would not be able to give aid; — also with expressed conation (748): *ἐγὼ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω* (750), *ἡδέως δ' ἂν ἐλεξάντων, εἰ τις μὴ ἀληθὲς λέγοι* (indep. *οἱ ἂν ἐλεγχθεῖεν, ἐλέγξιαν*) 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.

b. to the HYPOTHETICAL INDICATIVE with *ἂν* (746): *Φίλιππος Ποτιδαίαν ἔλωι καὶ δυνήσῃς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη*, 'Ολυνθίοις παρέδωκε (indep. *ἐδυνήθη ἂν*) Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olynthians.

VERBAL ADJECTIVES IN *τέος*.

For the meaning of the verbal adjectives in *τός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμί*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary action expressed by the verbal; the former to the object of that necessary action. The copula *εἰμί* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth, *ἡ πόλις τοῖς πολίταις ὠφελητέα ἐστὶ* the state must be aided by the citizens. — With the infinitive or participle of *εἰμί*, the object and the verbal may be put in other cases: *ἃ τοῖς ἐλευθέροις ἡγούντο εἶναι πρακτέα* things which they thought were to be done by freemen, *πολλῶν ἔτι μοι λεκτέων ὄντων* there being many things yet to be said by me.

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀκτέον ἐστὶ it is necessary to observe the peace, *ἀπτέον ἡμῖν τοῦ πολέμου* we must take hold of the war, *οὐς οὐ παραδοτέα ἐστὶ* who must not be surrendered.

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the accusative (perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive): *καταβατέον ἐν μέρει ἕκαστον* each one must descend in turn, *οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον* by no means should (men) willingly do injustice.

806. a. The verbal in *τέος* may also have an indirect object, like the verb from which it comes: *οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ* who must not be surrendered to the Athenians.

b. The verbal in *τέος* sometimes shows the meaning of the middle voice: *πειστέον* one must obey (*πειθω* to persuade, mid. obey), *φυλακτέον* one must guard against (*φυλάσσω* to watch, mid. guard against), *ἄπτεον* one must take hold of (*ἄπτω* to fasten, mid. touch).

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PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. ATTRACTION. The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted—1. from the ACCUSATIVE to the GENITIVE: μέμνησσε τοῦ ὄρκου οὐ ὁμωμόκατε (instead of ὃν ὁμ.) *remember the oath which ye have sworn*.—2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others*.

a. The relative is seldom attracted FROM any case but the accusative (the object of a verb), or TO any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: ὦν ἐντυγχάνω μάλιστα ἔγαμαί σε (for τούτων οἷς) *of those whom I meet with, I admire thee most*, εἰ σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ἃ) *if it seems to you best to adhere to those things which seemed best to us just now*. Cf. 810.

809. II. INCORPORATION. The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence—1. The antecedent may conform to the case of the relative: εἴ τινα ὁρῶν κατασκευάζοντα ἦς ἄρχοι χώρας (for τὴν χώραν ἣς ἄρχοι) *if he saw any one improving the district of which he was governor*.—2. The relative may conform to the case of the antecedent (attraction): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυρί (for ταῖς ναυρί ἃς ἔλαβε) *in addition to the ships which he received from Lysander*.—3. When both regularly stand in the same case, no change occurs: μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν πάλα κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess*.

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. ANTECEDENT OMITTED. When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

813. **NEUTER RELATIVE.** In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε* :

προσέθηκε χάριν αὐτοῖς ἔχων ὧν ἐσώθησαν ὑφ' ἡμῶν (ὧν = τούτων ὅτι, 518 b) it becomes them to be grateful for this, that they were saved by you. So ἀνδ' ὧν in return for (this) that, ἐξ ὧν in consequence of (this) that (cf. οὐνεκα, ὁδούνεκα, 869, 3). So also ἐφ' ᾧ, ἐφ' ᾧτε (= ἐπὶ τούτῳ ὥστε) on condition that, often used with the infinitive: οἱ τριάκοντα ἡρέθησαν ἐφ' ᾧτε συγγράφαι νόμους τοῖς ἄρτιοις ἐπ' ᾧτε with the same meaning.

a. The neuter relative is used with prepositions in several expressions of *time* and *place*: *ἐξ οὗ* (= ἐκ τούτου ἐν ᾧ from that point of time at which) *since*, *ἀφ' οὗ* *since*, *ἐν ᾧ* *while*, *εἰς ᾧ* (= εἰς τούτο ἐν ᾧ) *till*, *μέχρι* (ἄχρι) *οὗ* *until*, also *to where* (to that point of space at which). So with other relatives: *ἐξ οὗ* *since*, *μέχρι οὗ* *as far as where*. Hd. sometimes uses *μέχρι οὗ*, like *μέχρι*, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. *Οἷος* (full form *τοιοῦτος οἷος*) is often used with the *infinitive*, and means *of such sort as to, proper for*. And so *οἷοστε* *in such condition as to, able to*; *ὅσος* *of such amount as to, enough to*.

Thus *οὐκ ἦν ὥρα ὅλα ἔρδειν τὸ πεδίον* *it was not a proper season to water the plain*, *οὐχ οἷοίτε ἦσαν βοηθεῖν* *they were not able to render assistance*, *ἔχομεν ὅσον ἀποζῆν* *we have enough to live*.

815. *Οἷος* and *ὅσος* are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": *ἀπέκλαον τὴν ἑμῶν τύχην, οἷου ἀνδρὸς ἐταίρου ἐστερημένος εἶην* (sc. *λογιζόμενος τοιοῦτον ἄνδρα ὅλον* considering the kind of man of whom, etc.) *I bewailed my own fortune in that I had been deprived of such a man as a companion*, Hm. *αἱματος εἰς ἀγαθοῦ, οἱ ἀγορεύεις* (sc. *τινὶ λογιζομένῳ τοιαῦτα ὅλα* in the view of one who considers, etc.) *thou art of good blood, to judge from such things as thou art saying*. Similarly *εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναῖος ἐτελεύτα* *the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly*.

a. The same relatives, *οἷος*, *ὅσος*, and *ὥς*, are used in **EXCLAMATIONS**, where we should employ *interrogatives*: *ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ* *O grandfather, how much trouble you have in your supper* (oh! the amount of trouble which you have), *ὥς ἡδὺς εἰ* *how pleasant you are* (oh! the way in which you are pleasant).

816. When *οἷος* (seldom *ὅσος*, *ἡλίκος*) would properly stand in the *nominative*, as a predicate with *εἶμι*, the copula *εἶμι* is often dropped, and the relative with its subject is attracted into the case of its antecedent: *ἡδὺ ἐστὶ χαρίζεσθαι οἷον σοι ἀνδρὶ* (for *τοιοῦτόν οἷος σὺ εἶ*) *it is pleasant to gratify a man such as thou art*. To this construction the article may be prefixed: *τοῖς οἷοις ἡμῖν τοῖς κακοῖς ὡς ἡμεῖς* *as we are*. Yet sometimes the subject of the relative remains in the *nominative*: *τοὺς οἷους ὑμεῖς μισεῖτε συκοφάντας* *he hates sycophants such as you are*. The form *τοὺς οἷος οὕτως ἀνθρώπων* is also found.

a. By a similar attraction *ὅστις* gets the meaning of *any whatsoever*; and the same idiom extends to other indefinite relatives. This is always the case when *-ουν* is added: *οὐκ ἐστὶ δικαίον ἀνδρὸς βλάπτειν ὁντινὸν ἀνθρώπων* (for *τινὰ ὅστις οὖν ἐστὶ*) *any one whoever he is* *it is not the part of a just man to injure*

any person whatsoever. So too ὅστις (or ὅς) βούλει, like Lat. *quivis*, is used for τὸν ὃν βούλει: *περὶ Πολυγνώτου ἢ ἄλλου ὅπου βούλει concerning Polygnotus or any other whom you please.*

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες (as if *τοσαυτάκις ὅσοι μῆνες εἰς* as many times as there are months) *monthly*, ὅσαι ἡμέραι (also *δοσμέραι*) *daily*, etc.

817. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: *τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἦν* (for *ἡ οὐσία ἣν*) *the property which he left was of no more value*, poet. *τάςδ' ἄσπερ εἰσορᾶς ἤκουσι πρὸς σέ* (for *αἷδε ἄς*) *these (maidens) whom thou seest, are come to thee.* So with adverbs: *καὶ ἔλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσι σε* (for *ἐλλοθι*) *and in other places, wherever you may go, they will love you.*

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: *οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται* (for *οὐδεὶς ἐστὶν ὅτῳ οὐκ ἀπ.* *there is no one whom he does not answer*) *he answers every one.*

b. By a somewhat similar change, *δαυμαστόν ἐστιν ὅσος, ὅσου*, etc., passes into *δαυμαστός ὅσος, δαυμαστοῦ ὅσου*, etc.; and in like manner, *δαυμαστόν ἐστιν ὥς*, into *δαυμαστός ὥς*. A few other adjectives show the same idiom. Thus *δαυμαστήν ὅσῃν περὶ σέ προθυμίαν ἔχει* *he has a wonderful degree of devotion for you*, *ὑπερφῶς ὥς χαίρει* *I am prodigiously pleased.*

Other Peculiarities.

818. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the *same sentence*, the one being a finite verb, the other an infinitive or participle: *καταλαμβάνουσι τείχος δ' τειχισμένοι ποτε Ἀκαρνανες κοινῷ δικαστηρίῳ ἐχρῶντο* (prop. *ᾧ ἐχρῶντο*) *they take a fortress which the Acarnanians, having once fortified (it), were using as a common place of judgment.*

b. The two verbs may stand in *different sentences*, one of them *subordinat*i to the other: *αἰρούμεθα αὐτομόλους οἷς, ὅπταν τις πλείονα μισθὸν διδῷ, με, ἐκείνων ἀκολουθήσουσι* (prop. *οἱ ἀκολουθ.*) *we choose (as guides) deserters, whom, when any one may offer them larger pay, will follow those (who offer it).*

c. The two verbs may stand in *co-ordinate sentences*: *Ἀριαῖος, ὃν ἡμεῖς ἠδέλομεν βασιλεῖα καθίσταται, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά* (prop. *ᾧ ἐδώκαμεν, ᾧ οὐ ἐλάβομεν*) *Ariæus, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges*, Hm. *ἔνωχθι δέ μιν γαμέεσθαι τῇ ὅτῳ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ* (prop. *ὅστις ἀνδάνει*) *bid her marry the one whom her father commands, and (who) is pleasing to herself.*

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but often uses a *personal* pronoun (commonly *αὐτός*) instead: *οἱ πρόγονοι, οἷς οὐ ἐχαρίζοντ' οἱ λέγοντες, οὐδ' ἐφίλουσιν αὐτοὺς* *our ancestors, whom the speakers do not try to please, and were not caressing them*, Hm. *ἀντίθεον Πολύφημον, ὃν κοῦρτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θώωσα δέ μιν τέκε νύμφη* *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bore him.*

819. **VERB OMITTED.** Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence:

poet. φίλους νομίζουσ' οὐσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so), τὰ γὰρ ἄλλα ὥσπερ καὶ ἡμῖς ἐποίειτε* (sc. ἐποίει) *for all other things (he did) as many as you also were doing, ὅμοιον ἐμοὶ δοκοῦσι πεπονθέναι, ὅλον εἴ τις ἐδ' σπείρων ἐφ' ἃν καρπὸν καταρρεῖν they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*—After relative adverbs, the omission is much more frequent: *ἔξεστιν, ὥσπερ Ἡγέλοχος* (sc. ἔλεγεν), *ἡμῖν λέγειν it is permitted us to speak, as Hegelochus (spoke), ὥς ἐμοὶ ἰόντος ὅπῃ ἂν ὦμεῖς* (sc. ἵπτε) *οὕτω τὴν γνῶμην ἔχετε as if I were going wherever you also (may go), so make up your mind, ἐπειδὴ οὐ τότε* (sc. ἔδειξας), *ἀλλὰ νῦν δεῖξον since thou didst not then (show), now at least show.*

820. **PREPOSITION OMITTED.** When the antecedent stands before the relative, a preposition belonging to both appears only with the first: *ἐν τρισὶ καὶ δέκα οἰς ἔτεσιν οἷς ἐπιπολάζει* (for ἐν οἷς) *in not quite thirteen years, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας ὁπόσῃς ἡβούλοντο ἐπράττον* (for ἐφ' ὁπόσῃς) *they were acting with as much license as they pleased.*

821. **TRANSFER TO RELATIVE SENTENCE.** Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: *εἰς Ἀρμενίαν ἦξει, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος* (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country, οὗτοι, ἐπεὶ εὐδέως ἤσθοντο τὸ πρᾶγμα, ἀπεχώρησαν* (for εὐδέως ἐπεὶ) *these immediately, when they understood the matter, withdrew.* So *ἐπεὶ (ὥς, ὅτε) τάχιστα for τάχιστα ἐπεὶ (ὥς, ὅτε): πειρασόμεθα παρῆναι ὅταν τάχιστα διαπραξόμεθα we shall endeavor to be present (most quickly when) as soon as we have accomplished.* In like manner: *ἤγαγον ὁπόσους πλείστους ἐδυνάμην* *I have brought (the largest number which) as many as I could.*

For the use of relative words to strengthen the superlative, see 664.

822. **RELATIVE PRONOUN FOR CONJUNCTION.** A relative pronoun is sometimes used, where we should expect a conjunction, ὅτι or ὥστε (cf. 813): *δανμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως you are acting strangely, (who give) in that you give us nothing, τίς οὕτως ἐστὶ δυστυχὴς ὅστις πατρίδα προέσδαι βουλήσεται who is so wretched that he will be willing to betray his country? ἀπὸρὼν ἐστὶν οἵτινες ἐθέλουσι δι' ἐπιπορίας πράττειν τι ἢ belongs to men without resource, that they wish to pursue any object by means of perjury.*—For the relative used with the fut. ind. to express purpose, see 710 c.

823. **LOOSE CONSTRUCTION.** A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: *ἃ δ' εἶπεν, ὥς ἐγὼ εἰμι ὅλος αἰεὶ ποτε μεταβάλλεσθαι, κατανοήσατε but what he said, that I am such a one as to be always changing, (sc. περὶ τούτων λέγω concerning this I say) consider, etc.;* or—(b) with appositive force: *ὃ ἔπρι ἔλεγον, ζητητέον τίνας ἄριστοι φύλακες (what) as I just said, we must inquire who are the best guards.* In this case, the principal sentence is sometimes irregularly introduced by ὅτι or γάρ (cf. 502): *ὃ μὲν πάντων δαυμαστώτατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ὧν ἐπηνέσμεν ἀπόλλυσι τὴν ψυχὴν what is most wonderful of all, (that) each one of the things which we approved ruins 'he soul.* In like manner, after phrases such as *ὥς λέγουσι as they say, ὥς τοῖκε as it appears, etc.,* the principal sentence is sometimes expressed as dependent: *ὥς γὰρ ἤκουσά τινας, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλε' ἔξειν for as I heard from*

some one, (that) *Cleander is about to come from Byzantium*, τὸδε γε μὴν, ὥς οἱ μαι, ἀναγκαῖστατον εἶναι (for ἐστὶ) λέγειν *this, however, as I think, it is most necessary to say.*

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

- a. to the EXISTENCE of an act or state denoted by the verb of the sentence; or
- b. to something connected with that act or state, as its SUBJECT, OBJECT, TIME, PLACE, or MANNER.

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct, —by interrogatives or indefinite relatives, if it is indirect (682).

a. The pronouns represent an uncertain *person or thing, quantity or quality*, to be determined by the answer: the adverbs, an uncertain *time, place, or manner*, to be determined in the same way. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει *what (on what account, how many things, what sort of things, when, where, how) does he speak?* ἤρῳμην τίς (τί, ποῖα, πῶς, also ὅστις, ὃ τι, ὁποῖα, ὅπως) λέγοι *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: Θεμιστοκλῆς δέσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστὶ, καὶ δι' αὐτοῦ φεύγει. *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*:

τίνος ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* 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 these things?* τί ἰδὼν Κριτόβουλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ (having seen C. doing what, have you brought) *what have you seen Critobolus do, that you have brought these charges against him?* οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο ὑπὲρ οἶα (825 b) *πεινηκότων ἀνδράπων κινδυνεύουσιν* (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπανετο, καὶ τί τῶν οὐ παρέχων* *he did not cease threatening, and (what evil not causing?) causing every evil.* For τί παθῶν and τί μαθῶν, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an oblique case: τίς δ' οὗτος

ἔρχεται (being who, does that one come) *who is that coming?* ἀγγελλαν φέρω βαρεῖαν· τίνα ταύτην (sc. τὴν ἀγγελίαν φέρεις) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. τί τόδ' αὐδ᾽ς *what (is) this (which) thou art speaking?* Hm. ποῖον τὸν μῦθον ξείνες *of what kind (is) this saying (which) thou sayest?*

b. So in a compound interrogative sentence, the interrogative word is sometimes connected with the verb of the dependent sentence: πότε ἂν χρὴ πράξετε; ἐπειδὴν τί γένηται (sc. πράξετε) *when will you do what you ought? after what shall have occurred (i. e. after what event, will you do your duty)?* ἵνα τί γένηται (that what may come to pass) *to what end?* also ἵνα τί (508 b).

827. DOUBLE QUESTION. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρὴ καλεῖν, ὥς τίς τις ἐπιστήμονα τέχνης *what must one call you, as being acquainted with what art? ποῖα ὁποῦν βίου μιμήματα, οὐκ ἔχω λέγειν* *what kinds (of numbers) are imitations of what sort of life, I cannot say, Hm. τίς, πόθεν εἰς ἀνδρῶν* *who (and) from whom among men art thou?*

For interrogative pronouns with the article, see 538 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. DIRECT questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάρους δουλεύσομεν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἄρα and ἦ: ἄρ' εἰμὶ μάντις *am I a prophet?* ἦ οὗτοι πολέμιοι εἰσι *are these enemies?*

REM. c. Neither ἄρα and ἦ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἄρα was *accordingly* (cf. ἄρα, 865, 1, from which ἄρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἦ was *really, truly* (852, 10), marking a question as directed to the real truth.—Both ἄρα and ἦ are often connected with other particles: ἄρά γε, ἦ γάρ, ἦ ποῦ, etc.—Hm. never uses ἄρα, but has ἦ ρα with much the same force.

829. Ἄρα and ἦ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἄρα οὐ) implying that an answer is expected in the AFFIRMATIVE: μή (also ἄρα μή, and μὴν for μή οὐν), in the NEGATIVE: thus ἄρα (ἦ) φοβεῖ *are you afraid* (ay or no)? οὐ (ἄρα οὐ) φοβεῖ *are you not afraid* (i. e. you are afraid, are you not)? μή (ἄρα μή, μὴν) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is any thing else true than* = *is it not certainly true that?*—also, with ἦ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἀδικούμεν *are we not certainly in the wrong?* ἄλλο τι οὐν πάντι ταῦτα ἂν εἴη μία ἐπιστήμη *would not then all these things be (but) one science?*

830. INDIRECT questions of this kind are introduced by *ei* *whether* (sometimes *ἐάν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἦ* (*ἦέ*):

σκοπεῖτε εἰ δικαίως χρῆσσομαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ᾤχετο πεινσόμενος μετὰ σὸν κλέος, ἥ που ἔτ' εἴης he went to inquire after news of thee, whether perchance thou wert yet alive.*—This use of *ei* and *ἐάν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, “observe (so that) if I shall conduct aright (you may know it).” Indeed, it is often necessary to supply an idea like *εἰσόμενος* in order to *know*, before *ei* and *ἐάν* (Hm. *εἰ κε, αἰ κε*) used as dependent interrogatives: Hm. *λαβὲ γούνων, αἰ κεν πῶς ἐδέλῃσιν ἄρῃξαι embrace his knees, (that you may find) whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἦ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἴτε* . . . *εἴτε*.

πότερον δέδρακεν ἢ οὐ; πότερον ἔκων ἢ ἐκῶν; has he done it or not? unwillingly or willingly? ἀποροῦμεν εἴτε ἔκων ἢ ἐκῶν δέδρακε we are in doubt whether he has done it unwillingly or willingly.—For the use of *εἴτε* (*ei + τε*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἢ οὐ* may be rendered, “which of the two (statements is true), he has done it, or (he has) not (done it)?”

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἦ* (*ἦέ*) . . . *ἦ* (*ἦε*): *μείνατ' ἐπὶ χρόνον, ὅθρα δαῶμεν ἢ ἔτεδν Κάλχας μαντεύεται ἦε καὶ οὐκ οὔτι wait for a time, that we may know whether Calchas prophesies truly or even not so.*

For the use of the *modes* in indirect questions, see 735–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their *compounds*, as *οὔτε, μήτε*; *οὐδεῖς, μηδεῖς*; *οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in *all* sentences, whether dependent or independent:

μὴ ἄτελῃ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished, ἀηδὲς οἰσᾶω με τοῦτο λέγειν let no one suppose that I say this, λέγετε, εἰσὶν ἢ μὴ say, shall I go in or not? ἐάν τις κἀμνη, παρακαλεῖς ἱατρὸν, ὅπως μὴ ἀποθάνῃ if one is sick, you call in a physician, that he may not die, σαδρὸν ἐστὶ φύσει πάν ὃ τι ἂν μὴ δικαίως ᾖ πεπραγμένον rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 e) has *οὐ*.

834. Independent sentences with the INDICATIVE and OPTATIVE have *μή* in expressions of *wishing* (721); but otherwise, *οὐ*.

ἤμαρτεν, ὥς μήποτ' ὥφеле (sc. ἁμαρτεῖν) *he missed, as I would he had never done, μηδὲν ἐπιβουλεύσαιμι let me plot against no one, — Φίλιππος οὐκ ἔχει εἰρήνην Philip does not maintain peace, εἰ μὴ χρῆτο τοῖς παρούσιν, οὐκ ἂν εὐδαιμονοί if he should not use what he has, he could not be happy.*

For *οὐ* and *μή* as interrogative particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Hence *μή* is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: εἶπεν ὅτι ἀπέναι βούλοιο, *μή* δ' ὁ πατὴρ ἔχθοιο *he said that he wished to depart, lest his father should be displeased, εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them, ὁπότε μὴ τι δέσειαν, οὐ ἐνυψεσαν when they had no fear of any thing, they did not come together.* So in hypothetical relative sentences with the INDICATIVE (761): *ἂ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι what I do not know (= εἰ τι μὴ οἶδα if I am ignorant of any thing) I do not even suppose that I know.*

a. So too, *μή* is used with the future indicative in expressions which imply PURPOSE (710 c): ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει *vote such things that in consequence of them you will never have repentance, ὅρα ὅπως μὴ σοι ἀποστήσονται see to it that they do not revolt from you.*

For *μή* in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ἡμετέρου θορύβου (direct οὐδὲν μοι μέλει) *he said that he cared nothing for our disturbance.* But after *εἰ* in dependent questions, either *οὐ* or *μή* can be used at pleasure: ἐρωτᾷ εἰ οὐκ αἰσχύνομαι (direct οὐκ αἰσχύνῃ) *he asks whether I am not ashamed, ἠρώτων εἰ μηδὲν φροντίζει (direct ἄρ' οὐδὲν φροντίζεις) they asked him whether he had no concern, σκοπῶμεν εἰ πρέπει ἢ οὐ let us consider whether it is proper or not, τοῦτ' αὐτὸ ἀγνοεῖς, εἰ χαίρεις ἢ μὴ χαίρεις you are ignorant of this very thing, whether you are pleased or not pleased.*

837. The INFINITIVE commonly has *μή* (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἠβουλόμεν *I wished you not to be ignorant of these things, ἔλεγον αὐτοῖς μὴ ἀδικεῖν they told them not to commit injustice, εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν it is fit that a wise man should not talk idly, σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν it remained for thee not to become silent, αἱ Χειρῆνες ἀνδρώπων κατεῖχον, ὥστε μὴ ἀπέναι ἀπ' αὐτῶν the Sirens detained men, so that they could not get away from them.*

a. Some exceptions are merely apparent: ὑμᾶς ἀξιοῦσιν οὐ συμμαχεῖν ἀλλὰ συνάδικεῖν *they demand that you should be, not allies with them, but partners in wrong-doing, where οὐ belongs properly to ἀξιοῦσιν.* Similarly οὐδενὸς ἁμαρτεῖν δίκαιός ἐστι *it is not just that he should fail of any thing.*

b. But *οὐ* may be used with the infinitive in the *oratio obliqua* (734 c): ἡμολογῶ οὐ κατὰ τοῦτους εἶναι ῥήτωρ *I confess that I am not an orator after them:*

sort, eis Λακεδαιμόνα ἐκέλευεν ἵνα· οὐ γὰρ εἶναι κύριος αὐτός *he commanded them to go to Lacedaemon; for (he said) that he himself had not the authority.*

838. In connection with verbs of NEGATIVE meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

κωλύμεθα μὴ μαθεῖν *we are hindered from learning* (so as not to learn), ἀπέειπον τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων *they forbade the slaves from sharing in the gymnasia* (requiring them not to share), ἡρνοῦντο μὴ πεπτωκέναι *they denied that they had fallen* (asserting that they had not fallen), ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρω γῆν στρατεύσαι *they refrained from making war upon the land of either* (so as not to make war).

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μὴ πειδομένων ἀλολῇ *what city could be taken by disobedient men* (by men, if not obedient), θεοῦ μὴ διδόντος, οὐδὲν ἰσχύει πόνος *unless a god bestow, toil avails nothing*, — Κύρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains, (no one opposing) without opposition*, ἐδρουβείτε, ὥς οὐ ποιήσαντες ταῦτα *you were clamorous, as not intending to do these things*. The participle with μή, after the article, may be expressed by a *hypothetical relative sentence*: οἱ μὴ εἰδότες (= οἱ ἂν μὴ εἰδῶσι) *all or any who may not know* (if such there are): but λέγω ἐν τοῖς οὐκ εἰδόσι *the particular persons among whom I speak, do not know*.

840. Μή is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical* sense: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθὸν ᾖ) *the not-good = whatever is not good*, ὁ μὴ ἰατρός *the non-physician, whoever is not a physician*.

841. Μή FOR οὐ. Μή is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσι τοῖς μὴ καλοῖς *rejoice not, Atrides, in dishonorable gains*, ὑπέσχετο εἰρήνην ποιήσιν, μήτε ὄμνηρα δοῦς, μήτε τὰ τεύχη καδελῶν (μὴ on account of ποιήσιν, 837) *he promised that he would make peace, without either giving securities, or demolishing the walls*, ἐὰν τι αἰσθῇ σεαυτὸν μὴ εἰδόντα (μὴ on account of ἐὰν αἰσθῇ, 835) *if you perceive yourself to be ignorant of any thing*.

842. Οὐ FOR μὴ. Οὐ is sometimes used for μὴ, when it has a frequent and special connection with a particular word, as in οὐ φημι to deny, οὐκ ἐὰν to forbid, οὐ πολλοὶ few, οὐχ ἥσσον more, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μὴ: πάντως οὕτως ἔχει, ἐὰν τε οὐ φῇτε ἐὰν τε φῇτε *it is so in any case, whether you deny it or affirm it*.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound* negative of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει *there is (not any thing) nothing better for a state than laws*, ἄνευ τούτου οὐδὲς εἰς οὐδὲν οὐδενός.

ἐν ἡμῶν οὐδέποτε γένοιτο ἕως without this none of us could ever become of any worth for any thing.

844. When a negative is followed by a simple negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει no man that does injustice will not pay the penalty, i. e. every one will pay.

845. Οὐ μὴ. Οὐ followed by μὴ is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of anxiety or apprehension: οὐ μὴ ποιήσω (= οὐ φοβητέον μὴ ποιήσω it is not to be feared that I shall do it, no danger of my doing it, i. e.) I certainly shall not do it, οὐδὲς μήποτε εὕρησει τὸ κατ' ἐμὲ οὐδὲν ἑλλειφθέν no one shall ever find that any thing, so far as depends on me, is neglected, οὐ μήποτε ἔξαρκος γένωμαι never surely shall I deny it.

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μὴ is rendered lest, that (743), μὴ οὐ is rendered lest not, that not (Lat. ne non):

δέδοικα μὴ οὐ δεμῖτον ᾗ I am afraid that it may not be lawful: or, without the verb of fearing, μὴ οὐ δεμῖτον ᾗ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μὴ (837), when the word on which it depends has a negative:

οὐδεὶς οἷστε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one speaking in any other way (is able not to be) can avoid being ridiculous. The οὐ here only repeats the negation which belongs to the principal word (cf. 843).

a. Hence verbs of *hindering, forbidding, denying*, etc. (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ κωλύμεθα μὴ οὐ μαθεῖν we are not hindered from learning. In such cases, the neuter article is sometimes added to the infinitive: ποι. μὴ παρῆς τὸ μὴ οὐ φράσαι do not forbear to make it known.

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια who, think you, will deny (= no one will deny) that he understands what is just?

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μήτι, are often used (like Lat. nihil) as emphatic negatives in the sense of not at all (552).

b. οὐκέτι, μηκέτι, no longer, must not be confounded with οὔπω, μήπω, not yet: οὐκέτι ποιήσω, οὔπω πεποίηκα.

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγε ὅτι, (I) do not say that, it is not enough to say that, and hence) not only, usually followed by ἀλλὰ καὶ but also, or ἀλλ' οὐδέ but neither: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ οὐκ ἦσαν ὡς Κρίτων quiet, but also his friends. Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ρυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε not only (were ye not able) to dance in measure, but ye were not able even to stand erect.

d. *μόνον οὐδ, μόνον οὐχί, only not, hence all but, almost; and, in reference to time, ὅσον οὐ (tantum non), almost: καταγελαῖ ὑπ' ἀνδρῶν οὐς σὺ μόνον οὐ προσκυεῖς you are ridiculed by men whom you all but worship, ὅσον οὐκ αὐτίκα (only so much as not immediately) almost immediately.*

e. *οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ, nevertheless, notwithstanding. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: ὁ ἵππος μικροῦ (575 a) ἐκείνον ἐξετραχήλισεν · οὐ μὴν (sc. ἐξετραχήλισεν) ἀλλὰ ἐπέμεινεν ὁ Κύρος the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat.*

PARTICLES.

849. **PRAEPOSITIVE AND POSTPOSITIVE.** A particle is said to be *prae-positive*, when it is always put first in its own sentence; *postpositive*, when it is always put after one or more words of the sentence.

I. **INTERROGATIVE PARTICLES.** See 824–31.

II. **NEGATIVE PARTICLES.** See 832–48.

850. **III. INTENSIVE PARTICLES.** These add emphasis to particular words, or give additional force to the whole sentence.

1. *γέ* (postpos. and enclitic) *even, at least, Lat. quidem,*

adds emphasis to the preceding word: Hm. *ἐπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνδρακίδα φήσει, ἀλλ' οὐ πείσονται* *Tῳῶς for though even Hector (himself) shall call thee base and unwarlike, still the Trojans will not believe it, καὶ πολλοὺς γε ἔσεσθαι ἔλεγον τοὺς ἑδελήσοντας and they said there would be many even who would wish it, Hm. ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς but do thou, if only thou art able, protect thy son, πλήθει γε οὐχ ὑπερβαλομένης ἂν τοὺς πολεμίους in numbers at least we should not surpass the enemy, σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι for now at least thou seemest to be our king.*—It is added with especial frequency to pronouns: *ἔγωγε I for my part, Lat. equidem, ὅγε in Hm. even he, ὅγε Lat. qui quidem, Hm. ὅτις τοιαῦτά γε βέροι whoever should do such things (even such).*

a. *Γέ*, when it belongs to a word which has the *article*, is usually put *after* the article: *ἥ γε ἀνθρωπίνη σοφία human wisdom at least.* So too after a *preposition*, if the word depends on one: *οὐδεὶς ἤκουσεν ἔν γε τῷ φανερῷ no one heard, in public at least.*

2. *γούν* (postpositive) *at least, Lat. certe,*

contracted from *γέ οὖν* (sometimes written separately), and hence stronger than *γέ*. It is used especially after a *general* statement, to mark some *particular* case, or *limited extent*, in which that statement is *certainly* true: *οὐ πλάσθη τὴν φιλίαν παρέχοντο · ἐδελοῦσιν γούν αὐτῷ συνεβοήθησαν they offered no pretended friendship; at least, they willingly joined him in giving aid.*

3. *πέρ* (postpos. and enclitic) *very, just, even,*

shortened from the adverb *πέρι very much*. In Attic, it is used to strengthen *relatives*: *ὅσπερ just who, the one who, ὥσπερ even as; also in εἴπερ (ἐὰν περ, ἤν περ) even if, καί περ though.* In Hm., its use is very extensive: *ἐγὼ δ' ἐλεεινότερός περ but I am much more to be pitied, πρῶτόν περ for the very first time.*

τάτε στυγέουσι θεοί περ *which even the gods detest*; and especially with participles, in the sense of καίτερ (796 f): ἀχνύμενοί περ *though grieved*, κρατερὸς περ ὢν (or κρατερὸς περ without ὢν) *though he is mighty*.

851. 4. δὴ (postpositive) *now, indeed, in particular*, marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, δῆλα δὴ *it is quite plain*, ὀγύεια καὶ κάλλος καὶ πλοῦτος δὴ *healily, ana beauty, and particularly wealth*. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δὴ *consider, I pray you*, ἄγε δὴ *come now*, μὴ δὴ ἐκείνη τῇ ἐλπίδι ἐπαρώμεθα *let us by no means be elated with that hope*. It strengthens the SUPERLATIVE: μέγιστος δὴ *the very greatest*; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δὴ *the (particular) one who*, ὁποῖος δὴ *of whichever (particular) kind*, οὕτως δὴ (in this particular way) *just so*. So with other pronouns and particles: τί δὴ *what now? what precisely?* ποῦ δὴ *just where?* δὴ τις *some certain person*, ἡμέτερον δὴ ἔργον *our own work* (belonging to us only), εἰ δὴ *if indeed, if really*. For καὶ δὴ καὶ, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δὴ *is it not so? it is indeed (as you say)*, ὡς ἐν φρουρᾷ ἔσμεν, καὶ οὐ δεῖ δὴ ἐαυτὸν ἐκ ταύτης λύειν *we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this*. Especially so with demonstratives and relatives: ἐξ ὧν δὴ *from which things now* (already mentioned), οὕτω δὴ *thus then* (as previously described): and hence often in the apodosis (732), as ὅτε . . . τότε δὴ *when . . . then, I say*; or with resumptive force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of ἤδη, Lat. jam: καὶ πολλὰ δὴ ἄλλα λέγας εἶπε *and when now (already) he had spoken many things*, he said, νῦν δὴ *even now*, Hm. τὰ δὴ νῦν πάντα τελεῖται *all these things are now already receiving fulfilment*.

c. The Epic δὴ γάρ, and poetic δὴ τότε, may stand at the beginning of a sentence.

852. 5. δήπου (or δὴ που *indeed, I suppose*) *probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου *with what is the spirit nourished? with learning, doubtless*.—A stronger form is δήπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth*

nearly confined to the Attic: οὐ δῆτα *surely not*, ὥς ᾔη·α *how in truth?* οἴκτερε δῆτα *do really pity*.

7. δῆθεν *truly, forsooth*, mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic form of δὴ),

used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. Epic εἴη (postpos. and enclit.) *methinks*, Lat. opinor, has nearly the same meaning as δήπου, which last occurs but once in Hm.

10. ᾗ (praepositive) *really, truly*, (not to be confounded with ᾗ interrog., 828 b, and ᾗ or, than, 860) adds force to an assertion.—ᾗ μήν (Hm. ᾗ μὲν) is used especially in declarations under

oath: ὅμοσαν ὅρκους ἢ μὴν μὴ μνησικακήσῃν *they swore oaths that in very truth they would not (remember wrongs) bear resentment.*

11. τοῖ (postpos. and enclit.) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like: οὐτοι *surely not*.—For μέντοι, see 864, 6: for τοίνυν, τοίγαρ, τοιγαροῦν, ταῦ γάρτοι, see 867.

12. ἦτοι (ἦ + τοῖ) *verily, only Epic*, a naïve expression of assurance: ἦτοι ὅγ' ὥς εἶπὼν κατ' ἔρ' ἔζετο (*in sooth*) *when he had spoken thus, he sat down.* For the disjunctive ἦτοι . . . ἢ *either . . . or*, see 860 a.

13. μὴν (postpositive) *in truth*, Lat. *vero*, Ion. μέν, Dor. μάν; Hm. has μέν, μάν, and μήν: ὦδε γὰρ ἐξέρω, καὶ μὴν τετελεσμενον ἔσται *for thus will I speak out, and in truth it will be fulfilled.* Even the Attic uses μέν for μὴν, in μὲν οὖν, μὲν δῆ. The word has also an adversative use, *yet, however*; and this is always the meaning of μέντοι (864, 6).

14. ναὶ *yes, surely*,—νή and μά *surely*, used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal γάρ. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential ὥστε, being a relative, belongs to a subordinate sentence. The adversative ὁμως is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (*ἀσύνδετος* *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are καί, τέ, and. Té is postpositive and enclitic: it corresponds in general to Lat. *que*, as καί to Lat. *et*. The poets have also ἠδέ, ἰδέ, and (cf. Lat. *atque*); ἰδέ is epic only.

a. The copulative is often used with both of the connected members

Thus *καί . . . καί*, or *τε . . . καί*, or *τε . . . τε*: *καί κατὰ γῆν καὶ κατὰ θάλασσαν both by land and by sea*, Hm. Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί γε sons of Atreus and other Achaeans with goodly greaves, Hm. αἰὲ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε *for always is strife dear to thee and wars and battles*. In like manner, the Epic has *ἦμέν . . . ἡδέ* as well . . . as also.

b. Occasionally we find *τε . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to relatives (*ὅστε*, *οἷστε*). In such cases, it can hardly be translated into English. The common words *ὥστε* and *οἷστε*, found in all writers, are remnants of this early usage.

b. 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*, καὶ καταγελάς μου *you are even laughing at me*, καὶ μάλιστα *even most*, καὶ βραχὺν χρόνον (even) *only a short time*. In the meaning *also*, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ *to us also the same things seem good, which (seem good) also to the king*. In *καὶ δέ*, the proper connective is *δέ*, while *καί* means *also, even*: δίκαιον καὶ πρέπον δὲ ἅμα *just, and, at the same time, fitting also*.

c. After words of likeness, *καί* may be rendered as: *ὁμοίως καὶ* Lat. *aeque ac*.

857. Ἄλλως τε καὶ means *both in other relations and* (particularly in the following). Hence it may in general be rendered *especially*: χαλεπὸν ἐστὶ διαβαίνειν τὸν ποταμὸν, ἄλλως τε καὶ πολεμίων πολλῶν ἐγγύς ὄντων *it is hard to cross the river, especially when many enemies are near*. So *καὶ δὴ καὶ* and *in particular also*, gives special prominence to that which follows it: Hd. ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων *there come to Sardis both all the other wise men from Greece, and particularly Solon*. In like manner, *οὐ μόνον . . . ἀλλὰ καὶ* *not only . . . but also*, are used with connected sentences to give prominence to the second. For *οὐχ ὅτι, οὐχ ὅπως*, followed by *ἀλλὰ καί*, with similar force, see 848 c.

858. NEGATIVE SENTENCES are connected by *οὐδέ*, *μηδέ*, or *οὔτε*, *μήτε*. Of these, *οὐδέ*, *μηδέ* take the place of *καί* (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. βρώμης οὐχ ἄπται οὐδὲ ποτῆτος *thou touchest not food (and not drink) nor drink either*, πρὸς σοῦ οὐδ' ἐμοῦ φράσω *I shall not speak for thy interest nor for mine*. Sometimes *οὐδέ* (*μηδέ*) has the adversative meaning *but not* (862).

b. *also not (neither)*: ἐλπίζω οὐδὲ τοῖς πολεμίοις μενεῖν *I expect that the enemy also will not remain* (that neither will the enemy remain); —or, with emphatic sense, *NOT EVEN*, Lat. *ne—quidem*: οὐδὲ τοῦτο ἐξῆν *not even this was allowed*, Hm. ἵνα μὴδ' ἔνομι' αὐτοῦ ἐν ἀνδράποισι λήπται *that not even his name may remain among men*. For *οὐδέ* (*μηδέ*) with *εἰς*, see 255.

859. *Οὔτε*, *μήτε* take the place of *τε . . . τε*, or *καί . . . καί*, in affirmative sentences; thus *οὔτε . . . οὔτε*, or *μήτε . . . μήτε*, *neither . . . not*:

φανερὸν εἶσιν οὔτε τῷ θεῷ πειδόμενοι οὔτε τοῖς νόμοις *hey are seen to obey neither the god nor the laws*. Sometimes a negative member is connected with a following affirmative by *οὔτε* (*μήτε*) . . . *τε* (Lat. *neque . . . et*): ὤμωσαν μήτε

προδῶσιν ἀλλήλους σύμμαχοι τε ἔσεσθαι *they swore that they would not betray each other, and would be allies.* m.cu

a. If after two members connected by οὔτε . . . οὔτε, μήτε . . . μήτε, others still are added, they may take οὐδέ, μηδέ. But if a single member with οὔτε (μήτε) is followed by οὐδέ (μηδέ), this is an irregular form (cf. τε . . . δέ, 855 b), and gives a special emphasis to the second member: ἀλλὰ γὰρ οὔτε τούτῳ οὐδὲν ἐστὶν ἀληθές, οὐδέ γ' εἰ τινος ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνδράποισι *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. *ή or, than*, not to be confounded with *ή* (828 b, 852, 10):

a. OR; and repeated, *ή . . . ή either . . . or*; also *ήτοι . . . ή*, with special emphasis on the first member: *ή πολέμῳ κρατηθεῖς, ή καὶ ἄλλον τινὰ τρόπον δουλωθεῖς either vanquished in war, or else subjugated in some other way.*

b. THAN, after the comparative degree and adjectives like ἄλλος, ἔτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 586, 660.

861. 2. *εἴτε . . . εἴτε whether . . . or*, Lat. *sive . . . sive*,

presenting two possible suppositions which are left open to the choice of the hearer: *εἴτε ἀληθὲς εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first *εἴτε* is omitted, or *ή* is used for the second. With the subjunctive, *ἐάντε* (*ήντε, ἄντε*) is used instead of *εἴτε*.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. *δέ* (postpositive) *but, and*, marks a slight contrast with what goes before, being much weaker than *ἀλλά*. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has *μέν* (postpositive, originally the same as *μήν*, 852, 13): thus *μέν . . . δέ indeed . . . but, on the one hand . . . on the other*; though, in many cases, *μέν* can hardly be rendered in English. Thus *ὁ μὲν βίος βραχύς, ή δὲ τέχνη μακρά life indeed is short, but art is long*, Hm. *οἱ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μάχεσθαι you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danaï.*

For *ὁ μὲν . . . ὁ δέ*, see 525 a. *Μέν* is often followed by other particles, *ἀλλά, ἀνά, etc.*; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by *δέ*: Hm. *ἔως ὃ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη while he was revolving these things in mind and in spirit, then came Athena.* Here *δέ* is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. *ἀλλά but, yet* (from ἄλλος *other*),

marks a stronger contrast than *δέ*: Hm. *ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνθαυε θυμῷ, ἀλλὰ κακῶς ἄρϊε then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a conditional sentence expressed or implied, ἀλλά is often to be rendered *at least*: *εἰ (μὴ) πάντα, ἀλλά πολλά γ' ἴσῃ* *you know, if not all, yet much at least, ὃ θεοὶ πατέρες, συγγένεσδ' ἡ' ἀλλά νῦν* *O gods of my fathers, be with me now at least (if never before).*

b. Ἀλλά is often used to break off the previous discourse and introduce a question or demand: *Ημ. οὐκ ἀπὸ σκοποῦ μυθεῖται βασιλεῖα περίφρων· ἀλλά πῖδεσδε* *the prudent queen speaks not amiss: but do you comply.*

c. After negative expressions, ἀλλ' ἢ (less often ἀλλά alone) is used in the sense of *other than, except*: *ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι* *I have no money, except some little.* For οὐ μὴν ἀλλά, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly *again, hence*) *on the other hand, on the contrary.* So Epic αὖτε.

4. ἀρά (praepositive, *Ημ. αὐρά* and ἀρά) *but, however.*

5. μὴν (postpos., *it is true, Lat. vero*) *yet, however*: see 852, 13.

6. μὲντοι (postpos.: from μὲν for μὴν, and τοι) *yet, however.*

7. καίτοι (not in *Ημ.*: from καί and τοι) *and yet, though.*

8. ὅμως *nevertheless, notwithstanding,*

marks decided opposition. See 853 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς *in like manner, in the same case.* In *Ημ.*, it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (*Ημ. ἄρα, ἄρ,* and enclit. *ρά*, all postpos.) *accordingly, therefore*, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in *Ημ.*, and may often be rendered by *so, THEN*: *ὡς ἄρ' ἔφη* *thus then he said, Ἀτρεΐδης δ' ἄρα νῆα δοὴν ἔλαβε προέρυσσεν* *and so (a thing to be expected) Atreides launched the swift ship into the sea: οὐκ ἄρα* *not then* (as might have been supposed), *εἰ ἄρα* *if to-wit, if perhaps.* For ἄρα (sometimes used in poetry for ἔρα, but usually) *interrogative*, see 828 b.

866. 2. οὖν (*Hd. and Dor. ὦν*, postpos.) *therefore, consequently*, stronger than ἄρα: *Ημ. ἦτοι νόστος ἀπώλετο πατὴρς ἑμοῖο· οὐτ' οὖν ἀγγελίης ἔτι πείδομαι* *my father's return is verily lost; neither therefore do I any more put faith in tidings (of him).* In connection with other particles, it very often means *for that matter, at any rate, certainly*: with relatives, it has the force of *Lat. cunque*: *ὅστισιν* *whosoever* (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκοῦν and οὐκουν.—(α) The first is properly interrogative: *οὐκοῦν σοι δοκεῖ σύμφωρον εἶναι* *does it not therefore seem to you to be advantageous?*—(β) But since questions with οὐ look to an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative: *ἔγουςιν ἡμῶν τὰ χρήματα· οὐκοῦν χρὴ ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτοὺς* *they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them.*—(γ) To express the sense “not therefore” without interrogation, οὐκουν is used (with accent on the negative): *οὐκουν ἀπολείνομαι γέ σου, εἰ τοῦτο λέγεις* *I will not depart from you, then, if you say this.* Some editors employ οὐκουν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νύ*, postpos. and enclitic), a weakened form of *νύν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νύν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*, from *νύν* above, strengthened by *τοί* surely (852, 11); never found in Hm.

5. *τοιγαροῦν, τοιγάρτοι, so then, therefore*, praepositive, like poet. *τοιγάρ*, of which they are strengthened forms.

6. *ὥστε so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι that*, Lat. *quod*, originally the same as *ὁ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod*, it has both a declarative and a causal sense:

a. THAT: 'Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ *Heraclitus says that all things are in motion*. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *εὖ οἶδ' ὅτι I know that, certainly*: *πάντων εὖ οἶδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 734 b.

b. BECAUSE: Hm. *χωόμενοι δὲ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἴσθμόν you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with *superlatives*, see 664.

2. Another declarative in general use is *ὥς that*, see 875. Little used are *διότι* and *οὐνεκα that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι because*, see 868 b.

2. *ὅτε and ἐπεὶ since*, see 877, 1, 5.

3. *διότι*, and poet. *οὐνεκα, ὁζοῦνεκα, because*.

διότι is for *δι' ὃ τι = διὰ τοῦτο ὅτι on account of this that* (813). And so *οὐνεκα, ὁζοῦνεκα* are for *οὐ (ὅτου) ἔνεκα, = ἔνεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for*

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νύν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you*.

a. The thought which is explained, is often not expressed, but only *implied* in the connection. Thus especially in *answers* to questions: *ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη must we, then, contend with the men? (yes, we must contend) for it is necessary, said he*.

b. In *questions*, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *δλωλε γάρ (possibly I misunderstood you) for is he (actually) dead? φιλοσοφητέον ὧμελιν*

ἡγάμεν· ἢ γὰρ *we agreed that one should study philosophy* (as I think, but perhaps incorrectly), *for is it really so?* So τί γάρ, Lat. quinam?

c. In wishes, γάρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: *κακῶς γὰρ ἐξόλοιο* (there is something I desire) *for would that you might perish wretchedly*. For εἰ γάρ, Lat. utinam, see 721 a.

d. Similarly we may explain καὶ γάρ and (this is certain) for, = *for indeed* (but sometimes *for also, for even*); ἀλλὰ γάρ and ἀλλ' οὐ γάρ *but—for (for not)*, where an idea must be supplied in contrast with what goes before: *ἐγὼ ἐμῶν τοῦ δέομαι δέουσι τοῖς ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι* *I demand it of myself to keep up with these in running; but (I do not keep up, for) I am not able*. But οὐ γάρ ἀλλά is differently used: *μὴ σκῶπτέ μ' ὠδελφ'· οὐ γάρ ἀλλ' ἔχω κακῶς* *do not mock me, brother; for I (am not to be mocked, but) am in wretched condition*.

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739–43. They are ἵνα (cf. 879, 6), ὥς (cf. 875 e), ὅπως (cf. 876, 3), ὅφρα (cf. 877, 7), μή (cf. 743, 832 ff). For ἵνα τί (sc. γένηται), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ if; εἰν (for εἰ ἄν, or by contraction) ἦν, ἄν (ā), if.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with εἰ, εἴθε, εἰ γάρ), 721. Εἰ μή is sometimes used for *except*, as Lat. nisi: *ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή* *we have no other good save arms and courage*: so εἰ μὴ εἰ *except if*, Lat. nisi si. Εἴτερ (850, 3), Lat. siquidem, *if indeed, as true as*: *νῆ Δρ', εἴτερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι* *ay, by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting*.

873. ἄν (a, postpositive) perhaps

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, ἄν is found *more than once* in the same sentence: *οὐκ ἔν ὁρῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἄν λογισαίτο* *the man who did this would not reason rightly on any subject*.

b. Ep. κέ, κέν, Dor. κά (postpositive and enclitic), almost exactly equivalent to ἄν (ā), which is also freely used by Hm. Sometimes both ἄν and κέ are found in the same sentence, cf. 873 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. εἰ καὶ (εἰν καὶ) *if even, although*:

νοκ. πόλιν (726), *εἰ καὶ μὴ βλέπεις, φρονεῖς δ'* (862 b) *δμως οἷα νοσῶ ἐννεοῖσι αἱ* *for the city, (if even) though thou art blind, thou yet perceivest with what a madness it is afflicted*.

2. καὶ εἰ (καὶ εἰάν, κἄν) *even if*, Lat. *etiāmsi*:

ἡγείτο ἄνθρωπος εἶναι ἀγαθὸν ὀφείλειν τοὺς φίλους, καὶ εἰ μὴδὲς μέλλοι εἰσεσθαι ἡ thought it was the part of a good man to assist his friends, even if no one were about to know of it.

a. Both *εἰ καὶ* and *καὶ εἰ* represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καί . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by *ὅμως* notwithstanding, see 853 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are properly relative adverbs of manner.

1. ὥς *as, that*, Lat. *ut*,

properly in *which manner*, a proclitic (103 c), and thus distinguished from the demonstrative *ὥς thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE use: *ὥς βούλει as thou wilt*. So with the force of Lat. *tāquam*: μακρὰν ὥς γέροντι *a long distance for me as an old man*.—It corresponds to Lat. *quātm* in EXCLAMATIONS (815 a), prop. *O the manner in which!* Hm. *ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ how does one evil always follow for me after another!*—For *ὥς* with *superlatives*: *ὥς τάχιστα* Lat. *quam celerrime*, see 664.—With words of *number* and *measure*, it has the meaning *about, not far from*: *ὥς δέκα about ten*, *ὥς ἐπὶ τὸ πολὺ* (pretty much over the greater part) *for the most part*.—In expressions of action, it often denotes that which is apparent, supposed, or professed: *ἀπῆει ὥς πρὸς τοὺς πολεμικοὺς he went away in the direction toward the enemy* (as if he were going against the enemy), *φυλάττεσθε ὥς πολεμικοὺς ἡμῶς you are guarding against us as* (supposing us to be) *enemies*. Hence its use as an *adjunct* of the participle, see 795 e. For its use with the *infinitive*, see 772.

b. TEMPORAL use, *as, as soon as, when*: *ὥς εἶδ', ὥς (demonstrative) μὲν μᾶλλον ἔδν χόλος when he saw them, then did anger the more take possession of him* (lit. as . . . so), *ὥς τάχιστα ἔως ὑπέφαιεν, ἐδύοντο as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL use, *as, inasmuch as, seeing that*: *δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὀφελος τῆς κτήσεως γίγνεται one must make use of his goods, since no advantage comes from the acquiring* (of them).

d. DECLARATIVE use, *that*: *ἦκεν ἀγγέλλων τις ὥς Ἐλλάδα κατεῖληπται there came one with the tidings that Elatda is taken*, cf. 733.

e. FINAL use, *that, in order that*: *ὥς μὴ πάντες ὄλωνται that all may not perish*, cf. 739.

f. CONSECUTIVE use, like *ὥστε so that*, mostly with the *inf.* (770): *οὕτω μοι ἐβοήθησας ὥς νῦν σέσωσμαι you so aided me that I am now saved*, *ἱκανὴ προσήγον ὥς δειπνήσαι τὴν στρατιάν they brought enough, so that the army could dine*.

g. For *ὥς* in expressions of *wishing* (Lat. *utinam*), see 721 a.

876. 2. ὥσπερ (ὥς + πέρ) *even as, just as*,

a strengthened *ὥς*, but found only in the comparative use.

3. ὅπως *as, that, in order that,*

is the indefinite relative corresponding to *ὅς* (as *ὁποῖος* to *ὅλος*, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner*.

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ἄτε (in Hm. only as pronoun) *as,*

chiefly used with participles, see 795 d: so also *οἷα*.

6. ὅ, ὅπῃ, *as*, see 879, 4.7. Hm. ἥότε *as, like as*. In Il. γ, 10, τ, 386, it is a dissyllable (37).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when*; and (with ἄν) ὅταν, ὁπότεν. Ὅτε is also used in a causal sense: *whereas, since*.

2. εὔτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὁπηνίκα, *at which time, when*, more precise than ὅτε. In Hm., ἥνικα is scarcely found: on the other hand,

4. ἥμος *when* (= ἥνικα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with ἄν) ἐπὴν or ἐπὶάν (Hm. ἐπὴν, ἐπεὶ κε, Hd. ἐπείαν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that*.

6. ἐπειδὴ *since now, when now*, from ἐπεὶ strengthened by δὴ (851): it denotes thus a more immediate and particular relation of time or cause. With ἄν, it forms ἐπειδάν, which is much more used than ἐπὴν, ἐπείαν.

7. ἕστε (not in Hm.), ἕως, and poet. ὅφρα, Hm. εἰσόκε (or εἰς ὃ κε, εἰς ὅτε κε), *until, as long as*:

αἰκίζονται τοὺς ἀνδράποους ἕστε ἂν ἔρχωσιν αὐτῶν *they abuse men as long as they are masters of them, περιεμένοντες ἕως ἀνοιχθῆναι τὸ δεσμωτήριον we were waiting until the prison should be opened*. Ὅφρα is very often used as a *final* conjunction (739): Hm. ὅφρα μὴ ὅλος Ἀργείων ἀγέραςτος ἔω *that I may not be, alone among the Greeks, without a prize*.

8. μέχρι, ἄχρι (cf. 626, 7) *until*.878. 9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. priusquam): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= prius, sooner, earlier), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (ἐν τοῖς πρὶν λόγοις *in the foregoing statements, τὸ πρὶν before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρὶν μὲν γὰρ γῆρας ἔπεισιν *for I will not release (her); old age even shall come upon her before*. He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἔπλη πρὶν πίνειν πρὶν λείπει *nor durst any one (sooner) drink before he made libation*.

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote *situation*, i. e. *states, conditions, or circumstances*.

1. οὗ, ὅπου, *where* (Epic and Lyric ὅσι, ὁπόσι).
2. ὅθεν, ὁπόθεν, *whence*.
3. οἷ, ὅποι, *whither*.
4. ἧ, ὅπη (Hm. also ἧχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. ἐνθα *at which place, where*, ἐνθεν *whence*, more precise than οὗ, ὅθεν. They are often used as demonstratives, *there, thence*.
6. ἵνα *where*; but much oftener used as a *final* conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: ἐκ τῆς πόλεως οὗ κατέφυγε *from the city where* (whither) *he fled for refuge*. Conversely, οἱ and ὅποι are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. ἔχεις διδάξαι δὴ μ' ὅποι καδέσσαμεν *are you able to inform me whither we* (have come and) *are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504-10, 752-4, 818-20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαθοὶ ἢ μὴ (sc. ἀγαθοὶ) *εὐδρες good men or not* (good men), ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us*.—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep* (a sleep) *you slept* (509 a), οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιήσασθαι (for μετέγνωσαν καὶ ἔγνωσαν) *the Athenians changed their resolution* (and resolved) *not to form an alliance with the Corcyraeans*, ἀμελήσας ὧν οἱ πολλοὶ (sc. ἐπιμελοῦνται) *neglecting things which the most care for*. Thus ἕκαστος or τὸς must sometimes be supplied from a preceding οὐδὲς: οὐδὲς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but* (each one) *blames injustice, because he is unable to practise it*.

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb. when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἥχι ἐκάστω ἵππῳ ἀερσιπόδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (steed, ἑσάσῃ) his foot-lifting horses and his curiously-wrought arms were lying*, Hd. ἐσθ' ἅτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language*. The figure is chiefly poetic.

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' αὖτε χρεὶ ἐμεῖο γένηται ἀεκέα λόγον ἀμῦναι—but *if ever again there comes a need of us to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὃ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees (I entreat) thee, ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία κλείσθη as a consequence, I surmise, of extreme freedom, comes utter servitude*. It often gives emphasis to some particular word or words: πολλῶν, ὃ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made*;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνὴν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοὶ *I associated with persons of my own age, taking pleasure in them, and they in me*, Hm. παρ' οὐκ ἐδέλων ἐδελοῦσθ' *unwilling with her wishing it*.

886. ANACOLUTHON (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἐδοξέ μοι οὗτος ὁ ἄνθρωπος εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (for "I thought the man to be wise," ἐνόμισον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this the engagement commenced, the Argives advancing eagerly* (Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνῆλθον *they engaged*), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκούντας οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (εἰ ἔπονται instead of ἔπεισσαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἅψ' ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on being married, let her go back to her father's house* (ἅψ' ἴτω instead of ἀπέμψων *send back*), ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνίξ' *as the athletes, when they prove inferior to their antagonists, this troubles them* (as if οἱ ἀθληταί belonged to the relative sentence, prop. 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 ἀσὴ λυπῶν τοῖς ἄλλοις παρέχει ἄνισα ποιεῖ νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν *for such effect 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* (εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούντων).

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APPENDIX.

VERSIFICATION.

887. METRE AND RHYTHM. To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. FEET. Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	— ∪	λείπε	Dactyl	— ∪ ∪	λείπομεν
Iambus	∪ —	λείπειν	Anapaest	∪ ∪ —	λείπέτω
Tribrach	∪ ∪ ∪	ἐλπιον	Spondee	— —	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Scretic	— ∪ —	λείπέτω	Ionic a majore	— ∪ ∪ ∪	λείπομεθα
First Paeon	— ∪ ∪ ∪	λείπομεθα	Ionic a minore	∪ ∪ — —	ἐλπείσθην
Fourth Paeon	∪ ∪ ∪ —	ἐλπόμεν	Choriambus	— ∪ ∪ —	λείπομένους

Much less important are the following:

Pyrrhic	∪ ∪	λίπε	Ditrochee	— ∪ ∪ ∪	λείπέτωσαν
Amphibrach	∪ — ∪	ἐλπιον	Diiambus	∪ — ∪ —	ἐλπόμεν
Proceleusmatic	∪ ∪ ∪ ∪	ἐλπίετο	Antispast	∪ — ∪ ∪	ἐλείποντο
Bacchius	∪ — —	λείπόντων	First Epitrite	∪ — — —	ἐλείπεσθην
Antibacchius	— — ∪	λείποισθε	Second Epit.	— ∪ — —	ἐξελείφθην
Second Paeon	∪ — ∪ ∪	ἐλείπετο	Third Epit.	— — ∪ —	λείφθησεται
Third Paeon	∪ ∪ — ∪	ἐλπίοντο	Fourth Epit.	— — — ∪	λείφθησονται
Molossus	— — —	λείπόντων	Dispondee	— — — —	λείφθησονται

889. GROUPS. A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.—One foot with half of another is sometimes called *triemimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hepthemimeris* = three and a half, etc.

890. VERSES. Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an *anapaestic* dimeter consists of four feet; an *iambic* trimeter, of six; a *trochaic* tetrameter, of eight, etc. In *other kinds* of verse, each foot is reckoned as a “-meter”: thus, a *dactylic* hexameter consists of six feet; a *cretic* pentameter, of five; an *ionic* tetrameter, of four, etc.

891. CATALECTIC AND ACATALECTIC. In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic in *syllabam*, in *disyllabum*, in *trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. RESOLUTION AND CONTRACTION. Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter Ἀραβίας τ' ἔπειον ἄνδρες (vv — vv — v), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ᾤς, τερόμεθ' αὐδῇ (— vv — — vv — —), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. CAESURA. When a pause in the sense, however slight, occurs within the verse, it produces a *caesura* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ᾤς, τερόμεθ' αὐδῇ (— vv — | — vv — | v — — | — vv — —, before thee, by whose voice, as if it were a god's, we two are delighted), caesuras occur after σέθεν, νῶϊ, and ᾤς; and the first two of these are, at the same time, foot-caesuras.

894. ACCENT, ARSIS AND THESIS. In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ᾤς, τερόμεθ' αὐδῇ (— vv — — — vv — — — vv — —), the syllables which have the rhythmic accent are ἄν-, -θεν, νῶ-, -οῦ, τερ-, αὐ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the *first* of them receives the rhythmic accent. Thus in the iambic dimeter δύαισι εὐδὲν ἐπιχλαῖς (v — v — v — v —), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. SYNCOPÉ. Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncopé*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse *βαρεῖαι καταλλαγαί* (υ̇ υ̇ ο υ̇ υ̇ υ̇ υ̇) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "o."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrūsīs* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacrusis prefixed:

- | | |
|-------------------------------------|-------------------|
| a. <i>χερσὶν δημοσπόροισιν.</i> | υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ |
| b. <i>προκηδομένα βαρεῖαν.</i> | υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ |
| c. <i>μὴ ταρβαλέα θάνομι.</i> | υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ |
| d. <i>τὸ δὲ συγγενὲς ἐμβέβακεν.</i> | υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ |

REM. e. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus *ἐπισκοποῦντ' ἀγυλάς* (υ̇ υ̇ υ̇ υ̇ υ̇ υ̇) is an iambic dimeter catalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇); and *τεκνόντα καὶ τεκνούμενον* (υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇) is an iambic dimeter acatalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (67) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (*στίχοι*), in which one kind of verse (dactylic hexameter, iambic trimeter etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STOPHES—combinations of several lines, with more or less variety of verse.

REM. e. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes which make up the lyric portions (*choruses*) of tragedy and comedy, 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 piece are all alike, showing the same kinds of verse in the same order of arrangement.

In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee*. A trochaic “meter” (890) consists of two feet, the last of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a “meter” is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

- a, b. monometer; b, catalectic (*cretic*):
 ὦν ποδοῦμεν (a). $\bar{\text{—}} \text{—} \text{—}$
 ὦ δίκα (b). $\bar{\text{—}} \text{—}$
- c, d. tripody (*ithyphallic*); d, catal. (*penthemimeris*):
 ῥῆχετ' ἐν δόμοισι (c). $\bar{\text{—}} \text{—} \text{—} \text{—} \text{—}$
 κείσεται τάλας (d). $\bar{\text{—}} \text{—} \text{—} \text{—}$
- e, f. dimeter; f, catalectic:
 ἀλλ' ἀναμνησθέντες, ὄνδρες (e). $\bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—}$
 μὴ ξυνωμότης τις ἦν (f). $\bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—}$
- g. pentapody:
 Διὸς ὑπαγκάλισμα σεμνὸν Ἦρα. $\bar{\text{—}} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$
- h, i. trimeter; i, catalectic:
 Δαρὶφ φωνὰν ἐναρμόξαι πεδίλῳ (h). $\bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—}$
 ἀρπαγαὶ δὲ διαδρομῶν ὁμαίμονες (i). $\bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—}$
- j. dimeter and ithyphallic:
 ἀλλὰ μοι τόδ' ἐμμένει καὶ μήποτ' ἐκτακείη. $\bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—}$
- k. tetrameter (= dimeter repeated):
 κλυδί μιν, γέροντος εὐέθριον χρυσόσκεπτε κόρυνη.
 $\bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—}$
- l. tetrameter catalectic (= dimeter and dim. catal.):
 πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ.
 $\bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—} \bar{\text{—}} \text{—} \text{—}$

- d. e. dimeter; e, catalectic:
 (ζηλῶ σε τῆς εὐβουλίας (d). - 1 0 - - 1 0 -
 ἀγῶνας ἐντὸς οἴκων (e). 1 0 - - 1 0 -
- f. g. pentapody; g, catalectic:
 νᾶες πανωλέδροισιν ἐκβολαῖς (f). - 1 0 - - 0 - - -
 προβουλῆσιν ἄφετος ἕτας (g). 1 0 - - - - -
- h. trimeter catalectic:
 ἐπωφάλησα πόλεος ἐξελέσθαι. 1 0 - - 0 0 - - 1 0 -
- i. trimeter (acatalectic):
 ὦ διος αἰδῆρ, καὶ ταχύπτεροι πνοαί. - 1 0 - - - 1 0 - - 1 0 -
 ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος. 1 0 - - - 0 0 - - - 1 0 -
 ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ. 1 0 - - 1 0 - - - 1 0 - -
- j. trimeter scazon (*choliambus*, *Hippocraticæ*):
 δέ' ἡμέραι γυναικὸς εἰσιν ἥδισταί. 1 0 - - - 1 0 - - 1 0 - -
- k. tetrameter catalectic (= dimeter and dim. catal.):
 ὦ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὠφέλημα. - 1 0 - - - 1 0 - - - 1 0 - -
 καὶ πρότερον ἐπεβούλευσέ σοι • τὸν καυλὸν οἶσδ' ἐκείνον. - 1 0 - - - 1 0 - - - 1 0 - -
- l. tetrameter (acatalectic, = dimeter repeated):
 δέξαι με κωμάζοντα, δέξαι, λίσσομαι σε, λίσσομαι. - 1 0 - - - 1 0 - - - 1 0 - -

905. The following are specimens of **SYNCOPIATED FORMS**: a, b, c, d, e, are dimeters, the first two being catalectic; f, g, h, i, pentapodies, the first two catalectic; j, k, l, m, n, trimeters, the first two catalectic; o, p, q, r, tetrameters, the first one catalectic.

- a. μόλοις ὦ πόσις μοι. 1 0 - - 1 0 -
 b. διπλάζεται τιμὰ. 1 0 - - 0 1 0 -
 c. βαρεῖαι καταλλαγαί. 1 0 - - 1 0 - -
 d. κακοῦ δὲ χαλκοῦ τρόπον. 1 0 - - 0 1 0 -
 e. μελαμπαγῆς πέλει. 1 0 - - 0 1 0 -
 f. ἐν ἀγκῶσι τέκνα δῶμαι. 1 0 - - - - -
 g. λίταν δ' ἀκούει μὲν οὔτις. 1 0 - - - - -
 h. φοβοῦμαι δ' ἔπος τὸδ' ἐκβαλεῖν. 1 0 - - - - -
 i. βέβακεν ῥίμφα διὰ πυλᾶν. 1 0 - - 0 - - - -
 j. δαφνηφόροις βουδύτοισι τιμαῖς. 1 0 - - 0 1 0 - -
 k. ὦτ' ἀρχαῖς δ' οὐτινος δοάζων. 1 0 - - 0 1 0 - -
 l. βεβᾶσι γὰρ τοῖπερ ἀγρόται στρα οὔ. 1 0 - - 0 1 0 - -
 m. βίῃ χαλινῶν δ' ἀναῦδον μένει. 1 0 - - 0 1 0 - -
 n. ἐπανήχσας δὲ τοῖσι σοῖς λόγοις. 1 0 - - 0 1 0 - -
 o. βαρεῖα δ' εἰ τέκνον δαῖξω, δόμων ἔγαλμα. 1 0 - - 1 0 - - 0 1 0 - -
 p. πόνοι δόμων νέοι παλαιοῖσι συμμιγείς κακοῖς. 1 0 - - 1 0 - - 0 1 0 - -
 q. ὁμοῦ δὲ παιᾶνα παιᾶν' ἀνάγεται, ὦ παρθένοι. 1 0 - - 0 1 0 - - 0 1 0 - -
 r. ὕδωρ τε Διρκαῖον εὐτραφέστατον πωμάτων. 1 0 - - 0 1 0 - - 0 1 0 - -

906. The **IAMBIC TRIMETER** is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure. Of the six feet which compose it, the last is always an iambus. For the iambus in the odd feet (1st, 3d, 5th), a spondee is very often used, and sometimes a dactyl: but a dactyl in the fifth foot is almost unknown in tragedy. Each of the first five feet may also be a tribrach, and, in comedy, an anapaest. In tragedy, the anapaest is generally confined to the first foot: in a proper name, however, it

919. The following have a *double anacrusis* (logaedic anapaestic):

- | | |
|-------------------------------------|-----------------|
| a. ἱκετεύσατε δ', ὦ κόραι. | υ υ υ υ υ υ υ υ |
| b. τὸ δὲ συγγενὲς ἐμβέβακεν. | υ υ υ υ υ υ υ υ |
| c. κατέλαμψας, ἔδειξας ἐμφανῇ. | υ υ υ υ υ υ υ υ |
| d. Ἑλέναν ἐλύσατο Τρῳάας. | υ υ υ υ υ υ υ υ |
| e. ὅτε τὸν τύραννον κτανέτην. | υ υ υ υ υ υ υ υ |
| f. τίνι τῶν πέδρος, ὦ μάκαιρα Θῆβα. | υ υ υ υ υ υ υ υ |

The form e loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaedic anapaestic:

- | | |
|-------------------------------|-----------------|
| g. Νεμεῶ δὲ τρίς. | υ υ υ υ |
| h. πόλιν, ἀλλ' ἀνδσχου. | υ υ υ υ υ |
| i. Ζεφύρου γίγατος αἶψα. | υ υ υ υ υ υ υ |
| j. Χαρίτων ἑκατὶ τόνδε κῶμον. | υ υ υ υ υ υ υ υ |

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

- | | |
|------------------------------------|-----------------|
| a. ναυτίλας ἐσχάτας. | υ υ υ υ υ υ υ υ |
| b. οὐ ψεύδει τέγξω λόγον. | υ υ υ υ υ υ υ υ |
| c. ἔψαυσας ἀλγεινοτάτας ἐμοί. | υ υ υ υ υ υ υ υ |
| d. θακρυδέσσάν τ' ἐφίλησεν αἰχμάν. | υ υ υ υ υ υ υ υ |

Some verses consist of *more than one series*: thus

- | | |
|--|-----------------|
| e. first Pherecratean catal., repeated: | |
| ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην. | υ υ υ υ υ υ υ υ |
| f. Asclepiadæan (= Pherecr. catal., second + first): | |
| ἐπειδὴ μέγαν ἄθλον Βαβυλωνίοις. | υ υ υ υ υ υ υ υ |
| g. greater Asclepiadæan (has choriambus between two Pherecr.): | |
| μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω. | υ υ υ υ υ υ υ υ |
| h. Priapæan (= Glyconic and Pherecratean): | |
| εὐμένης δ' ὁ Δύκειος ἔστω πάσα νεολαία. | υ υ υ υ υ υ υ υ |
| i. Eupolidæan (= Glyconic and troch. dim. catal.): | |
| ὦ δαίμονες κατερῶ πρὸς ὑμᾶς ἐλευθέρως. | υ υ υ υ υ υ υ υ |

921. PHERECRATEAN verses are sometimes combined in systems (897 b); but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic iambic, and logaedic rhythms. Examples may be seen in 901, 905, 920. The name "cretic rhythms" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

a *paeon*, first or fourth—occurs repeatedly in the same verse. But there are also rhythms, more properly called by that name, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. It is not always easy to distinguish between these two classes. The following will serve as specimens:

- a, b. dimeter catalectic; b, with anacrusis:
 κῆρ' ἐλαγοθήρει (a). ┐┐┐┐┐┐
 μικρόν γε κινούμεν (b). —┐┐—┐┐
- c, d. dimeter (acatal.); d, with anacrusis:
 ἐνθεν ἔζων ἐγώ (c). ┐┐—┐┐—
 ὦ Ζεῦ, τί ποτε χρυσόμεδα (d). —┐┐┐┐┐┐┐┐
- e. trimeter:
 ὥς ἐμὲ λαβοῦσα τὸν δημότην. ┐┐┐┐┐┐┐┐—┐┐—
- f. tetrameter catalectic:
 οὐκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους. ┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐
- g. tetrameter (acatalectic):
 ὥς μεμίσσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν
 κατατεμῶ τοῖσιν ἱππεῦσι καττόματα. ┐┐—┐┐┐┐┐┐┐┐┐┐┐┐┐┐—
┐┐┐—┐┐—┐┐—┐┐—
- h. dimeter, preceded by trochaic dimeter:
 οὐδὲν ἔστι θνητὸν γυναικὸς ἀμαχώτερον. ┐┐—┐┐┐┐┐┐—┐┐┐┐┐┐┐┐
- i. pentameter:
 σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χάσσομεν τοῖς λίδοις.
┐┐—┐┐┐┐┐┐┐┐┐┐┐┐┐┐—┐┐—

923. The rhythmic *accent* falls on the first long syllable of the cretic (894 a): at the same time there is a certain stress, though weaker, on the second long.

a. Occasionally a *spondaic basis* (that is, a *syncopated cretic*) is prefixed to a cretic rhythm. In some instances, a *trochaic dipody* answers to a cretic, in corresponding lines of strophe and antistrophe.

Choriambic Rhythms.

924. The *choriambus* occurs in Greek verse, not as the fundamental foot of a distinct rhythm, but only as the result of syncope (895) in dactylic, anapaestic, and logaoedic rhythms. For examples of choriambi thus produced, see 909 e, h, 919 e, 920. Yet the name “choriambic” is used as a convenient designation for verses which are made up either of *pure* choriambi, or of choriambi mixed with *iambic dipodies*. The following will serve as specimens:

- a, b, c. dimeter; b and c begin with iambic dipody:
 ὦ πατρίς, ὦ δῶμά τ' ἐμόν (a). ┐┐—┐┐—
 ἔρωσ ἀνέκατε μάχαν (b). ┐┐—┐┐—
 δεινότατ' ἀπειλοῦντας ἐπῶν (c). —┐┐—┐┐—
- d. trimeter:
 εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων. ┐┐—┐┐—┐┐—
- e. tetrameter:
 δεινὰ μὲν οὖν, δεινὰ τάρσσει σοφὸς οἰωνοδέτας.
┐┐—┐┐—┐┐—┐┐—
- f. tetrameter hypercatalectic (891 b):
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης.
┐┐—┐┐—┐┐—┐┐—

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Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (— — — — —). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; and each of the three longs may be resolved into two shorts. These properties give rise to a great variety of forms, most of which are shown in the following specimens:

a. ἰὼ πρόπολοι.	— — — — —
b. ἐν γὰρ τᾷδε φεῖν.	— — — — —
c. τί μ' οὐκ ἀντάλιν.	— — — — —
d. ἐχθεὶς Ἀτρεΐδας.	— — — — —
e. στρατόπεδον λιπών.	— — — — —
f. δουλοσύνας ὕπερ.	— — — — —
g. μεσολαβεὶ κέντρῳ.	— — — — —
h. πλαζόμενον λεύσσαν.	— — — — —
i. ἄτιτον ἔτι σε χρεῖ.	— — — — —
j. βρεῖ πολὺς ὅδε λεώς.	— — — — —
k. ἄλμυρὸν ἐπὶ πόντον.	— — — — —
l. ἀνέφελον ἐπέβαλες.	— — — — —
m. οὐποτε καταλύσιμον.	— — — — —
n. ἀπάγετ' ἐκτόσιον.	— — — — —
o. τὸν καταρατότατον.	— — — — —
p. σύ τ', ὦ Διογενές.	— — — — —
q. εἰδ' αἰδέρος ἄνω.	— — — — —
r. τυράννου πάδεα.	— — — — —

REM. 8. The *dochmii* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmii*. Thus we find a *bacchic*

a. dimeter (<i>dochmiac hypercatalectic</i>):	— — — — —
χορευθέντ' ἀναύλοισ.	
b. trimeter <i>catalectic</i> :	— — — — —
παλαιῶν προγεννητόρων.	
c. tetrameter:	— — — — —
ἦδε με κοιμήσειν τὸν δυσδαίμον' Ἄιδου.	

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GREEK INDEX.

NOTE. The references are made in all cases to the *sections*, not the *pages*, of the Grammar. The letters *ff*, placed after the number of a section, show that the same subject extends into the following sections.

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