GREEK
GRAMMAR

William W. Goodwin

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GREEK GRAMMAR

BY

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REVISED AND ENLARGED

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PREFACE.

The present work is a revised and enlarged edition of the Greek Grammar published in 1879, which was itself a revised and enlarged edition of the Elementary Greek Grammar of only 235 pages published in 1870. I trust that no one will infer from this repeated increase in the size of the book that I attribute ever increasing importance to the study of formal grammar in school. On the contrary, the growth of the book has come from a more decided opinion that the amount of grammar which should be learned by rote is exceedingly small compared with that which every real student of the Classics must learn in a very different way. When it was thought that a pupil must first learn his Latin and Greek Grammars and then learn to read Latin and Greek, it was essential to reduce a school grammar to its least possible dimensions. Now when a more sensible system leaves most of the details of grammar to be learned by the study of special points which arise in reading or writing, the case is entirely different; and few good teachers or good students are any longer grateful for a small grammar, which must soon be discarded as the horizon widens and new questions press for an answer. The forms of a language and the essential principles of its construction must be learned in the old-fashioned way, when the memory is vigorous and retentive; but, these once mastered, the true time to teach each principle of grammar is the moment when the pupil meets with it in his studies, and no grammar which is not thus practically illustrated ever becomes a living reality to the student. But it is not enough for a learner merely to meet each construction or form in isolated instances; for he may do this repeatedly, and yet know little of the general principle which the single example partially illustrates. Men saw apples fall and the moon and planets roll ages before the principle of gravitation was thought of. It is necessary,
therefore, not merely to bring the pupil face to face with the facts of a language by means of examples carefully selected to exhibit them, but also to refer him to a statement of the general principles which show the full meaning of the facts and their relation to other principles. In other words, systematic practice in reading and writing must be supplemented from the beginning by equally systematic reference to the grammar. Mechanics are not learned by merely observing the working of levers and pulleys, nor is chemistry by watching experiments on gases; although no one would undertake to teach either without such practical illustrations. It must always be remembered that grammatical study of this kind is an essential part of classical study; and no one must be deluded by the idea that if grammar is not learned by rote it is not to be learned at all. It cannot be too strongly emphasized, that there has been no change of opinion among classical scholars about the importance of grammar as a basis of all sound classical scholarship; the only change concerns the time and manner of studying grammar and the importance to be given to different parts of the subject.

What has been said about teaching by reference and by example applies especially to syntax, the chief principles of which have always seemed to me more profitable for a pupil in the earlier years of his classical studies than the details of vowel-changes and exceptional forms which are often thought more seasonable. The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought and the manner of expression of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely. For these reasons the chief increase in the present work has been made in the department of Syntax.

1 These objects seem to me to be admirably attained in the First Lessons in Greek, prepared by my colleague, Professor John W. White, to be used in connection with this Grammar. A new edition of this work is now in press.
The additions made in Part I. are designed chiefly to make the principles of inflection and formation in Parts II. and III. intelligible. Beyond this it seems inexpedient for a general grammar to go. In Part II. the chief changes are in the sections on the Verb, a great part of which have been remodelled and rewritten. The paradigms and synopses of the verb are given in a new form. The nine tense systems are clearly distinguished in each synopsis, and also in the paradigms so far as is consistent with a proper distinction of the three voices. The verbs in µ are now inflected in close connection with those in ω, and both conjugations are included in the subsequent treatment. The now established Attic forms of the pluperfect active are given in the paradigms. The old makeshift known as the "connecting-vowel" has been discarded, and with no misgivings. Thirteen years ago I wrote that I did not venture "to make the first attempt at a popular statement of the tense stems with the variable vowel attachment"; and I was confirmed in this opinion by the appearance of the Schulgrammatik of G. Curtius the year previous with the "Bindevocal" in its old position. Professor F. D. Allen has since shown us that the forms of the verb can be made perfectly intelligible without this time-honored fiction. I have now adopted the familiar term "thematic vowel," in place of "variable vowel" which I used in 1879, to designate the o or e added to the verb stem to form the present stem of verbs in ω. I have attempted to make the whole subject of tense stems and their inflection more clear to beginners, and at the same time to lay the venerable shade of the connecting-vowel, by the distinction of "simple and complex tense stems," which correspond generally to the two forms of inflection, the "simple" form (the µ-form) and the "common" form (that of verbs in ω). See 557–565. I use the term "verb stem" for the stem from which the chief tenses are formed, i.e. the single stem in the first class, the "strong" stem in the second class, and the simple stem in the other classes (except the anomalous eighth). Part III. is little changed, except by additions. In the Syntax I have attempted to introduce greater simplicity with greater detail into the treatment of the Article, the Adjectives, the Cases, and the Prepositions. In the Syntax of the Verb, the changes made in my new edition of the Greek Moods and Tenses have been adopted, so far as is possible in a school-book. The independent uses of
the moods are given before the dependent constructions, except in the case of wishes, where the independent optative can hardly be treated apart from the other constructions. The Potential Optative and Indicative are made more prominent as original constructions, instead of being treated merely as elliptical apodoses. The independent use of \( \mu \varsigma \) in Homer to express fear with a desire to avert the object feared is recognized, and also the independent use of \( \mu \varsigma \) and \( \mu \varsigma \, \omega \) in cautious assertions and negations with both subjunctive and indicative, which is common in Plato. The treatment of \( \delta \sigma \tau e \) is entirely new; and the distinction between the infinitive with \( \delta \sigma \tau e \, \mu \varsigma \) and the indicative with \( \delta \sigma \tau e \, \omega \) is explained. The use of \( \pi \rho i \nu \) with the infinitive and the finite moods is more accurately stated. The distinction between the Infinitive with the Article and its simple constructions without the Article is more clearly drawn, and the whole treatment of the Infinitive is improved. In the chapter on the Participle, the three classes are carefully marked, and the two uses of the Supplementary Participle in and out of \( o r a t i o \, o b l i q u a \) are distinguished. In Part V. the principal additions are the sections on dactylo-epitritic rhythms, with greater detail about other lyric verses, and the use of two complete strophes of Pindar to illustrate that poet's two most common metres. The Catalogue of Verbs has been carefully revised, and somewhat enlarged, especially in the Homeric forms.

The quantity of long \( \alpha \), \( \iota \), and \( \upsilon \) is marked in Parts I., II., and III., and wherever it is important in Part V., but not in the Syntax. The examples in the Syntax and in Part V. have been referred to their sources. One of the most radical changes is the use of 1691 new sections in place of the former 302. References can now be made to most paragraphs by a single number; and although special divisions are sometimes introduced to make the connection of paragraphs clearer, these will not interfere with references to the simple sections. The evil of a want of distinction between the main paragraphs and notes has been obviated by prefixing N. to sections which would ordinarily be marked as notes. I feel that a most humble apology is due to all teachers and students who have submitted to the unpardonable confusion of paragraphs, with their divisions, subdivisions, notes, and remarks, often with \( (a) \), \( (b) \), etc., in the old edition. This arrangement was thoughtlessly adopted to preserve the numbering of sections in the Syntax.
of the previous edition, to which many references had already been made; but this object was gained at far too great a cost. I regret that I can make no better amends than this to those who have suffered such an infliction. A complete table of Parallel References is given in pp. xxvi.--xxxv., to make references to the former edition available for the new sections.

I have introduced into the text a section (28) on the probable ancient pronunciation of Greek. While the sounds of most of the letters are well established, on many important points our knowledge is still very unsatisfactory. With our doubts about the sounds of θ, φ, χ, and ϴ, of the double α and ω, not to speak of ξ and ψ, and with our helplessness in expressing anything like the ancient force of the three accents or the full distinction of quantity, it is safe to say that no one could now pronounce a sentence of Greek so that it would have been intelligible to Demosthenes or Plato. I therefore look upon the question of Greek Pronunciation chiefly as it concerns the means of communication between modern scholars and between teachers and pupils. I see no prospect of uniformity here, unless at some future time scholars agree to unite on the modern Greek pronunciation, with all its objectionable features. As Athens becomes more and more a centre of civilization and art, her claim to decide the question of the pronunciation of her ancient language may sometime be too strong to resist. In the meantime, I see no reason for changing the system of pronunciation1 which I have followed and advocated more than thirty years, which adopts what is tolerably certain and practicable in the ancient pronunciation and leaves the rest to modern usage or to individual judgment. This has brought scholars in the United States nearer to uniformity than any other system without external authority is likely to bring them. In England the retention of the English

1 By this the consonants are sounded as in 28, 3, except that ξ has the sound of z; ξ and ψ have the sounds of ζ (ks) and ps; θ, φ, and χ those of th in thin, ph in Philip, and hard German ch in machen. The vowels are sounded as in 28, 1, v being pronounced like French u or German ü. The diphthongs follow 28, 2; but ω always has the sound of ou in youth, and α that of ei in height. I hold to this sound of α to avoid another change from English, German, and American usage. If any change is desired, I should much prefer to adopt the sound of i (our i in machine), which α has held more than 1900 years, rather than to attempt to catch any one of the sounds through which either genuine or spurious α must have passed on its way to this (see 28, 2).
pronunciation of Greek with Latin accents has at least the advantage of local uniformity.

Since the last edition was published, Allen's new edition of Hadley's Grammar has appeared and put all scholars under new obligations to both author and editor. The new edition of Monro's Homeric Grammar is of the greatest value to all students of Homer. Blass's new edition of the first quarter of Kühner is really a new work, abounding in valuable suggestions. From the German grammars of Koch and Kaegi I have gained many practical hints. I am also greatly indebted to many letters from teachers containing criticisms of the last edition and suggestions for making it more useful in schools, too many indeed to be acknowledged singly by name. Among them is one from which I have derived special help in the revision, a careful criticism of many parts of the book by Professor G. F. Nicolassen of Clarksville, Tennessee. Another of great value came to me without signature or address, so that I have been unable even to acknowledge it by letter. I must ask all who have thus favored me to accept this general expression of my thanks. Professor Herbert Weir Smyth of Bryn Mawr has done me the great service of reading the proofs of Parts I. and II. and aiding me by his valuable suggestions. His special knowledge of Greek morphology has been of the greatest use to me in a department in which without his aid I should often have been sorely perplexed amid conflicting views. All scholars are looking for the appearance of Professor Smyth's elaborate work on the Greek Dialects, now printing at the Clarendon Press, with great interest and hope.

WILLIAM W. GOODWIN.

Harvard University,
Cambridge, Mass., June 30, 1892.
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<td>Gorgias</td>
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<td>Ecd.</td>
<td>Hippias Majors</td>
<td>H. M.</td>
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<td>Laches</td>
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<td>Lys.</td>
<td>Leges</td>
<td>Leg.</td>
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<td>Lysias</td>
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<td>Menexenus</td>
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<td>Th.</td>
<td>Phaeadrus</td>
<td>Phdr.</td>
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<td>Vespas</td>
<td>V.</td>
<td>Phil.</td>
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<td>Protagoras</td>
<td>Pr.</td>
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<td>Al.</td>
<td>Republic</td>
<td>Rp.</td>
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<td>And.</td>
<td>Sophist</td>
<td>So.</td>
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<td>Bac.</td>
<td>Symposium</td>
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<td>El.</td>
<td>Timaena</td>
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<td>S.</td>
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<td>Aisx</td>
<td>Aj.</td>
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<td>Herodica Furenae</td>
<td>Fh. F.</td>
<td>Antigone</td>
<td>An.</td>
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<td>Hpl.</td>
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<td>El.</td>
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<td>Theog.</td>
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<tr>
<td>Thucydides</td>
<td>Thuc.</td>
<td>T.</td>
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<tr>
<td>Xenophon</td>
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<td>Agisias</td>
<td>Ag.</td>
</tr>
<tr>
<td>Theog.</td>
<td>Theog.</td>
<td>Anabasis</td>
<td>A.</td>
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<tr>
<td>Thucydides</td>
<td>T.</td>
<td>Cyropaedia</td>
<td>C.</td>
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<tr>
<td>Xenophon</td>
<td>X.</td>
<td>De re Equestr.</td>
<td>Eq.</td>
</tr>
<tr>
<td>Theognis</td>
<td>Theog.</td>
<td>Hellene</td>
<td>H.</td>
</tr>
<tr>
<td>Hipparchicus</td>
<td>Hipp.</td>
<td>Hipparchicus</td>
<td>Hipp.</td>
</tr>
<tr>
<td>Maimaraighba</td>
<td>M.</td>
<td>Oeconomicus</td>
<td>Oe.</td>
</tr>
<tr>
<td>De Republica Atheniensii</td>
<td>Rp. A.</td>
<td>Symposium</td>
<td>Sy.</td>
</tr>
</tbody>
</table>

The dramatists are cited by Dindorf’s lines, except the tragic fragments (frag.), which follow Nauck’s numbers. The orators are cited by the numbers of the orations and the German sections.

xxxvi
GREEK GRAMMAR.
INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

The Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolis (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighboring islands, many settlements in Southern Italy, which was known as *Magna Graecia*, and a large part of the coast of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, a few towns in Sicily, and some other places.

In the early times of which the Homeric poems are a record (before 850 B.C.), there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of Hellenes. The Homeric Hellenes were a small tribe in South-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans.
INTRODUCTION.

The dialects of the Aeolians and the Doriens are known as the Aeolic and Doric dialects. These two dialects are much more closely allied to each other than either is to the Ionic. In the language of the Ionians we must distinguish the Old Ionic, the New Ionic, and the Attic dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).

In it were written the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the orations of Demosthenes and the other orators of Athens, and the philosophical works of Plato.

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension to regions widely separated, the Attic dialect itself was not a little modified by various local influences, and lost some of its

1 The name Ionic includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. or Id. (Herodotus) for the latter.
early purity. The universal Greek language which thus arose is called the *Common Dialect*. This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II. in 285 B.C. The Greek of the philosopher Aristotle lies on the border line between this and the purer Attic. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made the Septuagint version of the Old Testament (283–135 B.C.) and by the writers of the New Testament, all of whom were *Hellenists* (i.e. foreigners who spoke Greek). Towards the end of the twelfth century A.D., the popular Greek then spoken in the Byzantine Roman Empire began to appear in literature by the side of the scholastic ancient Greek, which had ceased to be intelligible to the common people. This popular language, the earliest form of *Modern Greek*, was called *Romaic* (Ῥωμαική), as the people called themselves Ῥωμαίοι. The name *Romaic* is now little used; and the present language of the Greeks is called simply Ἑλληνική, while the kingdom of Greece is Ἑλλάς and the people are Ἑλλήνες. The literary Greek has been greatly purified during the last half-century by the expulsion of foreign words and the restoration of classic forms; and the same process has affected the spoken language, especially that of cultivated society in Athens, but to a far less extent. It is not too much to say, that the Greek of most of the books and newspapers now published in Athens could have been understood without difficulty by Demosthenes or Plato. The Greek language has thus an unbroken literary history, from Homer to the present day, of at least twenty-seven centuries.
The Greek is descended from the same original language with the Indian (i.e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like me, is, know, etc.
**PART I.**

**LETTERS, SYLLABLES, AND ACCENTS.**

**THE ALPHABET.**

1. The Greek alphabet has twenty-four letters: —

<table>
<thead>
<tr>
<th>Form.</th>
<th>Equivalent</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>A α</td>
<td>a</td>
<td>ἀλφα</td>
</tr>
<tr>
<td>B β</td>
<td>b</td>
<td>βήτα</td>
</tr>
<tr>
<td>Γ γ</td>
<td>g</td>
<td>γάμμα</td>
</tr>
<tr>
<td>Δ δ</td>
<td>d</td>
<td>δέλτα</td>
</tr>
<tr>
<td>Ε ε</td>
<td>e (short)</td>
<td>εἰ, ἐψιλόν</td>
</tr>
<tr>
<td>Z ζ</td>
<td>z</td>
<td>ζήτα</td>
</tr>
<tr>
<td>H η</td>
<td>e (long)</td>
<td>ήτα</td>
</tr>
<tr>
<td>Θ θ ζ</td>
<td>th</td>
<td>θήτα</td>
</tr>
<tr>
<td>Ι i</td>
<td>i</td>
<td>ιῶτα</td>
</tr>
<tr>
<td>Κ κ</td>
<td>k or hard c</td>
<td>κάππα</td>
</tr>
<tr>
<td>Λ λ</td>
<td>l</td>
<td>λά(μ)βδα</td>
</tr>
<tr>
<td>Μ μ</td>
<td>m</td>
<td>μὖ</td>
</tr>
<tr>
<td>Ν ν</td>
<td>n</td>
<td>νῦ</td>
</tr>
<tr>
<td>Ξ ξ</td>
<td>x</td>
<td>ξεἰ, ξἰ</td>
</tr>
<tr>
<td>Ο o</td>
<td>o (short)</td>
<td>οῦ, δ ὑπκρόν</td>
</tr>
<tr>
<td>Π π</td>
<td>p</td>
<td>πεἰ, πἰ</td>
</tr>
<tr>
<td>Ρ ρ</td>
<td>r</td>
<td>ρῶ</td>
</tr>
<tr>
<td>Σ σ ς</td>
<td>s</td>
<td>σίγμα</td>
</tr>
<tr>
<td>Τ τ</td>
<td>t</td>
<td>ταῦ</td>
</tr>
<tr>
<td>Τ U</td>
<td>(u) y</td>
<td>ὑ, ὑ ψιλόν</td>
</tr>
<tr>
<td>Φ φ</td>
<td>plı</td>
<td>φεἰ, φἰ</td>
</tr>
<tr>
<td>Χ χ</td>
<td>kh</td>
<td>χεἰ, χἰ</td>
</tr>
<tr>
<td>Ψ ψ</td>
<td>ps</td>
<td>ψεἰ, ψἰ</td>
</tr>
<tr>
<td>Ω ω</td>
<td>o (long)</td>
<td>ὦ, ὦ μέγα</td>
</tr>
</tbody>
</table>

2. N. At the end of a word the form σ is used, elsewhere the form σ; thus, σύστασις.
3. N. Three letters belonging to the primitive Greek alphabet, Vau or Digamma (Ϝ), equivalent to V or W, Koppa (Ϙ), equivalent to Q, and Sampi (Ϡ), a form of Sigma, are not in the ordinary written alphabet. They were used as numerals (384), Vau here having the form Ψ, which is used also as an abbreviation of στ. Vau had not entirely disappeared in pronunciation when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that ψ has been omitted (see 209).

4. N. The Athenians of the best period used the names ει for epsilon, οι for omicron, ι or upsilon, and ω for omega; the present names for these letters being late. Some Greek grammarians used ἐ ψιλὸν (plain ε) and υ ψιλὸν (plain ν) to distinguish ε and ν from αι and οι, which in their time had similar sounds.

VOWELS AND DIPHTHONGS.

5. The vowels are a, e, η, ι, ο, ω, and υ. Of these, ε and ο are always short; η and ω are always long; α, ι, and υ are long in some syllables and short in others, whence they are called doubtful vowels.

6. Ν. Α, ε, η, ο, and ω from their pronunciation are called open vowels (α being the most open); ι and υ are called close vowels.

7. The diphthongs (δι-φθόγγοι, double-sounding) are αι, αυ, ει, ευ, οι, ου, ηυ, υι, ι, η, φ. These (except υι) are formed by the union of an open vowel with a close one. The long vowels (α, η, ω) with ι form the (so-called) improper diphthongs αι, ηι, φι. The Ionic dialect has also ωυ.

8. Ν. Besides the genuine ει (= ε + ι) and ου (= ο + υ) there are the so-called spurious diphthongs ει and ου, which arise from contraction (ει from εε, and ου from εο, οε, or ωο) or from compensative lengthening (80); as in επολεί (for ἐπολεί), λέγεω (for λέγεων, δέω, 4), χρυσός (for χρυσός), θείς (for θεύτα, 79), τόω and τόω (190). In the fourth century B.C. these came to be written like genuine ει and ου; but in earlier times they were written Ε and Ω, even in inscriptions which used Η and Ω for ει and οι. (See 27.)

9. Ν. The mark of diaeresis (διαρέσεις, separation), a double dot, written over a vowel, shows that this does not form a diphthong with the preceding vowel; as in προείναι (προ-είναι), to go forward, Αμπρεώς, son of Atreus (in Homer).

10. Ν. In α, η, φ, the ι is now written and printed below the first vowel, and is called iota subscript. But with capitals it is written in the line; as in ΘΗΙ ΚΟΜΠΙΔΙΑΙ, τῆ κωμῳδία, and in Ἡχετο, φιλετο. This ι was written as an ordinary letter as long as it was pronounced,
that is, until the first century B.C., after which it was sometimes written (always in the line) and sometimes omitted. Our iota subscript is not older than the twelfth century A.D.

BREATHINGS.

11. Every vowel or diphthong at the beginning of a word has either the rough breathing (’) or the smooth breathing (’). The rough breathing shows that the vowel is aspirated, i.e. that it is preceded by the sound ḥ; the smooth breathing shows that the vowel is not aspirated. Thus ὀρῶν, seeing, is pronounced ἱὸρῶν; but ὀρῶν, of mountains, is pronounced ἵρῶν.

12. N. A diphthong takes the breathing, like the accent (109), upon its second vowel. But α, η, and ω (10) have both breathing and accent on the first vowel, even when the ι is written in the line. Thus ὄξεται, ἐνφαῖνω, Ἀϊμων; but ὄχετο or Ὄχετο, ᾳδω or Ὄιδω, ὦδειν or Ὥδειν. On the other hand, the writing of ἀίδος (‘Αἴδος) shows that α and ι do not form a diphthong.

13. N. The rough breathing was once denoted by Η. When this was taken to denote ι (which once was not distinguished from ι), half of it I was used for the rough breathing; and afterwards the other half I was used for the smooth breathing. From these fragments came the later signs ‘ and ’.

14. N. In Attic words, initial ν is always aspirated.

15. At the beginning of a word ρ is written ρ; as in ῥήτωρ (Latin rhetor), orator. In the middle of a word ρρ is sometimes written ρρ; as ἀρρητος, unspeakable; Πύρρος, Pyrrhus (ρρ = rrh).

CONSONANTS.

16. The simple consonants are divided into

labials, τ, β, φ, μ,
palatals, κ, γ, χ,
linguuals, τ, δ, θ, σ, λ, ν, ρ.

17. Before κ, γ, χ, or ξ, gamma (γ) had a nasal sound, like that of n in anger or ink, and was represented by n in Latin; as ἀγγέλος, (Latin angelus), messenger; ἄγκυρα, (ancora), anchor; σφίγξ, sphinx.
18. The double consonants are \( \xi, \psi, \zeta \). \( \Xi \) is composed of \( \kappa \) and \( \sigma \); \( \psi \), of \( \pi \) and \( \sigma \). \( \Xi \) arises from a combination of \( \delta \) with a soft \( s \) sound; hence it has the effect of two consonants in lengthening a preceding vowel (99).

19. By another classification, the consonants are divided into semivowels and mutes.

20. The semivowels are \( \lambda, \mu, \nu, \rho, \) and \( \sigma \), with nasal \( \gamma \) (17). Of these

\( \lambda, \mu, \nu, \) and \( \rho \) are liquids;
\( \mu, \nu, \) and nasal \( \gamma \) (17) are nasals;
\( \sigma \) is a spirant (or sibilant);
\( \varphi \) of the older alphabet (3) is also a spirant.

21. The mutes are of three orders: —

- smooth mutes \( \pi \kappa \tau \)
- middle mutes \( \beta \gamma \delta \)
- rough mutes \( \phi \chi \theta \)

22. These mutes again correspond in the following classes: —

- labial mutes (\( \pi \)-mutes) \( \pi \beta \phi \)
- palatal mutes (\( \kappa \)-mutes) \( \kappa \gamma \chi \)
- lingual mutes (\( \tau \)-mutes) \( \tau \delta \theta \)

23. N. Mutes of the same order are called co-ordinate; those of the same class are called cognate.

24. N. The smooth and rough mutes, with \( \sigma, \xi, \) and \( \psi \), are called surd (hushed sounds); the other consonants and the vowels are called sonant (sounding).

25. The only consonants which can end a Greek word are \( \nu, \rho, \) and \( \varsigma \). If others are left at the end in forming words, they are dropped.

26. N. The only exceptions are \( \epsilon \kappa \) and \( \sigma \kappa \) (or \( \sigma \iota \chi \)), which have other forms, \( \epsilon \xi \) and \( \sigma \upsilon \). Final \( \epsilon \) and \( \psi (\kappa \sigma \) and \( \pi \sigma \) are no exceptions.

27. The Greek alphabet above described is the Ionic, used by the Asiatic Ionians from a very early period, but first introduced officially at Athens in 403 B.C. The Athenians had previously used an alphabet which had no separate signs for \( \epsilon, \delta, \kappa s, \) or \( \eta s \). In this \( E \) was used for \( \epsilon \) and \( \epsilon \) also for the spurious \( \epsilon \) (8); \( \Xi \) for \( \delta \) and \( \delta \) and for spurious \( \omega \) (8); \( \Pi \) was still an aspirate (\( h \)); \( \Xi \) stood for \( \Xi \), and \( \Phi \) for \( \Psi \). Thus the Athenians of the time of Pericles wrote \( \text{ΕΔΟΞΕΝ} \) \( \text{ΤΕΙ} \) \( \text{ΒΟΗΙ} \) \( \text{ΚΑΙ} \) \( \text{ΤΟΙ} \) \( \text{ΔΕΜΟΙ} \) for \( \text{εδοξέν} \) \( \tau \gamma \) \( \beta ουλη \) \( \kappa αλ \) \( τ\varphi \) \( δημω \), — \( \text{ΤΟ} \) \( \text{ΦΕΦΙΣΜΑ} \) \( \text{ΤΟ} \) \( \text{ΔΕΜΟ} \) for \( \tau\delta ψφισμα \) \( το\upsilon \) \( δημω \), — \( \text{ΗΕΣ} \) for \( \eta\varsigma \), —
PRONUNCIATION.

HEI for ᾨ, — ΠΕΜΠΕΝ for πέμπειν, — ΧΡΤΣΟΣ for χρησοῦς, — ТОТО for both τῶτο and τὸτοῦ, — ΤΟΣ ΠΡΤΤΑΝΕΣ for τοῦς προτάνες, — ΔΡΧΟΣΙ for δραχοσι, — ΔΕΟΣΟΝ for δεουσόν, — ΗΟΠΟΣ for διπός, — ΠΟΙΕΝ for ποιεῖν, — ТРЕΣ for τρεῖς, — ΑΙΠΟ ΤΟ ΦΟΡΟ for ἀπό τοῦ φόρου, — ΧΣΕΝΟΣ for ἐξος or ἐξους.

ANCIENT PRONUNCIATION.1

28. 1. (Vowels.) The long vowels ā, ē, ĭ, and ō were pronounced at the best period much like a in father, e in fete (French é or ê), i in machine, and o in tone. Originally u had the sound of Latin u (our u in prune), but before the fourth century B.C. it had come to that of French u or German ü. The short vowels had the same sounds as the long vowels, but shortened or less prolonged: this is hard to express in English, as our short a, e, i, and o, in pan, pen, pit, and pot, have sounds of a different nature from those of ā, ē, ĭ, and ō, given above. We have an approach to ā, ē, ĭ, and ō in the second a in grand-father, French è in réal, ō in verité, and ĭ in monastic, renovate.

2. (Diphthongs.) We may assume that the diphthongs originally had the sounds of their two vowels, pronounced as one syllable. Our ai in aisle, eu in feud, oi in oil, ui in quit, will give some idea of ā, ē, ĭ, and ō; and ou in house of aw. Likewise the genuine ă must have been pronounced originally as e + ā, somewhat like ă in rein (cf. Hom. 'Αρπείδης, Attic 'Άρπείδης); and ov was a compound of o and u. But in the majority of cases ē and ōw are written for simple sounds, represented by the Athenians of the best period by E and Ο (see 8 and 27). We do not know how these sounds were related to ordinary ε and ο on one side and to ā and ōw on the other; but after the beginning of the fourth century B.C. they appear to have agreed substantially with ē and ōw, since EI and ΟΤ are written for both alike. In ē the sound of e appears to have prevailed more and more, so that by the first century B.C. it had the sound of ĭ. On the other hand, ow became (and still remains) a simple sound, like ou in youth.

The diphthongs ā, ē, and ō were probably always pronounced with the chief force on the first vowel, so that the ĭ gradually disappeared (see 10). The rare ăw and ōw probably had the sounds of ē and ō with an additional sound of u.

3. (Consonants.) Probably β, δ, κ, λ, μ, ν, π, and ρ were sounded as b, d, k, l, m, n, p, and r in English. Ordinary γ was alwayshard, like g in go; for nasal γ, see 17. Τ was always like t in tin or to; σ was generally (perhaps always) like s in so. Z is called a compound of δ and σ; but opinions differ whether it was δσ or σδ, but the ancient testimony seems to point to σδ. In late Greek, ξ came to the sound of English z, which it still keeps. Ξ represents κσ, and ψ represents πσ, although the older Athenians felt an aspirate in both, as they wrote κσ for ξ and ψ for ψ. The rough consonants θ, χ, and φ in the best period were τ, κ, and π followed by λ, so that τήθα was τντα, ἀφνμα was ἀπημα, ἐχω was ἐκω, etc. We cannot represent these rough mutes in English; our nearest approach is in words like hothouse, blockhead, and uphill, but here the h is not in the same syllable with the mute. In later Greek θ and φ came to the modern pronunciation of th (in thin) and f, and χ to that resembling German ch in machen.

1 For practical remarks on pronunciation, see the Preface.
CHANGES OF VOWELS.

29. (Lengthening.) Short vowels are often lengthened in the formation and the inflection of words. Here the following changes generally take place:

\[
\begin{align*}
\text{ά} & \text{ becomes } \eta \quad (\text{ά} \text{ after } \epsilon, \iota, \text{ or } \rho) \\
\epsilon & \text{ " } \eta, \quad \iota \text{ becomes } \tilde{i}, \quad \varepsilon \text{ " } \epsilon, \quad \upsilon \text{ " } \upsilon. \\
\end{align*}
\]

Thus τίμαω (stem τίμα-), fut. τίμη-σω; ἐ-ω, fut. ἐ-σω; τε-θη-μι (stem θε-); δι-δω-μι (stem δο-); ικετεύω, aor. ικετεύσα; τε-φυ-κα, perf. of φώ, from root φύ- (see φύς).

30. (Compensative Lengthening.) 1. When one or more consonants are dropped for euphony (especially before σ), a preceding short vowel is very often lengthened to make up for the omission. Here

\[
\begin{align*}
\text{ά} & \text{ becomes } \tilde{a}, \\
\epsilon & \text{ " } \tilde{e}, \\
\upsilon & \text{ " } \tilde{u}, \\
\end{align*}
\]

Thus μέλας for μελανς (78), ἱστάς for ἱσταντς (79), θεῖς for θεῖς (79), δοῦς for δόντς, λήοντει for λύοντες, ἕκρινα for ἕκρινσαι, δείκνυς for δείκνυται (79). Here ει and ου are the spurious diphthongs (8).

2. In the first aorist of liquid verbs (672), α is lengthened to η (or ι) when σ is dropped; as ἕφηνα for ἕφαν-σα, from φαίνω (φαν-), cf. ἔστελ-σα, ἔστηλα, from στέλλω (στελ-).

31. (Strong and Weak Forms.) In some formations and inflections there is an interchange in the root of ει, οι, and ι, —of ει, (sometimes ου,) and ι, —and of η, (rarely ω,) and α. The long vowels and diphthongs in such cases are called strong forms, and the short vowels weak forms.

Thus λείπ-ω, λέ-λου-α, λέ-λυ-ον; φεύγ-ω, πέ-φευγ-α, πέ-φυγ-ον; τήκ-ω, τε-τηκ-α, τε-τάκ-ην; ρήγ-νυμ-μ, ἐρ-ρω-γ-α, ἐρ-ράγ-ην; ἐλεύ-σομαι (74), ἐλ-ήλουθ-α, ἑλ-λυθ-ον (see ἑρχομαι); so στεν-ω, hasten, and στυψ-η, haste; ἀπεργ-ω, help, and ἀπεργύ-ος, helping. Compare English smite, smote, smit (smitten). (See 572.)

32. An interchange of the short vowels ια, ιε, and ια takes place in certain forms; as in the tenses of τρέπ-ω, τέτροφ-α, τε-τράπ-ην, and in the noun τρόπ-ος, from stem τρεπ-. (See 643, 645, and 831.)
33. (Exchange of Quantity.) An exchange of quantity sometimes takes place between a long vowel and a succeeding short one; as in epic νάος, temple, and Attic νέως; epic βασιλῆς, βασιλῆα, king, Attic βασιλέως, βασιλέα; epic μετήρως, in the air, Attic μετέωρος; Μενέλαος, Attic Μενέλεως (200).

EUPHONY OF VOWELS.

Collision of Vowels. — Hiatus.

34. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this could be avoided by contraction (35-41). Between two words, where it is called hiatus, it could be avoided by crasis (42-46), by elision (48-54) or apthaeeresis (55), or by adding a movable consonant (56-63) to the former word.

Contraction of Vowels.

35. Two successive vowels, or a vowel and a diphthong, may be united by contraction in a single long vowel or a diphthong; φιλέω, φιλῶ; φίλεε, φίλεα; τίμαι, τίμα. It seldom takes place unless the former vowel is open (6).

36. The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles:

37. I. Two vowels which can form a diphthong (7) simply unite in one syllable; as τείχει, τείχει; γέραι, γέραι; βάιστος, βάιστος.

38. II. When the two vowels cannot form a diphthong,—

1. Two like vowels (i.e. two α-sounds, two ε-sounds, or two ο-sounds, without regard to quantity) unite to form the common long (ά, η, or ω). But ee gives α (8), and oo gives ου (8). E.g.

Μνάα, μνά (184); φιλέητε, φιλήτε; δηλόω, δηλῶ; — but ἐφίλεε, ἐφίλει; πλόος, πλοῦς.
2. When an o-sound precedes or follows an a- or an e-sound, the two become ω. But οε and εο give ου (8). *E.g.*

Δηλότε, δηλώτε; φιλέωσι, φιλόσι; τιμάομεν, τιμώμεν; τιμάομεν. τιμώμεν; — but νόε, νού; γένεο, γένου.

3. When an a-sound precedes or follows an e-sound, the first (in order) prevails, and we have α or η. *E.g.*

'Ετίμαε, ἐτίμα; τιμάτε, τιμάτε; τείχεα, τείχη; 'Ερμέας, 'Ερμῆς.

4. A vowel disappears by absorption before a diphthong beginning with the same vowel, and ε is always absorbed before α. In other cases, a simple vowel followed by a diphthong is contracted with the first vowel of the diphthong; and a following ι remains as iota subscript, but a following υ disappears. *E.g.*

Μνάει, μναί; μνά, μνᾶ; φιλείει, φιλεί; φιλέη, φιλῆ; δηλόει, δηλοί; νόε, νοί; δηλόου, δηλού; φιλέου, φιλοί; χρυσεοι, χρυσοί; τιμάει, τιμά; τιμά, τιμά; τιμάο, τιμώ; τιμάοι, τιμῶ; φιλέου, φιλού; λυει, λυη (39, 3); λυηαι, λυή; μεμνήου, μεμνῆο.

39. Exceptions. 1. In contracts of the first and second declensions, every short vowel before α, or before a long vowel or a diphthong, is absorbed. But in the singular of the first declension εά is contracted regularly to η (after a vowel or ρ, to ā). (See 184.)

2. In the third declension εα becomes ā after ε, and ā or η after ι or υ. (See 229, 267, and 315.)

3. In the second person singular of the passive and middle, εατ (for εσατ) gives the common Attic form in ε as well as the regular contract form in η; as λετα, λή or λετη. (See 565, 6.)

4. In verbs in ow, σε gives σε, as δηλόεις, δηλοίς; οί is found also in the subjunctive for οη, as δηλοῦ, δηλοῖ.

5. The spurious diphthong ει is contracted like simple ε; as πλακοῦεις, πλακοῦς, cure. Thus infinitives in αειω and αειν lose ι in the contracted forms; as τιμάειν, τιμάν; δηλόειν, δηλοῦν. (See 761.)

40. 1. The close vowel ι is contracted with a following ι in the Ionic dative singular of nouns in ις (see 255); and υ is contracted with ι or ε in a few forms of nouns in υς (see 257 and 258).

2. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see 226-263. For exceptions in the contraction of verbs, see 496 and 497. See dialectic forms of verbs in αω, εω, and ωω, in 784-786.
41. Table of Contractions.

| a + a = ā | γέραα, γέρά | ε + ϕ = ϕ | ὀστέω, ὀστῷ |
| a + ai = ai | μνάα, μνά | η + ai = η | λύναι, λύν |
| a + a = a | μνάα, μνά | η + ε = η | τιμήντε, τιμήντε |
| a + ei = ē | ἐπίμαι, ἐπίμα | η + ε = η | τιμήνεις, τιμής (39, 5) |
| ορ ē | τιμάν (39, 5) | η + ω = ω | μεμνημοῦν, μεμνῷ-μην |
| a + η = ē | τιμάντε, τιμάτε | ἐ + ε = ἐ | Χίος, Χῶς |
| a + ω = o | τιμάομεν, τιμώμεν | o + ω = ω | αἰδών, αἰδώ; ἀπλῶν, |
| ορ ω | τιμάω, τιμῶ | o + a = a | ἀπλώαι, ἀπλαί |
| a + o = o | τιμάομι, τιμώμι | o + ε = o | νός, νοῦ |
| a + ou = ω | τιμάων, τιμῶν | o + ω = ω | δηλόει, δηλοῦ (39, 4); |
| a + ω = ω | τιμάω, τιμῶ | ο ὧν | δηλόειν, δηλοῦν (39, |
| ε + a = η | γένεα, γένη; Ἐρμέας, | τιμία (39, 1) | (5) |
| ορ α | Ἐρμῆς; ὀστέα, ὀστα- | ο + η = ω | δηλοῦτε, δηλῶτε |
| ε + a = η | λέαα, λύ̣; χρύσεα; | ο + η = ϕ | δίδορς, δίδως; ἀπλύ̣, |
| ορ ω | χρυσαῖ (39, 1 and 3) | ο + ε = ε | ἀπλέγη (39, 1) |
| ε + a = η | εφίλεαι, εφίλεα | o + o = o | πειθόι, πειθοί |
| ε + ε = ϕ | εφίλει, εφίλε | o + o = o | νός, νοῦς |
| ε + a = η | εφίλεω, εφίλε | δηλόν, δηλοῦ |
| ε + η = η | εφιλέτης, εφιλῆτε | o + ου = ου | δηλόου, δηλοῦ |
| ε + ε = η | εφίλετο, εφιλῆτο | o + o = o | δηλόων, δηλοῦ |
| ε + ε = η | εφίλεγ, εφίλγ | o + o = o | δηλόω, δηλῶ |
| ε + ε = ε | τείγει, τείχει | o + ϕ = ϕ | ἀπλῶώ, ἀπλῶ |
| ε + o = oυ | γένεας, γένους | Rarely the following: — |
| ε + ω = ϕ | γένεω, γένους |
| ε + ω = ϕ | γέλαω, γέλα | ο + ω = ω | ηρω, ηρώ |
| ε + ω = ϕ | γέλαω, γέλα | o + ω = ω | σῶς, σῶς |

Crasis.

42. A vowel or diphthong at the end of a word may be contracted with one at the beginning of the following word. This occurs especially in poetry, and is called crasis (κράσις, mixture). The corónis (‘) is placed over the contracted syllable. The first of the two words is generally an article, a relative (ὁ or ἦ), καί, πρῶ, or ὡ.
43. Crasis generally follows the laws of contraction, with these modifications:

1. A diphthong at the end of the first word drops its last vowel before crasis takes place.

2. The article loses its final vowel or diphthong in crasis before α; the particle τοῦ drops α before α; and καί drops αι before all vowels and diphthongs except έ and έι. But we have Κεί and Κείς for καί έι and καί έις.

44. The following are examples of crasis:

Τὸ ἀνώμα, τοῦνόμα; τὰ ἀγαθά, τᾶγαθά; τὸ ἐναντίον, τουναντίον; ὁ ἐκ, οὐκ; ὁ ἐπί, οὔπε; τὸ ἵματιον, θοιμάτιον (13); ἀν, ἀν; καὶ ἀν, καὶ; καὶ εἶται, κηῖται; — ὁ ἀνήρ, ἁνήρ; οἱ ἄδελφοι, ἀδελφοί; τῷ ἀνδρί, τᾶνδρι; τῷ αὐτῷ, ταὐτώ; τοῦ αὐτοῦ, ταὐτοῦ; — τοὶ ἁν, τάν (μείνα τοίς ἁν, μεντάν); τοῖς ἁρμα, τᾶρμα; — καὶ αὐτός, καὐτός; καὶ αὐτή, χαῦτη (93); καὶ εἶπε, καῦτε; καὶ ἐς, κείς; καὶ οὐ, κοῦ; καὶ οί, χοί; καὶ αἰ, χαί. Σο ἐγώ οῖδα, ἐγώδα; ὁ ἀνθρωπε, ἀνθρωπε; τῇ ἑπαρη, τῆπαρη. Likewise we have προοιγον, helpful, for πρὸ έργον, ahead in work; cf. φρούδος for πρὸ ὄδοι (93).

45. Ν. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the coronis; as in ἀν, ἁνήρ.

46. Ν. In crasis, άτερος, other, takes the form άτερος.—whence άτερος (for ὁ έτερος), θάτερον (for τοῦ έτερου), θάτερον, etc. (43, 2; 93).

SYNIZESEIS.

47. 1. In poetry, two successive vowels, not forming a diphthong, are sometimes united in pronunciation for the sake of the metre, although no contraction appears in writing. This is called synizesis (συνίζησις, settling together). Thus, θεοί may make one syllable in poetry; στήεω or χροεσω may make two.

2. Synizesis may also take the place of crasis (42), when the first word ends in a long vowel or a diphthong, especially with ἐτεί, since, μη, not, η, or, ἥ (interrog.), and ἐγώ, I. Thus, ἐτεί οὗ may make two syllables, μη ένδεια may make three; μη οὗ always makes one syllable in poetry.

ELISION.

48. A short final vowel may be dropped when the next word begins with a vowel. This is called elision. An ἀποστροφη (') marks the omission. E.g.
ELISION AND APHAERESIS.

Δι' εμοῦ for δία εμοῦ; ἀντ' ἐκεῖνης for ἀντὶ ἐκεῖνης; λέγουμεν ἂν for λέγομι ἂν; ἀλλ' εἰδοὺς for ἀλλὰ εἰδοὺς; ἐπὶ ἀνθρώπῳ for ἐπὶ ἀνθρώπῳ. So εἰ' ετέρῳ; νῦ'χθ' ὀλην for νύκτα ὀλην (92).

49. Elision is especially frequent in ordinary prepositions, conjunctions, and adverbs; but it may also be used with short vowels at the end of nouns, adjectives, pronouns, and verbs.

50. Elision never occurs in
(a) the prepositions περί and πρό, except περί in Aeolic (rarely before τ in Attic),
(b) the conjunction οτι,
(c) monosyllables, except those ending in ε, 
(d) the dative singular in τ of the third declension and the dative plural in σι, except in epic poetry,
(e) words ending in ν.

51. N. The epic and comic poets sometimes elide α as in the verbal endings ματ, σω, ται, and σθαι (θω). So αι in αἶμος, and rarely in μοι.

52. N. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use.

53. (Apocope.) The poets sometimes cut off a short vowel before a consonant. Thus in Homer we find ἄν, κάτ, and πάρ, for ἀνά, κατά, and παρά. Both in composition and alone, κάτ assimilates its τ to a following consonant and drops it before two consonants, and ν in ἄν is subject to the changes of 78; as κάβαλε and κάκτανε, for κατάβαλε and κατέκτανε,—but καταβαίν for καταβαίνειν (68, 1), κακοφθήν, καγ γνών, κατ πεδίον; ἀμ-βάλλω, ἀλ-λέξι, ἀμ πεδίον, ἀμ φῶν. So ὑβ-βάλλειν (once) for ὑπ-βάλλειν.

54. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no apostrophe is used. E.g.

'Απ-αίτεω (ἀπό and αἰτεώ), δι-βαλον (διά and εβαλον). So ἀφ-αιρέω (ἀπό and αἱρέω, 92); διχ-ήμερος (δικα and ἡμέρα).

APHAERESIS.

55. In poetry, a short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong, especially after μη, not, and η, or. This is called aphaeresis (ἄφαρεσις, taking off). Thus, μη γῶ for μη ἔγω; ποι' στιν for ποι' ἐστιν; ἐγω' φάνη for ἐγω' ἐφάνην; η' μοι for η' εμοῦ.

MOBILE CONSONANTS.

56. Most words ending in -σι (including -ει and -ψι), and all verbs of the third person ending in ε, generally add ν
when the next word begins with a vowel. This is called \( \nu \) movable. *E.g.*

\[ \text{Πάσι διδωσι ταύτα; but πάσιν ἔδωκεν ἐκεῖνα. So διδωσί μοι; but διδωσιν ἐμοί.} \]

57. N. *'Eστι* takes \( \nu \) movable, like third persons in \( \sigma \).

58. N. The third person singular of the pluperfect active in -\( \epsilon \) has \( \nu \) movable; as \( \gamma^{2}\delta\epsilon\nu(n) \), *he knew*. But contracted imperfects in -\( \epsilon \) (for -\( \epsilon \epsilon \)), as *ἐφίλε*, never take \( \nu \) in Attic.

59. N. The epic \( κέ \) (for \( ἄν \)) is generally \( κέν \) before a vowel, and the poetic \( νῦ \) (enclitic) has an epic form \( νύ \). Many adverbs in -\( θεν \) (as *πρόσθεν*) have poetic forms in -\( θε \).

60. N. \( \nu \) movable may be added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (99).

61. N. Words which may have \( \nu \) movable are not elided in prose, except *ἐστι*.

62. \( οὐ \), *not*, becomes \( οὐκ \) before a smooth vowel, and \( οoriously \) before a rough vowel; as \( οὐ \) *θέλω*, \( οὐκ \) *αὐτός*, \( οὐχ \) *οίτος*. Μὴ inserts \( κ \) in \( μηκ-ἐτι, no longer, by the analogy of \( οἰκ-ἐτι \).

63. \( οὐτός, thus, ἐξ (ἐκ), from, and some other words may drop \( \varsigma \) before a consonant; as \( οὐτως ἔχει, οὐτω δοκεῖ, ἐξ ἀστεως, ἐκ πύλεως. \)

**METATHESIS AND SYNCOPE.**

64. 1. *Metathesis* is the transposition of a short vowel and a liquid in a word; as in *κράτος* and *κάρτος*, strength; *θάρσος* and *θράσος*, courage.

2. The vowel is often lengthened; as in *βέ-βλη-κα* (from stem *βάλ-*), *τέ-τμη-κα* (from stem *τεμ-*), *θρώ-σκω* (from stem *θορ-*). (See 640.)

65. *Syncope* is the dropping of a short vowel between two consonants; as in *πατέρος*, *πατρός* (274); *πτήσωμαι* for *πετήσωμαι* (650).

66. N. (a) When \( \mu \) is brought before \( \rho \) or \( \lambda \) by syncope or metathesis, it is strengthened by inserting \( \beta \); as *μετημβριά*, midsday, for *μεσημ(ε)ριά* (μισος and *ἡμέρα*); *μέμβλωκα*, epic perfect of *βλώσκω*, go, from stem *μολ-*, *μλο-, μλω* (636), *με-μλω-κα*, *μέ-μβλω-κα*. Thus the vulgar *chimley* (*for chimney*) generally becomes *chimbley*.

(b) At the beginning of a word such a \( \mu \) is dropped before \( β \)
CHANGES OF CONSONANTS.

as in βροτός, mortal, from stem μορ-, μορ- (cf. Lat. morior, die), μβροτος, βροτός (but the μ appears in composition, as in α-μβροτος, immortal). So βλιττω, take honey, from stem μελιτ- of μελι, honey (cf. Latin mel), by syncope μελιτ-, μβλιτ-, βλιτ-, βλιττω (582).

67. N. So δ is inserted after ν in the oblique cases of ἄνηρ, man (277), when the ν is brought by syncope before ρ; as ἄνερος (ἀν-ρος), ἀνδρός.

CHANGES OF CONSONANTS.

Doubling of Consonants.

68. 1. A rough mute (21) is never doubled; but πφ, κχ, and θθ are always written for φφ, χχ, and θθ. Thus Σαφω, Βάχος, καθανεῖν, not Σαφφώ, Βάχχος, καθθανεῖν (53). So in Latin, Sappho, Bacchus.

2. A middle mute is never doubled in Attic Greek. In γγ the first γ is always nasal (17).

3. The later Attic has ττ for the earlier σσ in certain forms; as πράττω for πράσσω, ἑλάττων for ἑλάσσων; θάλαττα for θάλασσα. Also ττ (not for σσ) and even θθ occur in a few other words; as Ἀττικός, Ἀθής, Attic. See also 72.

69. Initial ρ is doubled when a vowel precedes it in forming a compound word; as in ἀναρπίττω (ἀνά and ῥίπτω). So after the syllabic augment; as in ἐρρίπτων (imperfect of ρίπτω). But after a diphthong it remains single; as in εὐροος, εὐρος.

Euphonic Changes of Consonants.

70. The following rules (71–95) apply chiefly to changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs and cases of nouns, and to those made in forming compounds:—

71. (Mutes before other Mutes.) Before a τ-mute (22), a π-mute or a κ-mute is made coördinate (23), and another τ-mute becomes σ. E.g.

Τετριπται (for τετριβται), δεδεκται (for δεδεχται), πλεκθηναι (for πλεκ-θηναι), ἐλείφθην (for ἐλειπθ-θην), γραβθην (for γραφθ-θην). Πειπειται (πεπειθαι), ἐπείθην (ἐπειθθ-θην), ἠσται (ἠσθ-ται), ἵστε (ἵστε), χαριέστερος (χαριεττερος).

72. N. Ἐκ, from, in composition retains κ unchanged; as in ἐκκράνω, ἐκ-δρομη, ἐκ-θεσις. For ττ and θθ, see 68, 3.
73. N. No combinations of different mutes, except those included in 68 and in 71 (those in which the second is τ, δ, or θ), are allowed in Greek. When any such arise, the first mute is dropped; as in πέτελκα (for πεπεθ-κα). When γ stands before κ, γ, or χ, as in σύγχω (σύν and χέω), it is not a mute but a nasal (20).

74. (Mutes before Σ.) No mute can stand before σ except π and κ. A π-mute with σ forms ψ, a κ-mute forms ξ, and a τ-mute is dropped. E.g.

Τρίψ (for τριβ-σω), γράψ (for γραφ-σω), λέψ (for λεγ-σω), πείσ (for πεθ-σω), δύσ (for δύβ-σω), σύμμασ (for σωματ-σι), ἐλπίσ (for ἐλπίδ-σι). So φλέψ (for φλεβ-σ), ἐπίς (for ἐπίδ-σ), νύξ (for νυντ-σ). So χαρίσσ (for χαριτ-σι), 331. See examples under 200, 1.

75. (Mutes before M.) Before μ, a π-mute becomes μ, and a κ-mute becomes γ. E.g.

Λέλειμμαι (for λελειτ-μαι), τέτριμμαι (for τετριβ-μαι), γέγαρμμαι (for γεγαρφ-μαι), πέπλεγμαι (for πεπλεκ-μαι), τέτεγμαι (for τετεχ-μαι).

76. N. But κυ can stand when they come together by metathesis (64); as in κέλμη-κα (κάμ-νω). Both κ and χ may stand before μ in the formation of nouns; as in ἀκμή, edge, ἀκμών, anvil, αἰχμή, spearpoint, δρακμή, drachma.

Ἐκ here also remains unchanged, as in ἐκ-μαρθάνω (cf. 72).

77. N. When γγμ or μμμ would thus arise, they are shortened to γμ or μμ; as ἐλέγχω, ἐλήλεγ-μαι (for ἐληλεγχ-μαι, ἐληλεγγ-μαι); κάμπτω, κέκαμμαι (for κεκαμμ-μαι, κεκαμμ-μαι); πέμπω, πέπεμμαι (for πεπεμπ-μαι, πεπεμμ-μαι). (See 488, 3.)

78. (N before other Consonants.) 1. Before a π-mute ν becomes μ; before a κ-mute it becomes nasal γ (17); before a τ-mute it is unchanged. E.g.

Ἐμπίπτω (for ἐν-πιπτω), συμβάινω (for συν-βαίνω), ἐμφανής (for ἐν-φανής); συγχέω (for συν-χέω), συγγενής (for συν-γενής); ἐντρέπω.

2. Before another λ ν is changed to that liquid. E.g.

Ἐλλείπω (for ἐν-λείπω), ἐμέλην (for ἐν-μελν), συμερέω (for συμ-ρεω), συλλόγος (for συν-λόγος).

3. N before σ is generally dropped and the preceding vowel is lengthened (30), a to ἀ, ε to ει, ο to οι. E.g.

Μέλας (for μελαι-ς), είς (for ἐν-ς), λύομεν (for λῦο-μεν): see 210, 2; 556, 5. So λύσσα (for λῦον-τα, λῦον-σα), λυθείσα (for λυθεν-τα, λυθεν-σα), πᾶσα (for παντ-τα, πάν-σα): see 84, 2.

79. The combinations ντ, νδ, νθ, when they occur before
σ in inflections, are always dropped, and the preceding vowel is lengthened, as above (78, 3). E.g.

Πάοι (for παντ-σι), γεγάς (for γιγαντς), δεικνύς (for δεικνυντς), λέοςι (for λεων-σι), τιθείσ (for τιθεντ-σι), τιθεῖ (for τιθεντ-σι), δόντ-ς (for δοντ-ς), οπείσω (for οπενδ-σω), πείσματ (for πενθ-σωμι).

For nominatives in ων (for ουν-), see 209, 3 (cf. 212, 1).

80. N. N standing alone before σι of the dative plural is dropped without lengthening the vowel; as δαίμον (for δαίμον-σι).

81. N. The preposition ἐν is not changed before ρ or σ; as ἐγράψω, ἐνσπονδος, ἐνστρέφω.

Συν becomes συν- before σ and a vowel, but συν- before σ and a consonant or before ξ; as σύσ-συνος, σύστημα, σύζυγος.

82. N. Πάν and πάλιν may retain ν in composition before σ or change it to σ; as πάν-σοφος or πάσσοφος, παλίν-σως, παλίσσως.

83. Most verbs in νω have σ for υ before μα in the perfect middle (648); as φαίνω, πέφασ-μαι (for φεφαν-μαι); and the υ reappears before τ and θ, as in πέφαν-ται, πέφαν-θε. (See 489, 2; 700.)

84. (Changes before υ.) The following changes occur when υ (representing an original j) follows the final consonant of a stem.

1. Palatals (κ, γ, χ) and sometimes τ and θ with such an υ become σσ (later Attic ττ); as φυλάσσο-ω (stem φυλάκ-) for φυλάκ-υω; ἤσσων, worse, for ἤσκ-ων (361, 2); τάσσο-ω (ταγ-), for ταγ-ι-ω (580); ταράσσο-ω (ταραχ-), for ταραχ-ι-ω; κορύσσο-ω (κορυθ-), for κορυθ-ι-ω; Κρήσσα, for Κρυτ-ια.

Thus is formed the feminine in ἐσσα of adjectives in εις, from a stem in ετ-, ετ-ια becoming ἐσσα (331, 2).

2. Ντ with this υ becomes νσ in the feminine of participles and adjectives (331, 2; 337, 1), in which υ is regularly dropped with lengthening of the preceding vowel (78, 3); as παντ- παντ-ια, πάνσα (Thessalian and Cretan), πάσα; λύστ-, λύστ-ια, λύσω-σα, λύσωςα.

3. Δ (sometimes γ or ΓΓ) with υ forms ζ; as φράζ-ω (φραδ-), for φραδ-ι-ω (585); κομίζ-ω (κομιδ-), for κομιδ-ι-ω; κράζ-ω (κραγ-), for κραγ-ι-ω (589); μέζων (1on.) or μείζων (comp. of μεγας, great), for μεγ-ι-ων (361, 4).

4. Λ with υ forms λλ; as στελλ-ω (στελ-), for στελ-ιω; ἄλλο-μαι (άλλ), leap, for ἄλλο-μαι (cf. Lat. salio); ἄλλος, other, for ἄλλος (cf. Lat. alius). (See 593.)

5. After υν or αρ the υ is transposed, and is then contracted with α to αι; as φαιν-ω (φαιν-), for φαιν-ι-ω; χαιρ-ω (χαρ-), for χαιρ-ι-ω; μελαιν-α (μελαν-), fem. of μελαις (326), for μελαιν-ια.
0. After εν, εφ, ἐν, ἐφ, ὑν, or υπ, the ι disappears, and the preceding ε, ἑ, or υ is lengthened (ἢ to ι); as τεῦ-ω (τεν-), for τεν-ι-ω; χείρων (stem χερ-), worse, for χερ-ι-ων; κείρω (κερ-), for κερ-ι-ω; κρίσω (κριν-), for κριν-ι-ω; οἰκίρω (οἰκτερ-), for οἰκτερ-ι-ω; ἀμίνω (ἀμιν-), for ἀμιν-ι-ω; σῶρο, for σωρι-ω. So σωτερα (fem. of σωτήρ, saving, saviour, stem σωτερ-), for σωτερ-ι-α. (See 594 and 596.)

85. (Omission of Σ and Ἐ.) Many forms are explained by the omission of an original spirant (s or Ἐ), which is seen sometimes in earlier forms in Greek and sometimes in kindred languages.

86. (Σ.) At the beginning of a word, an original s sometimes appears as the rough breathing. E.g.

ἲστημι, place, for σιστήμι, Latt. sisto; ἦμισυς, half, cf. Lat. semi; ἢζομαι, sit (from root ἦζ- σεδ-), Lat. sed-es; ἑπτά, seven, Lat. septem.

87. N. In some words both Σ and Ἐ have disappeared; as ὶς, his, for σεος, suus; ἔδις, sweet (from root ἕδ- for σεδ-), Lat. suavis.

88. In some inflections, σ is dropped between two vowels.

1. Thus, in stems of nouns, εσ- and ασ- drop σ before a vowel of the ending; as γέων, race (stem γενεσ-), gen. γένεος for γενεσ-ος. (See 296.)

2. The middle endings σαι and σο often drop σ (565, 6); as λυ-σω, λυ-σα, ληθ or λει (39, 3); ἐλυ-σω, ἐλυσο, ἐλύνον; but σ is retained in such μ- forms as ἱστω-σαι and ἱστα-σο. (See also 664.)

89. In the first aorist active and middle of liquid verbs, σ is generally dropped before α or αμην; as φαυνω (φιν-), aor. ἐφην for ἐφανσ-α, ἐφην-αμην for ἐφανσ-αμην. So ῥκελλω (ῥκελ-), aor. ῥκελ-α for ῥκελσ-α; but poetic κελλω has ῥκελσ-α. (See 672.)

90. (Ḟ.) Some of the cases in which the omission of ναυ (or digamma) appears in inflections are these: —

1. In the augment of certain verbs; as 2 aor. εἶδον, saw, from root ἐδ- (Lat. vid-es), for ἐ-είδον, ἐ-ιδον, εἶδον: see also the examples in 539.

2. In verbs in εω of the Second Class (574), where εν became Ἐ and finally ε; as ἐφ-ω, flow (stem ἐφ-), fut. ἐφασ-ομαι. See also 601.

3. In certain nouns of the third declension, where final ν of the stem becomes Ἐ, which is dropped; as νδις (ναυ-), gen. να-δις for νάνος, νάδ-ος (269); see βασιλείς (265). See also 256.

91. The Aeolic and Doric retained Ἐ long after it disappeared in Ionic and Attic. The following are a few of the many words in which its former presence is known: —
EUPHONIC CHANGES OF CONSONANTS.

βοῦς, ox (Lat. bov-is), ἡρπ, spring (Lat. ver), δίος, divine (divus), ἱππος, work (Germ. werk), ἐσθής, garment (Lat. vesteis), ἐσπηρος, evening (vesper), ἵς, strength (vis), κλῆς (Dor. κλάις), key (clavis), ὀις, sheep (ovis), οἶκος house (vicus), οἶνος, wine (vinum), σκιῶς, left (scævus).

92. (Changes in Aspirates.) When a smooth mute (ι, κ, τ) is brought before a rough vowel (either by elision or in forming a compound), it is itself made rough. E.g.

'Αφήμι (for ἀπ-ἠμι), καθαριῶ (for κατ-αίρεω), ἀφ' ὅν (for ἀπο ὅν), νιχθγ δὴν (for νικτα δήλην, 48; 71).

93. N. So in erasis (see examples in 44). Here the rough breathing may affect even a consonant not immediately preceding it; as in φρούδος, gone, from πρό ὅδον; φρούρος, watchman (προ-όρος).

94. N. The Ionic generally does not observe this principle in writing, but has (for example) ἀπ' οὖ, ἀπίμα (from ἀπο and ἢμ).  

95. The Greeks generally avoided two rough consonants in successive syllables. Thus

1. In reduplications (521) an initial rough mute is always made smooth. E.g.

Πέφυκα (for φεφύκα), perfect of φῶ; κέχυνα (for χεχύνα), perf. of χάσκω; τέθηλα (for θεθήλα), perf. of θάλλω. So in τί-θημι (for θε-θημι), 794, 2.

2. The ending θι of the first aorist imperative passive becomes τι after θη of the tense stem (757, 1). E.g.

Λύθητι (for λυθθη-θι), φάνθητι (for φανθθη-θι); but 2 aor. φάνηθι (757, 2).

3. In the aorist passive ἑτέθην from τί-θημι (θε-), and in ἑτιθην from θίω (θη- θθ) θε and θυ become τε and τυ before θην.

4. A similar change occurs in ἀμφ-εξω (for ἀμφ-ιξω) and ἀμφ-ίσχω (for ἀμφ-ίσχω), clothe, and in ἐκ-χειρία (ἐξω and χειρ), truce. So an initial aspirate is lost in ἐξω (stem ἐξ- for σεξ-, 539), but reappears in fut. ἐξω.

5. There is a transfer of the aspirate in a few verbs which are supposed to have had originally two rough consonants in the stem; as τρέφω (stem τρέφ- for θρεφ-), nourish, fut. θρέφω (662); τρέξω (τρέξ- for θρεξ-), run, fut. θρέξως; ἔταφην, from θάπτω (ταφ- for θαφ-), bury; see also θρύπτω, τόφω, and stem θαπ-, in the Catalogue of Verbs. So in θρεξ (225), hair, gen. τρεξίς (stem τρεξ- for θρεξ-); and in ταχύς, swift, comparative θάσως for θαχι-ων (88, 1). Here
the first aspirate reappears whenever the second is lost by any
euphonic change.

In some forms of these verbs both rough consonants appear; as
ē-θρέφ-θην, θρεφ-θηναι, τε-θράφ-θαι, τε-θάφ-θαι, ʔθρύφ-θην. (See 709.)

SYLLABLES.

96. A Greek word has as many syllables as it has
separate vowels or diphthongs. The syllable next to
the last is called the penult (pæn-ultima, almost last);
the one before the penult is called the antepenult.

97. The following rules, based on ancient tradition, are now
generally observed in dividing syllables at the end of a line:—

1. Single consonants, combinations of consonants which can begin
a word (which may be seen from the Lexicon), and mutes followed
by μ or ν, are placed at the beginning of a syllable. Other combina-
tions of consonants are divided. Thus, ὕ-χω, ἤ-γω, ἤ-στε-ρα, ἱ-κταρ,

2. Compound words are divided into their original parts; but
when the final vowel of a preposition has been elided in composi-
tion, the compound is sometimes divided like a simple word: thus
προσ-ά-γω (from πρός and ἄγω); but πυ-ρά-γω or παρ-άγω (from
παρά and ἄγω).

QUANTITY OF SYLLABLES.

98. A syllable is long by nature (φύσει) when it has
a long vowel or a diphthong; as in τιμῆ, κτείνω.

99. 1. A syllable is long by position (θέσει) when its
vowel is followed by two consonants or a double con-
sonant; as in ἵσταντες, τράπεζα, ὄρτυξ.

2. The length of the vowel itself is not affected by position.
Thus a was sounded as long in πράσω, πράγμα, and πράξις, but
as short in τάσω, τάγμα, and τάξις.

3. One or both of the consonants which make position may be
in the next word; thus the second syllable in οὐτός φισων and in
κατὰ στάμα is long by position.

100. When a vowel short by nature is followed by a
mute and a liquid, the syllable is common (i.e. it may be
either long or short); as in τέκνων, ὑπνος, ὑβρις. But
in Attic poetry such a syllable is generally short; in
other poetry it is generally long.
101. N. A *middle* mute (β, γ, δ) before μ or ν, and generally before λ, lengthens a preceding vowel; as ἄγνως, βιβλίων, δόγμα.

102. N. To allow a preceding vowel to be short, the mute and the liquid must be in the same word, or in the same part of a compound. Thus ε in ἐκ is long when a liquid follows, either in composition or in the next word; as ἐκλέγω, ἐκ νεῖω (both -- ν __). 

103. The quantity of most syllables can be seen at once. Thus η and ω and all diphthongs are long by nature; ε and ο are short by nature. (See 5.)

104. When α, ι, and ν are not long by position, their quantity must generally be learned by observing the usage of poets or from the Lexicon. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long; as α in γερά (for γερα), ἀκων (for ἀκων), and καν (for καί αν).

2. The endings ας and υς are long when ν or ντ has been dropped before ο (79).

3. The accent often shows the quantity of its own vowel, or of vowels in following syllables.

Thus the circumflex on κυνα, savor, shows that ι is long and α is short; the acute on χώρα, land, shows that α is long; on τίνες; why? that ι is short; the acute on βασιλεία, kingdom, shows that the final α is long, on βασιλεία, queen, that final α is short. (See 106, 3; 111; 112.)

105. The quantity of the terminations of nouns and verbs will be stated below in the proper places.

**ACCENT.**

**General Principles**

106. 1. There are three accents,

   the acute ('), as λόγος, αὐτός,

   the grave ('), as αὐτός ἐφη (115, 1),

   the circumflex (^ or ~), as τοῦτο, τιμάω.

2. The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last.

3. The circumflex can stand only on a syllable long by nature.
107. 1. The Greek accent was not simply a stress accent (like ours), but it raised the musical pitch or tone (τόνος) of the syllable on which it fell. This appears in the terms τόνος and προσωπία, which designated the accent, and also in δύσι, sharp, and παρός, grave, flat, which described it. (See 110, 1 and 3.) As the language declined, the musical accent gradually changed to a stress accent, which is now its only representative in Greek as in other languages.

2. The marks of accent were invented by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B.C., in order to teach foreigners the correct accent in pronouncing Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent; and the circumflex, originally formed thus —, was said to result from the union of an acute and a following grave.

108. N. The grave accent is written only in place of the acute in the case mentioned in 115, 1, and occasionally on the indefinite pronoun τις, τί (418).

109. N. The accent (like the breathing) stands on the second vowel of a diphthong (12); as in αἵρεσις, μοῦσα, τοῦς αὐτούς. But in the improper diphthongs (α, η, ω) it stands on the first vowel even when the ι is written in the line; as in τιμηθείς, ἀπλάκεθ, Ὄμη (ὁ), Ὄμε (ὁ).  

110. 1. A word is called oxytone (δύσι-τόνος, sharp-toned) when it has the acute on the last syllable, as βασιλεύς; paroxytone, when it has the acute on the penult, as βασιλεύς; proparoxytone, when it has the acute on the antepenult, as βασιλευόντος.

2. A word is called perispomenon (περισπώμενον) when it has the circumflex on the last syllable, as ἰλθείων; properispomenon, when it has the circumflex on the penult, as μοῦσα.

3. A word is called barytone (βαρύτόνος, grave or flat-toned) when its last syllable has no accent (107, 2). Of course, all paroxytones, proparoxytones, and properispomena are at the same time barytones.

4. When a word throws its accent as far back as possible (111), it is said to have recessive accent. This is especially the case with verbs (130). (See 122.).

111. The antepenult, if accented, takes the acute. But it can have no accent if the last syllable is long by nature or ends in ξ or ψ; as πέλεκυς, ἄνθρωπος, προφίλαξ.

112. An accented penult is circumflexed when it is long by nature while the last syllable is short by nature;
as μῆλον, νῆσος, ἣλιξ. Otherwise it takes the acute; as λόγος, τοῦτον.

113. N. Final αι and α are counted as short in determining the accent; as ἄνθρωπα, νῆσοι: except in the optative, and in ὀίκοι, αἱ ὁμοί; as τιμῆσω, πούσοι (not τίμησαι or πούσαι).

114. N. Genitives in ὦς and ὦ from nouns in is and us of the third declension (251), all cases of nouns and adjectives in ὦ and ω of the Attic second declension (198), and the Ionic genitive in ὦ of the first (188, 3), allow the acute on the antepenult; as εὐγεῶς, πόλεως, Τήρω (Τήρη). So some compound adjectives in ὦς; as ὑψικέρως, high-horned. For the acute of ὄσπερ, οἶδε, etc., see 146.

115. 1. An oxymoron changes its acute to the grave before other words in the same sentence; as τούς πονηροὺς ἄνθρωπους (for τοὺς πονηροὺς ἄνθρωπους).

2. This change is not made before enclitics (143) nor before an elided syllable (48), nor in the interrogative τίς, τι (418). It is not made before a colon: before a comma modern usage differs, and the tradition is uncertain.

116. (Anastrophe.) Dissyllabic prepositions (regularly oxymoron) throw the accent back on the penult in two cases. This is called anastrophe (ἀναστροφή, turning back). It occurs
1. When such a preposition follows its case; as in τούτων πέρι (for περὶ τοῦτων), about these.

   This occurs in prose only with περὶ, but in the poets with all the dissyllabic prepositions except ἁνά, διά, ἀμφί, and ἀντί. In Homer it occurs also when a preposition follows a verb from which it is separated by ῥεσίς; as ὀλέσας ἀπό, having destroyed.

2. When a preposition stands for itself compounded with ἐστίν; as πάρα for πάρεστιν, ἐν for ἐνεστίν (ἐν being poetic for ἐν). Here the poets have ἁνά (for ἁνά-στηθι), up!

Accent of Contracted Syllables and Elided Words.

117. A contracted syllable is accented if either of the original syllables had an accent. A contracted penult or antepenult is accented regularly (111; 112). A contracted final syllable is circumflexed; but if the original word was oxymoron, the acute is retained. E.g.

Τιμῶμενος from τιμαώμενος, φιλεῖτε from φιλεῖτε, φιλοίμεν from φιλείμεν, φιλοῦντων from φιλεύοντων, τιμῶ from τιμάω; but βεβάως from βεβαώς.
This proceeds from the ancient principle that the circumflex comes from ' + ' (107, 2), never from ' + '; so that τυμάω gives τυμῶ, but βεβάω gives βεβῶς.

118. N. If neither of the original syllables had an accent, the contracted form is accented without regard to the contraction; as τίμα for τίμας, εῦνοι for εὖνοι.

Some exceptions to the rule of 117 will be noticed under the declensions. (See 203; 311.)

119. In crasis, the accent of the first word is lost and that of the second remains; as τάγαθά for τὰ ἄγαθὰ, ἐγώδα for ἐγὼ οἶδα, κάτα for καὶ εἶτα; τᾶλα for τὰ ἄλλα; τᾶρα for τοῦ ἁρα.

120. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the accent back to the penult, but without changing the acute to the grave (115, 1). E.g.

'Επὶ αὐτῷ for ἐπὶ αὐτῶ, ἄλλῃ εἶπεν for ἄλλα εἶπεν, φήμῃ ἐγὼ for φήμι ἐγὼ, κάκῇ ἐπη for κακὰ ἐπη.

ACCENT OF NOUNS AND ADJECTIVES.

121. 1. The place of the accent in the nominative singular of a noun (and the nominative singular masculine of an adjective) must generally be learned by observation. The other forms accent the same syllable as this nominative, if the last syllable permits (111); otherwise the following syllable. E.g.

Θάλασσα, θαλάσσης, θαλάσσαν, θαλάσσω, θαλάσσως; κόραξ, κόρακος, κόρακες, κοράκων; πράγμα, πράγματος, πράγματων; οἴκος, οἰκός, οἰκίστα, οἰκίστω. So χαρίς, χαρίσσα, χαρίζειν, gen. χαρίσσας, etc.; ἁξιός, ἁξία, ἁξίων, ἁξίω, ἁξίων, ἁξίω.

2. The kind of accent is determined as usual (111; 112); as νῆσος, νῆσου, νῆσον, νῆσος, νῆσος. (See also 123; 124.)

122. N. The following nouns and adjectives have recessive accent (110, 4): —

(a) Contracted compound adjectives in oos (203, 2):

(b) The neuter singular and vocative singular of adjectives in ὤν, οὐν (except those in φρόν, compounds of φρόν), and the neuter of comparatives in ὤν; as εὐδαίμων, εὐδαιμον (313); βελτίων, βέλτιον (358); but δαίφρων, δαίφρων:

(c) Many barytone compounds in η in all forms; as αὐτάρκης, αὐτάρκης, gen. pl. αὐτάρκους; φιλαλήθης, φιλάληθες (but ἀληθῆς, ἀληθές); this includes vocatives like Σώκρατες, Δημόσθενες (228); so some other adjectives of the third declension (see 314):
(d) The vocative of syncopated nouns in ἐν (273), of compound proper names in ὦν, as Ἁγάμεμνων, Ἀτρόμεδον (except Λακεδαιμών), and of Ἀθόλλων, Ποσειδάων (Hom. Ποσειδάων), σωτήρ, σαῦρος, and (Hom.) δαήρ, brother-in-law, — voc. Ἀθόλλων, Ποσειδάων (Hom. Ποσειδάων), σωτήρ, δαήρ (see 221, 2).

123. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. E.g.

Τίμης, τίμη, τίμαν, τίμων, τίμαίς; θεόν, θεόν, θεόν, θεοίς.

124. In the first declension, ὄν of the genitive plural (for ὶν) is circumflexed (170). But the feminine of adjectives and participles in ὄς is spelt and accented like the masculine and neuter. E.g.

Δικών, δόξων (from δίκη, δόξα), πολίτων (from πολίτης); but ἄξων, λεγομένων (fem. gen. plur. of ἄξων, λεγομένων, 302). For the genitive plural of other adjectives and participles, see 318.

125. N. The genitive and dative of the Attic second declension (198) are exceptions; as νέως, gen. νεώ, dat. νεφ.

126. N. Three nouns of the first declension are paraoxytone in the genitive plural: ἄφην, ἀνεχγύ, ἀφών; χρήστης, usurer, χρήστων; ἔτησίω, Elesian winds, ἔτησίων.

127. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here ὄν and ὄν are circumflexed. E.g.

Θῆς, servant, θητός, θητί, θητῶν, θησί.

128. N. Δας, torch, δώσ, slave, οῦς, ear, ποίς, child, Τρώς, Τρόιαν, φῶς, light, and a few others, violate the last rule in the genitive dual and plural; so πᾶς, all, in both genitive and dative plural: as παῖς, παιδός, παιδί, παισί, but παιδῶν; πᾶς, παντός, παντί, πάντων, πᾶσι.

129. N. The interrogative τίς, τίνος, τίν, etc., always accents the first syllable. So do all monosyllabic participles; as ὄν, ὄντος, ὄντι, ὄντων, οὐσί; βάς, βάντω.

ACCENT OF VERBS.

130. Verbs generally have recessive accent (110, 4); as βουλεύω, βουλεύομεν, βουλεύουσιν; παρέχω, πάρεχε; ἀποδίδωμι, ἀπὸδοτε; βουλεύονται, βουλεύσαι (aor. opt. act.), but βουλεύουσι (aor. imper. mid.). See 113.

131. The chief exceptions to this principle are these:—
1. The second aorist active infinitive in εἰν and the second aorist middle imperative in οὐ are periphrastic: as λαβεῖν, ἐλθεῖν, λιπεῖν, λυποῦ, λαβεῖ. For compounds like κατά-θου, see 133, 3.

2. These second aorist imperatives active are oxytone: εἰπέ, ἐλθέ, εἰρέ, λαβέ. So οἶδέ in the sense behold! But their compounds are regular; as ἀπ-εἰπέ.

3. Many contracted optatives of the μ-Inflection regularly circumflex the penult; as ἵστατο, διδοῦσθε (740).

4. The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive (except πρίασθαι and ἴσασθαι, 798), the perfect middle and passive infinitive and participle, and all infinitives in ναι or μεν (except those in μεναι).

5. The following participles are oxytone: the second aorist active; and all of the third declension in -ς, except the first aorist active. Thus, λυπῶν, λυθέω, διδοῦ, δεκέω, λευκώς, ἵστας (pres.); but λύσας and στήσας (aor.).

So οἶν, present participle of ἐμι, go.

132. Compound verbs have recessive accent like simple verbs; as σύνεμι (from σῦν and ἐμί), σύνοβα (σῦν and οἶδα), ἔξεμι (ἐξ and ἐμι), παρεστέ.

133. But there are these exceptions to 132:—

1. The accent cannot go further back than the augment or reduplication; as παρ-εἰχον (not πάρειχον), I provided, παρ-ήν (not πάρην), he was present, ἀφ-ίκτας (not ἄφικτας), he has arrived.

So when the augment falls on a long vowel or a diphthong which is not changed by it; as ἰτ-εἰκε (imperfect), he was yielding; but ἰτ-εἰκε (imperative), yield!

2. Compounds of δός, ἔσ, θές, and σχές are paroxytone; as ἀπόδος, παράσχες (not ἀποδός, etc.).

3. Monosyllabic second aorist middle imperatives in -ου have recessive accent when compounded with a dissyllabic preposition; as κατά-θου, put down, ἀπό-δου, sell: otherwise they circumflex the οὐ (131, 1); as ἐν-θοῦ, put in.

134. N. Participles in their inflection are accented as adjectives (121), not as verbs. Thus, βουλέων has in the neuter βουλέιον (not βουλέων); φιλέων, φιλῶν, has φιλέων (not φίλεον), φιλοῦν. (See 335.)

135. For the accent of optatives in α and ο, see 113. Some other exceptions to 130 occur, especially in poetic forms.
PROCLITICS AND ENCLITICS.

PROCLITICS.

136. Some monosyllables have no accent and are closely attached to the following word. These are called proclitics (from προκλίνω, l-ean forward).

137. The proclitics are the articles ὁ, ἕ, οἱ, αἱ; the prepositions εἰς (εἰς), ἐκ (ἐκ), ἐν; the conjunctions καὶ and ὡς (so ὡς used as a preposition); and the negative οὐ (οὐκ, οὐχ).

138. Exceptions. 1. Οὐ takes the acute at the end of a sentence; as πῶς γὰρ οὐ; for why not? So when it stands alone as Οὐ, No.

2. ὡς and sometimes ἐκ and ἐν take the acute when (in poetry) they follow their noun; as κακῶς ἐκ, from evils; ὃς ὡς, as a God.

3. ὡς is accented also when it means thus; as ὡς ἔπει, thus he spoke. This use of ὡς is chiefly poetic; but καὶ ὡς, even thus, and οὐδὲ ὡς or μὴν ὡς, not even thus, sometimes occur in Attic prose.

For a proclitic before an enclitic, see 143, 4.

139. Ν. When ὁ is used for the relative ὡς, it is accented (as in Od. 2, 262); and many editors accent all articles when they are demonstrative, as ἡ ἵ ἐπὶ βασιλῆς χολωθῖς, and write ὁ μὲν ... ὁ δὲ, and οἱ μὲν ... οἱ δὲ, even in Attic Greek.

ENCLITICS.

140. An enclitic (ἐγκλίνω, lean upon) is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as ἄνθρωποι τε (like hōminēsque in Latin).

141. The enclitics are:—

1. The personal pronouns μοῦ, μοὶ, με; σοῦ, σοὶ, σέ; οὔ, οἶ, ἐ, and (in poetry) σφίς.

To these are added the dialectic and poetic forms, με, σε, σο, τοί, τό (accus. for σέ), ἐο, ἐῦ, ἔθεν, μίν, νίν, σφί, σφίν, σφε, σφω, σφώ, σφέων, σφέως, σφάς, σφίν.

2. The indefinite pronoun τίς, τί, in all its forms (except ἀττα); also the indefinite adverbs ποῦ, ποθί, πη, ποί, ποθέν, ποτέ, πώ, πῶς. These must be distinguished from the interrogatives τίς, ποῦ, πόθι, πη, ποί, ποθέν, πότε, πώ, πῶς.

3. The present indicative of εἰμί, ἐστί, and of φημί, say, except the forms εἰ and φη. But epic ἐσσί and Ionic ἐς are enclitic.
4. The particles γέ, τέ, τοι, πέρ: the inseparable -δε in ὅδε, τοῦδε, etc. (not δὲ, but); and -θε and -χι in εἴθε and ναίχι (146). So also the poetic νῦν (not νῷν), and the epic κέ (κέν), θήν, and ρά.

142. The enclitic always loses its accent, except a disyllabic enclitic after a paroxytone (143, 2). See examples in 143.

143. The word before the enclitic always retains its own accent, and it never changes a final acute to the grave (115, 2).
1. If this word is proparoxytone or properispomenon, it receives from the enclitic an acute on the last syllable as a second accent. Thus ἀνθρωπός τις, ἀνθρωποί τινες, δειεῖόν μοι, παιδές τινες, οὐτός ἐστιν.
2. If it is paroxytone, it receives no additional accent (to avoid two acutes on successive syllables). Here a disyllabic enclitic keeps its accent (to avoid three successive unaccented syllables). Thus, λόγος τις (not λόγος τις), λόγοι τινες (not λόγοι τινες), λόγων τιναν, οὐτω φησίν (but οὐτός φησίν by 1).
3. If its last syllable is accented, it remains unchanged; as τίμαι τε (115, 2), τίμῶν γε, σοφός τις, σοφοῖ τινες, σοφῶν τινες.
4. A proclitic before an enclitic receives an acute; as εἰ τις, εἰ φησίν οὐτός.

144. Enclitics retain their accent whenever special emphasis falls upon them: this occurs
1. When they begin a sentence or clause; or when pronouns express antithesis, as οὔ ταῦτα Τροῖν ἄλλα σοί μαχούμεθα, we shall fight them not with Trojans but with you, S. Ph. 1253.
2. When the preceding syllable is elided; as in πόλλ' ἐστίν (120) for πολλά ἐστιν.
3. The personal pronouns generally retain their accent after an accented preposition: here ἐμοί, ἐμαί, and ἐμε are used (except in πρὸς με).
4. The personal pronouns of the third person are not enclitic when they are direct reflexives (988); σφῶσι never in Attic prose.
5. Ἑστι at the beginning of a sentence, and when it signifies existence or possibility, becomes ἦστι; so after οὐκ, μή, εἰ, the adverb ὡς, καί, ἀλλ' or ἄλλα, and τοῦτον or τοῦτο.
145. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as ἀ τις τι σοι φησιν, if any one is saying anything to you.

146. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, σύντιμος, ἑττιμός, ἑντίμων, ἑστερός, ἑστε, οἴδη, τούσδε, εἴτε, σοῦτε, μήτε, are only apparent exceptions to 106; 111; 112.

DIALECTIC CHANGES.

147. The Ionic dialect is marked by the use of η where the Attic has ᾖ; and the Doric and Aeolic by the use of ᾖ where the Attic has η.

Thus, Ionic γενετίκα for γενετίκα, ἱσομαί for ἱσομαί (from ἱσομαί, 635); Doric τιμῶσι for τιμήσω (from τιμάω); Aeolic and Doric λάθα for λάθε. But an Attic ᾖ caused by contraction (as in τίμαχε from τίμαχε), or an Attic η lengthened from ε (as in φιλήσω from φιλέω, 635), is never thus changed.

148. The Ionic often has ἐι, οι, for Attic ε, ο; and γι for Attic ει in nouns and adjectives in εις, ειν. as ξεῖνος for ξένος, μοῦνος for μόνος; βασίλισις for βασίλειος.

149. The Ionic does not avoid successive vowels to the same extent as the Attic; and it therefore very often omits contraction (36). It contracts εω and εοι into εν (especially in Herodotus); as ποιεῖμεν, ποιεῖσθι (from ποιέομεν, ποιέοντι), for Attic ποιοῦμεν, ποιοῦμον. Herodotus does not use ν μον-able (56). See also 94 and 785, 1.

PUNCTUATION MARKS.

150. 1. The Greek uses the comma (,) and the period (.) like the English. It has also a colon, a point above the line (·), which is equivalent to the English colon and semicolon; as οὐκ ἐσθοῦ ἣ· γείπον· οὐ γὰρ ἐδώ αὔρων ἐφύν, it is not what I said; for I am not so foolish.

2. The mark of interrogation (;) is the same as the English semicolon; as πότε ἦλθεν; when did he come?
PART II.

INFLECTION.

151. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the declension of nouns, adjectives, and pronouns, and the conjugation of verbs.

152. Every inflected word has a fundamental part, which is called the stem. To this are appended various letters or syllables, to form cases, tenses, persons, numbers, etc.

153. Most words contain a still more primitive element than the stem, which is called the root. Thus, the stem of the verb τίμαω, honor, is τίμα-, and that of the noun τίμη, is τίμα-, that of τίσις, payment, is τίς-, that of τίμιος, held in honor, is τίμιο-, that of τίμημα (τίμηματος), valuation, is τίμηματ-, but all these stems are developed from one root, τι-, which is seen pure in the verb τι-ω, honor. In τίω, therefore, the verb stem and the root are the same.

154. The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verb stem may in different tense stems appear as λιπ-, λειπ-, and λειπ- (see 459). So the same noun stem may appear as τίμα-, τίμαι-, and τίμη- (168).

155. There are three numbers; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.
156. There are three genders; the masculine, the feminine, and the neuter.

157. N. The grammatical gender in Greek is very often different from the natural gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders, and the adjective or article is then said to have the gender of the corresponding noun; thus ὁ ἐρυθρὸς ποταμός, the broad river (masc.), ἡ καλὴ οἰκία, the beautiful house (fem.), τὸ τῶν τὸ πρᾶγμα, this thing (neut.).

The gender of a noun is often indicated by prefixing the article (τὸ); as ὁ ἄνδρας, man; ἡ γυνὴ, woman; τὸ πρᾶγμα, thing.

158. Nouns which may be either masculine or feminine are said to be of the common gender: as (ὁ, ἡ) θεὸς, God or Goddess. Names of animals which include both sexes, but have only one grammatical gender, are called epicene (ἐπίκονος); as ὁ ἄετος, the eagle; ἡ ἀλεπίδας, the fox; both including males and females.

159. The gender must often be learned by observation. But

(1) Names of males are generally masculine, and names of females feminine.

(2) Most names of rivers, winds, and months are masculine; and most names of countries, towns, trees, and islands are feminine.

(3) Most nouns denoting qualities or conditions are feminine; as ἀρετή, virtue, ἔλπις, hope.

(4) Diminutive nouns are neuter; as παιδίον, child; γυναῖκα, old woman (literally, little woman).

Other rules are given under the declensions (see 168; 189; 281-284).

160. There are five cases; the nominative, genitive, dative, accusative, and vocative.

161. 1. The nominative and vocative plural are always alike.

2. In neuters, the nominative, accusative, and vocative are alike in all numbers; in the plural these end in ἄ.

3. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

162. The cases of nouns have in general the same meaning as the corresponding cases in Latin; as Nom. a man (as subject),
Gen. of a man, Dat. to or for a man, Accus. a man (as object), Voc. O man. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See 1042.)

163. All the cases except the nominative and vocative are called oblique cases.

**Nouns.**

164. There are three declensions of nouns, in which also all adjectives and participles are included.

165. These correspond in general to the first three declensions in Latin. The first is sometimes called the A declension (with stems in ā), and the second the O declension (with stems in o). These two together are sometimes called the Vowel declension, as opposed to the third or Consonant declension (206).

The principles which are common to adjectives, participles, and substantives are given under the three declensions of nouns.

166. N. The name noun (δομά), according to ancient usage, includes both substantives and adjectives. But by modern custom noun is generally used in grammatical language as synonymous with substantive, and it is so used in the present work.

### 167. CASE-ENDINGS OF NOUNS.

<table>
<thead>
<tr>
<th>SING.</th>
<th><strong>Vowel Declension.</strong></th>
<th>Neuter.</th>
<th><strong>Consonant Declension.</strong></th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>S or none</td>
<td>ν</td>
<td>S or none</td>
<td>oν</td>
</tr>
<tr>
<td>Gen.</td>
<td>S or το</td>
<td>λ</td>
<td>S or none</td>
<td>none</td>
</tr>
<tr>
<td>Dat.</td>
<td>λ</td>
<td>ν</td>
<td>ν or ά</td>
<td>none</td>
</tr>
<tr>
<td>Acc.</td>
<td>ν</td>
<td>ν</td>
<td>None or like Nom.</td>
<td>none</td>
</tr>
<tr>
<td>Voc.</td>
<td>None</td>
<td>ν</td>
<td>None or like Nom.</td>
<td>ν</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>None</th>
<th>ι</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>ιν</td>
<td>ιν</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>ιν</th>
<th>d</th>
<th>ιν</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ιν</td>
<td>ιν</td>
<td>ιν</td>
<td>ιν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ιν</td>
<td>ιν</td>
<td>ιν</td>
<td>ιν</td>
</tr>
<tr>
<td>Acc.</td>
<td>ιν</td>
<td>ιν</td>
<td>ιν</td>
<td>ιν</td>
</tr>
</tbody>
</table>

The relations of some of these endings to the terminations actually in use will be explained under the different declensions. The agreement of the two classes in many points is striking.
FIRST DECLENSION.

168. Stems of the first declension end originally in ā. This is often modified into η in the singular, and it becomes ā in the plural. The nominative singular of feminines ends in α or η; that of masculines ends in ās or ηs. There are no neuters.

169. The following table shows how the final α or η of the stem unites with the case endings (167), when any are added, to form the actual terminations:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feminine</td>
<td>Masculine</td>
</tr>
<tr>
<td>Nom.</td>
<td>ā or ā</td>
</tr>
<tr>
<td>Gen.</td>
<td>ā-s or η-s</td>
</tr>
<tr>
<td>Dat.</td>
<td>ā-ι or η-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ā-ν or ā-ν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ā or ā</td>
</tr>
</tbody>
</table>

Dual.

Masc. and Fem.

N. A. V.    | ā
G. D.       | aν

170. N. In the genitive singular of masculines Homeric āo comes from a-ιο (169); but Attic ου probably follows the analogy of ου for οο in the second declension (191). Circumflexed ων in the genitive plural is contracted from Ionic έν (188, 5). The stem in ā (or ā) may thus be seen in all cases of ολικα and χώρα, and (with the change of ā to η in the singular) also in the other paradigms (except in ου of the genitive). The forms ending in α and η have no case-endings.

FEMININES.

171. The nouns (Η) χώρα, land, (ή) τιμη, honor, (ή) ολικα, house, (Η) Μουσα, Muse, are thus declined:

<table>
<thead>
<tr>
<th>Stem. (χωρα-)</th>
<th>(τιμα-)</th>
<th>(ολικα-)</th>
<th>(μουσα-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>χωρα</td>
<td>τιμη</td>
<td>ολικα</td>
</tr>
<tr>
<td>Gen.</td>
<td>χωρας</td>
<td>τιμης</td>
<td>ολικας</td>
</tr>
<tr>
<td>Dat.</td>
<td>χωρα</td>
<td>τιμη</td>
<td>ολικα</td>
</tr>
<tr>
<td>Acc.</td>
<td>χωραν</td>
<td>τιμην</td>
<td>ολικαν</td>
</tr>
<tr>
<td>Voc.</td>
<td>χωρα</td>
<td>τιμη</td>
<td>ολικα</td>
</tr>
</tbody>
</table>
 Dual.

N. A. V. χώρα two lands τίμα oikía Μούσα
G. D. χώραν of or to two lands τίμαν oikían Μούσαν

Plural.

Nom. χώραι lands τίμαι oikíai Μούσαι
Gen. χώραν of lands τίμαν oikían Μούσαν
Dat. χώραις to lands τίμαις oikíais Μούσαις
Acc. χώρας lands τίμας oikías Μούσας
Voc. χώραι O lands τίμαι oikíai Μούσαι

172. The following show varieties of quantity and accent:—
θάλασσα, sea, θαλάσσης, θαλάσση, θάλασσαν; Pl. θάλασσαι, θαλάσσων, θαλάσσαν, θαλάσσαι.
γέφυρα, bridge, γεφύρας, γεφύρα, γέφυραν; Pl. γέφυραι, etc.
σκία, shadow, σκιᾶς, σκι, σκιᾶν; Pl. σκιαί, σκιῶν, σκιῶς, etc.
γνώμη, opinion, γνώμης, γνώμη, γνώμην; Pl. γνώμαι, γνωμῶν, etc.
πείρα, attempt, πείραις, πείρα, πείραν; Pl. πειραί, πειραῖ, πειρῶν, etc.

173. The stem generally retains á through the singular after ε, ι, or ρ, but changes á to η after other letters. See oikía, χώρα, and τίμη in 171.

174. But nouns having σ, λλ, or a double consonant (18) before final α of the stem, and some others, have á in the nominative, accusative, and vocative singular, and η in the genitive and dative, like Μούσα.

Thus αμάξα, wagon; δίψα, thirst; ρίζα, root; αμιλλα, contest; θάλασσα (with later Attic θάλαττα), sea. So μέριμνα, care; δείπνονα, mistress; λέανα, lioness; τρίανα, trident; also τόλμα, daring; διάτα, living; ἀκανθα, thorn; εὐθύνα, scrutiny.

175. The following have á in the nominative, accusative, and vocative, and á in the genitive and dative, singular (after ε, ι, or ρ):—

(a) Most ending in ρα preceded by a diphthong or by υ; as μοῦρα, γέφυρα.

(b) Most abstract nouns formed from adjectives in ης or οος; as ἀληθεία, truth (ἀληθῆς, true), εὐνοια, kindness (εὐνοος, kind). (But the Attic poets sometimes have ἀληθεία, εὐνοια, etc.)

(c) Nouns in εα and τρα designating females; as βασίλεια, queen, ψάλτρα, female harper (but βασιλεία, kingdom). So μυία, fly, gen. μυίας.

For feminine adjectives in ā, see 318.
176. (Exceptions.) Δέρη, neck, and κόρη, girl (originally δέρφη, κόρφη), have η after ρ (173). Ἐρη, dew, and κόρη (new Attic κόρη), temple, have η after σ (174). Some proper names have ἀ irregularly; as Ἀνδρ., Leda, gen. Ἀνδρᾶς. Both ὦ and ο are allowed; as βοή, κρύ, στόα, porch.

177. N. It will be seen that ἀ of the nominative singular is always short when the genitive has ἀς, and generally long when the genitive has ἀς.

178. N. Αν of the accusative singular and ἀ of the vocative singular agree in quantity with ἀ of the nominative. The quantity of all other vowels of the terminations may be seen from the table in 169.

Most nouns in ἀ have recessive accent (110, 4).

MASCLINES.

179. The nouns (ὁ) ταμίας, steward, (ὁ) πολίτης, citizen, and (ὁ) κρίτης, judge, are thus declined:

<table>
<thead>
<tr>
<th>Stem.</th>
<th>(ταμία-)</th>
<th>(πολίτα-)</th>
<th>(κρίτα-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ταμίας</td>
<td>πολίτης</td>
<td>κρίτης</td>
</tr>
<tr>
<td>Gen.</td>
<td>ταμίου</td>
<td>πολίτου</td>
<td>κριτοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ταμία</td>
<td>πολίτη</td>
<td>κρίτη</td>
</tr>
<tr>
<td>Acc.</td>
<td>ταμίαν</td>
<td>πολίτην</td>
<td>κριτήν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ταμία</td>
<td>πολίτα</td>
<td>κριτά</td>
</tr>
</tbody>
</table>

DUAL.

| N. A. V. | ταμία    | πολίτα    | κριτά    |
| G. D.    | ταμίαιν  | πολίταιν  | κριταῖν |

PLURAL.

| Nom.  | ταμίαι    | πολίται   | κριταῖ    |
| Gen.  | ταμίῶν    | πολίτῶν   | κριτῶν   |
| Dat.  | ταμίαις   | πολίταις  | κριταῖς  |
| Acc.  | ταμίας    | πολίτας   | κριτάς   |
| Voc.  | ταμία    | πολίται   | κριταɪ    |

180. Thus may be declined νεάνιας, youth, στρατιώτης, soldier, ποιητῆς, poet.

181. The ἀ of the stem is here retained in the singular after ε, ο, or ρ; otherwise it is changed to η: see the paradigm. For irregular ωυ in the genitive singular, see 170.
182. The following nouns in ης have ἄ in the vocative singular (like πολίτης): those in τῆς; national names, like Πέρσης, Persian, voc. Πέρσα; and compounds in ης, like γεωμέτρης, geometer, voc. γεωμέτρα. Δεσπότης, master, has voc. Δεσποτά. Other nouns in ης of this declension have the vocative in η; as Κρόνιθης. son of Cronos, Κρόνιθη.

CONTRACTS OF THE FIRST DECLENSION.

183. Most nouns in αᾶ, εᾶ, and εᾶς are contracted (35) in all their cases.

184. Μνάᾶ, μνᾶ, μιᾶ, σοκέα, σοκῆ, fig-tree, and ἕρμεᾶς, ἕρμης, Hermes, are thus declined:—

<table>
<thead>
<tr>
<th>Stem.</th>
<th>(μνᾶ- for μνᾶ-)</th>
<th>(σοκέα- for σοκέα-)</th>
<th>(Ἑρμᾶ- for Ἑρμεᾶ-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>(μνᾶ) μνᾶ</td>
<td>σοκή</td>
<td>Ἑρμῆς</td>
</tr>
<tr>
<td>Gen.</td>
<td>(μνᾶς) μνᾶς</td>
<td>σοκῆς</td>
<td>Ἑρμοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>(μνᾶ) μνᾶ</td>
<td>σοκῆ</td>
<td>Ἑρμῆ</td>
</tr>
<tr>
<td>Acc.</td>
<td>(μνᾶ) μνᾶ</td>
<td>σοκῆς</td>
<td>Ἑρμῆς</td>
</tr>
<tr>
<td>Voc.</td>
<td>(μνᾶ) μνᾶ</td>
<td>σοκῆ</td>
<td>Ἑρμᾶ</td>
</tr>
</tbody>
</table>

DUAL.

| N. A. V.  | (μνᾶ) μνᾶ        | σοκᾶ               | Ἑρμᾶ               |
| G. D.     | (μνᾶς) μνᾶς      | σοκᾶς              | Ἑρμᾶς              |

PLURAL.

| N. V.     | (μνᾶς) μνᾶς      | σοκάς              | Ἑρμᾶς              |
| Gen.      | (μνᾶς) μνᾶς      | σοκάς              | Ἑρμᾶς              |
| Dat.      | (μνᾶς) μνᾶς      | σοκάς              | Ἑρμᾶς              |
| Acc.      | (μνᾶς) μνᾶς      | σοκάς              | Ἑρμᾶς              |

185. So γῆ, earth (from an uncontracted form γε-ά or γα-ά), in the singular: γῆ, γῆς, γῆ, γῆν, γῆ (Doric γᾶ, γᾶς, etc.).

186. N. Βορέας, North wind, which appears uncontracted in Attic, has also a contracted form Βορᾶ (with irregular ρρ), gen. Βορᾶ (of Doric form), dat. Βορᾶ, acc. Βορᾶν, voc. Βορᾶ.

187. N. For αᾶ contracted to ἄ in the dual and the accusative plural, see 39, 1. For contract adjectives (feminines) of this class, see 310.

DIALECTS OF THE FIRST DECLENSION.

188. 1. The Ionic has η for ἄ throughout the singular, even after ε, ι, or ρ; as γενέη, χώρη, ταμίης. But Homer has θεά, God-
dess. The Doric and Aeolic have ἄ unchanged in the singular. The Ionic generally uses uncontracted forms of contract nouns and adjectives.

2. Nom. Sing. Hom. sometimes ἄ for ἦς; as ἁπεντάρα for ἁπεντής, horseman, sometimes with recessive accent, as μητέρα, counsellor.
(Compare Latin poeta = ποιήτης.)

3. Gen. Sing. For ὠν Homer has the original form ἀο, as ἀτρείδαο; sometimes ω (for εω) after vowels, as Βορέω (from Βορέας). Hom. and Hdt. have Ionic εω (always one syllable in Hom.), as ἀτρείδεω (114), Θηρέω (gen. of Θήρης); and εω occurs in proper names in older Attic. The Doric has ἄ for ἀο, as ἀτρείδα.

4. Acc. Sing. Hdt. sometimes forms an acc. in εα (for ην) from nouns in -ης, as in the third declension, as δεσπότεα (for δεσπότην) from δεσπότης, master (179): so ξίρες, acc. ξίρετα or ξίρεν.

5. Gen. Pl. Hom. ἄων, the original form, as κλισίαων, of tents; sometimes ἄν (170). Hom. and Hdt. have Ionic εων (one syllable in Hom.), as πυλέων, of gates. Doric ἄν for ἄων, also in dramatic chorus.

6. Dat. Pl. Poetic αις (also Aeolic and old Attic form); Ionic ης (Hom., Hdt., even oldest Attic), Hom. also ἦς (rarely αις).


SECOND DECLENSION.

189. Stems of the second declension end in o, which is sometimes modified to ω. The nominative singular regularly ends in os or ov (gen. ov). Nouns in os are masculine, rarely feminine; those in ov are neuter.

190. The following table shows how the terminations of nouns in os and ov are formed by the final o of the stem (with its modifications) and the case-endings: —

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ὁ-σ</td>
<td>ὁ-ν</td>
<td>N. ὁ-σ</td>
</tr>
<tr>
<td>G. οὐ (for ὁ-ο)</td>
<td>N. A. V. ὁ (for ὁ)</td>
<td>G. ὁ-ν</td>
</tr>
<tr>
<td>D. ὁ (for ὁ-ο)</td>
<td>G. D. ὁ-ν</td>
<td>D. ὁ-σι or ὁ-ις</td>
</tr>
<tr>
<td>A. ὁ-ν</td>
<td>A. οὐς (for ὁ-ις)</td>
<td>Α. ὁ-ν</td>
</tr>
<tr>
<td>V. ὁ-ν</td>
<td>Α. ὁ- ν</td>
<td>Α. ὁ-ν</td>
</tr>
</tbody>
</table>

191. N. In the genitive singular the Homeric ὁ-ο becomes ὁ-ο and then ὁ. In the dative singular and the nominative etc. dual, ὁ becomes ὁ. E takes the place of o in the vocative singular of nouns in os, and ἄ takes the place of ὁ in the nominative etc. of neuters. There being
no genitive plural in ὦν, ὦν is not accented as a contracted syllable
(λόγῳ, not λογῷ).

192. The nouns (ὁ) λόγος, word, (ἡ) νῆσος, island, (ὁ, ἡ) ἀνθρώπος, man or human being, (ἡ) ὁδός, road, (τὸ) δώρον, gift, are thus declined:—

<table>
<thead>
<tr>
<th>Stem.</th>
<th>(λόγο-)</th>
<th>(νήσο-)</th>
<th>(ἀνθρώπο-)</th>
<th>(ὁδό-)</th>
<th>(δώρο-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>λόγος</td>
<td>a word</td>
<td>νῆσος</td>
<td>ἀνθρώπος</td>
<td>ὁδός</td>
</tr>
<tr>
<td>Gen.</td>
<td>λόγου</td>
<td>of a word</td>
<td>νήσου</td>
<td>ἀνθρώπου</td>
<td>ὁδοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>λόγῳ</td>
<td>to a word</td>
<td>νήσῳ</td>
<td>ἀνθρώπῳ</td>
<td>ὁδῷ</td>
</tr>
<tr>
<td>Acc.</td>
<td>λόγου</td>
<td>a word</td>
<td>νῆσον</td>
<td>ἀνθρώπον</td>
<td>ὁδὸν</td>
</tr>
<tr>
<td>Voc.</td>
<td>λόγῳ</td>
<td>O word</td>
<td>νῆσε</td>
<td>ἀνθρώπε</td>
<td>ὁδὲ</td>
</tr>
</tbody>
</table>

| | | | | | |
| N. A. V | λόγῳ | two words | νήσῳ | ἀνθρώπῳ | ὁδῷ | δώρῳ |
| G. D.  | λόγου | of or to two words | νῆσον | ἀνθρώπον | ὁδοῖν | δώροιν |

| | | | | | |
| Nom.  | λόγου | words | νῆσοι | ἀνθρώποι | ὁδοῖ | δώρα |
| Gen.  | λόγων | of words | νήσων | ἀνθρώπων | ὁδῶν | δώρων |
| Dat.  | λόγοις | to words | νῆσοις | ἀνθρώποις | ὁδοῖς | δώροις |
| Acc.  | λόγους | words | νῆσος | ἀνθρώπους | ὁδοὺς | δώρα |
| Voc.  | λόγοι | O words | νῆσοι | ἀνθρώποι | ὁδοῖ | δώρᾳ |

193. Thus may be declined νόμος, law, κύδινος, danger, ποταμός, river, βίος, life, θάνατος, death, τάφρος, bull, σύκον, fig, ἵματιον, outer garment.

194. The chief feminine nouns of the second declension are the following:—

1. βάσανος, touch-stone, βιβλος, book; γέρανος, crane, γνάθος, jaw, δόκος, beam, δρόσος, dew, κάμινος, oven, κάρδυπος, kneading-trough, κήπωτος, chest, νόσος, disease, πλίθος, brick, βάθος, rod, σοφός, coffee, σπυδός, ashes, τάφρος, ditch, ψάμμος, sand, ψῆφος, pebble; with ὁδός and κέλενθος, way, ἀμαξίτος, carriage-road, ἄτραπος, path.

2. Names of countries, towns, trees, and islands, which are regularly feminine (159, 2): so ἤπειρος, mainland, and νῆσος, island.

195. The nominative in ος is sometimes used for the vocative in ε; as ὁ φίλος. Θεός, God, has always θεός as vocative.

ATTIC SECOND DECLENSION.

196. A few masculine and feminine nouns of this declension have stems in ω, which appears in all the cases. This
is called the Attic declension, though it is not confined to Attic Greek. The noun (ὁ) νεώς, temple, is thus declined:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. νεώς</td>
<td>N. A. V. νεώ</td>
<td>Nom. νεώ</td>
</tr>
<tr>
<td>Gen. νεώ</td>
<td>G. D. νεών</td>
<td>Gen. νεών</td>
</tr>
<tr>
<td>Dat. νεώ</td>
<td>Acc. νεών</td>
<td>Dat. νεών</td>
</tr>
<tr>
<td>Acc. νεών</td>
<td>Voc. νεώ</td>
<td>Acc. νεώ</td>
</tr>
<tr>
<td>Voc. νεώ</td>
<td></td>
<td>Voc. νεώ</td>
</tr>
</tbody>
</table>

197. N. There are no neuter nouns of the Attic declension in good use. But the corresponding adjectives, as ἔλεως, propitios, εὐγενὼς, fertile, have neuters in ὤν, as ἔλεων, εὐγενών. (See 305.)

198. N. The accent of these nouns is irregular, and that of the genitive and dative is doubtful. (See 114; 125.)

199. N. Some nouns of this class may have ω in the accusative singular; as λαγώς, accus. λαγών or λαγώ. So Ἄθος, τοὺς Ἄθον or τῷ Ἄθῳ; Κῶς, τὴν Κῶν or Κὼ; and Κέως, Τέως, Μίνως. Ἐως, dawn, has regularly τὴν Ἐω.

200. N. Most nouns of the Attic declension have older forms in ἄος or ἔος, from which they are probably derived by exchange of quantity (33); as Hom. λαός, people, Att. λεώς; Dor. νάος, Ion. νῆος, Att. νεώς; Hom. Μενέλαος, Att. Μενέλεως. But some come by contraction; as λαγώς, hare, from λαγωός. In words like Μενέλεως, the original accent is retained (114).

CONTRACT NOUNS OF THE SECOND DECLENSION.

201. 1. From stems in ὄο and ἥο are formed contract nouns in οῦς and ሁ. For contract adjectives in ἔος, ἕα, ἕον, and ὦς, ὥ, οῦν, see 310.

2. Νόος, νοῦς, mind, and ὀστέον, ὀστοῦν, bone, are thus declined:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. (νόος) νους</td>
<td>N. A. V. (νόω) νω</td>
<td>Nom. (νοι) νοι</td>
</tr>
<tr>
<td>Gen. (νόου) νου</td>
<td>G. D. (νοου) νοιν</td>
<td>Gen. (νοων) νων</td>
</tr>
<tr>
<td>Dat. (νωφ) νου</td>
<td>Acc. (νουν) νους</td>
<td>Dat. (νοιου) νοις</td>
</tr>
<tr>
<td>Acc. (νουν) νουν</td>
<td>Voc. (νοι) νοι</td>
<td>Acc. (νοου) νοις</td>
</tr>
<tr>
<td>Voc. (νοι) νοι</td>
<td></td>
<td>Voc. (νοι) νοι</td>
</tr>
</tbody>
</table>

N. A. V. (ὀστέων) ὀστοῦν | N. A. V. (ὀστέω) ὀστώ | N. A. V. (ὀστέα) ὀστᾶ |
| Gen. (ὀστέου) ὀστοῦ | G. D. (ὀστεοῦν) ὀστοῦν | Gen. (ὀστεων) ὀστῶν |
| Dat. (ὀστέοφ) ὀστῶ | | Dat. (ὀστεοῖς) ὀστοῖς |
202. So may be declined (πλοῦς) πλοῦσις, voyage, (βόος) βοῦς, stream, (κάνων) κανοῦν, basket (accented like adjectives in eos, 311).

203. The accent of some of these forms is irregular:—
1. The dual contracts έω and ώω into ώ (not ω).
2. Compounds in oos accent all forms like the contracted nominative singular; as περίπλοος, περίπλους, sailing round, gen. περίπλοους, περίπλους, etc.
3. For έα contracted to ά in the plural, see 39, 1.

DIALECTS OF THE SECOND DECLENSION.

204. 1. Gen. Sing. Hom. οο and ου, Aeolic and Doric ω (for oo); as θεοί, μεγάλω.
2. Gen. and Dat. Dual. Hom. ουν for ον; as ἐπιουν.
3. Dat. Plur. Ionic and poetic οοι; as ἐπιουσι; also Aeolic and old Attic, found occasionally even in prose.
4. Acc. Plur. Doric ως or ως for ους; as νόμως, τως λύκος; Lesbian Aeolic οις.
5. The Ionic generally omits contraction.

THIRD DECLENSION.

205. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in os (sometimes ως).

206. N. This is often called the Consonant Declension (165), because the stem here generally ends in a consonant. Some stems, however, end in a close vowel (ι or ο), some in a diphthong, and a few in ο or ω.

207. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping os of the genitive. The cases are formed by adding the case-endings (167) to the stem.

208. 1. For final ως in the genitive singular of nouns in ως, υς, υ, εψ, and of οαιρ, ship, see 240; 265; 269.
2. For ά and άς in the accusative singular and plural of nouns in εψ, see 265.
3. The contracted accusative plural generally has ες for εδς irregularly, to conform to the contracted nominative in ες for ες. (See 313.) So ους in the accusative plural of comparatives in ουν (358).
4. The original υς of the accusative plural is seen in ἵκθυς (for ἵκθυς-ς) from ἵκθυσ (259), and the Ionic πολίς (for πολι-ς) from πόλις (255).
THIRD DECLENSION.

FORMATION OF CASES.

NOMINATIVE SINGULAR.

209. The numerous forms of the nominative singular of this declension must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. Masculine and feminine stems, except those in ν, ρ, σ, and οντ (2 and 3), add ς, and make the needful euphonic changes. E.g.

Φίλαξ, guard; φίλακ-ος; γυφ, vulture; γυφ-ός; φλέψ, vein; φλε-β-ος (74); έλπίς, hope; έλπίδ-ος; χάρις, grace; χάριτ-ος; άρνις, bird; άρνιδ-ος; νύξ, night; νυκτ-ής; μάστιξ, scourg; μάστιγ-ος; σύλ-πιγξ, trumpet; σάλπιγγ-ος. So Αίας, Αίας-ος (79); άυσες, άυστ-ος; πάς, παντ-ός; τίθες, τιθέντ-ος; χαρίες, χαρίεντ-ος; δεικνύς, δεικνύντ-ος. (The neuters of the last five words, λύσαν, πάν, τιθίν, χαρίεν, and δεικνύντ, are given under 4, below.)

2. Masculine and feminine stems in ν, ρ, and σ merely lengthen the last vowel, if it is short. E.g.

Αίων, age; αἰών-ος; δαιμόν, divinity; δαιμόν-ος; λυμήν, harbor; λυμίν-ος; θήρ, beast; θηρ-ός; ἄβρ, air; ἄβρ-ος; Σωκράτης (Σωκρατεος), Socrates.

3. Masculine stems in οντ drop τ, and lengthen ο to ω. E.g.

Λέων, lion; λέοντ-ος; λέγων, speaking; λέγοντ-ος; ὄν, being, οντ-ος.

4. In neuters, the nominative singular is generally the same as the stem. Final τ of the stem is dropped (25). E.g.

Σώμα, body; σώματ-ος; μέλαν (neuter of μέλας), black; μέλαν-ος; λύσαν (neuter of λύσας), having loosed; λύσαντ-ος; πάν, all; παντ-ός; τιθέν, placing; τιθέντ-ος; χαρίν, graceful; χαρίεντ-ος; δίδων, giving; δίδωντος; λέγων, saying; λέγοντ-ος; δεικνύν, showing; δεικνύντ-ος. (For the masculine nominatives of these adjectives and participles, see 1, above.)

210. (Exceptions to 209, 1–3.) 1. In ποικ, foot, ποδ-ός, αδε becomes ους. Δάμαρ, wife, δάμαρτ-ος, does not add ς. Change in quantity occurs in ἄλωπης, fox, ἄλωπεκ-ος, κήρυξ, herald, κήρυκ-ος, and Φοίνικξ, Φοίνικ-ος.

2. Stems in -ιν add ς and have ις (78, 3) in the nominative; as βίς, nose; βίν-ός. These also add ς: κτείς, comb; κτεν-ός (78, 3); εἰς, one, εἰν-ός; and the adjectives μέλας, black; μέλαν-ος, and τάλας, wretched, τάλαν-ος.
3. Ὠδοῦς (Ionic Ὠδόν), tooth, gen. Ὠδοντ-ος, forms its nominative like participles in οὐς: for these see 212, 1.

211. (Exceptions to 209, 4.) Some neuter stems in αρ- have αρ in the nominative; as ἡπαρ, liver, gen. ἡπατ-ος (225), as if from a stem in αρτ-. For nouns in ας with double stems in αρ- (or υρ-) and ας-, as κρεας, τέρας (225), and τέρας, see 237. Φως (for φαος), light, has gen. φωτ-ος; but Homer has φαος (stem φαεσ-). For πυρ, fire, gen. πυρ-ος, see 291.

212. (Participles.) 1. Masculine participles from verbs in ωμι add ζ to ὅντ- and have nominatives in οντ (79); as διδους, giving, διδοντ-ος. Neuters in οντ- are regular (209, 4).

Other participles from stems in οντ- have nominatives in ων, like nouns (209, 3).

2. The perfect active participle, with stem in οτ-, forms its nominative in ως (masc.) and ος (neut.); as λειυκως, having loosed, neut. λειυκός, gen. λειυκότ-ος. (See 335.)

213. N. For nominatives in ης and ος, gen. εος, from stems in εο-., see 227. For peculiar formations from stems in ο (i.e. om. ω), see 242.

Accusative Singular.

214. 1. Most masculines and feminines with consonant stems add α to the stem in the accusative singular; as φυλας (φυλακ-), φυλακα; λεων (λεοντ-), λιον, λεοντα.

2. Those with vowel stems add ν; as πολις, state, πολιν; ἵθος, fish, ἵθεν; ναυς, ship, ναυν; βοους, ox, βοων.

3. Barytones in ις and νς with lingual (τ, θ, δ) stems generally drop the lingual and add ν; as ἵπις (ἱπιδ-), strife, ἱπιν; χαρις (χαριτ-), grace, χαριν; ὅρις (ὁριθ-), bird, ὅριν; εὐελπις (εὐελπιδ-), hopeful, εὐελπιν (but the oxytone ελπις, hope, has ελπιδα).

215. N. κλεις (κλειδ-), key, has κλειν (rarely κλειδα).

216. N. Homer, Herodotus, and the Attic poets make accusatives in α of the nouns of 214, 3; as ἐριδα (Hom.) χαριτα (Hdt.), ὅριθα (Aristoph.).

217. N. Ἄπολλων and Ποσειδών (Ποσειδάων) have accusatives Ἄπολλω and Ποσειδῶ, besides the forms in ων.

For ω in the accusative of comparatives in ὅνω, see 359.

218. N. For accusatives in εα from nominatives in ης, in εα from those in εος, and in ω (for ωαι or ωα) from those in ως or ω, see 228; 265; 243.
The vocative singular of masculines and feminines is sometimes the same as the nominative, and sometimes the same as the stem.

It is the same as the nominative
1. In nouns with mute stems; as nom. and voc. φυλαξ (φυλακ-), watchman. (See the paradigms in 225.)
2. In oxytones with liquid stems; as nom. and voc. ποιμήν (ποιμεν-), shepherd, λιμήν (λιμεν-), harbor.

But barytones have the vocative like the stem; as δαιμων (δαιμον-), voc. δαιμων. (See the paradigms in 225.)

Exceptions.) 1. Those with stems in ιθι, and barytones with stems in υτι (except participles), have the vocative like the stem; as ἐλπὶς (ἐλπιδ-), hope, voc. ἐλπις (cf. 25): see λέων and γίγας, declined in 225. So Αἰας (Αιαντ-), Ajax, voc. Αἴαν (Horn.), but Αἰας in Attic.

2. Σωτῆρ (σωτηρ-), preserver, Ἀπόλλων (Ἀπολλων-), and Ποσειδῶν (Ποσειδῶν- for Ποσειδίαν) shorten η and ω in the vocative. Thus voc. σωτηρ, Ἀπόλλων, Ποσειδῶν (Horn. Ποσειδίαν). For the recessive accent here and in similar forms, see 122 (d).

All others have the vocative the same as the stem. See the paradigms.

There are a few vocatives in οτ from nouns in ο and ον, gen. ονος: see 245; 248.

For the vocative of syncopated nouns, see 273.

The dative plural is formed by adding σι to the stem, with the needful euphonic changes. E.g.

Φυλαξ (φυλακ-), φυλαξί; βητος (βητορ-), βητοσι; ἐλπις (ἐλπιδ-), ἐλπιςι (74); ποδι (ποδ-), ποσι; λεων (λεοντ-), λεωσι (79); δαιμων (δαιμον-), δαιμωσι (80); τιθεις (τιθεντ-), τιθεσι; χαρις (χαριεντ-), χαρισι (74); ισται (ισταντ-), ιστασι; δεικνυς (δεικνυτ-), δεικνυσι; βασιλεις (βασιλευ-), βασιλευσι; βους (βου-), βουσι; γραυς (γραν-), γραυσι.

For a change in syncopated nouns, see 273.

The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.
INFLECTION.

For the formation of the cases, see 209–224. For euphonic changes in nearly all, see 74 and 79. For special changes in θριξ, see 95, 5.

MUTE STEMS.

1. Masculines and Feminines.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>φυλαξ</td>
<td>φυλακος</td>
<td>φυλακι</td>
<td>φυλακα</td>
<td>φυλαξ</td>
</tr>
<tr>
<td>φιλης</td>
<td>φλεβος</td>
<td>φλεβι</td>
<td>φλεβα</td>
<td>φλεψ</td>
</tr>
<tr>
<td>σαλπιγξ</td>
<td>σαλπιγγος</td>
<td>σαλπιγγι</td>
<td>σαλπιγγα</td>
<td>σαλπιγξ</td>
</tr>
<tr>
<td>θριξ</td>
<td>τριχος</td>
<td>τριχι</td>
<td>τριχα</td>
<td>θριξ</td>
</tr>
<tr>
<td>λεων</td>
<td>λεοντος</td>
<td>λεοντι</td>
<td>λεοντα</td>
<td>λεων</td>
</tr>
</tbody>
</table>

SINGULAR.

DUAL.

N. A. V. φυλακε | φιλης | σαλπιγγε | τριχε | λεοντε
G. D. φυλακουν | φλεβοιν | σαλπιγγοιν | τριχοιν | λεοντοιν

PLURAL.

N. V. φυλακες | φλεβος | σαλπιγγες | τριχες | λεοντες
Gen. φυλακων | φλεβων | σαλπιγγων | τριχων | λεοντων
Dat. φυλαξι | φλεψι | σαλπιγξι | θριξι | λεοντι
Acc. φυλακας | φλεβας | σαλπιγγας | τριχας | λεοντας

(ό) γιγας | (ό) θης | (ή) λαμπας | (ό η) ορνις | (ή) ιλπις
Stem. (γιγαντ-) | (θητ-) | (λαμπαδ-) | (ορνιθ-) | (ιλπιθ-)

SINGULAR.

DUAL.

N. A. V. γιγαντε | θητε | λαμπαδε | ορνιθε | ιλπιδε
G. D. γιγαντουν | θητοιν | λαμπαδοιν | ορνιθοιν | ιλπιδοιν

PLURAL.
### II. Neuters.

<table>
<thead>
<tr>
<th>Stem.</th>
<th>(τό) σώμα</th>
<th>(τό) πέρας</th>
<th>(τό) ἕπαρ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(σωματ-)</td>
<td>body</td>
<td>end</td>
<td>liver</td>
</tr>
</tbody>
</table>

#### SINGULAR.

| N. A. V. | σώμα | πέρας (237) | ἕπαρ |
| Gen. | σώματος | πέρατος | ἕπατος |
| Dat. | σώματι | πέρατι | ἕπατι |

#### DUAL.

| N. A. V. | σώματε | πέρατε | ἕπατε |
| G. D. | σώματοιν | περάτοιν | ἕπατοιν |

#### PLURAL.

| N. A. V. | σώματα | πέρατα | ἕπατα |
| Gen. | σώματων | περάτων | ἕπατων |
| Dat. | σώματι | πέρασι | ἕπασι |

---

### Liquid Stems.

<table>
<thead>
<tr>
<th>Stem. (ποιμεν-)</th>
<th>(ό) ποιμήν</th>
<th>(ό) αλών</th>
<th>(ό) ἕγεμὼν</th>
<th>(ό) δαίμων</th>
<th>(ό) σωτήρ</th>
</tr>
</thead>
<tbody>
<tr>
<td>shepherd</td>
<td>age</td>
<td>leader</td>
<td>divinity</td>
<td>preserver</td>
<td></td>
</tr>
</tbody>
</table>

#### SINGULAR.

| Nom. | ποιμήν | αλών | ἕγεμὼν | δαίμων | σωτήρ |
| Gen. | ποιμένος | αλώνος | ἕγεμόνος | δαίμονος | σωτήρος |
| Dat. | ποιμένι | αλώνι | ἕγεμόνι | δαίμονι | σωτήρι |
| Acc. | ποιμένα | αλώνα | ἕγεμόνα | δαίμονα | σωτήρα |
| Voc. | ποιμήν | αλών | ἕγεμὼν | δαίμων | σωτήρ (122) |

#### DUAL.

| N. A. V. | ποιμένε | αλώνε | ἕγεμόνε | δαίμονε | σωτήρε |
| G. D. | ποιμένοιν | αλώνοιν | ἕγεμόνοιν | δαίμονοιν | σωτήροι |

#### PLURAL.

| N. V. | ποιμήνες | αλώνες | ἕγεμόνες | δαίμονες | σωτήρες |
| Gen. | ποιμένων | αλώνων | ἕγεμόνων | δαίμονων | σωτήρων |
| Dat. | ποιμέσι | αλώσι | ἕγεμόσι | δαίμοσι | σωτήρσι |
| Acc. | ποιμήνας | αλώνας | ἕγεμόνας | δαίμονας | σωτήρας |
|------|------|------|------|------|---------|------|------|------|------|------|
| ῥήτωρ | ῥήτωρος | ῥήτωρι | ῥήτωρα | ῥήτωρ | ῥήτωρε | ῥήτωροι | ῥήτωρες | ῥήτωρων | ῥήτωρι | ῥήτωρα |
| óλς | ἀλὸς | ἀλὶ | ἀλα | ἀλα | ἀλε | ἀλοῖν | ἀλες | ἀλῶν | ἀλσί | ἀλας |
| θήρ | θηρός | θηρὶ | θηρὰ | θηρ | θήρε | θηροῖν | θηρες | θηρῶν | θηρὶ | θηρὰ |
| ῥίσ | ῥίνος | ῥίνι | ῥίνα | ῥίς | ῥίνε | ῥίνοιν | ῥίνες | ῥίνων | ῥίσι | ῥίνας |
| φρήν | φρενός | φρενὶ | φρένα | φρήν | φρένε | φρενοῖν | φρένες | φρενῶν | φρεσί | φρένα |

**SINGULAR.**

**DUAL.**

**PLURAL.**

---

226. The final σ of the stem appears only where there is no case-ending, as in the nominative singular, being elsewhere dropped. (See 88, 1.) Two vowels brought together by this omission of σ are generally contracted.

227. The proper substantive stems in σό- are chiefly neuters, which change σό- to σι in the nominative singular. Some masculine proper names change σό- regularly to ησ (209, 2). Stems in ασ- form nominatives in ασ, all neuters (228).

228. Σωκράτης (Σωκρατεσ-), Socrates, (τὸ) γένος (γενεσ-), race, and (τὸ) γέρας (γερασ-), prize, are thus declined:

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Σωκράτης</td>
<td>Σωκράτεσ</td>
<td>Σωκράτει</td>
<td>Σωκράτα</td>
<td>Σώκρατες</td>
</tr>
<tr>
<td>N. A. V. γένος</td>
<td>Gen. (γένος) γένους</td>
<td>Dat. (γένει) γένει</td>
<td>Acc. (Σωκράτα) Σωκράτη</td>
<td>Voc. Σώκρατες</td>
</tr>
<tr>
<td>Σωκράτης</td>
<td>(γένεα) γένη</td>
<td>(γεράς) γέρα</td>
<td>(γερασ) γέρα</td>
<td>(γερασ) γέρα</td>
</tr>
</tbody>
</table>

**DUAL.**

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>Gen.</th>
<th>Dat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(γένεα) γένη</td>
<td>(γεράς) γέρα</td>
<td>(γερασ) γέρα</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>Gen.</th>
<th>Dat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(γένεα) γένη</td>
<td>(γεράς) γέρα</td>
<td>(γερασ) γέρα</td>
</tr>
<tr>
<td>(γεράς) γέρα</td>
<td>(γερασ) γέρα</td>
<td>(γερασ) γέρα</td>
</tr>
</tbody>
</table>
220. In the genitive plural εων is sometimes uncontracted, even in prose; as τειχεων from τειχος. For εεα contracted εα, see 30, 2.

230. Proper names in ἃς, gen. ἀος, besides the accusative in ἄ, have a form in ἄν of the first declension; as Σωκράτην, Δημοσθένη, Πολυνείκην.

For the recessive accent in the vocative of these nouns, see 122.

231. Proper names in κλέος, compounds of κλέος, glory, are doubly contracted in the dative, sometimes in the accusative. Πειρικλέης, Πειρικλῆς, Pericles, is thus declined: —

Nom. (Πειρικλέης) Πειρικλῆς
Gen. (Πειρικλέους) Πειρικλέους
Dat. (Πειρικλεί) (Πειρικλεῖ) Πειρικλεί
Acc. (Πειρικλεέα) Πειρικλεά (poet. Πειρικλή)
Voc. (Πειρικλεε) Πειρικλεις

232. N. In proper names in κλέος, Homer has ἃς, ἄς, ἄα, Herodotus ἄος (for ἄος), ἀ, ἁ. In adjectives in ἃς Homer sometimes contracts εε to ε: as, ἐπίλεγς, acc. plur. ἐπίλεγας for ἐπίλεγεας.

233. Adjective stems in ἀο change ἀο to ἃς in the masculine and feminine of the nominative singular, but leave ἃς in the neuter. For the declension of these, see 312.

234. The adjective τριήρης, triply fitted, is used as a feminine noun, (ἡ) τριήρης (sc. ναῦς), trireme, and is thus declined: —

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. τριήρης</td>
<td>N. A.V. (τριήρες)</td>
<td>N.V. (τριήρες) τριήρεις</td>
</tr>
<tr>
<td>Gen. (τριήρεος) τριήρους</td>
<td>τριήρει</td>
<td>Gen. (τριήρεων) τριήρων</td>
</tr>
<tr>
<td>Dat. (τριήρει) τριήρει</td>
<td>G. D. (τριήρεων)</td>
<td>Dat. τριήρεις</td>
</tr>
<tr>
<td>Acc. (τριήρεα) τριήρη</td>
<td>τριήρουν</td>
<td>Acc. τριήρεις</td>
</tr>
<tr>
<td>Voc. τριήρεις</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

235. N. Τριήρης has recessive accent in the genitive dual and plural; for this in other adjectives in ἃς, see 122.

For the accusative plural in ἃς, see 208, 3.

236. N. Some poetic nominatives in ἃς have ἄ for ἄ in the other cases; as οὐδας, ground, gen. οὐδες, dat. οὐδει, οὐδε (Homer). So βρέτας, image, gen. βρέτες, plur. βρέτη, βρετέων, in Attic poetry.

237. 1. Some nouns in ἃς have two stems,—one in ἅτ- or ἅτ- with gen. ἄτος (like πέρας, 225), and another in ἅτ- with gen.
α(σ-)ος, αος, contracted ως (like γέρας, 228). Thus κέρας (κερατ-, κερασ-), horn, is doubly declined.

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>κέρας</td>
</tr>
<tr>
<td>Gen.</td>
<td>κεράτος, (κερασ) κέρως</td>
</tr>
<tr>
<td>Dat.</td>
<td>κεράτη, (κεραί) κέρας</td>
</tr>
<tr>
<td>N. A. V.</td>
<td>κέρατε, (κεραε) κέρα</td>
</tr>
<tr>
<td>Gen.</td>
<td>κεράτων, (κεραων) κέρων</td>
</tr>
<tr>
<td>Dat.</td>
<td>κέρασι</td>
</tr>
</tbody>
</table>

**Plural.**

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
</tbody>
</table>

2. So τέρας, prodigy, τέρατ-ος, which has also Homeric forms from the stem in ασ-, as τέρα, τεράων, τεράεσσι. Πέρας, end (225), has only πέρατ-ος, etc.

238. There is one Attic noun stem in οσ-, αίδοσ-, with nominative (ἡ) αίδώς, shame, which is thus declined:—

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th>Dual and plural wanting.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>αίδώς</td>
</tr>
<tr>
<td>Gen.</td>
<td>(αίδοσ) αίδοψ</td>
</tr>
<tr>
<td>Dat.</td>
<td>(αίδοι) αίδοι</td>
</tr>
<tr>
<td>Acc.</td>
<td>(αίδοα) αίδω</td>
</tr>
<tr>
<td>Voc.</td>
<td>αίδως</td>
</tr>
</tbody>
</table>

239. Αίδως has the declension of nouns in ω (242), but the accusative in ω has the regular accent. (See also 359.)

240. The Ionic (ἡ) ἤφως, dawn, has stem ἤφοσ-, and is declined like αίδώς: — gen. ἤφους, dat. ἤφοι, acc. ἤφω. The Attic εὗς is declined like νεώς (196); but see 199.

**Stems in Ω or Ο.**

241. A few stems in ω- form masculine nouns in ως, gen. ω-ως, which are often contracted in the dative and accusative singular and in the nominative and accusative plural.

242. A few in σ- form feminines in ω, gen. ως (for ω-ως), which are always contracted in the genitive, dative, and accusative singular. The original form of the stems of these nouns is uncertain. (See 239.)

243. The nouns (ὁ) ἤρως, hero, and (ἡ) πειθώ, persuasion, are thus declined:—
SINGULAR.  
Nom. ἡρως  
Gen. ἡρως (πειθων)  
Dat. ἡρων or ἡρω (πειθοι)  
Acc. ἡρων or ἡρω (πειθοι)  
Voc. ἡρως  
πειθοι

DUAL.  
N. A. V. ἡρως  
G. D. ἡρως

PLURAL.  
N. V. ἡρως or ἡρως  
Gen. ἡρων  
Dat. ἡρωτι  
Acc. ἡρως or ἡρως

244. These nouns in ὦς sometimes have forms of the Attic second declension; as gen. ἡρω (like νεω), accus. ἡρων. Like ἡρως are declined Τρως, Trojan (128), and μήτρως, mother’s brother.

245. N. The feminines in ὀ are chiefly proper names. Like πειθω may be declined Σαπφω (Aeolic Ψατφω), Sappho, gen. Σαπ-φους, dat. Σαπφοι, acc. Σαπφω, voc. Σαπφοι. So Λητώ, Κάλυψώ, and ἡχο, echo. No dual or plural forms of these nouns are found in the third declension; but a few occur of the second, as acc. plur. γοργος from γοργα, Gorgon. No uncontracted forms of nouns in ὦ occur.

246. N. The vocative in ὦ seems to belong to a form of the stem in ὦν; and there was a nominative form in ὦ, as Δητω, Σαπφω.

247. N. Herodotus has an accusative singular in ὦν; as Ἰον (for Ἰω) from Ἰω, Io, gen. Ἰος.

248. A few feminines in ὀν (with regular stems in ὀν-) have occasional forms like those of nouns in ὦ; as ἄηδων, nightingale, gen. ἄηδους, voc. ἄηδοι; εἰκών, image, gen. εἰκον, acc. εἰκό; χελιδών, swallow, voc. χελιδοι.

STEMS IN I AND Υ.

249. Most stems in ι (with nominatives in ις) and a few in ν (with nominatives in νς and ν) have ι in place of their final ι or ν in all cases except the nominative, accusative, and vocative singular, and have ὦς for ος in the genitive singular. The dative singular and the nominative plural are contracted.

250. The nouns (ι) πόλις (πολι-), state, (ό) πῆχυς (πηχυ-), cubit, and (το) ἀστυ (άστυ-), city, are thus declined:—
### Inflection

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ἄστυ</td>
<td>ἧκυν</td>
<td>ἄστεν</td>
</tr>
<tr>
<td>Gen. ἄστερ</td>
<td>ἧκευς</td>
<td>ἄστει</td>
</tr>
<tr>
<td>Dat. ἄστει</td>
<td>ἧκει</td>
<td>ἄστει</td>
</tr>
<tr>
<td>Acc. ἧκυν</td>
<td>ἧκυν</td>
<td>ἄστυ</td>
</tr>
<tr>
<td>Voc. ἧκυν</td>
<td>ἧκυν</td>
<td>ἄστυ</td>
</tr>
</tbody>
</table>

### Dual.

| N. A. V. ἄστει | (ὁ) ἄστει |
| G. D. ἄστει | (ὁ) ἄστει |

### Plural.

| N. V. ἄστει | (ὁ) ἄστει |
| Gen. ἄστει | ἄστει |
| Dat. ἄστει | ἄστει |
| Acc. ἄστει | ἄστει |

---

251. For the accent of genitives in ἐως and ἐων, see 114. For accusatives like ἄστεις and ἄστεις, see 208, 3.

252. N. The dual in ἐς is rarely left uncontracted.

253. N. Ἀστει is the principal noun in ὑ, gen. ἐως. Its genitive plural is found only in the poetic form ἄστεων, but analogy leads to Attic ἄστεων.

254. No nouns in ὑ, gen. ἐως, were in common Attic use. See κόμμα and πέπερι in the lexicon.

255. N. The original ἐ of the stem of nouns in ὑ (Attic gen. ἐως) is retained in Ionic. Thus, ὑκές, ὑκές, (ὁ) ὑκή, ὑκή; plur. ὑκεις, ὑκεις; ὑκεις (Hdt. ὑκεις), ὑκεις (Hdt. also ὑκίς for ὑκις, see 208, 4). Homer has also ὑκέ (with ὑκέις) and ὑκεις in the dative. There are also epic forms ὑκης, ὑκης, ὑκης, ὑκης. The Attic poets have a genitive in ἐως.

The Ionic has a genitive in ἐως in nouns in ὑ of this class.

256. N. Stems in ὑ with gen. ἐως have also forms in ἐμ, in which ἐμ becomes ἐμ, and drops ἐ, leaving ἐ: thus ἄστεις, ἄστεις, ἄστεις, ἄστεις. (See 90, 3.)

257. Most nouns in ὑς retain ὑ; as (ὁ) ἰχθύς (ἱχθυ-) fish, which is thus declined:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ἰχθύς</td>
<td>ἰχθύς</td>
<td>ἰχθύς</td>
</tr>
<tr>
<td>Gen. ἰχθύς</td>
<td>ἰχθύς</td>
<td>ἰχθύς</td>
</tr>
<tr>
<td>Dat. ἰχθύς (Hmt. ἰχθυ-</td>
<td>G. D. ἰχθύς</td>
<td>ἰχθύς</td>
</tr>
<tr>
<td>Acc. ἰχθύς</td>
<td>ἰχθύς</td>
<td>ἰχθύς</td>
</tr>
<tr>
<td>Voc. ἰχθύς</td>
<td>ἰχθύς</td>
<td>ἰχθύς</td>
</tr>
</tbody>
</table>
258. N. The nominative plural and dual rarely have ὶς and ὴ; as ἰχθός (like accus.) and ἰχθὺς (for ἰχθύς) in comedy.

259. N. Homer and Herodotus have both ἰχθώς and ἰχθός in the accusative plural. ἰχθός here is for ἰχθυ-ς (208, 4).

260. Oxytones and monosyllables have ὴ in the nominative, accusative, and vocative singular: see ἰχθός. Monosyllables are circumflexed in these cases; as μῦς (μuvre), mouse, μῦς, μῦς, μῦς, μῦς; plur. μύες, μύων, μυσί, μύς.

261. N. ἔγχελος, eel, is declined like ἰχθός in the singular, and like πῆχυς in the plural, with gen. sing. ἔγχελος and nom. plur. ἔγχελες.

262. N. For adjectives in ις, εια, ν, see 319.

STEMS ENDING IN A DIPHTHONG.

263. 1. In nouns in ευς, ευ of the stem is retained in the nominative singular and dative plural, but loses υ before a vowel; as (ο) βασιλεύς (βασιλευ-), king, which is thus declined:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. βασιλεύς</td>
<td>N. A. V. βασιλιευ</td>
<td>N. V. (βασιλεῦς) βασιλεῖς</td>
</tr>
<tr>
<td>Gen. βασιλεύς</td>
<td>Gen. βασιλιευ</td>
<td></td>
</tr>
<tr>
<td>Dat. (βασιλεύ) βασιλευ</td>
<td>G. D. βασιλέων</td>
<td>Dat. βασιλεύσι</td>
</tr>
<tr>
<td>Acc. βασιλέα</td>
<td>Acc. βασιλεύ</td>
<td></td>
</tr>
<tr>
<td>Voc. βασιλεύ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. So γονεύς (γονεύ-), parent, ἰερεύς (ἰερεύ-), priest, Ἀχιλλεύς ('Ἀχιλλεύ-'), Achilles, Ὄδυσσεύς ('Ὀδύσσευ-'), Ulysses.

264. Homer has ευ in three cases, βασιλεύς, βασιλεύ, and βασίλεως; but in the other cases βασιλῆς, βασιλῆ, βασιλῆς, βασιλῆς, also dat. plur. ἄριστη-εσσι (from ἄριστευς); in proper names he has εος, ει, etc., as Πηλεός, Πηλεί (rarely contracted, as Ἀχιλλεί). Herodotus has gen. εος.

265. Nouns in ευς originally had stems in ης, before vowels ης. From forms in ηςος, ης, ηςα, etc., came the Homerian ηςος, ης, ηςα, etc. The Attic εως, εα, εας came, by exchange of quantity (33), from ηςος, ηςα, ηςας.

266. The older Attic writers (as Thucydides) with Plato have ἦς (contracted from ἦςος) in the nominative plural; as ἵππης, βασιλῆς, for later ἵππες, βασιλεῖς. In the accusative plural, εας usually remains unchanged, but there is a late form in ες.
267. When a vowel precedes, ὁς of the genitive singular may be contracted into ὸς, and ἐα of the accusative singular into ἡ; rarely ἐας of the accusative plural into ἡς, and ὁς of the genitive plural into ὸν. Thus, Πειραιῶς, Peiraeus, has gen. Πειραιέως, Πειραιῶς, dat. Πειραιαί, Peiraiē, acc. Πειραιά, Peiraiā; Δωριῶς, Dorian, has gen. plur. Δωριέων, Δωριῶν, acc. Δωριέας, Δωριάς.

268. The nouns (ὁ, ἡ) βοῦς (bou-), ox or cow, (ἡ) γαῖας (gai-), old woman, (ἡ) ναῦς (nau-), ship, and oīs (oi-), sheep, are thus declined: —

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. βοῦς</td>
<td>γαῖας</td>
</tr>
<tr>
<td>Gen. βούς</td>
<td>γαῖας</td>
</tr>
<tr>
<td>Dat. βοῦ</td>
<td>γαῖα</td>
</tr>
<tr>
<td>Acc. βοῦν</td>
<td>γαῖαν</td>
</tr>
<tr>
<td>Voc. βοῦ</td>
<td>γαῖα</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V. βοῦ</td>
</tr>
<tr>
<td>G. D. βοῦν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. βοῦς</td>
</tr>
<tr>
<td>Gen. βοῦν</td>
</tr>
<tr>
<td>Dat. βοῦν</td>
</tr>
<tr>
<td>Acc. βοῦς</td>
</tr>
</tbody>
</table>

269. N. The stems of βοῦς, γαῖας, and ναῦς became βοῦ-, γαῖα-, and ναῦ- before a vowel of the ending (compare Latin bōv-is and nāv-īs). The stem of oīs, the only stem in oī-, was  öde- (compare Latin óvis). Afterwards ἐ was dropped (90, 3), leaving βο-, γαῖ-, ναῦ-, and oī-. Attic νεῶς is for νηὸς (33).

270. In Doric and Ionic ναῦς is much more regular than in Attic: —

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ναῦς</td>
<td>νῆς</td>
</tr>
<tr>
<td>Gen. ναός</td>
<td>νῆς, νεός</td>
</tr>
<tr>
<td>Dat. νάτ</td>
<td>νῆ</td>
</tr>
<tr>
<td>Acc. ναῦν</td>
<td>νή, νεά</td>
</tr>
</tbody>
</table>

271. Homer has γαῖος (gaiōs-) and γαῖας (gaiās-) for γαῖας. He has βός and βοῦς in the accusative plural of βοῦς.

272. Χοῦς, three-quarter measure, is declined like βοῦς, except in the accusatives χόα and χόας. (See χοῦς in 291.)
SYNCOPATED NOUNS.

273. Four nouns in ἤρ (with stems in ἐρ-) are syncopated (65) in the genitive and dative singular by dropping ε. The syncopated genitive and dative are oxytone; and the vocative singular has recessive accent (122), and ends in ἐρ as a barytone (220, 2). In the other cases ε is retained and is always accented. But in the dative plural ἐρ- is changed to ρα-.

274. These are (δ) πατήρ (πατέρ-), father, (ἡ) μήτηρ (μητέρ-), mother, (ἡ) θυγάτηρ (θυγατέρ-), daughter, and (ἡ) γαστήρ (γαστέρ-) belly.

1. The first three are thus declined:—

SINGULAR.

Nom.  πατήρ  μήτηρ  θυγάτηρ  
Gen.  (πατέρος) πατρός  (μητέρος) μητρός  (θυγατέρος) θυγατρός  
Dat.  (πατέρι) πατρί  (μητέρι) μητρί  (θυγατέρι) θυγατρί  
Acc.  πατέρα  μητέρα  θυγατέρα  
Voc.  πάτερ  μήτερ  θύγατερ  

DUAL.

N.  A.  V.  πατέρε  μητέρε  θυγατέρε  
G.  D.  πατέροι  μητέροι  θυγατέροι  

PLURAL.

N.  V.  πατέρες  μητέρες  θυγατέρες  
Gen.  πατέρων  μητέρων  θυγατέρων  
Dat.  πατράσι  μητράσι  θυγατράσι  
Acc.  πατέρας  μητέρας  θυγατέρας  

2. Γαστήρ is declined and accented like πατήρ.

275. Ἀστήρ (δ), star, has ἀστράσι, like a syncopated noun, in the dative plural, but is otherwise regular (without syncope).

276. N. The unsyncopated forms of all these nouns are often used by the poets, who also syncopate other cases of θυγάτηρ; as θυγατέρα, θυγατρείς, θυγατρῶν. Homer has dat. plur. θυγατέρεσι, and πατρῶν for πατέρων.

277. 1. Ἁνήρ (δ), man, drops ε whenever a vowel follows ὥ, and inserts δ in its place (67). It has ἀνδρῶν and ἀνδρῶν. In other respects it follows the declension of πατήρ.

2. Δημήτηρ, Demeter (Ceres), syncopates all the oblique cases, and then accents them on the first syllable.
278. ἀνήρ and Δημήτηρ are thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Nom.</th>
<th>ἀνήρ</th>
<th>Δημήτηρ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>(ἀνέρος)</td>
<td>ἀνήρος</td>
<td>(Δημήτερος)</td>
<td>Δημήτρος</td>
</tr>
<tr>
<td>Dat.</td>
<td>(ἀνέρι)</td>
<td>ἀνήρι</td>
<td>(Δημήτερι)</td>
<td>Δημήτρι</td>
</tr>
<tr>
<td>Acc.</td>
<td>(ἀνέρα)</td>
<td>ἀνήρα</td>
<td>(Δημήτερα)</td>
<td>ΔΗμήτρα</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀνερ</td>
<td>ἀνδρός</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Dual</th>
<th>N. A. V.</th>
<th>ἀνήρ</th>
<th>ἀνδρός</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>(ἀνέρων)</td>
<td>ἀνδράες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td>ἀνδράς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td>ἀνδρᾶς</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
<th>N. V.</th>
<th>ἀνήρ</th>
<th>ἀνδρός</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>(ἀνέροι)</td>
<td>ἀνδρόιν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td>ἀνδράσι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td>ἀνδρᾶς</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

279. The poets often use the unsyncopated forms. Homer has ἀνδρέσι as well as ἀνδράσι in the dative plural.

Gender of the Third Declension.

280. The gender in this declension must often be learned by observation. But some general rules may be given.

281. 1. Masculine are stems in

- ευ-; as βασιλεύς (βασιλευ-), king.
- ρ- (except those in ἀρ-); as κράτηρ (κρατηρ-), mixing-bowl, ψάρ (ψαρ-), starling.
- υ- (except those in ὑ-, γον-, δον-); as κανών (κανων-), rule.
- ντ-; as ὀδούς (οδοντ-), tooth.
- ητ- (except those in τητ-); as λέβης (λεβητ-), kettle.
- ωτ-; as ἕρως (ερωτ-), love.

2. Exceptions. Feminine are γαστήρ, belly, κήρ, fate, χείρ, hand, φρήν, mind, ἄλκυων, halecyon, εἰκών, image, ἡμών, shore, χθών, earth, χεῖρ, snow, μήκων, poppy, ἔσθης (ἔσθητ-), dress.

Neuter are πῦρ, fire, φῶς (φωτ-), light.

282. 1. Feminine are stems in

- ευ- and υ-, with nomin. in ις and ις; as πόλις (πολυ-), city, ἴσχύς (ἰσχυ-), strength.
- αυ-; as αὐς (αυν-).
- δ-, θ-, τητ-; as ἐρίς (ἐριδ-), strike, ταχυτής (ταχυτητ-), speed.
- ἵν-, γον-, δον-; as ἀκτίς (ἀκτίν-), ray, σταγών (σταγον-), drop, χελίδων (χελιδον-), swallow.

2. Exceptions. Masculine are ἵχν-ς, vipers, ὀφί-ς, serpent, βότρυς-ς, cluster of grapes, θρήνος-ς, footstool, ἰχθύς-ς, fish, μῦς-ς, mouse, νεκρ-ς,
IRREGULAR NOUNS.

corpse, στάχυς, ear of grain, πέλεκυς, axe, πήχυς, cubit, πούς (πόδοι), foot, δέλφις (δελφίνοι), dolphin.

283. Neuter are stems in
i and u with nomin. in i and u; as πέπερι, pepper, ἁστυ, city.
as-; as γέρας, prize (see 227).
ες, with nomin. in os; as γένος (γενεσ-), race (see 227).
ἀρ-; as νέκταρ, nectar.
at-; as σώμα (σωματ-), body.

284. Labial and palatal stems are always either masculine or feminine. (See 225.)

285. Variations in gender sometimes occur in poetry: see, for example, αἰθήρ, sky, and θίς, heap, in the Lexicon. See also 288.

DIALECTS.

2. Dat. Plur. Homeric ἐσσι, rarely ἐστι, and ἕσι (after vowels); also σι.

3. Most of the uncontracted forms enclosed in ( ) in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; and some of them occur in the Attic poets.

4. For special dialectic forms of some nouns of the third declension, see 232, 236, 237, 240, 247, 253, 259, 264, 270, 271, 276, 279.

IRREGULAR NOUNS.

287. 1. Some nouns belong to more than one declension. Thus σκότος, darkness, is usually declined like λόγος (192), but sometimes like γίνος (228). So Οἰδίπους, Oedipus, has genitive Οἰδίποδος or Οἰδίπου, dative Οἰδίποδι, accusative Οἰδίποδα or Οἰδίπουν.

See also γέλως, ερως, ῥόδως, and others, in 291.
2. For the double accusatives in η and ην of Σωκράτης, Δημοσθένης, etc., see 230.

288. Nouns which are of different genders in different numbers are called heterogeneous; as (ὁ) σῶτος, corn, plur. (τὰ) σῶτα, (ὁ) δισμός, chain, (αἱ) δισμοί and (τὰ) δισμά.

289. Defective nouns have only certain cases; as ὤν, dream, ὀφέλος, use (only nom. and accus.); (τῆν) νίφα, snow (only accus.). Some, generally from their meaning, have only one number; as πιθώ, persuasion, τὰ Ὅλυμπα, the Olympic games.
290. Indeclinable nouns have one form for all cases. These are chiefly foreign words, as 'Αδάμ, 'Ισραήλ; and names of letters, "Αλφα, Βητα, etc.

291. The following are the most important irregular nouns: —

1. "Αδής, Hades, gen. ου, etc., regular. Hom. 'Αδής, gen. ου or εω, dat. η, acc. ην; also "Αίδης, "Αίδη (from stem 'Αίδ-).

2. ἄναξ (ὁ), king, ἄνακτος, etc., voc. ἄναξ (poet. ἄνα, in addressing Gods).

3. "Αρης, Ares, "Αρεως (poet. "Αρεος), ("Αρεί) "Αρει, ("Αρεα) "Αρη or "Αρην, "Αρες (Hom. also "Αρες). Hom. also "Αρησ, "Αρης, "Αρηα.

4. Stem (ἀρν-), gen. (τοιυ της) ἄρνος, lamb, ἄρνι, ἄρνα; pl. ἄρνες, ἄρνων, ἄρνας, ἄρνας. In the nom. sing. ἄμνος (2d decl.) is used.

5. γάλα (τό), milk, γάλακτος, γάλακτι, etc.

6. γέλως (ὁ), laughter, γέλωτος, etc., regular: in Attic poets acc. γέλωτα or γέλων. In Hom. generally of second declension, dat. γέλω, acc. γέλων, γέλων (γέλοντ?). (See 287, 1.)

7. γόνω (το), knee, γόνατος, γόνατι, etc. (from stem γονατ-); Ion. and poet. γούνιτος, γούνατι, etc.; Hom. also gen. γούνος, dat. γούνι, pl. γούνα, γούνων, γούνεσσι.

8. γυνή (ἡ) wife, γυναῖκος, γυναῖκι, γυναῖκα, γυναῖ; dual γυναῖκε, γυναῖκους; pl. γυναῖκες, γυναῖκῶν, γυναῖξι, γυναῖκας.

9. δείδρουν (τῷ), free, δείδρου, regular (Ion. δείδρεον); dat. sing. δείδρει; dat. pl. δείδρεσι.

10. δεός (τῷ), fear, δεόν, δέει, etc. Hom. gen. δεόνως.

11. δόρυ (τό), spear (cf. γόνω); (from stem δορατ-) δόρατος, δόρατι; pl. δόρατα, etc. Ion. and poet. δούρατος, etc.; Epic also gen. δούρος, dat. δούρι; dual δούρα; pl. δούρα, δούρων, δούρεσσι. Poetic gen. δορός, dat. δορί and δόρει.

12. ἔρως (ὁ), love, ἔρωτος, etc. In poetry also ἔρωσ, ἔρῳ, ἔρον.

13. Ζεύς (Ἀεω. Δεύς), Zeus, Διός, Δι, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζην, Ζήνα. Pindar has Δί for Δι.

14. Θέμις (ἡ), justice (also as proper name, Themis), gen. Θέμιδος, etc., reg. like ἔρις. Hom. θέμιστος, etc. Pind. θέμιτος, etc. Hdt. gen. θέμιως. In Attic prose, indeclinable in θέμις ἐστι, fas est; as θέμις ήταν.

15. ἴδρως (ὁ), sweat, ἴδρωτος, etc. Hom. has dat. ἴδρῳ, acc. ἴδρῳ (243).

16. κάρα (τῷ), head, poetic; in Attic only nom., accurs., and voc. sing., with dat. κάρα (tragic). Hom. κάρη, gen. κάρητος, καρήτος, κράτως, κράτις; dat. κάρητι, καρήτι, κράτι, κράτι; acc. (τῷ) κράτα, (τῷ) κάρη or κάρ; plur. nom. κάρα, καρήτα, κράτα; gen.
IRREGULAR NOUNS.

κράτων; dat. κράτις; acc. κάρα with (τοὺς) κράτας; nom. and acc. pl. also κάρηνα, gen. καρηνων. Soph. (τό) κράτα.

17. κρίνον (τό), ἱλυ, κρίνον, etc. In plural also κρίνεα (Hdt.) and κρίνεσι (poetic). (See 287, 1.)

18. κύων (ὄ, ῥή), ἀγγ. voc. κύων: the rest from stem κυ-, κυνός. κυνί, κύα; pl. κυνε, κυνῷ, κυσί, κύας.

19. λας (ό), stone, Hom. λάς, poetic; gen. λάς (or λάου), dat. λαί, acc. λάων, λάν; dual λάε; plur. λάων, λάεσι, or λάεσι.

20. λίπα (Hom. λίπ', generally with ἐλαίω, oil), fat, oil; probably λίπα is neut. accus., and λίπ' is dat. for λίπ'. See Lexicon.

21. μάρτυς (ό, ἧ), witness, gen. μάρτυρος, etc., dat. pl. μάρτυρος.

Hom. nom. μάρτυρα (2d decl.).

22. μάστιξ (ἡ), whip, gen. μάστιγος, etc., Hom. dat. μάστι, acc. μάστιν.

23. οῖς (ἡ), sleep, for Attic declension see 268. Hom. οἴς, οίς, οῖν, οῖς, οἶνων, οίσσοι (οἴσσι, οἴσσι), δίς. Aristoph. has dat. οί.

24. ονείρος (ό), ονείρον (τό), dream, gen. ον.; also οναρ (τό), gen. ονειρωτός, dat. ονειρώτα; plur. ονείρατα, ονειράτων, ονειρώτι.

25. ὀσε (τό), dual, eyes, poetic; plur. gen. ὀσῶν, dat. ὀσσάς or ὀσσίας.

26. ὄρνις (ό, ἥ), bird, see 225. Also poetic forms from stem ὄρν-, nom. and acc. sing. ὄρνης, ὄρνιν; pl. ὄρνες, ὄρνεων, acc. ὄρνεις or ὄρνις. Hdt. acc. ὄρνιθα. Doric gen. ὄρνίχος., etc.

27. οῖς (τό), ear, ὄτος, ὄτι; pl. ὄτα, ὄτων (128), ὄτι. Hom. gen. οὐατος; pl. οὐατα, οὐασι, and οὐτι. Doric ωις.

28. Πίνυξ (ἡ), Πίνυξ, Πιννύς, Πικνύ, Πίκνα (also Πικν-ός, etc.).

29. πρέσβεις (ό), old man, elder (properly adj.), poetic, acc. πρέσβει (as adj.), voc. πρέσβυ; pl. πρέσβεις (Ep. πρέσβεις), chiefs, elders: the common word in this sense is πρεσβύτης, distinct from πρεσβεύτης. Πρέσβις = ambassador, w. gen. πρέσβειως, is rare and poetic in sing.; but common in prose in plur., πρέσβεις, πρέσβεων, πρέσβεια, πρέσβεις (like πῆχυς). Πρεσβεύτης, ambassador, is common in sing., but rare in plural.

30. πῦρ (τό), fire (stem πῦρ-), πυρός, πυρί; pl. (τα) πυρά, watch-fires, dat. πυροίς.

31. σπέος or σπείος (τό), cave, Epic; σπείους, σπῆ, σπείων, σπῆσις or σπείσι.

32. ταύς or ταῦς, Attic ταῦς (ό), peacock, like νεώς (196): also dat. ταυών, ταῦω, chiefly poetic.

33. τῦφως (ό), whirlwind; declined like νεώς (196). Also proper name Tūfōn, in poetry generally Tūfων, Tūφων, Tūφωνα. (See 287, 1.)

34. ύδωρ (τό), water, ύδατος, ύδατι, etc.; dat. plur. ύδατι.
35. viōs (ὁ), soñ, viōn, etc., reg.; also (from stem viu-) viōs, (viēi) viēi, (viēa), viēe, viēoun; (viēes) viēis, viēoun, viēeri, (viēas) viēis: also with u for υ; as ὅς, ὅου, ὅς, etc. Hom. also (from stem vi-) gen. viōs, dat. νη, acc. viā; dual viē; pl. viēs, viēa, also dat. viēs.

36. χεῖρ (ἡ), hand, χειρό, χειρί, etc.; but χεροῦ (poet. χειροῦ) and χεροῦ (poet. χειροσοι or χειρειτ) : poet. also χερός, χερί, etc.

37. (χός) χοῦς (ὁ), mound, χοῦς, χοί, χοῦν (like βοῦς, 208).

38. χοῦς (ὁ), three-quat measure: see 272. Ionic and late nom. χοῦς, with gen. χοῖς, χοῖς, etc., regularly like Πειραιαῦς and Δωρεῖς (267).

39. χρῶς (ὁ), skin, χρωτός, χρωτί, χρωτα; poet. also χρῶς, χρότ, χρόα; dat. χρῶ (only in en χρῶ, near).

**Local Endings.**

292. The endings -θι and -θεν may be added to the stem of a noun or pronoun to denote place: —

1. -θι, denoting where; as ἀλλο-θι, elsewhere; οὐρανο-θι, in heaven.

2. -θεν denoting whence; as οἶκο-θεν, from home; αὐτό-θεν, from the very spot.

293. The enclitic -δε (141, 4) added to the accusative denotes whither; as Μεγαράδε, to Megara, Ἑλευσίναδε, to Eleusis. After σ, -δε becomes -ς (see 18; 28, 3); as 'Αθήναζε (for 'Αθήνας-δε). to Athens, Θηβαζε (for Θήβας-δε), to Thebes, θύραζε, out of doors.

294. The ending -σι is sometimes added to the stem, denoting whither; as ἀλλοσκε, in another direction, πάντοσε, in every direction.

295. N. In Homer, the forms in -θι and -θεν may be governed by a preposition as genitives; as Τιμόθι πρό, before Ilium; ἦς ἀλόθεν, from the sea.

296. N. Sometimes a relic of an original locative case is found with the ending τ in the singular and σι in the plural; as Ἰσθμο, at the Isthmus; οίκοι (οίκος-τ), at home; Πυθο, at Pytho; 'Αθήνατ, at Athens; Παλαιάτ, at Palaia; 'Ολυμπίατ, at Olympia; θύρατ, at the gates. These forms (and also those of 292) are often classed among adverbs; but inscriptions show that forms in θατ and in ητ were both used as datives in the early Attic.

297. N. The Epic ending φι or φῶ forms a genitive or dative in both singular and plural. It is sometimes locative, as κλεισθῆ, in the tent; and sometimes it has other meanings of the genitive or dative, as βιγῆ, with violence. These forms may follow prepositions; as παρα ναῦφι, by the ships.
ADJECTIVES.

FIRST AND SECOND DECLENSIONS (Vowel Declension).

298. 1. Most adjectives in ὁς have three endings, ὁς, η, ϐν. The masculine and neuter are of the second declension, and the feminine is of the first; as σοφὸς, σοφῆ, σοφῶν, wise.

2. If a vowel or ρ precedes ὁς, the feminine ends in ἀ; as ἀξιός, ἀξία, ἀξιόν, worthy. But adjectives in ὁς have η in the feminine, except those in ρος; as ἀπλόος, ἀπλόη, ἀπλόον, simple; ἀθρόος, ἀθρόα, ἀθρόον, crowded.

299. Σοφὸς, wise, and ἀξιός, worthy, are thus declined:

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<tr>
<th>SINGULAR</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>σοφὸς</td>
<td>σοφῆ</td>
<td>σοφῶν</td>
<td>ἀξιός</td>
</tr>
<tr>
<td>Gen.</td>
<td>σοφοῦ</td>
<td>σοφῆς</td>
<td>σοφοῦ</td>
<td>ἀξίου</td>
</tr>
<tr>
<td>Dat.</td>
<td>σοφῷ</td>
<td>σοφῆ</td>
<td>σοφῶ</td>
<td>ἀξίῳ</td>
</tr>
<tr>
<td>Acc.</td>
<td>σοφὸν</td>
<td>σοφῆν</td>
<td>σοφὸν</td>
<td>ἀξίον</td>
</tr>
<tr>
<td>Voc.</td>
<td>σοφὶ</td>
<td>σοφῆ</td>
<td>σοφὸν</td>
<td>ἀξίε</td>
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</tbody>
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<thead>
<tr>
<th>DUAL</th>
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</thead>
<tbody>
<tr>
<td>N. A. V.</td>
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<tr>
<td>G. D.</td>
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<tr>
<th>PLURAL</th>
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<tbody>
<tr>
<td>N. V.</td>
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<td>Gen.</td>
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<td>Dat.</td>
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<td>Acc.</td>
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</table>

300. So μακρός, μακρά, μακρῶν, long; gen. μακρόν, μακρᾶς, μακροῖ; dat. μακρῷ, μακρά, μακρῶ; acc. μακρῶν, μακράν, μακρῶν, etc., like ἀξίος (except in accent).

301. This is by far the largest class of adjectives. All participles in ὁς and all superlatives (350) are declined like σοφὸς, and all comparatives in τερός (350) are declined like μακρός (except in accent).
302. The nominative and genitive plural of adjectives in ὁς accent the feminine like the masculine: thus ἀγιός has ἀγίαυ, ἀγίων (not ἀγίαυ, ἀγίων, as if from ἀγία; see 124). For feminines in ἄ of the third and first declensions combined, see 318.

303. The masculine dual forms in ὠ and ὂν in all adjectives and participles may be used for the feminine forms in ἄ and ὂν.

304. Some adjectives in ὁς, chiefly compounds, have only two endings, ὁς and ὂν, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine.

305. There are a few adjectives of the Attic second declension ending in ὁς and ὂν.

306. Ἀλογός, irrational (304), and ἰλεώς, gracious (305), are thus declined:—

**Singular.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἀλογός</th>
<th>ἰλεώς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἀλόγου</td>
<td>ἰλεώ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀλόγῳ</td>
<td>ἰλεψ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀλόγον</td>
<td>ἰλεὼν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀλογε</td>
<td>ἰλεώς</td>
</tr>
</tbody>
</table>

**Dual.**

| N. A.V. | ἀλόγω   | ἰλεώ   |
| G. D.   | ἀλόγοιν | ἰλεψ   |

**Plural.**

| N. V.   | ἀλογοῖ ἀλογα  | ἰλεψ   | ἰλεα  |
| Gen.    | ἀλόγων   | ἰλεὼν  |
| Dat.    | ἀλόγοις  | ἰλεψ   |
| Acc.    | ἀλόγους ἀλογα  | ἰλεώς  | ἰλεα  |

307. Some adjectives in ὁς may be declined with either two or three endings, especially in poetry.

308. Adjectives in ὀς, ὀν, commonly have α in the neuter plural. But ἵππλεω from ἵππλεως occurs.

309. Ἰλεώς, full, has a feminine in α: πλέως, πλέᾳ, πλέων. The defective σῶς (from σῶς), safe, has nom. σῶς, σῶν (also fem. σᾶ), acc. σῶν, neut. pl. σᾶ, acc. pl. σῶς. The Attic has σῶοι, σῶι, σῶα in nom. pl. Homer has σῶος.
310. Many adjectives in eos and oos are contracted. Χρυσες, golden, ἀργυρες, of silver, and ἀπλος, simple, are thus declined: —

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>N. A. (χρυσέω)</th>
<th>G. D. (χρυσέων)</th>
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</thead>
<tbody>
<tr>
<td>Nom. (χρυσεως)</td>
<td>χρυσος</td>
<td>χρυσον</td>
</tr>
<tr>
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<td>χρυση</td>
<td>χρυσον</td>
</tr>
<tr>
<td>Dat. (χρυσω)</td>
<td>χρυση</td>
<td>χρυσον</td>
</tr>
<tr>
<td>Acc. (χρυσους)</td>
<td>χρυση</td>
<td>χρυσον</td>
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<tr>
<td>N. A. (χρυσεως)</td>
<td>χρυσος</td>
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<td>G. D. (χρυσεων)</td>
<td>χρυσος</td>
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<td>Gen. (χρυσεως)</td>
<td>χρυσα</td>
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<tr>
<td>Dat. (χρυσαις)</td>
<td>χρυσαι</td>
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<td>Acc. (χρυσους)</td>
<td>χρυσαι</td>
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<th>G. D. (ἀργυρεον)</th>
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<tbody>
<tr>
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<td>ἀργυρα</td>
<td>ἀργυρον</td>
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<tr>
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<td>ἀργυρα</td>
<td>ἀργυρον</td>
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<td>Dat. (ἀργυρου)</td>
<td>ἀργυρα</td>
<td>ἀργυρον</td>
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<tr>
<td>Acc. (ἀργυρους)</td>
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<td>ἀργυρον</td>
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<td>N. A. (ἀργυρεως)</td>
<td>ἀργυρα</td>
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<td>G. D. (ἀργυρεον)</td>
<td>ἀργυρα</td>
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<td>Gen. (ἀργυρεως)</td>
<td>ἀργυραι</td>
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<tr>
<td>Dat. (ἀργυραις)</td>
<td>ἀργυραι</td>
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<tr>
<td>Acc. (ἀργυρους)</td>
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<th>SINGULAR</th>
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<th>G. D. (ἀπλοιν)</th>
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<tbody>
<tr>
<td>Nom. (ἀπλος)</td>
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<td>ἀπλοι</td>
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<tr>
<td>Gen. (ἀπλοιν)</td>
<td>ἀπλοι</td>
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<tr>
<td>Dat. (ἀπλοι)</td>
<td>ἀπλοι</td>
<td>ἀπλοι</td>
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<tr>
<td>Acc. (ἀπλοιν)</td>
<td>ἀπλοι</td>
<td>ἀπλοι</td>
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<th>DUAL</th>
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<tbody>
<tr>
<td>N. A. (ἀπλοι)</td>
<td>ἀπλαι</td>
</tr>
<tr>
<td>G. D. (ἀπλοιν)</td>
<td>ἀπλαι</td>
</tr>
</tbody>
</table>
PLURAL.
Nom. (ἀπλόοι) ἀπλοῖ (ἀπλόαι) ἀπλαῖ (ἀπλόα) ἀπλά
Gen. (ἀπλόων) ἀπλῶν (ἀπλόων) ἀπλῶν (ἀπλόων) ἀπλῶν
Dat. (ἀπλόοις) ἀπλοῖς (ἀπλόαις) ἀπλαῖς (ἀπλόοις) ἀπλοῖς
Acc. (ἀπλόους) ἀπλοῦς (ἀπλόας) ἀπλάς (ἀπλόα) ἀπλά

311. All contract forms of these adjectives are periphrases; except ὁ for ἦς and ὄς in the dual (see 203, 1). See also 203, 2 and 30, 1. Compounds in ὀς leave ὀα in the neuter plural uncontracted. No distinct vocative forms occur.

THIRD (OR CONSONANT) DECLENSION.

312. Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in ης and ες (stems in ὑ-,) or in ος and ον (stems in ον-). See 233.

313. Ἀληθῆς, true, and εὐδαίμονων, happy, are thus declined:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>M. F.</th>
<th>N.</th>
<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Ἀληθῆς</td>
<td>Ἀλῆθες</td>
<td>εὐδαίμων</td>
<td>Ἐυδαίμονον</td>
<td></td>
</tr>
<tr>
<td>Gen. (Ἀληθεός)</td>
<td>Ἀληθεός</td>
<td>εὐδαίμονος</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat. (Ἀλῆθει)</td>
<td>Ἀλῆθει</td>
<td>εὐδαίμονι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc. (Ἀληθῆα)</td>
<td>Ἀλῆθη</td>
<td>εὐδαίμονα</td>
<td>Ἐυδαίμονον</td>
<td></td>
</tr>
<tr>
<td>Voc. Ἀλῆθες</td>
<td></td>
<td>εὐδαίμον</td>
<td></td>
<td></td>
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<tr>
<td>DUAL.</td>
<td></td>
<td>εὐδαίμονε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. A. V. Ἀλῆθει</td>
<td></td>
<td>εὐδαίμονον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. D. Ἀληθεῖν</td>
<td></td>
<td>εὐδαίμονον</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. (Ἀληθεῖς) Ἀλῆθες</td>
<td>(Ἀλήθεα) Ἀλῆθη</td>
<td>εὐδαίμονες εὐδαίμονα</td>
</tr>
<tr>
<td>Gen. (Ἀληθεῶν) Ἀλῆθων</td>
<td></td>
<td>εὐδαίμονον</td>
</tr>
<tr>
<td>Dat. Ἀλῆθεοι</td>
<td></td>
<td>εὐδαίμοσι</td>
</tr>
<tr>
<td>Acc. Ἀλῆθεῖς</td>
<td>(Ἀλῆθεα) Ἀλῆθη</td>
<td>εὐδαίμονας εὐδαίμονα</td>
</tr>
</tbody>
</table>

314. For the recessive accent of neuters like εὐδαίμον and of many barytone compounds in ης (as αὐτάρκης, αὐτάρκες), see 122. Ἀληθῆς, indeed! is proparoxytone.

315. In adjectives in γης, ςα is contracted to ἂ after ε, and to ἃ or η after ι or υ; as εὐκλεῆς, glorious, acc. (εὐκλεέα) εὐκλεῖα: ἥγης,
316. **N. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as εὐελπὶς, εὐελπὶ, hopful, gen. εὐελπίδος, acc. εὐελπίν (214, 3); εὐχαριστ, εὐχαρι, grace-ful, gen. εὐχαρίτες, acc. εὐχαρίν, εὐχαρί. But compounds of πατήρ and μήτηρ end in ὦρ (gen. ὦρος), and those of πόλις in ἴς (gen. ἴδος); as ἀπατώρ, ἀπατορ, gen. ἀπατῶρος, fatherless; ἀπολογ, ἀπολογε, without a country, gen. ἀπολογεῖδος.

317. **For the peculiar declension of comparatives in ὦν (stem in ὦ-), see 358.

### FIRST AND THIRD DECLENSIONS COMBINED.

318. **Adjectives of this class have the masculine and neuter of the third declension and the feminine of the first. The feminine always has ἀ in the nominative and accusative singular (175); in the genitive and dative singular it has ἄ after a vowel or diphthong, otherwise ἦ.

Ων of the feminine genitive plural is circumflexed regularly (124). Compare 302.

**For feminine dual forms, see 303.

319. (Stems in ὅ.) Stems in ὅ form adjectives in ὅς, ὅ, ὅ. The masculine and neuter are declined like πῆχὺς and ἄστυ (250), except that the genitive singular ends in ὁς (not ὁς) and the neuter plural in ἵα is not contracted.

320. **Γλυκός, sweet, is thus declined:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Γλυκός</th>
<th>Γλυκεία</th>
<th>Γλυκόν</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Γλυκέος</td>
<td>Γλυκείας</td>
<td>Γλυκέος</td>
</tr>
<tr>
<td>Dat.</td>
<td>(Γλυκέτε) Γλυκεῖ</td>
<td>Γλυκεία</td>
<td>(Γλυκεῖτε) Γλυκεῖ</td>
</tr>
<tr>
<td>Acc.</td>
<td>Γλυκύν</td>
<td>Γλυκείαν</td>
<td>Γλυκύ</td>
</tr>
<tr>
<td>Voc.</td>
<td>Γλυκύ</td>
<td>Γλυκεία</td>
<td>Γλυκύ</td>
</tr>
</tbody>
</table>

**Dual:

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>(Γλυκέτε) Γλυκεῖ</th>
<th>Γλυκεία</th>
<th>(Γλυκέτε) Γλυκεῖ</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>Γλυκέον</td>
<td>Γλυκείαν</td>
<td>Γλυκείαν</td>
</tr>
</tbody>
</table>
PLURAL.

| N. V.       | (γυνὲκες) γυνὲκες | γυνῄεια | γυνεκά     |
| Gen.        | γυνὲκῶν          | γυνῄειῶν | γυνεκών    |
| Dat.        | γυνῄέσι          | γυνῄειας | γυνεκσι    |
| Acc.        | γυνὲκες          | γυν娱乐城 | γυنصε     |

321. The feminine stem in εα- comes from the stem in ευ- (εφ-) by adding εα: thus γυνεκν-, γυνεκ- (256), γυνεκ-α, γυνεκεια. (See 90, 3.)

322. N. The Ionic feminine of adjectives in ας has εα. Homer has εὐρέα (for εὐρών) as accusative of εὐρύς, wide.

323. N. Adjectives in ας are oxytone, except θῆλας, female, fresh, and ἕμισος, half. Θῆλας sometimes has only two terminations in poetry.

324. 1. (Stems in αν and εν.) Two adjectives have stems in αν, μέλας (μελαν-), μελανα, μέλαν, black, and τάλας (ταλαν-), τάλανα, τάλαν, wretched.

2. One has a stem in εν, τέρην (τερεν-), τέρεινα, τέρεν, tender (Latin tener).

325. Μέλας and τέρην are thus declined: —

**SINGULAR.**

| Nom. | μέλας | μελανα | μέλαν | τέρην | τέρεινα | τέρεν |
| Gen. | μέλανος | μελανης | μελανος | τέρενος | τερεινης | τερενος |
| Dat. | μελανι | μελαιη | μελανι | τερενι | τερεινη | τερενι |
| Acc. | μελανα | μελαιναν | μελαν | τερενα | τερειναν | τεрен |
| Voc. | μελαν | μελαινα | μελαν | τερεν | τερεινα | τεрен |

**DUAL.**

| N.A.V. | μελανε | μελαινα | μελανε | τερενε | τερεινα | τεрен |
| G. D.  | μελανονι | μελαιναιν | μελανονι | τερεινον | τερειναιν | τεренον |

**PLURAL.**

| N. V. | μελανε | μελαινα | μελανα | τερενες | τερειναι | τεренα |
| Gen.  | μελανων | μελαινων | μελανων | τερενων | τερεινων | τεренων |
| Dat.  | μελαισι | μελαιναισ | μελαισи | τεресι | τερειναισ | τεresa |
| Acc.  | μελανας | μελαινας | μελανα | τερενας | τερεινας | τεренα |

326. The feminine stems μελαινα- and τερεινα- come from μελαινα- and τερενα- (84, 5).

327. Like the masculine and neuter of τέρην is declined άρρην, άρρεν (older άρενην, άρενεν), male.
328. (Stems in $nt$) Adjectives from stems in $nt$ end in $eis$, $es$,$sa$, $ev$. From a stem in $nt$ comes $p\acute{a}s$, $p\acute{a}sa$, $p\acute{a}n$, all.

329. $xar\acute{a}i\acute{e}u$s, graceful, and $p\acute{a}s$ are thus declined:

SINGULAR.

Nom. $xar\acute{a}i\acute{e}u$s $xar\acute{a}i\acute{e}\acute{s}sa$ $xar\acute{a}i\acute{e}u$n $p\acute{a}s$ $p\acute{a}sa$ $p\acute{a}n$
Gen. $xar\acute{a}i\acute{e}n$$tu$s $xar\acute{a}i\acute{e}\acute{s}\acute{s}h$s $xar\acute{a}i\acute{e}n$$tu$s $p\acute{a}nt\acute{o}s$ $p\acute{a}s\acute{h}s$ $p\acute{a}nt\acute{o}s$
Dat. $xar\acute{a}i\acute{e}nti$ $xar\acute{a}i\acute{e}\acute{s}h$s$η$s $xar\acute{a}i\acute{e}ntity$ $p\acute{a}nti$ $p\acute{a}s\acute{h}$ $p\acute{a}nti$
Acc. $xar\acute{a}i\acute{e}nta$ $xar\acute{a}i\acute{e}\acute{s}hs$$a$$n$ $xar\acute{a}i\acute{e}n$ $p\acute{a}nta$ $p\acute{a}s$$a$$n$ $p\acute{a}n$
Voc. $xar\acute{a}i\acute{e}n$ $xar\acute{a}i\acute{e}\acute{s}sa$ $xar\acute{a}i\acute{e}n$

DUAL.

N. A. V. $xar\acute{a}i\acute{e}nti$ $xar\acute{a}i\acute{e}\acute{s}h$s$η$s $xar\acute{a}i\acute{e}ntity$
G. D. $xar\acute{a}i\acute{e}ntou$n $xar\acute{a}i\acute{e}\acute{s}hs$$a$$i$$n$ $xar\acute{a}i\acute{e}ntity$$n$

PLURAL.

N. V. $xar\acute{a}i\acute{e}ntes$ $xar\acute{a}i\acute{e}\acute{s}hs$$a$$i$ $xar\acute{a}i\acute{e}nta$ $p\acute{a}ntes$ $p\acute{a}s$$a$$i$ $p\acute{a}nta$
Gen. $xar\acute{a}i\acute{e}ntou$n $xar\acute{a}i\acute{e}\acute{s}hs$$w$$n$ $xar\acute{a}i\acute{e}ntou$n $p\acute{a}ntou$n $p\acute{a}s$$w$$n$ $p\acute{a}ntou$n
Dat. $xar\acute{a}i\acute{e}si$ $xar\acute{a}i\acute{e}\acute{s}hs$$a$$i$, $xar\acute{a}i\acute{e}si$ $p\acute{a}si$ $p\acute{a}s$$a$$is$ $p\acute{a}si$
Acc. $xar\acute{a}i\acute{e}ntas$ $xar\acute{a}i\acute{e}\acute{s}hs$$a$$s$ $xar\acute{a}i\acute{e}nta$ $p\acute{a}ntas$ $p\acute{a}s$$a$$s$ $p$$a$nta

330. Most adjective stems in $nt$, all in $nt$ except $p$$a$nt-$ (p\acute{a}s)$, and all in $nt$ except $\acute{e}k$$o$$nt$- and $\acute{a}k$$o$$nt$- (\acute{e}k$w$n and $\acute{a}$k$w$n, 333), belong to participles. (See 334.)

331. 1. The nominatives $xar\acute{a}i\acute{e}u$s and $xar\acute{a}i\acute{e}n$ are for $xar\acute{a}i\acute{e}nt-$ and $xar\acute{a}i\acute{e}nt-$, and $p\acute{a}s$ and $p\acute{a}n$ for $p$$a$nt-$ and $p$$a$nt-$ (73). The $\acute{e}$ in $p\acute{a}n$ is irregular; but Homer has $\acute{a}p\acute{a}n$ and $p\acute{r}\acute{o}p\acute{a}n$. For the accent of $p\acute{a}nt$ and $p\acute{a}si$, see 128. $P\acute{a}s$ is regular (318).

2. For the feminine $xar\acute{h}$is$sa$ (for $xar\acute{h}$is$ta$ from a stem in $nt$), see 84, 1; and for dat. plur. $xar\acute{h}$is$si$ (for $xar\acute{h}$is$st$), see 74. $P\acute{a}$sa is for $p$$a$nt-$ (84, 2).

332. Homer occasionally contracts adjectives in $\acute{h}$is, as $\acute{t}$i$\acute{m}$hs (for $t$$i$$\acute{m}$h$\acute{e}$is), $t$$i$$\acute{m}$ht$a$ (for $t$$i$$\acute{m}$ht$\acute{e}$nta), valuable. The Attic poets sometimes contract those in $\acute{o}$is; as $p$$l$ak$\acute{o}$is, $p$lak$\acute{o}$ntos (for $p$lak$\acute{o}$is, $p$lak$\acute{o}$ntos), flat (cake), $p$$t$ero$\acute{u}$nta (for $p$$t$ero$\acute{d}$nta), winged, $a$ibal$\acute{o}$$\acute{s}$sa (for $a$ibal$\acute{o}$$\acute{s}$$$s$sa), $f$lam$\acute{i}$ng, $p$$t$ero$\acute{u}$$$\acute{s}$$s$sa (for $p$$t$ero$\acute{d}$$$s$$s$sa), $m$elit$\acute{o}$$\acute{t}$$\acute{u}$nta (for $m$elit$\acute{o}$$$\acute{d}$$$t$nta, 65, 3), honied (cake). So names of places (properly adjectives); as $\acute{E}$lao$\acute{i}$w$s$, $\acute{E}$lao$\acute{i}$ontos, $E$laeu$s$, $\acute{E}$laio$\acute{u}$s$sa$ (an island), from forms in -$\acute{o}$is, -$\acute{e}$$$s$sa. So $\acute{R}$am$$n$o$\acute{i}$s, $\acute{R}$am$\acute{n}$o$\acute{u}$ntos, $R$h$\acute{a}$mm$\acute{n}$us (from -$\acute{o}$is). (See 39, 5.)

333. One adjective in $\acute{o}$w, $\acute{e}$k$\acute{o}$w, $\acute{e}$k$\acute{u}$$$s$, $\acute{e}$k$\acute{w}$, willing, gen. $\acute{e}$k$\acute{o}$ntos, etc., has three endings, and is declined like participles in $\acute{o}$w (330). So its compound, $\acute{\acute{a}}k$w$n$ ($\acute{\acute{a}}$k$w$n), unwilling, $\acute{\acute{a}}$k$\acute{u}$$$s$sa, $\acute{\acute{a}}$k$w$n, gen. $\acute{\acute{a}}$k$\acute{o}$ntos.
PARTICIPLES IN ων, ους, ἃς, εἰς, ἔς, AND ὃς.

334. All participles, except those in ὃς, belong to the first and third declensions combined.

335. Λύων (λύνοντ-), losing, διδοὺς (διδοῦντ-), giving, τιθεὶς (τιθεντ-), placing, δεικνύος (δεικνύοντ-), showing, ἵστας (ἵσταντ-), erecting, ὄν (ὀντ-), being, (present active participles of λύω, διδοῦμι, τιθήμι, δεικνύμι, ἵστημι, and εἰμί), λύσας (λύσαντ-), having loosed, and λελικώς (λελικοτ-), having loosened (first aorist and perfect participles of λύω), are thus declined:—

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## Participles

### Singular

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### Dual

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### Plural

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### Additional Note

336. All participles in ὠν are declined like λῶν (those in ὡν being accented like ὡν); all in ως, ὃs, and ὥς are declined like δίδοις, δικήν, and λέλυκώς; all in eis (aorist passive as well as active) are declined like τίθεις; present and second aorist active participles in ἀς (from verbs in μι) are declined like ἵστας, and first aorists in ἀς like λύσας.

337. 1. For feminines in ωσα, εισα, ὅσα, and ἀσα (for εντ-α, εντ-α, ὠντ-α, ὠντ-α), formed by adding α to the stem, see 341, 2.

2. Perfects in ὥς (with stems in στ-) have an irregular feminine in ωα.
338. The full accent of polysyllabic barytone participles appears in βουλεύων, βουλεύοσα, βουλεύων, and βουλεύοσας, βουλεύοσαν. (See 131.)

339. For the accent of the genitive and dative of monosyllabic participles, see 129 and the inflection of ὄν above. Thus θεῖς has gen. θείνος, θείνων, etc.

340. Participles in ἀων, ἐων, and ὀων are contracted. Τιμάων, τιμῶν, honoring, and φιλεῶν, φιλῶν, loving, are declined as follows: —

**SINGULAR.**

N. (τιμάων) τιμῶν (τιμάωσα) τιμῶσα (τιμάον) τιμῶν
G. (τιμάοντος) τιμῶντος (τιμάοντος) τιμῶντος
D. (τιμάοντι) τιμῶντι (τιμάοντι) τιμῶντι
A. (τιμάοντα) τιμῶντα (τιμάονταν) τιμῶντα
V. (τιμάον) τιμῶν (τιμάοσα) τιμῶσα (τιμάον) τιμῶν

**DUAL.**

N. (τιμάοντε) τιμῶντε (τιμάοσα) τιμῶσα (τιμάοντε) τιμῶντε
G. (τιμάοντοι) τιμὰοντοῖ (τιμάοσαι) τιμὰοσαί (τιμάοντοι) τιμὰοντοι

**PLURAL.**

N. (τιμάντες) τιμῶντες (τιμάσα) τιμῶσα (τιμάντε) τιμῶντα
G. (τιμάντων) τιμῶντων (τιμάσαν) τιμῶσαν (τιμάντων) τιμῶντων
D. (τιμάσι) τιμῶσι (τιμάσια) τιμῶσας (τιμάσι) τιμῶσι
A. (τιμάντας) τιμῶντας (τιμάσα) τιμῶσας (τιμάντα) τιμῶντα
V. (τιμάντε) τιμῶντες (τιμάσα) τιμῶσα (τιμάντε) τιμῶντα

**SINGULAR.**

N. (φιλεῶν) φιλῶν (φιλέοσα) φιλεύσα (φιλέον) φιλῶν
G. (φιλεόντος) φιλόντος (φιλέοσης) φιλεύσης (φιλέοντος) φιλόντος
D. (φιλέοντι) φιλόντι (φιλέοση) φιλεύση (φιλέοντι) φιλόντι
A. (φιλέοντα) φιλόντα (φιλέοσαν) φιλεύσαν (φιλέον) φιλῶν
V. (φιλεῶ) φιλῶν (φιλέοσα) φιλεύσα (φιλέον) φιλῶν

**DUAL.**

N. (φιλέοντε) φιλούντε (φιλεύσα) φιλεύσα (φιλέοντε) φιλούντε
G. (φιλεόντοι) φιλούντοι (φιλεύσαι) φιλεύσαι (φιλεόντοι) φιλούντοι

**PLURAL.**

N. (φιλεόντες) φιλούντες (φιλεύσα) φιλεύσαι (φιλέοντα) φιλούντα
G. (φιλεόντων) φιλούντων (φιλεύσαν) φιλεύσαν (φιλέοντων) φιλούντων
D. (φιλούσι) φιλούσι (φιλεύσαι) φιλεύσαι (φιλούσι) φιλούσι
A. (φιλέοντας) φιλούντας (φιλεύσας) φιλεύσας (φιλέοντα) φιλούντα
V. (φιλέοντε) φιλούντες (φιλέοσα) φιλεύσα (φιλέοντα) φιλούντα
341. Present participles of verbs in ὀω (contracted ὤ) are declined like φιλῶν. Thus δηλῶν, δηλοῦσα, δηλοῦν, manifesting; gen. δηλοῦντος, δηλοῦσης; dat. δηλοῦντι, δηλοῦσῃ, etc. No uncontracted forms of verbs in ὀω are used (493).

342. A few second perfect participles in ἀῳ of the μο form have ὀσα in the feminine, and retain ὀ in the oblique cases. They are contracted in Attic; as Hom. ἐσταῶς, ἐσταῶσα, ἐσταός, Attic ἐστῶς, ἐστῶσα, ἐστῶς or ἐστῶ, standing, gen. ἐστῶτος, ἐστῶσης, ἐστῶτος, etc.; pl. ἐστῶτες, ἐστῶσαι, ἐστῶτα, gen. ἐστῶτων, ἐστῶσων, ἐστῶτων, etc. (See 508.)

ADJECTIVES WITH ONE ENDING.

343. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as φυγάς, φυγάδος, fugitive; ἄπας, ἄπαδος, childless; ἄγνος, ἄγνωτος, unknown; ἄναλκις, ἄναλκίδος, weak. The oblique cases occasionally occur as neuter.

344. The poetic ἰδρις, knowing, has acc. ἰδριν, voc. ἰδρι, nom. pl. ἰδριες.

345. A very few adjectives of one termination are of the first declension, ending in ἄς or ἄς; as γεννᾶς, noble, gen. γεννᾶδου.

IRREGULAR ADJECTIVES.

346. The irregular adjectives, μέγας (μεγα-, μεγαλο-), great, πολύς (πολυ-, πολλο-), much, and πράος (πρα-, πραῖ-), or πρᾶος, mild, are thus declined:

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<td>N. V.</td>
<td>μεγάλοι</td>
<td>μεγάλαι</td>
<td>μεγάλα</td>
</tr>
<tr>
<td>Gen.</td>
<td>μεγάλων</td>
<td>μεγάλων</td>
<td>μεγάλων</td>
</tr>
<tr>
<td>Dat.</td>
<td>μεγάλους</td>
<td>μεγάλαις</td>
<td>μεγάλους</td>
</tr>
<tr>
<td>Acc.</td>
<td>μεγάλους</td>
<td>μεγάλας</td>
<td>μεγάλα</td>
</tr>
</tbody>
</table>
### SINGULAR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πρᾶος</td>
<td>πραιὰ</td>
<td>πρᾶον</td>
</tr>
<tr>
<td>Gen.</td>
<td>πρᾶου</td>
<td>πραιέας</td>
<td>πρᾶου</td>
</tr>
<tr>
<td>Dat.</td>
<td>πρᾶῳ</td>
<td>πραιίᾳ</td>
<td>πρᾶῳ</td>
</tr>
<tr>
<td>Acc.</td>
<td>πρᾶόν</td>
<td>πραιέαν</td>
<td>πρᾶόν</td>
</tr>
</tbody>
</table>

### DUAL.

<table>
<thead>
<tr>
<th>Case</th>
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<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>πρᾶω</td>
<td>πραιέα</td>
</tr>
<tr>
<td>G. D.</td>
<td>πρᾶοιν</td>
<td>πραιέαν</td>
</tr>
</tbody>
</table>

### PLURAL.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A.</td>
<td>πρᾶοι or πραῖες</td>
<td>πραιεῖα</td>
<td>πραῖα or πραῖα</td>
</tr>
<tr>
<td>Gen.</td>
<td>πραῖών</td>
<td>πραιεῖων</td>
<td>πραῖων</td>
</tr>
<tr>
<td>Dat.</td>
<td>πραῖοις or πραῖσι</td>
<td>πραιεῖας</td>
<td>πραῖοις or πραῖσι</td>
</tr>
<tr>
<td>Acc.</td>
<td>πραῖοι</td>
<td>πραιεῖας</td>
<td>πραῖα or πραῖα</td>
</tr>
</tbody>
</table>

347. N. Πολλάς, η, ὁν, is found in Homer and Herodotus, declined regularly throughout. Homer has forms πολέος, πολλὲς, πολλῶν, πολλὲς, etc., not to be confounded with epic forms of πολῆς (255): also πουλός, πουλῦ.

348. N. Πρᾶος has two stems, one πρα-, from which the masculine and neuter are generally formed; and one πρα-, from which the feminine and some other forms come. There is an epic form πρῆσι (lyric πρᾶ) coming from the latter stem. The forms belonging to the two stems differ in accent.

349. N. Some compounds of πούς (ποῦ-), foot, have οὖν in the nominative neuter and the accusative masculine; as τρίπους, τρίπουν, three-footed.

### COMPARISON OF ADJECTIVES.

I. Comparison by -τερος, -τατος.

350. Most adjectives add τερος (stem τερο-) to the stem to form the comparative, and τατος (stem τατο-) to form the superlative. Stems in ο with a short penult lengthen ο to ω before τερος and τατος. For the declension, see 301. E.g.

- Κοῦφος (κοῦφο-), light, κοῦφοτερος (-α, -ον), lighter, κοῦφοτατος (-η, -ον), lightest.
- Σοφός (σοφο-), wise, σοφότερος, wiser, σοφότατος, wisest.
- Αξίος (αξιο-), worthy, αξιώτερος, αξιώτατος.
- Σεμνός (σεμνο-), august, σεμνότερος, σεμνότατος.
- Πικρός (πικρο-), bitter, πικρότερος, πικρότατος.
- Οξύς (οξυ-), sharp, οξύτερος, οξύτατος.
- Μέλις (μελαι-), black, μελάντερος, μελάντατος.
- Αληθής (αλθεο-), true, ἀληθεῖστερος, ἀληθεῖστατος (312).
351. Stems in \( \sigma \) do not lengthen \( \sigma \) to \( \omega \) if the penultimate vowel is followed by a mute and a liquid (100). See πυκρός above.

352. Μέσος, middle, and a few others, drop \( \sigma \) of the stem and add αιτερος and αϊτατος; as μέσος (μεσο-), μεσαίτερος, μεσαίτατος.

353. Adjectives in \( \sigma ος \) drop final \( \sigma \) of the stem and add ἐστερος and ἐστατος, which are contracted with \( \sigma \) to σύστερος and σύστατος; as (εὐνοος) εὖνος (εὐνοο-), well-disposed, εὐνούστερος, εὐνούστατος.

354. Adjectives in \( \omega \) add ἐστερος and ἐστατος to the stem; as σωφρον (σωφρον-), prudent, σωφρονίστερος, σωφρονίστατος.

355. Adjectives in εις add τερος and τατος to the stem in ετ- (331, 2); as χαρίες, graceful, fem. χαρίεσσα (χαρι-ετ-), χαριστερος, χαριστατος for χαριτερος, χαριτατος (71).

356. Adjectives may be compared by prefixing μᾶλλον, more, and μάλιστα, most; as μᾶλλον σοφός, more wise, μάλιστα κακός, most bad.

II. Comparison by -\( \omega \)ν, -\( \omega \)στος.

357. 1. Some adjectives, chiefly in \( \upsilon \) and \( \rho \)ς, are compared by changing these endings to -\( \omega \)ν and -\( \omega \)στος. E.g.

- ἡδύς, sweet, ἡδίων, ἡδίστος.
- Ταχύς, swift, ταχίων (rare), commonly θάσσων (95, 5), τάχιστος.
- Αἰσχρός, base, αἰσχρῶν, αἰσχριστος.
- Ἐχθρός, hostile, ἔχθιων, ἔχθιστος.
- Κυδός (poet.), glorious, κυδίων κύδιστος.

2. The terminations -\( \omega \)ν and -\( \omega \)στος are thus added to the root of the word (153), not to the adjective stem.

358. Comparatives in \( \upsilon \)ν, neuter \( \iota \)ν, are thus declined:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ἡδίων</td>
<td>ἡδίον</td>
</tr>
<tr>
<td>Gen. ἡδίονος</td>
<td>Gen. ἡδίωνον</td>
</tr>
</tbody>
</table>

359. N. (a) The shortened forms come from a stem in \( \sigma \)- (cf. 238), \( \omega \) and \( \omega \)σι being contracted from \( \sigma \)- and \( \sigma \)ς. The accusative plural in \( \sigma ος \) follows the form of the nominative (208, 3).

(b) Homer sometimes has comparatives in \( \upsilon \)ν.
(c) The vocative singular of these comparatives seems not to occur.

(d) For the recessive accent in the neuter singular, see 122.

360. The irregular comparatives in ὠν (361) are declined like ἥδιον.

III. IRREGULAR COMPARISON.

361. The following are the most important cases of irregular comparison:

1. ἀγαθός, good, ἀμείων, (ἀρέτῶν), ἀριστός, 
   ἀμήλιπος, (ἀβελτῶν), ἀβέλτιστος, 
   ἀβελτήριος, (βέλτερος), (βέλτιτος), 
   κρείσσων or κρείττων (κρέσσων), κράτιστος, 
   (φέρτερος), (κάρτιστος), (φέρσιστος, φέρσιτος),

2. κακός, bad, λῷπων (λωλῶν, λωλερως), λύστος.
   κακίων (κακώτερος), κάκιστος, 
   χειρών (χερείων), χείριστος, 
   (χειρώτερος, χερεύτερος), (ηκιστός, rare); 
   ἰττών (ἴσων), adv. ἢκιστα, 
   ἰττών (ἴσων), (ἴσιστος, rare); 
   least.

3. καλός, beautiful, καλλίων, καλλιστός.
4. μέγας, great, μείζων (μεγ-ι-ων, 84,3), μέγιστος.
5. μικρός, small, μικρότερος, 
   (Herm. ἡλικεία, fem. of ἡλικύς), ἠλάσσων or ἠλάττων (84,1), 
   ἠλάχιστος, (μείζον, rare).
   μείων

6. ὀλγος, little, (ὑπ-ολιξων, rather less), ὀλγιστος.
7. πένης (πενντ-), ποος, πενεστέρος, 
8. πολύς, much, πλείων or πλέων (neut. some-
   times πλέιν), πλειστος.

9. ράδιος, easy, ράσων, ράστος, 
   (Ion. ζηδός), (ρηστερος), 
   (ρηστατος, ρηστατος).

10. φίλος, dear, φιλέρτερος (poetic), 
    φιλαίτερος (rare), 
    (φιλίων, twice in Hom.) 
    φιλαίτατος (rare).

Ionic or poetic forms are in ( ).
362. Irregularities in the comparison of the following words will be found in the Lexicon:—

αὐσχρός, ἀλγειώδης, ἀρπαξ, ἄφθονος, ἄχαρις, βαθὺς, βλαξ, βραδύς, γεραιός, γλυκίς, ἐπιλήσιον, ἐπίχαρις, ἰδικχ, ἰδιος, λάλος, μάκρος, μακρός, νεος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προύργον, πρώιος, σπουδαῖος, σχολαῖος, φευδης, ὕκις.

363. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. E.g.

Ἀνώτερος, upper, ἀνώτατος, uppermost, from ἄνω, up; πρότερος, former, πρῶτος or πρῶτατος, first, from πρῶ, before; κατωτέρος, lower, κατώτατος, lowest, from κάτω, downward.

See in the Lexicon ἀγχότερος, ἀφάτερος, κερδίων, ὄπλοτερος, προσώτερος, βέγιον (neuter), ὑπέρτερος, ὑστερος, ὑψιων, φαύτερος, with their regular superlatives; also ἵσχατος, ὑπατος, and κηδιατος.

364. Comparatives and superlatives may be formed from nouns, and even from pronouns. E.g.

Βασιλεύς, king, βασιλεύτερος, a greater king, βασιλεύτατος, the greatest king; κλεπτης, thief, κλεπτίστερος, κλεπτίστατος; κιων, dog, κύντερος, more impudent, κύντατος, most impudent. So αὐτός, self, αὐτότατος, his very self, ipsissimus.

ADVERBS AND THEIR COMPARISON.

365. Adverbs are regularly formed from adjectives. Their form (including the accent) may be found by changing ν of the genitive plural masculine to σ. E.g.

Φιλως, dearly, from φίλος; δικαιως, justly (δίκαιος); σοφως, wisely (σοφός); ἡδεως, sweetly (ἡδός, gen. plur. ἡδεων), ἀληθως, truly (ἀληθης, gen. plur. ἀληθεων, ἀληθων); σαφως ( Ionic σαφεως), plainly (σαφης, gen. plur. σαφεων, σαφων); πάντως, wholly (πᾶς, gen. plur. πάντων).

366. Adverbs are occasionally formed in the same way from participles; as διαφερόντως, differently, from διαφερόν (διαφερόντων); τεταγμένως, regularly, from τεταγμένος (τάσσω, order).

367. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. E.g.

Πολυ and πολλα, much (πολυς); μέγα or μεγάλα, greatly (μέγας); also μεγάλως (365), μόνον, only (μόνος, alone).
368. Other forms of adverbs occur with various terminations; as μάλα, very, τάχα, quickly, ἄνω, above, ἐγγύς, near.

369. The neuter accusative singular of the comparative of an adjective forms the comparative of the corresponding adverb, and the neuter accusative plural of the superlative forms the superlative of the adverb. E.g.

Σοφῶς (σοφός), wisely; σοφότερον, more wisely; σοφότατα, most wisely. Ἀληθῶς (ἀληθής), truly; ἀληθότερον, ἀληθότατα. Ἡδίως (ἳδιως), sweetly, ἦδιον, ἦδιστα. Χαριέντως (χαρίεις), gracefully; χαριέστερον, χαριέστατα. Σωφρόνως (σώφρων), prudently; σωφρόνεστερον, σωφρόνεστατα.

370. 1. Adverbs in ὦ generally form a comparative in τέρω, and a superlative in τάτω; as ἄνω, above, ἄνωτέρω, ἄνωτάτω.

2. A few comparatives derived from adjectives end in τέρως; as βεβαιότερως, more firmly, for βεβαιότερον, from βεβαιός.

371. N. Μάλα, much, very, has comparative μᾶλλον (for μαλλιν, 84, 4), more, rather; superlative μᾶλιστα, most, especially.

NUMERALS.

372. The cardinal and ordinal numeral adjectives, and the numeral adverbs which occur, are as follows: —

<table>
<thead>
<tr>
<th>Sign.</th>
<th>Cardinal</th>
<th>Ordinal</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>α', εἷς, μία, ἕν, one</td>
<td>πρῶτος, first</td>
<td>ἄπαξ, once</td>
</tr>
<tr>
<td>2</td>
<td>β', δύο, two</td>
<td>δεύτερος, second</td>
<td>δίς, twice</td>
</tr>
<tr>
<td>3</td>
<td>γ', τρεῖς, τρία</td>
<td>τρίτος</td>
<td>τρίς</td>
</tr>
<tr>
<td>4</td>
<td>δ', τέσσαρες, τέσσαρα (τέτταρα, τέτταρα)</td>
<td>τέταρτος</td>
<td>τετράκις</td>
</tr>
<tr>
<td>5</td>
<td>ε', πέντε</td>
<td>πέμπτος</td>
<td>πεντάκις</td>
</tr>
<tr>
<td>6</td>
<td>ε', εἴς</td>
<td>ἐκτὸς</td>
<td>εἴκακις</td>
</tr>
<tr>
<td>7</td>
<td>η', ἑπτά</td>
<td>ἕβδομος</td>
<td>ἑπτάκις</td>
</tr>
<tr>
<td>8</td>
<td>η', ὀκτώ</td>
<td>ὀγδόος</td>
<td>ὀκτάκις</td>
</tr>
<tr>
<td>9</td>
<td>θ', ἑννέα</td>
<td>ἑνατος</td>
<td>ἑνάκις</td>
</tr>
<tr>
<td>10</td>
<td>κ', δέκα</td>
<td>δέκατος</td>
<td>δικάκις</td>
</tr>
<tr>
<td>11</td>
<td>ια', ἑνδέκα</td>
<td>ἑνδέκατος</td>
<td>ἑνδικάκις</td>
</tr>
<tr>
<td>12</td>
<td>εβ', δωδέκα</td>
<td>δωδέκατος</td>
<td>δωδεκάκις</td>
</tr>
</tbody>
</table>
| 13 | γ', τριάκις καὶ δέκα (or τρισκαλδέκα) | τρίτος καὶ δέκατος | }
### NUMERALS.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>ϊδ'</td>
<td>τέσσαρες καὶ δέκα</td>
<td>τέσσαρες καὶ δέκατος</td>
</tr>
<tr>
<td></td>
<td>(ορ τεσσαρεσκαίδεκα)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>μ'</td>
<td>πέντεκαίδεκα</td>
<td>πέμπτος καὶ δέκατος</td>
</tr>
<tr>
<td>16</td>
<td>υ'</td>
<td>ἕκασίκα</td>
<td>ἕκτος καὶ δέκατος</td>
</tr>
<tr>
<td>17</td>
<td>ι'</td>
<td>ἑπτάκαιδεκα</td>
<td>ἑβδομος καὶ δέκατος</td>
</tr>
<tr>
<td>18</td>
<td>ι'</td>
<td>ὀκτωκαίδεκα</td>
<td>ὀκτώς καὶ δέκατος</td>
</tr>
<tr>
<td>19</td>
<td>ό'</td>
<td>ἑννεκαίδεκα</td>
<td>ἑννατος καὶ δέκατος</td>
</tr>
<tr>
<td>20</td>
<td>κ'</td>
<td>εἴκοσι(ν)</td>
<td>εἴκοσιτος</td>
</tr>
<tr>
<td>21</td>
<td>κα'</td>
<td>εἰς καὶ εἴκοσι(ν) οι</td>
<td>πρώτος καὶ εἴκοσιτος</td>
</tr>
<tr>
<td></td>
<td></td>
<td>εἴκοσι (καὶ) εἴς</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>λ'</td>
<td>τριάκοντα</td>
<td>τριάκοντος</td>
</tr>
<tr>
<td>40</td>
<td>μ'</td>
<td>τεσσαράκοντα</td>
<td>τεσσαράκοντος</td>
</tr>
<tr>
<td>50</td>
<td>ν'</td>
<td>πεντάκοντα</td>
<td>πεντάκοντος</td>
</tr>
<tr>
<td>60</td>
<td>ξ'</td>
<td>ἕξικον</td>
<td>ἕξικοντος</td>
</tr>
<tr>
<td>70</td>
<td>ο'</td>
<td>ἑβδομηκοντα</td>
<td>ἑβδομηκοντάς</td>
</tr>
<tr>
<td>80</td>
<td>π'</td>
<td>ὀγδοηκοντα</td>
<td>ὀγδοηκοντάς</td>
</tr>
<tr>
<td>90</td>
<td>ϕ'</td>
<td>ἑνηκοντα</td>
<td>ἑνηκοντάς</td>
</tr>
<tr>
<td>100</td>
<td>ρ'</td>
<td>ἑκατόν</td>
<td>ἑκατόρτος</td>
</tr>
<tr>
<td>200</td>
<td>σ'</td>
<td>διάκοσιος, αι, α</td>
<td>διάκοσιοςτος</td>
</tr>
<tr>
<td>300</td>
<td>τ'</td>
<td>τριάκοσιος, αι, α</td>
<td>τριάκοσιοςτος</td>
</tr>
<tr>
<td>400</td>
<td>υ'</td>
<td>τετράκοσιος, αι, α</td>
<td>τετράκοσιοςτος</td>
</tr>
<tr>
<td>500</td>
<td>φ'</td>
<td>πεντάκοσιος, αι, α</td>
<td>πεντάκοσιοςτος</td>
</tr>
<tr>
<td>600</td>
<td>χ'</td>
<td>ἕξακοσιος, αι, α</td>
<td>ἕξακοσιοςτος</td>
</tr>
<tr>
<td>700</td>
<td>ψ'</td>
<td>ἑπτάκοσιος, αι, α</td>
<td>ἑπτάκοσιοςτος</td>
</tr>
<tr>
<td>800</td>
<td>ω'</td>
<td>ὀκτακοσιος, αι, α</td>
<td>ὀκτακοσιοςτος</td>
</tr>
<tr>
<td>900</td>
<td>Δ'</td>
<td>ἑνακόσιος, αι, α</td>
<td>ἑνακόσιοςτος</td>
</tr>
<tr>
<td>1000</td>
<td>χι λι οι, αι, α</td>
<td>χι λι οιτος</td>
<td>χι λι οικις</td>
</tr>
<tr>
<td>2000</td>
<td>Β'</td>
<td>δισεκατοστος</td>
<td>δισεκατοστος</td>
</tr>
<tr>
<td>3000</td>
<td>γ'</td>
<td>τρισεκατοστος</td>
<td>τρισεκατοστος</td>
</tr>
<tr>
<td>10000</td>
<td>ιο</td>
<td>μυριοι, αι, α</td>
<td>μυριοιτος</td>
</tr>
<tr>
<td>20000</td>
<td>ιε</td>
<td>δισεκατοστος</td>
<td>δισεκατοστος</td>
</tr>
<tr>
<td>100000</td>
<td>ηε</td>
<td>δικακοσιμυριοι</td>
<td></td>
</tr>
</tbody>
</table>

373. Above 10,000, δύο μύριάδες, 20,000, τρεῖς μύριάδες, 30,000, etc., may be used.

374. The dialects have the following peculiar forms:—
1 — 4. See 377.
5. Aeolic πέμπτε for πέντε.
9. Herod. ενατος for ἑνατος; also εἰνάκις, etc.
12. Doric and Ionic δυσδεκα; Poetic δυσκαιδεκα.
20. Epic εἴκοσι; Doric εἴκατο.
30, 80, 90, 200, 300. Ionic τριήκοντα, ὀγδάκοντα, ἐννήκοντα (Hom.), δικόσιον, τρικόσιον.

40. Homer. τεσσεράκοντα.

Homer has τριάτος, τέτρατος, ἑξάδρατος, ὀγδοάτος, ἑνατος, δωδεκάτος, ἑικοστός, and also the Attic form of each.

375. The cardinal numbers εἷς, οὖς, τῶο, τρεῖς, three, and τέσσαρες (or τέτταρες), four, are thus declined:—

<table>
<thead>
<tr>
<th>Nom.</th>
<th>εἷς</th>
<th>μία</th>
<th>ἕν</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἐνόσ</td>
<td>μίς</td>
<td>ἐνόσ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐνι</td>
<td>μιὰ</td>
<td>ἐνι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐνα</td>
<td>μλαν</td>
<td>ἐν</td>
</tr>
<tr>
<td>Nom.</td>
<td>τρεῖς</td>
<td>τρία</td>
<td>τέσσαρες</td>
</tr>
<tr>
<td>Gen.</td>
<td>τριῶν</td>
<td>τεσσάρων</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>τρισὶ</td>
<td>τέσσαρσι</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>τρεῖς</td>
<td>τρία</td>
<td>τέσσαρα</td>
</tr>
</tbody>
</table>

376. N. Δύο, two, with a plural noun, is sometimes indeclinable.

377. N. Homer has fem. ἱς, ἵς, ἵ, ἱαν, for μία; and ἱ for ἑνι. Homer has δύο and δύω, both indeclinable; and δοῦ and δοοῖ, declined regularly. Herodotus has δυόν, δουότ, and other forms: see the Lexicon. Homer sometimes in τίσιρες for τέσσαρες. Herodotus has τέσσερες, and the poets have τέτρας.

378. The compounds οὐδεὶς and μηδεὶς, no one, none, are declined like εἷς. Thus, οὐδεὶς, οὐδεμία, οὐδίν; gen. οὐδένος, οὐδεμάς; dat. οὐδεί, οὐδεμά; acc. οὐδένα, οὐδεμάν, οὐδίν, etc. Plural forms sometimes occur; as οὐδεῖς, οὐδεμάς, οὐδεῖς, οὐδένας, μηδεῖς, etc. When οὐδε or μηδε is written separately or is separated from εἷς (as by a preposition or by ἄν), the negative is more emphatic; as εἷς οὐδενός, from no one; οὐδε εἷς ἐνός, from not even one; οὐδε εἷς, not a man.

379. Both is expressed by ἄμφω, ambo, ἄμφοιν; and by ἄμφοι τερος, generally plural, ἄμφοτεροι, ai, a.

380. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in ὅα and all the ordinals are declined regularly, like other adjectives in ὅς.

381. In τρεῖς (τρία) καὶ δέκα and τέσσαρες (τέσσαρα) καὶ δέκα for 13 and 14, the first part is declined. In ordinals (13th to 19th) the forms τρεισκαίδεκατος etc. are Ionic, and are rarely found in the best Attic.
382. 1. In compound expressions like 21, 22, etc., 31, 32, etc.,
the numbers can be connected by καὶ in either order; but if καὶ is
omitted, the larger precedes. Thus, εἷς καὶ εἴκοσι, one and twenty,
or εἴκοσι καὶ εἷς, twenty and one; but (without καὶ) only εἴκοσιν εἷς,
twenty-one.

2. In ordinals we have πρῶτος καὶ εἴκοστός, twenty-first, and also
εἴκοστός καὶ πρῶτος, etc.; and for 21 εἷς καὶ εἴκοστός.

3. The numbers 18 and 19, 28 and 29, 38 and 39, etc., are often
expressed by ἕνος (or δυὸν) δεόντης εἴκοσι (τριάκοντα, τεσσαράκοντα,
etc.); as ἔτη ἕνος δεόντα τριάκοντα, 20 years.

383. 1. With collective nouns in the singular, especially ἡ
ιππος, cavalry, the numerals in ὁι sometimes appear in the
singular; as τὴν διάκοσιαν ἱππον, the (troop of) 200 cavalry (200
horse); ἄσπις μύρια καὶ τετρακοσία (X. An. i, 710), 10,400 shields
(i.e. men with shields).

2. Μύρια means ten thousand; μῦριος, innumerable. Μῦριος
sometimes has the latter sense; as μῦριος χρόνος, countless time;
μῦριά πενία, incalculable poverty.

384. N. The Greeks often expressed numbers by letters; the two
obsolete letters Ναυ (in the form κ) and Κόρα, and the character Σαν,
denoting 6, 90, and 900. (See 3.) The last letter in a numerical
expression has an accent above. Thousands begin anew with α, with a
stroke below. Thus, ἀιντής, 1808; β keer, 2025; δεκτής, 4025; βγτ', 2003;
φμτ', 540; ρδτ', 104. (See 372.)

385. N. The letters of the ordinary Greek alphabet are often used
to number the books of the Iliad and Odyssey, each poem having
twenty-four books. Α, Β, Γ, etc. are generally used for the Iliad, and
α, β, γ, etc. for the Odyssey.

THE ARTICLE.

386. The definite article ὁ (stem το-), the, is thus
declined: —

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁ</td>
<td>ἡ</td>
<td>τό</td>
</tr>
<tr>
<td>Gen. τοῦ</td>
<td>τῆς</td>
<td>τοῦ</td>
</tr>
<tr>
<td>Dat. τῷ</td>
<td>τῇ</td>
<td>τῷ</td>
</tr>
<tr>
<td>Acc. τῶν</td>
<td>τὴν</td>
<td>τῶν</td>
</tr>
</tbody>
</table>

387. N. The Greek has no indefinite article; but often the
indefinite τίς (415, 2) may be translated by a or an; as ἄνθρωπος
tίς, a certain man, often simply a man.

388. N. The regular feminine dual forms τά and ταῖν (espe-
cially τά) are very rare, and τώ and ὑοῦ are generally used for all genders (303). The regular plural nominatives τοι and ται are epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as τοῖο, τοῖον, τῶον, τοῖοι, τοῖοι, τοῖς. Homer has rarely τοῖοδεσσι or τοῖοδεσσι in the dative plural.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

389. The personal pronouns are ἐγώ, ἰ, σύ, thou, and ὦ (genitive), of him, of her, of it. Αὐτός, himself, is used as a personal pronoun for him, her, it, etc. in the oblique cases, but never in the nominative.

They are thus declined: —

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἐγώ, ἰ</td>
<td>σύ, thou</td>
<td>—</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐμοῦ, ἤμο</td>
<td>σοῦ</td>
<td>οῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοῖ, ἤμοι</td>
<td>σοῖ</td>
<td>οῖ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμ, ἤμ</td>
<td>σῆ</td>
<td>ἐ</td>
</tr>
<tr>
<td>N. A.</td>
<td>νῦ</td>
<td>σφῶ</td>
<td>—</td>
</tr>
<tr>
<td>G. D.</td>
<td>νοῦ</td>
<td>σφῶν</td>
<td>—</td>
</tr>
</tbody>
</table>

390. N. The stems of the personal pronouns in the first person are ἰμε- (cf. Latin me), ὦ- (cf. nos), and ἰμε-, ἐγώ being of distinct formation; in the second person, σε- (cf. te), σφω-, ὦμε-, with σο̂ distinct; in the third person, ἐ- (cf. se) and σφε-.

391. Αὐτός in all cases may be an intensive adjective pronoun, like ἰψε, self (989, 1).

392. For the uses of ὦ, ὦ, etc., see 987; 988. In Attic prose, ὦ, σφείς, σφῶν, σφίων, σφᾶς, are the only common forms; ὦ and ἐ never occur in ordinary language. The orators seldom use this pronoun at all. The tragedians use chiefly σφίν (not σφί) and σφε (394).

393. 1. The following is the Homeric declension of ἐγώ, σύ, and ὦ. The forms not in ( ) are used also by Herodotus. Those with αμμ- and υμμ- are Aeolic.
### SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἐγὼ (ἐγών)</th>
<th>σύ (τύνη)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἐμῶ, ἐμεῦ, μεῦ (ἐμεῖν, ἐμέθεν)</td>
<td>σέ, σέν (ἐο ἐὖ)</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοί, μοι</td>
<td>σοί, τοῖ (τεῖν)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμέ, μέ</td>
<td>σέ (ἐοι)</td>
</tr>
</tbody>
</table>

### DUAL.

<table>
<thead>
<tr>
<th>N. A.</th>
<th>(νόι, νό)</th>
<th>(σφῶι, σφῶ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>(νόϊν)</td>
<td>(σφῶιν, σφῶν)</td>
</tr>
</tbody>
</table>

### PLURAL.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἡμεῖς (ἄμμεσ)</th>
<th>ἡμεῖς (ὕμμεσ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἡμῶν (ἡμεῖν)</td>
<td>ἡμῶν (ὕμεῖν)</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἡμῖν (ἄμμι)</td>
<td>ἡμῖν (ὕμμι)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἡμέας (ἄμμε)</td>
<td>ἡμέας (ὕμμε)</td>
</tr>
</tbody>
</table>

### G. D.

| σφῶι | σφω | σφωὲ |

2. Herodotus has also σφεά in the neuter plural of the third person, which is not found in Homer.

394. The tragedians use σφε and σφῶν as personal pronouns, both masculine and feminine. They sometimes use σφε and rarely σφῶν as singular.

395. 1. The tragedians use the Doric accusative νίν as a personal pronoun in all genders, and in both singular and plural.

2. The Ionic μίν is used in all genders, but only in the singular.

396. N. The result of ἡμῶν, ἡμῖν, ἡμᾶς, ἡμῶ, ὑμῖν, and ὑμᾶς is sometimes accented in poetry, when they are not emphatic, and ἦν and ἄν are shortened. Thus ἦμῶν, ἦμῖν, ἦμᾶς, ἦμων, ἦμῖν, ἦμᾶς. If they are emphatic, they are sometimes written ἡμῖν, ἡμᾶς, ἦμῖν, ἦμᾶς.

So σφάς is written for σφᾶς.

397. N. Herodotus has αὐτῶν in the feminine for αὐτῶν (188, 5). The Ionic contracts ὃ αὐτός into ὁ αὐτός or ὁ αὐτός, and τὸ αὐτό into ταὐτό (7).

398. N. The Doric has ἐγώ; ἐμεῖς, ἐμεῖς, ἐμεῖς (for ἐμοῦ); ἐμῖν for ἐμοί; ἡμεῖς, ἡμεῖς, ἡμεῖς (for ἡμῖν); τὸ for τοῦ; τῷ (for τῷ); τῷ, τῇ, τῇ, τῇ (for τῷ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τῇ (for σοῦ); τῷ, τ FactoryGirl has only ἦν, τῷ, τῷ, τῷ.

399. Αὐτός preceded by the article means the same (ἰδίον); as ὃ αὐτός ἄνιρ, the same man. (See 989, 2.)

400. Αὐτός is often united by crasis (44) with the article; as ταὐτοὶ for τοῖς αὐτοῖς; ταὐτῷ for τῷ αὐτῷ; ταὐτῇ for τῇ αὐτῇ (not to be confounded with ταὐτῇ from αὐτός). In the contracted form the neuter singular has ταὐτό or ταὐτόν.
REFLEXIVE PRONOUNS.

401. The reflexive pronouns are ἐμαυτῶ, ἐμαυτή, of myself; σεαυτῶ, σεαυτή, of thyself; and ἑαυτῶ, ἑαυτή, of himself, herself, itself. They are thus declined:—

SINGULAR.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἐμαυτῶ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἑαυτῷ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἑαυτῶν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>σεαυτῶ</td>
</tr>
<tr>
<td>Dat.</td>
<td>σεαυτῷ</td>
</tr>
<tr>
<td>Acc.</td>
<td>σεαυτῶν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ὑμῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὑμῖν</td>
</tr>
<tr>
<td>Acc.</td>
<td>ὑμᾶς</td>
</tr>
</tbody>
</table>

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἑαυτῶ</td>
<td>ἑαυτής</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτή</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἑαυτῶν</td>
<td>ἑαυτήν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>αὑτῶ</td>
<td>αὑτής</td>
</tr>
<tr>
<td>Dat.</td>
<td>αὑτῷ</td>
<td>αὑτή</td>
</tr>
<tr>
<td>Acc.</td>
<td>αὑτῶν</td>
<td>αὑτήν</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>σφῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>σφίσιν</td>
</tr>
<tr>
<td>Acc.</td>
<td>σφᾶς</td>
</tr>
</tbody>
</table>

402. The reflexives are compounded of the stems of the personal pronouns (390) and αὐτός. But in the plural the two pronouns are declined separately in the first and second persons, and often in the third.

403. N. In Homer the two pronouns are always separated in all persons and numbers; as σοί αὐτῷ, σε αὐτή, ἐ αὐτῆν. Herodotus has ἐμεναυτῶ, σεναυτῶ, ἑωναυτῶ.

RECPROCAL PRONOUN.

404. The reciprocal pronoun is ἀλλήλων, of one another, used only in the oblique cases of the dual and plural. It is thus declined:—
### PRONOUNS.

**DUAL.**

<table>
<thead>
<tr>
<th>Gen. ἄλληλοι</th>
<th>ἄλληλαι</th>
<th>ἄλληλοι</th>
<th>ἄλληλων</th>
<th>ἄλληλων</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat. ἄλληλοι</td>
<td>ἄλληλαι</td>
<td>ἄλληλοι</td>
<td>ἄλληλαις</td>
<td>ἄλληλοις</td>
</tr>
<tr>
<td>Acc. ἄλληλα</td>
<td>ἄλληλα</td>
<td>ἄλληλοι</td>
<td>ἄλληλοις</td>
<td>ἄλληλας</td>
</tr>
</tbody>
</table>

**PLURAL.**

Gen. ἄλληλοι | ἄλληλαι | ἄλληλοι | ἄλληλων | ἄλληλων |
Dat. ἄλληλοι | ἄλληλαι | ἄλληλοι | ἄλληλαις | ἄλληλοις |
Acc. ἄλληλα | ἄλληλα | ἄλληλοι | ἄλληλοις | ἄλληλας |

**405.** The stem is ἄλληλο- (for ἄλλ-ἀλλο-).

**POSSESSIVE PRONOUNS.**

**406.** The possessive pronouns ἐμός, ὑμ, σὸς, thy, ἡμέτερος, our, ὑμετερος, your, σφέτερος, their, and the poetic ὁς, his, are declined like adjectives in ὁς (298).

**407.** Homer has dual possessives νομιτερος, of us two, σφωτερος, of you two; also τεός (Doric and Aeolic, = τως) for σος, ἐός for ὁς, ἄμος for ἡμετερος, ἄμος for δμετερος, σφός for σφετερος. The Attic poets sometimes have ἄμος or ἄμος for ἐμός (often as our for my).

**408.** ὅς not being used in Attic prose, his is there expressed by the genitive of αυτός, as ὁ πατήρ αὑτοῦ, his father.

**DEMONSTRATIVE PRONOUNS.**

**409.** The demonstrative pronouns are ὁς and ὅς, this, and ἐκεῖνος, that. They are thus declined:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁς</td>
<td>αὐτή</td>
</tr>
<tr>
<td>Gen. τοῦτον</td>
<td>ταύτης</td>
</tr>
<tr>
<td>Dat. τοῦτῳ</td>
<td>ταύτῃ</td>
</tr>
<tr>
<td>Acc. τοῦτον</td>
<td>ταύτην</td>
</tr>
</tbody>
</table>

**DUAL.**

| N. A. | τοῦτῳ | τοῦτῳ | τοῦτῳ |
| G. D. | τοῦτον | τοῦτον | τοῦτον |

**SINGULAR.**

| Nom. ὁς | ὅς | τοῦ | ὁς | ὅς | ἐκεῖνος | ἐκεῖνη | ἐκεῖνο |
| Gen. τοῦ | τοῦ | τοῦ | ἐκεῖνον | ἐκεῖνης | ἐκεῖνου |
| Dat. τοῦ | τοῦ | τοῦ | ἐκεῖνον | ἐκεῖνην | ἐκεῖνον |
| Acc. τοῦ | τοῦ | τοῦ | ἐκεῖνον | ἐκεῖνον | ἐκεῖνον |

**DUAL.**

| N. A. | τοῦ | τοῦ | ἐκεῖνος |
| G. D. | τοῦ | τοῦ | ἐκεῖνον |

**PLURAL.**

| Nom. ὁς | ὅς | τοῦ | ὁς | ὅς | ἐκεῖνοι | ἐκεῖναι | ἐκεῖνον |
| Gen. τοῦ | τοῦ | τοῦ | ἐκεῖνων | ἐκεῖνων | ἐκεῖνων |
| Dat. τοῦ | τοῦ | τοῦ | ἐκεῖνοις | ἐκεῖνοις | ἐκεῖνοις |
| Acc. τοῦ | τοῦ | τοῦ | ἐκεῖνους | ἐκεῖνους | ἐκεῖνους |
410. Feminine dual forms in ã and aw are very rare (303).

411. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Κεῖνος is Ionic and poetic. Ὡδὲ is formed of the article ὤ and -δὲ (141, 4). For its accent, see 146.

412. N. The demonstratives, including some adverbs (436), may be emphasized by adding ἓ, before which a short vowel is dropped. Thus οὗτοσι, αὐτηὲ, τούτι; ὃδὲ, ἥδὲ, τοῦτι; τοῦτω, ταυτὲ, τοὐτωὲ. So τοσοῦτοσι (429), ὃδὶ, οὗτωσι. In comedy γὲ (rarely δὲ) may precede this ἓ, making γὲ or δὲ; as τοῦτογέ, τοῦτοδὲ.

413. N. Herodotus has τοστέων in the feminine for τοῦτων (cf. 397). Homer has τοστέσσεσι or τοστέσσει for τοῦσδε.

414. N. Other demonstratives will be found among the pronominal adjectives (429).

INTERROGATIVE AND INDEFINITE PRONOUNS.


2. The indefinite pronoun τίς, τί, any one, some one, is enclitic, and its proper accent belongs on the last syllable.

416. 1. These pronouns are thus declined: —

<table>
<thead>
<tr>
<th>Interrogative</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. τίς</td>
<td>τίς</td>
</tr>
<tr>
<td>Gen. τίνος, τοῦ</td>
<td>τίνος, τοῦ</td>
</tr>
<tr>
<td>Dat. τίνι, τῷ</td>
<td>τίνι, τῷ</td>
</tr>
<tr>
<td>Acc. τίνα</td>
<td>τίνα</td>
</tr>
<tr>
<td><strong>DUAL</strong></td>
<td></td>
</tr>
<tr>
<td>N. A. τίνε</td>
<td>τίνε</td>
</tr>
<tr>
<td>G. D. τίνοιν</td>
<td>τίνοιν</td>
</tr>
<tr>
<td><strong>PLURAL</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. τίνες</td>
<td>τίνες</td>
</tr>
<tr>
<td>Gen. τίνων</td>
<td>τίνων</td>
</tr>
<tr>
<td>Dat. τίσι</td>
<td>τίσι</td>
</tr>
<tr>
<td>Acc. τίνας</td>
<td>τίνας</td>
</tr>
</tbody>
</table>

2. For the indefinite plural τίνα there is a form ἄττα (Ionic ἄσουα).
417. Οὗτις and μήτις, poetic for οὐδεὶς and μηδεὶς, no one, are declined like τίς.

418. 1. The acute accent of τίς is never changed to the grave (115, 2). The forms τίς and τι of the indefinite pronoun very rarely occur with the grave accent, as they are enclitic (141, 2).
   2. The Ionic has τέο and τεῦ for τοῦ, τέφ for τῷ, τέων for τίνων, and τέωσι for τίνι; also these same forms as enclitics, for τοῦ, τῷ, etc.

419. ἄλλος; other, is declined like αὐτός (389), having ἄλλο in the neuter singular.

420. 1. The indefinite δὲίνα, such a one, is sometimes indeclinable, and is sometimes declined as follows:—

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(All Genders).</td>
<td>(Masculine).</td>
</tr>
<tr>
<td>Nom.</td>
<td>δὲίνα</td>
</tr>
<tr>
<td>Gen.</td>
<td>δὲίνος</td>
</tr>
<tr>
<td>Dat.</td>
<td>δὲίνη</td>
</tr>
<tr>
<td>Acc.</td>
<td>δὲίνα</td>
</tr>
</tbody>
</table>

2. Δὲίνα in all its forms always has the article.

RELATIVE PRONOUNS.

421. The relative pronoun ὁς, ἡ, ὁ, who, is thus declined:—

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁς</td>
<td>ἡ</td>
<td>ὁ</td>
</tr>
<tr>
<td>Gen. οὗ</td>
<td>ἡς</td>
<td>οὐ</td>
</tr>
<tr>
<td>Dat. ὁ</td>
<td>ἡ</td>
<td>ὁ</td>
</tr>
<tr>
<td>Acc. οὖ</td>
<td>ἡν</td>
<td>οὖ</td>
</tr>
</tbody>
</table>

422. Feminine dual forms αὐτὸς and αὐτὴ are very rare and doubtful (303).

423. N. For ὁς used as a demonstrative, especially in Homer, see 1023. For the article (τ- forms) as a relative in Homer and Herodotus, see 935 and 939.

424. N. Homer has ὅν (ὐὸ) and ἔν for ὁ and ἡ.
425. The indefinite relative ὁστις, ἡτις, ὁ τι, whoever, whatever, is thus declined: —

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>ὁστις</th>
<th>ἡτις</th>
<th>ὁ τι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁστινος, ὡτου</td>
<td>ἡτινος</td>
<td>ὁ τι</td>
</tr>
<tr>
<td>Gen.</td>
<td>ὁτινι, ὡτψ</td>
<td>ἡτιν</td>
<td>ὁτινι, ὡτψ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὁτινα</td>
<td>ἡτινα</td>
<td>ὁ τι</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**DUAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>ὁτινε</th>
<th>ὡτινε</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A.</td>
<td>ὁτινε</td>
<td>ὡτινε</td>
</tr>
<tr>
<td>G. D.</td>
<td>ὁτινειν</td>
<td>ὡτινειν</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>ὁτινες</th>
<th>ἡτινες</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁτινων, ὡτων</td>
<td>ἡτινων</td>
</tr>
<tr>
<td>Gen.</td>
<td>ὁτινις, ὡτως</td>
<td>ἡτινις</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὁτινας</td>
<td>ἡτινας</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

426. N. ὁστις is compounded of the relative ὁς and the indefinite τις, each part being declined separately. For the accent, see 146. The plural ἡτα (Ionic ἄσσα) for ἡτινα must not be confounded with ἡτα (416, 2). ὁ τι is thus written (sometimes ὁ, τι) to distinguish it from ὁτι, that.

427. N. The shorter forms ὡτου, ὡτψ, ὡτων, and ὡτως, which are genuine old Attic forms, are used by the tragedians to the exclusion of ὁτινος, etc.

428. 1. The following are the peculiar Homeric forms of ὁστις: —

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>ὁτις</th>
<th>ὁ ττι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁτεων, ὁτεω, ὁτειν</td>
<td>ὁ ττι</td>
</tr>
<tr>
<td>Gen.</td>
<td>ὁτεως</td>
<td>ὁτεων</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὁτεω</td>
<td>ὁτεως</td>
</tr>
<tr>
<td>Acc.</td>
<td>ὁτινα</td>
<td>ὁ ττι</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>ἄσσα</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄσσα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄσσα</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄσσα</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄσσα</td>
</tr>
</tbody>
</table>

2. Herodotus has ὁτεω, ὁτεως, ὁτεων, ὁτεωςι, and ἄσσα (426).

**PRONOMINAL ADJECTIVES AND ADVERBS.**

429. There are many pronominal adjectives which correspond to each other in form and meaning. The following are the most important: —
### Pronominal Adjectives and Adverbs

<table>
<thead>
<tr>
<th>Interrogative</th>
<th>Indefinite</th>
<th>Demonstrative</th>
<th>Relative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡσος; how much?</td>
<td>τοσός, of some quantity</td>
<td>τόσος, τοσάδε, ὡσος, ὡπόσος, (as much, as many)</td>
<td>αδρος, ὡπόσος, as, quantus.</td>
</tr>
<tr>
<td>how many? quantus?</td>
<td></td>
<td>τοσοῦτος, so many, tantus, so many.</td>
<td></td>
</tr>
<tr>
<td>τοῖος; of what kind? qualis?</td>
<td>τοῖος, of some kind</td>
<td>τοῖος, τοῖοδε, τοῖοντος, such, talis.</td>
<td>ὡλος, ὡποίος, of which kind, (such) as, qualis.</td>
</tr>
<tr>
<td>τηλίκος; how old? how large?</td>
<td>(τηλίκος), τηλίκοδε, τηλίκοντος, so old or so large.</td>
<td>ἡλίκος, ὡπηλίκος, of which age or size, (as old) as, (as large) as.</td>
<td></td>
</tr>
<tr>
<td>πότερος; which of the two?</td>
<td>πότερος (or ποτερός), one of two (rare).</td>
<td>ἐτερος, the one or the other (of two).</td>
<td>ὡπότερος, which-ever of the two.</td>
</tr>
</tbody>
</table>

430. The pronouns τίς, τίς, etc. form a corresponding series: —

τίς; who? τίς, any one. δις, δοτος, this, ὡς, ὡτος, who, this one. which.

431. Τις may be added to ὡςος, ὡρος, ὡπός, ὡποῖος, and ὡπότερος, to make them more indefinite; as ὡποῖος τις, of what kind soever.

432. 1. Οὖν added to indefinite relatives gives them a purely indefinite force; as ὡπτισως, ὡπτοῦ, any one, anything, soever, with no relative character. So sometimes δῆ; as ὡτον δῆ.
2. N. Rarely ὡπότερος (without οὖν) has the same meaning, either of the two.

433. N. Homer doubles τ in many of these relative words; as ὡπότερος, ὡποῖος. So in ὡπως, ὡπάτε, etc. (436). Herodotus has ὡκότερος, ὡκός, ὡκου, ὡκάθεν, ὡκότε, e.c., for ὡπότερος, etc.

434. N. Τὸς and τοῖς seldom occur in Attic prose, τηλίκος never. Τοσάδε, τοιάδε, and τηλίκοδε were declined like τόσος and τοῖς; as τοσάδε, τοιάδε, τοσάνδε, etc. — τοιάδε, τοιάδε, τοιάδε. Τοσοῦτος, τοιόντος, and τηλίκοντος are declined like οὖτος (omitting the first τ in τοῖς, τοῖς, etc.), except that the neuter singular has ο or ον; as τοιόντος, τοιάτης, τοιάτον or τοιάτον; gen. τοιάτου, τοιάτης, etc.

435. There are also negative pronominal adjectives; as ὡπτις, μῆτις (poetic for οὖδεῖς, μηδεῖς), ὡπτετερος, μηδετερος, neither of two. (For adverbs, see 440.)

436. Certain pronominal adverbs correspond to each other, like the adjectives given above. Such are the following: —
### INFLECTION.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>πού; where?</td>
<td>πού, somewhere.</td>
<td>(ἐνθα), ἐνθάδε, ἐνταῦθα, ἐκεῖ, there.</td>
<td></td>
</tr>
<tr>
<td>πῇ; which way?</td>
<td>πῇ, some way, somehow.</td>
<td>(τῇ), τῇδε, ταύτῃ, ἥ, ὅπῃ, which way, this way, thus. as.</td>
<td></td>
</tr>
<tr>
<td>ποί; whither?</td>
<td>ποί, to some place.</td>
<td>ἐκεῖσε, thither. ὦ, ὅποι, whither.</td>
<td></td>
</tr>
<tr>
<td>πόθεν; whence?</td>
<td>πόθεν, from some place.</td>
<td>(ἐποθέν), ἐπεθέντε, ὅθεν, ὅποθεν, ἐπετεύθεν, ἐκείθεν, whence. thence.</td>
<td></td>
</tr>
<tr>
<td>πῶς; how?</td>
<td>πῶς, in some way, somehow.</td>
<td>(τῶς), (ὡς), ὅδε, ὡς, ὅπως, in which way, us.</td>
<td></td>
</tr>
<tr>
<td>πότε; when?</td>
<td>πότε, at some time.</td>
<td>τότε, then. ὅτε, ὅποτε, when.</td>
<td></td>
</tr>
<tr>
<td>πνῆλα; at what time?</td>
<td>(τῆλα), τηνκα- ῥηλα, ὅπηλα, at ἤρε, τηνκαύτα, which time, at that time. when.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

437. The indefinite adverbs are all enclitic (141, 2).

438. Forms which seldom or never occur in Attic prose are in ( ). "Ἐνθα and ἐποθέν are relatives in prose, where, whence; as demonstratives they appear chiefly in a few expressions like ἐνθα καί ἐνθα, here and there, ἐποθέν καί ἐποθέν, on both sides. For ὡς, thus, in Attic prose, see 138, 3. Τῶς (from το-), like ὅπως (from ὅπος), thus, is poetic.

439. 1. The poets have κείθε, κείθεν, κείσε for ἐκεί, ἐκείθεν, and ἐκεῖσε, like κεῖνος for ἐκεῖνος (411).

2. Herodotus has ἐνθαύτα, ἐπεθύμεν for ἐνταῦθα, ἐπετεύθεν.

3. There are various poetic adverbs; as ποθε, ποθε, οθε (for πού, πού, οὗ), τόθε, there, τόθεν, thence.

440. There are negative adverbs of place, manner, etc.; as οὐδαμοῦ, μηδαμοῦ, nowhere, οὐδὲ, οὐδὲ, in no way, οὐδαμως, μηδαμῶς, in no manner. (See 435.)

### VERBS.

441. The Greek verb has three voices, the active, middle, and passive.

442. 1. The middle voice generally signifies that the subject performs an action upon himself or for his own benefit (1242), but sometimes it is not distinguished from the active voice in meaning.
2. The passive differs from the middle in form in only two tenses, the future and the aorist.

443. Deponent verbs are those which have no active voice, but are used in the middle (or the middle and passive) forms with an active sense.

444. N. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called passive deponents; while the others are called middle deponents.

445. There are four moods (properly so called), the indicative, subjunctive, optative, and imperative. To these are added, in the conjugation of the verb, the infinitive, and participles of the chief tenses. The verbal adjectives in ἄρσ and ἄρς have many points of likeness to participles (see 776).

446. The four proper moods, as opposed to the infinitive, are called finite moods. The subjunctive, optative, imperative, and infinitive, as opposed to the indicative, are called dependent moods.

447. There are seven tenses, the present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.

448. The present, perfect, future, and future perfect indicative are called primary (or principal) tenses; the imperfect, pluperfect, and aorist indicative are called secondary (or historical) tenses.

449. Many verbs have tenses known as the second aorist (in all voices), the second perfect and pluperfect (active), and the second future (passive). These tenses are generally of more simple formation than the first (or ordinary) aorist, perfect, etc. Few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (for example, by the first being transitive, the second intransitive), but not always.

450. The aorist corresponds generally to the indefinite or his-
torical perfect in Latin, and the perfect to the English perfect or the definite perfect in Latin.

451. N. No Greek verb is in use in all these tenses, and the full paradigm of the regular verb must include parts of three different verbs. See 470.

452. There are three numbers, as in nouns, the singular, dual, and plural.

453. In each tense of the indicative, subjunctive, and optative, there are three persons in each number, the first, second, and third; in each tense of the imperative there are two, the second and third.

454. N. The first person dual is the same as the first person plural, except in a very few poetic forms (556, 2). This person is therefore omitted in the paradigms.

TENSE SYSTEMS AND TENSE STEMS.

455. The tenses are divided into nine classes or tense systems, each with its own tense stem.

456. The tense systems are the following:

<table>
<thead>
<tr>
<th>SYSTEMS</th>
<th>TENSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Present,</td>
<td>including present and imperfect.</td>
</tr>
<tr>
<td>II. Future,</td>
<td>&quot; future active and middle.</td>
</tr>
<tr>
<td>III. First-aorist</td>
<td>&quot; first aorist active and middle.</td>
</tr>
<tr>
<td>IV. Second-aorist</td>
<td>&quot; second aorist active and middle.</td>
</tr>
<tr>
<td>V. First-perfect</td>
<td>&quot; first perfect and pluperfect active.</td>
</tr>
<tr>
<td>VI. Second-perfect</td>
<td>&quot; second perfect and pluperfect active.</td>
</tr>
<tr>
<td>VII. Perfect-middle</td>
<td>&quot; perfect and pluperfect middle and future perfect.</td>
</tr>
<tr>
<td>VIII. First-passive</td>
<td>&quot; first aorist and future passive.</td>
</tr>
<tr>
<td>IX. Second-passive</td>
<td>&quot; second aorist and future passive.</td>
</tr>
</tbody>
</table>

457. 1. The last five tense stems are further modified to form special stems for the two pluperfects, the future perfect, and the two passive futures.

2. As few verbs have both the first and the second forms of any tense (449), most verbs have only six tense stems, and many have even less.

458. The various tense stems are almost always formed from one fundamental stem, called the verb stem. These formations will be explained in 568–622.
459. Before learning the paradigms, it is important to distinguish between verbs in which the verb stem appears without change in all the tense systems, and those in which it is modified more or less in different systems (154).

Thus in λέγω, speak, the verb stem λεγ- is found in λέξω (λεγ-σω), ἔλεξα, λέ-λεγ-μαι, ἔλεξ-θην (71), and all other forms. But in φαίνω, show, the verb stem φαν- is seen pure in the second aorist ἐ-φαν-ην and kindred tenses, and in the futures φανῶ and φανοῦμαι; while elsewhere it appears modified, as in present φαίν-ω, first aorist ἐφη-α, second perfect πέφη-α. In λείπ-ω the stem λειπ- appears in all forms except in the second-aorist system (ελειπ-ου, ελειπ-ομην) and the second-perfect system (λελειπ-α).

460. Verb stems are called vowel stems or consonant stems, and the latter are called mute stems (including labial, palatal, and lingual stems) or liquid stems, according to their final letter. Thus we may name the stems of φιλίω (φιλε-), λείπω (λειπ-, λιπ-), τρίβω (τριβ-), γράφω (γραφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φυγ-), πείδω (πειθ-, πιθ-), φαινώ (φαν-), στέλλω (στελ-).

461. A verb which has a vowel verb stem is called a pure verb; and one which has a mute stem or a liquid stem is called a mute or a liquid verb.

462. 1. The principal parts of a Greek verb are the first person singular of the present, future, first aorist, and (first or second) perfect, indicative active; the perfect middle, and the (first or second) aorist passive; with the second aorist (active or middle) when it occurs. These generally represent all the tense systems which the verb uses. E.g.

Αύω, αύσω, ἀλύσα, λέλυκα, λέλυμαι, ἐλύθην (471).
λείπω (λειπ-, λιπ-), λείψω, λέλυσα, λέλυμαι, ἐλείψθην, ἔλυσον.
φαίνω (φαν-), φανῶ, ἐφηνα, πέφαγα (2 pl. πέφηνα), πεφάσομαι, ἐφάνθην (and ἐφαίνην).
πράσσω (πράγ-), δο, πράξω, ἐπράξεω, 2 perf. πέπραξα and πέπραγα, πεπράγμαι, ἐπράχθην.
στέλλω (στελ-), στελῶ, ἐστελά, ἐσταλκα, ἐσταλμαι, ἐστάλην.

2. If a verb has no future active, the future middle may be given among the principal parts; as σκόπτω, jeer, σκόψομαι, ἵσκωψα, ἵσκώψθην.

463. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. E.g.
464. To **conjugate** a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

465. These parts of the verb are formed as follows:—

1. By modifying the verb stem itself to form the different tense stems. (See 508-622; 660-717.)

2. By affixing certain syllables called **endings to the tense stem**; as in λέγο-μεν, λέγε-τε, λέγε-ται, λέγο-μέθα, λέγο-νται, λέγε-ται, λέγε-σθε. (See 551-554.)

3. In the secondary tenses of the indicative, by also prefixing e to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel); as in ἐ-λέγον, ἐ-λέει, ἐ-φήνα-το; and in ἦ-κονον and ἦ-κονσα, imperfect and aorist of ἄκονω, hear. This prefix or lengthening is confined to the indicative.

4. A prefix, seen in λε- of λέλυκα and λέλυμαι, in πε- of πέφασμαι, and ε of ἔσταλμαι (487, 1), for which a lengthening of the initial vowel is found in ἡλλαγμαι (ἀλλαγ-) from ἀλλάζω (487, 2), belongs to the perfect tense stem, and remains in all the moods and in the participle.

466. These prefixes and lengthenings, called **augment** (3) and **reduplication** (4), are explained in 510-550.

467. There are two principal forms of conjugation of Greek verbs, that of verbs in ω and that of verbs in μι.

468. Verbs in μι form a small class, compared with those in ω, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, generally agreeing with verbs in ω in the other systems.

**CONJUGATION OF VERBS IN Ω.**

469. The following synopses (474-478) include —

I. All the tenses of λῶ (λῦ-), loose, representing tense systems I., II., III., V., VII., VIII.
459. Before learning the paradigms, it is important to distinguish between verbs in which the verb stem appears without change in all the tense systems, and those in which it is modified more or less in different systems (154).

Thus in λέγω, speak, the verb stem λεγ- is found in λέξω (λεγ-σω), ἔλεξα, λέ-λεγ-μαι, ἔ-λεχ-θην (71), and all other forms. But in φαίνω, show, the verb stem φαν- is seen pure in the second aorist ἐ-φάν-νυ and kindred tenses, and in the futures φανῶ and φανοῦμαι; while elsewhere it appears modified, as in present φαίν-ω, first aorist ἐφήν-α, second perfect πέφην-α. In λείπ-ω the stem λειτ- appears in all forms except in the second-aorist system (ἐ-λιπ-ον, ἐ-λιπ-όμεν) and the second-perfect system (λέ-λαμ-πα).

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Δύω, λύσω, ἐλύσω, λέλυκα, λέλυμαι, λυθήν (471).

Λείπω (λειπ-, λιπ-), λέψω, λέλυπα, λέλειμαι, λειέθην, λιπον.

Φαίνω (φαν-), φαίνω, ἐφήνα, πέφαγκα (2 pf. πέφηνα), πέφασμαι, ἐφάνθην (and ἐφάνῃ).

Πράσσω (πράγ-), do, πράξω, ἐπράξα, 2 perf. πεπράχκα and πεπράγα, πεπράγμαι, ἐπράχθην.

Στέλλω (στελ-), send, στελώ, ἐστελα, ἐσταλκα, ἐσταλμαι, ἐστάλην.

2. If a verb has no future active, the future middle may be given among the principal parts; as σκώπτω, jeer, σκώψομαι, ἐσκώψα, ἐσκώφθην.

463. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. E.g.
(Ἡγόμαι) ἠγοῦμαι, lead, ἠγοῦμα, ἠγοῦσάμην, ἠγοῦμαι, ἠγοῦθην
(in compos.).

Βούλομαι, wish, Βούλησομαι, Βεβούλησαι, ἐβουλήθην.
Γίγνομαι (γεν.), become, γενήσομαι, γεγένησαι, ἐγενόμην.
(Aιδέομαι) αἰδοῦμαι, respect, αἰδίσομαι, ηδευμαι, ἡδεύθην.
Ἐργάζομαι, work, ἑργάζομαι, ἑργασάμην, ἑργάζομαι, ἑργάσθην.

CONJUGATION.

464. To conjugate a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

465. These parts of the verb are formed as follows:—

1. By modifying the verb stem itself to form the different tense stems. (See 568–622; 660–717.)

2. By affixing certain syllables called endings to the tense stem; as in λέγο-μεν, λέγε-τε, λέγε-ται, λέγο-νται, λέξε-ται, λέξε-σθε. (See 551–554.)

3. In the secondary tenses of the indicative, by also prefixing ε to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel); as in ε-λεγο-ν, ε-λέξε, ε-φίγα-το; and in ἦκονο-ν and ἦκουσα, imperfect and aorist of ἄκοινω, hear. This prefix or lengthening is confined to the indicative.

4. A prefix, seen in λε- of λέλυκα and λέλεμαι, in πε- of πεφασμαι, and ε of εσταλμαι (487, 1), for which a lengthening of the initial vowel is found in ἔλαγμαι (ἕλαγ-) from ἕλλασσω (487, 2), belongs to the perfect tense stem, and remains in all the moods and in the participle.

466. These prefixes and lengthenings, called augment (3) and reduplication (4), are explained in 510–550.

467. There are two principal forms of conjugation of Greek verbs, that of verbs in ω and that of verbs in μι.

468. Verbs in μι form a small class, compared with those in ω, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, generally agreeing with verbs in ω in the other systems.

CONJUGATION OF VERBS IN Ω.

469. The following synoposes (474–478) include —

I. All the tenses of λιω (λι-), loose, representing tense systems I, II, III, V, VII, VIII.
II. All the tenses of λείπω (λείπ-. λειπ-), leave; the second perfect and pluperfect active and the second aorist active and middle, representing tense systems IV. and VI., being in heavy-faced type.

III. All the tenses of φαίνω (φαν-), show; the future and aorist active and middle (liquid form) and the second aorist and second future passive, representing tense systems II., III., and IX., being in heavy-faced type.

470. The full synopsis of λύω, with the forms in heavier type in the synopses of λείπω and φαίνω, will thus show the full conjugation of the verb in ω, with the nine tense systems; and all these forms are inflected in 480-482. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see 480 and 487.

471. Ν. Λύω in the present and imperfect generally has ὑ in Attic poetry and ὑ in Homer; in other tenses, it has ὑ in the future and aorist active and middle and the future perfect, elsewhere ὑ.

472. The paradigms include the perfect imperative active, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in a few verbs (748), it is given here to complete the illustration of the forms. For the rare perfect subjunctive and optative active, see 729 and 731.

473. Each tense of λύω is translated in the synopsis of 474, except rare untranslatable forms like the future perfect infinitive and participle, and the tenses of the subjunctive and optative. The meaning of these last cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than any possible translation of the forms, some of which (e.g. the future optative) cannot be used in independent sentences.

Λύωμεν (οἱ λύσωμεν) αὐτόν, let us loose him; μὴ λύση αὐτόν, do not loose him. "Εαν λύω (οἱ λύσω) αὐτόν, χαρήσει, if I (shall) loose him, he will rejoice. "Ερχόμα, ἵνα αὐτόν λύω (οἱ λύσω), I am coming that I may loose him. Εἰ πάνυ (οἱ λύσαμι) αὐτόν, χαίρω ἃν, if I should loose him, he would rejoice. " Ἡλθον ἵνα αὐτόν λύσαμ (οἱ λύσαμι), I came that I might loose him. Εἰπὼν ὅτι αὐτόν λύσαμ, I said that I was loosing him; εἶπον ὅτι αὐτόν λύσαμ, I said that I had loosed him; εἶπον ὅτι αὐτόν λύσαμ, I said that I would loose him. For the difference between the present and aorist in these moods, see 1272, 1; for the perfect, see 1273.
## Synopsis of Inflection

### I. Present System

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Indic.</th>
<th>ἔρχομαι I am (being) ἐλύσθημαι I was loosed etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
<tr>
<td>Opt.</td>
<td>ἔρχομαι</td>
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<tr>
<td>Imper.</td>
<td>ἔρχομαι</td>
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<tr>
<td>Infin.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
<tr>
<td>Part.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
</tbody>
</table>

### II. Future System

<table>
<thead>
<tr>
<th>Future Active</th>
<th>Indic.</th>
<th>ἔρχομαι I shall loose (for myself)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
<tr>
<td>Opt.</td>
<td>ἔρχομαι</td>
<td></td>
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<tr>
<td>Imper.</td>
<td>ἔρχομαι</td>
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<tr>
<td>Infin.</td>
<td>ἔρχομαι</td>
<td></td>
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<tr>
<td>Part.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
</tbody>
</table>

### III. First-Aorist System

<table>
<thead>
<tr>
<th>1 Aorist Active</th>
<th>Indic.</th>
<th>ἔρχομαι I loosed (for myself)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
<tr>
<td>Opt.</td>
<td>ἔρχομαι</td>
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<tr>
<td>Imper.</td>
<td>ἔρχομαι</td>
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<tr>
<td>Infin.</td>
<td>ἔρχομαι</td>
<td></td>
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<tr>
<td>Part.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
</tbody>
</table>

### VIII. First-Passive System

<table>
<thead>
<tr>
<th>1 Future Passive</th>
<th>Indic.</th>
<th>ἔρχομαι I shall be loosed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
<tr>
<td>Opt.</td>
<td>ἔρχομαι</td>
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<tr>
<td>Imper.</td>
<td>ἔρχομαι</td>
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<tr>
<td>Infin.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
<tr>
<td>Part.</td>
<td>ἔρχομαι</td>
<td></td>
</tr>
</tbody>
</table>

### Verbal Adjectives:

- ἔρχομαι that may be loosed
- ἔρχομαι that must be loosed
λίω (λί-), loose.

<table>
<thead>
<tr>
<th>V. FIRST-PERFECT SYSTEM.</th>
<th>VII. PERFECT-MIDDLE SYSTEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Perfect &amp; Pluperfect Active.</td>
<td></td>
</tr>
<tr>
<td>λλυκα I have loosed</td>
<td></td>
</tr>
<tr>
<td>ἤλυκη I had loosed</td>
<td></td>
</tr>
<tr>
<td>λλυκω or λλυκως ἡ</td>
<td></td>
</tr>
<tr>
<td>λλυκομι or λλυκως εἰην</td>
<td>[λλυκα] (472)</td>
</tr>
<tr>
<td>λλυκναι to have loosed</td>
<td></td>
</tr>
<tr>
<td>λλυκως having loosed</td>
<td></td>
</tr>
</tbody>
</table>

**Perfect & Pluperfect Middle.**

λλυμαι I have loosed (for myself)

ηλυμην I had loosed (for myself)

λλυμνος ὡ

λλυμνος εἰην

λλυσο (750)

λλυσθαι to have loosed (for one's self)

λλυμνος having loosed (for one's self)

**Perf. & Pluperf. Passive.**

λλυματ I have been loosed

ηλυμην I had loosed etc.

with same forms as the Middle

**Future Perfect Passive.**

λλυσοματ I shall have been loosed

λλυσομην

λλυσοθαι (1283)

λλυσόμενος (1284)

475. The middle of λίω commonly means to release for one's self, or to release some one belonging to one's self, hence to ransom (a captive) or to deliver (one's friends from danger). See 1242, 3.
### Synopsis of λειπω (λειτ-, λειπ-), leave.

<table>
<thead>
<tr>
<th>Tense System</th>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>VI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active Voice</td>
<td>Pres. &amp; Impf.</td>
<td>Pres. Active</td>
<td>Future Active</td>
<td>2 Aorist Active</td>
<td>2 Perf. &amp; Plup. Active</td>
</tr>
<tr>
<td>Indic.</td>
<td>λειτω</td>
<td>λειτω</td>
<td>λειτω</td>
<td>λειτω</td>
<td>λειτω</td>
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<tr>
<td>Subj.</td>
<td>λειτων</td>
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<tr>
<td>Opt.</td>
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<td>λειτωμι</td>
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<tr>
<td>Imper.</td>
<td>λειτε</td>
<td>λειτε</td>
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<tr>
<td>Infin.</td>
<td>λειτειν</td>
<td>λειτειν</td>
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<td>λειτειν</td>
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<tr>
<td>Part.</td>
<td>λειτων</td>
<td>λειτων</td>
<td>λειτων</td>
<td>λειτων</td>
<td>λειτων</td>
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<table>
<thead>
<tr>
<th>Middle Voice</th>
<th>Pres. &amp; Impf.</th>
<th>Pres. Middle</th>
<th>Future Middle</th>
<th>2 Aorist Middle</th>
<th>VII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>λειπομαι</td>
<td>λειπομαι</td>
<td>λειπομαι</td>
<td>λειπομαι</td>
<td>Perf. &amp; Plup. Mid.</td>
</tr>
<tr>
<td>Subj.</td>
<td>λειπω</td>
<td>λειπω</td>
<td>λειπω</td>
<td>λειπω</td>
<td>λειπω</td>
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<tr>
<td>Opt.</td>
<td>λειπομην</td>
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<tbody>
<tr>
<td>Indic.</td>
<td>same forms as the</td>
<td>same forms as the</td>
<td></td>
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<tr>
<td>Subj.</td>
<td>same forms as the</td>
<td>same forms as the</td>
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<tr>
<td>Opt.</td>
<td>Middle</td>
<td>Middle</td>
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<td>Imper.</td>
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<td>Infin.</td>
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<td>Part.</td>
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</table>

**Verbal Adjectives**: λειπτος, λειπτες

477. 1. The active of λειπω in the various tenses means I leave (or am leaving), I left (or was leaving), I shall leave, etc. The second perfect means I have left, or I have failed or am wanting. The first aorist ἔλειψα is not in good use.

2. The middle of λειπω means properly to remain (leave one's self), in which sense it differs little (or not at all) from the passive. But the second aorist ἐλιπόμην often means I left for myself (e.g. a memorial or monument): so the present and future middle in composition. Ἐλιπόμην in Homer sometimes means I was left behind or was inferior, like the passive.

3. The passive of λειπω is used in all tenses, with the meanings: I am left, I was left, I have been left, I had been left, I shall have been left, I was left, I shall be left. It also means I am inferior (left behind).
479. 1. The first perfect πέφαγκα means *I have shown*; the second perfect πέφημα means *I have appeared.*

2. The passive of φαινώ means properly *to be shown* or *made evident;* the middle, to *appear* (*show one’s self*). The second future passive φανήσομαι, *I shall appear* or *be shown,* does not differ in sense from φανοῦμαι; but ἐφανήθην is generally passive, *I was shown,* while ἐφάνην is *I appeared.* The aorist middle ἐφηνύμην means *I showed*; the simple form is rare and poetic; but ἄν-ἐφηνύμην, *I declared,* is common.
# Inflection of λύω

## Indicative

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύω</td>
<td>ἐλύον</td>
<td>λύσω</td>
</tr>
<tr>
<td>2. λύεις</td>
<td>ἐλύεις</td>
<td>λύσεις</td>
</tr>
<tr>
<td>3. λύει</td>
<td>ἐλύε</td>
<td>λύσει</td>
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<td>D.</td>
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<tr>
<td>2. λύετον</td>
<td>ἐλύετον</td>
<td>λύσετον</td>
</tr>
<tr>
<td>3. λύετον</td>
<td>ἐλύετην</td>
<td>λύσετην</td>
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<td>P.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. λύομεν</td>
<td>ἐλύομεν</td>
<td>λύσομεν</td>
</tr>
<tr>
<td>2. λύετε</td>
<td>ἐλύετε</td>
<td>λύσετε</td>
</tr>
<tr>
<td>3. λύουσι</td>
<td>ἐλύον</td>
<td>λύσουσι</td>
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</table>

## Subjunctive

<table>
<thead>
<tr>
<th>Present</th>
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<th>Future</th>
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</thead>
<tbody>
<tr>
<td>1. λύω</td>
<td>ἐλύω</td>
<td>λύσομαι</td>
</tr>
<tr>
<td>2. λύης</td>
<td>ἐλύης</td>
<td>λύσοις</td>
</tr>
<tr>
<td>3. λῦῃ</td>
<td>ἐλύῃ</td>
<td>λύσαι</td>
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<td>D.</td>
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<tr>
<td>2. λύητον</td>
<td>ἐλύητον</td>
<td>λύσοιτον</td>
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<tr>
<td>3. λύητον</td>
<td>ἐλύητην</td>
<td>λύσοιτην</td>
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<td>P.</td>
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<tr>
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<td>ἐλύομεν</td>
<td>λύσομεν</td>
</tr>
<tr>
<td>2. λύητε</td>
<td>ἐλύητε</td>
<td>λύσετε</td>
</tr>
<tr>
<td>3. λύωσι</td>
<td>ἐλύον</td>
<td>λύσουσι</td>
</tr>
</tbody>
</table>

## Optative

<table>
<thead>
<tr>
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<th>Future</th>
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</thead>
<tbody>
<tr>
<td>1. λύομαι</td>
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<td>λύσομαι</td>
</tr>
<tr>
<td>2. λύοις</td>
<td>ἐλύοις</td>
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</tr>
<tr>
<td>3. λύοι</td>
<td>ἐλύοι</td>
<td>λύσαι</td>
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<td>D.</td>
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<tr>
<td>2. λύοτον</td>
<td>ἐλύοτον</td>
<td>λύσοτον</td>
</tr>
<tr>
<td>3. λύοτην</td>
<td>ἐλύοτην</td>
<td>λύσοτην</td>
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<td></td>
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<tr>
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<td>ἐλύομεν</td>
<td>λύσομεν</td>
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<td>2. λύοιτε</td>
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<tr>
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<td>ἐλύοιτε</td>
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</table>

## Imperative

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λῦε</td>
<td>ἐλῦε</td>
<td>λῦσει</td>
</tr>
<tr>
<td>2. λῦετον</td>
<td>ἐλῦετον</td>
<td>λῦσΤον</td>
</tr>
<tr>
<td>3. λῦετον</td>
<td>ἐλῦετην</td>
<td>λῦστην</td>
</tr>
<tr>
<td>P.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. λῦετε</td>
<td>ἐλῦετε</td>
<td>λῦστε</td>
</tr>
<tr>
<td>3. λῦοντων or λῦοντον</td>
<td>ἐλύοντων</td>
<td>λῦστον</td>
</tr>
</tbody>
</table>

## Infinitive

Infinitive: λύειν

## Participle

Participle: λύων, λύουσα, λύον (335)

Participle: λύων, λύουσα, λύον (335)
ACTIVE VOICE OF λύω.

<table>
<thead>
<tr>
<th></th>
<th>1 Aorist.</th>
<th>1 Perfect.</th>
<th>1 Pluperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative.</strong></td>
<td></td>
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</tr>
<tr>
<td>S.</td>
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<td>λελυκα</td>
<td>ολελυκή</td>
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<tbody>
<tr>
<td>2. λυθητον</td>
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<td>3. λυθητον</td>
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<tbody>
<tr>
<td>2. λυθητι</td>
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</tr>
<tr>
<td>3. λυθεϊτων or λυθεϊτων</td>
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</table>

#### Infinitive.

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<tbody>
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<td>λελύσοθαι</td>
<td>λυθηιαι</td>
<td>λυθζοθαι</td>
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<p>| | |</p>
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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>λελύσομενος, -η, -ον (301)</td>
<td>λυθεια, λυθεϊτα, λυθζομενος, -η, -ον (301)</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>λυθειαν (335)</td>
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</tbody>
</table>

#### Participle.

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<table>
<thead>
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<tr>
<td>λελύσομαι</td>
<td>λυθζομαι</td>
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<table>
<thead>
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<tbody>
<tr>
<td>λελύσθθε</td>
<td>λυθζζθε</td>
</tr>
<tr>
<td>-η, -ον (301)</td>
<td>λυθεια, λυθεϊτα, λυθζομενος, -η, -ον (301)</td>
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481. Second Aorist (Active and Middle) and Second Perfect and Pluperfect of ἔλειποι.

<table>
<thead>
<tr>
<th>2 Aorist Active</th>
<th>2 Aorist Middle</th>
<th>2 Perfect</th>
<th>2 Pluperfect</th>
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<tbody>
<tr>
<td>Indicative.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S.</td>
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</tr>
<tr>
<td>1. ἔλιπον</td>
<td>ἔλιπόμην</td>
<td>ἔλειπτα</td>
<td>ἔλειπτη</td>
</tr>
<tr>
<td>2. ἔλιπες</td>
<td>ἔλιπτοι</td>
<td>ἔλειπτας</td>
<td>ἔλειπτης</td>
</tr>
<tr>
<td>3. ἔλιπε</td>
<td>ἔλιπετο</td>
<td>ἔλειπτε</td>
<td>ἔλειπτει</td>
</tr>
<tr>
<td>D.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἔλιπτετον</td>
<td>ἔλιπτεσθον</td>
<td>ἔλειπτατον</td>
<td>ἔλειπτατον</td>
</tr>
<tr>
<td>3. ἔλιπτηθν</td>
<td>ἔλιπτεσθην</td>
<td>ἔλειπτατον</td>
<td>ἔλειπτατην</td>
</tr>
<tr>
<td>P.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἔλιπτες</td>
<td>ἔλιπτεσθε</td>
<td>ἔλειπτατε</td>
<td>ἔλειπτατε</td>
</tr>
<tr>
<td>3. ἔλιπτον</td>
<td>ἔλιπτονοι</td>
<td>ἔλειπται</td>
<td>ἔλειπταιν</td>
</tr>
</tbody>
</table>

(See 683, 2)

| Subjunctive.    |                |           |             |
| S.               |                |           |             |
| 1. λιπω       | λιπωμαί         | λειποίης   |             |
| 2. λιπης       | λιπη         | λειπης     |             |
| 3. λιπη         | λιπηται        | λειπητη    |             |
| D.               |                |           |             |
| 2. λιπητον     | λιπησθον       | λειπηστον  |             |
| 3. λιπητον     | λιπησθον       | λειπηστην  |             |
| P.               |                |           |             |
| 2. λιπητη      | λιπησθε       | λειπηστε   |             |
| 3. λιπωσι       | λιπωσταί       | λειπωσι    |             |

Optative.

| S.               |                |           |             |
| 1. λιπομι       | λιπομην       | λειπομι    |             |
| 2. λιπος       | λιπο       | λειπος     |             |
| 3. λιπο         | λιποτο       | λειπο      |             |
| D.               |                |           |             |
| 2. λιποτον     | λιποσθον       | λειποστον  |             |
| 3. λιποτηθν     | λιποσθην       | λειποστην  |             |
| P.               |                |           |             |
| 2. λιποτη      | λιποσθε       | λειποστε   |             |
| 3. λιπον       | λιποτο       | λειποτο    |             |

Imperative.

| S.               |                |           |             |
| 2. λιπε       | λιπο       | λειπη     |             |
| 3. λιπετω       | λιπεσθω       | λειπεστω  |             |
| D.               |                |           |             |
| 2. λιπετον     | λιπεσθον       | λειπεστον  |             |
| 3. λιπετων     | λιπεσθων       | λειπεστων  |             |
| P.               |                |           |             |
| 3. λιποντων   | λιπεσθων or λειπεστων |             |
|                |                |             |             |

Infinitive.

λιπειν
λιπεσθαι
λειποίναι

Participle.

λιπον,
λιπομενοι,
λειπον,
λειπονωσα,
(335)
λειπονυαι,
(301)
λειπος
(335)
482. Future and First Aorist Active and Middle (Liquid Forms) and Second Aorist and Second Future Passive of φανω.  

<table>
<thead>
<tr>
<th>Indicative</th>
<th>1. φανω</th>
<th>φανομαι</th>
<th>ἔφηνα</th>
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</thead>
<tbody>
<tr>
<td>S. 1.</td>
<td>φανεις</td>
<td>φανεῖ, φανή</td>
<td>ἔφηνας</td>
</tr>
<tr>
<td>2.</td>
<td>φανεῖ</td>
<td>φανεῖται</td>
<td>ἔφηνε</td>
</tr>
<tr>
<td>3.</td>
<td>φανείτον</td>
<td>φανεῖσθον</td>
<td>ἔφηνατον</td>
</tr>
<tr>
<td>D. 1.</td>
<td>φανεῖτον</td>
<td>φανεῖσθον</td>
<td>ἔφηνατης</td>
</tr>
<tr>
<td>2.</td>
<td>φανεῖμεν</td>
<td>φανεῖμεθα</td>
<td>ἔφηναμεν</td>
</tr>
<tr>
<td>3.</td>
<td>φανεῖτε</td>
<td>φανεῖσθε</td>
<td>ἔφηνατε</td>
</tr>
<tr>
<td>P. 1.</td>
<td>φανοῦσι</td>
<td>φανοῦσαι</td>
<td>ἔφηναι</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
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<tr>
<td>3.</td>
<td></td>
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</tr>
<tr>
<td>Subjunctive</td>
<td>1. φήνω</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. 2.</td>
<td>φήνης</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>φήνῃ</td>
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<tr>
<td>D. 1.</td>
<td>φήνητον</td>
<td></td>
<td></td>
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<tr>
<td>2.</td>
<td>φήνητον</td>
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</tr>
<tr>
<td>3.</td>
<td>φήνημεν</td>
<td></td>
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<tr>
<td>P. 2.</td>
<td>φήνητε</td>
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<tr>
<td>3.</td>
<td>φήνωσι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Optative</td>
<td>1. φανοῖν or φανοίμι</td>
<td>φανοῖμι</td>
<td>φήναιμι</td>
</tr>
<tr>
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<td>φανοῖν or φανοῖς</td>
<td>φανοῖ</td>
<td>φήναι or φήνεις</td>
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<td>3.</td>
<td>φανοῖ of φανοῖ</td>
<td>φανοῖτο</td>
<td>φήναι or φήνεις</td>
</tr>
<tr>
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<td>φανοῖσθον</td>
<td>φήναιτον</td>
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<tr>
<td>2.</td>
<td>φανοῖτην</td>
<td>φανοῖσθην</td>
<td>φήναιτην</td>
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<tr>
<td>P. 2.</td>
<td>φανοῖτε</td>
<td>φανοῖσθε</td>
<td>φήναιτε</td>
</tr>
<tr>
<td>3.</td>
<td>φανοῖεν</td>
<td>φανοῖστο</td>
<td>φήναιεν or φήνειαν</td>
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<tr>
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<td>S. 3.</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>D. 2.</td>
<td>φήνατον</td>
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<tr>
<td>3.</td>
<td>φήνατον</td>
<td></td>
<td></td>
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<tr>
<td>P. 2.</td>
<td>φήνατον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>φήνατον or φήνατον</td>
<td></td>
<td></td>
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<tr>
<td>Infinitive.</td>
<td>φανεῖν</td>
<td>φανεῖσθαι</td>
<td>φήναι</td>
</tr>
<tr>
<td>Participles.</td>
<td>φανῶν, φανοῦσα, φανοῦμενος, φήνας, φήνασα, φανοῦν (340)</td>
<td>-η, -ον (301)</td>
<td>φήναν (335)</td>
</tr>
</tbody>
</table>

1 The uncontracted futures, φανω and φανομαι (478; 483), are inflected like φιλω and φιλομαι (492).
<table>
<thead>
<tr>
<th>Indicative</th>
<th>1 Aor. Mid.</th>
<th>2 Aor. Pass.</th>
<th>2 Fut. Pass.</th>
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</thead>
<tbody>
<tr>
<td><strong>S.</strong></td>
<td>1. ἐφηματην</td>
<td>ἐφάνην</td>
<td>φανήσομαι</td>
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<td>2. ἐφην</td>
<td>ἐφάνης</td>
<td>φανήσει, φανήσῃ</td>
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<td>3. ἐφηνατο</td>
<td>ἐφάνη</td>
<td>φανήσεται</td>
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<td><strong>D.</strong></td>
<td>2. ἐφηνασθον</td>
<td>ἐφάνησθον</td>
<td>φανήσθοθον</td>
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<td>ἐφάνησθαν</td>
<td>φανήσθαμα</td>
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<td>ἐφάνησθε</td>
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<td>3. ἐφηναντο</td>
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<table>
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<td>2. φηνη</td>
<td>φανησ</td>
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<td>3. φηνηται</td>
<td>φανη</td>
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<tr>
<td><strong>D.</strong></td>
<td>2. φηνησθον</td>
<td>φανησθον</td>
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<td></td>
<td>1. φηνωμεθα</td>
<td>φανωμεθα</td>
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<td><strong>P.</strong></td>
<td>2. φηνησθε</td>
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<td>3. φηνωνται</td>
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<tbody>
<tr>
<td><strong>S.</strong></td>
<td>1. φηναιμην</td>
<td>φαναιην</td>
<td>φανησοῦην</td>
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<td>2. φηναιο</td>
<td>φαναιης</td>
<td>φανησοιο</td>
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<td>φανησοιοτο</td>
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<td><strong>D.</strong></td>
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<td>φαναισθον</td>
<td>φανησοισθον</td>
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<td>φαναισθην</td>
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<td>1. φηναμεθα</td>
<td>φαναιμεθα</td>
<td>φανησομεθα</td>
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<td><strong>P.</strong></td>
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<td>φαναισθε</td>
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<td>φανησοιντο</td>
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<tbody>
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<td><strong>S.</strong></td>
<td>2. φηναι</td>
<td>φαναι</td>
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<td>3. φηνασθω</td>
<td>φανησθω</td>
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<tr>
<td><strong>D.</strong></td>
<td>2. φηνασθον</td>
<td>φανησθον</td>
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<td>3. φηνασθων</td>
<td>φανησθων</td>
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<td>2. φηνασθε</td>
<td>φανησθε</td>
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<tr>
<td><strong>P.</strong></td>
<td>3. φηνασθων</td>
<td>φανησθων</td>
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<table>
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<tbody>
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<td>φηναιθαι</td>
<td>φαναι</td>
<td>φανησθαι</td>
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<table>
<thead>
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<th>Participle</th>
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</thead>
<tbody>
<tr>
<td>φηναιμενος, -η,</td>
<td>φανεισα,</td>
<td>φανησομενος,</td>
<td></td>
</tr>
<tr>
<td>-ον (301)</td>
<td>-ν, -ον (301)</td>
<td>φανειν (335)</td>
<td></td>
</tr>
</tbody>
</table>
483. The uncontracted forms of the future active and middle of φαίω (478) and of other liquid futures are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in εἰ (474).

484. The tenses of λέιτω and φαίω which are not inflected above follow the corresponding tenses of λάω; except the perfect and pluperfect middle, for which see 486. Δέλειμ-μαι is inflected like τέτριμ-μαι (487, 1), and πέφαισ-μαι is inflected in 487, 2.

485. Some of the dissyllabic forms of λάω do not show the accent so well as polysyllabic forms, e.g. these of καλύνω, hinder:


The three forms καλύσαι, καλύσα, καλύσαι (cf. λύσαι, λύσα, λύσαι) are distinguished only by accent. See 130; 113; 131, 4.

PERFECT AND PLUPERFECT MIDDLE AND PASSIVE OF VERBS WITH CONSONANT STEMS.

486. 1. In the perfect and pluperfect middle, many euphononic changes (489) occur when a consonant of the tense-stem comes before μ, τ, σ, or θ of the ending.

2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect middle participle with εἰσί, are, and ἤσαν, were (806).

487. 1. These tenses of τρίβω, τυδ, πλέκω, weave, πείθω persuade, and στέλλω (σταλ-), send, are thus inflected:—

Perfect Indicative.

S. { 1. τέτριμμαι πεπλεγμαί πεπίσμαι ἱστάλμαι
   2. τέτριψαι πεπλείσαι πεπίσαι ἱστάλσαι
   3. τέτριπται πεπλεκται πεπίπται ἱστάλται

D. { 2. τέτριφθων πεπλεχθον πεπίσθον ἱσταλθόν
   3. τέτριφθον πεπλεχθον πεπίσθον ἱσταλθόν

P. { 1. τετρίμμβα πεπλέγμβα πεπίσμβα ἱστάλμβα
   2. τετρίψθε πεπλεψθε πεπίσθε ἱστάλθε
   3. τετρίπται πεπλεκται πεπίπται ἱστάλται

   εἰσι, εἰσι, εἰσί, εἰσί

Perfect Subjunctive and Optative.

SUBJ. τετρικέθος ὁ πεπλεγμένος ὁ πεπίσμενος ὁ ἱσταλμένος ὁ

OPT. " εἰην " εἰην " εἰην " εἰην "
Perfect Imperative.

S. { 2. τετρίψο pέπλεξο pέπεισο έσταλσο

3. τετρίψω pεπλέξω pεπεισώ έσταλδω

D. { 2. τετρίψδον pέπλεξθον pέπεισθον έσταλδόν

3. τετρίψθων pεπλέξθων pεπεισθών έσταλδόν

P. { 2. τετρίψθε pέπλεξθε pέπεισθε έσταλθε

3. τετρίψθων ή pεπλέξθων ή pεπεισθών ή έσταλδών ή

τετρίψθωσαν pεπλέξθωσαν pεπεισθώσαν έσταλδώσαν

Perfect Infinitive and Participle.

Inf. τετρίψθαι pεπλέξθαι pεπεισθαι έσταλθαι

Part. τετρίψμενοι pεπλεγμένοι pεπεισμένοι έσταλμένοι

Pluperfect Indicative.

S. { 1. τετρίψμην επεπλέγμην επεπεισμήν έσταλμήν

2. τετρίψα pέπλεξα pέπεισα έσταλσα

3. τετρίππτο pέπλεξπτο pέπεισπτο έσταλπτο

D. { 2. τετριψθον επεπλέξθον επεπεισθον έσταλθον

3. τετριψθεν επεπλέξθεν επεπεισθεν έσταλθεν

P. { 1. τετρίψμεθα επεπλεγμέθα επεπεισμέθα έσταλμεθα

2. τετρίψθε επεπλεξθε επεπεισθε έσταλθε

3. τετρίψμενοι επεπλεγμένοι επεπεισμένοι έσταλμενοι

ήσαν ήσαν ήσαν ήσαν ήσαν

2. The same tenses of (τελέω) τελῶ (stem τελε-), finish, φαίνω (φα-), show, ἀλλάσσω (ἀλλαγ-) exchange, and ἔλεγχω (ἔλεγχ-) convict, are thus inflected: —

Perfect Indicative.

S. { 1. τετέλεσμαι πεφασμαί ἡλλαγμαί ἐληλεγμαί

2. τετέλεσα [πεφασμαί, 700] ἡλλαξαί ἐληλεγξαί

3. τετέλεσται πεφανταί ἡλλακται ἐληλεγκταί

D. { 2. τετελεσθον πεφανθον ἡλλαχθον ἐληλεγχθον

3. τετελεσθεν πεφανθεν ἡλλαχθεν ἐληλεγχθεν

P. { 1. τετελεσμεθα πεφασμεθα ἡλλαγμεθα ἐληλεγμεθα

2. τετελεσθε πεφανθε ἡλλαχθε ἐληλεγχθε

3. τετελεσμενοι πεφασμενοι ἡλλαγμενοι ἐληλεγμενοι

εισι εισι εισι εισι εισι

Perfect Subjunctive and Optative.

Subj. τετελεσμένος καὶ πεφασμένος καὶ ἡλλαγμένος καὶ ἐληλεγμένος καὶ

Opt. είρην είρην είρην είρην είρην
Perfect Imperative.

<table>
<thead>
<tr>
<th></th>
<th>S.</th>
<th>D.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>τετέλεσα</td>
<td>[πέφανας]</td>
<td>ήλλαξα</td>
</tr>
<tr>
<td>2.</td>
<td>τετέλεσθω</td>
<td>πέφανδω</td>
<td>ήλλαξθω</td>
</tr>
<tr>
<td>3.</td>
<td>τετέλεσθεν</td>
<td>πέφανδον</td>
<td>ήλλαξθον</td>
</tr>
<tr>
<td>4.</td>
<td>τετελέσθων</td>
<td>πέφανδων</td>
<td>ήλλαξθων</td>
</tr>
<tr>
<td>5.</td>
<td>τετελέσθωσαν</td>
<td>πέφανδωσαν</td>
<td>ήλλαξθωσαν</td>
</tr>
</tbody>
</table>

Perfect Infinitive and Participle.

<table>
<thead>
<tr>
<th></th>
<th>Inf.</th>
<th>Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>τετελέσθαι</td>
<td>πεφάνθαι</td>
</tr>
<tr>
<td></td>
<td>τετελεσμένος</td>
<td>πεφασμένος</td>
</tr>
</tbody>
</table>

Pluperfect Indicative.

<table>
<thead>
<tr>
<th></th>
<th>S.</th>
<th>D.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἐτετελέσμην</td>
<td>ἐπεφάσμην</td>
<td>ήλλαγμην</td>
</tr>
<tr>
<td>2.</td>
<td>ἐτετελέσα</td>
<td>[ἐπέφανα]</td>
<td>ήλλαξα</td>
</tr>
<tr>
<td>3.</td>
<td>ἐτετελέστο</td>
<td>ἐπέφαντο</td>
<td>ήλλακτο</td>
</tr>
<tr>
<td>4.</td>
<td>ἐτετελέσθην</td>
<td>ἐπεφάνθην</td>
<td>ήλλαχθην</td>
</tr>
<tr>
<td>5.</td>
<td>ἐτετελέσθεν</td>
<td>ἐπεφάνθεν</td>
<td>ήλλαχθεν</td>
</tr>
<tr>
<td>6.</td>
<td>ἐτετελέσµεθα</td>
<td>ἐπεφάσµεθα</td>
<td>ήλλαγµεθα</td>
</tr>
<tr>
<td>7.</td>
<td>ἐτετελεσµένοι</td>
<td>ἐπεφασµένοι</td>
<td>ήλλαγµένοι</td>
</tr>
</tbody>
</table>

488. N. The regular third person plural here (τετριβ-νται, ἐπελεκ-ντο, etc., formed like λέλυ-νται, ἐλέλυ-ντο) could not be pronounced. The periphrastic form is necessary also when σ is added to a vowel stem (640), as in τετέλεσ-μαι. But when final ν of a stem is dropped (647), the regular forms in νται and ντο are used; as κλίνω, κεκλι-μαι, κεκλινται (not κεκλιμένοι εἰσί).  

489. For the euphonic changes here, see 71–77 and 83.

1. Thus τετρίμ-μαι is for τετριβ-μαι (75); τετρίψαι for τετριβ-σαι (74); τετρίπτ-ται for τετριβ-ται, τετρίψ-θον for τετριβ-θον (71). So πεπλεκ-μαι is for πεπλεκ-μαι (75); πεπλέξ-θον for πεπλεκ-θον (71). Πεπεισ-ται is for πεπειθ-ται, and πεπεισ-θον is for πεπειθ-θον (71); and πεπεισμαι (for πεπειθ-μαι) probably follows their analogy; πεπεισ-σαι is for πεπειθ-σαι (74).

2. In τετελεσ-μαι, σ is added to the stem before μ and τ (640), the stem remaining pure before σ. Τετελεσμαι and πεπεισμαι, therefore, inflect these tenses alike, though on different principles. On the other hand, the σ before μ in πεφασμαι (487, 2) is a sub-
stitute for ν of the stem (83), which ν reappears before other letters (700). In the following comparison the distinction is shown by the hyphens:—

<table>
<thead>
<tr>
<th>τετέλε-σ-μαι</th>
<th>πέπεισ-μαι</th>
<th>πέφασ-μαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>τετέλε-σαι</td>
<td>πέπεισ-σαι</td>
<td>[πέφαν-σαι]</td>
</tr>
<tr>
<td>τετέλε-σ-ται</td>
<td>πέπεισ-ται</td>
<td>πέφαν-ται</td>
</tr>
<tr>
<td>τετέλε-σ-θε</td>
<td>πέπεισ-θε</td>
<td>πέφαν-θε</td>
</tr>
</tbody>
</table>

3. Under ἡλλαγ-μαι, ἡλλαξαί is for ἡλλαγ-σω, ἡλλακ-ται for ἡλλαγ-τα, ἡλλαχ-θων for ἡλλαγ-θων (74; 71). Under ἐλῇλεγ-μαι, γγμ (for γχμ) drops one γ (77); ἐλῇλεγξαί and ἐλῇλεγκ-ται are for ἐλῇλεγχ-σαι and ἐλῇλεγχ-ται (74; 71). See also 529.

490. 1. All perfect-middle stems ending in a labial inflect these tenses like πέτριμ-μαι; as λεύπω, λέλεμ-μαι; γράφω (γραφ-), write, γέγραμ-μαι (75); ῥέπτω (ῥίφ-, ῥίφ-), ῥευμ-, ῥερίμ-μαι. But when final μτ of the stem loses π before μ (77), the π recurs before other consonants; as κάμπτω (καμπτ-), bend, κέκαμμ-μαι, κέκαμμ-ται, κέκαμμ-θε; πέμπω (пе́мп-), send, πέπεμ-μαι, πέπεμφαί, πέπεμπ-ται, πέπεμφ-θε: compare πέπεμ-μαι from πέσω (пе́с-), cook, inflected πέπεψαί, πέπεπ-ται, πέπεψ-θε, etc.

2. All ending in a palatal inflect these tenses like πέπλεγ-μαι and ἡλλαγ-μαι; as πράγζω (πράγ-), δο, πέπραγ-μαι; παράζω (пара́х-), con加入, τοτάραγ-μαι; πυλάζω (фулак-), πεφύλαγ-μαι. But when γ before μ represents γγ, as in ἐλῇλεγ-μαι from ἐλῇλεγχ-ω (489, 3), the second palatal of the stem recurs before other consonants (see 487, 2).

3. All ending in a lingual mute inflect these tenses like πέπεισ-μαι, etc.; as φράζω (φράд-), телл, πέφρας-μαι, πέφρας-σαι, πέφρας-ται; ἐβίζω (ἐβίδ-), ἐβίσ-μαι, ἐβίσ-σαι, ἐβίσ-ται, ἐβίσ-θε; pluf. ἐβίσ-μαι, ἐβίσ-σαι, ἐβίσ-ται, ἐβίσ-θε; στένω (спев-), pour, ἐσπείρ-μαι (like πέπεισ-μαι, 489, 1) for ἐσπείρ-μαι, ἐσπείρ-σαι, ἐσπείρ-ται, ἐσπείρ-θε.

4. Most ending in ν (those in αν- and ω- of verbs in αινω or ωνω) are inflected like πέφασ-μαι (see 489, 2).

5. When final ν of a στμ is dropped (647), as in κλίνω, bend, κέκλμ-μαι, the tense is inflected like λέλυ-μαι (with a vowel stem).

6. Those ending in λ or ρ are inflected like ἐσταλ-μαι; as ἀγγέλλω (ἀγγελ-), announce, ἡγγέλ-μαι; αἰρω (αρ-), raise, ἠρ-μαι; ἐγείρω (ἐγερ-), rouse, ἐγγείρ-μαι; πείρω (пе́р-), pierce, πεπαρ-μαι (465).

491. For the full forms of these verbs, see the Catalogue. For φαινω, see also 478.
**CONTRACT VERBS.**

492. Verbs in *aw*, *eω*, and *ow* are contracted in the present and imperfect. These tenses of τιμάω (*τιμ-*), ἱππος, *φιλέω* (*φιλε-*), *λαμβάνω* (*δηλ-*), manifest, are thus inflected: —

**ACTIVE.**

### Present Indicative.

<table>
<thead>
<tr>
<th>S.</th>
<th>1. (τιμάω)</th>
<th>τιμῶ</th>
<th>(φιλέω)</th>
<th>φιλῶ</th>
<th>(δηλῶ)</th>
<th>δηλῶ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (τιμάεις)</td>
<td>τιμᾶς</td>
<td>(φιλέεις)</td>
<td>φιλᾶς</td>
<td>(δηλάεις)</td>
<td>δηλαίς</td>
<td></td>
</tr>
<tr>
<td>3. (τιμᾶει)</td>
<td>τιμᾶ</td>
<td>(φιλέωι)</td>
<td>φιλᾶ ει</td>
<td>(δηλᾶ ει)</td>
<td>δηλαί</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>D.</th>
<th>2. (τιμᾶτον)</th>
<th>τιμᾶτον</th>
<th>(φιλέτον)</th>
<th>φιλᾶ τον</th>
<th>(δηλᾶ τον)</th>
<th>δηλαί τον</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. (τιμᾶτον)</td>
<td>τιμᾶτον</td>
<td>(φιλέτον)</td>
<td>φιλᾶ τον</td>
<td>(δηλᾶ τον)</td>
<td>δηλαί τον</td>
<td></td>
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<thead>
<tr>
<th>P.</th>
<th>1. (τιμᾶμεν)</th>
<th>τιμᾶμεν</th>
<th>(φιλέομεν)</th>
<th>φιλᾶ μεν</th>
<th>(δηλᾶ μεν)</th>
<th>δηλαί μεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (τιμᾶτε)</td>
<td>τιμᾶτε</td>
<td>(φιλέτε)</td>
<td>φιλᾶ τε</td>
<td>(δηλᾶ τε)</td>
<td>δηλαί τε</td>
<td></td>
</tr>
<tr>
<td>3. (τιμᾶσθαι)</td>
<td>τιμᾶσθαι</td>
<td>(φιλέωι)</td>
<td>φιλᾶ σθαι</td>
<td>(δηλᾶ σθαι)</td>
<td>δηλαί σθαι</td>
<td></td>
</tr>
</tbody>
</table>

### Present Subjunctive.

<table>
<thead>
<tr>
<th>S.</th>
<th>1. (τιμάω)</th>
<th>τιμῶ</th>
<th>(φιλέω)</th>
<th>φιλῶ</th>
<th>(δηλῶ)</th>
<th>δηλῶ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (τιμάης)</td>
<td>τιμᾶς</td>
<td>(φιλέης)</td>
<td>φιλῆς</td>
<td>(δηλῆς)</td>
<td>δηλαίς</td>
<td></td>
</tr>
<tr>
<td>3. (τιμά)</td>
<td>τιμᾶ</td>
<td>(φιλέ)</td>
<td>φιλῆ</td>
<td>(δηλῆ)</td>
<td>δηλαί</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>D.</th>
<th>2. (τιμᾶτον)</th>
<th>τιμᾶτον</th>
<th>(φιλέτον)</th>
<th>φιλῆ τον</th>
<th>(δηλῆ τον)</th>
<th>δηλῶ ον</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. (τιμᾶτον)</td>
<td>τιμᾶτον</td>
<td>(φιλέτον)</td>
<td>φιλῆ τον</td>
<td>(δηλῆ τον)</td>
<td>δηλαί τον</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>P.</th>
<th>1. (τιμᾶμεν)</th>
<th>τιμᾶμεν</th>
<th>(φιλέομεν)</th>
<th>φιλᾶ μεν</th>
<th>(δηλαί μεν)</th>
<th>δηλαί μεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (τιμᾶτε)</td>
<td>τιμᾶτε</td>
<td>(φιλέτε)</td>
<td>φιλᾶ τε</td>
<td>(δηλᾶ τε)</td>
<td>δηλαί τε</td>
<td></td>
</tr>
<tr>
<td>3. (τιμᾶσθαι)</td>
<td>τιμᾶσθαι</td>
<td>(φιλέσθαι)</td>
<td>φιλᾶ σθαι</td>
<td>(δηλᾶ σθαι)</td>
<td>δηλαί σθαι</td>
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</tr>
</tbody>
</table>

### Present Optative (see 737).

<table>
<thead>
<tr>
<th>S.</th>
<th>1. (τιμᾶοιμι)</th>
<th>τιμῶμι</th>
<th>(φιλόμι)</th>
<th>φιλῶμι</th>
<th>(δηλῶμι)</th>
<th>δηλῶμι</th>
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</thead>
<tbody>
<tr>
<td>2. (τιμᾶοις)</td>
<td>τιμᾶς</td>
<td>(φιλός)</td>
<td>φιλῶς</td>
<td>(δηλῶς)</td>
<td>δηλῶς</td>
<td></td>
</tr>
<tr>
<td>3. (τιμᾶωι)</td>
<td>τιμᾶ</td>
<td>(φιλό)</td>
<td>φιλῶ</td>
<td>(δηλῶ)</td>
<td>δηλῶ</td>
<td></td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>D.</th>
<th>2. (τιμᾶοιτον)</th>
<th>τιμῶτον</th>
<th>(φιλότον)</th>
<th>φιλῶ τον</th>
<th>(δηλῶ τον)</th>
<th>δηλῶ τον</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. (τιμᾶοιτον)</td>
<td>τιμῶτον</td>
<td>(φιλότον)</td>
<td>φιλῶ τον</td>
<td>(δηλῶ τον)</td>
<td>δηλῶ τον</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>P.</th>
<th>1. (τιμᾶοιμεν)</th>
<th>τιμῶμεν</th>
<th>(φιλόμεν)</th>
<th>φιλῶ μεν</th>
<th>(δηλῶ μεν)</th>
<th>δηλῶ μεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (τιμᾶοιτε)</td>
<td>τιμῶτε</td>
<td>(φιλῶτε)</td>
<td>φιλῶ τε</td>
<td>(δηλῶ τε)</td>
<td>δηλῶ τε</td>
<td></td>
</tr>
<tr>
<td>3. (τιμᾶοισαι)</td>
<td>τιμῶσαι</td>
<td>(φιλῶσαι)</td>
<td>φιλῶ σαι</td>
<td>(δηλῶ σαι)</td>
<td>δηλῶ σαι</td>
<td></td>
</tr>
</tbody>
</table>
### Present Imperative.

| S. | 2. (τίμαε) | τίμα | (φιλεῖ) | φίλαι | (δῆλος) | δῆλον |
| D. | 3. (τίμαετω) | τίματω | (φιλεῖτω) | φιλείτω | (δηλοτώ) | δηλούτω |
| P. | 2. (τίμαετον) | τίματον | (φιλεῖτον) | φιλείτον | (δηλοτόν) | δηλούτον |
|   | 3. (τίμαετων) | τίματων | (φιλεῖτων) | φιλείτων | (δηλοτῶν) | δηλούτων |
|   | 2. (τίμάετε) | τίματε | (φιλεῖτε) | φιλείτε | (δηλοτέ) | δηλούτε |
|   | 3. (τίμαντων) | τίμαντων | (φιλεῖτων) | φιλείτων | (δηλοτῶν) | δηλούτων |

### Present Infinitive.

| S. | 1. (ετίμαεν) | ετίμαν | (φιλεῖν) | φιλεῖν | (δηλεῖν) | δηλοῦν |
| D. | 2. (ετίμαε) | ετίμασ | (φιλεῖσ) | φιλεῖσ | (δηλεῖσ) | δηλοῦσ |
| P. | 3. (ετίμαε) | ετίμα | (φιλεῖ) | φιλεῖ | (δηλεῖ) | δηλοῦ |

### Present Participle (see 340).

| S. | 1. (τίμαων) | τίμαν | (φιλέων) | φιλέων | (δηλών) | δηλῶν |
| D. | 2. (τίμασθαι) | τίμασθαι | (φιλεῖσθαι) | φιλεῖσθαι | (δηλεῖσθαι) | δηλοῦσθαι |
| P. | 3. (τίμασθαι) | τίμασθαι | (φιλεῖσθαι) | φιλεῖσθαι | (δηλεῖσθαι) | δηλοῦσθαι |

### Imperfect.

| S. | 1. (τίμαμαι) | τίμαμαι | (φιλομαί) | φιλομαι | (δηλομαι) | δηλοῦμαι |
| D. | 2. (τίμαμες) | τίμαμε | (φιλομε) | φιλομε | (δηλομε) | δηλοῦμε |
| P. | 3. (τίμαμε) | τίμαμ | (φιλομαι) | φιλομαι | (δηλομαι) | δηλοῦμαι |

### Passive AND Middle.

### Present Indicative.

| S. | 1. (τίμαμαι) | τίμαμαι | (φιλομαί) | φιλομαι | (δηλομαι) | δηλοῦμαι |
| D. | 2. (τίμασθαι) | τίμασθαι | (φιλομαί) | φιλομαι | (δηλομαι) | δηλοῦμαι |
| P. | 3. (τίμαμαι) | τίμαμαι | (φιλομαί) | φιλομαι | (δηλομαι) | δηλοῦμαι |

### Present Subjunctive.

| S. | 1. (τίμαμαι) | τίμαμαι | (φιλεώμαι) | φιλεώμαι | (δηλεώμαι) | δηλεώμαι |
| D. | 2. (τίμασθαι) | τίμασθαι | (φιλεώμαι) | φιλεώμαι | (δηλεώμαι) | δηλεώμαι |
| P. | 3. (τίμαμαι) | τίμαμαι | (φιλεώμαι) | φιλεώμαι | (δηλεώμαι) | δηλεώμαι |
INFLECTION.

Present Optative.

S. { 1. (τιμάωμην) τιμώμην (φιλεώμην) φιλώμην (δηλούμην) δηλούμην

2. (τιμάοιο) τιμώοι (φιλέοι) φιλόι (δηλόι) δηλοί

3. (τιμάοιτο) τιμώτο (φιλέοιτο) φιλόιτο (δηλόιτο) δηλοίτο

D. { 2. (τιμάοισθον) τιμώσθον (φιλέοισθον) φιλόισθον (δηλόσθον) δηλοίσθον

3. (τιμάοισθη) τιμώσθη (φιλέοισθη) φιλόισθη (δηλόσθη) δηλοίσθη

1. (τιμάοιμεθα) τιμώμεθα (φιλεομεθα) φιλομεθα (δηλομεθα) δηλομεθα

2. (τιμάοισθε) τιμώσθε (φιλέοισθε) φιλόισθε (δηλόσθε) δηλοίσθε

3. (τιμάοιντο) τιμώντο (φιλέοιντο) φιλόιντο (δηλόντο) δηλοίντο

Present Imperative.

S. { 2. (τιμάω) τιμώ (φιλέω) φιλό (δηλό) δηλο

3. (τιμάεσθο) τιμάεσθ (φιλέεσθ) φιλεεσθ (δηλόεσθ) δηλοεσθ

D. { 2. (τιμάεσθον) τιμάεσθον (φιλέεσθον) φιλεεσθον (δηλόεσθον) δηλοεσθον

3. (τιμάεσθη) τιμάεσθη (φιλεεσθη) φιλεεσθη (δηλόεσθη) δηλοεσθη

2. (τιμάεσθε) τιμάεσθε (φιλεεσθε) φιλεεσθε (δηλόεσθε) δηλοεσθε

3. (τιμάεσθων) τιμάεσθων (φιλεεσθων) φιλεεσθων (δηλόεσθων) δηλοεσθων

Present Infinitive.

(τιμάεσθαι) τιμάεσθαι (φιλέεσθαι) φιλεεσθαι (δηλόεσθαι) δηλοεσθαι

Present Participle.

(τιμάομενοι) τιμαομενοι (φιλεομενοι) φιλομενοι (δηλομενοι) δηλομενοι

Imperfect.

S. { 1. (ἐτιμάωμην) ἐτιμώμην (ἐφιλεώμην) ἐφιλώμην (ἐδηλούμην) ἐδηλούμην

2. (ἐτιμάω) ἐτιμώ (ἐφιλέω) ἐφιλεό (ἐδηλότο) ἐδηλότο

3. (ἐτιμάεστο) ἐτιμάεστο (ἐφιλείστο) ἐφιλείστο (ἐδηλόστο) ἐδηλοστο

D. { 2. (ἐτιμάεσθον) ἐτιμάεσθον (ἐφιλεεσθον) ἐφιλεεσθον (ἐδηλόεσθον) ἐδηλοεσθον

3. (ἐτιμάεσθη) ἐτιμάεσθη (ἐφιλεεσθη) ἐφιλεεσθη (ἐδηλόεσθη) ἐδηλοεσθη

1. (ἐτιμαομεθα) ἐτιμαομεθα (ἐφιλεομεθα) ἐφιλομεθα (ἐδηλομεθα) ἐδηλομεθα

2. (ἐτιμαεσθε) ἐτιμαεσθε (ἐφιλεεσθε) ἐφιλοεσθε (ἐδηλοεσθε) ἐδηλοεσθε

3. (ἐτιμαοιντο) ἐτιμαοιντο (ἐφιλεοιντο) ἐφιλοιντο (ἐδηλοιντο) ἐδηλοιντο

493. N. The uncontracted forms of these tenses are not Attic (but see 495, 1). Those of verbs in ὠν Sometimes occur in Homer; those of verbs in ον are common in Homer and Herodotus; but those of verbs in ον are never used. For dialectic forms of these verbs, see 784–786.
494. Synopsis of τιμάω, φιλέω, δηλώ, and θηράω, hunt, in the Indicative of all voices.

**Active.**

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**Passive.**

Pres. and Imp.: same as Middle.

Fut. τιμηθῆσομαι | ἐτιμηθῆσω | ἐτιμηθῆσαι | ἐτιμηθῆσαι | (θηραθῆσομαι) |
| Aor. τιμηθῆν | ἐτιμηθῆν | ἐτιμηθῆν | ἐτιμηθῆν | (θηραθῆν) |
| Perf. and Plup.: same as Middle. |

Fut. Perf. τετιμήσομαι | πεφιλήσομαι | δηλωθῆσομαι | (τεθηράσομαι) |

495. 1. Dissyllabic verbs in εω contract only εε and εει. Thus πλέω, sail, has pres. πλέω, πλείς, πλεῖ, πλεῖστον, πλέομεν, πλέοντε, πλέοντι; imperf. ἐπλέον, ἐπλέεις, ἐπλέει, ἐπλέον, etc.; ininf. πλεῖν; partic. πλέων.

2. Δέω, bind, is the only exception, and is contracted in most forms; as δούσι, δούμαι, δούνται, ἔδουν, partic. δῶν, δοῦν. Δέω, want, is contracted like πλέω.

496. N. A few verbs in ay have η for α in the contracted forms; as δυσάω, δυσά, δυσά, δυσάτε, δυσάτε; imperf. ἐδύσαω, ἐδύσα, ἐδύση; infin. ἐδύνη. So γάω, live, κνάω, scare, πεινάω, hunger, σμάω, smear, χράω, give oracles, with χράομαι, use, and ψάω, rub.

497. N. Ρίγω, shake, has infinitive ῥίγω (with ῥίγον), and optative ῥίγη. Ῥίδρω, sweat, has ῥίδρωσι, ῥίδρη, ῥίδρων, etc.

Δούσι, wash, sometimes drops v, and λώ is then inflected like δηλάω; as ἔλους for ἔλος, λοῦμαι for λούμοι.

498. N. The third person singular of the imperfect active does
not take ν movable in the contracted form; thus ἑφιλεῖε or ἑφιλεῖν gives ἑφίλει (never ἑφιλεῖν). See 58.

499. For (ἀειν) ἄν and (ἢιν) σῶν in the infinitive, see 39, 5.

CONJUGATION OF VERBS IN MI.

500. The peculiar inflection of verbs in μυ affects only the present and second aorist systems, and in a few verbs the second perfect system. Most second aorists and perfects here included do not belong to presents in μυ, but are irregular forms of verbs in ω, as ἐβῆν (second aorist of βαίνω), ἔγνων (γνώσκω), ἐπτάμην (πέταμαι), and τεθανεῖν, τεθναίην, τεθνάναι (second perfect of θνῆσκω). (See 798, 799, 804.)

501. Tenses thus inflected are called μ- forms. In other tenses verbs in μυ are inflected like verbs in ω (see the synopses, 509). No single verb exhibits all the possible μ- forms, and two of the paradigms, τίθημι and διδοῦμι, are irregular and defective in the second aorist active (see 802).

502. There are two classes of verbs in μυ: —

(1) Those in ημι (from stems in α or ε) and ομι (from stems in ο), as ἵστημι (στα-), set, τίθημι (θε-), πλεκε, διδωμι (δο-), give.

(2) Those in νομι, which have the μ- form only in the present and imperfect; these add νυ (after a vowel νυν) to the verb stem in these tenses, as δεικνυ-μι (δεικ-) show, ρω-ννυ-μι (ρω-), strengthen. For poetic verbs in νημι (with να added to the stem), see 609 and 797, 2.

503. For a full enumeration of the μ- forms, see 793–804.

504. SYNOPSIS of ἵστημι, τίθημι, διδοῦμι, and δεικνυ-μι in the Present and Second Aorist Systems.

ACTIVE.

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Pres. and Impr.
CONJUGATION OF VERBS IN MI.

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**Passive and Middle.**

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</table>

505. As ἤστημι wants the second aorist middle, ἤπραμα, I bought (from a stem πρα- with no present), is added here and in the inflection. As ἤδηκνυμι wants the second aorist (502, 2), ἤδων, I entered (from δώ, formed as if from δω-μι), is added. No second aorist middle in ὑμη occurs, except in scattered poetic forms (see λώ, πνέω, τσεώ, and χεώ, in the Catalogue).

506. Inflection of ἤστημι, ἤθημι, ἤδωμι, and ἤδηκνυμι in the Present and Second Aorist Systems; with ἤδων and ἤπραμα (505).

**ACTIVE.**

**Present Indicative.**

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<tr>
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<td>δίδοτον</td>
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<td>δίδοτε</td>
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<td>3. ἤστάτα</td>
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<td>δίδότα</td>
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INFLECTION.

Imperfect.

Sing. 1. ἤστην  ὅρθην  ὅρθον  ὅρθων
     2. ἤστης  ὅρθης  ὅρθος  ὅρθως
     3. ἤστη  ὅρθη  ὅρθου  ὅρθω

Dual  1. ἤστατον  ὅρθιτον  ὅρθιτον  ὅρθιτον
     2. ἤστατην  ὅρθιτην  ὅρθιτην  ὅρθιτην
     3. ἤστατη  ὅρθιτη  ὅρθιτου  ὅρθιτω

Plur.  1. ἤστατον  ἐρθιτον  ἐρθιτον  ἐρθιτον
     2. ἤστατη  ἐρθιτη  ἐρθιτος  ἐρθιτω
     3. ἤσταταν  ἐρθιταν  ἐρθιτον  ἐρθιτον

Present Subjunctive.

Sing. 1. ἤστω  ὅρθω  ὅρθος  ὅρθος
     2. ἤστης  ὅρθης  ὅρθος  ὅρθος
     3. ἤστη  ὅρθη  ὅρθος  ὅρθος

Dual  1. ἤστατον  ὅρθιτον  ὅρθιτον  ὅρθιτον
     2. ἤστατην  ὅρθιτην  ὅρθιτην  ὅρθιτην
     3. ἤστατη  ὅρθιτη  ὅρθιτου  ὅρθιτω

Plur.  1. ἤστωμεν  ὅρθιτομεν  ὅρθιτομεν  ὅρθιτομεν
     2. ἤστητε  ὅρθιτε  ὅρθιτε  ὅρθιτε
     3. ἤστώμει  ὅρθιτωι  ὅρθιτωι  ὅρθιτωι

Present Optative.

Sing. 1. ἤσταίην  ὅρθειν  ὅρθειν  ὅρθειν
     2. ἤσταίης  ὅρθείς  ὅρθείς  ὅρθείς
     3. ἤσταίη  ὅρθεί  ὅρθεί  ὅρθεί

Dual  1. ἤσταίητον  ὅρθείτον  ὅρθείτον  ὅρθείτον
     2. ἤσταίητην  ὅρθείτην  ὅρθείτην  ὅρθείτην
     3. ἤσταίητη  ὅρθείτη  ὅρθείτη  ὅρθείτη

Plur.  1. ἤσταίημεν  ὅρθείμεν  ὅρθείμεν  ὅρθείμεν
     2. ἤσταίητε  ὅρθείτε  ὅρθείτε  ὅρθείτε
     3. ἤσταίην  ὅρθείν  ὅρθείν  ὅρθείν

Commonly thus contracted:

Dual  2. ἤστατον  ὅρθετον  ὅρθετον
     3. ἤστατην  ὅρθετήν  ὅρθετην

Plur.  1. ἤστατον  ὅρθετον  ὅρθετον
     2. ἤστατε  ὅρθετε  ὅρθετε
     3. ἤστατον  ὅρθετον  ὅρθετον

Present Imperative.

Sing.  2. ἤστη  ὅρθε  ὅρθος  ὅρθος
     3. ἤστατω  ὅρθετω  ὅρθετω  ὅρθετω

Dual  2. ἤστατον  ὅρθετον  ὅρθετον  ὅρθετον
     3. ἤστατων  ὅρθετων  ὅρθετων  ὅρθετων
CONJUGATION OF VERBS IN MI. 119

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*Present Infinitive.*

ισταναι  τιθεναι  διδοναι  δεικνυαι

*Present Participle (335).*

ιστας  τιθεις  διδοις  δεικνυς

*Second Aorist Indicative (802).*

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*Second Aorist Subjunctive.*

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*Second Aorist Optative.*

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(See 744)
Commonly thus contracted:—

Dual
1. σταίμεν
2. σταίτω
3. σταίν

Plur.
1. σταίμεν
2. σταίτε
3. σταίν

Second Aorist Imperative.

Sing.
1. στήθε
2. στήτω
3. στήν

Dual
1. στήτον
2. στήτων
3. στήσεων

Plur.
1. στάντων
2. στάτε
3. στάσαι

Second Aorist Infinitive.

στάσαι

Second Aorist Participle (335).

στάσ

PASSIVE AND MIDDLE.

Present Indicative.

Sing.
1. ἵσταμαι
2. ἱστασαι
3. ἵσταται

Dual
1. ἵστασθον
2. ἵστασθον
3. ἵστασθον

Plur.
1. ἵσταμεθα
2. ἱστασθε
3. ἵστασθαι

Imperfect.

Sing.
1. ἵσταμην
2. ἱστασο
3. ἵστατο

Dual
1. ἵστασθον
2. ἱστασθον
3. ἵστασθην

Plur.
1. ἵσταμεθα
2. ἱστασθε
3. ἵστασθαι
### Present Subjunctive.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἵσταμαι</td>
<td>ἵστησθαι</td>
<td>ἤσταμεν</td>
</tr>
<tr>
<td>2.</td>
<td>ἤστη</td>
<td>ἤστησθαι</td>
<td>ἤστασθαν</td>
</tr>
<tr>
<td>3.</td>
<td>ἤστηται</td>
<td>ἤστησθαι</td>
<td>ἤστασθαι</td>
</tr>
</tbody>
</table>

### Present Optative.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἤσταμη</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
</tr>
<tr>
<td>2.</td>
<td>ἤσται</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
</tr>
<tr>
<td>3.</td>
<td>ἤστατο</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
</tr>
</tbody>
</table>

### Present Imperative.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
</tr>
<tr>
<td>3.</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
</tr>
</tbody>
</table>

### Present Infinitive.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
<td>ἤστασθαι</td>
</tr>
</tbody>
</table>

### Present Participle (301).

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἤσταμεν</td>
<td>ἤσταμεν</td>
<td>ἤσταμεν</td>
</tr>
</tbody>
</table>

### Second Aorist Middle Indicative (505).

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἤπρειαμαι</td>
<td>ἤπρειαμαι</td>
</tr>
<tr>
<td>2.</td>
<td>ἤπρει</td>
<td>ἤπρει</td>
</tr>
<tr>
<td>3.</td>
<td>ἤπρεια</td>
<td>ἤπρεια</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>ἤπρειαμαι</td>
</tr>
<tr>
<td>3.</td>
<td>ἤπρειαμαι</td>
</tr>
</tbody>
</table>
INFLECTION.

Plur. 1. ἵππαμεθα ἱθήμεθα ἱδόμεθα
     2. ἵππασσε ἱθεσσε ἱδόσσε
     3. ἵππαντο ἱθεντο ἱδοντο

Second Aorist Middle Subjunctive.

Sing. 1. πρίλωμαι θώμαι δώμαι
     2. πρίη θη δψ
     3. πρίηται θήται δώται
Dual  2. πρίησθον θήσθον δώσθον
     3. πρίησθον θήσθον δώσθον
Plur. 1. πρίωμεθα θώμεθα δώμεθα
     2. πρίησθε θήσθε δώσθε
     3. πρίωνται θώνται δώνται

Second Aorist Middle Optative.

Sing. 1. πρίαμην θείμην δοίμην
     2. πρίαιο θείο δοίο
     3. πρίαιτο θείτο δοίτο
Dual  2. πρίαισθον θείσθον δοίσθον
     3. πρίαισθην θείσθην δοίσθην
Plur. 1. πρίαιμεθα θείμεθα δοίμεθα
     2. πρίαισθε θείσθε δοίσθε
     3. πρίαιντο θείντο δοίντο

Second Aorist Middle Imperative.

Sing. 2. πράω θοῦ δοῦ
     3. πράσθω θέσθω δόσθω
Dual  2. πράσθον θέσθον δόσθον
     3. πράσθων θέσθων δόσθων
Plur. 2. πράσθε θέσθε δόσθε
     3. πράσθων ου τόσθων ου δόσθων ου
     πράσθωσαν θέσθωσαν δόσθωσαν

Second Aorist Middle Infinitive.

πριάσθαι θέσθαι δόσθαι

Second Aorist Middle Participle (301).

πρίαμενος θέμενος δόμενος
507. ἵστημι and a few other verbs have a second perfect and pluperfect of the μ- form. These are never used in the singular of the indicative, where the first perfect and pluperfect are the regular forms.

508. These tenses of ἵστημι are thus inflected:—

**Second Perfect.**

Sing.

1. ______  ἐστῶ
2. ______  ἐστήσ
3. ______  ἐστή

Dual

2. ἐστάτον  ἐστήτον  ἐσταίητον  ἐστάτον
3. ἐστάτον  ἐστήτον  ἐσταίητην  ἐστάτων

Plur.

1. ἐστάμεν  ἐστάμεν  ἐσταίημεν
2. ἐστατε  ἐστήτε  ἐσταίητε  ἐστατε
3. ἐστάσα  ἐστώσ  ἐσταίησαν  ἐστάντων  ἐστατωσαν

Infinitive. ἐστάναι Participle. ἐστῶς (342)

**Second Pluperfect.**

Dual. ἐστάτον, ἐστάτην
Plur. ἐστάμεν, ἐστατε, ἐστασαν

For an enumeration of these forms, see 804.

509. **Full Synopsis** of the Indicative of ἴστημι, τίθημι, δίδωμι, and δείκνυμι, in all the voices.

**Active.**

<table>
<thead>
<tr>
<th>Pres.</th>
<th>ἴστημι,</th>
<th>τίθημι,</th>
<th>δίδωμι,</th>
<th>δείκνυμι,</th>
</tr>
</thead>
<tbody>
<tr>
<td>set</td>
<td></td>
<td>place</td>
<td>give</td>
<td>show</td>
</tr>
<tr>
<td>Imperf. ἴστην</td>
<td>ἴστην</td>
<td>ἴστην</td>
<td>ἴστην</td>
<td>ἴστην</td>
</tr>
<tr>
<td>Fut.   ὁστήσω</td>
<td>ὁστήσω</td>
<td>ὁστήσω</td>
<td>ὁστήσω</td>
<td>ὁστήσω</td>
</tr>
<tr>
<td>1 Aor. ἴστησα, set</td>
<td>ἴστησα</td>
<td>ἴστησα</td>
<td>ἴστησα</td>
<td>ἴστησα</td>
</tr>
<tr>
<td>2 Aor. ἴστην, stood</td>
<td>ἴστην etc.</td>
<td>ἴστην etc.</td>
<td>ἴστην etc.</td>
<td>ἴστην etc.</td>
</tr>
</tbody>
</table>

in dual and plur. in dual and plur.
INFLECTION.

1 Perf. ἵστηκα τεθηκα διδωκα
2 Perf. ἵστατον etc. in dual and plur., stand (508)
1 Plupf. εἰστήκη εἰτεθήκη ἴδεδάκη
or ἵστηκη
2 Plupf. ἵστατον etc. in dual and plur., stood (508)
Fut.Perf. ἵστησω, shall stand stand (705)

Middle.

Pres. ἵσταμαι, stand τεθεμαι διδομαι (simple δεικνυμαι
(Trans.) (trans.) only in pass.)
Impf. ἵσταμην εἰτεθήμην ἴδιδομην ἴδεικνύμην
Fut. στήσομαι θήσομαι -δώσομαι -δείξομαι
1 Aor. ἵστησάμην ἰθηκάμην (not ἰδικάμην (not
(Trans.) (Attic)
2 Aor. ἰθήμην ἰδόμην
Perf. ἵσταμαι (pass.) τεθεμαι διδομαι δεδειγμαι
(?) (?) ἰδιόμην ἰδείγμην
Plupf. (?) ἰδομαι (simple δεκνυμαι
(Trans.) (trans.) only in pass.)

Passive.

Present, Imperfect, Perfect, Pluperfect: as in Middle.

Aor. ἵσταθην εἰτεθην ἴδοθην ἴδειχθην
Fut. σταθήσομαι τεθήσομαι δοθήσομαι δειχθησομαι
Fut.Perf. ἵστησομαι, shall stand (dedeixo, late)

AUGMENT.

510. In the secondary tenses of the indicative, the verb receives an augment (i.e. increase) at the beginning, which marks these as past tenses.

511. Augment is of two kinds:—

1. Syllabic augment, which prefixes ε to verbs beginning with a consonant; as λῶ, imperfect ε-λῶν; λεῖπω, second aorist ε-λίπον.

2. Temporal augment, which lengthens the first syllable of verbs beginning with a vowel or diphthong; as ἀγω, lead, imperf. ἥγου; οἰκέω, οἰκῶ, dwell, aor. φκησα.
512. The augment is confined strictly to the indicative, never appearing in the other moods or the participle, even when any of these denote past time.

Imperfect and Aorist Indicative.

513. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment ε. E.g.

Λῶ, ἐλύω, ἐλύσα, ἐλύσαμην, ἐλύσαμην, ἐλύθην; γράφω, write, γραφέω, γράφα, γράφην; μιμώ, μιμήσα, μιμήσησθε.

For ρ doubled after the syllabic augment, see 69.

514. In Homer any liquid (especially λ) may be doubled after the augment ε; as ἔλλαχον for ἔλαχον, ἔμαθε for ἔμαθε. So sometimes σ; as ἐσπειρόντο from σείω.

515. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; α and ε becoming η, and ι, ο, υ becoming ι, ο, υ. E.g.

Ἄγω, lead, ἤγον, ἤχθην; ἔλαυμ, drive, ἔλαυμων; ἰκετεύω, implore, ἰκέτευον, ἰκέτευσα; ὁνείδιζω, repent, ὁνείδιζον, ὁβρίζω insult, ὁβρίζησθην; ἀκολουθεῖω, accompany, ἀκολουθήσα; ὁρθῶ, erect, ὁρθώσα.

516. A long initial vowel is not changed, except that a generally becomes η; as ἄθλεω, struggle, ἦθλησα. But both a and η are found in ἀνάλογω and ἀνάλῳ, and διω (poetic), hear, has διω.

517. Βουλεύει, wish, δύναμαι, be able, and μέλλω, intend, often have η for ε in the augment, especially in later Attic; as ἐβουλόμην or ἐβουλόμην, ἐβουλήθην or ἐβουλήθην; ἐδυνάμην or ἐδυνάμην, ἐδυνήθην or ἐδυνήθη; ἐμελλων or ἐμελλον.

518. A diphthong takes the temporal augment on its first vowel, αι or α becoming η. E.g.

Ἄγεω, ask, ἅρπσα; ἐκάζω, guess, ἐκάζα; οἰκεῖω, dwell, ὁκεῖα; αὐξάνω, increase, ἀυξίζα, ἀυξήθην; ἐδῶ, sing, ἑδον.

519. Ou is never augmented. Et and eu are often without augment, especially in later Attic; but mss. and editors differ in regard to many forms, as ἐκασά or ἐκασά (from ἐκάζω, liken), εὐδῶν or ἐνδον (from εὐδώ, sleep), εὑρίσκῃ or ἐὑρίσκῃ (from εὑρίσκω, find), εἰσάμην or ἐισάμην (from εἰσορέα, pray). Editions vary also in the augment of αἰάνω, dry, and of some verbs beginning with ο, as οἰκοστροφέω, steer.
REDUPLICATION.

520. The perfect, pluperfect, and future perfect, in all the moods and in the participle, have a reduplication, which is the mark of completed action.

PERFECT AND FUTURE PERFECT.

521. Verbs beginning with a single consonant (except ρ) are reduplicated in the perfect and future perfect by prefixing that consonant followed by ε. E.g.

Λάω, λελυκα, λέλυκα, λελυκέα, λελυκώς, λελυκέα; λείπω, λέλυππα, λέλυππα, λελυππα. So θω, συνίστα, τε-θυκα; φιάνο (φαν), σκοω, τε-φαυμαι, τε-φάνται; χαίω, γαρε, κέ-χραι.

For the pluperfect, see 527.

522. N. (a) Five verbs have ει in the perfect instead of the reduplication:

λαγχάνω (λαχ-), ὁλθαι by lot, εῖληξα, εἰληγμαί;
λαμβάνω (λαβ-), τακε, εἰληφα, εἰλημμαί (poet. λελημμαι);
λέγω, collect, in composition, -είλοχα, -είλημα with -λέγματι;
διαλέγομαι, discuss, has δε-είλημα;
μείρομαι (μερ-), ὁλθαι part, εἱμαρται, it is fated;
from stem (ρε-) εἰρηκα, have said, εἰρημαί, fut. pf. εἰρήσομαι (see εἰπον).

(b) An irregular reduplication appears in Homeric δειδοκα and δείδω, from δειδω, fear, and δειδομαι (for δείδεγμα), greet, from a stem δεκ- (see δεικνύμι).

523. In verbs beginning with two consonants (except a mute and a liquid), with a double consonant (ζ, ζ, ψ), or with ρ, the reduplication is represented by a simple ε, having the same form as the syllabic augment. E.g.

Στελλω, send, εστυλκα; ζητω, seek; εζητηκα; ψειδω, cheat, εψευσμαι, εψευσμονεα; ριπτω, throw, ερρημαι, ερρηθαι (69).

524. 1. Most verbs beginning with a mute and a liquid have the full reduplication; as γράφω, write, γέγραφα, γεγραμμαι, γεγράφθαι, γεγραμμενος.

2. But those beginning with γν, and occasionally a few in βλ or γλ, have ε; as γνωρίζω, recognize, perf. εγνώριζα; γνωρίσκω (γνο-), know, εγνωκα. See βλαστάνω and γλύφω.

525. N. Μνημήσκω (μν-), remind, has μεμνημαι (memini), remember, and κτάμαι, acquire, has both κτιμαι and εκτημαι, possess. See also Homeric perfect passive of ριπτω and ρυπω.
526. Verbs beginning with a short vowel lengthen the vowel, and those beginning with a diphthong lengthen its first vowel, in all forms of the perfect and future perfect, the reduplication thus having the form of the temporal augment. E.g.

*Aγω, lead, ἔχω, ἔγνω, ἔγνενος; ἄκολουθω, follow, ἄκολουθηκα, ἄκολουθηκέναι; ὁρθώ, erect, ὄρθωμα; ὄριζω, bound, ὄρικα, ὄριομαι; ἀτίμω, dishonor, ἄτιμωμα, ἄτιμωμαι, tui. πτ. ἄτιμωσομαι. Αἴρω, iake, ἄρηκα, ἄρηκα, ἄρηκσομαι; εἰκάζω, ikein, ἵκασμαι; εὐρίσκω, jiwi, ἕκαστα, ἕκασται (or εὑρήκα, εὑρήκα, 519).

Long a may become η (see 516); as in ἀνάλίσκω, πτ. ἀνήλωκα or ἀνάλωκα.

Pluperfect.

527. When the reduplicated perfect begins with a consonant, the pluperfect prefixes the syllabic augment ε to the reduplication. In other cases the pluperfect keeps the reduplication of the perfect without change. E.g.

Δύω, λελικα, ελελυχη, λελιμαι, ελελύμην; στέλλω, ἑσταλκα, ἑστάληκα, ἑσταλμαι, ἑστάλμην; λαμβάνω, εἰληφα, εἰλήφη; ἄγγελω, ἄγγελοι, ἄγγελιμαι, ἄγγελιμην; αἰρέω, ἕρηκα, ἕρηκη; εὐρίσκω, ἕκαστα, ἕκασται, (or εὑρ-).

528. N. From ἵστημι (στα-), set, we have both εἰστήκη (older form) and ἵστηκα (through perf. ἵστηκα); and from perf. εἰσκα, resemble, εὑρήκη.

Attic Reduplication.

529. Some verbs beginning with α, ε, or ο, followed by a single consonant, reduplicate the perfect and pluperfect by prefixing their first two letters, and lengthening the following vowel as in the temporal augment. This is called Attic reduplication. E.g.

Ἀρώ, πλουη, ἀρ-ηρομαι; ἵμεω, ῥομι, ἵμημεκα; ἑλέγχω, prove, ἑλέγχεμαι; ἑλαύω (ἑλα-). drive, ἑληλακα, ἑληλαμαι; ἄκοω, hear, ἄκηκαι. For the pluperfect, see 533.

530. N. The Attic reduplication (so called by the Greek grammarians) is not peculiarly Attic, and is found in Homer.

531. N. Other verbs which have the Attic reduplication are ἀγείρω, ἀλείψω, ἀλέω, ἐγείρω, ἐρείδω, ἐρχομαι, ἐσθίω, ὄλομαι, ὄμνυμι, ὄρισσο, φίρω. See also, for Ionic or poetic forms. αἰρέω, ἀλάσμαι, ἀλκτέω, ἀραρίσκω, ἑρείπω, ἕχω, ἤμιω, (ὁδυ-) ὄδωνσομαι, ὥζω, ὄραω (ὁμίως), ὀρίζω, ὀρίζομι (ὁρ-).
532. N. Ἐγείρω (ἐγερ-), rouse, has 2 perf. ἐγρ-ήγορα (for ἐγ-ήγορ-α, 643), but perf. mid. ἐγ-ήγερμαι.

533. By strict Attic usage, the pluperfect takes a temporal augment in addition to the Attic reduplication. Thus, ἀκούω, hear, ἰκήκοα, plup. ἰκηκόη; so ἀπ-ολλαίει (of ἀπ-όλλυμι, ἀπ-όλλωλα), ἰμμούκει (of ἰμμῦμι, ἰμμόμουκα), and ἰδ-ωρωρυκτο (of ἰδ-ορύσσω, ἰδ-ορώρυγμαι) occur in Attic prose. See also Homeric pluperfects of ἐλαίνω and ἐρείδω.

But the mss. and the editions of Attic authors often omit the additional augment, as in ἐλ-ηλέγμην (487, 2).

Reduplicated Aorists.

534. N. The second aorist active and middle in all the moods and the participle sometimes has a reduplication in Homer; as πέφραδον from φράξω, tell; πέπιθον from πείθω (πιθ-), persuade; πεταροευμην (646) from τέρπω, delight; κεκλόμην and κεκλόμενος (650) from κέλωμαι, command; ἱκαρον from ἱκαρίσκω (ἀρ-), join (531); ἱώρον from ἱρωμή (ἀρ-), rouse; πεπαλών (partic.) from πάλλω (παλ-), shake; κεκάμω (subj.) from κάμω (καμ-), so λελάχω from λαγχάνω; πεφεδέσθαι, inf. from φεδίσσαι (φιδ-), spare, so λε-λαθέσθαι, λε-λαβέσθαι. In the indicative a syllabic augment may be prefixed to the reduplication; as ἱκεκλόμην, ἐκεφεύν (from φεύ-), ἐπέφραδον.

535. N. The second aorist of ἀγω, lead, has a kind of Attic reduplication (529), which adds the temporal augment in the indicative. Thus ἱγ-αγ-ον (ἀγ-αγ-), subj. ἠαγάω, opt. ἠαγάομι, inf. ἠαγεῖν, part. ἠαγαγών; mid. ἠαγαγόμην, ἠαγαγομαί, etc., — all in Attic prose. See also the aorists ἠνεγκα and ἠνεγκον (from stem ἐνεκ-, ἐνεγκ-, ἠνεγκ-) of φέρω, the Homeric ἀλλακον (for ἀλ-αλεκ-ον) of ἀλέξω, ward off, and ἐνέπιπον or ἐνίπτ-απ-ον of ἐνίπτω (ἐνιπ-), clide. See also ἐρόκω, ἡρώκ-ακ-ον.

Reduplicated Presents.

536. A few verbs reduplicate the present by prefixing the initial consonant with i; as γι-γνώσκω (γνω-), know, τιθημι (θε-), put, γι-γνομαί (for γι-γεν-ομαί), become.

For these see 651 and 652, with 794, 2.

E as Augment or Reduplication before a Vowel.

537. 1. Some verbs beginning with a vowel take the syllabic augment, as if they began with a consonant. These verbs also have a simple e for the reduplication. When another e follows, ee is contracted into a. E.g.
'Ωθέω (σθ-) push, ἐσσα, ἔσσαναι, ἑσσηθην; ἀλίσκομαι, be captured, ἕλωκα, 2 aor. ἕλον (or ἥλων); ἀγνύμ (ἀγ-), break, ἔσα, 2 pf. ἕγα; ἔρδω, do, Ionic, 2 pf. ἐργα; ἔνεομαι, buy, ἔσσομη, etc.; ἐβίζω, accurate, ἐβίςα, ἐβίκα (from ἐβέθ-); ἐσω, permit, ἐσάσα, ἐσάκα; ἔχω have, ἐχον (from ἐ-εχον).

2. These verbs are, further, ἐλίςσω, ἐλκω, ἐσω, ἐργάζομαι, ἔρτω or ἔρτυς, ἐστιάω, ἔσμα (ἐ-) with the aorists ἔδων and ἔδον (αἱρέω); the perfects ἔσωθα (with irregular ἐ), Ionic ἔωθα (ἡθ-), and ἔκω (ἰκ-, ἕκ-), and plpf. ἔστηκη (for ἐ- ἐστ-) of ἔστημ. See also Ionic and poetic forms under ἀνάδω, ἀπτω, ἐδομαι, εἶλω, ἐπον, ἐφω, ἐλπω, ἐνύμι, ἔζω, and ἔζομαι.

538. N. Ὠράω, see, and ἄνοιγω, open, generally take the temporal augment after ἐ; as ἐφρων, ἐφράκα (or ἐφράκα), ἐφράμαι (with the aspirate retained); ἐ- ἐγγον, ἐ- ἐφα (rarely ἡγογον, ἡγοιξα, 544). Homer has ἐδδανον from ἀνάδω, please; ἐφοχός, imp. of ἐφοχεω, pour wine; and 2 plpf. ἐωλτει and ἐφωρεῖ from ἐλπω and ἐρδω. Ἐορτάζω, keep holiday (Hdt. ὦρταζω), has Attic imp. ἐφωρταζον.

539. N. This form is explained on the supposition that these verbs originally began with the consonant μ or σ, which was afterwards dropped. Thus ἐδον, saw, is for ἐκδον (cf. Latin vid- i); ἐφωγα is for ἐφεργα, from stem ἐφεργ-, cf. Eng. work (German Werk). So ἐρτω, creep, is for σ-ἐρπω (cf. Latin serpo), with imperf. ἐ-σερπον, ἐ- ἐρπον, ἐπον (see 86); and ἔχω, have, is for σεχω, whence imp. ἐ-σεχον, ἐ- εχον, ἐχον.

AUGMENT AND REDUPLICATION OF COMPOUND VERBS.

540. In compound verbs (882, 1) the augment or reduplication follows the preposition. Prepositions (except περί and πρό) here drop a final vowel before ἐ. E.g.

Προσ-γράφω, προσ-έγραφον, προσ-γέγραφα; εἰσ-άγω, εἰσ-ηγον (133, 1); ἐκ-βάλλω, ἐκ-βάλλον (63); συλ-λέγω, συν-έλεγον; συμ-πλέκω, συν-έπλεκον (78, 1); συγ-χέω, συν-έχεω, συγ-κέχωκα; συν-σκευάζω, συν-σκευαζον (81); ἄπο-βάλλω, ἄπ-βάλλον; ἀνα-βαίνω, ἀν-βητ— but περι-βάλλον and προ-έλεγον.

541. N. Πρό may be contracted with the augment; as προι- λεγον and προιβαίνον, for προελεγον and προεβαινον.

542. N. Ἐκ in composition becomes ἐκ before ἐ; and ἐν and σὺν resume their proper forms if they have been changed. See examples in 540.

543. N. Some denominative verbs (361), derived from nouns or adjectives compounded with prepositions, are augmented or
reduplicated after the preposition, like compound verbs; as ὑποπτεύω (from ὑπόπτος), suspect, ὑπώπτευον, as if the verb were from ὑπό and ἄπτεω; ἀπολογίομαι, defend one's self, ἄπε-ελογισάμην; see also ἐκκλησίαζω. Παρανυμέω, transgress law, παρανύμοιον, etc., is very irregular. Κατηγορέω (from κατήγορος), accuse, has κατηγό- ρον (not κατηγόρον). See διαίταω and διάκονεω in the Catalogue of Verbs.

Such verbs are called indirect compounds (882, 2).

544. N. A few verbs take the augment before the preposition, and others have both augments; as καθεῖσα, sit, ἐκαθεῖσα; καθίζω, ἐκάθιζον; καθιέρω, sleep, ἐκαθιέρων and καθιέδον (epic καθιέδον); ἀνέχω, ἰνεικόμην, ἰνεσχόμην (or ἰνεσχόμην); ἀφίμη, ἀφύνῃ or ἰφύνῃ. See also ἀμφιεινύμι, ἀμφιγνώς, ἀμφισκόμην, ἐνοχλέω, and ἀμφισβήτεω, δισπρε, impf. ἡμισβήτουν and ἡμισβήτους (as if the last part were -σβήτεω).

545. 1. Indirect compounds of ἰνε-, ill, and occasionally those of ἦ, well, are augmented or reduplicated after the adverb, if the following part begins with a short vowel. E.g.

Ἀνυπαρτεύω, be displeased, ἰνυπαρτέουν; ἐυεργετεύω, do good, εὐεργέτουν or εὐεργετεύουν.

2. In other cases, compounds of ἰνε- have the augment or reduplication at the beginning, as ἰνυπαρτεύω (from ἰνυπαρτεύς, unfortunate), ἰνυπαρτόου, ἰδιυπαρτύχα; and those of ἦ generally omit the augment.

546. Other indirect compounds are augmented or reduplicated at the beginning; as ὁικοδομεύω, build (from ὁικο-δόμως, house-builder), ὁικοδόμουν, ὁικοδόμησα, ὁικοδόμηται. See, however, ὠδοπνεύω.

OMICION OF AUGMENT AND REDUPLICATION.

547. Homer and the lyric poets often omit both the syllabic and the temporal augment; as ὠμίλεον, ὠχον, ὠκε (for ὁμίλου, ὠχον, ὠκε).

548. Herodotus often omits the temporal augment of the imperfect and aorist, and the syllabic augment of the pluperfect. He never adds the temporal augment to the Attic reduplication in the pluperfect (533). He always omits the augment in the iterative forms in σκόν and σκόμην; as λάβεσκον, ἐχέσκον (778).

549. The Attic tragedians sometimes omit the augment in (lyric) choral passages, seldom in the dialogue.
550. The reduplication is very rarely omitted. But Homer has δέχομαι, from δέχαται, for δέδέχαται, receive, and a few other cases. Herodotus occasionally fails to lengthen the initial vowel in the perfect; as in καταρρόθηκας (for κατ-ηρρ-).

ENDINGS.

551. The verb is inflected by adding certain endings to the different tense stems. Those which mark the persons in the finite moods are called personal endings. There is one class of endings for the active voice, and another for the middle and passive; but the passive aorists have the active endings.

There is also one set of endings in each class for primary tenses, and one for secondary tenses.

552. The personal endings of the indicative, subjunctive, and optative, which are most distinctly preserved in verbs in μι and other primitive forms, are as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle and Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Tenses</td>
<td>Secondary Tenses</td>
</tr>
<tr>
<td>Sing. 1. μι</td>
<td>ν</td>
</tr>
<tr>
<td>2. σ (σι), (θα)</td>
<td>σ</td>
</tr>
<tr>
<td>3. σι (τι)</td>
<td>—</td>
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<tr>
<td>Dual 2. τον</td>
<td>τον</td>
</tr>
<tr>
<td>3. τον</td>
<td>την</td>
</tr>
<tr>
<td>Plur. 1. μεν (μες)</td>
<td>μεν (μες)</td>
</tr>
<tr>
<td>2. τε</td>
<td>τε</td>
</tr>
<tr>
<td>3. ντι (ντι), ἀσι</td>
<td>ν, σαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Primary Tenses</th>
<th>Secondary Tenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. μαι</td>
<td>μην</td>
</tr>
<tr>
<td>2. σαι</td>
<td>σο</td>
</tr>
<tr>
<td>3. ται</td>
<td>το</td>
</tr>
<tr>
<td>3. σθον (θον)</td>
<td>σθον (θον)</td>
</tr>
<tr>
<td>3. σθον (θον)</td>
<td>σθην (θην)</td>
</tr>
<tr>
<td>2. σθε (θε)</td>
<td>σθε (θε)</td>
</tr>
<tr>
<td>3. νται</td>
<td>ντο</td>
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</tbody>
</table>

553. The personal endings of the imperative are as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle and Passive</th>
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<tbody>
<tr>
<td>Sing. Dual. Plur.</td>
<td></td>
</tr>
<tr>
<td>2. θι</td>
<td>τον τε</td>
</tr>
<tr>
<td>3. τω</td>
<td>των ντων οι τωσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Primary Tenses</th>
<th>Secondary Tenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. σο</td>
<td>σον (θον) σθε (θε)</td>
</tr>
<tr>
<td>3. σθων (θων)</td>
<td>σθων (θων) or</td>
</tr>
<tr>
<td>3. σθωσαν (θωσαν)</td>
<td></td>
</tr>
</tbody>
</table>
554. The endings of the infinitive are as follows:

**Active:** ει (contracted with preceding ε to ειν),

ναι, sometimes εναι (probably for Φεναι).

**Middle and Passive:** σθαι (primitive θαι).

555. For the formation of the participles and the verbals in τος and τεος, see 770–776.

**Remarks on the Endings.**

556. 1. Only verbs in μι have the primary endings μι and σι in the indicative active. For μι in the optative, see 731. The original σι of the second person singular is found only in the epic ἐσ-σι', thou art (807, 1). 

Θα (originally perfect ending) appears in ὁσθα (for ὁδ-θα) from ὁδα (820) and in ἕσ-θα from ἑμι (806); whence (σ)θα in many Homeric forms (780, 4; 787, 4), and rarely in Attic (as ἑφη-σθα). In the third person singular τι is Doric, as in τιθη-τι for τιθη-σι; and it is preserved in Attic in ἐσ-τι, is.

2. A first person dual in μεθον is found three times in poetry: περιδωμεθον, subj. of περιδωμιμ, II. 23, 485; κελείμεθον, from κελίπω, S. El. 950; ὄρμωμεθον, from ὄρμαω, S. Ph. 1079. Generally the first person plural is used also for the dual.

3. In Homer τον and σθον are sometimes used for την and σθην in the third person dual of past tenses. This occurs rarely in the Attic poets, who sometimes have την for τον in the second person. The latter is found occasionally even in prose.

4. In the first person plural μες is Doric. The poets often have μεσθα for μεθα (777, 1).

5. In the third person plural νοι always drops ν (78, 3) and the preceding vowel is lengthened; as in λόνοι for λόν-νοι. The more primitive νη is Doric; as φέρο-νη (Latin ferunt) for φέρονυ.

1 A comparison of the various forms of the present indicative of the primitive verb be (whose original stem is as-, in Greek and Latin es-), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, still spoken on the Baltic), will illustrate the Greek verbal endings.

**Sanskrit.**  **Older Greek.**  **Latin.**  **Old Slavic.**  **Lithuanian.**

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<tr>
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<tbody>
<tr>
<td>1.</td>
<td>as-mi</td>
<td>ἵ-μι (for ἵ-μι)</td>
<td>[e]s-um</td>
<td>yes-m'</td>
</tr>
<tr>
<td>2.</td>
<td>asi</td>
<td>ἵ-σι</td>
<td>es</td>
<td>yesi</td>
</tr>
<tr>
<td>3.</td>
<td>as-ti</td>
<td>ἵ-τι</td>
<td>es-t</td>
<td>yes-t'</td>
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</tbody>
</table>

**PLURAL.**

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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>s-mas</td>
<td>ἵ-μιν (Dor. εἰμις)</td>
<td>[e]s-u-mus</td>
<td>yes-mi</td>
</tr>
<tr>
<td>2.</td>
<td>s-tha</td>
<td>ἵ-τε</td>
<td>es-tis</td>
<td>yes-te</td>
</tr>
<tr>
<td>3.</td>
<td>s-a-nti</td>
<td>ἵ-ντι (Dorico)</td>
<td>[e]s-u-nt</td>
<td>s-u-t'</td>
</tr>
</tbody>
</table>
6. Θο seldom appears in the imperative, except in the second aorist active of μ-forms (755), and in the aorist passive, which has the active forms (551).

In the third person plural of the imperative the endings ντον and στον (θων) are used in the older and better Attic.

7. The primitive middle forms θον, θην, θε, θω, etc. appear in the perfect and pluperfect after consonants; as τίτριψ-θε (τριβ-ω). See 489.

**TENSE STEMS AND FORMS OF INFRINGEMENT.**

**SIMPLE AND COMPLEX TENSE STEMS.**

557. Tense stems are of two classes, simple and complex. A simple tense stem is the verb stem (often in a modified form), to which the endings are applied directly. A complex tense stem is composed of the verb stem (with its modifications) prolonged by a tense suffix (561, 5), to which the endings are applied. See 458.

558. (Simple Tense Stems.) Simple tense stems are found

(a) in the present and imperfect, the second aorist active and middle, and the second perfect and pluperfect, of the conjugation in μ (500), except in the subjunctive;

(b) in the perfect and pluperfect middle of all verbs.

E.g.

(a) From φημί (stem φα-), say, come φα-μέν, φα-τε, φά-ναι, ε-φα-τε, etc. From τίθημι (stem θε-), put, come 2 aor. ε-θε-τε, ε-θε-τα, θέ-σθω, θέ-σθαι, θέ-μενος, etc.; and from the reduplicated τι-θε- (536) come τίθε-μεν, τίθε-τε, τίθε-σαι, τίθε-ται, ε-τίθε-ντο, ε-τίθε-σθε, τίθε-σο, τίθε-σθαι, etc.

(b) From λε-λυ- (reduplicated stem of λυ-ω) with the middle endings (552) come λελυ-μαι, λελυ-σαι, λελυ-σθε, λελυ-σθαι, λελυ-μένος; ε-λελυ-μην, ε-λελυ-σο, ε-λελυ-σθε, ε-λελυ-ντο.

559. (Complex Tense Stems.) Complex tense stems are found in all other forms of the verb. E.g.

Δίω (stem δι-), has (pres.) λύο-μεν, λύε-τε, λύο-μεθα, λύε-σθε, λύο-νται, etc.; (fut.) λύσο-μεν, λύσε-τε, λύσε-σθαι, etc.; (aor.) ε-λύσα-μεν, ε-λύσα-τε, ε-λύσα-σθε, λύσα-σθαι, etc.; (1 aor. pass.) ε-λύσθην, ε-λύσθημεν, ε-λύσθητε, etc.
560. This distinction will be seen by a comparison of the present indicative middle of τιθημ (τιθε-) with that of φιλεω (φιλε-) in its uncontracted (Homeric) form:—

τιθε-μαι  φιλε-ο-μαι
τιθε-σαι  φιλε-ε-(σ)αι
τιθε-ται  φιλε-ε-ται

561. (Tense Suffixes.) 1. In the present, imperfect, and second aorist active and middle of the conjugation in ω, in all futures, and in the future perfect, the tense stem ends in a variable vowel, called the thematic vowel, which is o before μ and ν and in the optative, and is elsewhere e. This is written ο% - ; as λυ% - , present stem of λυ-ω; λυπ% - , second aorist stem of λευπ-ω. In the futures and the future perfect the thematic vowel is preceded by σ. To these prolonged tense stems the endings are added. E.g.

Λύω-μεν, λύε-τε, λύο-νσι for λύο-νσι (78, 3); ἐλυπ-ν, ἐλυπ-ε-ς, ἐλύπ-ο-μεν, ἐλυπ-ε-τε; ἐλύπ-ε-σθε, ἐλύπ-ο-ντο; λύσ-ο-μεν, λύσ-ε-τε, λύσ-ο-νται. For the terminations ω, εις, ει in the singular, see 623.

2. The subjunctive has a long thematic vowel ο% /ο/, which appears in both conjugations; as λέγω-μεν, λέγε-τε, λέγο-νσι for λέγο-νσι (78, 3); θωμεν for θε-ω-μεν, θητε for θε-ντε-τε.

3. The first aorist stem has a suffix σα-, the first perfect κα-, and the second perfect α-.

4. The first aorist passive has a suffix θε- (or θη-), and the second aorist passive ε- (or η-); as λειπ-ω, ἐλείπ-η-ν, λειπ-θη-ναι, (λειφ- θε-ω) λειφθω; φαινω (φαν-), ἐφαι-η-ν, φαι-η-ναι, φαι-ντος; ἐλυ-θη-ν, ἐλυ-θη-ς, ἐλυ-θη-μεν, λυ-θε-ντων, λυ-θε-ντες.

The first and second passive futures have θησ% - and ησ% - ; as λειφ-θησ-ο-μαι, λυ-θησ-ε-σθε, φαι-ντο-μαι, φαι-ντο-ται.

5. The thematic vowels, and σ% - , σα-, κα- (κα-), θε- (θη-) or ε- (η-), θησ% - or ησ% - , (1-4), are called tense suffixes.

562. (Optative Suffix.) The optative inserts a mood suffix ε or εν (εν-) between both the simple and the complex tense stem and the personal endings. (See 730.)

For the subjunctive, see 718; 561, 2.

TWO FORMS OF INFLECTION.

563. To the two classes of tense stems correspond generally two forms of inflection,—the simple form and the common form.
I. The Simple Form of Inflection.

564. To this form (sometimes called the μ-form) belong all tenses which have simple tense stems (558) and also both passive aorists,—always excepting the subjunctives (561, 2.). It has these peculiarities of inflection:—

1. The first and third persons singular of the present indicative active have the endings μ and σ (552); as φη-μι, φη-σι; τιδη-μι, τιθη-σι.

2. The second aorist imperative active generally retains the ending θι (553); as βη-θι, go. So rarely the present; as φα-θι, say. (See 752; 755.)

3. The third person plural has the active endings άσι and σαν (552).

4. The infinitive active has the ending ναι or εναι (551); as τιδέ-ναι, έλέ-ναι (ημι), έ-ναι (είμι).

5. Participles with stems in οντ have nominatives in ους; as διδοίς, διδόντος (see 565, 5).

6. In all forms of this class except the second aorist and the optative, the middle endings σαι and σο regularly retain σ; as τιδε-σαι, έ-τιδε-σο; λένυ-σαι, έ-λένυ-σο. But 2 aorist ἔθον (for έθε-σο); optative ἰσταίο (for ἰστα-σο).

7. The passive aorists, which belong here although they do not have simple stems (558), have the inflection of the second aorist active of the μ-form; ἄνω, ἐλυ-θη-ν; φαίνω (φαν-), ἐφάν-η-ν, φανώ, φανείν, φανή-θι, φανή-ναι, φανεῖς (for φαν-εντ), inflected like ἵστην, στώ, θείν, στῆ-θι, στῆ-ναι, θείς (506).

II. The Common Form of Inflection.

565. To this form belong all parts of the verb in ω, except the perfect and pluperfect middle and the passive aorists, and also all subjunctives. It has the following peculiarities of inflection.

1. It has the thematic vowel and the other tense suffixes mentioned in 561, 1–3. For the inflection of the present and imperfect indicative, see 623 and 624.

2. The imperfect and second aorist have the ending ν in the third person plural; the pluperfect has σαν.

3. The imperative active has no ending in the second person singular. For ω in the first aorist, see 747.

4. The infinitive active has εν (for ε-ν) in the present, future, and second aorist; ε-ναι in the perfect; and σ-αι (or αι) in the first aorist. See 759–764.

5. Participles with stems in οντ have nominatives in ων (564, 5).
6. The middle endings σαι and σο in the second person singular drop σ and are contracted with the thematic vowel; as λῦσαι, λῦσα, λύσα, λύσα; ἐλῦσο, ἐλῦσα, ἐλῦσα. For Ionic uncontracted forms, see 777, 2; 785, 2.

FORMATION AND INFLECTION OF TENSE SYSTEMS.

566. To understand the inflection of the verb, we must know the relation of each tense stem to the verb stem, and also certain internal modifications which the verb stem undergoes in some of the tense systems.

FORMATION OF THE PRESENT STEM FROM THE VERB STEM.—EIGHT CLASSES OF VERBS.

567. When the verb stem does not appear unchanged in the present stem, as it does in λώ-ω and λέγ-ω (459), it generally appears in a strengthened form; as in κόπτ-ω (κοπ-), κυν-, μανθάν-ω (μαθ-), λευκ, ἀρέσκ-ω (ἀρ-), please. In a few very irregular verbs no connection is to be seen between the present stem and the stem or stems of other tenses; as in φέρω (φερ-), bear, fut. οἴσω, aor. ἤνεγκα.

568. Verbs are divided into eight classes with reference to the relation of the present stem to the verb stem.

569. First Class. (Verb Stem unchanged in Present.) Here the present stem is formed by adding the thematic vowel %- (565, 1) to the verb stem. E.g.

λέγω (λεγ-), say, present stem λεγ%, giving λέγω-μεν, λέγε-τε, λέγο-μαι, λέγε-ται, λέγο-νται, ἔ-λεγο-ν, ἔ-λεγε-ς, ἔ-λεγε-τε, ἔ-λεγε-σθε, ἔ-λεγο-ντα, etc. in the present and imperfect. For ω, εἰς, ε in the present active, see 623.

570. N. Some verbs of this class have the stem variable in quantity in different tenses; as δῶ, φῶ, θλβ-, πνή-, τρή-, τόφ-, ψύχω. See these in the Catalogue of Verbs. For λῶ, see 471.

571. N. The pure verbs of the first class which irregularly retain a short vowel in certain tenses are given in 639; those which insert σ in certain tenses, in 640. The verbs (of all classes) which add ε to the stem in some or all tenses not of the present system (as βοῶμαι) are given in 657 and 658. Reduplicated presents of all classes are given in 651 and 652. These and others which are peculiar in their inflection are found in the Catalogue of Verbs. For special peculiarities, see γλγομαι, ἔθω, ἐπω, ἔχω, πῖπτω, τίκτω.
573. To this class belong ἀλείφ-ω, ἐρείπ-ω, λείπ-ω, πείθ-ω, στείβ-ω, στείχ-ω, φεύν-ομαι; κεφ-ω, πεθ-ομαι, τεύχ-ω, φεύν-ω; κηδ-ω, λῆθ-ω, σῆ-ω, τῆ-ω; with Ionic or poetic ἐρεῖκ-ω, ἐρεύν-ομαι, τρήγ-ω: all with weak stems in ἦ, ν, or ἄ. See also θαπ- or ταφ-, stem of τέθησα and ἕταφον, and εἰκω (ἐοικα). Τρῶ-ω, γνῶ, 2 aor. εἰράγ-ον, irregularly has ὦ in the present. For ἐγγυνυμ and εἰσθα (ἡθ·), see 689.

For exceptions in a few of these verbs, see 642, 2. See 611.

574. Six verbs in εω with weak stems in ν belong by formation to this class. These originally had the strong form in ευ, which became εφ (90, 2) before a vowel, and finally dropped φ, leaving ε; as πλέ-ω, sail (weak stem πλν-), strong stem πλεν-, πλεφ-, πλε-, present stem πλε%. These verbs are θε-ω (weak stem θν-), τυν, νε-ω (νυ·), σωμ, πλέ-ω (πλυ·), sail, πνε-ω (πνν·), breathe, βε-ω (βν·), flow, χε-ω (χυ·), pour. The poetic σεω (συ·), urge, has this formation, with ευ retained. (See 601.)

575. As verbs of the second class have the strong stem in almost all forms, this stem is here called the verb stem.
σκώπτω (σκωπ-), τύπτω (τυπ-), with Homeric and poetic γνάμπτω (γναμπ-), ἐνίπτω (ἐνιπ-), and μάρπτω (μαρπ-).

579. Fourth Class. (Iota Class.) In this class the present stem is formed by adding έ- to the verb stem and making the euphonic changes which this occasions. (See 84.) There are four divisions.

580. I. (Verbs in σω or τω.) Most presents in σω (τω) come from palatal stems, κ or χ and generally γ with ι becoming σσ (ττ). These have futures in ξω; as πράσω (πρᾶγ-), δο, present stem πράσοσ%- (for πράγι%-), fut. πράξω, μαλάσω (μαλακ-, seen in μαλακός), soβεν, fut. μαλάξω; τυράσσω (ταραχ-, seen in ταραχή), confuse, fut. ταράξω; κηρύσσω (κηρύκ-), proclaim, fut. κηρύξω. (See 84, 1.)

581. So also δίσσω (δίκ-), ἀλλάσσω (ἀλλαγ-), ἀράσσω (ἀραγ-), βήσσω (βηχ-), δράσσω (δραγ-), ἔλισσω (ἐλικ-), θρύσσω (θραχ-?), μιάσσω (μιγ-), μύσσω (μυκ-), άρφω (άρφυ-), πλήσσω (πληγ-, πλαγ-), πτήσσω (πτηκ-), πτύσσω (πτυγ-), σάτσω (σαγ-), τάσσω (ταγ-), φρύσσω (φραγ-), φρίσσω (φρίκ-), φυλάσσω (φυλακ-). See also epic δεδύσσωμι, Ionic and poetic ἀμίσσω and προίσσωμι, and poetic ἄφυσσω and νίσσω.\(^1\)

582. Some presents in σω (τω) are formed from palatal stems, which have futures in σω or aorists in σε; as ἐρέσσω, τοσ (from stem ἐρετ-, seen in ἐρέτης, τονερ), aer. ἥρεσα. So also ἀρμύσσω (fut. ἀρμύσω), βλίττω (μελιτ-, 60), λύσσωμι (λυτ-), πάσσω, πλάσσω, πτύσσω, with ἄφυσσω (Hdt.), and poetic ἱμάσσω, κορύσσω (κορυθ-).

Many presents of this kind are formed on the analogy of verbs with real palatal stems (see 587).

583. N. Πέσσω, couch, comes from an old stem πεκ-; while the tenses πέψω, ἐπεψα, etc. belong to the stem πεπ-, seen in later πέπτω and Ionic πέπτουμαι of Class III.

584. II. (Verbs in ζω.) Presents in ζω may be formed in two ways:

585. (1) From stems in ζ, with futures in σω; as κομίζω (κομίδ-, seen in κομιδή), caryy, fut. κομίσω; φράζω (φραδ-), say, fut. φράσω. (See 84, 3.)

\(^1\) The lists of verbs of the fourth class are not complete, while those of the other classes which are given contain all the verbs in common use.
586. So ἀρμόξω (ἀρμοδ-), ἀρπάξω, ἐλπίζω (ἐλπιδ-), ἔριξω (ἔριδ-), 
θαυμάξω, ἵξω (ἵδ-) with ἵξωμαι (ἵδ-), κτίζω, νομίζω, ὅξω (ὁδ-), πελάξω, 
σχάξω, σχίξω (σχιδ-), σφίξω.

587. N. Many verbs in ζω, especially most in αἰξω, with futures in 
σω, were formed on the analogy of those with actual stems in δ. 
(See Meyer, Gr. Gram. §§ 521, 522.)

588. (2) From stems in γ (or γγ), with futures in ξω; 
as σφᾶξω (σφαγ-), slay (σφάττω in prose), fut. σφᾶξω; ἑξω (ἑγ-), do (poetic and Ionic), fut. ἑξω; κλάξω (κλαγγ-), 
scream (cf. clango), fut. κλάγξω. (See 84, 3.)

589. So κράξω (κραγ-), σαλπίξω (σαλπιγγ-), στῖξω (στιγ-); with 
poetic ἀλαλάξω, βάξω, βριξω, γρύξω, ἐλελίξω, κρίξω, μιξω, grumble, 
στάξω.

590. N. Some verbs in ζω have stems both in δ and γ; as 
παίξω (παιδ-, παιγ-), play, fut. παίξωμαι (πᾶξω), aor. ἐπαισα. See 
also poetic forms of ἀρπαξω and νάσω. (See 587.)

591. N. Νιξω, wash, fut. νάψω, forms its tenses from a stem 
νβ-, seen in Homeric νιπτομαι and later νιττω.

592. III. (Enlarged Liquid Stems in Present.) Of these 
there are three divisions:

593. (1) Presents in λω are formed from verb stems in λa 
with i%- added, λι becoming λλ; as στέλλω, send, for στελ-ι-ω; 
ἀγγέλλω, announce, for ἀγγελ-ι-ω; σφάλλω, tripped, for σφαλ-ι-ω; 
present stems στελλ%-, etc. (See 84, 4.)

See ἀλλομαι (ἀλ-), βάλλω (βαλ-), θάλλω (θαλ-), ὁκέλλω (ὁκέλ-), 
πάλλω (παλ-), τέλλω (τελ-), with poetic δωδάλλω, ἰάλλω, σκέλλω, 
τίλλω.

594. (2) Presents in αυω and αιω are formed from verb 
stems in άν- and άρ- with i%- added.

Here the ι is transposed and then contracted with a to aι; as 
φαινω (φαι-), show, for φαν-ι-ω (present stem φαν%-), future φαιω; 
χαίρω (χαρ-), rejoice, for χαρ-ιω. (See 84, 5.)

595. So εὐφραίνω (εὐφραν-), κερδαίνω (κερδαν-), μαίνομαι (μαν-), 
μαίνω (μαν-), ξαίνω (ξαν-), ἑπραίνω (ἑπραν-), πομαινώ (πομαν-), 
ραίνω (ραν-), στάινω (σταν-), σημαινώ (σημαν-), τετραίνω (τετραν-),
ὑφαίνω (ὑφαν-), χραίνω (χραν-); with poetic κραίνω (κραν-), παπταίνω 
(παπταν-), παίνω (πιαν-). Αἰρω (ἀρ-), καθαίρω (καθαρ-), τεκμαίρο-
μαί (τεκμαρ-), with poetic ἐναιρω (ἐναρ-), ἐχθαίρω (ἐχθαρ-), σαίρω 
(σαρ-).
596. (3) Presents in εὐνω, εἰρω, ἵνω, ἴρω, ὤνω, and ὑρω come from stems in εὐ, ερ, ἴν, ἴρ, ὤν, and ὑρ, with ἵ- added.

Here the added ἴ disappears and the preceding ε, ἴ, or υ is lengthened to εὐ, ἴ, or ὤ; as τεῖνω (τεῦν-), stretch, for τεῦν-ω; κεῖρω (κεῦρ-), shear, for κεῦρ-ω; κρίνω (κρῦν-), judge, for κρῦν-ω; ἄμινω (ἄμιν-), ward off, for ἄμιν-ω; σύρω (σῦρ-), draw, for σῦρ-ω.

597. So γείνομαι (γεῦ-), κτείνω (κτεῦ-), and poetic θείνω (θεῦ-); δἀγείρω (δἀγεῦ-), δείρω (δεῦρ-), ἐγείρω (ἐγεῦ-), ἑμείρω (ἑμεῦ-), μείρομαι (μεῦρ-), φθείρω (φθεῦρ-), στείρω (στεῦρ-), with poetic πείρω (πεῦρ-). Κλένω (κλῦν-), σύνομαι (σῦν-), αἰσχύνω (αἰσχῦν-), θαρσύνω (θαρσῦν-), ὀξύνω (ὀξῦν-), πλύνω (πλῦν-), μαρτύρομαι (μαρτυρ-) ὀλοφύρωμαι (ὀλόφυρ-) Oikτίρω (οἰκτίρ-), pity (commonly written οἰκτείρω), is the only verb in ὑρ.

598. N. Ὑφείλω (ὑφεῖλ-), be obliged, owe, follows the analogy of stems in εὐ, to avoid confusion with ὑφέλλω (ὑφεῖλ-), increase; but in Homer it has the regular present ὑφέλλω. Homer has ἁλομαι, press, from stem ἁλ-.

599. N. Verbs of this division (III.) regularly have futures and aorists active and middle of the liquid form (663). For exceptions (in poetry), see 688.

600. N. Many verbs with liquid stems do not belong to this class; as δείω and δέρω in Class I. For βαὐνω etc. in Class V., see 610.

601. IV. (Stems in αυ.) Here belong καίω, burn, and κλαίω, weep, (Attic also κάω and κλάω). The stems καυ- and κλαυ- (seen in καύσω and κλαύσομαι) became καφι- and κλαφι-, whence και- and κλαι- (90, 2). (See 574.)

602. N. The poets form some other presents in this way; as δαίω (δαφ-), burn, ναίω (ναφ-), suīm. So, from stems in σ-, μαλομαί (μασ-, μασά-, μαϊ-), seek, δαλομαί (δασ-), divide. ὄπνισω, marry, has stem ὄψ-, whence fut. ὄπνισω.

603. FIFTH CLASS. (N Class.) (1) Some verb stems are strengthened in the present by adding ν before the thematic vowel %; as φθάν-ω (φθα-), anticipate (present stem φθαν%-%); φθίν-ω (φθιν-), waste; δάκ-ω (δακ-), bite; καμ-ω (καμ-), be weary; τείν-ω (τεῖν-), cut.

604. So βαίνω (βα-, βαν-, 610), τίνω (τι-, see also 621), τίνω (τι-, δίνω (with δίω), Hom. θόνω (with θών), rush; for ἔλαυνω (ἔλα-) see 612.
605. (2) (a) Some consonant stems add αν; ἀμαρτάν-ω (ἀμαρτ-), ἐνν (present stem ἀμαρτάν%); αἰσθάν-ομαι (αἰσθ-), perceive; βλαστάν-ω (βλαστ-), sprout.

(b) Here, if the last vowel of the stem is short, another nasal (μ before a labial, ν before a lingual, γ before a palatal) is inserted after this vowel; as λανθάν-ω (λαθ-, λανθ-), escape notice (λανθάν%); λαμβάν-ω (λαβ-, λαμβ-), take; θυγγάνω (θυγ-, θυγγ-), touch.

606. So ἀνάγ-ω (with ἀν-ω), δορθάν-ω (δορθ-), ἀπερχάν-ομαι (ἐρχ-), ἰζάν-ω (with ἰζ-, σώμ-ω (σώμ-), ὀλισθάν-ω (ἐλισθ-, ὀφλιστάν-ω (ὁφλ-, ὀφλιστ-, 614); with poetic ἄλλαν-ομαι (ἄλλ-), ἀλφάν-ω (ἀλφ-), ἐρθάν-ω (ἐρθ-). With inserted ν, γ, or μ, ἀνθάν-ω (ἀν-), κούχανω, ἐπικούχαν (κουχ-), λαγχάν-ω (λαχ-), μαθάν-ω (μαθ-), πυθάν-ομαι (πυθ-), ὀπίγγαν-ω (ὀπιγγ-), with poetic χυεδάν-ω (χωδ-, ἐργγάν-ω (ἐργγ-).

607. (3) A few stems add νε: βείν-ω (with βι-ω), stop up, κινέ-ομαι (with ἵκω), come, κινέ-ω (κν-), kiss; also ἀμπ-ικνέ-ομαι, have on, and ἵπ-ικνέ-ομαι, promise, from ἵσχ-ω.

608. (4) Some stems add νυ or (after a vowel) ννυ. These form the second class (in νυμ) of verbs in μ, as δεικνυ-μ (δεικ-), show, κεραννυ-μ (κερα-), mix, and are enumerated in 797, 1. Some of these have also presents in ννω. (See 502, 2.)

609. (5) A few poetic (chiefly epic) verbs add να to the stem, forming presents in νεμ (or deponents in νεμμι): most of these have presents in ναω; as δάμνημ (δαμ-να-), also δαμάω, subdue. These form a third class of verbs in μ, and are enumerated in 787, 2.

610. N. Βαίνω (βαι-, βαν-). go, and ὀσφραίνομαι (ὀσφρ-, ὀσφραν-), smell, not only add ν or αν, but lengthen αν to αυν on the principle of Class IV. (594). They belong here, however, because they do not have the inflection of liquid verbs (599). See also κερδαίνω, ραίνω, τετραίνω, with Homeric ἄλταινομαι (ἄλτ-, ἄλταν-).

611. N. Some stems of this class lengthen a short vowel (on the principle of Class II.) in other tenses than the present; as λαμβάνω (λαβ-), fut. ληψομαι (ληβ-): so δικνω, λαγχάνω, λακνάω, τυγγάνω. See also ἐργγάνω, ἐρχομαι, and πυθάνομαι.

Three verbs in νμ (νμος), ξεγγυμι, πηγγυμι, ἑγγυμι, belong equally to Class II. and Class V.

612. N. Ἐλαινω (ἐλα-), drive, is irregular in the present stem (probably for ἐλα-νυ-ω). *Ολ-λυ-μι (δλ-), destroy, adds λυ (by assimilation) instead of νυ to the stem δλ.
613. Sixth Class. (Verbs in \( \sigma \) \( \kappa \).) These add \( \sigma \kappa \% - \) or \( \iota \kappa \% - \) to the verb stem to form the present stem; as γηρά-σκω (γηρα-), γρων ὁμ (present stem γηρασκ\% -); εἰρ-ίσκω (εἰρ-), βινδ (εἱρισκ\% -); ἀρέ-σκω (ἀρε-), πλεο, στερ-ίσκω (στερ-), deriv.

614. These verbs are, further, ἀλ-ίσκοι, ἀμβλ-ίσκο, ἀμπλ-ίσκο, ἀνάλ-ίσκο, ἀπαφ-ίσκο (ποι.), ἀραφ-ίσκο (ποι.), βά-σκο (ποι.), βη-βρω-σκο (βήρω), ἀμβλω-σκοι (βοι), βλω-σκο (μολ-,βλο-), γεγων-ίσκο, γι-γνώ-σκο (γνο-), δι-δρά-σκο (δρα-), ἐπαυρ-ίσκο (ποι.), ἦβά-σκο, θη-σκο (θαν-,θνα-), θρω-σκο (θρο-,θρο-), ἰλα-σκοι, μεθβ-σκο, κικλη-σκο (κλη-) (ποι.), κυ-ίσκοι (κυ-), μ-μη-σκο (μια-), πτε-σκο (πτε-,πτε-σκο) (Ιων. and Πινδ.), πτε-πτα-σκο, πτε-πτα-σκο (πτε-), declare (Ηομ.), τε-τρω-σκο (τρο-), φα-σκο, χύ-σκο. See also the verbs in 617. Ὀφλ-ίσκαν (ὀφλ-) takes ἵκ and then adds an (606).

615. N. Many presents of this class are reduplicated (536); as γι-γνώ-σκο (γνο-). See 652, 1. Ἀραφ-ίσκο has a form of Attic reduplication (529).

616. N. Final o of the verb stem becomes ω, and final α sometimes becomes α or η as in γεγων-σκο (γνο-), διδρά-σκο (δρα-); θησκο (θαν-,θνα-), Doric θησκο (for θα-ισκο).

617. N. Three verbs, ἀλ-ίσκο (ἀλυκ-), νοο, διδα-σκο (διαξ-, τελο, and λα-σκο (λακ-), speak, omit κ or χ before σκο. So Homeric ἔσκο or ἕσκο (ἕκ- or ἑκ-), ἕσκο, and τιτυσκοι (τυχ-, τυχ-), for τι-τυκ-σκοι, prepare. See also μόσκω (for μογ-σκο) and πάσχω (for παθ-σκο).

618. N. These verbs, from their ending σκο, are called inceptive, though few have any inceptive meaning.

619. Seventh Class. (Presents in μ with simple stems.) Here the verb stem, sometimes reduplicated (652), without the thematic vowel, appears as the present stem. E.g.

Φημι (φυ-), say, φα-μεν, φα-τε; τιθημι (θε-), put, τιθε-μεν, τιθε-τε, τιθε-μα, τιθε-μεθα, ε-τιθε-ς, e-τιθε-ντο; δίδωμι (δο-), δι-δο-μεν.

For the strong form of these stems in the singular of the active, see 627.

620. All verbs in μ, except those in νομι under 608, and the epic forms in νημι (or νιμα) with μ added to the stem (609), are of this class. They are enumerated in 794. (See 502, 1.)

621. Eighth Class. (Mixed Class.) This includes the few irregular verbs which have any of the tense stems so essentially different from others, or are otherwise so pecul-
iar in formation, that they cannot be brought under any
of the preceding classes. They are the following:

αἰρέω (αἰρε-, ἄλ-), take, fut. αἰρήσω, 2 aor. εἶλον.

εἶδον (εἰδ-, ἵ-,) saw, vidit, 2 aorist (no present act.); 2 pf. οἶδα,
know (820). Mid. εἶδομα (poet.). Εἶδον is used as 2 aor. of
ὅραω (see below).

εἶπον (εἰπ-, ἐρ-, ἰε-), spoke, 2 aor. (no pres.); fut. (ἐρέω) ἐρώ,
pl. εἰρήπ-κα. The stem ἐρ- (ἰε-) is for ἔρψ- (ἴρε-), seen in Lat.
verbum (619). So εὐ-ῖπω.

ἐρχομαι (ἐρχ-, ἔλευθ-, ἐλυθ-, ἐλθ-), go, fut. ἐλεύσομαι (poet.),
2 perf. ἐλήλυθα, 2 aor. ἤλθον. The Attic future is εἶμι, shall go
(508).

ἐσθίω (ἐσθ-, ἵ-, φαγ-), eat, fut. ἐδομαί, 2 aor. ἐφαγόν.

ὁράω (ὁρ-, ὅπ-, εἰδ-), see, fut. ὠραμαί, pl. ὠρημακα, 2 aor. εἶδον
(see above).

πάγω (παθ-, πειθ-), suffer, fut. πείσομαι, 2 pl. πέπονθα, 2 aor.
ἐπαθον. (See 617.)

πίνω (πίν-, πύ-), drink, fut. πίομαι, pl. πέπωκα, 2 aor. ξίπνον. (See
604.)

τρέχω (τρέχ-, δρυμ-), run, fut. δραμομαί, pl. δεδράμηκα (657),
2 aor. ἐδραμοιν.

φέρω (φέρ-, φε-, ἓκ-, by reduplication and syncope ἐν-ἐκ, ἓγεκ-),
bear, ferre: fut. οἴσω, aor. ἤγεκα, 2 p. ἐν-ῄσχα (643; 692),
ἐν-ῄγεμα, aor. p. ἐφίγχθυν.

For full forms of these verbs, see the Catalogue. See also the
irregular verbs in μ (505-520).

622. N. Occasional Homeric or poetic irregular forms appear even
in some verbs of the first seven classes. See ἄκαχελω, ἄλεξω, γλυσσαί,
and ἄλαλάσω in the Catalogue.

Inflection of the Present and Imperfect Indicative.

623. (Common Form.) The present indicative adds the
primary endings (552) to the present tense stem in %-, ex-
cept in the singular of the active, where it has the termin-
ations ω, ες, ει, the origin of which is uncertain. The
first person in ω is independent of that in μ, and both the
forms in ω and in μ were probably inherited by the Greek
from the parent language. For the third person in ουσι (for
ουσι), see 556, 5.

624. Of the two forms of the second person singular middle
in η and α (565, 6), that in α is the true Attic form, which was
used in prose and in comedy. But the tragedians seem to have preferred the form in \( \eta \), which is the regular form in the other dialects, except Ionic, and in the later common dialect. This applies to the future middle and passive and to the future perfect, as well as to the present.

625. \( \beta o\upsilon\lambda o\mu\alpha \), wish, and \( \omega\iota\omicron\mu\alpha \), think, have only \( \beta o\upsilon\lambda e \) and \( \omega\iota\epsilon \), with no forms in \( \eta \). So \( \delta\omicron\omicron\mu\alpha \), future of \( \delta\omicron\omega \), see, has only \( \delta\omicron\epsilon \).

626. The imperfect adds the secondary endings to the tense stem in \( \%\). See the paradigm of \( \lambda\omicron\omega \).

627. (Mu-form.) Here the final vowel of the stem is long (with \( \eta \), \( \omega \), \( \upsilon \)) in the singular of both present and imperfect indicative active, but short (with \( \epsilon \) or \( \omicron \), \( \upsilon \)) in the dual and plural, and also in most other forms derived from the present stem. This change from the strong stem in the indicative singular to the weak stem in other forms is one of the most important distinctions between the \( \mu\)-form and that in \( \omega \). The endings here include \( \mu\iota \), \( \sigma \), \( \sigma \iota \) in the singular of the present, and \( \sigma\omega \) in the third person plural of the imperfect. (See 506.)

628. The third person plural of the present active has the ending \( \sigma\sigma \) (552), which is always contracted with \( \iota \) (but never with \( \epsilon \), \( \omicron \), or \( \upsilon \)) of the stem; as \( \iota\sigma\sigma\sigma \) (for \( \iota\sigma\sigma\sigma\sigma \)), but \( \tau\iota\beta\iota\sigma\iota \), \( \delta\delta\omega\iota\sigma \), \( \delta\iota\kappa\nu\upsilon\sigma \).

629. The only verbs in \( \mu \) with consonant stems are the irregular \( \epsilon\iota\mu \) (\( \epsilon\sigma \)-), \( \beta\epsilon \), and \( \gamma\mu\alpha \) (\( \gamma\sigma \)-), sit. (See 806 and 814.)

630. Some verbs in \( \eta\mu \) and \( \omicron\mu \) have forms which follow the inflection of verbs in \( \epsilon\omega \) and \( \omicron\omega \). Thus the imperfect forms \( \epsilon\iota\theta\iota\epsilon \) and \( \epsilon\iota\theta\iota\iota \) (as if from \( \tau\iota\theta\iota\omega \)), and \( \epsilon\iota\delta\iota\omicron\nu \), \( \epsilon\iota\delta\iota\omicron\nu \), \( \epsilon\iota\delta\iota\omicron \) (as if from \( \delta\delta\ominus \omega \)), are much more common than the regular forms in \( \eta\sigma \), \( \eta \) and \( \omicron\nu \), \( \omicron\sigma \), \( \omega \). So \( \tau\iota\theta\iota\epsilon \) for \( \tau\iota\theta\iota\sigma \) in the present. (See also 741.)

631. Some verbs in \( \upsilon\mu \) have also presents in \( \nu\omega \); as \( \delta\iota\kappa\nu\upsilon\nu \) for \( \delta\iota\kappa\nu\upsilon\mu \).

632. \( \delta\upsilon\alpha\alpha \). can, and \( \epsilon\pilo\tau\alpha\alpha \), know, often have \( \epsilon\delta\upsilon\omega \) (or \( \upsilon\delta\upsilon\nu \)) and \( \eta\pi\iota\sigma \), for \( \epsilon\delta\upsilon\alpha\sigma \) and \( \eta\pi\iota\tau\sigma \) in the imperfect, and occasionally \( \delta\upsilon\alpha \) and \( \epsilon\pilo\tau \) for \( \delta\upsilon\alpha\sigma \) and \( \epsilon\pilo\tau\sigma \) in the present.

633. For the present (with the other tenses) in the dependent moods and the participle, see the account of these (718-775).

1 Kirchhoff and Wackenius in Aeschylus, and Bergk in Sophocles, give only the form in \( \eta \).
MODIFICATION OF THE VERB STEM IN CERTAIN TENSE SYSTEMS.

634. Before discussing the other tense systems (II.-IX.), we must mention some modifications which the verb stem regularly undergoes in certain forms. Mere irregularities, such as are found only in verbs of the eighth class (621), are not noticed here.

635. (*Lengthening of Vowels.*) Most stems ending in a short vowel lengthen this vowel before the tense suffix (561, 5) in all tenses formed from them, except the present and imperfect. A and e become η, and o becomes ο; but a after e, i, or ρ becomes ά (29). E.g.

Τιμάω (τιμα-), honor, τιμή-σω, ἡτίμη-σα, τετίμη-κα, τετίμη-μαι, ἡτίμη-θην; φιλέω (φιλε-), love, φιλήσω, ἐφιλήσα, πεφιλήκη, πεφιλήλγεαι, ἐφιλήθην; δηλώ (δηλω-), show, δηλώσω, ἐδηλώσα, δεδηλώκα, δακρύω, δακρύσω. But έαω, έασω; ίαόμαι, ίαόσαμε; δράω, δράσω, ἐδράσα, ἐδράκα.

636. This applies also to stems which become vowel stems by metathesis (649); as βάλλω (βαλ- βλα-), throw, pl. βέβλη-κα; κάμω (καμ-, καμ-), labor, κέκμη-κα; or by adding e (657); as βούλομαι (βολε-, βολε-), wish, βοιλή-σαμαι, βεβοιλή-μαι, ἐβοιλή-θην.

637. For the long stem vowel in the singular of the present and imperfect indicative of verbs in μ, see 627.

638. Λ. Ἀκροάομαι, hear, has ἀκροαύσθαι etc.; χράομαι, give oracles, lengthens a to η; as χρῆσω etc. So τρήσω and ἐτρήσα from stem τρα-, see τετραίνω, bore.

639. Some vowel stems retain the short vowel, contrary to the general rule (655); as γελάω, laugh, γελάσομαι, γελά-λασα; ἀρκέω, suffice, ἀρκέσω, ἥρκεσα; μάχομαι (μαχε-), fight, μαχέσομαι (μαχε-), μαχέσαμαι.

(a) This occurs in the following verbs: (pure verbs) ἀγμαί, αἰδέσμαι, αἰκόμαι, ἀλεώ, ἀνίω, ἀρκέω, ἀρίω, γελάω, ἐλκύω (see ἐλκω), ἔμε, ἔραω, ζεώ, θλάω, κλάω, θνακ, ξέω, πτύω, σπάω, τελέω, τρέω, φλάω, χαλάω; and epic ἀκριδίω, κοτέω, λοέω, νεκέω, and the stems (αδ-) and (α-) (other verbs with vowel stems) ἀρέσκω (ἀρε-). ἀχθομαι (ἀχθε-). ἐλκυμώ (ἐλκ-), ἐλάσκομαι (ἐλα-), μεθόσκω (μεθε-); also all verbs in αννύμαι and εννύμ, with stems in α and ε (given in 797, 1), with ὀλυμμ (ὅλε-) and ὀμύμι (ὅμο-).

(b) The final vowel of the stem is variable in quantity in different tenses in the following verbs: (pure verbs) αἰνίω, αἰρέω, δέω,
bind, δῶ (see δώνω), ἔρω (epic), θῶ, sacrifice, καλῶ, λύω, μῦω, ποθέω, πονέω;—(other verbs) βαίνω (βα-), ἔφρεσκω (ἔφρ-, ἔφρε-, μάχομαι (μαχ-), πίνω (πι-, πο-), φθάνω (φθα-), φθίνω (φθι-).

640. (Insertion of σ.) Vowel stems which retain the short vowel (639) and some others add σ to the final vowel before all endings not beginning with θ in the perfect and pluperfect middle. The same verbs have σ before θε or θη in the first passive tense system. E.g.
Τελέω, finish, τετελέσαμην, τετελέσθην, τελεσθήσομαι; γελάω, laugh, ἕγελά-σ-θην, γελασθήναι; χράω, give oracles, χρησω, κέχρη-σ-μαι, κέχρισθην.

641. This occurs in all the verbs of 639 (α), except ἄρω, so far as they form these tenses; and in the following: ἀκοῦω, δρᾶω, δραῖον, κελεύω, κλείω (κλεῖω), κνᾶω, κναίω, κρούω, κυλέω (or κυλίνδω), λείω, νέω, λεάρ, ἕω, παίω, παιλεῖω, παιόω, πλέω, πρόω, σείω, τίνω, ὅω, χῶ, χράω, χρήω, and poetic μαίω. Some, however, have forms both with and without σ. See the Catalogue.

642. (Strong Form of Stem in Second Class.) 1. Verbs of the second class have the strong form of the stem (572), as λειπ- or λοιπ- in λείπω, τήκ- in τήκω, νεω- in (νεφω) νέω, in all tenses except in the second aorist and second passive tense systems; as φεύγω, φεύξομαι, φέφυγα, ἐφύγον; λείπω, λεύψω, λέοψα, έλιπον; τήκω, τήξω, τέτηκα, ἐτάκην; ἰέω (for ἰερω), ιεύσομαι, ἱρύην.

2. Exceptions are the perfect and aorist passive of τεύχω (τυχ-), which are regular in Ionic, and most tenses of χέω (χε-) and σέω (σε-). After the Attic reduplication (529) the weak form appears; as in ἀλέιψω (ἀλιψ-), ἀλ-ήλιψα: see also ἐρείκω and ἐρείτω. The perfects ἐρρύηκα (ῥέω) and ἐστίβημαι are from stems in ε- (658, 2).

643. (Ε changed to ο in Second Perfect.) In the second perfect system, ε of the verb stem is changed to ο. E.g.
Στέργω, love, ἐστοργα; πέμπω, send, πέπομφα; κλίπτω, steal, κίκλοφα (576; 692); τρέφω, nourish, τετροφα; τίκτω (τεκ-), bring forth, τέτοκα; γέγονοι (γεν-) become, γέγονα, ἐγεγόνη, γεγονέ ται, γεγονότα.

So ἐγείρω (ἐγερ-), ἐγρήγορα (532); κτείνω (κτεν-), ἐκτωμα (in compros.); λέγω, collect, ἐλαχιτ; πάσχω (παθ-, πειθ-), πέποιθα; πέρομαι, πέπορδι; τρέπω, τετροφα; φέρω (ἐνεκ-), ἐνήνωχ; φθείρω (φθερ-), ἐθάρα; χείς (χεθ-), κίχος.

For λείπ-ω, λέ-λοιπ-α, and πείθ-ω, πέ-ποιμ-α, see 31; 642, 1.
644. (A lengthened to η or α in Second Perfect.) In some verbs of the stem is lengthened to η or α in the second perfect.

These are ἄγνυμι (ἀγ-), ἐὰγα (Ionic ἑγα)-, ἑλλω (θαλ-), τεύηλα; κράζω (κραυ-), κέκριγα, λάσκω (λακ-), λέλακα; μαίνομαι (μαν-), μέμηνα; σαιρω (σαιρ-), σύσηρα; φαινω (φαν-), τέφρων.

645. (Ε changed to α.) In monosyllabic liquid stems, ε is generally changed to α in the first perfect, perfect middle, and second passive tense systems. *E.g.*

Στελλω (στελ-), send, ἐσταλκα, ἐσταλμω, ἐστάλην, σταλίσσωμαι; κείρω (κερ-), shear, κέκυρμα, ἐκάρην (lou-); σπειρω (σπερ-), sow, ἐσπαρμα, ἐσπάρην. So in δερω, κτείνω, μεύρωμαι, τείνω, τέλλω, and φθείρω.

646. N. The same change of ε to α (after ρ) occurs in στρέφω. turn, ἐστραμμα, ἐστράφην, στραφήσσωμαι (but 1 aor. ἐστρέφθην, ran); τρέπω, turn, τέτραμμα, ἐτράπην (but ἐτρέφθην, lou. ἐτράφην); τρέφω, nourish, τεθραμμα, ἐτράφην (but ἐθρέφθην); also in the second aorist passive of κλέπτω, steal, πλέκω, weave, and τέρπω, delight, ἐκλάπην, ἐπλάκηκα, and (epic) ἐτάρην (1 aor. ἐκλέφθην, ἐπλέχθην, ἐτέρφθην, rarely epic ἐτάρφθην). It occurs, further, in the second aorist (active or middle) of κτείνω, kill, τέμω, cut, τρέπω, and τέρπω; viz., in ἐκταυον (poet.), ἐταυον, ἐταυωμα, ἐταυω, ἐταψῆμα, ἐταρημα, ἐταυημα, ἐκταθησσαι. So κτείνω in some poetic forms; as ἐκτα-θην, ἐκτα-μαν. See also epic stem φειν-, φα-. For the regular Homeric ἐκλίνθην and ἐκτίθην, see 709.

647. (N of stem dropped.) Four verbs in νω drop ν of the stem in the perfect and first passive systems, and thus have vowel stems in these forms:

κρίνω (κριν-), separate, κέκρικα, κέκριμα, ἐκρίθην; κλίνω (κλιν-), incline, κέκλικα, κέκλιμα, ἐκλίθην; πλύνω (πλυν-), wash, πέπλυμμα, ἐπλύθην; τείνω (τεν-), stretch, τέτακα (645), τέταμαι, ἐτάθην, ἐκταθησσαι. So κτείνω in some poetic forms; as ἐκτα-θην, ἐκτα-μαν. See also epic stem φειν-, φα-. For the regular Homeric ἐκλίνθην and ἐκτίθην, see 709.

648. When final ν of a stem is not thus dropped, it becomes nasal γ before κα (78, 1), and is generally replaced by σ before μα (83); as φαινω (φαν-), πέφαγκα, πέφωσμα, ἐφανθην. (See 700.)

649. (Metathesis.) The stem sometimes suffers metathesis (64):

(1) in the present, as θυμίκω (θυμ-, θυν-), die, (616);

(2) in other tenses, as βάλλω (βαλ-, βλα-), throw, βέβληκα, βέβληθην; and (poetic) δέρκομαι (δερ-), see, 2 aor. ἐδρακον (δρακ-, 640).
650. (Syncope.) Sometimes syncope (65):
(1) in the present, as γέγονομαι (γέν.), become, for γε-γεν-ομαι;
(2) in the second aorist, as ἐπτώμην for ἐ-πετ-ομην;
(3) in the perfect, as πετάνυμι (πετα-), expand, πέπταμαι for πε-πετα-μαι. See φέρω in 621.

651. (Reduplication.) Sometimes reduplication, besides the regular reduplication of the perfect stem (520):
(1) in the present, as γε-γνώσκω, know, γι-γνομαι, τί-θημι.
(2) in the second aorist, as πείθω (πιθ-), persuade, πέ-πιθον (epic); so ἄγω, ἡγαγον (Attic).

652. 1. The following are reduplicated in the present:—
(a) In Class I., γε-γνομαι (for γε-γεν-ομαι); ἴπειχ (for σι-σεχ-ω);
μένω (for με-μενω), poetic for μένω; πίπτω (for πι-πετ-ω); τίκτω (for τι-τεκ-ω).
(b) In Class VI., βε-βρόσκω (βρο-), γε-γνώσκω (γνω-), δι-δράσκω (δρα-), με-μνήσκω (μνα-), πε-πράσκω (πρα-), τε-τρώσκω (τρω-), with poetic πε-πίσκω and πε-φιῦσκω, and ἀφαιρίσκω with peculiar Attic reduplication (615).
(c) In Class VII., the verbs in μ which are enumerated in
794, 2.
2. For reduplicated second aorists, see 534 and 535.

653. (E added to Stem.) New stems are often formed by adding e to the verb stem.

654. (1) From this new stem in e some verbs form the present stem (by adding %.), sometimes also other tense stems. E.g.:
Δοκε-ω (δοκ-), seem, pres. stem (δοκε%-, fut. δόεω; γαμί-ω (γαμ-), marry, fut. γαμῶ, pl. γεγάμηκα; ὠθε-ω (ὠθ-), push, fut. ὤσω (poet. ὠδήσω).

655. These verbs are, further, γεγονέω, γηθέω, κτυπέω, κυρέω, μαρτυρεω (also μαρτύρομαι), ἐπίπτεω (also ἐπίπτω), filéω (see epic forms); and poetic δουπέω, εἰκέω, ἐπανέρω, κελαδέω, κεντέω, πατέρωμαι, ἄγεω, στυγεώ, τορέω, and χρυσομεώ. See also πεκτέω (πεκ-, πεκτ-).

Most verbs in εω have their regular stems in ε, as ποιέω (ποιε-), make, fut. ποιήσω.

656. N. A few chiefly poetic verbs add α in the same way to the verb stem. See βρυχάομαι, γοάω, δηριάω, μηκάομαι, μητάω, μυκάομαι.

657. (2) Generally the new stem in ε does not appear in
the present. But in some verbs it forms special tenses; in others it forms all the tenses except the present, imperfect, second perfect, and the second aorists. *E.g.*

Βούλομαι (boul-), wish, Βουλήσωμαι (boule-, ὄδη); αἰσθάνομαι (aiσθ-), perceive, αἰσθήσωμαι (aiσθ-, ὀσθημαι; μένω (μεν-), remain, μεμένηκα (μεν-); μάχομαι (μαχ-), fight, μιτ. (μαχ-ομαι) μαχοῦμαι, ἐμαχησάμην, μεμάχημαι.

658. 1. The following have the stem in ε in all tenses except those mentioned (657): αἰσθάνομαι (aiσθ-), ἀλέξω, ἀλθομαι (1ον.), ἀμαρτάνω (ἀμαρτ-), ιδίανω (ιδ-), ἀπεκθάνομαι (ἐκθ-, αἰδεάνω (αἰδ-), ἀφθομαι, βλαστάνω (βλαστ-), Βούλομαι, βούςκω, δει, ἦπιλω and θέλω, ἔρωμαι and εἰρομαι (1ον.), ἐρρω, ἐπώδω, εφύρισκω, ἐψω, κιλομαι (poet.); κυράνω (κυρ-), λάσκω (λάκ-), μανθάνω (μαθ-), μάχομαι. μεθομαι, μελλω, μελω, μέξω, οἰκομαι, οἴχομαι, ὀλισθάνω (ὁλισθ- ὁλλιμ., ὀφλισκάνω (ὀφλ-), πτότομαι, στορύμαι: see poet. ἀμπλικὐκω and ἀπαφύκω, and the stem ὀν. See also κερδαινω.

2. The following have the stem in ε in special tenses formed from the verb stem or the weak stem (31): διαρθάνω (διαρθ-). μένω, νήμω, ὀφσφοινομαι (ὀφσφ-, παιω, πέτομαι, πείθω (πεθ-), ἤρρω (ἤρω-, στείβω (στείβ-, τυγχάνω (τυγχ-), χάζω (χάζω); with γιγνομαι, ἐχω, τρέχω.

3. The following form certain tenses from a stem made by adding ε to the present stem without the thematic vowel: διδάσκω, καθίζω, κηδώ, κλαίω, δύω, ὀφείλω, τέπτω, χαίρω.

659. N. In ὄμνυμι, swear, the stem ὄμ- is enlarged to ὄμω in some tenses, as in ὄμο-σα; in ἀλίσκομαι, be captured, ἀλ- is enlarged to ἀλ-, as in ἀλώσωμαι. So τρύχω (τρύχ-), exhaust, τρυχώσω. So probably οἴχομαι, be gone, has stem οἴχω for οἰχ- in the perfect οἰχώ-κα (cf. 1ον. οἰχ-μαι).

**FORMATION OF TENSE STEMS AND INFLATION OF TENSE SYSTEMS IN THE INDICATIVE.**

I. Present System.

660. The formation of the present stem and the inflation of the present and imperfect indicative have been explained in 568–622 and 623–632.

661. The eight remaining tense stems (II.–IX.) are formed from the verb stem. This is the simplest form of the stem in all classes of verbs except the Second, where it is the strong form (575; 642).

For special modifications of certain tense stems, see 634–659.
For the inflection of the subjunctive, optative, and imperative in all tenses, see 718-758; for the formation of the infinitive, see 759-769; and for that of the participles and verbals in -tos and -teos, see 770-776.

II. Future System.

662. (Future Active and Middle.) Vowel and mute stems (460) add σ%- to form the stem of the future active and middle. The indicative active thus ends in σω, and the middle in σομαι. They are inflected like the present (see 480). Ex. tιμάω, honor, tιμήσω (tιμήσω%); δραώ, do, δράσω (635); κόπτω (κόπτω-), cut, κόψω; βλάπτω (βλαβ-), hurt, βλάψω, βλάψομαι (74); γράφω, write, γράψω, γράψομαι; πλέκω, twist, πλέξω; πράσσω (πράγ-), do, πράξω, πράξομαι; ταράσσω (ταράχ-), confuse, ταράξω, ταράξομαι; φράζω (φρα-), tell, φράσω (for φραθ-σω); πείθω, persuade, πείσω (for πείθ-σω); λείπω, leave, λείψω, λείψομαι (642). So σπεύδω, hurry, σπείσω (for σπενδ-σω, 79), τρέφω, nourish, θρέψω, θρέψομαι (95, 5).

663. (Liquid Futures.) Liquid stems (460) add ε%- to form the future stem, making forms in ἐω and ἐομαι, contracted to ὦ and οὖμαι, and inflected like φιλῶ and φιλοῦμαι (492). See 482. Ex. φαίνω (φαί-), show, fut. (φαν-ε-) φανῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (στελ-), send, (στελ-ε-) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, divide, (νεμ-ε-) νεμῶ; κρίνω (κριν-), judge, (κρινε-ω) κρινῶ.

664. N. Here ε%- is for an original εσ%- the σ being dropped between two vowels (88).

665. (Attic Future.) 1. The futures of καλέω, call, and τελέω, finish, καλέσω and τελέσω (639), drop σ of the future stem, and contract καλε- and τελε- with ω and omai, making καλω, καλοῦμαι, τελω and (poetic) τελοῦμαι. These futures have thus the same forms as the presents.

So ὀδυμαί (ὀδ-, ἀδε-), destroy, has future ὀλέσω (Hom.), ὀλέω (Hdt.), ὀλὸν (Attic). So μαχόμαι, Homeric future of μάχομαι (μαχε-), fight, becomes μαχοῦμαι in Attic. Καβέζομαι (ἐβ-), sit, has καβεθοῦμαι.

2. In like manner, futures in σω from verbs in αννυμι, some in εσω from verbs in εννυμι, and some in αω from verbs in αξω, drop σ and contract αω and εω to ὦ. Thus σκεδάντωμι (σκεδα-), scatter, fut. σκέδασω, (σκεδα-σω) σκέδω; στορεύμι (στορε-), spread, στορεύω, (στορε-ω) στορω; βιβάζω, cause to go, βιβάσω, (βιβα-ω) βιβω. So
elaiow (elaw), drive (612), future elasow (elaow) elaw. For future elaw, elow, etc. in Homer, see 784, 2 (c).

3. Futures in isow and isomai from verbs in iow of more than two syllables regularly drop sigma and insert epsilon; then iow and isomai are contracted to iow and isomai; as komizow, carry, komisow (komiw) komiow, komomai, komiwmai (komiwmai) komiomai, inflected like filow, filowmait (492). See 785, 1 (end).

4. These forms of future (665, 1–3) are called Attic, because the purer Attic seldom uses any others in these tenses; but they are found also in other dialects and even in Homer.

666. (Doric Future.) 1. These verbs form the stem of the future middle in seiwa, and contract soma to soudmai: plow, sail, plenousoumai (574); pweow, breathe, pneusoumai; neow, swim, pneusoumai; klaio, weep, klaunosoumai (601); fieug, flee, feieoumai; plitow, fall, pneoumai. See also paiow (590) and pnebanomai.

The Attic has these, with the regular futures plenousomai, pneusomai, klaunosomai, feieoumai (but never pneomai).

2. These are called Doric futures, because the Doric forms futures in seiw, sow, and soma, soudmai.

667. N. A few irregular futures drop sigma of the stem, which thus has the appearance of a present stem. Such are xew and ximai, fut. of xew, pour; zdomai, from esthew (esth-), eat; zomai, from pnew (pwe-), drink (621).

668. N. A few poetic liquid stems add sigma like mute stems; kelaw (kel-), land, kelow; kuro, meet, kuro; orw (or-), rouse, orow. So theromai, be warmed, Hom. fut. theromai; theirow (theirow), destroy, Hom. fut. theirows. For the corresponding aorists, see 674 (b).

III. First Aorist System.

669. (First Aorist Active and Middle.) 1. Vowel and mute stems (460) add sigma to form the stem of the first aorist active and middle. The indicative active thus ends in sigma, which becomes se in the third person singular; and the middle ends in samen. E.g.

Timaw, etymasa, etymomat (535); dravaw, edrassa; kotpw, ekopa, ekopamai; blaptw, elspla; grawf, ergrasa; ergrapamai; plkaw, epsela, eplesamai;prasow, eprawer, epriamai; tarpasow, etara; frawaw, efrasa (for efrad-sa); patow, epeusa (74); opetw, epeisa (for espetw-sa); trefow, erpefa, erpepar (95, 5); tkw, melt, ethek; plow, sail, epleusa (574).

For the inflection, see 480.
670. Three verbs in μι, δᾶωμι (δό-), give, ήμι (έ-), send, and τίθμι (θέ-), put, have κα for σα in the first aorist active, giving δῶκα, ἡκα, and ἔθηκα. These forms are seldom used except in the indicative, and are most common in the singular, where the second aorists are not in use. (See 802.) Even the middle forms ἡκάμην and ἔθηκάμην occur, the latter not in Attic Greek (810).

671. Ν. Χέω, pour, has aorists ἐχεα (Hom. ἐχεα) and ἐχεάμην, corresponding to the futures χέω and χέωμαι (667). Εἶπον, said, has also first aorist eiπα; and φέρω, bear, has ἠνεγκ-α (from stem ἐνεγκ-).

For Homeric aorists like ἐβήθοετο, ἐδάθετο, ἔτοι, etc., see 777, 8.

672. (Liquid Aorists.) Liquid stems (460) drop σ in σα, leaving α, and lengthen their last vowel, α to η (after υ or ρ to α) and ε to η (89). See 482. E.g.

Φαίνω (φαν-), ἔφην-α (for ἔφανα); στέλλω (στελ-), ἔστελ-α (for ἔστελ-σα) ἔστελ-άμην; ἄγγέλλω (ἄγγελ-), announce, ἄγγειλα, ἄγγειλάμην; περαίνω (περαν-), finish, ἐπεράνα; μαίνω (μαν-), stain, ἐμίνα; νέμω, divide, ἐνειμα, ἐνειμάμην; κρίνω, judge, ἐκρίνα; ἄμμω, keep off, ἄμμινα, ἄμμινάμην; φθείρω (φθερ-), destroy, ἐφθέιρα. Compare the futures in 653, and see 664.

673. Ν. A few liquid stems lengthen αν to αν irregularly; as κερδαίνω (κερδαν-), gain, ἐκερδάνα. A few lengthen παν to πην; as τετραίνω (τετραν-), bore, ἐτέτρανα.

674. Ν. (a) Αἴρω (ἀρ-), raise, has ἀρα, ἀράμην (augmented); but α in other forms, as ἀρω, ἀρων, ἀρας, ἀρωμα, ἀραίμην, ἀραμώνος.

(b) The poetic κέλλω, κέρω, and ὄρνυμ have aorists ἐκέλσα, ἐκέρσα, and ὄρσα. See the corresponding futures (663). But ὄκελλω (in prose) has ὄκελα (see 89).

IV. Second Aorist System.

675. (Second Aorist Active and Middle.) The stem of the second aorist active and middle of the common form (565) is the verb stem (in the second class, the weak stem) with % affixed. These tenses are inflected in the indicative like the imperfect (see 626). E.g.

Λείπω (572), ἔλιπον, ἔλιπόμην (2 aor. stem λιπ%); λαμβάνω (λαβ-), take, ἐλαβον, ἐλαβόμην (2 aor. stem λαβ%). See 481.

676. Ν. A few second aorist stems change ε to α; as τέμω (τεμ-), cut, Ionic and poetic ἔταμον, ἔταμόμην. See 646.

677. Ν. A few stems are syncopated (650); as πέτομαι (πετ-), fly, 2 aor. m. ἐπτόμην for ἐπετ-ομήν; ἐγείρω (ἐγερ-), rouse, ἡγρόμην
for ἁγερ-ομην; ἠλθον, went, from stem ἠλυθ-, for ἠλυθον (Hom.). ἐπομαι (σεγ.), follow, ἐσπομην, for ἐσεπ-ομην; ἔχω (σεχ.), have, ἔσχον for ἐ-σεχ-ον. So the Homeric ἐκεκλομην, for ἐ-κε-κελ-ομην, or κεκλομην, from κέλομαι, command; ἀλαλκον, for ἀλ-αλεκ-ον, from ἀλεξω (ἀλεκ-), ward off: for these and other reduplicated second aorists, see 534; 535. For ἄγαγον, 2 aor. of ἄγω, see 535.

678. (Mι-Form.) The stem of the second aorist of the μ-form is the simple verb stem with no suffix. The stem vowel is regularly long (η, ω, or ο) throughout the indicative active, and the third person has the ending σαυ. (For the long vowel in the imperative and infinitive, see 755; 760, 2.) E.g. ἱστημι (στα-), 2 aor. ἱστην, ἱστη, ἱστησ, ἱστησαν, etc. For the inflection, see 506. For διδομι, ημι, and τίθημι, see 802.

For the great variety of forms in these second aorists, see the complete enumeration (798; 799).

679. The second aorist middle of the μ-form regularly drops σ in σο in the second person singular (561, 6) after a short vowel, and then contracts that vowel with σ: as ἐδομ for ἐ-θε-σο (ἐθε); ἐδου for ἐ-δα-σο (ἐδοο).

680. Verbs in ὑμι form no Attic second aorists from the stem in ν (797, 1).

681. For second aorists middle in ημην, μην, and υμην, and some from consonant stems, see 800.

V. First Perfect System.

682. (First Perfect and Pluperfect Active.) The stem of the first perfect active is formed by adding κα- to the reduplicated verb stem. It has κα, κασ, κε, in the indicative singular, and κασι (for κα-νσι), rarely κασι in poetry, in the third person plural. For the inflection, see 480. E.g.

Δύω, (ἀλευκ-) ἀλυκα; πείθω, περιεύκα, πεπεικα (for πε-πειθ-κα); κομίζω (κομιδ-), καρτυ, κεκόμικα (for κε-κομιδ-κα, 73).

683. 1. The pluperfect changes final α- of the perfect stem to ε-, to which are added aoristic terminations α, ας, ε (669) in the singular, ea, εας, εν (ν) being contracted to η, ης, ει (ν) in Attic. The dual and plural add the regular secondary endings (552) to the stem in ε-, with σαν in the third person plural. E.g.

Ἐλευκηρ, ἐλεύκης, ἐλεῦκει(ν), ἐλεῦκε-τον, ἐλεῦκε-μεν, ἐλεῦ-κε-τε, ἐλεῦκε-σαν: στίλλω, ἐσταλκα, ἐστάλκη, ἐστάλκης, ἐστάλκει(ν), ἐστάλκε-μεν, ἐστάλκε-σαν. For ει (ν), see 58.
2. In the singular, Herodotus has the original εις, εις, εις, and Homer has εις, ης, εις(ν); later Attic writers, and sometimes the orators, have εις, εις, εις. In the dual and plural εις for εις is not classic.

684. The stem may be modified before κ in both perfect and pluperfect, by lengthening its final vowel (635), by changing εις to ιν in monosyllabic liquid stems (645), by dropping ν in a few verbs (647), or by metathesis (649); as φιλέω, λοευ, πεφιληκά; φθείρω (φθειρ-), δέστρηγο, ἐφθαρκα; κρίνω (κριν-), ιουδε, κέκρικα; βάλλω (βαλ-), θρων, βεβληκα (636).

685. N. Ει of the stem becomes οι in (δείω) δειδοκα (31).

686. N. The first perfect (or perfect in κα) belongs especially to vowel stems, and in Homer it is found only with these. It was afterwards formed from many liquid stems, and from some lingual stems, τ, δ, or θ being dropped before κα.

VI. Second Perfect System.

687. (Second Perfect Active.) The stem of the second perfect of the common form is the reduplicated verb stem with a affixed; as γράφ-ω, write, γέγραφα (stem γεγραφα-); φεύγω, βλευ, πέφευγα (642).

688. 1. For the change of εις to οι in the stem, see 643. For λέλοπτα and πέτοπτα, see 642, 1, and 31.

2. For the lengthening of οι to η or ηι in some verbs, see 644.

3. For the lengthening of the stem vowel in λαγχάνω (λαχ-), λαμβάνω (λαβ-), λανθάνω (λαθ-), τυχχάνω (τυχ-), and some other verbs, see 611.

689. N. *Ερρωγα from ρηγνυμι (ρηγ-) and ειςωθα (537, 2) from εθω (ηθ-) change η of the stem to ω (31).

690. N. Vowel stems do not form second perfects; ἀκηκοα, from ἀκοιν-ω, hear (stem ἀκοιν-, ἀκοφ-), is only an apparent exception.

691. N. Homer has many second perfects not found in Attic; as προβεβουλα from βουλωμαι, wish; μέμηλα from μέλω, concern; ξολπα from ξαπω, hope; διδουπα from δουπεω (δουπτ-), resumed.

692. (Aspirated Second Perfects.) Most stems ending in π or β change these to φ, and most ending in κ or γ change these to χ, in the second perfect, if a short vowel precedes. Those in φ and χ make no change. E.g.

Βλαπτω (βλαβ-), βέβλαφα; κόπτω (κοτ-), κέκοφα; ἀλλάσσω (ἀλλαγ-), ἥλαχα; φυλάσσω (φυλακ-), πεφύλαχα.

But πλησσω, πέπληγα; φεύγω, πέφευγα; στέργω, ἔστοργα; λάμπω, λάλαμπα. In ἀγω (ἀγ-), ἡγα, η is lengthened by reduplication.
693. The following verbs form aspirated second perfects: ἄγω, ἀλλάσσω, ἀνοίγω, βλάπτω, δείκνυμι, κηρύσσω, κλέπτω, κόπτω, λαμ-βάνω, λάπτω, λέγω (collect), μάσσω, πείμπω, πράσσω, πτήσσω, τάσσω, τρέπω, τρίβω, φέρω, φυλάσσω. Of these δείκνυμι, κηρύσσω, λαμ-βάνω, πείμπω, and πτήσσω are exceptions to 692. 'Ἀνοίγω has both ἀν'ψα and ἀνέωχα, and πράσσω has both πέτραγχα, have done, and πέτραγα, fare (well or ill).

694. N. The aspirated perfect is not found in Homer: only τέροφα (τρέπω) occurs in tragedy, and only τίτομφα in Herodotus and Thucydides. It is common in comedy and in the subsequent prose.

695. The inflection of the second perfect of the common form is the same as that of the first perfect (see 682).

696. (Second Pluperfect Active.) The stem of the second pluperfect changes final α- of the second perfect stem to ε-. It has the same inflection as the first pluperfect (683). E.g. ἑπεφήμη, ἑπεφήνης, ἑπεφήνειν(ν), ἑπεφήνεμεν, ἑπεφήνεσαν, etc.

697. (Mu-forms.) A few verbs have second perfects and pluperfects of the simple μ- form, which affix the endings directly to the verb stem. They are never found in the singular of the indicative. E.g.

Θησεω (θηα-, θαι-), die, 2 perf. τέθα-τον, τέθα-μεν, τέθα-σι; 2 plmp. ἑτέθασαν. (See 508.)

These μ- forms are enumerated in 804.

VII. Perfect Middle System.

698. (Perfect and Pluperfect Middle.) The stem of the perfect and pluperfect middle is the reduplicated verb stem, to which the endings are directly affixed. E.g.

Ἀδω, λέλυ-μαι, λέλυ-σαι, λέλυ-ται, λέλυ-σθε, λέλυ-νται; ἐ-λελυ-μην, ἐ-λελυ-μεθα, ἐ-λελυ-ντο; λέπτω (λεπτ-), λέλειμ-μαι (73), λέλειψαι, λέλειται.

For the inflection, see 480.

699. The stem may be modified (in general as in the first perfect active), by lengthening its final vowel (635), by changing ε to α in monosyllabic liquid stems (645), by dropping ν in a few verbs (617), or by metathesis (649); as φιλέ-ω, πεφιλή-μαι, ἐ-πεφιλή-μην; φθείρω (φθερ-), ἐφθείρ-μαι, ἐφθάρ-μην; κρίνω (κριν-), κέκρι-μαι, ἐ-κεκρί-μην; βάλλω (βαλ-, βλα-), βέβλη-μαι, ἐ-βεβλή-μην. (See 684.)
700. When ν is not dropped before μα (647), it is generally replaced by σ (83), and it sometimes becomes μ (78, 2); as φαίνω (φαν-), πέφασ-μαι, ἐ-πεφάσ-μην; ἡξύνω (ἡξυν-), sharpen, ἥξυμ-μαι. Before endings not beginning with μ, the original ν reappears; as πέφασ-ται, πέφασ-θε; but forms in ν-σαί and ν-σο (like πέφασ-σαι, ἐ-πέφασ-σο) seem not to occur.

701. In the third person plural of the perfect and pluperfect middle, consonant stems are compelled to use the perfect participle with εἰσί and ἔσαι (480, 2).

Here, however, the Ionic endings αταί and ατο for νται and ντο (777, 3) are occasionally used even in Attic prose; as τετάχ-αται and ἐ-τετάχ-ατο (Thucyd.) for τετεμαῖναι εἰσί and ἔσαι.

702. 1. For perfects in αμμαί of στριφω, τρέπω, τρέφω, see 646.
   2. For the addition of σ to certain vowel stems before endings not beginning with σ, as τετέλεσμαι, see 640.

703. (Future Perfect.) The stem of the future perfect is formed by adding σ- to the stem of the perfect middle. It ends in σομαι, and has the inflection of the future middle (662). A short final vowel is always lengthened before σομαι. E.g.
   Λύω, λε-λύ-, λελύ-σομαι; γράφω, γε-γραφ-, γεγράφομαι (74);
   λείπω, λελειπ-, λελείψομαι; δει, δειν-, δεδειμαι (639), δεδή-σομαι;
   πράσσω (πράγ-), πεπράγ-, πεπράξομαι.

704. The future perfect is generally passive in sense. But it has a middle meaning in μεμνημον, shall remember, and πεπωύσομαι, shall have ceased; and it is active in κεκτήσομαι, shall possess. It is found in only a small number of verbs.

705. N. Two verbs have a special form in Attic Greek for the future perfect active; θνῄσκω, die, has τεθνήξω, shall be dead, formed from the perfect stem τεθνηκ--; and ἑστημι, set, has ἑστήξω, shall stand, from ἑστηκ-, stem of perfect ἑστηκα, stand. In Homer, we have also κεχαρῆσω and κεχαρήσομαι, from χαίρω (χαρ-), rejoice; and κεκαθίσω (irreg.), from χάζω (χαδ-), yield.

706. N. In most verbs the future perfect active is expressed by the perfect participle and ἐσομαι (future of εἰμί, be); as ἑγνωκότες ἐσόμεθα, we shall have learnt. The future perfect passive may also be expressed in this way; as ἄπειλλαγμένοι ἐσόμεθα, we shall have been freed.

VIII. FIRST PASSIVE SYSTEM.

707. (First Aorist Passive.) The stem of the first aorist passive is formed by adding θε to the stem as it appears in
the perfect middle (omitting the reduplication). In the indicative and infinitive, and in the imperative except before ντ, θε becomes θη. It has the secondary active endings (552), and is inflected (in general) like the second aorist active in νη of the μ-formation (678). E.g.

Δύω, λεύν-μαι, ἔλιθην (λυθη); λείπω, λέειμ-μαι, ἐλείθην (λειπ-θη, 71); πράσω (πράγ-), πέπραγμαι, ἐπράξθην (πράγ-θη); πείθω, πείπειό-μαι, ἐπείθην; φιλέω, φειλειμ-μαι, ἐφιλήθην; πλέω (πλαν-), πεπλευσ-μαι, ἐπιλευσθην (641); τείνω (τειν-), τέτα-μαι, ἔτάθην (647); βάλλω (βαλ-, βλα-). Βέβλημαι, ἐβλήθην; τελέω, τετελέσ-μαι (640), ἔτελεόθην; ἀκούω, ἱκουσμαι, ἱκοῦσθην. See 480.

708. N. Τρέπω has τέτραμαι (646), but ἔτρεφθην (Ion. ἐτράφην); τρέφω has τέθραμμαι, ἔθρεφθην; and στρέφω has ἑστραμ-μαι, with (rare) ἑστρέφθην (Ion. and Dor. ἐστράφθην). Φαῖω has πέφασαι (700), but ἐφάνων.

709. N. N is added in Homer to some vowel stems before θ of the aorist passive; as ἰδρόω, εὐρέχω, ἰδρύμαι, ἰδρυ-ν-θην, as if from a stem in ν (Attic ἰδρήθην). So Hom. ἐκλίνθην and ἐκρίνθην (647), from original stems in ν.

For ἐτάθην from τίθημι (θε-), and ἐτύθην from θώ, sacrifice, see 95, 3. For ἔθρεφθην from τρέφω, nourish, and other forms with interchangeable aspirates, see 95, 5.

710. (First Future Passive.) The stem of the first future passive adds σ%- to the prolonged stem (in θη) of the first aorist passive. It ends in θηομαι, and is inflected like the future middle (662). E.g.

Δύω, ἐλίθην, λυθήσομαι (stem λυθη-σ%-); λείπω, ἐλείθην, λει-θήσομαι; πράσω (πράγ-), ἐπράξθην, πραξθήσομαι; πείθω, ἐπεί-θην, πειθήσομαι; τείνω, ἔτάθην, ταθήσομαι; πλέω, ἐπλέχθην, πλεχθήσομαι; τίμω, ἐτίμθην, τιμήθησομαι; τελέω, ἔτελεόθην, τελεθήσομαι; κλίνω, ἐκλίθην, κλιθήσομαι.

711. The first passive system rarely appears in verbs with monosyllabic liquid stems (645). But τείνω (τειν-), stretch (647), has ἐτάθην and ταθήσομαι.

IX. Second Passive System.

712. (Second Aorist Passive.) The stem of the second aorist passive is formed by adding ε to the verb stem (in the second class, to the weak stem, 31). In the indicative, infinitive, and imperative, except before ντ (707), ε becomes η. The only regular modification of the stem is the change of ε to α (645). For the inflection, see 482. E.g.
Влάπτω (βλαβ-, λυ, ἐβλάβη; γράφω (γραφ-), write, ἐγράφην; ῥέπτω (ῥήφ-), θρόω, ὥρρηφην; φαίνω (φαν-), ἑφανή; στρέφω, των, ἐστράφην(646); τέρπω, τύρπη, ἔτάρπην; στέλλω(στελ-), σενδ, ἐστάλην.

713. N. Πλήσω (πλήγ-), strike, has 2 aor. pass. ἐπλήγην, but in composition ἐκπλάγην and καταπλάγην (from stem πλαγ-).

714. N. Some verbs have both passive aorists; as βλάπτω (βλαβ-, λυ, ἐβλάβη; γράφω, ἐγράφη, γραφή; συμβολή; φαίνω (φαν-), ἑφανή, φανή-σομαι; στέλλω (στελ-, ἐστάλην, σταλή-σομαι; στρέφω, ἐστράφην, στραφή-σομαι.

715. (Second Future Passive.) The stem of the second future passive adds σο- to the prolonged stem (in η) of the second aorist passive. It ends in ησομαι and is inflected like the first future (710). E.g.

Влάπτω (βλαβ-, ἐβλάβη, βλαβή-σομαι; γράφω, ἐγράφη, γραφή-σομαι; φαίνω (φαν-), ἑφανή, φανή-σομαι; στέλλω (στελ-, ἐστάλην, σταλή-σομαι; στρέφω, ἐστράφην, στραφή-σομαι.

716. N. The weak stem of verbs of the second class, which seldom appears in other tenses than the second aorists (642), is seen especially in the second passive system; as σήτω (σατ-), κορυφάω, ἐσάτην, σαπήσομαι; τήκω (τακ-), melli, ἔτάκην; ῥέω (ῥυ-), ῥκω, ῥήμησομαι; ἐρπίω (ἐρπ-) ῥνω ὀνν, ἔπιπην (ποιητικ-, but 1 aor. ἡρείφθην (ἐρείπ-).

717. The following table shows the nine tense stems (so far as they exist) of λύω, λείπω, πράσσω (πράγ-), φαίνω (φαν-), and στέλλω (στελ-), with their sub-divisions.

**Tense System.**

- **Present.** λῦ%- λειπ%- πρᾶσσ%- φαίν%- στέλλ%-  
- **Future.** λῦσ%- λειψ%- πρᾶξ%- φανε%- στελε%-  
- **1 Aorist.** λῦσα- πρᾶξα- φηνα- στελα-  
- **2 Aorist.** λιπ%-  
- **1 Perfect.** λελυκα- πεφαγκα- ἐσταλκα-  
- **2 Perfect.** λελοιπα- πεπράγα- πεφηνα-  
- **Perf. Mid.** {Perf. λελυ- λελειπ- πεπραγ- πεφαν- ἐσταλ-  
- Fut. λελῦσ%- λελειψ%- πεπράξ%-  
- **1 Pass.** {Aor. λυθε(η)- λειφθε(η)- πράχθε(η)- φανθ(η)-  
- Fut. λυθησ%- λειφθησ%- πράχθησ%- φανθησ%-  
- **2 Pass.** {Aor. φαν(η)- σταλη(η)-  
- Fut. φανησ%- σταλησ%-
FORMATION OF THE DEPENDENT MOODS AND
THE PARTICIPLE.

SUBJUNCTIVE.

718. The subjunctive has the primary endings (552) in all its tenses. In all forms (even in verbs in μ) it has a long thematic vowel ω/ν (561, 2).

719. (Common Form.) In the common form of inflection, the present and second aorist tense stems change ο/τo ω/ν, and the first aorist tense stem changes final α to ω/ν. All have ο, η, η in the singular, and ω for ωoι (78, 3) in the third person plural, of the active. E.g.

Λείπω, pres. subj. λείπω, λείπωμαι, 2 aor. λίπω, λίπωμαι; λύω, 1 aor. λύσω, λύσωμαι.

720. A perfect subjunctive active is rarely formed, on the analogy of the present, by changing final α of the tense stem to ω/ν; as λέλυκα, λελύκω; εἰληφα, εἰλήφω. (See 731.) But the more common form of the tense is the perfect active participle with ὁ (subjunctive of εἰμί, be); as λελυκός ὁ, εἰληφός ὁ.

721. The perfect subjunctive middle is almost always expressed by the perfect middle participle and ὁ; as λελυμένος ὁ, ἡ, ἡται, etc.

722. A few verbs with vowel stems form a perfect subjunctive middle directly, by adding ω/ν to the tense stem; as κτά-ομαι, acquire, pf. κεκτήμαι, possess, subj. κεκτώμαι (for κε-κτή-ομαι), κεκτή, κεκτήμαι; so μνημήσκω, remind, μέμνημαι, remember (memini), subj. μεμνώμαι, μεμνώμεθα (1Hdt. μεμνεωμέθα). These follow the analogy of ἱστώμαι, ἴ, ἴται, etc. (724). (For a similar optative, see 734.)

723. (Mis-form.) In all μ-forms, including both passive aorists (564), the final vowel of the stem is contracted with the thematic vowel (ο or η), so that the subjunctive ends in ὅ or ὃμαι.

724. 1. Verbs in ημι (with stems in ε- and α-) have ὅ, ἴ, ἴ, ὃμαι, ἴ, ἴται, etc., in the subjunctive, as if all had stems in ε. Thus ἰστήμι (στα-) has ἰστή, ἰστῆ, ἰστήται, στῆς, στῆ, etc., as if the uncontracted form were ἰστε-ο, not ἰστα-ο. These verbs have Ionic stems in ε- (see 758, 1).

2. The inflection is that of the subjunctives φιλῶ and φιλώμαι (492).
725. For the inflection of the aorist passive subjunctive, with ἐ of the tense stem contracted with ο or ἦ, as λυθῶ (for λυθέ-ω), λυθὼμεν (for λυθέ-ωμεν), etc., φανῶ (for φανέ-ω), etc., see 480, 3.

726. For a few subjunctives of the simple perfect of the μ-form, as ἐστῶ (for ἐστα-ω), βεβασία (for βεβα-ωσι), see 508.

727. Verbs in ωμ (with stem in ο) have by contraction ὁ, ὁς, ὅ, etc., ὠματι, ὅται, etc. (for ο-ω, ο-ης, ο-η, ο-ωμαί, etc.) as δειδωμι, subj. δειδῶ, δειδὼς, δειδῶ; δειδώμαι, δειδῶ, δειδώται, etc.

728. Verbs in νώμ form the subjunctive (as the optative, 743) like verbs in ο; as δεικνύμι, subj. δεικνύ-ω, δεικνύ-ωμαι.

729. Ν. Δύναμαι, can, ἐπίσταμαι, understand, κρέμαμαι, hang, and the second aorist ἐπράμην, bought, accent the subjunctive (as the optative, 742) as if there were no contraction; thus δύναμαι, ἐπίστωμαι, κρέμωραί, πρώμαι (compare τιθώμαι).

OPTATIVE.

730. 1. The optative adds the secondary endings (552) to the tense stem, preceded by the mood suffix (562) ο or η (ιε); as λύοιτε (for λύο-ι-τε), ἵσταίην (for ἵστα-ι-ην), λυθέεν (for λυθέ-ε-εν). For the ending μι, see 731.

2. The form η appears only before active endings. It is always used in the singular of μ-forms with these endings (including the aorist passive, 564, 7) and of contracted presents in οην and ωην of verbs in αω, εω, and ωω. After η the first person singular always has the ending ν. See examples in 737 and 739.

3. Before the ending ν of the third person plural ο is always used; as λύομεν (for λύο-ο-εν).

4. In the second person singular middle, σο drops σ (564, 6); as ἵστασο (for ἵστα-ι-σο, ἵστα-ι-ο).

731. (Verbs in ω.) Verbs in ω have the ending μι (for ν) in the first person singular in all tenses of the active voice. In the present, future, and second aorist systems, the thematic vowel (always ο) is contracted with ι to οι, giving σομι, σος, αι, etc., σομην, σοι, σοτο, etc. In the first aorist system, final α of the tense stem is contracted with ι, giving αμι, ας, αι, etc. (but see 732), αιμην, αιο, αιτο, etc. The rare perfect active (like the subjunctive, 720) follows the analogy of the present. E.g.
732. The Attic generally uses the so-called Aeolic terminations ειν, ειν, and ειν, for αις, αι, αιν, in the aorist active; as λύειςα, λύειςα, λύειναι. See λώ and φαιώ in 480, 1 and 482.

733. The perfect middle is almost always expressed by the perfect middle participle and ειν; as λελυμένος είν (see 480, 2). The perfect active is more frequently expressed by the perfect active participle and ειν than by the form in ομί given in the paradigms; as λελυκώς είν. (See 720; 721.)

734. 1. A few verbs with vowel stems form a perfect optative middle (like the subjunctive, 722) directly, by adding ειν to the tense stem; as κτάομαι, pf. κκτῆμαι, opt. κκτῆμιν, κκτήσα, κκτήσα (for κκτη-ειν, κκτή-ειν, κκτή-ειν, etc.); also κκτώμην, κκτώσα, κκτωύ (for κκτήσ-ειν, etc.); so μμήσκω, μεμνήσα, μεμνήσα (ορ μεμνήςμην, μεμνήσα, καλέω, καλέσα, καλέσα, καλέσα; and βάλω, βέβαλημαι, opt. δια-βεβλήςβε. So Ηον. λελύος or λελύρστε (for λελύρ-ειν or λελυ-ειν), perf. opt. of λώ. Compare δαινύειν, pres. opt. of δαινώμι.

2. The forms in φινή belong to the common form of inflection (with the thematic vowel); those in ηφή, etc. and ύτο have the μ-form (740).

735. A few verbs have ομή (737) in the second perfect optative; as ἐκπέφευγα, ἐκπέφευγοίν.

The second aorist optative of ἔχω, have, is σχοίν, but the regular σχοίμ is used in composition.

736. A very few relics remain of an older active optative with ν for μι in the first person singular; as τρέφοι-ν for τρέφοι-μι, ἄμαρτοι-ν for ἄμαρτοι-μι (from ἄμαρτάνω).

737. (Contract Verbs.) In the present active of contract verbs, forms in υ-ν, υ-ς, υς, etc., contracted with the thematic vowel ω to οιήν, οιής, οιή, etc., are much more common in the singular than the regular forms in ομί, οις, οι, but they seldom occur in the dual and plural. Both the forms in οιήν and those in ομί are again contracted with an α of the verb stem to φην and φυ, and with an ε or ο to οιήν and ομί. E.g.
INFLECTION.

It is only the second contraction which makes these contract forms.

738. For the optative ἰγῴην, from ἰγῶ, shiver, see 497.

739. (Mμ-form.) 1. The present and second aorist active of the μμ-form, and both aorists passive in all verbs, have the suffix η, and in the first person singular the ending ν. Here a, ε, or o of the stem is contracted with η to αη, εη, or οη; as ἰστα-ης, ἰσταίνην; στα-ης-μεν, σταίμεν; λυθε-ης, λυθείν; δο-ης, δοίνην.

2. In the dual and plural, forms with ι for η, and εν for η-σαν in the third person plural, are much more common than the longer forms with η; as σταίμεν, σταίτε, σταίν (better than σταίμεν, σταίτε, σταίσαν). See 506.

740. In the present and second aorist middle of verbs in ημι and ωμι, final a, ε, or o of the stem is contracted with ι into αι, ει, or οι, to which the simple endings μην, etc., are added. E.g.

ἰσταίμην (for ἰστα-ι-μην), ἰστάιο, ἰσταίτο; θείμην (θε-ι-μην), θείο (θε-ι-σο, θε-ι-ο), θείτο; δοίμην (δο-ι-μην). See the inflection in 506; and 730, 4. See also the cases of perfect optative middle in ημιν and ὅτo in 734.

741. N. The optatives τιθοίμην, τιθῶ, τιθοῖτο, etc. (also accented τιθω, τιθο, τιθότο, etc. (also accented σίν-θοιτο, πρό-θοιτο, etc.), as if formed from τιθέω (or τιθώ), are found, as well as the regular τιθείμην θείμην, etc. See also πρόσο and other forms of ἴμι (810, 2).

742. N. Δώμαμαι, ἐπίσταμαι, κρέμαμαι, and the second aorists ἐπραίμην (505) and ὠψήμην (from ὀψήμημι). accent the optative as if there were no contraction; δυναίμην, δώμαι, δώματο; ἐπίσταιτο, ἐπίστασθε, κρέμα, πρίαμο, πρίαντο, ὀνωσθε. For the similar subjunctives, see 729.

743. Verbs in νωμ form the optative (as the subjunctive, 728) like verbs in ω; as δείκνυμι, opt. δεικνύομι, δεικνυόμην (inflected like λύομι, λύοιμην).
744. N. Second aorists from stems in υ of the μ-form (as ἔδων) have no optative in Attic (see 500). But Homer has a few forms like δή, δύμεν (for δυ-νη, δυ-ν-μεν), from ἐδών.

745. A few second perfect optatives of the μ-form are made by adding η-ν to stems in α-; as τεθυμάν (for τεθνα-η-ν), ἠσταιν (508). See the enumeration of μ-forms, 804.

**IMPERATIVE.**

746. (Common Form.) The present and the second aorist active and middle of the common form have the thematic vowel ε (ο before ντων), to which the imperative endings (553) are affixed. But the second person singular in the active has no ending; in the middle it drops σ in σο and contracts ε-ο to ον. E.g.


747. The first aorist active and middle are also irregular in the second person singular, where the active has a termination ον and the middle αι for final α of the stem. In other persons they add the regular endings to the stem in σα- (or α-). E.g.

Λύσον, λυσά-τω, λύσα-των, λύσα-τε, λυσά-των; λύσαν, λυσά-σθω, λυσά-σθον, λυσά-σθον. Φήνον, φηνά-τω, etc.; φήναι, φηνα-σθω, φήνα-σθε, φηνα-σθον.

748. The perfect active is very rare, except in a few cases of the μ-form (508) with a present meaning. But Aristophanes has κεκράγετε, screech, from κράζω (κραγ-), and κεκράγετε, gape, from χάσκω (χαμ-).

749. The third person singular of the perfect passive is the only form of perfect imperative in common use; for this see 1274.

750. N. The second person singular of the middle occasionally occurs as an emphatic form; as πέπαινο, stop!

751. N. The perfect imperative in all voices can be expressed by the perfect participle and έστι, ἐστω, etc. (imperative of εἰμί, be); as εἰμημενόν ἐστω, for εἰμηθῶ, let it have been said (i.e. let what has been said stand), πεπεισμενόν ἐστω, suppose them to have been persuaded.

752. (Mι-form.) The present imperative of the μ-form retains θε in the second person singular active only in a few primitive
verbs; as in φα-θι from φημί (φα-), say, ἵθι from ἔμι (ἵ-), ὑ-θι from ἔμι, be, and from οἶδα, know. (See 806; 808; 812; 820.)

For Homeric forms in θι, see 790.

753. The present active commonly omits θι in the second person, and lengthens the preceding vowel of the stem (α, ε, ο, or υ) to η, ει, ου, or υ; as ἵστη, τίθει, δίδου, and δείκνυ. The other persons add the regular endings (553) to the short stem; as ἵστα-τω, ἵστα-τε, ἵστα-ντων; τίθε-τω; δίδο-τε; δείκνυ-ντων.

754. The present middle of verbs in ημι and ωμι has the regular form in σο, and also poetic forms in ω (for ασο) and ου (for εσο and οσο), in the second person singular; as ἵστασο or ἵστω, τίθεσο or τίθου, δίδοσο or δίδου. But verbs in υμι always retain νοσ; as δείκνυμι, δείκνυσο. In the other persons the inflection is regular: see the paradigms (506).

755. 1. In the second aorist active the stem vowel is regularly long (η, ω, υ), except before ντων (553), and θι is retained in the second person singular. E.g.

Στή-θι (στα-), στή-τω, στή-τε, στά-ντων; βή-θι (βα-), βή-τω, βή-τε, βά-ντων; γνώ-θι, γνώ-τω, γνώ-τε, γνώ-ντων; δο-θι, δο-τω, δο-τε, δο-ντων. (See 678 and 756, 2.)

2. But we have ε for θι in θες (from τι-θημι), δος (from διδωμι), ες (from ημι), and σχες (from εσχον, 2 aor. of εχω). These verbs have the short vowel in all persons; as θες, θε-τω, θε-τε, θε-ντων; δος, δο-τω, δο-τε, δο-ντων.

3. Στήθι and βήθι have poetic forms στα and βα, used only in composition; as κατά-βα, come down, παρά-στα, stand near.

756. 1. In the second aorist middle, σο drops σ in the second person singular after a short vowel, and contracts that vowel with ο. E.g.

Ἐπρίμην, πρίασο (poet.), πρίω (for πρω-ο), ἐθίμη, θοῦ (for θε-σο, θε-ο), εὕμη, δοῦ (for δω-σο, δο-ο). But επίς διέ (διέχω), λέξο (λέξ-σο).

2. The other persons have the regular endings (553); as πριά-σθω; θε-σθω, θε-σθων; δό-σθω, δό-σθε, δό-σθων.

757. 1. The first aorist passive adds the ordinary active endings (θι, τω, etc.) directly to θε- (θη-) of the tense stem (707) after which θι becomes τι (95, 2); as λυθη-τι, λυθη-τω, etc.

2. The second aorist passive adds the same terminations
to ε- (η-) of the tense stem (712), θι being retained; as
φανη-θι, φανη-τω; σταλη-θι, σταλη-τω, etc.
3. Both aorists have ε-ντων in the third person plural; as
λυθε-ντων, φανε-ντων, σταλε-ντων.

758. N. A few second perfects of the μ-Form have imperatives
in θι: see θυγχω, τεθνα, and δειδω, δειδι, in 804.

INFINITIVE.

759. (Common Form.) The present, second aorist, and
future active add εν to the tense stem, the thematic vowel
(here always ε-) being contracted with εν to ενεν; as λεγενεν
(for λεγε-εν), ιδεινεν (for ιδε-εν), λεξενεν (for λεξ-ε-εν).

760. N. The ending εν (without preceding ε) appears in Doric;
as γαρενεν in Pindar (Attic γιρενεν).

761. N. For contract presents in αν (not αυ) for αεν, and αυν
for οεν, see 39, 5.

762. N. The second aorist in εν is probably contracted from
ε-εν, not from εεν (759).

763. The first aorist active substitutes αι (of uncertain
origin) for final α of the tense stem (669); as λοσαι, φιναι.

764. The perfect active substitutes εναι for final α of the
tense stem; as λευκενεναι, γεγραφενα, τεφεναι, λευσεν-εαι.

765. 1. The infinitive middle adds σθαι to the tense stem
in the present, future, and first and second aorists. E.g.
Λεγεσθαι, λεξεσθαι, φανεσθαι, φανεζσθαι (for φανεεσθαι),
φηνασθαι, λύσασθαι, λιπεσθαι.
2. Both passive futures likewise add σθαι. E.g.
Λυθησεσθαι, λευφησεσθαι, φανησεσθαι, σταλησεσθαι.
3. For the perfect middle and the passive aorists, see 766, 1; 768.

766. (M-Forms.) 1. The present, second aorist, and
second perfect active of the μ-Form, and both passive
aorists, add ναι to the tense stem in the infinitive. E.g.
Τισταναι, τιθεναι, διδοναι, δεικνυναι, στηναι, γνωναι, δυναι,
τεθναναι, λυθηναι (707), φανηναι (712).
2. In the second aorist active the final vowel of the stem
is regularly long (678; 755, 1); as ἵστημι (στα-), στήναι;
ἐβην (βα-), βη-ναι.
767. Some μ-forms have the more primitive ending εναι (for ἔναι) in the infinitive active. Such are δοῦναι (from old δο-εναι, δο-εναι); θείναι (for θε-εναι); εἶναι, 2 aor. of ἔναι (for ἑ-εναι); 2 perf. δεδιέναι (for δε-δε-εναι).

768. In all the simple forms of the middle voice (the present and second aorist of the μ-form, and all perfects), vowel stems add σθαι directly to the tense stem. E.g.

ιστα-σθαι, τιθε-σθαι, διδο-σθαι, θε-σθαι, δο-σθαι, τε-σθαi (from ἔσθη); λελυ-σθαi, τετιμη-σθαi, δεδηλω-σθαi, δεδο-σθαi, πτά-σθαi (from πετο-μαι, πτα-).

769. Consonant stems here (768) add the more primitive ending θαι (554). E.g.

'Εστάλ-θαi, λελείφ-θαi (71), πεπλεχ-θαi, τετριφ-θαi, πεφάν-θαi. So Ἠσ-θαi, pres. inf. of ἔσθη (ησο-), sit.

PARTICIPLES AND VERBALS IN τος AND τεος.

770. All active tenses (except the perfect) and both aorists passive add ντ to their tense stem to form the stem of the participle. Stems in οντ of the common form have nominatives in ων; those of the μ-form have nominatives in ους. E.g.


771. For the inflection of these participles and the formation of the feminines, see 335–337.

772. The perfect active participle changes final α of the tense stem to ο in the stem of the participle. E.g.

Λελυκα-, λελυκοτ-, nom. λελυκώς; πεφημα-, πεφημοτ-, nom. πεφημώς.

For the inflection, and for the irregular feminine in ωα, see 335; 337, 2.

773. N. Homer has many varieties of the second perfect participle of the μ-form; in αο孱, gen. αωτος (sometimes αοτος), fem. αυία, as γεγαώς, βεβαώς; in ηας, gen. ηώτος or ηότος, fem. ηια, as θεβηνία, τε-
DIALECTIC AND POETIC FORMS OF VERBS IN Ω.

The Doric has ἔως, ἠώσα, ἔδω, ἐγεώτος, ἐκτέως, etc., some forms of which (e.g. ἐπετώπων) occur in Homer. The Attic contracts ἔως, ἠώσα, ἄδω, to ὡς, ἤσα, ἄς (or ὡς) (342), gen. ἤτος, Ἦσης, etc., but leaves τεθνέω (2 perfect of θνῄσκω) uncontracted.

774. N. The stem of the feminine of the second perfect participle in Homer often has a short vowel when the other genders have a long one; as ἀρνγω, ἀραγών; τεθνώ, τεθάλνω.

775. All tenses of the middle voice add μενο to the tense stem to form the stem of the participle. E.g.

Δυόμενος (λυό-μενο)-, λύσόμενος (λύσο-μενο)-, λύσαμενος (λύσα-μενο)-, ἰστάμενος (ἰστα-μενο)-, θέμενος (θε-μενο)-, πράμενος (πρια-μενο)-, λυτόμενος (λυτο-μενο)-, λελυμένος (λελυ-μενο)-.

For the inflection of participles in μενο, see 301.

776. 1. The stem of the verbals in τος and τεος is formed by adding το or τεο to the verb stem, which generally has the same form as in the first aorist passive (with the change of φ and χ to π and κ, 71); as λυτός, λυτός (stems λυ-το-, λυ-τεο-), aor. pass. έλυθην; τριτότος, πειστός (stems τριτο-το-, πεισ-τεο-), aor. pass. ἐτρήθην, ἐπείσθην; τακτός, τακτέος, from τάσσω (stem ταγ-), aor. pass. ἐτάχθην; θρεπτός from τρέφω (95, 5).

2. The verbal in τος is sometimes equivalent to a perfect passive participle, as κρίτος, decided, taktós, ordered; but oftener it expresses capability, as λυτός, capable of being loosed, ἀκουστός, audible; πράκτος, that may be done.

3. The verbal in τεος is equivalent to a future passive participle (the Latin participle in dus); as λυτέος, that must be loosed, solvendus; τιμητέος, to be honored, honorandus. (See 1594.)

For the impersonal use of the neuter in τεον in the sense of δεὶ and the infinitive active, see 1597.

DIALECTIC AND POETIC FORMS OF VERBS IN Ω.

777. 1. The Doric has the personal endings τι for σε, μες for μεν, τάν for την, σθίν for σθην, μάν for μην, ντι for ντι. The poets have μεσθα for μεθα.

2. When σ is dropped in σαι and σο of the second person (563, 6), Homer often keeps the uncontracted forms εαι, ηαι, αο, εο. Herodotus has εαι and αο (indic.), but generally γ for ηαι (subj.). In Hdt. and sometimes in Homer, εο may become ευ. In Homer σαι and σο sometimes drop σ even in the perf. and pluperf.; as
For Ionic contract forms, see 785, 2.

3. The Ionic has ἄτατον and ἄτο for μνήμιν and ντο in the third person plural of the perfect and pluperfect, and ἄτο for ντο in the optative. Before these endings π, β, κ, and γ are aspirated (φ, χ); as κρύπτω (κρυβ-), κεκρύφ-ται; λέγω, λελέχ-ται, λελέχ-το. Hdt. shortens η to ε before ἄτατο and ἄτο; as οἰκέ-ται (plf. of οἰκέω), Αττ. ϕιλ-ται; ἐπετίμε-το (plf. of τιμάω), Αττ. ἐπετίμη-ντο. Hom. rarely inserts δ between the vowel of a stem and ἄτατο or ἄτο; as ἐληείδ-το (ἐλαινώ); see also ραίνω.

The forms ἄτατο and ἄτο sometimes occur in Attic (701). Herodotus has them also in the present and imperfect of verbs in μ.

4. Herodotus has εα, εας, εε(ν) in the pluperfect active, as ἐπεθήπεα; whence comes the older and better Attic η, ης, ει(ν). Homer has εα, ες, ει(ν), with εε in ἔψεε (821, 2), and rarely ον, ες, ε.

5. Homer and Herodotus generally have the uncontracted forms of the future (in εω and εομαι) of liquid stems; as μενω, Attic μενω. When they are contracted, they follow the analogy of verbs in εω.

6. The Dorian has σοω, σοομαι (contracted σω, σομαι or σεμαι) for σω, σομαι in the future. The Attic has σομαι in the future middle of a few verbs (666).

7. In Homer σ is sometimes doubled after a short vowel in the future and aorist; as τελεω, τελεσω; καλεω, ἐκάλεσα. In κομίζω, Hom. ἑκόμισσα, ἑκομισσάμην, the stem ends in δ (see 777, 2).

8. In Homer aorists with σ sometimes have the inflection of second aorists; as ἵζων, ἵζει, from ἱκνόμαι, come; ἐβήστο (more common than ἐβήσατο), from βαίνω, go. These are called mixed aorists.

9. In the poets ἄσαι of the aorist passive indicative often becomes εν; as ἀρμίθθεν for ἀρμήθησαν, from ὅρμαω, urge. So ἀν or εν for ἄσαι or εσαι in the active of verbs in μ (787, 4).

778. Homer and Herodotus have iterative forms in σκον and σκομην in the imperfect and second aorist active and middle. Homer has them also in the first aorist. These are added to the tense stem; as ἕχω, impf. ἐχε-σκον; ἐρύω, 1 aor. ἐρύσα-σκε; φείγω, 2 aor. (φυγ-) φύγε-σκον; ἱστημι (στα-), στά-σκε; διδομι (δο-), δό-σκε. Verbs in εω have εε-σκον or ε-σκον in the imperfect; as καλέ-σκον; πωλέ-σκετο (dropping one e). Verbs in αω have αα-σκον or ασκον; as γοά-σκε, νικά-σκομεν. Rarely other verbs have ασκον in the imperfect; as κρύττοσκον from κρύπτω.
These forms are inflected like imperfects, and are confined to the indicative, and denote *repetition*; as ἑβλέσκετο, he went (regularly). They generally (in Hdt. always) omit the augment.

For μ-forms with these endings see 787, 5.

779. Some verbs have poetic stems, made by adding θ%- to the present or the second aorist tense stem, in which α or ε (rarely υ) takes the place of the thematic vowel; as ἀμίναθ%, διωκαθ%, φλεγεθ%, from ἀμίνω, ward off; διώκω, pursue, φλέγω, burn. From these special forms are derived,—sometimes presents, as φλεγέω; sometimes imperfects, as ἑδώκαθος; sometimes second aorists, as ἑσχέθω (σχεθ%-); also subjunctives and optatives, as εἰκάθω, εἰκάθομι, ἀμνάθωτο; imperatives, as ἀμνάθω, ἀμνάθον; infinitives, as ἀμνάθειν, διωκάθειν, εἰκάθειν, σχέθειν; and participles, as εἰκάθων, σχέθων. As few of these stems form a present indicative, many scholars consider ἑδώκαθον, ἑργαθών, etc., with the subjunctives, etc., second aorists, and accent the infinitives and participles διωκάθειν, ἀμνάθειν, εἰκάθειν, εἰκάθων, etc., although the traditional accent is on the penult.

See in the Lexicon ἄλκάθειν, ἀμνάθω, διωκάθω, εἰκάθειν, ἑργάθειν, ἑρείθομαι, ἑγέρθομαι, μετακάθω, σχέθω, φθινόθω, φλεγέθω.

780. (Subjunctive.) 1. In Homer the subjunctive (especially in the first aor. act. and mid.) often has the short thematic vowels ε and ο (Attic η and ο), yet never in the singular of the active voice nor in the third person plural; as ἑρύσσομαι, ἑλγήσεται, μυθή- σομαι, εὔξει, δηλήσεται, ἀμείρεται, ἑγείρομεν, ἰμείρεται. So sometimes in Pindar.

2. In both aorist passive subjunctives Herodotus generally has the uncontracted forms in εω, εωμεν, εωσι, but contracts ει and ει to η and η; as ἀφαρεῖσθω (Att. -θώ), φανέρωσι (Att. -ώσι), but φανεροτε (as in Attic).

3. In the second aorist passive subjunctive of some verbs, Homer has forms in εω, ηςς, ης, εωμεν, ντε (780, 1), as they are commonly written; as δαμεῖω (from δάμην, 2 aor. pass. of δαμνάω. subdue), δαμής, δαμης, δαμήτερε; τραπείσωμεν (from τράπεζα, of τέρπω, amuse). It is highly probable that η should be written for ει in all persons. This is more fully developed in the second aorist active of the μ- (see 788, 2).

4. In the subjunctive active Homer often has ωμι, ησθα, ρτι; as ἔθελομαι, ἔθελησθα, ἔθελησι.

781. (Optative.) 1. The so-called AEolic forms of the first aorist optative active in ειας, ειε, ειαν are the common forms in all dialects.
2. Homer sometimes has ὀσθα (556, 1) in the second person for ὑς; as κλαίοσθα. For ἀτό (for ντο) see 777, 3.

782. (Infinitive.) 1. Homer often has ἐμεναι and ἐμεν for ἐν (739) in the infinitive active; as ἐμῖνεμαια, ἐμῖνεμαι (Attic ἐμῖν- 
  νεαι); ἐλθὲμαια, ἐλθὲμαι (ἐλθεῖν); ἐξἴμεναι, ἐξἴμεν (ἐξεῖν). For 
the perfect (only of the μ- form), see 791: the perf. in ἐναι does not occur in Homer. So Ὑμν. ἐμεναι, Dor. ἐμεν for ναι in the aorist 
passive; as ὦμοιοβῆ-μεναι (ὦμοιοβῆ-ναι), δαν-μεναι (also δαν-ναι), Ὑμν.; ἀισχυβῆ-μεν (ἀισχυβῆ-ναι), Pind. (See 784, 5.)

2. The Doric has ἐν (760) and the Aeolic ην for ἐν in the infin.; 
thus ἐδεῖν and γάρικεν (Dor.) for ἐδείν and γηρίκεν; φέρῃν and 
ἐχῆν (Aeol.) for φέρειν and ἐχεῖν; εἰπῃν (Aeol.) for εἰπεῖν.

783. (Participle.) The Aeolic has οὐσα for οὐσα, and αῖσ, ἀσα 
for ἀς, ἀσα, in the participle; as ἀχοσα, τρεῖσας, τρεῖσαισα.

Special Dialectic Forms of Contract Verbs.

784. (Verbs in αω.) 1. In Homer verbs in αω are often con-
tracted as in Attic. In a few cases they remain uncontracted; some-
times without change, as ναυτάοου, ναυτάω, from ναυτάω, dwell; 
sometimes with ἄ, as in πεῦναω, hungr, δαφάω, thirst; sometimes with 
ἐων for ἐον in the imperfect, as μενούειν from μενούαω, long for.

2. (a) The MSS. of Homer often give peculiar forms of verbs in 
αω, by which the two vowels (or the vowel and diphthong) which 
elsewhere are contracted are assimilated, so as to give a double 
A or a double O sound. The second syllable, if it is short by 
nature or has a diphthong with a short initial vowel, is generally 
prolonged; sometimes the former syllable; rarely both. We thus 
have ἀα (sometimes αα) for αε or αη (αα for αε or αη), and οω 
(sometimes οω or οω) for οο or οω (οω for οοι):

<table>
<thead>
<tr>
<th>ὀράζε for ὀράζες</th>
<th>ὀρῶ for ὀρῶ</th>
</tr>
</thead>
</table>
| ὀράξε | ὀράει ὀράη | ὀράωσε(ι) | ὀράουσε (i.e. ὀράουσι)
| ὀράσθε | ὀράσθε | ὀράωσα | ὀράουσα (i.e. ὀράουσι)
| ὀράσθαι | ὀράσθαι | ὀράωσον | ὀράοσον (i.e. ὀράοσι)
| μνάσθαι | μνάσθαι | ὀράωνται | ὀράονται
| ὀράν for ὀράν (Dor. ὀράν) | αληίωσε | αληίασο

(b) The lengthening of the former vowel occurs only when the 
word could not otherwise stand in the Homeric verse; as in

1 Although these forms are found in all editions of Homer, yet most 
Homerian scholars are agreed that they are not genuine, but are early 
substitutes for the regular forms in αω etc. which they represent. See 
Monro, Homeric Grammar (2 ed.), pp. 50-54.
SPECIAL FORMS OF CONTRACT VERBS.

\(\text{ήβώντες for \ ηβάοντες, ήβόωμι for \ ηβάομι, μνάσθαι for \ μνάσθαι, μνώντο for \ (έ)μνάοντο.}\) In this case the second vowel or diphthong is not lengthened. But it may be long in a final syllable, as in \(\text{μενονάς (for -ας),}\) or when \(\text{οισι or οισι comes from οντια or ονσι, as in ήβωσια, δρόωσι, for ήβα-οντια, δρα-ονσι.}\) The assimilation never occurs unless the second vowel is long either by nature or by position; thus \(\text{οράομεν, οράτε, οραετω cannot become ορωμεν, οραετε, οραετо.}\)

(c) These forms extend also to the so-called Attic futures in \(\text{άσω, άω, ὃ (685, 2); as ἐλώ, ἐλώσα, κρεμύ, δαμάψ, δαμώσω, for ἐλάσω (ἐλάω), etc.}\)

3. The Doric contracts \(\text{αι and αη to η; as ορητε for οράτε, ορη for οραί and οράη.}\) A peculiar form (of contraction?) occurs in the dual of a few imperfects in Homer, as \(\text{προσαυδήση (from προσαυδάω), φοιτήση (φοιτάω).}\) So Hom. \(\text{δρηα (or δρήα) for δράεαι (Attic δρξ) in the pres. ind. middle of δρώω.}\) (See 785, 4.)

4. Herodotus sometimes changes \(\text{αι, αο, and αον to εω, εο, and εον, especially in ἄρω, εἰρωτάω, and φοιτάω; as ἄρεω, ἄρεοντες, ἄρεωντι, εἰρώτεον, εὔφειτεον.}\) These forms are generally uncontracted.

In other cases Herodotus contracts verbs in \(\text{αι regularly.}\)

5. Homer sometimes forms the present infinitive active of verbs in \(\text{αι and εω in ημεναι; as γογμεναι (γοαώ), πεινήμεναι (πεινάω), \phiλημεναι (φιλέω).}\) (See 785, 4.)

785. (Verbs in εω.) 1. Verbs in \(\text{εω}\) generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts \(\text{εε or εε to ει, as τάρβει (τάρβεε).}\) Hdt. has generally \(\text{δει, must, and δειν, but imper. εδει.}\) Both Homer and Herodotus sometimes have \(\text{ευ as a contract form for εο; as αγναυτες, δηα-}
\text{νεύτο: so in the Attic futures in εσω, ἵσσοι (605, 3), as κομεύμεθα (Hdt.). Forms in ευ for εον, like οἰχνεύσι, ποιεύσι, are of very doubtful authority.}\)

2. Homer sometimes drops \(\text{ε in εωι and εο (for εσωι, εσο, 777, 2) after ε, thus changing εεωι and εεο to εει and εεο, as μυθεωι for μυθεεια (from μυθεωια), ἀπομορεο for ἀπομορεεο; and he also contracts εεωι and εεο to εεια and εεο, as μυθεωια, αιδεο for αιεεο. Herodotus sometimes drops the second ε in εεο; as φοβεο, αιτεο, εγηγεο.}\)

3. Homer sometimes has a form in εω for that in εω; as νεκεω (νεκεω). So in ἔτελειετο from τελευ (τελεω).

4. For Homeric infinitives in ημεναι, see 784, 5. Φορω, carry, has φορημεναι and φορηναι. Homer has a few dual imperfects like δματητην (δματεω) and ἀπειλητην (ἀπειλεω). (See 784, 3.)
786. (Verbs in εω.) 1. Verbs in εω are always contracted in Herodotus, and his MSS. sometimes have ευ (for ου) from οο or οον, especially in δικαίω, think just.

2. They are always contracted in Homer, except in the few cases in which they have forms in εω or οω resembling those of verbs in αω (784, 2); as αρωσαι (from αρω, plough); δησκευ and (impr.) δησώντω (from δησώ).

DIALECTIC FORMS OF VERBS IN MI.

787. 1. Homer and Herodotus have many forms (some doubtful) in which verbs in ημι (with stems in ε) and ωμι have the inflection of verbs in εω and οω; as τιθεί, δίδοῖς, δίδοι. So in compounds of ιημι, as ἀνείς (or ἀνεῖς), μεθεί (or -ει) in pres., and προεῖν, προεῖς, ἀνεῖ, in impf. Hom. has imperat. καθ-ίστα (Attic -η). Hdt. has ίστα (for ἵστην), ἵππε-είθεα in impf., and προε-θέετο (for -θεῖτο), etc. in opt. For εῖδον, etc. and εἶθες, εἶθει (also Attic), see 630.

2. In the Aeolic dialect most verbs in αω, εω, and οω take the form in μι; as φίλημ (with φίλεσθα, φίλει) in Sappho, for φιλέω, etc.; ὑμη (for ὑρα), κάλημ, αύνημ.

3. A few verbs in Hom. and Hdt. drop σι in σαι and σο of the second person after a vowel; as imperat. παρίσταω (for -ασο) and impf. εμάρναι (Hom.); ἐξεπίστεαι (for -ασαι) with change of α to ε (Hdt.). So θέο, imperat. for θεό (Att. θεό) and εἶθεο (Hom.).

4. The Doric has τι, ντι for σι, νσι. Homer sometimes has σθα (556, 1) for σι in 2 pers. sing., as διδοσθα (διδοσθα or διδοίσθα), τιθόρα. The poets have ν for σαν (with preceding vowel short) in 3 pers. plur., as ἐσταν (for ἐστησαν), ἵεν (for ἵεσαν), πρόπιθεν (for προπιθέεσαν); see 777, 9.

5. Herodotus sometimes has αται, ατο for νται, ντο in the present and imperfect of verbs in μι, with preceding α changed to ε; as προπιθέαται (for -ενται), ἐδυνάτο (for -αντο). For the iterative endings σκον, σκομην, see 778; these are added directly to the stem of verbs in μι, as ἵστα-σκον, δό-σκον, ἑπινυ-σκετο, ε-σκον (ειμι, be).

6. For poetic (chiefly Homeric) second aorists in ημην, μην, νμην, and from consonant stems, see 800.

788. 1. Herodotus sometimes leaves εω uncontracted in the subjunctive of verbs in ημι; as θέωμεν (Att. θῶμεν), διαθέωνται (θῶνται), ἀπείσω (Att. ἀφ-ισώ, from ἀφ-ιμί). He forms the subj. with εω in the plural also from stems in α; as ἀπο-στε-ωσι (στῶσι), ἐπιστε-ωνται (for ἐπιστα-αντα, Att. ἐπιστωνται). Homer sometimes has these forms with εω; as θέωμεν, στέωμεν (724, 1).
2. Generally, when the second aorist subjunctive active is uncontracted in Homer, the final vowel of the stem is lengthened, ε (or a) to η or ηα, ω to ο, while the short thematic vowels ε and ο are used in the dual and plural, except before σι (for νσι). Thus we find in Homer:

(Stems in α.)

βελω (Attic βώ)
στής
στήν, βής, βήν, φθή
στήνων
στήνωμεν, στείλωμεν, στέλωμεν
στήνωσι, στείλωσι, φθέωσι(Stems in ο.)

γνώ
γνάης
γνάτη, δύη, δύηςιν
γνώσιμεν, δώσιμεν
γνώσι, δώσι

The editions of Homer retain ε of the Mss. before ω and ο; but probably η is the correct form in all persons (see 780, 3).

3. A few cases of the middle inflected as in 2 occur in Homer; as βλή-εται (βάλλω), ἀλ-εται (ἀλλομαι), ἄπο-θείομαι, κατα-θείομαι; so κατα-θήσαι (Hesiod) for κατάθη-ναι (Att. κατάθη).

789. For Homeric optatives of δαίνωμι, δέω, λάω, and φθίνω, —

dαινότο, δήν and δήμεν, λελίτο or λελίντο. φθύμην (for φθι-μην), —

see these verbs in the Catalogue, with 734, 1; 744.

790. Homer sometimes retains θη in the present imperative, as δίδωσθι, ὑμνησθ (752). Pindar often has δίδω.

791. Homer has μεναι or μεν (the latter only after a short vowel) for ναι in the infinitive. The final vowel of the stem is seldom long in the present; as ἵστα-μεναι, ἱ-μεναι, μεθί-μεν, ὄρν-μεναι, ὄρν-μεν, τιθε-μεν, but τιθή-μεναι. In the second aorist active the vowel is regularly long (766, 2), as στή-μεναι, γνώ-μεναι; but τιθήμη, δίδωμι, and ἤμη have θέμεναι and θέμεν, δόμεναι and δόμεν, and (ἐμεν) μεθ-έμεν. (See 802.) In the perfect of the μ-form we have ἵστα-μεναι, ἵστα-μεν, τεθνά-μεναι, τεθνά-μεν.

792. Homer rarely has ἡμενος for εμενος in the participle. For second-perfect participles in ὀς (αος, εος, ϊος), see 773.

ENUMERATION OF THE MI-FORMS.

The forms with this inflection are as follows: —

793. I. Presents in μ. These belong to the Seventh and the Fifth Class of verbs (see 619 and 608).
794. Those of the Seventh Class are

1. Verbs in μ with the simple stem in the present. These are the irregular εἰμί, be, εἰμι, go, φημί, say, ἴμαι, sit, and κεῖμαι, lie, which are inflected in 806–818; with ἴμι, say, and the deponents ἄγμαι, δύνμαι, ἐπίσταμαι, ἔρμαι, κρέμαι.

See these last in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under άγμα, δύνμα, δέμα (stem δε-), διζημα, ἐδώ, ἰλημ, κεχάνω, ἱνωμι, μύσωμαι and ἔρωμαι, σειμαι, στείμαι, φέρω.

For δάμνημαι and other verbs in νημι, see 797, 2.

2. Verbs in μ with reduplicated present stems (651). These are ἵστημι, stand, and δδώμαι, inflected in 506, ημι, inflected in 810, ηδημ (rare for διω), βινδήμ, κίχρημ (χρα-), λενδήμ, ὑνίημα (ὕνα-), benefit, πίμπλημ (πλα-), ἠμβερημ (πρα-), ἅυμι. (For the last five, see the Catalogue.)

See also ιπταμαι (late), and Hom. βιβας, striding, present participle of rare βιβημ.

795. N. Πίμπλημ and πίμπρημ insert μ before π; but the μ generally disappears after μ (for ν) in ἐμ-πλημ and ἐμ-πρημ; but not after ν itself, as in ἐν-επίμπλαν.

796. N. Ὀνυημ (of uncertain formation) is perhaps for ὄνονη-μι, by reduplication from stem ὄνα.

797. Those of the Fifth Class are

1. Verbs in νυμ, which add ν (after a vowel, νην) to the verb stem in the present (608). These are all inflected like δεῖκνυμ (506), and, except σβείνυμ, quiesch (803, 1), they have no Attic μ-forms except in the present and imperfect. The following belong to this class:

(Stems in a), κερά-νυμ, κρεμα-νυμ, πετα-νυμ, σκεδά-νυμ; — (stems in e for ησ), ἐνυμ, κορί-νυμ, σβέ-νυμ; — (stems in ω), ἐνυμ, δο-νυμ, ετρω-νυμ; — (consonant stems), ἄγ-νυμ, ἄρ-νυμαι, δεικ-νυμ, εἴργ-νυμ, κει-νυμ, ἀποκτα-νυμ (κτεινω), μέγ-νυμ, σιγ-νυμ (με σιμου), ὀλαμ, ὄμ-νυμ, ὄμοργ-νυμ, ὄρ-νυμ, τηγ-νυμ (ταγ-), πτάρ-νυμαι, ῥηγ-νυμ (ῥηγ-), στόρ-νυμ, φράγ-νυμ. See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under αἰνωμαι, ἄχνωμαι, γάνωμαι, διάνωμι, καίνωμαι, κίνωμαι, δρέγ-νυμ, τάνωμαι (see τείνω), τίνωμαι (see τίνω).

2. Verbs in ημι (chiefly epic), which add να to the verb stem in the present (609). These are δάμνημαι, κέρνημαι, κρήμνημαι, μαρκα-μαι, πέρνημαι, πλάκαμαι, πάτημαι, σκιδημαι or κίδημαι. Many of these have also forms in ναω. (See the Catalogue.)
798. II. Second Aorists of the μ-Form. The only second aorists formed from verbs in μ are those of ἐμι (810), of ἵππος, τάραμ, and δίωμι (506), of σβένωμι (803, 1); with ἐπιμένει (505); also the irregular ἄνημε (later ἄνημη), of ἄνημος, and ἐπιλήμπα (poetic) of πίπλημμα.

See also Homeric aorist middle forms of μάγνυμι, ὀρνύμι, and πηγνύμι, in the Catalogue.

799. The second aorists of this form belonging to verbs in ω are the following:

Ἀλάσκωμι (άλ-) be taken: ἐάλων or ἡλων, was taken, ἀλώ, ἄλων, ἀλώνα, ἀλώνος. (See 503, 2.)

Βιών (βι-) go: ἐβήν, βώ, βών, βώθ (also βα in comp.), βήνα, βάς. Hom. βατῇν for ἐβήνη.

Βιών (βι-) live: ἐβίων, βίω, βών (irregular), βίωνα, βιοῦ. (Hom. imper. βῶτω.)

Γηράσκω (γηρ-) grow old, 2 aor. inf. γηράναι (poet.), Hom. part. γηρᾶς.

Γιγνώσκω (γιγ-) know: ἐγνών, γνώ, γνώσις, γνώθι, γνώναι, γνώς.

Διδράσκω (δρα-) give: ἐδράν, ἐδράς, ἐδρά, etc., subj. ἐδρό, ἐδράς, ἐδρα, etc., opt. ἐδραίν, ἐδράω, ἐδράς. Hdt. ἐδρήν, ἐδράω, ἐδράς. Only in composition. (See 501.)

Δῶ (δ-) enter: ἐδὼ, entered (506), δώ, (for opt. see 744), δῶθ, δώναι, δός.

Κτέω (κτε-) kill: act. (poetic) ἐκτάν, ἐκτάς, ἐκτά, ἐκτάμεν (3 pl. ἐκτάν, subj. κτέωμεν, inf. κτάμεν, κτάμεν, Hom.), κτάς.

Mid. (Hom.) ἐκτάμην, was killed, κτάσθαι, κτάμενος.

Πετομαι (πτε-), fly: act. (poetic) ἐπτήρη, (πτω, late), πταίν, (πτήθη, πτήναι, late), πτάς. Mid. ἐπτάμην, πτάσθαι, πτάμενος.

Σφάνω (σφω-) anticipate: ἐσφάν, φώ, φθαίναι, φθάναι, φθάς.

Φω (φω), produce: ἐφώ, was produced, am. φώ, φώναι, φύς (like ἔδω).

Add to these the single forms, ἀπο-εκλήναι, of ἀποσκέλω, ἄγω, σχῖς, imperat. of ἐκχω, ἠκχω, ἐκθή, imperat. of πίνω, ἀρκη, and epic forms of ἔμβαλλω (800, 1) and of κεκάνω (κεκάνω).

800. 1. Some poetical (chiefly Homeric) second aorists of the μ-form in ἐμη, ὑμη, and ὑμη are formed from stems in α, i, and υ belonging to verbs in ω. E.g.

Βάλλω (βαλ-, βαλω-), throw, 2 aor. act. (ἐβλη) ἐμ-βλήτην (dual); mid. (ἐβλητη) ἐβλήτη; ἐβίων (φθι-), waste, 2 a.m. ἐφθημν; σεω (σω), urge, ἐσούμην (in Attic poets ἐσοῦτο, σύμενος); χέω (χω), pour, ἐχύμην, χύμενο..
See these verbs in the Catalogue. For other Homeric aorists see ἀω, ἀπαυράω, βιβρώσκω, κλώ, κτίζω, λύω, ουσίω, πελάζω, πλώ, πνέω, πτήσσω.

2. Some are formed from consonant stems, with the simple ending μν. E.g.

*Ἀλλομαι (ἀλ-), leap, 2 a. m. (ἀλ-μν) ἄλο, ἄλτο; δέχομαι (δεχ-) receive, (ἐδέχ-μν) δέκτο; (ἐλέγ-μν) ἐλεκτο, laid himself to rest (see stem λεχ-).

Besides these, see ἀραφίσκω, γέντο, grasped, πάλλω, πέρθω.

3. For the inflection, see 803, 3.

801. N. Second aorists in ην or αμην from stems in α are inflected like ἔστην or ἐπρείμην; but ἐδραν substitutes ἀ (after ρ) for η, and ἐκτὰν is irregular.

802. 1. The second aorists active of τίθημι, ἤμη, and δίδωμι have the short vowel (ε or ο) of the stem (678; 755) in the indicative (dual and plural) and imperative (ἐτον, ἐμεν, etc., being augmented): in the infinitive they have θείαν, έναι, and δούναι, and in the second person of the imperative θίς, ές, and δός.

2. As these tenses have no forms for the indicative singular, this is supplied by the irregular first aorists ἔθηκα, ἥκα, and ἔδωκα (670); so that the actual aorist indicative active is as follows:—

ἔθηκα, ἔθηκας, ἔθηκε, ἔθετον, ἐθέτην, ἐθέμεν, ἐθέτε, ἐθέσαν.

ἡκα, ἥκας, ἥκε, ἐτον, ἐτην, ἐμεν, ἐτε, ἐταν.

ἔδωκα, ἔδωκας, ἔδωκε, ἔδετον, ἔδετην, ἔδομεν, ἔδοτε, ἔδοσαν.

803. 1. The two other second aorists active from stems in ε are ἔσβην, went out (σβίννομι, quench), inflected like ἔστην, and ἀποσκληράω, dry up (σκέλλω). See 797, 1; 799.

2. The other second aorists, from stem in α, are inflected like ἔγνων, as follows:—


3. The second aorists ὄνημν and ἐπλήμμα (708), and the poetic aorists in ἡμην, ἐμην, and μην (800, 1) or in μην from consonant stems (800, 2), are inflected like the pluperfect middle (698).

804. III. Second Perfects and Pluperfects of the μ-Form. The following verbs have forms of this class in Attic Greek, most of them even in prose:—

*Ιστημ (στα-); see 508 (paradigm). For Ionic forms of the participle, see 773.
IRREGULAR VERBS OF THE MI-FORM.

806. The verbs εἰμί, be, εἰμι, go, ἵμα, send, φημί, say, ἴμαι, sit, κείμαι, lie, and the second perfect οἶδα, know, are thus inflected.

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<th>Stem</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
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<tr>
<td>εἰμί</td>
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Infin. εἰναι. Partic. ὁν, ὠν, ὑν, gen. ὑντος, ὑνής, etc.

Verbal Adjective, ἐστίος (συν-εστίον).
807. DIALECTS. 1. Present Indic. Aeolic εἰμι, the most primitive form, nearest to εἰμι (806, 2). Hom. εἰσί and εἰς (for εἰ), εἰμέν (for εἰμέν), εἰσίν. Hdt. εἰς and εἰμέν. Doric ἦμι, ἦσι, ἦμεν and εἰμέ (older ἦμεν), ἄντι (for ἄντε).  

808. 1. εἰμι (stem i-, Latin i-re), go.

PRESENT.


Sing.  
1. εἰμι ἐω ἔσιμαι or ἔσθην ἐδι 
2. εἰς ἐς ἐσι ἐςοι ἐςοῦτο 
3. εἰς εῖ ἐστιν ἐστε 

Dual  
2. ἤτον or ἤτον ἔσεθον ἔσουσθον Partic.  
3. ἤτον or ἤτον ἔσεθον ἔσουσθην ἔσομενος 

Plur.  
2. ἤτε or ἤτε ἔσεθε ἔσοισθε  
3. ἤταν ἔσενται ἔσοντο 

Infin. ἐναι. Partic. ἐων, ἐωσα, ἐω, gen. ἐωτός, ἐωσής, etc.  
Verbal Adjectives, ἐτός, ἐτος, ἐτής.
810] IRREGULAR VERBS OF THE MI-FORM. 179

IMPERFECT.

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<tr>
<th>SIng.</th>
<th>Dual.</th>
<th>Plural.</th>
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<tbody>
<tr>
<td>ἔμεν or ἔμε</td>
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<td>ἔμεσ or ἔμεσθα</td>
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<tr>
<td>ἔμε or ἔμεν</td>
<td>ἔμεν</td>
<td>ἔμεν or ἔμεν</td>
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Imperfect forms ἔμεν and ἔμε are rare and doubted.

2. In compounds the participle ἐν keeps the accent of the simple form: as παριῶν, παριῶνα, παριῶνος, παριῶνοι. (See S06, 3.)
3. The present ἔμε generally (always in Attic) has a future sense, shall go, taking the place of a future of ἔρχομαι, whose future ἔλειπομαι is rarely (or never) used in Attic prose.

6. Future, Hom. ἔλειπομαι; Aorist, Hom. ἔλθαμαι or ἔλθαμα.

810. 1. ἔμε (stem ἐ-), send.

**ACTIVE.**

**Present.**

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. 1. ἔμε</td>
<td>ἔμε</td>
<td>ἔμε</td>
<td>Infin.</td>
</tr>
<tr>
<td>2. ἔσ</td>
<td>ἔς</td>
<td>ἔσ</td>
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<tr>
<td>3. ἔσ</td>
<td>ἔσ</td>
<td>ἔσ</td>
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<tr>
<td>Dual 2. ἔτον</td>
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<td>3. ἔτον</td>
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<tr>
<td>Plur. 1. ἔμεν</td>
<td>ἔμεν</td>
<td>ἔμεν</td>
<td>ἔμεν</td>
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<tr>
<td>2. ἔσε</td>
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<tr>
<td>3. ἔσε</td>
<td>ἔσ</td>
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**Imperfect.**

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<tr>
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<tbody>
<tr>
<td>1. ἔσ</td>
<td>ἔσ</td>
<td>ἔσ</td>
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<tr>
<td>3. ἔσ</td>
<td>ἔσ</td>
<td>ἔσ</td>
</tr>
</tbody>
</table>

Future, ἔσω, etc., regular.
First Aorist, ἔκα, ἔκα, ἔκε, only

**Future.**

1. ἔμεν in indic. (802).
2. ἔσε Perfect (in composition), ἔκα, etc., regular.
SECOND AORIST (generally in composition).

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<thead>
<tr>
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<tbody>
<tr>
<td>Sing.</td>
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<tr>
<td>1. (802) ὅ</td>
<td>ἐσην</td>
<td>ἐσην</td>
<td>ἐσην</td>
</tr>
<tr>
<td>2.</td>
<td>ἔση</td>
<td>ἔση</td>
<td>ἔση</td>
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<tr>
<td>3.</td>
<td>ἔπη</td>
<td>ἔπη</td>
<td>ἔπη</td>
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<tr>
<td>Dual</td>
<td></td>
<td></td>
<td>Partic.</td>
</tr>
<tr>
<td>2. ἔστον ἔστον</td>
<td>ἔστον</td>
<td>ἔστον</td>
<td>ἔστον</td>
</tr>
<tr>
<td>3. ἔστην ἔστην</td>
<td>ἔστην</td>
<td>ἔστην</td>
<td>ἔστην</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td>Infin.</td>
</tr>
<tr>
<td>1. ἔστε ἔστε</td>
<td>ἔστε</td>
<td>ἔστε</td>
<td>ἔστε</td>
</tr>
<tr>
<td>2. ἔσταν ἔσταν</td>
<td>ἔσταν</td>
<td>ἔσταν</td>
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MIDDLE.

PRESENT.

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<td>Dual</td>
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<td>Partic.</td>
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<tr>
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<tr>
<td>Plur.</td>
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<td>Infin.</td>
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<tr>
<td>1. ἔσθε</td>
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<td>ἔσθε</td>
<td>ἔσθε</td>
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<td>3. ἔσθε</td>
<td>ἔσθε</td>
<td>ἔσθε</td>
<td>ἔσθε</td>
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</tbody>
</table>

IMPERFECT.

| Sing. | | | |
| 1. ἔσην | | | |
| 2. ἔσο | | | |
| 3. ἔτο | | | |
| Dual | | | |
| 2. ἔσδον | | | |
| 3. ἔσδην | | | |
| Plur. | | | |
| 1. ἔσθε | | | |
| 2. ἔσθε | | | |
| 3. ἔσθε | | | |

Future (in composition), ἐσομαι, etc., regular.
First Aorist (in composition), ἔκαμην (only in indic.), 670.
Partic. ἔστεσα.
SECOND AORIST (generally in composition).


Sing. {1. έσμην έσμην έσμην
2. έσον έσον έσον οὗ Infin.
3. έσον έσον έσον έσον έσον
Dual {2. έσον έσον έσον έσον έσον
3. έσον έσον έσον έσον έσον Partic.
Plur. {1. έσμηθα έσμηθα έσμηθα έσμηθα έσμηθα
2. έστε έστε έστε έστε
3. έστοι έστοι έστοι έστοι έστοι έστοι or έστοι Partic.


Verbal Adjectives (in composition), έτός, έτέος.

2. The imperfect active of ἀφίημι is ἀφίην or ηφίην (544). The optatives ἀφίετε and ἀφίουσε, for ἀφιέτε and ἀφιέσεν, and προέτου, προέστεθε, and προέυστο (also accented προότο, etc.), for προείτο, προείσθε, and προεύτο, sometimes occur. For similar forms of τίθημι, see 711.

811. DIALECTS. 1. Hom. έγιμ (with initial ι'); imp. ένν for έν; 1 aor. έγκα for έγκα; 2 aor. έγκα, έγκη, έγντο, by omission of augment, for έγκνυ, έγκην, έγντο; infin. έμεν for έμνα. In ἀνάμμη, Hom. fut. ἄνετο, aor. ἄνεσα.

2. Hdt. perf. mid. ἀν-έωνταί for ἀν-είνταί, and perf. pass. partic. με-μετ-ι-μένος, for μεθ-ειμένος; summed.

812. φημί (stem φα-), say.

Pres. Imperf.

φημί 
φης or φης 
φης 
φατόν 
φατόν 
φαμέν 
φάπε 
φάσιν 
φάσιν

Subj. φώ, φῆς, φη, etc.
Opt. φαίνη, φαίης, etc.
Imper. φαί or φάθι, φάτω,
etc.
Infin. φάνα.
Partic. φᾶς, φᾶσα, φᾶν,—in
Attic prose φάσκων is used.

Future, φῆσω, φῆσεω, φῆσων.
Aorist, έφησα, φῆσω, φῆσαμμεν, φῆσα, φῆσας.
Verbal Adjectives, φατός, φατέος.

A perfect passive imperative (3 pers.) πεφάσθω occurs.
   Imperfect. Hom. φήν, φής or φήσθα, φή (Doric έφα and φά), ἐφαν and φάν (for ἐφασαν and φάσαν).
   Aorist. Doric φάσε for ἐφοσε.

2. Homer has some middle forms of φημί: pres. imper. φάο, φάσθω, φάσθε; infin. φάσθαι; partic. φάμενος; imperf. ἐφάμην or φάμην, ἐφατο or φατο, ἐφάντο and φάντο. Doric ημι. φάσομαι.
   These all have an active sense.

814. ἡμαι (stem ἡσ-, sit.

(Chiefly poetic in simple form: in Attic prose καθ-ημαι is generally used.)
   Present. Indic. ἡμαι, ἡσαι, ἡσται; ἡσθον; ἡμεθα, ἡσθε, ἡνται.
   Imper. ἡσο, ἡσθω, etc. Infin. ἡσθαι. Partic. ἡμενω.
   Imperfect. ἡμην, ἡσο, ἡστο; ἡσθον, ἡσθην; ἡμεθα, ἡσθε, ἡντο.

815. Καθημαι is thus inflected: —
   Present. Indic. καθημαι, κάθησαι, κάθηται; κάθησθον; καθήμεθα, κάθησθε, κάθησται. Subj. καθώμαι, καθή, καθήται, etc. Opt. καθοίμην, καθοῖν, καθοῖτο, etc. Imper. κάθησο (in comedy, κάθοιν), καθήσθω, etc. Infin. καθησθαι. Partic. καθήμενος.
   Imperfect. ἐκαθημην, ἐκάθησο, ἐκάθητο, etc., also καθήμην, καθῆσο, καθῆστο καθῆτο, etc.

816. N. The σ of the stem is dropped except before ται and το, and in κάθη-ται and (ἐ)κάθη-το even there. The middle endings added directly to a consonant stem or to a long vowel or diphthong (as in κεῖμαι) give the present and imperfect the appearance of a perfect and pluperfect (803, 3).

817. Dialects. Homer has εἰμιται, rarely ἔμιται, for ἕμιται; and εἰμτο, rarely ἔμτο, for ἕμτο. Hdt. has κατίμαι and κατέμαι.

818. κεῖμαι (stem κει-, ke-), lie.
   Imperfect. ἐκείμην, ἐκείσται, ἐκείτο; ἐκείσθον, ἐκείσθην; ἐκεῖμεθα, ἐκείσθε, ἐκείντο.
   Future. κείσομαι, regular.
819. Dialects. Homer has κέαται, κείαται, and κέονται, for κεύνται; κέσκετο (iterative) for εκείτο; κέατο and κέατο for εκείντο; subj. κήτα. Hdt. has κεέται, κεέσθω, κεέσθαι, and εκείτο, for κεύται, etc.; and always κέαται and εκείτο for κεύνται and εκείντο.

820. οἶδα (stem ἰδ-,) know.

(Oἶδα is a second perfect of the stem ἰδ-: see εἶδον in the Catalogue, and 804.)

Second Perfect.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1. οἶδα</td>
<td>εἰδῶ</td>
<td>εἰδὲν</td>
<td>εἰδὲιν</td>
</tr>
<tr>
<td>2. οἶσθα</td>
<td>εἰδῆς</td>
<td>εἰδεῖν</td>
<td>εἰδεῖα</td>
</tr>
<tr>
<td>3. οἶδε</td>
<td>εἰδὴ</td>
<td>εἰδεῖ</td>
<td>εἰσθα</td>
</tr>
<tr>
<td>Dual</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>2. ἵστον</td>
<td>etc.</td>
<td>etc.</td>
<td>ἵστον</td>
</tr>
<tr>
<td>3. ἵστον</td>
<td>regular</td>
<td>regular</td>
<td>ἵστων</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. ἵσμεν</td>
<td></td>
<td></td>
<td>ἵστε</td>
</tr>
<tr>
<td>2. ἵστε</td>
<td></td>
<td></td>
<td>ἵστων οἱ ἵστωσαν</td>
</tr>
<tr>
<td>3. ἵσάσι</td>
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</tbody>
</table>

Infinitive. εἶδεναι. Participle. εἰδῶς, εἰδεῖα, εἰδός, gen. εἰδότος, εἰδύιας (335).

Second Pluperfect.

Sing.          Dual.          Plur.
1. ἤδει or ἤδειν   ἤδειν      ἤδειν
2. ἤδεισθα or ἤδεισθα ἤδειν      ἤδειν
3. ἤδει(ν)          ἤδειν      ἤδειν or ἤδεσαν

Future, εἰσομαι etc., regular. Verbal Adjective, ἱστεῖα.

821. Dialects. 1. The Ionic occasionally has the regular forms οἶδας, οἶδαμεν, οἶδασι; and very often ἵσμεν for ἵσμεν. Ionic fut. εἰδῆσω (rare and doubtful in Attic).

2. Ionic ἤδεα, ἤδεε, ἤδεετε, Hom. ἤεῖδης and ἤδης, ἤεῖδη, ἤσω, in pluperfect. The Attic poets rarely have ἤδεμεν and ἤδετε (like ἤδεσαν).

3. Hom. εἰδομεν etc., for εἰδῶμεν in subj.; ἵσμαι and ἵσμεν in infin.; ἤδεια for ἤδεια in the participle.

4. Aeolic Boeotian ἵστω for ἵστω in imperative.

5. For Doric ἵσαμι (= οἶδα), see Catalogue.
PART III.

FORMATION OF WORDS.

822. *Simple and Compound Words.*) A simple word is formed from a single stem; as λόγος (stem λέγ-), speech, γράφω (γραφ-), write. A compound word is formed by combining two or more stems; as λογο-γράφος (λογο-, γραφ-), speech-writer; ἀκρό-πολις, citadel (*upper city*).

FORMATION OF SIMPLE WORDS.

823. *Primitives and Denominatives.*) (a) Nouns or adjectives formed directly from a root (153) or from a verb stem are called primitives; as ἀρχή (stem ἀρχα-), beginning, from ἀρχ-, stem of ἀρχαιον; γραφίς (γραφεων), writer, γραφίς (γραφο-) style (for writing), γραμμή (γραμμα- for γραφ-μα-), line (828), γράμμα (γραμματ-), written document, γραφικός (γραφικο-), able to write, all from γραφ-; stem of γράφω, write; ποιή-της, poet (maker), ποίη-σις, poesy (making), ποιή-μα, poesy, ποιη-τικός, able to make, from ποι-, stem of ποιέω, make. So δίκη (δικα-), justice, from the root δίκ-; κακός, bad, from κακ-.

824. Nouns, adjectives, and verbs formed from the stems of nouns or adjectives, are called denominatives; as βασιλεία, kingdom, from βασιλευ(ν)- (263); ἀρχαῖος, ancient, from ἀρχαί- (stem of ἀρχαί); δικαιοσύνη, justice, from δικαιο-; τίμα-ω, honor, from τιμά-, stem of the noun τίμη.

825. N. (1) The name verbal is often applied to primitive words, because generally their root or stem actually occurs as a verb stem. This, however, does not show that the noun or adjective is derived from the verb, but merely that both have the same root or stem. Thus the root γραφ- contains only the general idea write, not as yet developed into a noun, adjective, or verb. By adding ἄ it becomes γραφά-, 184
the stem of γραφή, a writing, which stem generally appears as γραφά-, in the plural, and is modified by case-endings to γραφαί, γραφά-, etc. (See 168; 170.) By adding the thematic vowel % (561, 1), γράφ- is developed into γραφ-, the present stem of the verb γράφω, write, which is modified by personal endings to γράφομαι, we write, γράφεις, you write, etc.

(2) Even a noun or adjective derived from the stem of a denominative verb is called primitive; as ἀθλητής, athlete, from ἄθλο-, the stem of ἀθλέω, play the flute; the latter, however, is formed from the stem of ἀθλε-, flute (829).

826. (Suffixes.) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called suffixes. Thus, in the examples in 823, final α- in ἀρχά-, εῦ- in γραφεύ-, ἴδ- in γραφιδ-, μα- in γραμμα-, ματ- in γραμματ-, ικω- in γραφικω-, etc. are suffixes.

827. N. Rarely a noun stem has no suffix, and is identical with the verb stem; as in φυλά-, guard, from stem φυλά-, seen also in φυλάσσω, I guard (580); φλός (φλόγ-), flame, from same stem as φλέγ-ω (831).

828. N. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending; as in γράμμα for γράμμ-, λέγις for λέγεις, δικαστής for δικαστής. (See 71; 74; 75.)

829. N. A final vowel of the stem may be contracted with a vowel of the suffix; as in ἀρχαῖος, ancient, from ἀρχα- and -ιο-ς (850). But such a vowel is sometimes dropped; as in οὐράνιος, heavenly, from οὐρανό- and -ιο-, βασιλικός, kingly, from βασιλεύ- and -ιο-, εὖ-οια, good-will, from εὖο-ια and -ιο- (842).

A final stem vowel is sometimes changed; especially from ο to ε in denominatives, as in οἰκ-ω, dwell (οἰκ-ος, house), οἰκ-τής, house-servant, and οἰκεῖος (οἰκ-ειος), domestic; — sometimes from ἄ to ο, as in στρατιώ- της, soldier (στρατιά-), Σικελίω-της, Sicilian Greek (Σικελία-); — sometimes from ἄ to η, as in ἕλη-εις, woody, from ἕλη (ἕλ-) .

830. N. (1) Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (536); as ποιή-μι, ποιή-σις, ποιή-τικός, ποιή-της, from ποι-.

(2) Many add σ before μ and τ of a suffix, as in the perfect and aorist passive (640); as κελεύ-στης, commander, κελεύ-σ-μα, command, from κελέω (κελέω), κεκελέω-σμα.

(3) Others add θ, as σταθ-ιδας, station, from στα- (ισταμ-).

(4) Others drop a final consonant, as σωφρο-σον, temperance, from σωφρον-.

831. N. In many nouns and adjectives, especially those in ος and η, the interior vowel of the stem is lengthened or otherwise modified, as in the second perfect (643; 644). A change of ε to ο (ει and ευ to οι and ου) is especially common (31). Thus λήπθη, forgetfulness, from λαθ-(cf. λέξθη): γόνος, offspring, from γεν- (cf. γένοια); κοσμός, remaining, from λείψ- (cf. λειτοία); στοργή, affection, from στεργ- (cf. στοργα); πολμή, sending, from πεμπ- (cf. πέπομφα); τρῆς, turn, from τρητ-; φλός, flame, γεν. φλογός, from φλέγ-; σπούδη, haste, from σπευ-.

So also in adverbs; see ἔν-λήπθ-δη (λαθ-): see 800, 2.
I. FORMATION OF NOUNS.

PRIMITIVE NOUNS.

832. The simplest and most common suffixes in nouns are ο- (nom. os or on) and ἄ- (nom. a or ἄ). Nouns thus formed have a great variety of meanings. The change of ε to o (831) is here regular. E.g.

Λόγος (λογ-ο-), speech, from λέγ- , stem of λέγω (831); τρόπος, turn, from τρεπ- (stem of τρέπω, turn); στόλος, expedition, and στολή, equipment, from στελ- (stem of στέλλω, send); μάχ-η (μάχ-α-), battle, from μαχ- (stem of μάχομαι, fight).

833. (Agent.) 1. The following suffixes denote the agent: —

ευ- (nom. εύς): γραφ-εύς, writer, from γραφ- (γράφω); γον-εύς, parent, from γεν-.

τηρ- (nom. τήρ): σωτήρ, saviour, from σώ- (σώ-, σώξ, save).

τορ- (nom. τόρ): ρήτωρ, orator, from ρή- (ἐρέω, ἐρώ, shall say).

τα- (nom. τάς): ποιήτας, poet (maker), from ποι- (ποιέω); ὀρχήσ-στης, dancer, from ὀρχή- (ὁρχέομαι, dance). (See 830, 1, 2.)

2. To these correspond the following feminine forms: —

τειρά- (nom. τειρά): σωτείρα, fem. of σωτήρ.

τριά- (nom. τριά): ποιήτρια, poetess; ὀρχήστρια, dancing-girl.

τρίδ- (nom. τρίς): ὀρχήστρις, dancing-girl, gen. ὀρχήστρα.

τίδ- (nom. τίς): προφήτις, prophetess; οἰκίτις, female servant.

3. Verbals in τηρ and τρίς are oxytone: those in τωρ, τρω, and τειρ have recessive accent (110, 4).

834. (Action.) These suffixes denote action: —

τι- (nom. τις, fem.): πίσ-τις, belief, from πιθ- (πιθώ, believe).

σι- (nom. σις, fem.): λύ-σις, loosing, from λύ- (λύω).

σιά- (nom. σιά, fem.): δοκιμ-σία, testing (δοκιμάζω, test).

μο- (nom. μός, masc.): ὀδύμως, wailing (ὀδύρ-ομαι, wail); σπασ-μός, spasm (σπά-ω, draw); βυθίμος (830, 3), rhymn (ῥέω, flow, stem ῆν). (See 574.)

835. N. The suffix μα- (nom μα, fem.) has the same force as simple α- (832) as γνώμη, knowledge (γνώ-); ὀδο-μη, odor (ὄσω, ὄσ-).

836. N. From stems in ευ (εφ) of verbs in εω come nouns in εια denoting action: as βασιλεια, kingly power, kingdom, παιδεια, education. For feminines in εια of nouns in εις, see 841.

837. (Result.) These suffixes denote the result of an action: —

ματ- (nom. ματ, neut.): πράγ-μα, thing, act, from πράγ- (πράσσω, do); βῆμα, saying (thing said), from βε- (fut. ἐρώ); τμή-μα, section, gen. τμήματος, from τμε-, τμε- (τέμνω, cut).
DENOMINATIVE NOUNS.


coro- (nom. os, neut.): λάχος (λαχεο-), lot, from λαχ- (λαγγάνω, gain by lot); ἐθος (ἐθεο-), custom, from ἐθ- (εἰωθα, am accustomed); γένος (γενεο-), race, from γεν- (γε-γον-α, 831).

In some primitives this suffix coro- denotes quality; as βάθος (βαθεο-), depth (from root βαθ-); βάρος (βαρεο-), weight (from root βαρ-); βάλτος (βαλεο-), heat (βαλτ-ω, warm).

.838. (Means or Instrument.) This is denoted by

τρο- (nom. τρον, Latin trum): ἀρο-τρον, plough, aratum, from ἀρο- (ἀρω, plough); λύ-τρον, ransom, from λυ- (λυω); λυμ-τρον, bath, from λοι- (λοιω, wash).

839. N. The feminine in τρα sometimes denotes an instrument, as χύτρα, earthen pot, from χυ- (χεω, pour); ἐβ-τρα, scraper (ἐβ-ω, scrape); sometimes other relations, e.g. place, as παλαί-στρα, place for wrestling, from παλαί- (παλαίω, wrestle, 640).

840. Some primitives are formed from stems in

ανο-, as στεφ-ανος, crown (στεφ-ω, crown);

ον-, as ηδ-ονη, pleasure (ηδ-ομα, be pleased);

ον- or ον-, as εικ-ων, image, from εικ- (εικα, resemble), κλυδ-ων, wave, from κλυδ- (κλυδω, dash).

DENOMINATIVE NOUNS.

841. (Person Concerned.) A person concerned with anything may be denoted by the following suffixes:—

ευ-, masc. (nom. ευς), sometimes εια- (for ει-α), fem. (nom. εια): ἑρ-ευς, priest, from ἑρ-ος, sacred (820), fem. ἑρ-ευα, priestess; βασιλ-ευς, king (derivation uncertain), fem. βασιλ-ευα, queen; πορθ-ευς, ferryman, from πορθμ-ος, ferry.


842. (Quality.) Nouns denoting quality are formed from adjective stems by these suffixes:—

τητ- (nom. της, fem.): νεο-της (νεοτητ-), youth, from νεο-ς young; ἰσο-της (ἰσοτητ-), equality, from ἰσο-ς, equal (cf. Latin vēritas, gen. vērī-tātis, and veritās, gen. veritātīs).

συνα- (nom. συνη, fem.): δικαιο-συνη, justice, from δικαιω-ς, just; σωφρο-συνη, temperance, from σωφρων (σωφρον-), temperate.

ια- (nom. αι or α, fem.): σοφια wisdom (σοφό-ς), knowledge, vice (κακό-ς), ἀληθευ, truth, for ἀληθεο-ω (ἀληθθης, true), ευνοια, kindness, for ευνο-α (ευνω-ς, ευνως, kind).
843. (Place.) This is denoted by these suffixes:—

1. Δο- (nom. Δω, neut.) with the termination Τηρ-ιου: Δικαστή-ριου, court-house, Δικαστή-ριου, place of hearing (auditorium). These are probably from old stems in Τηρ- (Babrius has Δικαστή-ρων, from Δικαστήρ, for Δικαστῶν, of judges). So Σημαν-τή-ριου, seal (place of sealing), from Σημαντήρ.

Ειν- for ειν-: Κουρείου, barber’s shop, from Κουρεύ-ς, barber; so Λογ-είου (Λόγος), speaking-place, Μουσ-είου (Μόσα), haunt of the Muses.

2. Ων- (nom. Ων, masc.): Ανδρών, men’s apartment, from Άνηρ, gen. Άνδρος, man; Αμπελών, vineyard, from Αμπελος, vine.

844. (Diminutives.) These are formed from noun stems by the following suffixes:—

Ιο- (nom. Ιω, neut.) : Παιδ-ιον, little child, from Παιδ- (Παις, child); Κηπ-ιον, little garden (Κήπος). Sometimes also Ιδιο-, Αριο-, 

Οικ-ιον, little house (Οίκος); Παιδ-Αριον, little child : Μελ-Ωμιον, little song (Μέλος); Επ-Ωλιον, little verse, versicle, Latin versiculus (Ἔπος). Here final ε- of the stem is dropped.

Ισκο- (nom. Ισκο, masc.) and Ισκα- (nom. Ισκη, fem.) : Παιδ-Ισκος, young boy, Παιδ-Ισκη, young girl; so Νεανίςκος, Νεανίςκη, from stem Νεαν- (nom. Νεαν, youth).

845. Ν. Diminutives sometimes express endearment, and sometimes contempt; as Πατριδίου, papa (Πατήρ, father), Σωκρατίδιον, Εὐρυπίδιον.

846. (Patronymics.) These denote descent from a parent or ancestor (generally a father), and are formed from proper names by the suffixes Δε- (nom. Δῆς, masc. parox.) and Δ- (nom. ι for δι, fem. oxytone); after a consonant Ιδ- and Ι- (nom. Ιδης and Ις).

1. Stems (in ι) of the first declension shorten α and add δα- and δ; as Βορεάδης, son of Boreas, and Βορεά-ς, gen. Βορεά-δος, daughter of Boreas, from Βορέας, Boreas.

2. Stems of the second declension drop the final ο and add ιδα- and ιδ: as Πρωμίδης, son of Priam, Πρωμί-ς, gen. Πρωμίδος, daughter of Priam, from Πρωμος. Except those in ιω, which change ο to α, making nominatives in ιάδης and ιάς (as in 1); as Θεοτιάδης and Θεοτίας, son and daughter of Thestius (Θεστίος).

3. Stems of the third declension add ιδα- and ιδ-, those in ιω dropping ι before ια; as Κεκροπίδης, son (or descendant) of Cecrops, Κεκροπί-ς, gen. ιδος, daughter of Cecrops, from Κεκροπις, gen. Κεκροπί-ς; Ατρείδης (Hom. Ατρείδης), son of Atricus, from Ατρεύς, gen. Ατρεύ-ς; Πηλείδης (Hom. Πηλείδης), son of Peleus,
from Πηλεύς, gen. Πηλέως, Hom. also Πηληφάδης (as if from a form Πηλήμος).

847. N. Occasionally patronymics are formed by the suffix ōν- or των- (nom. των); as Κρονίων, gen. Κρονίωνος or Κρόνιωνος (to suit the metre), son of Cronus (Κρόνος).

848. (Gentiles.) 1. These designate a person as belonging to some country or town, and are formed by the following suffixes:—

ευ- (nom. εύς, masc.): 'Ερετρί-ευς, Ερετριανός ('Ερετρία); Μεγαρές, Megarian (Μέγαρα, pl.); Κολωνεύς, of Colonos (Κολωνύς).

τά- (nom. τῆς, masc. parox.): Τεγέα-τῆς, of Tegea (Τεγεία), "Πειρό-τῆς, of Epirus ('Πειρός), Σικελίω-τῆς, Sicilian Greek (Σικελία). (See 829.)

2. Feminine stems in ως (nom. ὲς, gen. άς) correspond to masculines in ευ-; as Μεγαφίς, Megarian woman; and feminines in τισ- (nom. τίς, gen. τίδος), to masculines in τά-, as Σικελίω-τις, Sicilian woman.

ADJECTIVES.

849. 1. The simplest suffixes by which primitive adjectives (like nouns) are formed from roots or stems are ο- and ό- (nom. masc. ος; fem. η, α, or ος; neut. ον): σοφ-ος, σοφή, σοφόν, wise; κακ-ός, bad; λοιπ-ός, remaining (λείπ-, λοιπ-, 831).

2. Some have υ- (nom. ύς, εία, ύ), added only to roots: ᾦδ-ύς, sweet, from ᾦδ (ἠδομα, be pleased); βαρ-ύς, heavy (root βαρ-, cf. βάρ-ος, weight); ταχ-ύς, swift (root ταχ-, cf. τάχος, swiftness).

3. Some have εσ- (nom. ίς, ες): ψευδής (ψευδές), false (ψεύδωμαι, lie); σαφής (σαφές), plain (root σαφ-).

Most adjectives in ης are compounds (881).

4. Some expressing inclination or tendency have μον- (nom. μον, μον): μνη-μων, mindful, from μνα- (μέ-μνημαι), τλή-μων, suffering, from τλα- (see τλάω); ἑπιλή-μων, forgetful, from λαθ- (λαθάω).

850. Adjectives signifying belonging or related in any way to a person or thing are formed from noun stems by the suffix ιο- (nom. ιος): οὐράν-ιος, heavenly (οὐρανός), οἰκεῖος, domestic (οἶκος, see 829); δίκαιος, just (δίκαιος), 'Αθηναῖος, Athenian ('Αθήναι, stem 'Αθηνά-).

851. 1. Denominatives formed by ικο- (nom. ικός) denote relation, like adjectives in ιος (850), sometimes fitness or ability. Stems in τ drop τ before ικο-. E.g.

'Αρχ-ικός, fit for rule (άρχη, rule); πολεμ-ικός, warlike, of war (πόλεμος); φυσ-ικός, natural (φυσι); βασιλ-ικός, kingly (βασιλεύς); γραφ-ικός, capable of writing or drawing (γραφή).

2. Similar adjectives are formed directly from verb stems by
852. Adjectives denoting material are formed by

\textit{ινο-} (nom. \textit{ινος}, proper oxytone), as \textit{λίθ-ινος}, of stone (\textit{λίθος});
\textit{εο-} (nom. \textit{εος}, contr. \textit{οες}), as \textit{χρύεος, χρύοος}, golden (\textit{χρύος}).

853. N. Adjectives in \textit{ινος} (oxytone) denote time, as \textit{εαρ-ινος}, vernal (\textit{εαρ, spring}), \textit{νυκτερινος}, by night (\textit{νύκτ}, night, \textit{νυκτερος}, by night).


855. Other adjectives with various meanings are formed by various suffixes besides the simple \textit{ο-}; as \textit{ινο-, λο-, ρο-, μο-, μο-}, or \textit{σιμο-, ημο-}, all with nom. in \textit{ος}: \textit{δελινος} (\textit{δελιώ}), terrible, \textit{δελ-λος}, timid, \textit{φθονο-ρος}, envious (\textit{φθονος, envy}), \textit{μαχιμος}, warlike, \textit{χρη-σιμος}, useful, \textit{ιππα-σιμος}, fit for riding (or for cavalry) (from \textit{ιππά-ζομαι}, \textit{πειρ-τήρος}, persuasive (\textit{πειρ-ω}). Verbs in \textit{λος} are active, those in \textit{ινος} are passive; those in \textit{ρος} are generally active but sometimes passive, as \textit{φομε-ρος}, both frightful and afraid.

856. N. Most adjectives in \textit{ινος, λος, and ρος} are oxytone.

857. All participles are primitive (verbal) adjectives: so the verbs in \textit{τος} and \textit{τος}.

858. Comparatives and superlatives in \textit{τερος} and \textit{τατος} are denominatives; but those in \textit{εων} and \textit{εστος} are primitives, adding these terminations directly to the root (357, 2).

**ADVERBS.**

859. Most adverbs are formed from adjectives (see 365–367).

860. Adverbs may be formed also from the stems of nouns or verbs by the following suffixes:

1. \textit{δων} (or \textit{δά}), \textit{ηδων}: \textit{άνα-φαν-δων, openly (άνα-φαίνω, φαν-}), poet. also \textit{άναφανδα}; \textit{κυν-ηδων}, like a dog (\textit{κυών, gen. κυν-δε}.

2. \textit{δη}: \textit{κρύδην, secretly (κρύπτω, conceal); συλλήβ-δην, collectively (συλλαβάνω, λαβ-, 611); σπορ-άδην, scatteredly (σπείρω, \textit{sow, scatter, stem σπε-}); \textit{άν-δην, profusely (άν-ιμμι, let out, stem ε-}).

3. \textit{τί}: \textit{ονομας-τί, by name (ονομάζω); ἐλληνις-τί, in Greek (ἐλληνιζω).}

4. See also the local endings \textit{θ, θεου, de}, etc. (292–296).

**DENOMINATIVE VERBS.**

861. A verb whose stem is derived from the stem of a noun or adjective is called a denominative (824). The following are the principal terminations of such verbs in the present indicative active:
1. αὐ (stem in α-): τίμα, honor, from noun τιμή (τιμᾶ·), honor.
2. εὐ (ε-): ἄθραμμα, count, from ἄθραμμα-ς, number (829).
3. οὐ (ο-): μισθώ, let for hire, from μισθός, pay.
4. εὖν (εὖ-): βασιλέω, be king, from βασιλεῖς, king (see 863).
5. αὖ (αὔ-): δικαίω, judge, from δίκη (δίκαιο·), justice (862).
6. ἔω (εὔ-): ἐπίτεω, hope, from ἐπίτης (ἐπίτῆ·), hope (862).
7. αἰνο (αὔ-): σημαίνω, signify, from σήμα (σηματ-·), sign (863).
8. ὕνω (ὑ-): ὕδωρ, sweeten, from ἱδρύς, sweet (865).

862. Verbs in αὐ, ιῴ, αἰνο, and ἑνω are of the fourth class: for their formation, see 579–596. Some denominatives of this class end in λω, αἴρω, εἰρω, and ἑρω; as ἀγγέλλω (ἀγγελο·), annouiece, καθαίρω (καθαρό·), ματίσῃ, ἱμείρω (ἱμερο·), long for, ματρόμαι (μαρτύρ·, stem ματρύτ), call to witness.

863. Many verbs in εὖν are formed merely by the analogy of those (like βασιλεύω) with stems in εὐ: thus βουλέω, take counsel, from βουλή; ἀληθέω, be truthful, from ἀληθής.

864. Likewise many in ιῴ and most in αὐω merely follow the analogy of those like ἐπίστοω (ἐπίστη·) and φραίζω (φραδ-·), which have actual stems in δ (see 587).

865. The stems in αὐ and εὖ of verbs in αἰνω and ἑνω come from nominal stems without ε: see the examples above.

866. Some verbs in εὐ come from adjectives in ὑσ by dropping ὑ- of the stem; as εὐχέω, be fortunate, from εὐχαίρει (εὐχαρεῖ·).

867. N. Verbs formed from the same noun stem with different endings sometimes have different meanings; as πολέμω and (poetic) πολεμίζω, make war, πολέμω, make hostile, both from πόλεμος·, war; δουλώ, enslave, δουλεύω, be a slave, from δοῦλος·, slave.

868. (Desideratives.) 1. Verbs expressing a desire to do anything are sometimes formed from other verbs and from nouns by the ending σεω (stem in σεω·), sometimes αὐ or αἰω (α- or α-·); as δρᾶ-σεω, desire to do (δρᾶ·); γελά-σεω, desire to laugh (γέλα·); φόνα-σεω, be blood-thirsty (φόνος·); κλαυ-σε-ώ, desire to weep (κλαύ·, stem κλαύ-).

2. Some verbs in αὐω denote a bodily condition; as ὅφθαλμα-σέω, have diseased eyes (ophthalmia), ωχρα-σεω, be pale, ἐφοβραίω, blush.

COMPOUND WORDS.

869. In a compound word we have to consider (1) the first part of the compound, (2) the last part, and (3) the meaning of the whole.

870. N. The modifications which are necessary when a compound consists of more than two parts will suggest themselves at once.
I. FIRST PART OF A COMPOUND WORD.

871. 1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

2. Before a consonant, stems of the first declension generally change final ᾪ to ο; those of the second declension retain ο; and those of the third add ο. Before a vowel, stems of the first and second declensions drop ᾪ or ο. E.g.

Θαλασσοκράτωρ (θαλασσατ), ruler of the sea, χοροδιδασκάλος (χοροτ), chorus-teacher, παιδοτρίβης (παιδη), trainer of boys, κεφαλαγής (κεφαλατ), causing headache, χορηγός (χοροτ), (orig.) chorus-director; so ἵθυνοφάγος (ἵθυντ), fish-eater, φυσιολόγος, enquiring into nature. The analogy of the second (or ο-) declension prevails throughout.

872. Ν. There are many exceptions. Sometimes η takes the place of ο; as χονθρός (χοντη, libation), bringer of libations, ἀλαφηβόλος (ἀλαφος-), deer-slayer. Stems in ο (226) often change ο to ο; as τειχομαχία (τειχεσι), wall-fighting. The stems of ναῦς, ship, and βόωρος, ox, generally appear without change (ναυτ- and βοων); as ναυμαχία, sea-fight, βοωρόκολας, herdsman. Sometimes a noun appears in one of its cases, as if it were a distinct word; as νεωσοικος, ship-house, ναυσιπορος, traversed by ships.

873. Compounds of which the first part is the stem of a verb are chiefly poetic.

1. Here the verbal stem sometimes appears without change before a vowel, and with ε, ι, or ο added before a consonant. E.g.

Πειθαρχος, obedient to authority; μενεπτόλεμος, steadfast in battle; ἀρχετέκτων, master-builder; λυσόγαμος, marriage-leaving (adulteros).

2. Sometimes σι (before a vowel σ) is added to the verb stem. E.g.

Ἀψιτονοσ, toil-relieving; στρυψείδικος (στρυφη-), justice-twisting; τερψίνοος (τερπη-), soul-delighting; πλησιππος (πληγη), horse-lashing.

874. 1. A preposition or an adverb may be the first part of a compound word; as in προβάλλω, throw before (882, 1), ἀκ-λογία, continual talking, ευγενής, well-born.

2. Here no change of form occurs, except when a final vowel is elided, or when προ contracts ο with a following ε or ο into ου, as in προύχω (προῦ, εύχω), hold before; προύγχω (προῦ, εργου), forward, προιδουσ (προῦ, ὄδου), gone (93).

3. Euphonic changes occur here as usual; as in ἔγχυριος (ἐν and χώρα): see 78.
875. The following *inseparable* prefixes are never used alone:—

1. αν- (α- before a consonant), called *alpha privative*, with a negative force, like English un-, Latin in-. It is prefixed to noun, adjective, and verb stems, to form adjectives; as ἀν-ελεύθερος, unfree, ἀν-αδιός, shameless, ἀν-όμοιος, unlike, ἀ-παός, childless, ἀ-γραφός, un-written, ἀ-θεός, godless, ἀ-.destino, wineless.

2. δυσ-, ill (opposed to εὖ, well), denoting difficulty or trouble; as δυσ-πορος, hard to pass (opposed to εὖ-πορος); δυσ-τυχής, unfortunate (opposed to εὖ-τυχής).

3. νη- (Latin ne), a poetic negative prefix; as νη-ποιος, un-avenged; νη-μερτής, unavenging (for νη-μερτής).

4. ἡμι- (Latin sem-), half; as ἡμί-θεος, demiogod.

876. N. A few intensive prefixes are found in poetry, — ἀρι-, ἐρι-, δω-, ζα-, as ἀρι-γνωτος, well-known; δα-φοινος, bloody.

877. N. The prefix α- is sometimes *copulative* (denoting union); as in ἀ-λοχος, bedfellow (from λέχος).

II. LAST PART OF A COMPOUND WORD.

878. At the beginning of the last part of a compound noun or adjective, α, ε, or ο (unless it is long by position) is very often lengthened to η or ω. *E.g.*

Στρατ-ηγός (στρατός, ἄγο), general; ὑπ-ήκοος (ὕπα, ἄκοω), obedient; κατ-ηρεφής (κατά, ἑρεφω), covered; ἐπ-ώνυμος (ἐπί, ὄνομα), naming or named for; κατ-ήγορος (κατά, ἐγορᾶ), accuser; but ἀν-ολβός, unblessed.

879. The last part of a compound noun or adjective is often changed in form before the suffix. This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. *E.g.*

Φιλό-τιμος (τιμῆ), honor-loving; εἰ-φρόν (φρῆν), joyous; πολυ-πράγματος (πράγμα), meddlesome; λιθο-βολία (λίθος, βολή), stone-throwing, ναυ-μαχί (ναῦς, μάχη), sea-fight; εἰ-πράξεια (πράξεις), success (doing well).

880. N. An abstract noun compounded with a preposition may retain its form; as προ-βολή, forthought.

881. Compound adjectives in ἡς (849, 3) are especially frequent.

1. The last part may be a noun, generally a neuter in ὁς (stem
FORMATION OF WORDS.

in ess.; as εὐ-γενής (γένος), well born, δεκα-ετής (ἰτός), of ten years; εὐ-τυχής (τύχη), fortunate.

2. The last part may be formed from a verb stem; as ἀ-φανής (φαν), unseen, ἡμι-θανής (θαν), half-dead.

882. 1. A compound verb can be formed directly only by prefixing a preposition to a verb; as προσ-ἀγω, bring to.

2. Indirect compounds (denominatives) are formed from compound nouns or adjectives. E.g.

Λιθοβολέω, throw stones, denom. from λιθο-βόλος, stone-thrower; νομοθέτεω, make laws, from νομο-θετής, law-maker; ἀπείθεω, disobey, from ἀπεἴθης, disobedient; κατηγορέω, accuse, from κατ-ήγορος (878), accuser. See 543.

III. MEANING OF COMPOUNDS.

883. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

884. (1) Objective compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun (as first or second part) stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. E.g.

Λόγο-γράφος, speech-writer (λόγος γράφων); μετ-ἀνθρωπος, man-hating (μετὼν ἀνθρώπους); λύσι-πονος, soil-relieving; στρατ-ηγός, general (στρατέων ᾄγου); ἀξιό-λογος, worthy of mention (ἀξίος λόγον); ἀμαρτ-ένοος (873, 1), erring in mind (ἀμαρτῶν νοῦ); ἱσό-θεος, godlike (ἵσος θεὸς); τερπ-κέραυνος (873, 1), delighting in thunder (τερπάμενος κεραυνῷ); διο-τρεφής, reared by Zeus (cf. διαπτής, fallen or sent from Zeus, and Δι-τρεφής, a proper name). So with a preposition: ἐγχύριος, native (ἐν χύριον); ἐφ-ἵππιος, belonging on a horse (ἐφ' ἵππῳ); ἐφ-έστιος, on the hearth (ἐφ' ἔστιν).

885. N. When the last part of an objective compound is a transitive verbal in ο, formed by the suffix o (882), it generally accepts the penult if this is short, otherwise the last syllable. But if the last part is intransitive or passive (in sense), the accent is recessive. Thus λόγο-γράφος, speech-writer; λιθο-βόλος, thrower of stones, but λιθό-βολος, pelted with stones; μυτρο-κτήνος, matricide, matricidal; but στρατ-ηγός, general; λόγο-ποιός, story-maker.

886. (2) Determinative compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or determines) the second part. E.g.
MEANING OF COMPOUNDS.

Ἀκρό-πολις, citadel (ἀκρὰ πόλις); μεσ-ημβριά (μεσὴ ἡμέρα, 66), mid-day; ψευδό-μαντις, false prophet; ὄμο-δουλος, fellow-slave (ὅμοθ δούλευων); δυσ-μαθής, learning with difficulty; ὠκυ-πέτης, swift-flying; προ-βουλή, forethought; ἀμφι-θεατρόν, amphitheatre (theatre extending all round); ἄ-γραφος, unwritten. Here belong adjectives like μελι-νήσ (ήδυς), honey-sweet, Ἀρης-θος, swift as Ares (Ares-swift).

887. N. Here belong a few compounds sometimes called copulative, made of two nouns or two adjectives, and signifying a combination of the two things or qualities. Strictly, the first part limits the last, like an adjective or an adverb. Such are ἵατρο-μαντίς, physician-prophet (a prophet who is also a physician); ἔφο-μάχαιρα, sword-sabre; ἄνδρ-παι, man-child; γλυκύ-πίκρος, sweetly bitter; θεό-ταύρος, god-bull (of Zeus changed to a bull).

888. (3) Possessive or attributive compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. E.g.

Ἀργυρό-τοξος, with silver-bow (ἄργυρον τύχον ἔχων); κακο-διάμων, ill-fated (κακῶν διάμοι ν ἔχων); πικρό-γαμος, wretchedly married (πικρὸν γάμον ἔχων); όμο-νομος, having the same laws; ἱκατογ-κέφαλος, hundred-headed; δεκα-ετής, of ten years (duration); ἀγαθο-εἰδής, having the appearance (εἴδος) of good; ἐνθεός, inspired (having God within); ὦκυ-πους, swift-footed ( ödeις πόδις ἔχων), — but ποδ-ώκης (πόδις ὦκης), foot-swift, is a determinative.

889. N. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed. Other compounds than those here mentioned present no difficulties in respect to meaning.
PART IV.

SYNTAX.

DEFINITIONS.

890. (Subject and Predicate.) Every sentence must contain two parts, a subject and a predicate. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence Δαρεῖος βασιλεύει τῶν Περσῶν, Darius is king of the Persians, Δαρεῖος is the subject and βασιλεύει τῶν Περσῶν is the predicate.

891. 1. When any part of εἰμί, be, connects the subject with a following noun or adjective, the verb is called the copula (i.e. means of coupling), and what follows is called the predicate; as Δαρεῖος ἐστι βασιλεύς, Darius is king, Σόλων ἐστι σοφός, Solon is wise, where ἐστι is the copula. The copulas ἐστι and ἐστί are often omitted, especially in proverbial sayings, as χαλεπὰ τὰ καλά, fine things are hard, Ρ.Ρ.435ε, with nouns like ἀνάγκη, necessity, ὁμήρου, time, and with the impersonal verbal in -τῶν. For copulative verbs, see 908.

2. Εἰμι, however, can form a complete predicate, as in εἰσί θεοί, Gods exist.

892. (Object.) That upon which the action of a verb is exerted is called the object. The object may be either direct or indirect; thus, in ἔδωκε τὰ χρήματα τῷ ἀνδρί, he gave the money to the man, χρήματα is the direct object and ἀνδρί is the indirect (or remote) object.

893. Verbs which can have a direct object are called transitive; those which cannot are called intransitive.
SUBJECT.

SUBJECT AND PREDICATE.

SUBJECT.

894. The subject of a finite verb (446) is in the nominative; as ὁ ἄνδρος ἠλάθην, the man came.

895. 1. The subject of the infinitive is in the accusative; as φησί τοὺς ἄνδρας ἀπελθεῖν, he says that the men went away.

2. But the subject of the infinitive is generally omitted when it is the same as the subject or the object (direct or indirect) of the leading verb; as βούλεται ἀπελθεῖν, he wishes to go away; φησί γράφειν, he says that he is writing; παραινοῦμεν σοι μένειν, we advise you to remain.

3. So when it is the same with any important adjunct of the leading verb; as κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, it is like a malefactor to die by sentence of the law (928, 2), D. 4,47.

896. The subject nominative of the first or second person is omitted, except when special emphasis is required.

897. The nominative of the third person is omitted:—

1. When it is expressed or implied in the context; as ὁ Κύρος πράσσει ἀ βούλεται, Cyrus does what he (Cyrus) pleases;

2. When it is a general word for persons; as λέγουσι, they say, it is said;

3. When it is indefinite; as in ὅψε ἴπτυ, it was late; καλῶς ἔχει, it is well; δηλοῖ, it is evident (the case shows): so in the impersonal construction with the verbal in τέων, as in πειστέον (ἔστι) τῷ νόμῳ, we must obey the law (1397).

4. When the verb implies its own subject, as κηρύσσει, the herald (κηρύξ) proclaims, ἐσάλπυγξ, the trumpeter sounded the trumpet, κωλύει, a hindrance occurs. In passive expressions like παρεσκεύασται μοι, preparation has been made by me (I am prepared), the subject is really the idea of preparation etc. contained in the verb. See 1240.

5. With verbs like ἰστι, it rains, ἀστράπτει, it lightens, σέει, there is an earthquake (it shakes), where, however, some subject like Ζεὺς or θεός was originally supplied.

898. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called impersonal
verbs. Such are πρέπει and προσήκει, it is proper, ἐνεστὶ and ἔσεστι,
it is possible, δοκεῖ, it seems good, συμβαίνει, it happens, and the like;
as ἔσεστιν ἢ μὲν τοῦτο ποιεῖται, it is in your power to do this (to do this
is possible for you). ΄όπο also δεῖ and χρῆ, it is required, we ought;
as δεῖ ἡμᾶς ἀπελθεῖν, we must go away.

The name impersonal is applied with greater propriety (though
less frequently) to the verbs of 897, 3 and 4.

SUBJECT NOMINATIVE AND VERB.

899. 1. A verb agrees with its subject nominative in
number and person; as (ἔγω) λέγω, I say, οὗτος λέγει,
this man says, οἱ ἄνδρες λέγουσιν, the men say.

2. But a nominative in the neuter plural regularly
takes a singular verb; as ταῦτα ἐγένετο, these things
happened, τὰ οἰκήματα ἔπεσεν, the buildings fell. So
ἀδύνατά ἐστι (οἳ ἀδύνατον ἐστι), it is impossible.

Exceptions sometimes occur, especially with nouns denoting
persons. Several are found in Xenophon; as in A. 1, 7. 47.

900. A singular collective noun denoting persons may
take a plural verb; as τὸ πλῆθος ἔψηφίσαντο πολεμεῖν,
the majority voted for war, T. 1, 125.

901. N. When several subjects are connected by and, they
generally have a plural verb. But the verb may agree with one
of the subjects (generally the nearest), and be understood with
the rest. The latter generally happens when they are connected
by or or nor. E.g.

Σωφοῖ ἐγὼ τε καὶ οὗ ἤμεν, you and I were wise, P. Th. 1544; 1544;
μαχομέθα κοινὴ ἐγὼ τε καὶ σὺ, you and I will fight together, P. Hp. 335.;
oὐ σὺ μόνος οὐδὲ οὐ σοι φίλοι πρῶτον ταύτην δόξαν ἐσχετε, it was not
you alone nor your friends who first took up this notion. P. Lg. 888.;

Ἐμὲ οὕτε καὶ ρόες οὕτε ἐλπὶς οὕτε φόβος οὕτε ἄλλο οὐδὲν ἐπηρεῖν,
neither opportunity nor hope nor fear nor anything else incited me,
D. 18, 298.

902. N. If the subjects are of different persons, the verb is in
the first person rather than the second or third, and in the second
rather than the third. (See examples under 901.)

903. N. A verb in the dual may follow two subjects in the
singular, or even a plural subject denoting two persons or things.
But even a subject in the dual may have a verb in the plural.
(See Il. 4, 453; 5, 10, 275; 10, 218.)
904. N. Sometimes a verb agrees with the predicate nominative; as ἂδι εἰσφορὰ καὶ χορηγία εἰδαμονώς ἵκανὸν σμηνεῖόν ἐστὶν, his taxes and payments for choruses are a sufficient sign of prosperity, Ant. 2, ά. 8.

905. N. Rarely a singular verb has a masculine or feminine subject in the plural; as ἐστὶ δὲ ἐπτά στάδια ἐκ Ἄββίδου ἐστὶν ἀπεκτέιναν, and there is a distance of seven stades from Abydos to the opposite coast, Hdl. 7, 34. In such cases the plural form often seems to have arisen from an afterthought, especially when the subject follows the verb.

See also the phrases ἐστιν αὗτοι etc., 1029.

906. N. A preposition with a numeral may represent the subject of a verb; as ἀπέθανον αὐτῶν περὶ τριακοσίων, about three hundred of them perished, X. H. 4, 611.

**PREDICATE NOUN AND ADJECTIVE.**

907. With verbs signifying to be, to become, to appear, to be named, chosen, made, thought or regarded, and the like, a noun or adjective in the predicate is in the same case as the subject. E.g.

Οὗτος ἐστι βασιλεῖς, this man is king; Ἀλέξανδρος θεὸς ἐστιν ἡμῶν ἡμᾶς ἱπποτήρα, Alexander was named a God; ἡράκλεις στρατηγός, he was chosen general; ἡ πόλις φρούριον κατέστη, the city became a fortress, T. 7, 28; οὗτος ἐστιν εἰδαμόν, this man is happy; ἡ πόλις μεγάλη ἐγένετο, the city became great; ἦσαν μέγας, he has grown (to be) great; νομίζεται σοφός, he is thought wise.

908. The verbs which are here included with the copula ἐστι (891, 1) are called copulative verbs. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (1077).

909. The predicate adjective with these verbs agrees with the subject in gender and number, as well as in case. (See 919.)

910. The predicate of an infinitive with its subject accusative expressed (895, 1) is in the accusative; as βούλεται τὸν νικῶν εἶναι σοφόν, he wishes his son to be wise. So when the participle is used like the infinitive in indirect discourse (1494); as ἔδεσων τὴν Κῦρον βασιλέα γενόμενον, they knew that Cyrus had become king.

For such a predicate with the subject omitted, see 927 and 928.
APPPOSITION.

911. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called apposition, and the noun thus used is called an appositive. E.g.

Δαρείος ὁ βασιλεὺς, Darius the king. Ἀθῆναι, μεγάλη πόλις, Athens, a great city. ἡμᾶς τοὺς σοφοὺς, you, the wise ones. Ἡμῶν τῶν Ἀθηναίων, of us, the Athenians. Θεμιστοκλῆς ἦκω (sc. ἐγώ) παρὰ σέ, I, Themistocles, am come to you, T.1,137. Φιλήσιος καὶ Λύκων οἱ Ἀχαιοὶ, Phileius and Lycon, the Achaeans, X. A. 5, 63.

912. N. A noun in apposition with two or more nouns is generally plural (or dual); as ὑπνός πόνος τε, κύριοι ἐνυπνόμαται, sleep and toil, lordly conspirators, A. Eu. 127; θάρρος καὶ φόβος, ἀφρονε ἐνυμβούλω, daring and fear, two senseless counsellors, P. Ti. 69d.

913. N. An adjective may have a genitive in apposition with a genitive which it implies; as Ἀθηναῖος ὁν, πόλεως τῆς μεγίστης, being (a citizen) of Athens, the greatest city, 1. Ap. 29d.

For a genitive in apposition with the genitive implied in a possessive pronoun, see 1001.

914. N. A noun which might stand in the partitive genitive (1088) sometimes takes the case of the words denoting its parts, especially when the latter include the whole of the former; as οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιήλθαν, most of the houses had fallen, but a few remained (where we might have τῶν οἰκῶν), T.1, 89. So ὅσοι ἄλλοι ἄλλα λέγειν, these men all say different things, X. A. 2, 13. This is called partitive apposition.

915. N. A noun may be in apposition with a whole sentence, being in the nominative when it is closely connected in thought with the subject of the sentence, elsewhere in the accusative; as κεῖται τεσσάρες, πιστίς οὐ συμκρα τόλει, they lie prostrate,—no small (cause of) confidence to the city, E. Rh. 415. Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν, let us kill Helen, (which will be) a bitter grief to Menelaus, E. Or. 1105.

916. N. A noun may be in apposition with the subject or the object of a sentence, where we use as or a like word; as ζήτου ἄροντο θῦμα τῷ Ἡλίῳ, horses were brought as an offering to the Sun (in active, ἵππων ἄρονι θῦμα, to bring horses as an offering), X. C. 8, 312; ἔχεσθιν ύμίν ἡμᾶς λαβεῖν ἐν μ. μ. χόνος, you can gain us as allies, X. A. 5, 46. So τικεῖν πῖνος φίλων, to gain some one as a friend; χρώμα τούτῳ φίλω, I treat him as a friend. So τίνος διδάσκαλοι ἦκτε; as teachers of what are you come? P. Eu. 287a. See 1080.
917. N. Homer often adds an appositive denoting a part to a noun or pronoun denoting a person; as Δηματήριν οὐνακεν ἀμον, he wounded D. in the shoulder, II.11,420; ἀλλ' οὐκ Ἀτρείδη Ἀγαμέμνον ἦδυνε θημῷ, but he was not pleasing to the heart of Agamemnon, son of Atreus (lit. to A., his heart), II.1,24.

For ὁ δὲ in Homer followed by a noun in apposition, see 937, 1.

AGREEMENT OF ADJECTIVES.

918. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. E.g. ὁ σοφὸς ἀνήρ, the wise man; τὸν σοφὸν ἀνδρός, τῷ σοφῷ ἀνδρὶ, τὸν σοφὸν ἀνδρα, τῶν σοφῶν ἀνδρῶν, etc. ὃς ὁ ἀνήρ, this man; τοῦτον τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆς ναυμαχοῦσαι, the ships engaged in battle before the mouth (of the harbor), T.7,23.

This includes predicate adjectives with copulative verbs, the case of which has already been considered (907); as αἱ ἀρισται δοκοῦσαι εἶναι φύσεως, the natures which seem to be best, X. M. 4, 13.

919. The adjective may be either attributive or predicate. An attributive adjective simply qualifies the noun, without the intervention of any verbal form (like all the adjectives in 918, except ἀρισται). The predicate adjective may be connected with its noun by the copula (891) or by a copulative verb (908); as ὁ ἀνήρ ἀγαθός εστὶν, the man is good; καλεῖται ἀγαθός, he is called good. It may stand to its noun in any relation which implies some part of εἰμί; as πτηνὰς διώκεις τὰς ἐλπίδας, you are pursuing hopes which are winged (i.e. hopes being winged), E. ἑρ. 273; ἄθανατον τὴν μνήμην καταλείψωσιν, immortal is the memory they will leave behind them (i.e. τὴν μνήμην οὕτων ἄθανατον), I.9,3; ποιεὶ τοὺς Μῆδους ἄσθενεῖς, he makes the Medes (to be) weak. Every adjective which is not attributive is classed as a predicate.

A predicate adjective is often known by its position with respect to the article; see 971, and the examples.

920. N. A collective noun in the singular denoting persons may take a plural participle; as Τροίαν ἐλόντες Ἀργείων στόλος, the Argives' army having taken Troy, A. Aq. 577.

921. N. An adjective may conform to the real rather than the grammatical gender of a noun denoting a person; as φίλε τέκνον, dear child! II.22, 84.
922. N. Δώ, two, is often used with a plural noun; as ἐπρὸς δόντο πλῆθρων (1085, 5), of two plethra in breadth, X. A. 1, 228.

923. N. An attributive adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν καλὸν κάγαθὸν ἄνδρα καὶ γυναῖκα, the honorable man and woman, P. G. 470e; παντὶ καὶ λόγῳ καὶ μηχανῇ, by every word and device.

924. N. (a) A predicate adjective (like a verb, 901) is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male person, and commonly neuter if all denote things. Thus, εἶδε πατέρα τι καὶ μητέρα καὶ ἀδελφόν καὶ τὴν ἑαυτός γυναῖκα αἰχμαλώτους γεγενημένοις, he saw that both his father and his mother, his brothers, and his own wife had been made captives, X. C. 3, 11; δόξα δη καὶ ἐπιμέλεια καὶ νοῦς καὶ τέχνη καὶ νόμος σκληρῶν καὶ μαλακῶν πρὸ ὁρείμα ἄν εἶπ, I. Lg. 892b.

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as πρὸ ῥητός αὐτός, η γυνή, τὰ παιδια, κάκιστ' ἀπολογίμην, may I perish most wretchedly root and branch, myself, my wife, my children, Ar. R. 587.

925. N. A masculine or feminine noun in the singular, denoting a class rather than an individual, may have a neuter predicate adjective, which is used as a noun; as κάλον ἡ ἄληθεια, a beautiful thing is truth, P. Lg. 663c; ἰδανατον ἀρα ἡ ψυχή; is the soul then immortal (an immortal thing)? P. Ph. 105c.

926. N. A predicate adjective is sometimes used where we should use an adverb or adverbial phrase; as ἐκόντες ἡλθον, they came willingly; ὀρκίσκει τέ σοι λέγω, I say it to you on my oath, S. An. 305; πρῶτος ἐξερευνησε Νέστωρ, and first, Nestor inquired, Π. 10, 543. There is often, however, a great distinction between the adjective and the adverb; as πρῶτος αὐτούς εἶδον, I was the first to see them; πρῶτος αὐτούς εἶδον, they were the first whom I saw; πρῶτον (adv.) αὐτούς εἶδον, first (of all that I did) I saw them.

ADJECTIVES BELONGING TO THE OMITTED SUBJECT OF AN INFINITIVE.

927. When the subject of an infinitive is omitted because it is the same as the subject nominative of the leading verb (895, 2), adjective words and nouns which would agree
with the omitted subject are assimilated to the preceding nominative. *E.g.*

Βοιλτείας σοφός εἶναι, he wishes to be wise; Πέρσης ἐφη εἶναι, he said he was a Persian, X. Α.4,47. Οὐχ ὁμολογήσω ἀκλήτος ἴκειν, I shall not admit that I am come unbidden, P. Sy. 174d; οὐκ ἐφη αὐτῶς ἀλλ' ἐκεῖνον στρατηγεῖ, he (Cleon) said that not (he) himself, but he (Nicias) was general; he said οὐκ (ἐγώ) αἰτῶς (στρατηγῶ) ἀλλ' ἐκεῖνος στρατηγεῖ, αἰτῶς being adjective (989, 1) and ἐκεῖνος substantive; T. 4, 28. Such adjective words or nouns may be in the predicate with copulative verbs (907) or in other constructions. The assimilating nominative may be either expressed or understood.

928. But when the subject of an infinitive is omitted because it is the same as the object or other adjunct (895, 3) of the leading verb, —

1. If this adjunct is a dative, adjective words and nouns may either be assimilated to the dative, or stand in the accusative in agreement with the omitted subject of the infinitive. *E.g.*

Πρέπει σοι εἶναι προθυμω (οί προθυμοι), it becomes you to be zealous; νῦν σοι ἔσται ἄνδρι γενέσθαι, now it is in your power to show yourself a man, X. Α.7,12; Πάντι προσήκει ἄρχοντι φρονίμω εἶναι, it becomes every ruler to be prudent, X. Hip. 7,1; συμφέρει αὐτῶς φίλους εἶναι, it is for their interest to be friends, X. Oe. 11,23. Ἐδοξέων αὐτῶς συνεκατασφάλειν τὰ ἐξεν καὶ ἐκπλησμαένοις προεῖνα, they decided to pack up what they had and arm themselves completely, and to advance, X. Α.2,12; but Ἐδοξέων αὐτῶς προφιλακτάς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας, they decided to station pickets and to assemble the soldiers (ib. 3, 21); in 1,21, we find two datives and an accusative.

2. If the adjunct is a genitive, predicate adjectives are generally assimilated to it; but other adjective words and all nouns stand in the accusative. *E.g.*

Κύρου ἔδειξοτο ὡς προθυμοστάτου γενέσθαι, they asked Cyrus to be as devoted to them as possible, X. H. 1, 52; but (with a noun) Ἀθηναῖων ἐδείξησαν σφίσα βοηθοῦς γενέσθαι, they asked the Athenians to become their helpers, Hid. 6, 100; κακούργου ἐστὶ κριθέντ' ἀποδικεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις, it is like a malefactor to die by the sentence of a court, but like a general (to die) fighting the enemy, D. 4, 47; δέομαι ὑμῖν μεμηκόμενοι τῶν εἰρημένων τὰ δίκαια ψηφίσασθαι, I beg of you to remember what has been said, and to vote what is just, I. 19, 51.
929. Words in the construction of 928 which refer to a preceding accusative are of course in the accusative; as ἀλλοι πέπεικα σὺμμαθητάς μου φοιτάν, I have induced others to go as my fellow-pupils, P. Eu. 272c.

930. N. The principles of 927 and 928 apply also to a predicate with ὁν or with the participle of a copulative verb; as ὅδεσαν σοφοὶ δόντες, they knew that they were wise (but ὅδεσαν τούτος σοφοὺς δόντας, they knew that these men were wise).

931. N. When an infinitive depends on a participle which supplies its omitted subject, predicate words take the case of the participle; as ἡλθον ἐπὶ τινα τῶν δοκούντων ἔλαιε σοφῶν, I went to one of those who seemed to be wise, P. Ap. 21b; τῶν προσποιομένων ἔλαιε σοφιστῶν τινας, some of those who profess to be sophists, I. 15, 221. So τοῖς δοκοῦσιν ἔλαιε σοφοῖς, to those who seem to be wise.

ADJECTIVE USED AS A NOUN.

932. 1. An adjective or participle, generally with the article, may be used as a noun. E.g.

'Ο δίκαιος, the just man; ὁ ἐχθρός, the enemy; φίλος, a friend; κακὴ, a base woman; τὸ μίσος or μίσον, the middle; οἱ κακοὶ, the bad; τοῖς ἄγαθοῖς, to the good; τῶν κρατοῦντων, of those in power; κακά, evils; τὰ θνητά, mortal things: οἱ γραφάμενοι Σωκράτης, the accusers of Socrates.

2. In some cases, a noun is distinctly implied; as τῆς υποτελαία (sc. ἡμέρα), on the next day; ἡ δεξιά (sc. χείρ), the right hand; ἡ εὐθεία (sc. ὁδός), the straight road; ὁ ἄκρατος (sc. οἶνος), unmixed wine; ἐς τὴν ἐαυτῶν (sc. γῆν), into their own land.

933. The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλὸν, beauty (= κάλλος), τὸ δίκαιον, justice (= δικαιοσύνη).

934. N. The participle, which is a verbal adjective, is occasionally thus used for the infinitive, which is a verbal noun; as τὸ δεδομένος, fear (= τὸ δεδομένοι), T. 1, 36; ἐν τῷ μὴ μελετώντι, in the want of practice (in the not practising) (= ἐν τῷ μὴ μελετάν), T. 1, 142. So in Latin, opus est maturato, there is need of haste.

THE ARTICLE.

HOMERIC USE OF THE ARTICLE.

935. In Homer the article appears generally as a demon-
strative or personal pronoun; sometimes (in the forms beginning with τ) as a relative. E.g.

Τὴν δ' ἐγὼ οὐ λύσω, but I will not free her, Ι.1, 20; τοῦ δὲ κλὺς Φοῖβος Ἀπόλλων, and Phoebus Apollo heard him, Ι.1, 43; ὁ γὰρ ἥλθε θοῖς ἐπὶ νῆσος Ἀχαϊῶν, for he came to the swift ships of the Achaeans, Ι.1, 12. As relative, πυρὰ πολλὰ τὰ καίτερα, many fires which were burning, Ι.10, 12; δῶρα τὰ οἱ ξείνοι δῷκε, gifts which a stranger gave him, Oδ. 21, 13.

936. N. Even in Homer, adjectives and participles used as nouns (932, 1) have the article, as in Attic Greek; as οἱ γὰρ ἄριστοι ἐν νησίων κέαται, for the bravest sit by the ships, Ι.11, 658; οἱ ἄλλοι, the others; τὰ τ' ἐόντα τὰ τ' ἐσσύμενα, both things that are and things that to be, Ι.1, 70.

937. 1. When the article is used with nouns in Homer, it is generally a pronoun (especially δὲ), with which the noun is in apposition; as δὲ ἐβραχὲς χάλκεος Ἀρης, and he, brazen Ares, roared, Ι.5, 850; ἦ δ' ἄκουον ἡμα τοὺς γυνὴ κίνην, and she, the woman, went with them unwilling, Ι.1, 348.

2. Nearer the Attic use of the article are examples like these: αὐτὰρ δ' τοῦτοι γέρων ὄδὸν ἤγερον, but he, the old man, showed them the way, Οδ. 24, 225; τὸν δ' οἴον πατέρ' εὑρον, and they found him, the father, alone, ib. 226.

3. Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφικόμεθ', when now we came to the island, Οδ. 9, 543; τὸ τε οἴνον Ὄριον, and the might of Orion, Ι.18, 486; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον, and the women stood and wondered, Ι.18, 495.

4. It is, therefore, often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

938. N. The examples in 937, 3, are exceptional; and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus δενη δὲ κλαγγά γένετ' ἄργυρων βιοί, and terrible came the clang from the silver bow, Ι.1, 40, would in Attic Greek require ἥ κλαγγά and τοῦ βιοί.

939. Herodotus generally uses the forms of the article beginning with τ in the place of the ordinary relative,—of which he uses only the forms οἱ, ξι, οἳ, and αἳ, except after prepositions. Thus ἄλλος ὅρνος ἵρος, τοῦ οὖνομα Φοῖνξ, another sacred bird, whose name is Phoenix, 2, 73. In other respects, he uses the article as it is used in Attic prose.
940. N. The lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the tragic poets, especially in the lyric chorus, admit the Homeric use of the article as a relative or a personal pronoun.

ATTIC USE OF THE ARTICLE.

941. In Attic Greek the article generally corresponds to our article the; as ὁ ἄνδρα, the man; τῶν πόλεων, of the cities; τοῖς Ἐλλησσιν, to the Greeks; τὰ δέκα ἐτη, the (well known) ten years (at Troy), T.1,11.

942. The Greek may use the article in certain cases in which the English omits it. Such are the following (943–951):

943. Proper names may take the article; as ὁ Σωκράτης or Σωκράτη, Socrates.

944. Abstract nouns often take the article; as ἡ ἀρετή, virtue, ἡ δικαιοσύνη, justice; ἡ εἰλαβεία, caution. But ἀρετή etc. are also used in the same sense.

945. 1. Nouns qualified by a demonstrative pronoun regularly take the article; as οὗτος ὁ ἄνδρα, this man; ἐν ταῖσ ταῖσ πόλεων, in these cities. (For the position, see 974.)

2. But this article may be omitted with proper names, as οὗτος Νεοπτόλεμος, this Neoptolemus, D.18,114; also where the demonstrative is equivalent to here or there, as ὁρῶμεν ὕλες τούτων ἀνθρώπους, we see few men here, X. A.4,75; so οὗτος ὁ ἄνδρα, this man here, and οὗτος ὁ ἄνδρα used contemptuously; see also νῆς ἐκείναι ἐπιπλέουσι, ships are sailing up yonder, T.1,51.

3. The tragedians often omit this article with demonstratives.

946. 1. Nouns with a possessive pronoun take the article when they refer to definite individuals, but not otherwise; as ὁ ἐμὸς πατὴρ, my father, ὁ σὸς κοινωνίῳ, your partner, D.18,21; but σὸς κοινωνίῳ would mean a partner of yours. (For predicates, see 956.)

2. So also with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as ὁ πατὴρ μου, my father; ὁ ἑαυτοῦ πατὴρ, my own father; ὁ τούτων πατὴρ, their father; ἡ ἑαυτών γῆ, their own land. But ταῖς ἑαυτῶν, a child of his own.

947. Τοιοῦτος, τοσοῦτος, τοσός, τοσός, and τηλικοῦτος may take the article; as τὸν τοιοῦτον ἀνδρα, such a man. It is always used with δεῖνα, such a one (420).
948. A numeral may have the article, (a) to distinguish a part of a number; (b) to express a round number, especially with ἀμφί, περί, ὑπέρ, or εἰς; (c) to express merely a number in the abstract. Thus, τῶν πίντε τὰς δύο μοῖρας νέμονται, they hold two of the five parts, Τ.1,10; ἔμεινεν ἡμέρας ἀμφότερον τὰς τριάκοντα, they remained about thirty days, Χ. Α.4,b22; ὅπως μὴ ἐρείς ὅτι ἐστι τὰ δώδεκα δίς ἐς, don’t say that twelve is twice six, P. Rp. 337b.

949. The article is often used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; as ἔρχεται αὐτῇ τῇ Μανθάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον ὁ ἐν τοῖς ἔξουσια, Mandane comes to her father (lit. to the father) herself, and with her son Cyrus, Χ. Α.1,31.

950. The article may have a generic force, marking an object as the representative of a class; as ὁ ἀνθρωπός, man (in general); οἱ γέρωντες, the aged (as a class).

951. The article sometimes has a distributive force, where we should use each or a; as ἵπποι καὶ ὄμηχος τρία ἡμιδορείκη τοῦ μηνὸς τῷ στρατιώτῃ, he promises to give three half-drachms a month to each soldier, Χ. Α.1,321.

952. 1. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an attributive adjective; as οἱ τοῦτῳ ἄνθρωπῳ, the men of that time; τοῦ πάλαι Κάδμου, of ancient Cadmus, S. O. T. 1; οἱ ἐν ἀστεῖ Αθηναίων, the Athenians in the city.

2. Here a noun denoting men or things is often omitted; as οἱ ἐν ἀστεῖ, those in the city; τοῖς τούτῳ, to those of that time; οἱ ἄμφοι Πάληνων, those about Plato (generally Plato and his school, or simply Plato).

953. The nouns γῆ, land, πράγματα, things or affairs, νιὸς, son, and sometimes other nouns which are readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; as εἰς τὴν ζωτῶν (sc. γῆν), to their own land; ἐκ τῆς περιοχῆς, from the neighboring country; τὰ τῆς πόλεως, the affairs of the state; τὰ τῶν πολεμίων, what belongs to the enemy; Περικλῆς ὁ Ξυμβλήτου (sc. νιός), Pericles, the son of Xanthippus; τὴν πανίστην (sc. οἴνον), the quickest way. Expressions like τὰ (or τὸ) τῆς Τύχης, τὰ τῆς οργῆς, with no definite nouns understood, sometimes do not differ from Τύχη, Fortune, and ὀργή, wrath.

954. Instead of repeating a noun with new adjuncts in the same sentence, it may be sufficient to repeat its article; as οἱ τῶν πολιτῶν παιδέω καὶ οἱ τῶν ἄλλων, the children of the citizens and those of the others.
955. 1. The infinitive, as a verbal noun (1516), may take a neuter article; as τὸ εἶδέναι, the knowing; σοὶ τῷ μὴ σιγῆσαι λοιπὸν ἡ, it remained for you not to be silent, D. 18, 23.

2. In like manner, a neuter article may precede a whole clause considered as a noun; as τὸ γνωθί σαυτόν πανταχοῦ στὶ χρῆσομαι, the saying “know thyself” is everywhere useful.

956. A predicate noun or adjective seldom has the article; as νοῦς ἡ ἡμέρα ἐγένετο, the day became night, H. 1. 103; καλεῖται ἡ ἀκρόπολις ἐπὶ Ἑθναίων πόλεις, the citadel is still called “city” by the Athenians, T. 2, 15. So when it has a possessive pronoun; as οὗτος ἦμος ἑταῖρος ἡ, he was my companion, P. Ap. 21a.

But when the predicate refers definitely to distinct persons or things, it may have the article; as εἰς ὅδε οὗτοι οἱ εἰδότες τάλαθες; and are these those (whom I mean) who know the truth? P. H. M. 284a.

957. N. Ἄσσαλείας is generally used without the article to designate the king of Persia; as τοῦτοι ἀποτέμπτε βασιλεῖς, he sends these to the King, T. 1, 128. But the article is sometimes found: compare 1.4, 166 and 179. So sometimes μέγας ἄσσαλείας; as μεγάλου βασιλείας βασιλεία, a palace of the Great King, X. A. 1, 28.

958. N. The article is often omitted in some familiar expressions of time and place, which are probably older than the Attic use of the article; as ἄμα ἕως οὔτε διαβρακικήν νυκτός, by night; ἄμα ἥμωρ, at the opening of spring; ἐν ἀγοραῖοι, in the market-place; κατὰ ἄγοραν, in the country; κατὰ γῆν, by land; κατὰ βάλασαν, by sea; ἐκ δεξιῶν, from the right; etc.

POSITION OF THE ARTICLE.

959. (Attributive Position.) 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἄνήρ, the wise man; τῶν μεγάλων πόλεων, of the great cities.

2. The noun with the article may be followed by the adjective with the article repeated. The first article is sometimes omitted. In these cases the noun has greater emphasis than in the preceding form (1). E.g.

Ὁ ἄνήρ ὁ σοφός, sometimes ἄνηρ ὁ σοφός, the wise man (but not ὁ ἄνηρ σοφός, see 971); αἱ πόλεις αἱ δημοκρατούμεναι, the states which are under democracies; ἄνθρωποι οἱ ἀδικώτατοι, men who are the most unjust; πῶς ἡ ἀκράτος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατοῦ ἔχει, (the question) how pure justice is related to pure injustice, P. Rp. 545a.
960. This applies to possessive pronouns and all expressions which have the force of attributive adjectives, when they are preceded by the article (952, I), and to dependent genitives (except partitives and the genitive of the personal pronoun); as ὁ ἐμὸς πατὴρ, my father; ἡ σὺ μήτηρ, thy mother; ὁ ἐμὸν ὁ πατὴρ, my own father (but ὁ πατὴρ μου, my father, see 977); οἱ ἐν ἄστει ἄνδρων or οἱ ἄνδρωτοι οἱ ἐν ἄστει, the men in the city; οὖν δείς τὸν τότε Ἐλλήνων, none of the Greeks of that time, τὸ τῷ ὄντι ψεύδο, the real falsehood; εἰς τὴν ἐκείνην πόλιν, into their city; οἱ τῶν Ἡρακλείων στρατηγοὶ, the generals of the Thebans, εἰς τῇ ἀναβάσις τῇ μετὰ Κύρου, in the upward march with Cyrus, Χ.Α.5,11. For participles, see 969.

961. N. Two or even three articles may thus stand together; as τὰ γὰρ τῆς τῶν πολλῶν ψυχῆς ὁμάτα, the eyes of the soul of the multitude, Π.Σο.254a.

962. An adjective in either of these positions with reference to the article (969) is said to be in the attributive position, as opposed to the predicate position (see 971).

963. N. Of the three attributive positions, the first (e.g. ὁ σοφὸς ἄνηρ) is the most common and the most simple and natural; the second (ὁ ἄνηρ ὁ σοφὸς) is the most formal; the third (ἀνήρ ὁ σοφὸς) is the least common.

964. N. The article at the beginning of a clause may be separated from its noun by μὲν, δὲ, τέ, γέ, γὰρ, δὴ, οὖν, and by τίς in Herodotus.

965. The partitive genitive (1085) rarely stands in either of the attributive positions (962), but either precedes or follows the governing noun and its article; as οἱ κακοὶ τῶν πολιτῶν, οἱ τῶν πολιτῶν οἱ κακοί, the bad among the citizens (rarely οἱ τῶν πολιτῶν κακοί).

Even the other forms of the adnominal genitive occasionally have this position, as διὰ τὸν ὀλεθρον τῶν συντρατιωτῶν ὁργιζόμενων, angered by the death of their fellow soldiers, Χ.Α.1,226.

966. 1. Ὁ ἄλλος in the singular generally means the rest, seldom the other; οἱ ἄλλοι means the others: as ἡ ἄλλη πόλις, the rest of the state (but ἄλλη πόλις, another state); οἱ ἄλλοι Ἐλληνες, the other Greeks.

2. Both ὁ ἄλλος and ἄλλος (rarely ἕτερος) may have the meaning of besides; as εὐθυμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, congratulated by the citizens and the foreigners besides, Π.Γ.473c; οὐ γὰρ ἦν χορτὸς οἶδε ἄλλοι οἴδαν δένδρον, for there was no grass, neither any tree (lit. nor any other tree), Χ.Α.1,58.
967. N. Πολύς with the article generally (though not always) means the greater part, especially in οἱ πολλοί, the multitude, the majority, and τὸ πολὺ, the greater part. So οἱ πλείονες, the majority, τὸ πλεῖον, the greater part, οἱ πλεῖστοι and τὸ πλεῖστον, the greatest number or part.

968. N. When a noun has two or more qualifying words, each of them may take an article and stand in either attributive position (959), or all may stand between one article and its noun; as κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνήν, according to the old Attic dialect, P. Crat. 398d; τὰ τείχη τὰ ἐωστῶν τὰ μακρά, their own long walls, T. 1, 108; πέρποντες εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, sending to the other Arcadian cities, X. H. 7, 48; τὴν ὑπ’ Ἀρετῆς Ἡρακλείου παιδευ- σον, the instruction of Hercules by Virtue, X. M. 2, 134. Occasionally one stands between the article and the noun, while another follows the noun without an article; as οἱ ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἕλληνιδῶν, those (coming) from the Greek cities in Asia, X. H. 4, 315.

969. N. When an attributive participle (919) with dependent words qualifies a noun with the article, either the participle or the dependent words may follow the noun; as τὸν ἰέντα ποταμὸν διὰ τῆς πόλεως, the river which runs through the city, X. H. 5, 21; τὸν ἐφεστηκότα κόψον τῆς πόλεως, the danger impending over the city, D. 18, 176; ἦν ἐν τῷ Ἰσθμῷ ἐπιμονή. γενομένη, the delay which occurred at the Isthmus, T. 2, 15. But such expressions may also take either of the attributive positions (959, 1 or 2).

970. N. The Greeks commonly said the Euphrates river, τὸν Ἑυ- φράτην ποταμόν, etc., rather than the river Euphrates. So sometimes with names of mountains (rarely with those of cities or islands).

971. (Predicate Position.) When an adjective either precedes the article, or follows the noun without taking an article, it is always a predicate adjective (see 919). E.g. ὁ ἄνηρ σοφὸς or σοφός ὁ ἄνηρ (sc. ἔστιν), the man is wise, or wise is the man; πολλοί οἱ πανοιροί, many are the evil-doers; ἐκημε- ροῦμε γε τὰς τίχας κεκτήμεθα, we possess our fortunes for a day (sc. οὕσας), Gnom.

972. N. The predicate force of such adjectives must often be expressed by a periphrasis; as πτηνὰς δῶκες τὰς ἐλπίδας, the hopes you are pursuing are winged, lit. you are pursuing hopes (being) winged, E. frag. 273; ἡγούμενοι αὐτονόμων τῶν ἑορμάχων, being leaders of allies who were independent, T. 1, 97; ψελῆν ἔχων τὴν κεφαλήν, having his head bare, X. A. 1, 86. So πόσον ἀγεί τὸ ὑπο- τεμπα; how great is the army he is bringing?
973. The position of such an adjective (971) with reference to the article is called the predicate position.

974. A noun qualified by a demonstrative pronoun regularly takes the article, and the pronoun stands in the predicate position (971). E.g.

Οὗτος ὁ ἄνήρ, this man, or ὁ ἄνήρ οὗτος (never ὁ οὗτος ἄνήρ). Περὶ τοῦτων τῶν πόλεων, about these cities. (See 945, 1–3.)

975. N. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun; as ἡ στενὴ αὐτή δόσ, this narrow road, X. A. 4, 26; τῷ ἀνθρωπίνῳ τούτῳ ξίνῳ, to this stranger who has come, P. Pr. 313b. (See 977, 2.)

976. N. Ἐκαστός, ἐκάτερος, ἄμφως, and ἀμφότερος have the predicate position like a demonstrative, as ἐκάστη ἡ ἡμέρα, each day; but with ἐκαστός the article may be omitted. Τούτου, τοσοῦτος, τούτοςδε, τοσόσοδε and τηλικοῦτος, when they take the article, have the first attributive position (959, 1).

977. 1. A dependent genitive of the personal pronoun (whether partitive or not) has the predicate position (971), while that of other pronouns (unless it is partitive) has the first attributive position (959, 1); as ἡ μονὴ ἡ πόλις or ἡ πόλις ἡ μονή, our city (not ἡ ἡ μονὴ πόλις); ἡ τούτων πόλις, these men's city (not ἡ πόλις τούτων); μετεπέμψατο Ἀστυάγης τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, Astyages sent for his own daughter and her son, X. C. 1, 31.

2. But if a qualifying word is added, the personal pronoun may stand between this and the noun; as ἡ δοκοῦσα ἡ μονὴ πρότερον σωφροσύνη, what previously seemed to be our modesty, T. I. 32. (See 975.)

978. 1. The adjectives ἀκρός, μέτος, and ἕχοςτος, when they are in the predicate position (971), mean the top (or extremity), the middle, the last, of the thing which their nouns denote; as ἡ ἄγορα μέση or μέσῃ ἡ ἄγορα, the middle of the market (while ἡ μέση ἄγορα would mean the middle market); ἀκρα ἡ χείρ, the extremity of the hand.

2. When no article is used, as in the older poetry, the context must decide the meaning. Compare summus, medius, extremus, and ultimus in Latin.

979. Πᾶς and σύμπασ, all, and ἄλος, whole, generally have the predicate position; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, all the men; ἡ ἡ πόλις or ἡ πόλις ἡλι, all the city. But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, the whole of Sicily, τὸ ὅλον γένος, the entire race.
The distinction here was probably no greater than that between all the city and the whole city in English. We find even οἱ πάντες ἄνθρωποι, all mankind, X. A. 5, 67.

980. Αὐτὸς as an intensive pronoun, ἵπσε (989, 1), has the predicate position; as αὐτὸς ὁ ἄνηρ, the man himself. But ὁ αὐτὸς ἄνηρ, the same man (989, 2).

**Pronominal Article in Attic Greek.**

981. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν ... ὁ δὲ, the one ... the other.¹ E.g.

Οἱ μὲν αὐτῶν ἔρχετο, οἱ δὲ ἐσφενδόνων, some of them shot with bows, and others used slings, X. A. 3, 37. Δεὶ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δὲ εὐτυχεῖς, some must be unfortunate, and others fortunate, E. frag. 207. Τῶν πόλεων αἱ μὲν τυράννοιται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται, some states are governed by tyrants, others by democracies, and others by aristocracies, P. Rp. 3384.

982. N. The neuter τὸ μὲν ... τὸ δὲ may be used adverbially, partly ... partly. For τῶντο μὲν ... τῶντο δὲ in this sense, see 1010.

983. N. (a) Ὁ δὲ etc. sometimes mean and he, but he, etc., even when no ὁ μὲν precedes; as Ἰνάρως Ἀθηναίους ἑπηγάγετο. ὅ δὲ ἦλθον, Inaros called in Athenians; and they came, T. 1, 104.

(b) With prepositions these expressions are generally inverted; as πολλὰ μὲν ... εἰ δὲ τοῖς, P. Eu. 303c; παρὰ μὲν τοῦ ξύλα, παρὰ δὲ τοῦ σίδηρος, X. Rp. A. 2, 11.

984. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:—

Τὸν καὶ τὸν, this man and that; τὸ καὶ τὸ, this and that; τὸ καὶ τά, these and those; as ἐδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for we ought to have done this thing and that, and not to have done the other, D. 9, 68.

Πρὸ τοῦ (or προτοῦ), before this, formerly.

Καὶ τὸν or καὶ τὴν, before an infinitive; as καὶ τὸν κελεῦσαι δῷμαι (sc. λέγεται), and (it is said) he commanded him to give it, X. C. 1, 39.

So occasionally τῶ, therefore, which is common in Homer.

¹ In this use, and in other pronominal uses of the article (as in Homer), the forms ὁ, η, α, and αἱ were probably oxytone (ὁ, ἡ, α, αἱ). They are printed here without accents in conformity with the prevailing usage in school editions of Greek authors. See 139.
PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

985. The nominatives of the personal pronouns are seldom used, except for emphasis. (See 896.)

986. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics ἡμοῦ, ἡμοί, ἡμέ. The latter seldom occur after prepositions, except in πρός με.

987. Of the personal pronouns of the third person, οὗ, οῇ, etc. (389), only οὗ and the plural forms in σφ- are used in Attic prose. There they are generally indirect reflexives, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. E.g.

"Ελεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδών βασιλεύς, they said that the king of the Indians had sent them, X. C. 2, 4. Ἐπροσβείνοντο ἐγκλήματα ποιοῦμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἰς τοὺς πολεμείν, they sent embassies, making charges, that they might have the strongest possible ground for war, T. 1, 126. Ἐνταῦθα λέγεται Ἀπόλλων εἴδειραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίας, here Apollo is said to have flayed Marsyas, having beaten him in a contest (with himself, οὗ) in skill, X. A. 1, 28.

For the restricted use of these pronouns in Attic Greek, see also 392.

988. In Homer and Herodotus, and when they occur in the Attic poets, all these pronouns are generally personal pronouns, though sometimes (direct or indirect) reflexives. E.g.

"Εκ γὰρ σφεὼν φρένας εἶλετο Παλλὰς Ἀθήνη, for Pallas Athena bereft them of their senses, II. 18, 311; τὸν κρῶν ἀπὸ ζῷο (144, 4) πέμπε θύραζε, he sent the ram forth from himself through the door, Od. 9, 461. Ἀμήκα δὲ οἱ κύκοντες ἔσπεστη ὡνειρος, and soon a dream came to him in his sleep, Hd. 1, 54; οἴδαμοι τῶν νῦν σφεὼς περιφερεών έστιν ὁμόγλωσσοι, they have the same speech with none of their present neighbors, 11d. 1, 57. Τινὶ τρόπῳ θανεώ σφε φησ; in what manner do you say she died? S. Tr. 878.

989. Ἀὐτός has three uses:—

1. In all its cases it may be an intensive adjective pronoun, himself, herself, itself, themselves (like ipse). E.g.
Aυτός ὁ στρατηγός, the general himself; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, on the very coasts, T.1,7; ἐπιστήμη αὐτή, knowledge itself.

2. Αὐτός in all its cases, when preceded by the article, means the same (idem). E.g.

Ὀ ᾧ ἄνθρωπον, the same man; τὸν αὐτὸν πόλεμον, the same war; ταύτα, the same things (42).

3. The oblique cases of αὐτός are the ordinary personal pronouns of the third person, him, her, it, them. E.g.

Στρατηγὸν αὐτὸν ἀπέδειξε, he designated him as general. See four other examples in X. A. 1,1,2&3.

It will be noticed that the nominative of αὐτός is never a personal pronoun.

For σφί, σφῖν, σῦν, and μῦν, see 394 and 395.

990. N. A pronoun with which αὐτός intensive agrees is often omitted; as ταύτα ἐποιεῖτε αὐτοῖς (sc. ὑμῖν), you did this yourselves; πλευστόν ἔχει ταύτας αὐτοῖς ἐμβάζων (sc. ὑμῖν), you must sail, embarking on these yourselves (in person), D.4,16. So αὐτός ἐφη (ipse dixit), himself (the master) said it.

991. N. Αὐτός with an ordinal numeral (372) may designate a person as the chief of a given number; as ἥρεθη πρεσβεύτης δέκατος αὐτός, he was chosen ambassador as the chief of ten (himself the tenth), X. H. 2,217.

992. N. The oblique cases of αὐτός are often used where the indirect reflexives (987) might stand, and sometimes even where the direct reflexives (993) would be allowed; as ἀπλῶς τὴν εὐαυτοῦ γνώμην ἀπεφαινετο ἡκράτης πρὸς τοὺς ὁμολούντας αὐτῷ, Socrates used to declare his own opinion plainly to those who conversed with him, X. M. 4,71, where ἐνθευτεὶ ἐποίει τοὺς συνδιατριβοῦντας ἐαυτῷ. The union of an intensive and a personal pronoun in αὐτός explains this freedom of usage.

REFLEXIVE PRONOUNS.

993. The reflexive pronouns (401) refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb,—that is, they are indirect reflexives (987). E.g.

Γνῶθι σαυτόν, know thyself; ἐπιστῆθην τοὺς σαυτόν, he slew himself. Διὸδρῳ σοι ἐμαυτόν δοῦλον, I give myself to you as a slave, X. C. 4,62. Οἱ ἠπτώμενοι εὐαυτοῦς τε καὶ τὰ εὐαυτών πάντα ἀποβάλλουσιν, the vanquished lose both themselves and all that belongs to
them, X.C.3,346. Ἐπεισεν Ἀθηναίους ἐαυτόν κατάγειν, he persuaded the Athenians to restore him (from exile), T.1,111.

994. N. Occasionally a reflexive refers to some emphatic word which is neither the leading nor a dependent subject; as ἀπὸ σαυτοῦ γὼ σέ διδάξω, I will teach you from your own case (from yourself), Ar.N.385. In fact, these pronouns correspond almost exactly in their use to the English reflexives, myself, thyself, himself, etc.

995. N. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἐρέσθαι ἐαυτούς, we must ask ourselves, P.Ph.78b.

996. N. The reflexive is sometimes used for the reciprocal (404); ἡμῖν αὐτοῖς διάλεξεθα, we will discourse with one another (i.e. among ourselves), D.48,6.

997. N. A reflexive may be strengthened by a preceding αὑτός; as οἰς τῷ αὐτῶ αὐτῷ βοηθεῖν, able (himself) to help himself, P.G.483b. Τῷ γεγνώσκειν αὐτόν ἐαυτόν, for one (himself) to know himself, P.Ch.165b.

For the personal pronouns οὗ, οἴ, etc. as direct and indirect reflexives, see 987 and 988.

POSSESSIVE PRONOUNS.

998. 1. The possessive pronouns (406) are generally equivalent to the possessive genitive (1085, 1) of the personal pronouns. Thus ὁ σῶς πατὴρ = ὁ πατὴρ σου, your father.

For the article with possessives, see 946, 1.

2. For ἐμὸς and σῶς here the enclitic forms μοῦ (not ἐμοῦ) and σοῦ may be used; ἡμῶν and ἡμῶν for ἡμέτερος and ἡμέτερος are less frequent. These genitives have the predicate position as regards the article (971).

999. The possessive is occasionally equivalent to the objective genitive of the personal pronoun; as ἡ ἐμῇ εὖνοια, which commonly means my good-will (towards others), rarely means good-will (shown) to me; as εὖνοια γὰρ ἐρῶ τῇ σῇ, for I shall speak out of good-will to you, P.G.486a (See 1085, 3.)

1000. N. Σφέτερος, their, and (poetic) ὁς, his, her, its, are regularly (directly or indirectly) reflexive.

1001. N. An adjective or an appositive in the genitive may refer to the genitive implied in a possessive; as τᾶμα δυστήνου
kakā, the woes of me, unhappy one, S. O. C. 344; τὴν ὑμετέραν τῶν σοφιστῶν τέχνην, the art of you Sophists, P. H. M. 2814. See 918.

1002. N. By the possessive pronouns and the possessive genitive, the words my father can be expressed in Greek in five forms: ὁ ἡμῶν πατήρ, ὁ πατήρ ὁ ἡμῶς, πατήρ ὁ ἡμῶς, ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (as ἔφη μου ὁ πατήρ). So ὁ σός πατήρ, etc.

1003. N. (a) Our own, your own (plural), and their own are generally expressed by ἴμετερος, ὑμετερος, and σφετέρος, with αὐτῶν (989, 1) strengthening the ἡμῶν, ὑμῶν, or σφῶν implied in the possessive; as τὸν ἴμετερον αὐτῶν πατέρα, our own father; τὴν ἴμετερα αὐτῶν μητέρα, to your own mother; τοὺς σφετέρους αὐτῶν παιδὰς, their own children. For the third person plural ἐαυτῶν can be used; as τοὺς ἐαυτῶν παιδὰς (also σφῶν αὐτῶν παιδὰς, without the article); but we seldom find ἡμῶν (or ὑμῶν) αὐτῶν.

(b) Expressions like τὸν ἡμῶν αὐτοῦ πατέρα for τὸν ἐμαυτοῦ πατέρα, etc., with singular possessives, are poetic. In prose the genitive of the reflexive (ἐμαυτοῦ, σεαυτοῦ, or ἐαυτοῦ), in the attributive position (959), is the regular form; as μετεπέμψατο τὴν ἐαυτοῦ βυγατέρα, he sent for his (own) daughter, X. C. 1, 31.

DEMONSTRATIVE PRONOUNS.

1004. οὗτος and ὅδε, this, generally refer to what is near in place, time, or thought; ἕκεινος, that, refers to what is more remote.

1005. N. The distinction between οὗτος and ὅδε, both of which correspond to our this, must be learned by practice. In the historians, οὗτος (with τοιοῦτος, τοιοῦτος, and o̱ùtōs) frequently refers to a speech just made, while ὅδε (with τοιοῦδε, τοιοῦδε, and ὅδε) refers to one about to be made; as τάδε ἔδιψε, he spoke as follows, but ταῦτα ἔδιψε, thus he spoke (said after the speech): see T. 1, 72 and 79, 85, and 87. But elsewhere οὗτος (especially in the neuter) often refers to something that follows; as ἔφευ γὰρ τοὺτον προεπρημένον μαθήματε, for you will more easily understand it when this (the following) is premised, P. Rp. 510b.

1006. N. οὗτος is sometimes exclamatory, as οὗτος, τί ποιεῖς; You there! what are you doing? A. R. 198.

1007. N. The Greek has no word exactly corresponding to the emphatic demonstrative which is often used in English as the antecedent of a relative, as I saw those who were present. Here a participle with the article is generally used; as ἐδοξου τοὺς παρόντας;
if a demonstrative is used (εἰδον τούτους οἱ παρῆσαν, I saw these men who were present), it has special emphasis (1030). A relative with omitted antecedent sometimes expresses the sense required; as εἰδον οὐς ἐλάβεν, I saw (those) whom he took (1026).

1008. N. The demonstratives, especially ὁ δὲ, may call attention to the presence or approach of an object, in the sense of here or there; ὁ δὲ γὰρ δὴ βασιλεὺς χώρας, for here now is the king of the land, S. An. 155; for γῆς εἶκεναι (T. 1, 51) see 945, 2.

1009. N. ὁ οὗτος sometimes repeats a preceding description for emphasis in a single word; as ὁ γὰρ τὸ σπέρμα παρασχὼν, οὗτος τῶν φύντων αἵτιος, for he who supplied the seed — that man is responsible for the harvest, D. 18, 159.

1010. N. Τούτο μὲν . . . τούτο δὲ, first . . . secondly, partly . . . partly, is used nearly in the sense of τὸ μὲν . . . τὸ δὲ (982), especially by Herodotus.

For οὗτος, ὁ δὲ, ἐκείνος, οὗτως, ὥδε, etc., see 412.

INTERROGATIVE PRONOUN.

1011. The interrogative τίς; who? what? may be either substantive or adjective; as τίνας εἶδον; whom did I see? or τίνας ἄνδρας εἶδον; what men did I see?

1012. Τίς may be used both in direct and in indirect questions; as τί βούλεται; what does he want? ἐρωτᾷ τί βούλεσθε, he asks what you want.

1013. N. In indirect questions, however, the relative ὃς τις is more common; as ἐρωτᾷ ὃ τι βούλεσθε (1600).

1014. N. The same principles apply to the pronominal adjectives πόσος, ποῖος, etc. (429).

INDEFINITE PRONOUN.

1015. 1. The indefinite τίς (enclitic) generally means some, any, and may be either substantive or adjective; as τούτο λέγει τίς, some one says this; ἄνθρωπός τις, some man.

2. It is sometimes nearly equivalent to the English a or an; as εἶδον ἄνθρωπον τινα, I saw a certain man, or I saw a man.

1016. N. Τίς sometimes implies that the word to which it is
joined is not to be taken in its strict meaning; as κλέπτης τις ἀνατέφαυσα, he has been shown up as a sort of thief, P. Rp. 334a; μεγάς τις, rather large; τριάκοντα τινὰς ἀπέκτειναν, they killed some thirty, T. 8, 73.

So with the adverbial τι (1060); as σχίδον τι, very nearly, T. 3, 68.

1017. N. Occasionally τις means every one, like πᾶς τις; as εὖ μὲν τις δόρυ θησάμθω, let every one sharpen well his spear, II. 2, 382.

1018. N. The neuter τι may mean something important; as οἰόντας τι εἶναι, ὅτες οὐδὲνος ἀξίω, they think they are something, when they are worth nothing, P. Ap. 41e.

RELATIVE PRONOUNS.

1019. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. E.g.

Εἴδον τοὺς ἄνδρας τῇ ἡλιόν, I saw the men who came; οἱ ἄνδρες οὓς εἶδον ἄνθρωπον, the men whom you saw went away.

1020. N. The relative follows the person of the antecedent; as ὑμεῖς οἱ τοῦτο ποιεῖτε, you who do this; ἡγοῦ δὲ τούτο ἐποίησα, I who did this.

1021. N. (a) A relative referring to several antecedents follows the rule given for predicate adjectives (924); as περὶ πολέμων καὶ εἰρήνης, ὅ μεγάντα ἐξελ πόλεμον ἐν τῷ βώ τῶν ἄνθρωπῶν. about war and peace, which have the greatest power in the life of men, I. 8, 2; ἀμυλαγέντες πολέμων καὶ κατανόων καὶ ταραχῆς, εἰς ην νῦν πρὸς ἄλλης καθέστασις. freed from wars, dangers, and confusion, in which we are now involved with one another, I. 8, 20.

(b) The relative may be plural if it refers to a collective noun (900); as πληθεὶς οἱ περὶ δικάσωσιν, to the multitude who are to judge. P. Phdr. 260c.

(c) On the other hand, ὅστις, whoever, may have a plural antecedent; as πάντα ὃ τι βουλοῦσα, everything, whatsoever they want.

1022. N. A neuter relative may refer to a masculine or feminine antecedent denoting a thing; as διὰ τὴν πλεονεξίαν, δ ἄνα φύσις διότι διόκεσεν τέφους, for gain, which every nature naturally follows, P. Rp. 359c. (Sec 925.)

1023. 1. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (935); as ὅς γὰρ δεῦτατος ἡλθεν, for he came second, Od. 1, 286; ὦ γὰρ γέρος ἐστι θανόντων, for this is the right of the dead, II. 23, 9.
2. A few similar expressions occur in Attic prose, especially the Platonic ἦ τὸ ὅς, said he (where ἦ is imperfect of ἤμι, say). So καὶ ὅς, and he, καὶ ὅς, and they, and (in Hdt.) ὅς καὶ ὅς, this man and that. (Compare τὸν καὶ τὸν, 934.) So also ὅς μὲν . . . ὅς ἐστι, in the oblique cases, are occasionally used for ὁ μὲν . . . ὁ ἐστι; as τόλεως Ἑλληνίδας, ὁ μὲν ἀναμικόν, εἰς ὅς ἐστι τοῦ σφυγάδα κατάγων, destroying some Greek cities, and restoring their exiles to others, D. 18, 71.

1024. N. (a) In the epic and lyric poets τέ is often appended to relative words without affecting their meaning; as οὖκ άθεός ά τέ φασι θεά; dost thou not hear what the Goddess says? Il. 15, 130. Sometimes it seems to make the relative more indefinite, like τις in οἷς, whoever, quicumque.

(b) But οἷς τέ in Attic Greek means able, capable, like δυνατός, being originally elliptical for τούτοις οἷς, such as, τέ having no apparent force.

1025. (Preposition omitted.) When the relative and its antecedent would properly have the same preposition, it is usually expressed only with the antecedent; as ἀπὸ τῆς αὐτῆς ἄγνως ἰσοπέρ πολλά προέσθε τῶν κοσμῶν, by the same want of sense by which (for ἀφ' ἰσοπέρ) you sacrifice many of your public interests, D. 18, 134.

Omission of the Antecedent.

1026. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (1426). E.g.

'Ελάβειν ἄ ἐβούλετο, he took what he wanted; ἐπειθεὶν ἐπόσχος ἐδίνατο, he persuaded as many as he could. 'Α μὴ οἴδα οὐδὲ οἴμαι εἰδέναι, what I do not know I do not even think I know, P. Αρ. 214. 'Εγὼ καί δὲν ἔγὼ κρατῶ μενοῦμεν παρὰ σοί, I and those whom I command will remain with you, X. Σ. 5, 126.

1027. N. In such cases it is a mistake to say that ταῦτα, ἔκεινοι, etc., are understood; see 1030. The relative clause here really becomes a substantive, and contains its antecedent within itself. Such a relative clause, as a substantive, may even have the article; as ἕξοψα τὴν ἐπωνυμίαν τῆς τοῦ ὃ ἐστιν, having the name of the absolutely existent (of the “what is”), P. Ph. 924; ἔκεινοι ὁρέγεται τοῦ ὃ ἐστιν ἵνα, they aim at that absolute equality (at the “what is equal”), ibid. 75b; τῷ συμιερῷ μέρει, τῷ ὃ ἄρχε ἐν αὐτῷ, through the small part, which was shown to be the ruling power within him (the “what ruled”), P. Rp. 442c. Here it must not be thought that τοῦ and τῷ are antecedents, or pronouns at all.
1028. N. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, he came when he saw this (for then, when).

1029. N. The following expressions belong here: — ἐστὶν οἷ (ὦν, οἷς, οἷς), some (905), more common than the regular ἔστιν οἷ, sunt qui, there are (those) who; ἔστιν οἷνες (especially in questions); ἔνοι (from ἔν, = ἐνετι or ἐνείσα, and οῖ), some; ἐνίοτε (ἐν and ὅτε), sometimes; ἐστὶν οὖ, somewhere; ἐστὶν ἃ, in some way; ἐστὶν ὅπως, somehow.

1030. N. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative referring back with emphasis to the omitted antecedent; as ἄ ἐβούλετο ταῦτα ἔλαβεν, what he wanted, that he took, entirely different from ταῦτα ἄ ἐβούλετο ἔλαβεν, he took these (definite) things, which he wanted; ἂ ποιεῖν ἀλόγρον, ταῦτα νόμιζε μηδὲ λέγειν ἔρισι καλῶν, what it is base to do, this believe that it is not good even to say, I. 1, 15 (here ταῦτα is not the antecedent of ἄ, which is indefinite and is not expressed). See 1007.

ASSIMILATION AND ATTRACTION.

1031. When a relative would naturally be in the accusative as the object of a verb, it is generally assimilated to the case of its antecedent if this is a genitive or dative. E.g.

Εἴκ τῶν πόλεων ὅν ἔχει, from the cities which he holds (for ἃς ἔχει); τοῖς ἄγαθοῖς οἰς ἔγονεν, with the good things which we have (for ἃ ἔχομεν). Ἀξίω τῆς ἐλεοθερίας ἡς κέκτησε, worthy of the freedom which you have, X. A. 1, 78; ἐν τῷ ἡγεμόνι πιστεύσαμεν ὅ ἂν Κῦρος διδό, if we shall trust the guide whom Cyrus may give us, X. A. 1, 316. This assimilation is also called attraction.

1032. N. When an antecedent is omitted which (if expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἔδηλωσε τοῦτο οἷς ἐπράττε, he showed this by what he did (like ἐκεῖνος ἃ); σὺν οἷς μάλα τις φιλεῖς, with those whom you most love (ςὀν ἐκεῖνος οὐς), X. A. 1, 926; ἀμελήσας ὅν με δεὶ πράττειν, having neglected what (ἐκείνων ἃ) I ought to do, X. C. 5, 18; οἷς εὐτυχήκεσαν ἐν Δεύκτροις οὐ μετρῶς ἔκέχρησα, they had not used moderately the successes which they had gained at Leuctra (τοῖς εὐτυχήμασιν ἃ εὐτυχήκεσαν, see 1054), D. 18, 18.
1033. N. A relative is seldom assimilated from any other construction than that of the object accusative, or into any other case than the genitive or dative. Yet exceptions occur; as παρ’ ὁν βοηθεῖς οὐκ ἀπολήψει χάρων, you will get no thanks from those whom (παρ’ ἐκείνων οίς) you help, Aesch.2,117. Even the nominative may be assimilated; as βλάπτεσθαί ἄφ’ ὄν ἡμῖν παρεσκεύασται, to be injured by what has been prepared by us (like ἄφ’ ἐκείνων ὁ), T.7,67.

1034. N. A like assimilation takes place in relative adverbs; as διεσκόμενον εἴθος ὃθεν ὑπεξέδεστο παῖδας καὶ γυναῖκας, they immediately brought their children and women from the places in which they had placed them for safety (where ὃθεν, from which, stands for ἐκείθεν οί, from the places whither), T.1,89.

1035. N. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as ἔλεγον ὅτι πάντων ὄν διότατα πεπραγότες εἶπεν, they said that they had done all things which (πάντα ὄν) they needed, X.Η.1,42. Τὴν οὐδέπερ ἦν κατέλυτε οὐ πλείονος ἄξια ἐστὶν ἡ τεττάρων καὶ δέκα ταλάντων, the estate which he left is not worth more than fourteen talents, L.19,47. Compare ubrem quam statuo vestra est, Verg.Aen.1,573. Such expressions involve an anacoluthon.

This inverted assimilation takes place in οὔδείς ὃστις οὗ, everybody, in which οὔδείς follows the case of the relative; as οὔδείς ν’ ὅτι όκ ἀποκρινόμενος (for οὔδείς ἐστιν ὅτι), replying to everybody, I. Men.70ε.

1036. N. A peculiar assimilation occurs in certain expressions with οίος; as χαριζόμενον οἴο σοι ἄνδρι, pleasing a man like you (for τοιούτῳ οίοσ σῷ), X.Μ.2,98; πρὸς ἄνδρας τολμηροῖς οίον καὶ Ἄθηναῖοις, against bold men like the Athenians, T.7,21.

1037. The antecedent is often attracted into the relative clause, and agrees with the relative. E.g.

Μὴ ἀφέλησθε ὑμῶν αὐτῶν ἦν διὰ παντός ἂς τοῦ χρόνου δόξαν κέκτησθε καλῆν, do not take from yourselves the good reputation which (what good reputation) you have always had through all time (for τὴν καλήν δόξαν ἦν κέκτησθε), D.20,142: notice the omission of the article, which regularly occurs.

The subject of a verb is rarely thus attracted; as εἴχεται ψεύδων ὃν εἴχες μάρτυρα, the witness whom you had (for δο μάρτυς ὃν εἴχες) has run away, Ar. Pl.938.

1038. N. This attraction may be joined with assimilation (1031); as ἀμαθεστατοῖς ἐστε ὃν ἐγὼ οἶδα Ἐλλήνων, you are the most
RELATIVE in Exclamations.

1039. Οιος, οοσ, and οε are used in exclamations; as ὁυα πράγματα ἔχεις, how much trouble you have! X. C. 1, 34; οε ἀφτείς, how witty!

RELATIVE not Repeated.

1040. A relative is seldom repeated in a new case in the same sentence, but a personal or demonstrative pronoun commonly takes its place. E.g.

'Ἐκείνοις τοῖνυν, οἰς οὐκ ἔχαριζον' οἱ λέγοντες οἴοθ' ἔφιλον αὐτοὺς ὠσπερ ὑμᾶς οὗτοι νῦν, those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you (lit. nor did they love them as etc.), D. 3, 24. Here αὐτοὺς is used to avoid repeating the relative in a new case, οὗς.

1041. N. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as Ἀρμάνοι δε, ὅυ ημεῖς ἠθίλομεν βασιλέα καθιστάναι, καὶ ἔδωκαμεν καὶ ἐλάβομεν πιστᾶ, and Ariaeus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, etc., X. A. 3, 26.

THE CASES.

1042. The Greek is descended from a language which had eight cases,—an ablative, a locative, and an instrumental, besides the five found in Greek. The functions of the ablative were absorbed chiefly by the genitive, partly by the dative; those of the instrumental and locative chiefly by the dative.

NOMINATIVE AND VOCATIVE.

1043. The nominative is used chiefly as the subject of a finite verb (894), or in the predicate after verbs signifying to be, etc. (907).

1044. The vocative, with or without ὅ, is used in addressing a person or thing; as ὅ ἄνδρεσ' Ἀθηναίοι, men of Athens! ἀκοῦεις, Λισχίνη; dost thou hear, Aeschines?
1045. N. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as ὅμως ἔγω δειλὸς, O wretched me! So Ἡ Πρόκυη ἔκβασεν, Proce, come out! Ar. Ap. 665.

ACCUSATIVE.

1046. The primary purpose of the accusative is to denote the nearer or direct object of a verb, as opposed to the remoter or indirect object denoted by the dative (892). It thus bears the same relation to a verb which the objective genitive (1053, 3) bears to a noun. The object denoted by the accusative may be the external object of the action of a transitive verb, or the internal (cognate) object which is often implied in the meaning of even an intransitive verb. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

ACCUSATIVE OF DIRECT (EXTERNAL) OBJECT.

1047. The direct object of the action of a transitive verb is put in the accusative; as τοῦτο σῷζει ἡμᾶς, this preserves us; ταῦτα ποιοῦμεν, we do these things.

1048. N. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See 1099; 1160; 1183.)

1049. N. Many verbs which are transitive in Greek are intransitive in English; as ὑμοῦμαι τοὺς θεοὺς, I will swear by the Gods; πάντας ἔλθεσκε, he escaped the notice of all; αἰσχύνεται τὸν πατέρα, he feels shame before his father; σιγᾶ (or σιωπᾶ) τι, he keeps silent about something.

1050. N. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (1142; 1053, 3), as ἐπιστήμηνες ἦσαν τὰ προσήκοντα, they were acquainted with what was proper, X. C. 3, 39. So τὰ μετέωρα φυτεύτης, one who ponders on the things above (like φροντιωτός), P. Ap. 18b.

COGNATE ACCUSATIVE (INTERNAL OBJECT).

1051. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative
repeats the idea already contained in the verb, and may follow intransitive as well as transitive verbs. E.g.

Πάσας ἡδονὰς ἦδεσθαι, to enjoy all pleasures, P. Phil. 634. Εὐτυχρον τοῦτο τὸ εὐτυχῆμα, they enjoyed this good fortune, X. A. 6, 36. So πεσεῖν πτώματα, to suffer (to fall) falls, A. Pr. 919. Νόσον νοσεῖν οὐ νόσον ἄσθενειν οὐ νόσον κάμνειν, to suffer under a disease; ἀμάρτημα ἀμαρτάνειν, to commit an error (to sin a sin); δουλεῖαν δουλεύειν, to be subject to slavery; ἀρχὴν ἀρχεῖν, to hold an office; ἀγώνα ἀγωνίζεσθαι, to undergo a contest; γραφὴν γράφεσθαι, to bring an indictment; γραφὴν διώκειν, to prosecute an indictment; δίκην δίκειν, to lose a lawsuit; νίκην νικᾶν, to gain a victory; μάχην νικᾶν, to gain a battle; πομπὴν πέμπειν, to form or conduct a procession; πληγὴν τύπτειν, to strike a blow; ἔξοδον ἔξοδος, they went out on expeditions, X. H. 1, 217.

1052. N. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, as νίκην νικᾶν, to gain a victory; but also those of merely kindred meaning, as μάχην νικᾶν, to gain a battle. The accusative may also limit the meaning of the verb to one of many applications; as Ὀλυμπία νικᾶν, to gain an Olympic victory, T. 1, 126; ἔστιν γάμους, to give a wedding feast, Ar. A. v. 132; ψήφισμα νικᾶ, he carries a decree (gains a victory with a decree), Aesch. 3, 68; βοηθόμα πέμπειν, to celebrate the Boeotia by a procession, D. 3, 31. So also (in poetry) βαίνειν (or ἐλθεῖν) πόδα, to step (the foot): see F. A. 1153.

For the cognate accusative becoming the subject of a passive verb, see 1240.

1053. The cognate accusative may follow adjectives or even nouns. E.g.

Κακῶι πᾶσαν κακίαν, bad with all badness, P. Rp. 4904; δοῦλος τὰς μεγίστας δουλείας, a slave to the direst slavery, ibid. 5794.

1054. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb. E.g.

Μεγάλα ἀμαρτάνειν (sc. ἀμαρτήματα), to commit great faults; ταῦτα λυπεῖσθαι καὶ ταῦτα χαιρεῖν, to have the same griefs and the same joys, D. 18, 292. So τι χρήσωμαι τούτῳ; (= τίνα χρεῖαι χρήσωμαι); what use shall I make of this? and ouch ἐφεβούς τούτῳ, I shall make no use of this (1183). So χρήσιμος οὗτοι, good for nothing (1053). See 1060.

1055. 1. Here belongs the accusative of effect, which
expresses a result beyond the action of the verb, which is
effected by that action. E.g.

Πρεσβεύειν τήν εἰρήνην, to negotiate a peace (as ambassadors, πρέσβεως), D.19,134; but πρεσβεύειν πρεσβεύειν, to go on an embassy. Compare the English breaking a hole, as opposed to breaking a stick.

2. So after verbs of looking (in poetry); as Αργα δεδορκείναι, to look war (Ares) (see A. Se.53); ἡ βουλή ἐβλεψε ναπν, the Senate looked mustard, Ar. Eq.631.

1056. N. For verbs which take a cognate accusative and an ordinary object accusative at the same time, see 1076.

1057. N. Connected with the cognate accusative is that which follows verbs of motion to express the ground over which the motion passes; as οἶδον ἤνα (ἐλθεῖν, πορεύκεσθαι, etc.), to go (over) a road; πλεῖν θάλασσαν, to sail the sea; ὄρος καταβαίνει, to descend a mountain; etc. These verbs thus acquire a transitive meaning.

ACCUSATIVE OF SPECIFICATION.—ADVERBIAL ACCUSATIVE.

1058. The accusative of specification may be joined with a verb, adjective, noun, or even a whole sentence, to denote a part, character, or quality to which the expression refers. E.g.

Τυφλὸς τὰ ὀμματα’ εἶ, you are blind in your eyes, S. O. T. 371; καλὸς τὸ εἴδος, beautiful in form; ἀπεμοῦ τὸ πλήθος, infinite in number; δικαίος τὸν τρόπον, just in his character; δεινὸν μάχην, mighty in battle; κάμων τὴν κεφαλήν, I have a pain in my head; τὰς φρένας ὕμαίνειν, to be sound in their minds; δωφέρει τὴν φύσιν, he differs in nature. Ποταμός. Κύνος ὁνόμα, εὔρος δύο πλέθρων, a river, Cydnus by name, of two plethra in breadth (922), X. A. 1, 22. Εὐλεπίνεσ εἰς τὸ γένος, they are Greeks by race. Γίνεσθε τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ, ἀλλ’ ἐν τῷ θεάτρῳ, imagine yourselves (become in thought) not in court, but in the theatre, Aesch. 3, 153. Ἐπίστασθε (με) οὐ μονὸν τὰ μεγάλα ἀλλὰ καὶ τὰ μικρὰ πειρώμενον ἀπὸ θεῶν ὀρμώσθαι, you know that, not only in great but even in small things, I try to begin with the Gods, X. C. 1, 54.

1059. N. This is sometimes called the accusative by synecdoche, or the limiting accusative. It most frequently denotes a part; but it may refer to any circumstance to which the meaning of the expression is restricted. This construction sometimes resembles that of 1239, with which it must not be confounded.
1060. An accusative in certain expressions has the force of an adverb. E.g.

Τούτον τὸν τρόπον, in this way, thus; τὴν ταχιστὴν (sc. ὅδὸν), in the quickest way; (τὴν) ἄρχην, at first (with negative, not at all); τέλος, finally; προῖκα, as a gift, gratis; χάριν, for the sake of, δίκην, in the manner of; τὸ πρῶτον or πρῶτον, at first; τὸ λοιπὸν, for the rest; πάντα, in all things; τάλλα, in other respects; οὐδὲν, in nothing, not at all; τί; in what, why? τι, in any respect, at all; ταῦτα, in respect to this, therefore. So τοῦτο μὲν ... τοῦτο δὲ (1010).

1061. N. Several of these (1000) are to be explained by 1058, as τάλλα, τί; why? ταῦτα, τοῦτο (with μὲν and δὲ), and sometimes οὐδὲν and τί. Some are to be explained as cognate accusatives (see 1053 and 1054), and some are of doubtful origin.

ACCUSATIVE OF EXTENT.

1062. The accusative may denote extent of time or space. E.g.

Αἱ σπουδαῖοι ἐνιαυτῶν ἔσονται, the truce is to be for a year, T. 4, 118. Ἔμεινεν ἡ μέρας πέντε, he remained five days. Ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταθερῶς ἐβδομήκοντα, Plataea is seventy stades distant from Thebes, T. 2, 5. Ἀπέχοντα Συρακοσσῶν οὔτε πλοῦτι πολὺν οὔτε ὅδόν, (Megara) not a long sail or land-journey distant from Syracuse, T. 6, 49.

1063. N. This accusative with an ordinal number denotes how long since (including the date of the event); as ἐβδομήν ἡ μέραν τῆς θυγατρὸς αὐτοῦ, τετελευτηκώς, when his daughter had died six days before (i.e. this being the seventh day), Aesch. 3, 77.

1064. N. A peculiar idiom is found in expressions like τρόπον ἐτῶν τουτί, (this the third year), i.e. two years ago; as ἀπηγγεῖλθι Φίλιππος τρόπον ἡ τέταρτον ἐτῶν τούτι Ἡραίον τείχος πολιορκῶν, two or three years ago Philip was reported to be besieging Heraion Teichos, D. 3, 4.

TERMINAL ACCUSATIVE (POETIC).

1065. In poetry, the accusative without a preposition may denote the place or object towards which motion is directed. E.g.

Μνηστήρας ἀφίκετο, she came to the suitors, Od. 1, 332. Ἀνέβη μέγαν οὐρανὸν Ὀλυμπὸν τε, she ascended to great heaven and
Olympus, II.1,497. To κοίλον Ἄργος βας φυγάς, going as an exile to the hollow Argos, S. O.C.378.

In prose a preposition would be used here.

ACCUSATIVE IN OATHS WITH νή AND μά.

1066. The accusative follows the adverbs of swearing νή and μά, by.

1067. An oath introduced by νή is affirmative; one introduced by μά (unless ναι, yes, precedes) is negative; as νή τὸν Δία, yes, by Zeus; μά τὸν Δία, no, by Zeus; but ναι, μά Δία, yes, by Zeus.

1068. N. Μά is sometimes omitted when a negative precedes; as οὔ, τὸν δ'Ολυμπον, no, by this Olympus, S. An.738.

TWO ACCUSATIVES WITH ONE VERB.

1069. Verbs signifying to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to take away, may take two object accusatives. E.g.

Οὖ τούτ' ἐρωτῶ σε, I am not asking you this, Ar. N.641; οἶδένα τῆς συνονομᾶς ἄργυρον πρῶτες, you demand no fee for your teaching from any one, X. M. 1,611; πόθεν ἦγετό σε δηδάσκαλον τήν εὐστηγίαν; with what did he begin to teach you strategy? ibid.3,16; τὴν ξυμπαχίαν ἀνεμισμένοις τοὺς Ἀθηναίους, reminding the Athenians of the alliance, T. 6,6; τὸν μὲν εὐαυτῷ (χιτώνα) ἔκεινον ἡμφίεσε, he put his own (tunic) on the other boy, X. Cy. 1,317; έκδώνω ἐμὲ χρυστηρίῳ εὐθήτα, stripping me of my oracular garb, A. Ag.1269; τὴν θυγατέρα ἐκρυπτε τῶν θάνατον τοῦ ἄδρος, he concealed from his daughter her husband’s death, L. 32,7; τοῦτον τὴν τιμῆν ἀποστερεῖ με, he cheats me out of the price of these, D. 28,13; τὸν πάντα δ' ὀλβὸν ἡμιρ ἐν μ' ἀφελέτο, but one day deprived me of all my happiness, E. Hec.285.

1070. N. In poetry some other verbs have this construction; thus χρώα νῦντο άλμην, he washed the dried spray from his skin, Od. 6,224; so τιμορείσθαι τινα αἵμα, to punish one for blood (shed), see E. Al.733.

1071. N. Verbs of this class sometimes have other constructions. For verbs of depriving and taking away, see 1118. For the accusative and genitive with verbs of reminding, see 1106.

1072. N. The accusative of a thing with some of these verbs is really a cognate accusative (1076).
1073. Verbs signifying to do anything to or to say anything of a person or thing take two accusatives. *E.g.*

Ταυτὶ μὲ ποιοῦσιν, they do these things to me; τί μ’ εἰργάσω; what didst thou do to me? Κακὰ πολλὰ ἔργαν Τρώας, he has done many evils to the Trojans, Il. 16, 424. Ἐκεῖνον τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε, of him and the Corinthians he said much that was bad, Hd. 8, 61; οὐ φροντιστέον τί ἐροῦσιν οἱ πολλοί ἡμᾶς, we must not consider what the multitude will say of us, P. Cr. 48a.

1074. These verbs often take εὗ or καλῶς, well, or κακῶς, ill, instead of the accusative of a thing; τούτους εὗ ποιεῖ, he does them good; ἡμᾶς κακῶς ποιεῖ, he does you harm; κακῶς ἡμᾶς λέγει, he speaks ill of us.

For εὗ πάσχειν, εὗ ἀκούειν, etc., as passives of these expressions, see 1241.

1075. N. Πράσσω, do, very seldom takes two accusatives in this construction, ποιῶ being generally used. Ἐὗ πράσσω and κακῶς πράσσω are intransitive, meaning to be well off; to be badly off.

1076. A transitive verb may have a cognate accusative (1051) and an ordinary object accusative at the same time. *E.g.*

Μέλητος μὲ ἐγράψατο τὴν γραφὴν ταύτην, Meletus brought this indictment against me, P. Ar. 19b; Μιλτιάδης ὁ τὴν ἐν Μαραθωνίᾳ μάχην τοὺς βαρβάρους νικήσας, Miltiades, who gained the battle at Marathon over the barbarians, Aesch. 3, 151; ὄρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους, they made all the soldiers swear the strongest oaths, T. 8, 75.

On this principle (1076) verbs of dividing may take two accusatives; as τὸ στράτευμα κατένεμε δῶδεκα μέρη, he made twelve divisions of the army, X. C. 7, 518.

1077. Verbs signifying to name, to choose or appoint, to make, to think or regard, and the like, may take a predicate accusative besides the object accusative. *E.g.*

Τί τὴν πόλιν προσωρεύεις; what do you call the state? Τὴν τοιαύτην δύναμιν ἀνδρείαν ἔγωγε καλῶ, such a power I call courage, P. Rp. 430b. Στρατηγὸν αὐτὸν ἀπέδειξε, he appointed him general, X. A. 1, 12; εὑρέτησιν τὸν Φίλιππον ἤγοντα, they thought Philip a benefactor, D. 18, 43; πάντων δεσπότην ἐμαυτὸν πεποίηκεν, he has made himself master of all, X. C. 1, 318.

1078. This is the active construction corresponding to the passive with copulative verbs (905), in which the object accusative
becomes the subject nominative (1234) and the predicate accusative becomes a predicate nominative (907). Like the latter, it includes also predicate adjectives; as τοὺς συμμάχους προθύμους ποιεσθαι, to make the allies eager; τὰς ἁμαρτίας μεγάλας ἔγεν, he thought the faults great.

1079. N. With verbs of naming the infinitive εἶναι may connect the two accusatives; as σοφιστὴν ὄνομάζοντι τὸν ἄνδρα εἶναι, they name the man (to be) a sophist, P. Pr. 311e.

1080. N. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; as ἐλαβὲ τοῦτο δῶρον, he took this as a gift; ἵππους ἄγειν θύμα τῷ Ἡλίῳ, to bring horses as an offering to the Sun, X. C. 8, 312 (see 916). Especially an interrogative pronoun may be so used; as τίνας τῶν τῶν ὁρῶ; who are these whom I see? lit. I see these, being whom? (See 919; 972.)

1081. N. A predicate accusative may denote the effect of the action of the verb upon its direct object; as παιδεύειν τίνα σοφόν (or κακόν), to train one (to be) wise (or bad); τοὺς νεῖς ἵπποτας ἐδίδαξεν, he taught his sons to be horsemen. See 1055.

1082. N. For one of two accusatives retained with the passive, see 1239.

For the accusative absolute, see 1560.

GENITIVE.

1083. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: thus ἐπιθυμῶ involves ἐπιθυμίαν (as we can say ἐπιθυμῶ ἐπιθυμίαν, 1051); and in ἐπιθυμῶ τοῦτο, I have a desire for this, the nominal idea preponderates over the verbal. So βασιλεύει τῆς χώρας (1109) involves the idea βασιλεύεις ἔστι τῆς χώρας, he is king of the country. The Greek is somewhat arbitrary in deciding when it will allow either idea to preponderate in the construction, and after some verbs it allows both the accusative and the genitive (1108). In the same general sense the genitive follows verbal adjectives. It has also uses which originally belonged to the ablative; for example, with verbs of separation and to express source. (See 1042.)

GENITIVE AFTER NOMENS (ATTRIBUTIVE GENITIVE).

1084. A noun in the genitive may limit the meaning of another noun, to express various relations, most of
which are denoted by of or by the possessive case in English.

1085. The genitive thus depending on a noun is called attributive (see 919). Its most important relations are the following:—

1. Possession or other close relation: as ἡ τοῦ πατρὸς οίκια, the father's house; ἡμῶν ἡ πατρίς, our country; τὸ τῶν ἀνδρῶν γένος, the lineage of the men. So ἡ τοῦ Διός, the daughter of Zeus; τὰ τῶν θεῶν, the things of the Gods (953). The Possessive Genitive.

2. The Subject of an action or feeling: as ἡ τοῦ δῆμου εὐνοια, the good-will of the people (i.e. which the people feel). The Subjective Genitive.

3. The Object of an action or feeling: as διὰ τὸ Παυσανίου μῶς, owing to the hatred of (i.e. fell against) Pausanias, Τ.1,96; πρὸς τὰς τοῦ χαμάνων καρτέρισις, as regards his endurance of the winter, Ρ.Σγ.2204. So οἱ θεῶν ὤρκοι, the oaths (sworn) in the name of the Gods (as we say θεῶν ὄμναι, 1049), Χ.Α.2,57. The Objective Genitive.

4. Material or Contents, including that of which anything consists: as βοῶν ἀγέλη, a herd of cattle; ἄλσος ἡμέρων διάμερος, a grove of cultivated trees, Χ.Α.5,312; κρήνη ἡδίων ὠδησος, a spring of fresh water, Χ.Α.6,1; δίῳ χοινίκες ἀλφίτων, two quarts of mead. Genitive of Material.

5. Measure, of space, time, or value: as τριῶν ἡμερῶν ὄδος, a journey of three days; ὀκτὼ σταδίων πεῖχος, a wall of eight stades (in length); τριάκοντα ταλάντων οἶσις, an estate of thirty talents; μισθός τετάρτων μηνῶν, may for four months; πράγματα πολλῶν ταλάντων, affairs of (i.e. involving) many talents, Αρ.Ν.472. Genitive of Measure.


7. The Whole, after nouns denoting a part: as πολλοὶ τῶν ήπτόρων, many of the orators; ἀρχὸ τῶν ἔλευθερων, a man (i.e. one) of the freemen. The Partitive Genitive. (See also 1088.)

These seven classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify.
1086. N. Examples like πόλις Ἀργος, the city of Argos, Ar. Eq. 813, Τροίης πολιτείᾳ, the city of Troy, Od. 1, 2, in which the genitive is used instead of apposition, are poetic.

1087. Two genitives denoting different relations may depend on one noun; as ἵππου δρόμον ἡμέρας, within a day’s run for a horse, D. 19, 273; διὰ τὴν τοῦ ἀνέμου ἀπωθοῦν αὐτῶν ἐστὶ τὸ πέλαγος, by the wind’s driving them (the wrecks) out into the sea, T. 7, 31.

1088. (Partitive Genitive.) The partitive genitive (1085, 7) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs, which denote a part. E.g.

Οἱ ἄγαθοι τῶν ἀνθρώπων, the good among the men; ὁ ἡμισθος τοῦ ἀριθμοῦ, the half of the number; ἄνδρα ἀδὰ τοῦ δήμου, I know a man of the people; τοῖς θραύσασι τῶν ναυτῶν, to the upper benches of the sailors, T. 6, 31; οἴδεις τῶν παιδῶν, no one of the children; πάντων τῶν ῥήτωρ ών δεινότατος, the most eloquent of all the orators, ὁ βουλόμενος καὶ ἄστων καὶ ξένων, any one who pleases of both citizens and strangers, T. 2, 34; διὰ γυναικῶν, divine among women, Od. 4, 305; ποι рассматр чем; ubi terrarum? where on the earth? τίς τῶν πολιτῶν; who of the citizens? διὰ τής ἡμέρας, twice a day; εἰς τοῦτο ἄνοιας, to this pitch of folly; ἐπὶ μέγα διπλωμάτων, to a great degree of power, T. 1, 118; εἰς τοῦτο παρασκευής, in this state of preparation. "A μὲν διάκει τῶν θεοῦ μετατότων ταύτα ἐστὶν, the parts of the decree which he prosecutes are these (lit. what parts of the decree he prosecutes, etc.), D. 13, 56. Ἐφημεριτατι διάθοπτων, in the most plausible way possible (most plausibly of men), D. 19, 50. "Οτε δεινότατος σαυτοῦ ταύτα ἤσθα, when you were at the height of your power in these matters, X. M. 1, 246. (See 965.)

1089. The partitive genitive has the predicate position as regards the article (971), while other attributive genitives (except personal pronouns, 977) have the attributive position (958).

1090. N. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, part, understood; as τῶν πολεμίων τῷ πολιῷ (for οἱ πολλοί), the greater part of the enemy.

1091. N. A partitive genitive sometimes depends on τίς or μέρος understood; as ἔφασαν ἐπημαγνύσαι σφῶν τῷ πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἐκείνους, they said that some of their own men had mixed with them, and some of them with their own men (τινάς being understood with σφῶν and ἐκείνων), X. A. 3, 516.
1092. N. Similar to such phrases as ποῦ γῆς; εἰς τὸ ὅναυσ, etc., is the use of ἐχω and an adverb with the genitive; as πῶς ἐχεις δόξης; in what state of opinion are you? P. Rp.456d; εὖ σῶματος ἐχειν, to be in a good condition of body, ibid.404d; ὡς ἐχει τάξους, as fast as he could (lit. in the condition of speed in which he was), T.2,90; so ὡς τὸν ἑων ἐχον, Hb.6,116; εὖ ἐχειν φρεκνῶν, to be right in his mind (see E. Hipp. 462).

GENITIVE AFTER VERBS.

Predicate Genitive.

1093. As the attributive genitive (1084) stands in the relation of an attributive adjective to its leading substantive, so a genitive may stand in the relation of a predicate adjective (907) to a verb.

1094. Verbs signifying to be or to become and other copulative verbs may have a predicate genitive expressing any of the relations of the attributive genitive (1085). E.g.

1. (Possessive.) Ὁ νόμος ἐστιν οὗτος Δράκοντος, this law is Draco's, D.23,51. Πενήν φέρειν οὗ παντός, ἀλλ' ἀνδρὸς σοφοῦ, to hear poverty is not in the power of every one, but in that of a wise man, Men. Mon.463. Τοῦ θεῶν νομίζεται (ὁ χώρο) ; to what God is the place held sacred? S. O. C.38.

2. (Subjective.) ὅμωμι αὐτῷ (τὸ ῥῆμα) Περιανδρον εἶναι, I think it (the saying) is Periander's, P. Rp.336a.

3. (Objective.) Οὗ τῶν κακοῦργων δίκτως, ἀλλὰ τῆς δίκης, pity is not for evil doers, but for justice, E. frag.272.

4. (Material.) Ἕρμη λίθων πεποιημένον, a wall built of stones, T.4,31. Οἱ θεμέλιοι παντοῦν λίθων ὑπόκεινται, the foundations are laid (consisting) of all kinds of stones, T.1,93.

5. (Measure.) (Τὰ πείσχῃ) σταδίων ἦν δίκτῳ, the walls were eight stades (in length), T.1,46. Ἕπειριν ἐτῶν ἦ τις τριάκοντα, when one is thirty years old, P. Lg. 721a.

6. (Origin.) Τουτῶν ἐστὶ προγόνων, from such ancestors are you sprung, X. A. 3,214.

7. (Partitive.) Τοιῷν γενόμενοι, become one of these for my sake, Ar. N. 107. Σολῶν τῶν ἐπτὰ σοφιστῶν ἐκλήθη, Solon was called one of the Seven Wise Men, 1.15,235.

1095. Verbs signifying to name, to choose or appoint,
to make, to think or regard, and the like, which generally take two accusatives (1077); may take a genitive in place of the predicate accusative. E.g.

Τὴν Ἀσίαν ἐαυτῶν πουόνται, they make Asia their own, X. Ag. 1,33. Ἐμὲ θῆς τῶν πεπειμένων, put me down as (one) of those who are persuaded, P. Rp. 424ε. (Τοῦτο) τῆς ἡμετέρας ἀμελείας ἄν τις θείῃ δικαίως, any one might justly regard this as belonging to our neglect, D. 1,10.

1096. These verbs (1095) in the passive are among the copulative verbs of 907, and they still retain the genitive. See the last example under 1094, 7.

**Genitive expressing a Part.**

1097. 1. Any verb may take a genitive if its action affects the object only in part. E.g.

Πέμπει τῶν Λυδῶν, he sends some of the Lydians (but πέμπει τούς Λυδοὺς, he sends the Lydians). Πίνει τοῦ οἶνου, he drinks of the wine. Τῆς γῆς ἔτερου, they ravaged (some) of the land, T. 1,30.

2. This principle applies especially to verbs signifying to share (i.e. to give or take a part) or to enjoy. E.g.

Μετέχου τῆς λείας, they shared in the booty; so often μετεποιήσαν τινος, to claim a share of anything (cf. 1096); ἄπολαύσαν τῶν ἄγαθῶν, we enjoy the blessings (i.e. our share of them); οὕτως ὄνασθε τούτων, thus may you enjoy these, D. 28,29. So οὐ προσέρχεται μοι τῆς ἀρχῆς, I have no concern in the government; μετέστη μοι τούτου, I have a share in this (1161).

1098. N. Many of these verbs also take an accusative, when they refer to the whole object. Thus ἐλαχεὶ τοῦτον means he obtained a share of this by lot, but ἐλαχεὶ τοῦτο, he obtained this by lot. Μετέχω and similar verbs may regularly take an accusative like μέρος, part; as τῶν κεφαλῶν πλείστον μέρος μεθέξουσαν, they will have the greatest share of the dangers, I. 6,3 (where μέρους would mean that they have only a part of a share). This use of μέρος shows the nature of the genitive after these verbs.

In συντρίβειν τῆς κεφαλῆς, to bruise his head, and κατασχέται τῆς κεφαλῆς, to have his head broken, the genitive is probably partitive. See Ar. Ach. 1180, Pa. 71; 1. 18, 52. These verbs take also the accusative.

**Genitive with Various Verbs.**

1099. The genitive follows verbs signifying to take
hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin. E.g.

Ἐλάβετο τῆς χειρὸς αὐτοῦ, he took his hand, X. H. 4, 1; μὴ εὐθὺς καίεσθαι, it is possible to touch fire and not be burned immediately, X. C. 5, 1; τῆς ἐυνέσεως μεταποιεῖσθαι, to lay claim to sagacity, T. 1, 140; ἡμίσθῳ τῶν ἄλλων δρέγονται, they are least eager for what is another's, X. Sy. 4, 12; οὐδὲ μὴν ἄλλου σποκαζόμενος ἑτοχεὶ τοῦτον, nor did he aim at another man and hit this one, Ant. 2, 1; τῆς ἄρετῆς ἐφικέσθαι, to attain to virtue, I. 1, 5; ὁδὸν εὐπαράν τυχεῖν, to find a passable road, X. H. 6, 52; πολλῶν καὶ χαλεπῶν χωρίων ἐπελάβοντο, they took possession of many tough places, ibid.; ταῦτα ἀποσφυλαίτων τῆς ἐπικόσμου, disappointed in this hope, H. 6, 5; σφυλείς τῆς ἀληθείας, having missed the truth, P. Rp. 451a; τῷ εὔφεσθαι τῆς ἀληθείας, to be cheated out of the truth, ibid. 413b; περιπάτες τοῦ χωρίου, having made an attempt on the place, T. 1, 61; εἰκὸς ἄρχειν με λόγον, it is proper that I should speak first, X. C. 6, 16.

1100. N. Verbs of taking hold may have an object accusative, with a genitive of the part taken hold of; as ἔλαβον τῆς ζωῆς τὸν ὶρονταυ, they seized Orontas by his girdle, X. A. 1, 6.

1101. 1. The poets extend the construction of verbs of taking hold to those of pulling, dragging, leading, and the like; as ἄλλον μὲν χαλάνης ἐρών ἄλλον δὲ χτώνος, pulling one by the cloak, another by the tunic, H. 22, 438; βοῦν ἀγίην κεράων, the two led the heifer by the horns, Od. 3, 439.

2. So even in prose: τὰ ἦπια παιδία δίσου τοῦ ποδοῦ σπάρτω, they tie the infants by the feet with a cord, H. 5, 16; μήποτε ἄγειν τῆς ἐνίας τὸν ἵππον, never to lead the horse by the bridle, X. Eq. 6, 9.

3. Under this head is usually placed the poetic genitive with verbs of imploring, denoting the part grasped by the suppliant; as ἐμὲ λισσάσκετο γουνών, she implored me by (i.e. clasping) my knees, H. 9, 451. The explanation is less simple in λίσσομαι ζηνὸς Ὀλυμπίων, I implore by Olympian Zeus, Od. 2, 68: compare γὼν δὲ σε πρὸς πατρὸς γοναζομαι, and now I implore thee by thy father, Od. 13, 324.

1102. The genitive follows verbs signifying to taste, to smell, to hear, to perceive, to comprehend, to remember, to forget, to desire, to care for, to spare, to neglect, to wonder at, to admire, to despise. E.g.

Ἐλεύθερος γυναικῶν, having tasted of freedom, H. 6, 5; λιβαδείαν οὐφβινομαι, I smell onions, Λ. R. 654; φωνὴς ἄκοινων
μοι δοκῶ, methinks I hear a voice, Λ.Ρa.61; αἰσθάνεσθαι, μεμνήσθαι, or ἐπιλανθάνεσθαι τοῦτων, to perceive, remember, or forget these; δόσοι ἀλλὰ ἦλθον ἐννέασαν, all who comprehended each other's speech, Τ.1.3 (1104); τοῦτων τῶν μαθημάτων ἐπιθυμῶ, I long for this learning, Ξ.Μ.2.630; χρημάτων φειδεσθαι, to be sparing of money, ibid.1.22; τῆς ἄρετῆς ἄρμεν, to neglect virtue, Ι.1.48; εἰ ἄγουσιν τοῦ πατρός, if you admire your father, Χ. Σ.3, 115. Μηδὲν ὅσον ἀληθεύετε μηδὲ καταφρονεῖτε τῶν προστατευμένων, do not then neglect or despise any of my injunctions, Ι.3, 48. Τῶν κατηγορῶν θαυμάζω, I am astonished at my accusers, Ι.25.1. (For a causal genitive with verbs like θαυμάζω, see 1126.)

1103. N. Verbs of hearing, learning, etc. may take an accusative of the thing heard etc. and a genitive of the person heard from; as τοῦτων τοιούτων ἄκουσι λόγους, I hear such sayings from these men; πνεύσθαι τοῖτο ἔρων, to learn this from you. The genitive here belongs under 1130. A sentence may take the place of the accusative; as τοῦτων ἄκουσι τί λέγουσιν, hear from these what they say. See also ἀποδέχομαι, accept (a statement) from, in the Lexicon.

1104. N. Verbs of understanding, as ἰπτάμαι, have the accusative. Συνόρμη, quoted above with the genitive (1102), usually takes the accusative of a thing.

1105. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (1161); as μέλει μοι τοῦτον, I care for this; μεταμέλει σοι τοῦτον, thou repentest of this. Προσήκει, it concerns, has the same construction, but the genitive belongs under 1097, 2.

1106. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μὴ μ' ἀμαρτήσῃς κακῶν, do not remind me of evils (i.e. cause me to remember them), Ε.Α.Λ.1045; τοὺς παιδίς γευστέων αἵματος, we must make the children taste blood, Ρ.Υπ.537a.

But verbs of reminding also take two accusatives (1069).

1107. N. 'Οξω, emit smell (smell of), has a genitive (perhaps by an ellipsis of ὁμήρην, odor); as ὀξοῦν ἄμβροσίας καὶ νέκταρος, they smell of ambrosia and nectar, Λ.Αεχ.196. A second genitive may be added to designate the source of the odor; as εἰ τῆς κεφαλῆς ὀξω μύρων, if my head smells of perfume, Λ.Εκλ.524.

1108. N. Many of the verbs of 1099 and 1102 may take also the accusative. See the Lexicon.
1109. The genitive follows verbs signifying to rule, to lead, or to direct. E.g.

Ἐρως τῶν θεῶν βασιλεῖας, Love is king of the Gods, P. Sy. 195c; Πολυκράτης Σάμου τυραννός, Polycrates, while he was tyrant of Samos, T. 1, 13; Μίνως τῆς νότις Ελληνικῆς θαλάσσης ἐκράτησε καὶ τῶν Κυκλάδων νήσων ἤρξε, Minos became master of what is now the Greek sea, and ruler of the Cyclades, T. 1, 4; ἦδον ὄν ἐκράτει, he was master of pleasures, X. M. 1, 58; Ἑγοῦμαιναι ἀυτονόμων τῶν ἐμμαχων, leading their allies (who were) independent (972), T. 1, 97.

1110. N. This construction is sometimes connected with that of 1120. But the genitive here depends on the idea of king or ruler implied in the verb, while there it depends on the idea of comparison (see 1083).

1111. N. For other cases after many of these verbs, see the Lexicon. For the dative in poetry after ἡγόμαι and ἄνασσω, see 1164.

1112. Verbs signifying fulness and want take the genitive of material (1085, 4). E.g.

Χρηματων εὔπορε, he had an abundance of money, D. 18, 235; σεσαγμενος πλούτου την ψυχήν ἔσωμαι, I shall have my soul loaded with wealth, X. Sy. 4, 64. Οβκ ἀν ἀποροι παραδειγματων, he would be at no loss for examples, P. Rp. 557d; οὐδὲν δέχεσθαι πολλῶν γραμματων, there will be no need of many writings, I. 4, 78.

1113. Verbs signifying to fill take the accusative of the thing filled and the genitive of material. E.g.

Δακρύων ἐπιλέγειν ἐμέ, he filled me with tears, E. Or. 368.

1114. N. Δέομαι, I want, besides the ordinary genitive (as τούτων ἔδεινται, they were in want of these), may take a cognate accusative of the thing; as δεότομα ὑμῶν μετρὶν δέχον, I will make of you a moderate request, Aesch. 3, 61. (See 1076.)

1115. N. Δει may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as δει μοι τούτων, I need this; αὐτῶν γάρ σε δεῖ Προμήθεως, for thou thyself needest a Prometheus, A. Pr. 86 (cf. οὗ δεῖ με ἐλθεῖν).

1116. N. (a) Besides the common phrases πολλὸν δεῖ, it is far from it, ὁλίγον δεῖ, it wants little of it, we have in Demosthenes οὐδὲ πολλὸν δεί (like παντὸς δεί), it wants everything of it (lit. it does not even want much).

(b) By an ellipsis of δεῖν (1534), ὁλίγον and μικρὸν come to mean almost; as ὁλίγον πάντας, almost all, P. Rp. 552d.
GENITIVE OF SEPARATION AND COMPARISON.

1117. The genitive (as ablative) may denote that from which anything is separated or distinguished. On this principle the genitive follows verbs denoting to remove, to restrain, to release, to cease, to fail, to differ, to give up, and the like. E.g.

*Her yēsōs ou polū dieχei τῆς ἥπειρου, the island is not far distant from the main-land.* Ἐπιστημή χωρίζομεν δικαίοσύνης, knowledge separated from justice, P. Menex. 240 e; λύσον με δεσμῶν, release me from chains; ἐπέσχον τῆς τειχισμοῦ, they ceased from building the wall; τούτους οὐ παύσω τῆς ἀρχῆς, I will not depose these from their authority, X. C. 8, 63; οὗ πάνεσθε τῆς μοχθηρίας, you do not cease from your rascality; οὐκ ἐφεύση τῆς ἐλπίδος, he was not disappointed in his hope, X. H. 7, 32; οὐδὲν διοίκεις Ἀκρεφῶντος, you will not differ from Chaerophon, Av. N. 503; τῆς ἐλευθερίας παραχωρήσαι Φιλίππῳ, to surrender freedom to Philip, D. 18, 68. So εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι, they told him not to be left behind the herald (i.e. to follow close upon him), T. 1, 1-11; ἡ ἐπιστολή ἦν οὖτος ἐγραφεν ἀπολειφθεὶς ἡμῶν, the letter which this man wrote without our knowledge (lit. separated from us), D. 19, 36.

Transitive verbs of this class may take also an accusative.

1118. Verbs of depriving may take a genitive in place of the accusative of a thing, and those of taking away a genitive in place of the accusative of a person (1069; 1071); as ἔμε τῶν πατρίδων ἀπεστέρηκε, he has deprived me of my paternal property, D. 29, 3; τῶν ἀλλῶν ἀφαιρούμενοι χρήματα, taking away property from the others, X. M. 1, 53; πόσων ἀπεστέρησθε, of how much have you been bereft! D. 8, 63.

1119. N. The poets use this genitive with verbs of motion; as Οὐλύμποι οι καθήδωμεν, we descended from Olympus, H. 20, 125; Πυθώνος ἦσας, thou didst come from Pytho, S. O. T. 152. Here a preposition would be used in prose.

1120. The genitive follows verbs signifying to surpass, to be inferior, and all others which imply comparison. E.g.

("Ἀνθρώπος) ἐνέβεβλτο ὑπερέχει τῶν ἄλλων, man surpasses the others in sagacity, P. Menex. 237 d; ἐπιδείξαντες τὴν ἀρετὴν τοῦ πλὴνθον περιγυμνούμενην, showing that bravery proves superior to numbers, I. 4, 91; ὀρῶν ὑπερεῖς ουκ ἐξελισσοῦσα τὴν πόλιν τῶν καίρων, seeing the city too late for its opportunities, D. 18, 102; ἐμπειρία πολὺ προέχετε τῶν
ˈαλλαν, in experience you far excel the others, Χ. Η. 7, 14; οὖδεν πλήθα γε ἡμῶν λυφθήντες, when they were not at all inferior to (left behind by) us in numbers, Χ. Α. 7, 7. So τῶν ἐχθρῶν νικάσθαι (or ἡσυχάσθαι), to be overcome by one's enemies; but these two verbs take also the genitive with ὑπό (1234). So τῶν ἐχθρῶν κρατεῖν, to prevail over one's enemies, and τῆς θαλάσσης κρατεῖν, to be master of the sea. Compare the examples under 1100, and see 1110.

*Genitive with Verbs of Accusing Etc.*

1121. Verbs signifying to accuse, to prosecute, to convict, to acquit, and to condemn take a genitive denoting the crime, with an accusative of the person. *E.g.*

Αἰτώμας αὐτῶν τοῦ φίλου, I accuse him of the murder; ἐγράφατο αὐτῶν παρανόμων, he indicted him for an illegal proposition; διώκει με δώρων, he prosecutes me for bribery (for gifts). Κλέων δώρων ἐλάντες καὶ κλοπῆς, having convicted Cleon of bribery and theft, Λτ. Ν. 591. "Εἴπων γε προδοσίας, he was brought to trial for treachery, but ἀπέφυγε προδοσίας, he was acquitted of treachery. Ψευδομαρτυρῶν ἀλώσεθαι προδοτοκῶν, expecting to be convicted of false-witness, Δ. 39, 18.

1122. Ὀφλισκάω, lose a suit, has the construction of a passive of this class (1239); as ὀφλε κλοπῆς, he was convicted of theft. It may also have a cognate accusative; as ὀφλε κλοπῆς δίκην, he was convicted of theft (1031). For other accusatives with ὀφλισκάω, as μορίαν, folly, ἀιδίνην, shame, χρήματα, money (fine), see the Lexicon.

1123. Compounds of κατά of this class, including κατηγορῶ (882, 2), commonly take a genitive of the person, which depends on the κατά. They may take also an object accusative denoting the crime or punishment. *E.g.*

Οἴκεις αὐτῶς αὐτῷ κατηγόρησε πῶςτε, no man ever himself accused himself, D. 38, 26; κατεβοῦν τῶν Ἀθηναίων, they decried the Athenians, Τ. 1, 67; θάνατον κατέγρωσαν αὐτῷ, they condemned him to death, Τ. 6, 61; ἡμῶν δειμαῖ μὴ καταγγέλω δωροδοκῶν ἐμοῦ, I beg you not to declare me guilty of taking bribes, Λ. 21, 21; τὰ πλείστα κατεπεύρατο μον, he told the most lies against me, D. 18, 9; λέγω πρὸς τοὺς ἔμοι καταφρησαμένους θάνατον, I speak to those who voted to condemn me to death, Π. Ἀρ. 384.

1124. Χ. Verbs of condemning which are compounds of κατά may take three cases; as πολλῶν αἱ πατέρες ἡμῶν μὴ διημοῦν θάνατον κατέγρωσαν, our fathers condemned many to death for Medism, Ι. 4, 157.

For a genitive (of value) denoting the penalty, see 1133.
1125. N. The verbs of 1121 often take a cognate accusative (1051) on which the genitive depends; as γραφήν γράφεσθαι ὑψρεως, to bring an indictment for outrage; γραφήν (or δικήν) ὑπε-χειν, φείγειν, ἀποφεύγειν, ὁφλεῖν, ἀλώνιν, etc. The force of this accusative seems to be felt in the construction of 1121.

**GENITIVE OF CAUSE AND SOURCE.**

1126. The genitive often denotes a cause, especially with verbs expressing emotions, as admiration, wonder, affection, hatred, pity, anger, envy, or revenge. E.g.

(Tουτος) τῆς μὲν τόλμης οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας, I wonder not at their boldness, but at their folly, T.6.36; πολλάκις σε εἰδομφώνας τοῦ τριπτοῦ, I often counted you happy for your character, P. C. r. 4.13; ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας σπυγώ, I envy you for your mind, but loathe you for your cowardice, S. El. 1027; μὴ μοι φθονήσῃς τοῦ μαθήματος, don't grudge me the knowledge, P. Eu. 297; συμγγενώσκειν αὐτοῖς χρὴ τῆς ἐπιθυμίας, we must forgive them for their desire, ibid. 305; καὶ σφέας τιμωρήσομαι τῆς ἐνθάδε ἀπ' ἔχοις, and I shall punish them for coming hither, H. d. 3, 145. Τουτος οὐκίρω τῆς νόσου, I pity thee for their disease, X. Sy. 437; τῶν ἀδικημάτων ὀργὰζομαι, to be angry at the offences, L. 31, 11.

Most of these verbs may take also an accusative or dative of the person.

1127. N. The genitive sometimes denotes a purpose or motive (where ἐνέκε is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθε-ρίας, for the liberty of the Greeks, D. 18, 160; so 19, 76. (Sec 1548.)

1128. N. Verbs of disputing take a causal genitive; as ὁ βασιλεὶ αὐτοποιούμεθα τῆς ἀρχῆς, we do not dispute with the King about his dominion, X. A. 2. 323; Ἑμοίλοτος ἡμισυβήτησεν Ἐρεχθεί τῆς πόλεως, Eumolpus disputed with Erechtheus for the city (i.e. disputed its possession with him), 1. 12, 193.

1129. The genitive is sometimes used in exclamations, to give the cause of the astonishment. E.g.

"Ὤ Πόσειδον, τῆς τε χύνης. O Poseidon, what a trade!" Ar. Eq. 144.
"Ὤ Ζεὺς βασιλεῦ, τῆς λεπτύτητος τῶν φρενῶν! O King Zeus! what subtility of intellect!" Ar. N. 153.

1130. 1. The genitive sometimes denotes the source. E.g.

Τούτο ἐτυχόν σοι, I obtained this from you. Μάθε μοι τάδε, learn this from me, X. C. 1. 64. Add the examples under 1103.

2. So with γένναται, in the sense to be born; as Δορείων καὶ Παρματέδως γέννονται παιδεῖ δύο, of Darius and Parysatis are born twins respectively.

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1131. In poetry, the genitive occasionally denotes the agent after a passive verb, or is used like the instrumental dative (1181). *E.g.*

Ἐν "Αἰδὲ δὴ κεῖσαι, σὰς ἀλόχον σφαγείς Αἰγίσθου τε, thouliest now in Hades, slain by thy wife and Aegisthus, Φ. El. 122. Πρήσαι πυρὸς δηίοιο ψυρέτω, to burn the gates with destructive fire, Λ. 2, 415.

These constructions would not be allowed in prose.

**GENITIVE AFTER COMPOUND VERBS.**

1132. The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκεται τῆς χώρας ἡμῶν ὅρη μεγάλα, high mountains lie in front of our land, Χ.Μ. 3, 523; ὑπερεφάνησαν τοῦ λόφου, they appeared above the hill, Τ. 4, 93; οὖτος ὑμῶν ὑπεραληθὼ, I grieve so for you, Αρ. Λα. 466; ἀποτρέπει με τούτου, it turns me from this, Π. Αρ. 314; τῷ ἐπιβαντὶ πρώτῳ τοῦ τείχους, to him who should first mount the wall, Τ. 4, 116; οὐκ ἄνθρωπων ὑπερεφόρει, he did not despise men, Χ. Αγ. 11, 2.

For the genitive after verbs of accusing and condemning, compounds of κατά, see 1123.

**GENITIVE OF PRICE OR VALUE.**

1133. The genitive may denote the price or value of a thing. *E.g.*

Τεύχει ἄμεθυστον, χρύσεα χαλκείων, ἐκατόμβοι ἐνεκαβοίων, he gave gold armor for bronze, armor worth a hundred oxeas for that worth nine oxeas, Λ. 6, 235. Δύσα χρημάτων οὐκ οὐνητή (sc. ἐστιν), glory is not to be bought with money, 1. 2, 32. Ὅσον διδάσκει, πέντε μίν. For what price does he teach? For five minae, Π. Αρ. 20b. Οὐκ ἄν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, I would not have sold my hopes for a great deal, Π. Φλ. 96b; μείζωνος αὐτὰ τιμώται, they value them more, Χ. Α. 2, 113. (But with verbs of valuing περι with the genitive is more common.)

In judicial language, τιμῶν τοὺς τινάς is said of the court’s judgment in estimating the penalty, τιμᾶσθαι τοῖς τινος of either party to the suit in proposing a penalty; as ἀλλὰ δὴ θυγγῆς τιμῆσωμαι; ἢς γὰρ ἂν μοι τούτου τιμήσατε, but now shall I propose exile as my punishment? — you (the court) might perhaps fix my penalty at this, Π. Αρ. 37f. So τιμῶν δ’ οὖν οἱ ἄνθρωποι,”的 translation
ment), P. Ap. 36. So also Σφοδρίαν ὑπῆγον θανάτου, they impeached Sphodrias on a capital charge (cf. 1124), X. H. 5, 424.

1134. The thing bought sometimes stands in the genitive, either by analogy to the genitive of price, or in a causal sense (1126); as τοῦ δωδεκα μυᾶς Πασιά (sc. ὀφειλω) for what (do I owe) twelve minae to Pias? Ar. N. 22; οὖν διά τῆς συνουσίας ἄργορον πράτητε, you ask no money of anybody for your teaching, X. M. 1, 614.

1135. The genitive depending on ἄξιος, worth, worthy, and its compounds, or on ἄξιος, think worthy, is the genitive of price or value; as ἄξιος ἔστι θανάτου, he is worthy of death; οὗ Θεμιστοκλέα τῶν μεγίστων δωρῶν ἴδιων; did they not think Themistocles worthy of the highest gifts? I. 4, 154. So sometimes ἀτύμως and ἀτυμάξω take the genitive. (See 1140.)

GENITIVE OF TIME AND PLACE.

1136. The genitive may denote the time within which anything takes place. E.g.

Ποῖον χρόνου δὲ καὶ πεπόρθητι πόλις; well, how long since (within what time) was the city really taken? A. Aq. 278. Τοῦ ἐπιγνομένου χειρῆνος, during the following winter, T. 8, 29. Ταῦτα τῆς ἡμέρας ἐγένετο, this happened during the day, X. A. 7, 414 (τὴν ἡμέραν would mean through the whole day, 1062). Δέκα ἐτῶν οὐχ ἴδιοι, they will not come within ten years, P. Ly. 642. So δραχμὴν ἔλαμβανε τῆς ἡμέρας, he received a drachma a day (951).

1137. A similar genitive of the place within which or at which is found in poetry. E.g.

Ἡ οὐκ ἄργεος ἤν Ἀχαικοῦ; was he not in Achaean Argos? Od. 3, 251; ὅτι νῦν οὐκ ἔστι γυνὴ κατ᾽ Ἀχαιάδα γαῖαν, οὔτε Πύλον ἱερῆς οὔτε Αργεῖος οὔτε Μυκῆνης, a woman whose like there is not in the Achaean land, not at sacred Pylos, nor at Argos, nor at Mycenaean. Od. 21, 107. So in the Homeric πεδίῳ θέκεω, to run on the plain (i.e. within its limits), II. 22, 23, λοικεῖσθι ποταμοῖο, to bathe in the river, II. 6, 508, and similar expressions. So ἄρσιστής χειρός, on the left hand, even in Hdt. (5, 77).

1138. N. A genitive denoting place occurs in Attic prose in a few such expressions as ἔναι τοῦ πρὸς ὤ, to go forward, X. Λ. 1, 31, and ἐπιτάχυνον τῆς ὁδοῦ τοὺς σχολαίτερν προσιόντως, they hurried over the road those who came up more slowly, T. 4, 47. These genitives are variously explained.
GENITIVE WITH ADJECTIVES.

1139. The objective genitive follows many verbal adjectives.

1140. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. E.g.

Μέτοχος σοφώς, partaking of wisdom, P. Lg. 683\textsuperscript{a}; ἰσομοροι τῶν πατριών, sharing equally their father's estate, Isa. 6, 23. (1097, 2.)

'Επιστήμη μην ἐπίβολος, having attained knowledge, P. Eu. 283\textsuperscript{b}; θαλάσσης ἐμπεριότατοι, most experienced in the sea (in navigation), T. 1, 80. (1099.)

'Υπήκοος τῶν γονέων, obedient (hearkening) to his parents, P. Rp. 463\textsuperscript{a}; ἀμνήμων τῶν κυνδύων, unmindful of the dangers, Aut. 2, u, 7; ἀγενός κακῶν, without a taste of evils, S. An. 582; ἐπιμελής ἄγαθων, αμελής κακῶν, caring for the good, neglectful of the bad; φειδολοι χρημάτων, sparing of money, P. Rp. 348\textsuperscript{b}. (1102.)

Τῶν ἡδονῶν πασῶν ἐγκρατότατος, most perfect master of all pleasures, X. M. 1, 215; νεώς ἀρχικός, fit to command a ship, P. Rp. 483\textsuperscript{d}; ἐκατόν ἄν ἀκράτωρ, not being master of himself, ibid. 379\textsuperscript{e}. (1109.)

Μετόχων κακῶν, full of evils; ἐπιστήμης κενός, void of knowledge, P. Rp. 486\textsuperscript{a}; λυθής ἄν πλέως, being full of forgetfulness, ibid.; πλείστων ἐνδείκτατος, most wanting in most things, ibid. 379\textsuperscript{e}; ἦ ψυχῇ γνώμη τοῦ σώματος, the soul shrift of the body, P. Crat. 403\textsuperscript{b}; καθάρα πάντων τῶν περὶ τὸ σῶμα κακῶν, free (pure) from all the evils that belong to the body, ibid. 403\textsuperscript{e}; τοιότων ἀνδρῶν ὁρφανῆ, bereft of such men, L. 2, 50; ἐπιστήμης ἐπιστήμης διάφορος, knowledge distinct from knowledge, P. Phil. 614; ἕτερον τὸ ὑδωρ τοῦ ἄγαθον, the pleasant (is) distinct from the good, P. G. 500\textsuperscript{b}. (1112; 1117.)

Ἐνοχος δειλίας, chargeable with cowardice, L. 14, 5; τοιότων αἰτίων, responsible for this, P. G. 447\textsuperscript{a}. (1121.)

Ἄξιος πολλῶν, worth much, genitive of value (1135).

1141. Compounds of alpha privative (875, 1) sometimes take a genitive of kindred meaning, which depends on the idea of separation implied in them; as ἀπαίρετα ἀφίνων παιδων, destitute (childless) of male children, X. C. 4, 62; τιμής ἀπιστοσ πάσης, destitute of all honor, P. Lg. 774\textsuperscript{b}; χρημάτων ἀδιώρητωτος, most free from taking bribes, T. 2, 65; ἀπουρομον πάντων χειμώνων, free from the blasts of all storms, S. O. C. 677, ἀψύχητος ὀξέων κωκυμάτων, without the sound of shrill wailings, S. Af. 321.

1142. Some of these adjectives (1139) are kindred to verbs which take the accusative. E.g.

'Επιστήμης τῆς τεχνῆς, understanding the art, P. G. 448\textsuperscript{b} (1104);
The possessive genitive sometimes follows adjectives denoting possession. E.g.

Oi kíndunoi tôn éfestoikóton idioi, the dangers belong to the commanders, D.2,28; èrós ó chúros tís Ἀρτέμιδος, the place is sacred to Artemis, X.1,5,313; κοινὸν πάντων, common to all, P. Sy.2054.

For the dative with such adjectives, see 1174.

1. Such a genitive sometimes denotes mere connection; as συγγενὴς αὐτοῦ, a relative of his, X.4,122; Σωκράτους ὁμόνυμος, a namesake of Socrates, P. So.218b.

The adjective is here really used as a substantive. Such adjectives naturally take the dative (1175).

2. Here probably belongs ἐναγής τοῦ Ἀπόλλωνος, accursed (one) of Apollo, Aesch.3,110; also ἐναγεῖος καὶ ἀληθικοὶ τῆς θεοῦ, accursed of the Goddess, T.1,126, and ἐκ τῶν ἀληθηρῶν τῶν τῆς θεοῦ, Ar. Eq.415: — ἐναγής etc. being really substantives.

After some adjectives the genitive can be best explained as depending on the substantive implied in them; as τῆς ἁρχῆς ὁπωθύνος, responsible for the office, i.e. liable to πείθονται for it, D.18, 117 (see διδοκά γε εἴθονεσ ἐκείνων, in the same section); παρθένων γάμου ὁμιόμενοι, maidens ripe for marriage, i.e. having reached the age (ὁμοί) for marriage, H.d.1,196 (see ἦς γάμου ωρην ἀπικομινη, H.d.6,61); φόρον ὑποτελεῖς, subject to the payment (τίλος) of tribute, T.1,19.

N. Some adjectives of place, like ἐναρτίον, opposite, may take the genitive instead of the regular dative (1174), but chiefly in poetry; as ἐναρτίον έσταν Ἀχαιῶν, they stood opposite the Achaean, H.l.17,343.

See also τοῦ Ποντοῦ ἐπικάρσωι, at an angle with the Pontus, H.d.7,36.

GENITIVE WITH ADVERBS.

The genitive follows adverbs derived from adjectives which take the genitive. E.g.

Oi ἐμπείρων αὐτοῦ ἐχόντες, those who are acquainted with him, ἄναξίως τῆς πόλεως, in a manner unworthy of the state. Τῶν ἄλλων
The genitive follows many adverbs of place. *E.g.*

Εἰσιω τοῦ ἐρύματος, within the fortress; ἐξω τοῦ τεῖχους, outside of the wall; ἐκτὸς τῶν ὅρων, without the boundaries; χωρὶς τοῦ σώματος, apart from the body; πέραν τοῦ ποταμοῦ, beyond the river, T.6,101; πρῶσθεν τοῦ στρατοπέδου, in front of the camp, X. H. 4,122; ἀμφοτέρωθεν τῆς ὁδοῦ, on both sides of the road, ibid.5,26; εἰθὲ τῆς Φασίλιδος, straight towards Phaselis, T. 8,83.

N. Such adverbs, besides those given above, are chiefly ἐντὸς, within; ἔνα, apart from; ἐγγὺς, ἐγχίλ, πέλας, and πλησίον, near; πόρῳ (πόσῳ), far from; ὀπισθεν and κατόπιν, behind; and a few others of similar meaning. The genitive after most of them can be explained as a partitive genitive or as a genitive of separation; that after εἰθὲ resembles that after verbs of aiming at (1099).

N. Λαθρα (Ionic λάθρη) and κρύφα, without the knowledge of, sometimes take the genitive; as λάθρη Δαμοδόντος, without the knowledge of Laomedon, Il.5,299; κρύφα τῶν Ἀθηναίων, T.1,101.

N. Ἀνευ and ἀπερ, without, ἄχρι and μεχρί, until, ἐνεκα (οὐνεκα), on account of, μεταξὺ, between, and πλῆον, except, take the genitive like prepositions. See 1220.

**GENITIVE ABSOLUTE.**

A noun and a participle not grammatically connected with the main construction of the sentence may stand by themselves in the genitive. This is called the genitive absolute. *E.g.*

Ταῦτα ἐπάρχη Κόνωνος στρατηγοῦντος, this was done when Conon was general, I.9,56. Οὗτοι τῶν δεοῦντων προίκουντων ὑμῶν κακῶς τὰ πράγματα ἔχω, affairs are in a bad state while you do nothing which you ought to do, D.4,2. Θεῶν διδότων οὐκ ἂν ἐκφύγων κακά, if the gods should grant (it to be so), he could not escape evils, A. Se.719. Ὀντος γε ψεύδους ἐστὶν ἀπάτη, when there is falsehood, there is deceit, P. So. 260c.

See 1568 and 1563.

**GENITIVE WITH COMPARATIVES.**

Adjectives and adverbs of the comparative degree take the genitive (without ἢ, than). *E.g.*
DATIVE.

1154. N. All adjectives and adverbs which imply a comparison may take a genitive: as ἐτεροὶ τῶν των, others than these; ὄστεροι τῆς μάχης, too late for (later than) the battle; τῇ ὄστερᾳ τῆς μάχης, on the day after the battle. So τριπλάσιοι ἡμῶν, thrice as much as we.

1155. N. The genitive is less common than ὥ when, if ὥ were used, it would be followed by any other case than the nominative or the accusative without a preposition. Thus for ἔκεστι δ' ἡμῶν μᾶλλον ἐτέρων, and we can (do this) better than others (Τ.1,85), μᾶλλον ὥ ἐτέρως would be more common.

1156. N. After πλέον (πλείω), more, or ἐλάσσον (μεῖον), less, ὥ is occasionally omitted before a numeral without affecting the case; as πέρας ὥρις ὥπ' αὐτῶν, πλεῖον ἐξακοσίων τῶν ἄρθρων, I will send birds against him, more than six hundred in number, Ar. Av. 1251.

DATIVE EXPRESSING TO OR FOR.

1157. The primary use of the dative case is to denote that to or for which anything is or is done: this includes the dative of the remote or indirect object, and the dative of advantage or disadvantage. It also denotes that by which or with which, and the time (sometimes the place) in which, anything takes place,—i.e. it is not merely a dative, but also an instrumental and a locative case. (See 1042.) The object of motion after to is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See 1065.)

DATIVE OF THE INDIRECT OBJECT.

1158. The indirect object of the action of a transitive verb is put in the dative. This object is generally introduced in English by to. E.g.

Δίδωμι μοῦθόν τῷ στρατεύματι, he gives pay to the army; ἔποιχει δὲ σοι δίκη τάλαντα, he promises ten talents to you (or he promises you ten talents); βοηθεῖν πέμψωμεν τοῖς συμμάχοις, we will send aid to our allies; ἐλέγων τῷ βασιλεῖ τὰ γεγενημένα, they told the king what had happened.

1159. Certain intransitive verbs take the dative, many
of which in English may have a direct object without to. *E.g.*

Τοῖς θεοῖς εὐχόμαι, I pray (to) the Gods, D. 18, 1; λυσιτελόν τε ἔχοντες advantageous to the one having it, P. Rp. 392; εἰκονοῦ ἀνάγκη τῆς yielding to this necessity, A. Ag. 1071; τοῖς νόμοις πειθοῦταi, they are obedient to the laws (they obey the laws), X. M. 4, 4; βοηθεῖν δικαίοσύνη, to assist justice, P. Rp. 427. Εἰ τοῖς πλέοσιν ἀρέσκοντες ἔσμεν, τούτον ἄν μόνοις οὐκ ὄρθως ἀπαρίσκομεν, if we are pleasing to the majority, it cannot be right that we should be displeasing to these alone, T. 1, 38. Ἐπιστευνον αὐτῷ αἱ πόλεις, the cities trusted him, X. A. 1, 98. Τοῖς Ἀθηναῖοις παρήκμει, he used to advise the Athenians, T. 1, 93. Τὸν μάλιστα ἐπιτυμῶντα τοὺς πεπραγμένοις ἢδως ἂν ἐραμύνῃ, I should like to ask the man who censures most severely what has been done, D. 18, 61. Τα ἐγκαλῶν ἡμῖν ἐπιχειρεῖς ἡμᾶς ἀπολλύσαι; what fault do you find with us that you try to destroy us? P. Cr. 50. Τοῦτοι μέμφει τι; have you anything to blame these for? *Ibid.* Ἐπηρεάζοντας ἄλληλοις καὶ φθονοῦσιν εὐποίοις μᾶλλον ἕ τοις ἄλλοις ἀνθρώποις, they revile one another, and are more malicious to themselves than to other men, X. M. 3, 516. Ἐξαλείπαν τοῖς στρατηγοῖς, they were angry with the generals, X. A. 1, 411; ἔμοι ὀργίζονται, they are angry with me, P. Ap. 234. So πρέπει μοι λέγειν, it is becoming (to) me to speak; προσήκει μοι, it belongs to me; δοκεῖ μοι, it seems to me; δοκῶ μοι, methinks.

1160. The verbs of this class which are not translated with to in English are chiefly those signifying to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort, or any of their opposites; also those expressing friendliness, hostility, blame, abuse, reproach, envy, anger, threats.

1161. N. The impersonals δεῖ, μετεστί, μέλει, μεταμέλει, and προσήκει take the dative of a person with the genitive of a thing; as δεῖ μοι τοῦτον, I have need of this; μετεστί μοι τοῦτον, I have a share in this; μέλει μοι τοῦτον, I am interested in this; προσήκει μοι τοῦτον, I am concerned in this. (For the genitive, see 1097, 2; 1105; 1115.) *Εξέστι, it is possible, takes the dative alone.

1162. N. Δεῖ and χρῆ take the accusative when an infinitive follows. For δεῖ (in poetry) with the accusative and the genitive, see 1115.

1163. N. Some verbs of this class (1160) may take the accusative; as οἴδις αὐτοὺς ἐμέμφετο, no one blamed them, X. A. 2, 639. Others, whose meaning would place them here (as μαρεῖα, hate), take only the accusative. Λοιποίς, revile, has the accusative, but
λοιδορέομαι (middle) has the dative. Ὅμοιος, reproach, and ἐπιμαχόμαι, censure, have the accusative as well as the dative; we have also ὅμοιοις (ἐπιμαχόμαι) τινι, to cast any reproach (or censure) on any one. Τιμωρεῖν τινι means regularly to avenge some one (to take vengeance for him); τιμωρεῖθαι (rarely τιμωρεῖν) τινα, to punish some one (to avenge oneself on him); see Χ. Σ. 4, 68, τιμωρήσειν σοι τοῦ παιδὸς τὸν φονία ὑποχαοῦμα, I promise to avenge you on the murderer of your son (or for your son, 1126).

1164. 1. Verbs of ruling (as ἀνάγεω), which take the genitive in prose (1109), have the dative in poetry, especially in Homer; as πολλῆσιν νῦσσον καὶ Ἀργεῖ παντὶ ἀνάγεων, to rule over many islands and all Argos, Η. 2, 108; δαρῶν οὐκ ἀρει θεοὶς, he will not rule the Gods long, Α. Ρρ. 940. Κελεύω, to command, which in Attic Greek has only the accusative (generally with the infinitive), has the dative in Homer: see Η. 2, 50.

2. Ἡγεμονι, in the sense of guide or direct, takes the dative even in prose; as οὐκείπῃ ἡμῖν ἡγεμονι, he will no longer be our guide, Χ. Α. 3, 220.

DATIVE OF ADVANTAGE OR DISADVANTAGE.

1165. The person or thing for whose advantage or disadvantage anything is or is done is put in the dative (dativus commodi et incommodi). This dative is generally introduced in English by for. E.g.

Πᾶς ἄνροι αὐτῶι ποιεῖ, every man labors for himself, S. Α. 1366. Σῶλων Ἀθηναίοις νόμους ἔθηκε, Solon made laws for the Athenians. Κανοὶ προείσται τῇ πόλει, lit. opportunities have been sacrificed for the state (for its disadvantage), D. 19, 8. Ἡγείτο αὐτῶι ἐκατοσ τοῖς ἤκτει τῷ πατρί καὶ τῇ μητρί μοῖνοι γεγενήσθαι, ἀλλὰ καὶ τῇ πατρίδι, each of them believed that he was born not merely for his father and mother, but for his country also, D. 18, 205.

1166. N. A peculiar use of this dative is found in statements of time; as τῷ ἔτῳ δύο γενεὰς ἐφῆ ιτο, two generations had already passed away for him (i.e. he had seen them pass away), Η. 1, 250. Ἡμέρα μᾶλλον ἦν ἤπον τῇ Μυτιλήνῃ ἐκλωκνήν ἐπτά, for Mitylene captured (i.e. since its capture) there had been about seven days, T. 3, 29. Ἡν ἡμέρα πέμπτη ἐπιπλεόνα τοῖς Ἀθηναίοις, it was the fifth day for the Athenians sailing out (i.e. it was the fifth day since they began to sail out), X. Η. 2, 127.

1167. N. Here belong such Homeric expressions as τοῖς δ' ἀνίστῃ, and he rose up for them (i.e. to address them), Η. 1, 68; τοῖς μυθῶν ἡρχετα, he began to speak before them (for them), Οδ. 1, 28.
1168. N. In Homer, verbs signifying to ward off take an accusative of the thing and a dative of the person; as Δαναοῖς λογον ἄμων, ward off destruction from the Danai (lit. for the Danai), Il.1,456. Here the accusative may be omitted, so that Δαναοῖς ἄμωναν means to defend the Danai. For other constructions of ἄμων, see the Lexicon.

1169. N. Δέχομαι, receive, takes a dative in Homer by a similar idiom; as δέξατο οἱ σκῆπτρον, he took his sceptre from him (lit. for him), Il.2,186.

1170. N. Sometimes this dative has a force which seems to approach that of the possessive genitive; as γλῶσσα δὲ οἱ δέξαται, and his tongue is tied (lit. for him), Theog.178; οἱ ἵπποι αὐτοῖς δέξαται, they have their horses tied (lit. the horses are tied for them), X.A.3,485. The dative here is the dativus incommodi (1165).

1171. N. Here belongs the so-called ethical dative, in which the personal pronouns have the force of for my sake etc., and sometimes cannot easily be translated; as τι σοι μαθήσομαι; what am I to learn for you? Ar.N.111; τούτω πάνω μοι προσέχετε τὸν νοῦν, to this, I beg you, give your close attention, D.18,178.

For a dative with the dative of βουλόμενος etc., see 1584.

Dativing of Relation.

1172. 1. The dative may denote a person to whose case a statement is limited, — often belonging to the whole sentence rather than to any special word. E.g.

"Ἀπαντα τῷ φοβοῦμεν ψῷ φω θεί, everything sounds to one who is afraid, S.frag.58. Σφῶν μὲν ἐντολή Δοὺς ἔχει τέλος, as regards you two, the order of Zeus is fully executed, A.Pr.12. Ὑπολαμβάνει δὲ τῷ τοιούτῳ, ὡς εἰνήθης τις ἄνθρωπος, with regard to such a one we must suppose that he is a simple person, P.Rp.5084. Τέθνηκα ὑμᾶς πάλαι, I have long been dead to you, S.Ph.1030.

2. So in such expressions as these: ἐν δεξιῷ ὑπελέιοντι, on the right as you sail in (with respect to one sailing in), T.1,24; συνελόντι, or ὡς συνελόντι εἰτεῖν, concisely, or to speak concisely (lit. for one having made the matter concise). So ὡς ἔμοι, in my opinion.

Dativing of Possession.

1173. The dative with εἰμί, γίγνομαι, and similar verbs may denote the possessor. E.g.

Εἰσίν ὑμοί ἐκεῖ ἔνοι, I have (sunt mihi) friends there, P.Cr.45c; τις ζύμμαχος γενήσεται μοι; what ally shall I find? Ar.Ep.222; ἀλλοις μὲν χρήματα ἐστι πολλά, ἦ μὲν δὲ ζύμμαχοι ἀγαθοί, others have plenty of money, but we have good allies, T.1,86.
DATIVE WITH ADJECTIVES AND ADVERBS.

1174. The dative follows many adjectives and adverbs and some verbal nouns of kindred meaning with the verbs of 1160 and 1165. E.g.

Δυσμενής φίλοις, hostile to friends, E. Me. 1151; ὁ ποιχος τοῖς νόμοις, subject to the laws; ἐπικινδυνὸν τῇ πόλει, dangerous to the state; βλασφημὸν τῷ σώματι, hurtful to the body; εὔνοος ἑαυτῷ, kind to himself; ἐναντίος αὐτῷ, opposed to him (cf. 1146); τοῦ θεοῦ ἀπασί κοινόν, common to all these, A. Aq. 523. Συμφερόντως αὐτῷ, profitably to himself; ἐμποδῶν ἔμοι, in my way.

(With Nouns.) Τὰ παρ᾽ ἡμῶν δῶρα τοῖς θεοῖς, the gifts (given) by us to the Gods, P. Euth. ph. 15\(^a\). So with an objective genitive and a dative; as ἐπὶ καταδουλώσει τῶν Ἐλλήνων Ἀθηναίως, for the subjugation of the Greeks to Athenians, T. 3, 10.

DATIVE OF RESEMBLANCE AND UNION.

1175. The dative is used with all words implying likeness or unlikeness, agreement or disagreement, union or approach. This includes verbs, adjectives, adverbs, and nouns. E.g.

Σκιάξεις ἕκκλησε, like shadows; τὸ ὄμοιον ἑαυτῷ ἄλλῳ, to make himself like to another, P. Rp. 393\(^b\); τούτοις ὄμοιότατον, most like these, P. G. 513\(^b\); ὁπλισμένοι τοῖς ἀυτοῖς Κύρω ὀπλοῖς, armed with the same arms as Cyrus, X. C. 7, 12; ἢ ὀμοῖον ὀντος τούτοις ἢ ἀναμοιρόον, being either like or unlike these, P. Ph. 74\(^c\); ὀμοίως δικαίον ἄδικως βλάψειν, that he will punish a just and an unjust man alike, P. Rp. 314\(^c\); ἐκαίνη ἄλληλοις ἀναμοιρᾶσθαι, to move unlike one another, P. T. 36\(^d\); τὸν ὀμόνυμον ἑμαυτῷ, my namesake, D. 3, 21. Όπως ἑαυτοῖς ὀούτε ἄλληλοις ὀμολογοῦσιν, they agree neither with themselves nor with one another, P. Phdr. 237\(^c\); ἀμφισβητοῦσι οἱ φίλοι τοῖς φίλοις, ἐρίζοντες δὲ οἱ ἐχθροὶ ἄλληλοι, friends dispute with friends, but enemies quarrel with one another, P. Pr. 337\(^b\); τοῖς πονηροῖς διαφέρεισθαι, to be at variance with the bad, X. M. 2, 92; ἢν αὐτῷ ὀμογνώμων, he was of the same mind with him, T. 8, 92. Κακοῖς ὀμίλων, associating with bad men, Men. Mon. 274; τοῖς φρονεμοντάσι πλησίαξε, draw near to the wisest, I. 2, 13; ψόφοις πλησίασεν (τὸν ἵππον), to bring him near to noises, X. Eq. 2, 5; ἄλλοις κοινωνεῖν, to share with others, P. Rp. 369\(^c\); τὸ ἑαυτοῦ ξίριον ἀπασί κοινὸν κατατιθέναι, to make his own work common to all, ibid.; δεόμενοι τοὺς φεύγοντας ξιναλλάξας σφίσι, asking to bring the exiles
to terms with them, T.1.24; βούλομαι σε αὐτῷ διαλέγεσθαι, I want you to converse with him, P. Lys. 2116.

(With Nouns.) Ἀτοπος ἡ ὁμοιότης τούτων ἐκεῖνοις, the likeness of these to those is strange, P. Th. 158; ἔχει κοινωνίαν ἀλλήλοις, they have something in common with each other, P. So. 253; προσβολὰς ποιούμενοι τῷ τείχει, making attacks upon the wall, ἑπιδρομὴν τῷ τείχισματι, an assault on the wall, T.4.23; Δῶς βρονταίσιν εἰς ἐρυν. in violetry with the thunderings of Zeus, E. Cyc. 328; ἐπανάστασις μέρους τῶν ὅλω τῆς ψυχῆς, a rebellion of one part of the soul against the whole, P. Rp. 1149.

1176. The dative thus depends on adverbs of place and time; as ἀμα τῇ ἡμέρᾳ, at daybreak, X. A. 2,12; ὕδωρ ὁμοῦ τῷ πηλῷ ἡματισμένον, water stained with blood together with the mud, T.7,21; τῷ τούτων ἢθεῖν, what comes next to this, P. Th. 30; τοῖς ἐγγὺς, near these, E. Her. 37 (ἐγγὺς generally has the genitive, 1149).

1177. To this class belong μάχομαι, πολεμέω, and others signifying to contend or quarrel with; as μάχεσθαι τῶν Θηβαίων, to fight with the Thebans; πολεμοῦν ἡμῖν, they are at war with us. So ἐστὶν ἐλθεῖν τινι, or ἐστὶς λόγους ἐλθεῖν τινι, to come to a conflict (or to words) with any one; also διὰ φιλίας ἕλεαι τινι, to be friendly (to go through friendship) with one: see T. 7, 44: S, 48; X. A. 3, 28.

1178. N. After adjectives of likeness an abridged form of expression may be used; as κόμια Χαρίτεσσιν ὅρων, hair like (that of) the Graces, II.17, 51; τᾶς ἦσαν πληγᾶς ἐμοῖ, the same number of blows with me, Lyr. R. 636.

• DATIVE AFTER COMPOUND VERBS.

1179. The dative follows many verbs compounded with ἐν, σὺν, or ἐπί; and some compounded with πρὸς, παρά, περί, and ὑπό. E.g.

Τῶν ὄρκων ἐμμένει οἱ δήμος, the people abide by the oaths, X. II. 2, 143; αἰ ... ἕδωκας πυχῆ ἐπιστήμην οἰδεμάριν ἐμποιοῦσιν, (such) pleasures produce no knowledge in the soul, X. M. 2, 120; ἐνεκέντου τῷ Περικλέῃ, they pressed hard on Pericles, T. 2, 59; ἐμαυτῷ σύνηδη οἴδειν ἐπισταμένοι, I was conscious to myself that I knew nothing (lit. with myself), P. Ap. 22; τῇ ποτε σοι ἐπιλθεῖν; did it ever occur to you? X. M. 4, 33; προσβιβάλλον τῷ τείχισματι, they attacked the fortification, T. 4, 11; ἄδελφος ἄνδρι παρεῖθ, let a brother stand by a man (i.e. let a man's brother stand by him), P. Rp. 362; τοῖς κακοῖς περιπετεύουσιν, they are involved in evils, X. M. 4, 27; ὑπόκυται τῷ πεδίῳ τῷ ἱερῷ, the plain lies below the temple, Aesch. 3, 118.
1180. N. This dative sometimes depends strictly on the preposition, and sometimes on the idea of the compound as a whole.

CAUSAL AND INSTRUMENTAL DATIVE.

1181. The dative is used to denote cause, manner, and means or instrument. E.g.

Cause: Νόσω ἀποθανὼν, having died of disease, T.8,84; οἱ γὰρ κακονοῦσαι τοῦτο ποιεῖ, ἀλλ’ ἄγνοια, for he does not do this from ill-will, but from ignorance, X. C.3,188; βιαζομενοι τοῦ πιεῖν ἐπ’ θυμία, forced by a desire to drink, T.7,81; αἰσχύνομαι τοῦ ταῖς πρότερον ἀμαρτιάς, I am ashamed of (because of) my former faults, Λτ.Ν. 1355. Manner: Δρόμοι εἰςτε ἐς τοὺς βαρβάρους, they rushed against the barbarians on the run, Ιιδ.0,112; κρυγὴ πολλὴ ἐπίσων, they will advance with a loud shout, Χ.Α.1,74. Τῇ ἀληθείᾳ, in truth; τῷ ὀντί, in reality; βία, forcibly; ταῦτα, in this manner, thus; λόγῳ, in word, ἐργῳ, in deed; τῇ ἐργῇ γνώμῃ, in my judgment; ὑδίᾳ, privately; δημοσίᾳ, publicly; κοινῷ, in common. Means or Instrument: Ὁρίζομεν τοῖς ὕφθαλμοις, we see with our eyes; γνωσθέντες τῇ σκέυῃ τῶν ὁπλων, recognized by the fashion of their arms, T.1,8; κακοὶς ἰάσθη κακὰ, to cure evils by evils, Σ.Ιαγ.75; οὐδεὶς ἐπανοῦ ἡδοναῖς ἐκτήσατο, no one gains praise by pleasures, Στ.οβ.29,31.

1182. N. The dative of respect is a form of the dative of manner; as τοῖς σώμασιν ἀδώνατοι... ταῖς ψυχαῖς ἀνύμητοι, inapplicable in their bodies, ... senseless in their minds, Χ.Μ.2,141; ὑπετερον ὑπὶ τῇ πάξι, πρότερον τῇ δυνάμει καὶ κρατίτον ἐστιν, although it is later in order, is prior and superior in power, D.3.15. So πόλεις, Θάψκος ὑνόματι, a city, Θαψακος by name, Χ.Α.1,411.

This dative often is equivalent to the accusative of specification (1058).

1183. Χρόνοις, to use (to serve one's self by), takes the dative of means; as χρόνοις ἀγριοὶ, they use money. A neuter pronoun (e.g. τί, τί, ὅ τι, or τοῖτο) may be added as a cognate accusative (1051); as τί χρηστεύῃ ποτ’ αἰτεῖ; what will he do with him? (lit. what use will he make of him?), Α.Αχ.935. Νομίζω has sometimes the same meaning and construction as χρόνοις.

1184. The dative of manner is used with comparatives to denote the degree of difference. E.g.

Πολλῷ κρείττον ἐστιν, it is much better (better by much); ἐὰν τῇ κεφαλῇ μείζονα τυπα φίγη εἶναι καὶ ἐλάττω, if you say that anyone is a head taller or shorter (lit. by the head), Ρ.Πλ.1014. Πάλι λογίμω ἦ Ἑλλὰς γέγονε ἀσθενεστέρη, Greece has become weaker by one
illustrious city, Hdt. 6, 106. Τοσούτω μεν ζω, I live so much the more happily, X. C. 8, 340; τέχνη δ’ ἀνάγκης ἀθέναςετέρα μακρῷ, and art is weaker than necessity by far, A. Pr. 514.

1185. So sometimes with superlatives, and even with other expressions which imply comparison; as ὁρθότατα μακρῷ, most correctly by far, P. Lg. 708e; σχεδόν δέκα ἔτεσι πρὸ τῆς εὖ Ἡλλαμίνι ναυμαχίας, about ten years before the sea-fight at Salamis, ibid. 698e.

DATIVE OF AGENT.

1186. The dative sometimes denotes the agent with the perfect and pluperfect passive, rarely with other passive tenses. E.g.

'Εξετάσατε τί πέπρακται τοῖς ἄλλοις, w ask what has been done by the others, D. 2, 27; ἐπέδρα αὐτοῖς παρεσκεύαστο, when preparation had been made by them (when they had their preparation made), T. 1, 46; πολλαὶ θεραπεῖαι τοῖς ἰατροῖς εὑρέθησαν, many cures have been discovered by physicians, I. S. 39.

1187. N. Here there seems to be a reference to the agent's interest in the result of the completed action expressed by the perfect and pluperfect. With other tenses, the agent is regularly expressed by ἐπὶ etc. and the genitive (1234); only rarely by the dative, except in poetry.

1188. With the verbal adjective in -τέος, in its personal construction (1595), the agent is expressed by the dative; in its impersonal construction (1597), by the dative or the accusative.

DATIVE OF ACCOMPANIMENT.

1189. The dative is used to denote that by which any person or thing is accompanied. E.g.

'Ελθόντων Περσῶν παμπληθεὶς στάλῳ, when the Persians came with an army in full force, X. A. 3, 21; ἡμεῖς καὶ ἦπιοι τοῖς δυνατώτάτοις καὶ ἄνδρασι πορευόμεθα, let us march both with the strongest horses and with men, X. C. 5, 345; οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τεχύματι καὶ τοῖς ναυσὶν, the Lacedaemonians attacked the wall both with their land army and with their ships, T. 4, 11.

1190. This dative is used chiefly in reference to military forces, and is originally connected with the dative of means. The last example might be placed equally well under 1181.
1191. This dative sometimes takes the dative of αὐτός for emphasis; as μὰν (ὡς) αὐτοῖς ἄνδρασιν εἶλον, they took one (ship) men and all, T.2,90. Here no instrumental force is seen, and the dative may refer to any class of persons or things; as χαρὰ βάλε δένδρα μακρὰ αυτήσων πέζησι καὶ αὐτοῖς ἄνθεσι μῆλων, he threw to the ground tall trees, with their very roots and their fruit-blossoms, II.9,541.

DATIVE OF TIME.

1192. The dative without a preposition often denotes time when. This is confined chiefly to nouns denoting day, night, month, or year, and to names of festivals. E.g.

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, he died on the same day; (Ἐρμαῖ) μὲν νυκτὶ οἱ πλείωσι περικόπτοισαν, the most of the Hermae were mutilated in one night, T.6,27; οἱ Σάμιοι ἔξεπολυρκήθησαν ἐνάτῳ μηνί, the Samians were taken by siege in the ninth month, T.1,117; δεκάτῳ ἔτει ἔνωβησαν, they came to terms in the tenth year, T.1,103; ὡσπέρα Θεομοφορίας νυστείομεν, we fast as if it were (on) the Thesmophoria, Ar.Λυ.1519. So τῇ ὁστερᾶ (sc. ἡμέρᾳ), on the following day, and δευτέρᾳ, τρίτῃ, on the second, third, etc., in giving the day of the month.

1193. N. Even the words mentioned, except names of festivals, generally take ἐν when no adjective word is joined with them. Thus ἐν νυκτί, at night (rarely, in poetry, νυκτὶ), but μὲν νυκτὶ, in one night.

1194. N. A few expressions occur like ὅστερῳ χρόνῳ, in after time; χειμώνος ὥρᾳ, in the winter season; νυμφαία (new-moon day), on the first of the month; and others in poetry.

1195. N. With other datives expressing time ἐν is regularly used; as ἐν τῷ αὐτῷ χειμώνι, in the same winter, T.2,34. But it is occasionally omitted.

DATIVE OF PLACE.

1196. In poetry, the dative without a preposition often denotes the place where. E.g.

Ἐλλάδι οἰκία ναών, inhabiting dwellings in Hellas, II.16,595; αἰθέρι ναών, dwelling in heaven, II.4,166; ὄρεσι, on the mountains, II.13,390; τοῖς ὄμοισιν ἑξον, having his bow on his shoulders, II.1,45; μιμεῖν ἄγρῳ, he remains in the country, Od.11,188. Ἡ οὖν ὅσποις, to sit at home, A.Ag.862. Νῦν ἁγροίνι τυχάναι (sc. ὅν), now he happens to be in the country, S.El.313.
1197. In prose, the dative of place is chiefly confined to the names of Attic demes; as Ἡ Μαραθών μάχη, the battle at Marathon (but ἐν Ἄθηναις): see μᾶ τοὺς Μαραθώνι προκινδυνεῦσαντας τῶν προγόνων καὶ τοὺς ἐν Πλαταιάις παραταξάμενοι καὶ τοὺς ἐν Σαλαμίνι ναυμαχύσαντας, no, by those of our ancestors who stood in the front of danger at Marathon, and those who arrayed themselves at Plataea, and those who fought the sea-fight at Salamis, D. 18, 208.

Still some exceptions occur.

1198. N. Some adverbs of place are really local datives; as ταῦτη, ἐνδε, here; οἶκος, at home. So κύκλῳ, in a circle, all around. (See 436.)

PREPOSITIONS.

1199. The prepositions were originally adverbs, and as such they appear in composition with verbs (see 882, 1). They are used also as independent words, to connect nouns with other parts of the sentence.

1200. Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs. These are called improper prepositions. For these see 1220.

1201. 1. Four prepositions take the genitive only: ἀντὶ, ἀπό, εἰς (ἐκ), πρὸ, — with the improper prepositions ἄνευ, ἄτερ, ἀχρί, μέχρι, μεταξὺ, ἐνεκα, πλῆν.

2. Two take the dative only: ἐν and σὺν.

3. Two take the accusative only: ἄνω and εἰς or εἰ, — with the improper preposition ὡς. For ἄνω in poetry with the dative, see 1203.

4. Four take the genitive and accusative: διὰ, κατὰ, μετὰ, and ὑπὲρ. For μετὰ with the dative in Homer, see 1212, 2.

5. Six take the genitive, dative, and accusative: ἀμφί (rare with genitive), ἐπί, παρά, περί, πρὸς, and ὑπό.

USES OF THE PREPOSITIONS.¹

1202. ἀμφί (Lat. amb-, compare ambī, both), originally on both sides of; hence about. Chiefly poetic and Ionic. In Attic prose ἐπὶ is generally used in most senses of ἀμφί.

1. with the genitive: (very rare in prose), about, concerning: ἀμφί γυναικῶς, about a woman, A. Ag. 62.

¹ Only a general statement of the various uses of the prepositions is given here. For the details the Lexicon must be consulted.
2. with the dative (only poetic and Ionic), about, concerning, on account of: ἀμφὶ ὀμοια, about his shoulders, Η.11,527; ἀμφὶ τῷ νόμῳ τοῦτο, concerning this law, Ηδ.1,140; ἀμφὶ φόβῳ, through fear, Ι.Ορ.825.

3. with the accusative, about, near, of place, time, number, etc.: ἀμφὶ ἄλλα, by the sea, Η.1,109; ἀμφὶ δείπνῳ, near evening, Χ.Σ.5,44; ἀμφὶ Πειεάδων δίαν, about (the time of) the Pleiads' setting, Λ.Αγ.825. So ἀμφὶ δείπνον εἰςεν, he was at supper, Χ.Σ.5,44. Οἱ ἀμφὶ τινά (ὡς οἱ ἀμφὶ Πειεάδων) means a man with his followers.

In comp.: about, on both sides.

1203. ἀνά (cf. adv. ἀνω, above), originally ὑπ (opposed to κατά).
1. with the dative (only epic and lyric), ὑπ on: ἀνά σκηπτρῷ, on a staff, Η.1,15.
2. with the accusative, ὑπ along; and of motion over, through, among (cf. κατά); —
   (a) of place: ἀνά τῶν πυταμῶν, ὑπ the violets, Ηδ.2,96; ἀνά στρατῶν, through the army, Η.1,10; οἰκεῖν ἀνά τὰ ὄρη, to dwell on the tops of the hills, Α.1.5,55.
   (b) of time: ἀνά τῶν πολεμῶν, through the war, Ηδ.8,123; ἀνά χρόνων, in course of time, Ηδ.5,27.
   (c) In distributive expressions: ἀνά ἐκατόν, by hundreds, Χ.Α.5,412; ἀνά πᾶσαν ημέραν, every day, Ηδ.2,31 (so Χ.Σ.1,28).

In comp.: ὑπ, both, again.

1204. ἀντί, with genitive only, instead of, for: ἀντί πολεμῶν ἐνόμῳ ἑλώμεθα, in place of war let us choose peace, Τ.4,20; ἀντί ἄνω, wherefore, Λ.Πρ.31; ἀντί ἀδελφῶν, for a brother's sake, Τ.Εἰ.157. Original meaning, over against, against.

In comp.: against, in opposition, in return, instead.

1205. ἀπό (Lat. ab), with genitive only, from, off from, away from; originally (as opposed to ἐκ) denoting separation or departure from something: —
   (a) of place: ἀπὸ ἵππων ἀλτα, he leaped from the car (horses), Η.16,733; ἀπὸ βαλάσσης, at a distance from the sea, Τ.1,7.
   (b) of time: ἀπὸ τοῦτον τοῦ χρόνου, from this time, Α.1.7,5.
   (c) of cause or origin: ἀπὸ τοῦτον τοῦ τολμήματος ἐπηρεάθη, for this bold act he was praised, Τ.2,25; τὸ κῆν ἀπὸ πολεμῶν, to live by war, Η.5,6; ἀπὸ οὗ ἦμεν γηγονόμεν, from whom we are sprung, Ηδ.7,150; sometimes the agent (as source): ἐπίρραχθη ἀπ' αὐτῶν οὐδὲν, nothing was done by them, Τ.1,17.

In comp.: from, away, off, in return.

1206. διά, through (Lat. di-, dis-).
1. with the genitive:
   (a) of place: διὰ ἀσπίδος ἡλθε, it went through the shield, Η.7,251.
2. with the accusative:

(a) of agency, on account of, by help of, by reason of: διὰ τούτο, on this account; δι' Ἀθηνα, by help of Athena, Od. 8.520; οὖ δὲ ἦμε, not owing to me, Od. 18.18.

(b) of place or time, through, during (poetic): διὰ δῶματα, through the huts, II.1.600; διὰ νύκτα, through the night, Od. 19.60.

καὶ cum.: through, also apart (Lat. di-, dis-).

1207. εἰς or ἐν, with accusative only, into, to, originally (as opposed to ἐκ) to within (Lat. in with the accusative): εἰς always in Attic prose, except in Thucydides, who has ἐν. Both εἰς and ἐν are for ἐν; see also ἐν.

(a) of place: διέβαλαν εἰς Σικελίαν, they crossed over into Sicily, T.6.2; εἰς Πέρσας ἐπορεύετα, he departed for Persia (the Persians), X. C. 8.521; τὸ ἐν Πάλλην τέχνα, the wall towards (looking to) Palæone, T. 1.50.

(b) of time: ἐν ἡμέρᾳ, until dawn, Od. 11.735; so of a time looked forward to: προεἰσε τῶν ἐκείνον εἰς τρίτην ἡμέραν παρεῖνα, he gave notice to his men to be present the next day but one, X. C. 3.142. So ἐστός εἰς ἐτῶν, from year to year, S. An. 340. So ἐστι, until; εἰς τὸν ἄπαντα χρόνον, for all time.

(c) of number and measure: εἰς δικαστίους, (amounting) to two hundred; εἰς δύομεν, up to one's power.

(d) of purpose or reference: παῖδευεν εἰς τὴν ἀρετήν, to train for virtue, P. G. 518c; εἰς πάντα πρῶτον εἰναι, to be first for everything, P. Ch. 158a; χρήσωμεν εἰς τί, useful for anything.

καὶ cum.: into, in, to.

1208. εἰν, with dative only, in (Horn. εἰν), equivalent to Lat. in with the ablative:

(a) of place: ἐν Σπάρτῃ, in Sparta; — with words implying a number of people, among: ἐν γυναιξὶ ἄλλωσι, brave among women, E. Or. 744; ἐν πάσι, in the presence of all; ἐν δικαστίαις, before (coram) a court.

(b) of time: ἐν τούτῳ τῷ ἔτει, in this year; ἐν χειμῶνι, in winter; ἐν ἔτει πεντήκοντα, within fifty years, T. 1.118.

(c) of other relations: τῶν Περσάκα ἐν ὀργῇ εἰχον, they were angry with P. (held him in anger), T. 2.21; ἐν τῷ θεῷ τῷ τούτῳ τέλος ἦν, oik ἐν ἐμοί, the issue of this was with (in the
power of) God, not with me, D.18,193; ἐν πολλῇ ἀπορίᾳ ἱσσα, they were in great perplexity, X. A.3, 12.

As ἐν (like εἰς and ἐν) comes from ἔν (see εἰς), it originally allowed the accusative (like Latin in), and in Aeolic ἐν may be used like εἰς; as ἐν καλλιστάν, to Calliste, Pind. Py. 4, 258.

In comp.: in, on, at.

1209. ἐκ or ἐκ, with genitive only (Lat. ex, e), from, out of; originally (as opposed to ἀπό) from within (compare εἰς).
(a) of place: ἐκ Σπάρτης φεύγει, he is banished from Sparta.
(b) of time: ἐκ παλαιστάτου, from the most ancient time, T.1, 18.
(c) of origin: διάρ διὰ διόδιος ἐστιν, the dream comes from Zeus, II.1, 63. So also with passive verbs (instead of ἐπί with gen.): ἐκ Φολίου δαμεῖ, destroyed by Phoebus, S. Ph. 335 (the agent viewed as the source), seldom in Attic prose. (See 1205.)
(d) of ground for a judgment: ἐποιεόμενο ἐκ τῶν παρόνων, they took counsel with a view to (starting from) the present state of things, T. 3, 29.

In comp.: out, from, away, off.

1210. ἐπι, on, upon.

1. with the genitive:
(a) of place: ἐπὶ πύργον ἐστι, he stood on a tower, II. 16, 700; sometimes towards: πελεσαντες ἐπὶ Σάμου, having sailed towards Samos, T. 1, 116; so ἐπὶ τῆς τουαίτης γενεσθαι γενέσθαι, to adopt (go over to) such an opinion, D. 4, 6.
(b) of time: ἐφ’ ἡμῶν, in our time; ἐπ’ εἰρήνης, in time of peace, II. 2, 797.
(c) of relation of reference to an object: τοὺς ἐπὶ τῶν πραγμάτων, those in charge of (public) affairs, D. 18, 247; ἐπὶ Λιβύης ἔχειν τὸ δύσμα, to be named for Libya, H. 4, 45; ἐπὶ τινος λέγειν, speaking with reference to some one, see P. Ch. 1551; so ἐπὶ σχολής, at leisure; ἐπ’ ἵσας (sc. molpas), in equal measure, S. El. 1061.

2. with the dative:
(a) of place: ἄνετ’ ἐπὶ πύργῳ, they sat on a tower, II. 3, 153; πόλει ἐπὶ τῆς θαλάσσης οἰκουμένη, a city situated upon (by) the sea, X. A. 1, 41.
(b) of time: (of immediate succession): ἐπὶ τοῦτος, thereupon, X. C. 5, 51.
(c) of cause, purpose, conditions, etc.: ἐπὶ παδεύοντι μέγα φρονίμωτες, proud of their education, P. Pr. 342; ἐπὶ ἐξαιρετῇ, for exportation, H. 7, 156; ἐπὶ τοῖς, on these conditions, A. An. 1602; ἐπὶ τῆς ἐσθηκαί ὑμῶν, on fair and equal terms, T. 1, 27. So ἐφ’ ὧν and ἐφ’ ὧν ὅτε (1400).
(d) Likewise over, for, at, in addition to, in the power of; and in many other relations: see the Lexicon.

3. with the accusative:
(a) of place: to, up to, towards, against: ἀναβᾶς ἐπὶ τῶν
ίππον, mounting his horse, X. A. 1, 83; ἔπι δεξά, to the right, on the right hand, X. A. 6, 41; ἐπὶ βασιλέα ἐναι, to march against the King, X. A. 1, 31.

(b) of time or space, denoting extension: ἐπὶ δέκα ἔτη, for ten years, T. 3, 58; ἐπὶ ἐνεαυτάρειτο πέλεδρα, he covered (lay over) nine pickets, Od. 11, 577; so ἐπὶ πολὺ, widely; τὸ ἐπὶ πολὺ, for the most part; τὸ τῶν ἐπὶ πλεῖστων, from the remotest period, T. 1, 2.

(c) of an object aimed at: κατὰ ὄρον ἐπὶ νοτηθη, I came down here for a poet, A. R. 1418.

In comp.: ἐπὶ, over, after, toward, to, for, at, against, besides.

1211. κατά (cf. adverb κάτω, below), originally down (opposed to ἀνά).

1. with the genitive:

(a) down from: ἀλλόμενοι κατὰ τῆς πέτρας, leaping down from the rock, X. A. 4, 217.

(b) down upon: μῦρον κατὰ τῆς κεφαλῆς καταχλαστεῖς, pouring perfumes on his head, Π. Ἱπ. 308a.

(c) beneath: κατὰ χθονὸς ἐκτρυβεῖ, he buried beneath the earth, S. Απ. 24; οἱ κατὰ χθόνος θεοί, the Gods below, Α. Πε. 689.

(d) against: λέγων καθ᾽ ἡμῶν, saying against me (us), S. Φιλ. 66.

2. with the accusative, down along; of motion over, through, among, into, against; also according to, concerning.

(a) of place: κατὰ ρόην, down stream; κατὰ γῆν καὶ κατὰ θάλασσαν, by land and by sea, X. Α. 3, 218; κατὰ Σικώτην πόλιν, opposite the city Sicyone, Ηδ. 1, 76.

(b) of time: κατὰ τὸν πόλεμον, during (at the time of) the war, Ηδ. 7, 137.

(c) distributively: κατὰ τρεῖς, by threes, three by three; καθ᾽ ἡμέραν, day by day, daily.

(d) according to, concerning: κατὰ τῶν νόμων, according to law, Ο. 8, 2; τὸ κατ᾽ ὥμος, as regards myself, Ο. 18, 247; so κατὰ πάντα, in all respects; τὰ κατὰ πόλεμον, military matters.

In comp.: down, against.

1212. μετά, with, amid, among. See σύν.

1. with the genitive:

(a) with, in company with: μετὰ ἄλλων λέγω ἔταιρων, lie down with the rest of the companions, Od. 10, 320; μετὰ συντριβῶν, among the living, S. Φιλ. 1312.

(b) in union with, with the coöperation of: μετὰ Μαντινῶν ἱσπευδόμενοι, they fought in alliance with the Mantinians, T. 6, 105; οὗτος μετὰ αὐτῶν δοξά, these were on his side, Τ. 3, 56; 'Υπάρζδου ἄποκτενοι μετὰ Χαμβύλου, they put Hyperbolus to death by the aid of Charminus, T. 8, 73.

2. with the dative (poetic, chiefly epic), among: μετὰ δὲ τριτά-τοις ἄκαρσιν, and he was reigning in the third generation, Η. 1, 252.
3. with the accusative:

(a) into (the midst of), after (in quest of), for (poetic): μετὰ στρατόν ἠλατ' Ἀχιλῆ, he drove into the army of the Achaeans, II. 5, 580; πλέουν μετὰ χαλκοῦ, sailing after (in quest of) copper, Od. 1, 181.

(b) generally after, next to: μετὰ τὸν πόλεμον, after the war; μέγιστος μετὰ ἵστρον, the largest (river) next to the Ister, Hd. 4, 53.

In comp.: with (of sharing), among, after (in quest of); it also denotes change, as in μετανοεῖ, change one’s mind, repent.

1213. παρά (Hom. also παρά), by, near, alongside of (see 1221, 2).

1. with the genitive, from beside, from: παρά νησίν ἀποστῆσαι, to return from the ships, II. 12, 114; παρ’ ἡμῶν ἀπάγαγε, take this message from us, X. A. 2, 124.

2. with the dative, with, beside, near: παρὰ Πριάμου βόργαν, at Priam’s yarts, II. 7, 316; παρὰ σοὶ κατέλυον, they lodged with you (were your guests), D. 18, 82.

3. with the accusative, to (a place) near to; also by the side of, beyond or beside, except, along with, because of.

(a) of place: τρέψας παρὰ κολυμφῶν, turning to the (bank of the) river, II. 21, 603; εἰς θύρας παρὰ τὸν φίλου, coming in to (visit) their friends, T. 2, 51.

(b) of time: παρὰ πάντα τὸν χρόνον, throughout the whole time, D. 18, 10.

(c) of cause: παρὰ τὴν ἡμετέραν ἀμίλειαν, on account of our neglect, D. 4, 11.

(d) of comparison: παρὰ τάλαν ἤνα, compared with (by the side of) other animals, X. M. 1, 414.

(e) with idea of beyond or beside, and except: οὐδεὶς παρὰ ταῦτα ἄλλα, there are no others besides these, Ap. N. 698; παρὰ τὸν νόμον, contrary to the law (properly beyond it).

In comp.: beside, along by, hitherward, wrongly (beside the mark), over (as in overstep).

1214. περί, around (on all sides), about (compare ἀμφί).

1. with the genitive, about, concerning (ἐν τῷ); περὶ πατρὸς ἐρθαίνα, to inquire about his father, Od. 3, 77; δεδώς περὶ αὐτῶν, fearing concerning him, P. Pr. 320a. Poetic (chiefly epic) above, surpassing: κρατερῶς περὶ πάντων, mighty above all, II. 21, 366.

2. with the dative, about, around, concerning, of place or cause (chiefly poetic): ἐνδοῦν περὶ στήθος χιτῶν, he put on his tunic about his breast, II. 10, 21; ἐφεδεσάν περὶ Μενελαῦ, he feared for Menelaus, II. 10, 240; δεδώσαντες περὶ τῆς χώρας, through fear for our land, T. 1, 74.

3. with the accusative (nearly the same as ἀμφί), about, near: ἐστάμεναι περὶ τοίχων, to stand around the wall, II. 18, 274; περὶ Ἐλλήσποντος, about (near) the Hellespont, D. 8, 3; περὶ
toúsous toús χρόνοvos, about these times, T.3, 89; ὧν περὶ ταῦτα, being about (engaged in) this, T.7, 31.

In comp.: around, about, exceedingly.

1215. πρὸ (Lat. pro), with the genitive only, before:
(a) of place: πρὸ θυρῶν, before the door, S. Eloi. 109.
(b) of time: πρὸ δειπνοῦ, before supper, X. C. 5, 59.
(c) of defence: μάχεσθαι πρὸ παιδῶν, to fight for their children, II. 8, 57; διακυνδυνεῖν πρὸ βασιλέως, to run risk in behalf of the king, X. C. 8, 81.
(d) of choice or preference: κέρδος αἰνήσαι πρὸ δίκας, to approve cricht before justice, Pind. Py. 4, 140; πρὸ τοῦτον τεθνάναι ἐν ἢλιοτο, before this he would prefer death, P. Sy. 179 A.

In comp.: before, in defence of, forward.

1216. πρὸς (Hom. also προτὶ or ποτὶ), at or by (in front of).
1. with the genitive:
(a) in front of, looking towards: κεῖται πρὸς Θράκης, it lies over against Thrace, I. 23, 182. In swearing: πρὸς θεῶν, before (by) the Gods. Sometimes pertaining to (as character): ἦν κάρτα πρὸς γυναικῶν, surely it is very like a woman, A. Ag. 592.
(b) from (on the part of): τιμῆσαι πρὸς Ζεύς ἔχουσας, having honor from Zeus, Od. 11, 302. Sometimes with passive verbs (like ἐποῦ), especially Ionic: ἀτιμάζεσθαι πρὸς Πεισίστρατον, to be dishonored by Pisistratus, II. 1, 61; ἀδοξάσθαι πρὸς τῶν πλεον, they are held in contempt by states, X. Occ. 4, 2.

2. with the dative:
(a) at: ἐτέλ πρὸς Βαβυλών, ἦν ὁ Κόρος, when Cyrus was at Babylon, X. C. 7, 51.
(b) in addition to: πρὸς τούτων, besides this; πρὸς τοῖς ἄλλοις, besides all the rest, T. 2, 61.

3. with the accusative:
(a) to: εἰς αὐτή πρὸς Ὀλυμπού, I am going myself to Olympus, II. 1, 420.
(b) towards: πρὸς Βορράν, towards the North, T. 6, 2; (of persons) πρὸς ἄλλοις ἡσυχαῖς ἔχον, they kept the peace towards one another, I. 7, 51.
(c) with a view to, according to: πρὸς τῇ με ταῦτ' ἑρωτός, (to what end) for what do you ask me this? X. M. 3, 72; πρὸς τῇν παροῦναν δύναμιν, according to their power at the time, D. 15, 28.

In comp.: to, towards, against, besides.

1217. σὺν, older Attic ξὺν (Lat. cum), with dative only, with, in company with, or by aid of. Σὺν is chiefly poetic; it seldom occurs in Attic prose except in Xenophon, μετὰ with the genitive taking its place.
USES OF THE PREPOSITIONS.

261.

(a) in company with: ἦλθε σὺν Μενελάῳ, he came with Menelaus, I.3, 206.
(b) by aid of: σὺν θεῷ, with God’s help, II.9, 49.
(c) in accordance with: σὺν δίκαιᾳ, with justice, I.Ind. Py.9, 96.
(d) sometimes instrumental (like simple dative): μέγαν πλοῦ
tον ἐκτήσας ξυν αἰχμῆς, thou didst gain great wealth by (with) thy spear, A. P.755.

In comp.: with, together, altogether.

1218. ὑπὲρ (Hom. also ὑπέρ), over (Lat. super).

1. with the genitive:

(a) of place: στῆ ὑπὲρ κεφαλῆς, it stood over (his) head, I.2, 20; of motion over: ὑπὲρ διάλασσας καὶ χθόνος ποταμέ
νους (sc. ἡμῶν), as we still over sea and land, Λ. A. 576.
(b) for, in behalf of (opposed to κατά): θυμάμενα ὑπὲρ τῆς
tόλεως, sacrificed in behalf of the city, X. M. 2, 213; ὑπὲρ
tάντων ἄγων, a struggle for our all, Λ. P. 405. Sometimes with τοῦ and infin., like ἵνα with subj.: ὑπὲρ τοῦ τά
cυνθῆ ἤμη γλυκεθαί, to prevent what is customary from being done, Aesch. 3, 1.
(c) chiefly in the orators, concerning (like περί): τὴν ὑπὲρ
tοῦ πολέμου γνώμην ἕχοντας, having such an opinion about the war, D. 2, 1.

2. with the accusative, over, beyond, exceeding: ὑπὲρ οὐδὲν
ἔβαστο δῶματος, he stepped over the threshold of the house, O. 7, 135; ὑπὲρ ἀλά, over the sea, Od. 3, 73; ὑπὲρ τὸ βέλτι
στον, beyond what is best, Λ. A. 578; ὑπὲρ δύναμιν, beyond
its power, T. 6, 16.

In comp.: over, above, beyond, in defense of, for the sake of.

1219. ὑπὸ (Hom. also ὑπαί), under (Lat. sub), by.

1. with the genitive:

(a) of place: τὰ ὑπὸ γῆς, things under the earth, P. A. 18a.
Sometimes from under (chiefly poetic): ois ὑπὸ χθόνος ἥκε
φώσκε, whom he sent to light from beneath the earth, Hes. Th. 669.

(b) to denote the agent with passive verbs: εἶ τις ἐκεῖνῳ ὑπὸ
tοῦ δήμου, if any one was honored by the people, X. I. 2, 315.
(c) of cause: ὑπὸ δῆμου, through fear; ὑφ’ ἡδονῆς, through
pleasure; ὑπ’ ἀπελευσάς, by detention in port, T. 2, 85.

2. with the dative (especially poetic): τῶν ὑπὸ ποσεῖ, beneath
their feet, II. 2, 784; τῶν θανάτων ὑπ’ Ἰλυς, of those who
fell under (the walls of) Ilion, E. Hec. 704; ὑπὸ τῆς ἀκρο
πολί, under the acropolis, H. 6, 106; of ὑπὸ βασιλεία ὑπὸ, those
who are under the king, X. C. 8, 16.

3. with the accusative:

(a) of place, under, properly to (a place) under: ὑπὸ στεῖος
ἵλαις μῆλα, he drives (drove) the sheep into (under) a cave,
1220. (Improper Prepositions.) These are ἄνευ, ἀπέρ, ἄχρι, μέχρι, μεταξὺ, ἑνέκα, πλὴν, and ὄς (see 1200). All take the genitive except ὄς, which takes the accusative. They are never used in composition.

1. ἄνευ, without, except, apart from: ἄνευ ἀκολούθου, without an attendant, P. Sy. 217a; ἄνευ τοῦ καλῆν δόξαν ἑνέγκειν, apart from (besides) bringing good reputation, I. 18, 89.


3. ἄχρι, until, as far as: ἄχρι τῆς τελευτῆς, until the end, D. 18, 179.

4. μέχρι, until, as far as: μέχρι τῆς πόλεως, as far as the city, T. 6, 96.

5. μεταξὺ, between: μεταξὺ σοφίας καὶ ἀφαδίας, between wisdom and ignorance, P. Sy. 202a.

6. ἑνέκα or ἑνέκεν (Ionic εἰνέκα, εἰνέκεν), on account of, for the sake of (generally after its noun): ὕβριος εἰνέκα τῆςδε, on account of this outrage, II. 1, 214; μηδένα κολακεύειν ἑνέκα μοθόν, to flatter no one for a reward, X. II. 5, 117. Also οἷγεκα (οὗ ἑνέκα) for ἑνέκα, chiefly in the dramatists.

7. πλὴν, except: πλὴν γὰρ ἔμοι καὶ σοῦ, except myself and you, S. El. 909.

8. ὄς, to, used with the accusative like εἰς, but only with personal objects: ἀφίκετο ὄς Περσίδα καὶ εἰ τὴν Χαλκιδικὴν, he came to Persis and into Chalcidice, T. 4, 79.

1221. 1. In general, the accusative is the case used with prepositions to denote that towards which, over which, along which, or upon which motion takes place; the genitive, to denote that from which anything proceeds; the dative, to denote that in which anything takes place.

2. It will be noticed how the peculiar meaning of each case often modifies the expression by which we translate a given preposition: thus παρά means near, by the side of; and we have παρὰ τοῦ βασιλέως, from the neighborhood of the king; παρὰ τῷ βασιλεῖ, in the neighborhood of the king; παρὰ τὸν βασιλέα, into the neighborhood of the king.
1222. 1. The original adverbial use of the prepositions sometimes appears when they are used without a noun; this occurs especially in the older Greek, seldom in Attic prose. Thus περὶ, round about or exceedingly, in Homer; and πρὸς δὲ or καὶ πρὸς, and besides; ἐν δὲ, and among them; ἐπὶ δὲ, and upon this; μετὰ δὲ, and next; in Herodotus.

2. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as ἐπὶ κνέφας ἡλθεν (κνέφας ἐπηλθεν), darkness came on, Il. 1, 475; ἡμῶν ἀπὸ λογίων ἀμύνατι (ἀπαμύνατι), to ward off destruction from us, Il. 1, 67.

This is called tmesis, and is found chiefly in Homer and the early poets.

1223. A preposition sometimes follows its case, or a verb to which it belongs; as νεὼν ἄπο, παιδὸς περὶ; ὀλέσας ἄπο (for ἀπολέσας), Od. 9, 534. For the change of accent (anastrophe), see 116, 1.

1224. N. A few prepositions are used adverbially, with a verb (generally ἔστι) understood; as πάρα for πάρεστι, ἔπει and μέτα (in Homer) for ἐπεστὶ and μείτεστι. So ἤνι for ἤνεστι, and poetic ἄνα, up! for ἄνάστα (ἀνάστηθι). For the accent, see 116, 2.

1225. 1. Sometimes εἰς with the accusative, and ἐκ or ἀπὸ with the genitive, are used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; as αἱ ζώνων ἐς τὸ ἱερὸν ἐγγύνοντο, the synods were held in the temple (lit. into the temple), involving the idea of going into the temple to hold the synods), T. 1, 96; τοῖς ἐκ Πύλου ληφθεῖσι (ἐσωκότες), like those captured (in Pylos, and brought home) from Pylos, i.e. the captives from Pylos, Ar.N. 186; διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίαν ἡμᾶς, even the very timbers in the houses (lit. from the houses) had been stolen, X. A. 2, 216.

2. So ἤν with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; as ἤν τῷ ποταμῷ ἐπεσον, they fell (into and remained) in the river, X.Ag. 1, 32: ἤν γονισμὸν πέπτε Διώνης, she fell on Dione’s knees, Il. 5, 370: see S. El. 1176.

These (1 and 2) are instances of the so-called construction προ ἀρχαίοις.

1226. N. Adverbs of place are sometimes interchanged in the same way (1225); as ὅποι καθέστατε, where we are standing, lit. whither having come we are standing, S.O.C. 23; τής ἀγοράς τῶν ἐκείθεν πόλεμον δείρο ἢσσωσσε, who does not know that the war that is there will come hither? D. 1, 15.

So ἐνθεν καὶ ἐνθεν, on this side and on that, like ἐκ δεξιάς (a dextra), on the right.
1227. A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρεκαμίζοντο τὴν Ἰταλίαν, they sailed along the coast of Italy, T. 6, 44; ἐσήλθέ με, it occurred to me, Hd. 7, 46; ἔξελθείς τις δωμάτων, let some one come forth from the house, A. Ch. 663; ἔναν πρασσόν αὐτῷ Ἀμφισεύς, Amphissaeans assisted him, T. 3, 101. For other examples of the genitive, see 1132; for those of the dative, see 1179.

**ADVERBS.**

1228. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὖν ὦ εἶπε, thus he spoke; ὦς δύναμαι, as I am able; πρῶτον ἀπῆλθε, he first went away; τὸ ἄληθῶς κακὸν, which is truly evil; αὕταί σ' ὀδηγήσουσι καὶ μᾶλ' ἀσμένως, these will guide you even most gladly, A. Pr. 728.

1229. N. For adjectives used as adverbs, see 926. For adverbs preceded by the article, and qualifying a noun like adjectives, see 962. For adverbs with the genitive or dative, see 1088; 1092; 1148; 1174; 1175. For adverbs used as prepositions, see 1220.

**THE VERB.**

**VOICES.**

**ACTIVE.**

1230. In the active voice the subject is represented as acting; as τρέπω τοὺς ὀφθαλμοὺς, I turn my eyes; ὁ πατήρ φιλεῖ τὸν παῖδα, the father loves the child; ὁ ἵππος τρέχει, the horse runs.

1231. The form of the active voice includes most intransitive verbs; as τρέχω, run. On the other hand, the form of the middle or passive voice includes many deponent verbs which are active and transitive in meaning; as βούλομαι τοῦτο, I want this. Some transitive verbs have certain intransitive tenses, which generally have the meaning of the middle voice. as ἰστήκα, I stand, ἰστήν, I stood, from ἰστῆμι, place; others have a passive force, as ἀνέστησαν ὐπ' ἀντί, they were driven out by him, T. 1, 8.

1232. The same verb may be both transitive and intransitive;
as ἄλαυν, drive (trans. or intrans.) or march; ἔχω, have, sometimes hold or stay (as ἔχε δή, stay now, P. Pr. 349d); with adverbs, he, as εὖ ἔχει, it is well, bene se habet. So πράττω, do, εὖ (or κακῶς) πράττω, I am well (or badly) off; I do well (or badly). The intransitive use sometimes arose from the omission of a familiar object; as ἄλαυνειν (ἐπον or ἄρμα), to drive, τελευτᾶν (τὸν βίον), to end (life) or to die. Compare the English verbs drive, turn, move, increase, etc.

PASSIVE.

1233. In the passive voice the subject is represented as acted upon; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, the child is loved by the father.

1234. The object of the active becomes the subject of the passive. The subject of the active, the personal agent, is generally expressed by ὑπὸ with the genitive in the passive construction.

1235. The dative here, as elsewhere, generally expresses the inanimate instrument; as βάλλονται λίθοι, they are pelted by stones.

1236. Even a genitive or dative depending on a verb in the active voice can become the subject of the passive; as καταφρονεῖται ὑπ’ ἔμοι, he is despised by me (active, καταφρονῶ αὑτοῦ, 1102); πιστεύεται ὑπὸ τῶν ἀρχομένων, he is trusted by his subjects (active, πιστεύουσι αὐτός, 1160); ἄρχονται ὑπὸ βασιλέων, they are ruled by kings (active, βασιλεῖς ἀρχοῦσιν αὐτῶν). ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο, they were more plotted against by men of other races, T. 1, 2 (active, ἐπεβουλεύον αὐτοῖς).

1237. N. Other prepositions than ὑπὸ with the genitive of the agent, though used in poetry, are not common in Attic prose: such are παρά, πρὸς, ἐκ, and ἀπό. (See 1209, c.)

1238. 1. The perfect and pluperfect passive may have the dative of the agent.

2. The personal verbal in -τέος takes the dative (1596), the impersonal in -τέον the dative or accusative, of the agent (1597).

1239. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a person is generally made the subject of
the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἄλλο διδάσκεται ἀνθρωπος, a man is taught nothing else (in the active, οὐδὲν ἄλλο διδάσκοντι ἄνθρωπον), 1. Men. 87c. "Ἀλλο τι μεῖζον ἐπιταχθησθε, you will have some other greater command imposed on you (active, ἄλλο τι μεῖζον ὑμῖν ἐπιτάξουσιν, they will impose some other greater command on you), T. 1, 140. Οἱ ἐπιτετραμ-μένοι τὴν φυλακήν, those to whom the guard has been intrusted (active, ἐπιτρέπουσι τὴν φυλακήν τούτοις), T. 1, 126. Διῇθεραν ἐνμεῖνος, clad in a leathern jerkin (active, ἐνάπτειν τί τω, to fit a thing on one), Lr. N. 72. So ἐκκόπτεσθαι τῶν ὀφθαλμῶν, to have his eye cut out, and ἀποτέμνεσθαι τὴν κεφαλήν, to have his head cut off, etc., from possible active constructions ἐκκόπτειν τί τω, and ἀποτέ-μενει τί τω. This construction has nothing to do with that of 1058.

The first two examples are cases of the cognate accusative (1051) of the thing retained with the passive, while the accusative or dative of the person is made the subject.

1240. 1. A cognate accusative (1051) of the active form, or a neuter pronoun or adjective representing such an accusative, may become the subject of the passive. *E.g.*

Ὁ κίνδυνος κινδυνεύει, the risk is run (active, τὸν κίνδυνον κινδυ-νεύει, he runs the risk); see P. Lach. 187b. Εἰ οὐδὲν ἢμαρτητε, οὐ, if no fault has been committed by me (active, οὐδὲν ἢμάρτηκα, And. 1, 33.

2. The passive may also be used impersonally, the cognate sub-ject being implied in the verb itself; as ἐπείδη αὕτως παρεσκεύ-αστο, when preparation had been made, T. 1, 46; οὔτε ἦσεβηται οὔτε ἀμφότερος (sc. ἐμοί), no sacrifice has been done and no confession has been made (by me), And. 1, 71.

3. This occurs chiefly in such neuter participial expressions as τὰ τοῖς καροῖ βεβιωμένα, the lives passed by you and by me, D. 18, 265; οἴ τῶν πεπολιτευμένων εὐθυνα, the accounts of their public acts, D. 1, 28: so τὰ ἡ̄σεβημένα, the impious acts which have been done; τὰ κίνδυνευθέντα, the risks which were run; τὰ ἢμαρτημένα, the errors which have been committed, etc. Even an intransitive verb may thus have a passive voice.

1241. N. Some intransitive active forms are used as passives of other verbs. Thus εἶ ποιεῖν, to benefit, εἶ πάσχειν, to be benefited; εἶ λέγειν, to praise, εἶ ἀκούειν (roast. κλάων), to be praised; οἰρεῖν, to capture, ἀλώνω, to be captured; ἀποκτέειν, to kill, ἀποθνῄσκειν, to be killed; ἔβαλλειν, to cast out, ἐκπίπτειν, to be cast out; διόκειν, to prosecute, φεύγειν, to be prosecuted (to be a defendant); ἀπολύω, to acquit, ἀποφεύγω, to be acquitted.
1242. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting on himself. *E.g.*

'Ετράποντο πρὸς λῃστεῖα, they turned themselves to piracy, T. 1, 5. So παύομαι, cease (stop one’s self), πείθεσθαι, trust (persuade one’s self), φαίνομαι, appear (show one’s self). This most natural use of the middle is the least common.

2. As acting for himself or with reference to himself. *E.g.*

'Ο δῆμος τίθεται νόμους, the people make laws for themselves, whereas τιθέστι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, I send for him (to come to me); ἀπεπέμπετο αὐτοῖς, he dismissed them; προβάλλεται τῷ ἄσπιδα, he holds his shield to protect himself.

3. As acting on an object belonging to himself. *E.g.*

'Ηλθε λυσόμενος θύγατρα, he came to ransom his (own) daughter, H. 1, 13.

1243. N. The last two uses may be united in one verb, as in the last example.

1244. N. Often the middle expresses no more than is implied in the active; thus τρόπαοι ἵστασθαι, to raise a trophy for themselves, generally adds nothing but the expression to what is implied in τρόπαοι ἵσταναι, to raise a trophy; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic ἔδισθαι, to see, and ἔδειν.

1245. N. The middle sometimes has a causative meaning; as ἔδιδαξάμην σε, I had you taught, Ar. N. 1335; but ἔδιδαξάμην means also I learned.

This gives rise to some special uses of the middle; as in δαινιζω, lend, δανείζομαι, borrow (cause somebody to lend to one’s self); μασθώ, let, μασθοῦμαι, hire (cause to be let to one’s self); I let myself for pay is ἐμαυτὸν μασθώ. So τίνω, pay a penalty, τίνομαι, punish (make another pay a penalty).

1246. N. The middle of certain verbs is peculiar in its meaning. Thus, αἴρω, take, αἴρομαι, choose; ἀποδίδωμι, give back, ἀποδίδομαι, sell; ἀπτω, fasten, ἀπτομαι, cling to (fasten myself to), so ἔχομαι, hold to, both with genitive; γαμῶ τω, marry (said of a man), γαμοῦμαι
τιν, marry (said of a woman); γράφω, write or propose a vote, γράφομαι, indict; τιμωρώ τιν, I avenge a person, τιμωρούμαι τινα, I avenge myself on a person or I punish a person; φυλάττω τινα, I guard some one, φυλάττομαι τινα, I am on my guard against some one.

1247. N. The passive of some of these verbs is used as a passive to both active and middle; thus γραφήναι can mean either to be written or to be indicted, αἱρεθήναι either to be taken or to be chosen.

1248. N. The future middle of some verbs has a passive sense; as ἀδικῶ, I wrong, ἀδικησόμαι, I shall be wronged.

TENSES.

1249. The tenses may express two relations. They may designate the time of an action as present, past, or future; and also its character as going on, as simply taking place, or as finished. The latter relation appears in all the moods and in the infinitive and participle; the former appears always in the indicative, and to a certain extent (henceafter to be explained) in some of the dependent moods and in the participle.

I. TENSES OF THE INDICATIVE.

1250. The tenses of the indicative express action as follows:—

1. Present, action going on in present time: γράφω, I am writing.

2. Imperfect, action going on in past time: ἔγραφον, I was writing.

3. Perfect, action finished in present time: γέγραφα, I have written.

4. Pluperfect, action finished in past time: ἔγεγράφη, I had written.

5. Aorist, action simply taking place in past time: ἔγραψα, I wrote.

6. Future, future action (either in its progress or in its mere occurrence): γράψω, I shall write or I shall be writing.

7. Future Perfect, action to be finished in future time: γεγράψωται, it will have been written.
1251. This is shown in the following table:

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<td>Action simply taking place</td>
<td>Present</td>
<td>Imperfect</td>
<td>Future</td>
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<tr>
<td>Action finished</td>
<td>Perfect</td>
<td>Pluperfect</td>
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For the present and the aorist expressing a general truth (gnomic), see 1292.

1252. In narration, the present is sometimes used vividly for the aorist. E.g.

Κελεύει πέμψαι ἄνδρας· ἀποστέλλουσιν ὄν, καὶ περὶ αὐτῶν ὁ Θεομυστοκλῆς κρύψα πέμπει, he bids them send men: accordingly they dispatch them, and Themistocles sends secretly about them, T. 1, 91.

This is called the Historic Present.

1253. 1. The present often expresses a customary or repeated action in present time; as οὗτος μὲν ἄδωρ, ἐγὼ δὲ οἶνον πίνω, he drinks water, and I drink wine, D. 19, 46. (See 1292.)

2. The imperfect likewise may express customary or repeated past action; as Σωκράτης ὁσπερ ἐγίγνυσκεν οὕτως ἐλεγε, as Socrates thought, so he used to speak, X. M. 1, 14.

1254. The present μέλλω, with the present or future (seldom the aorist) infinitive, forms a periphrastic future, which sometimes denotes intention or expectation; as μέλλει τούτο ποιεῖν (or ποιήσειν), he is about to do this; εἰ μέλλει η ἡ πολιτεία σώζεσθαι, if the constitution is to be saved, P. Rp. 412a.

1255. The present and especially the imperfect often express an attempted action; as πείθοντι ἢμᾶς, they are trying to persuade you, Isae. 1, 26; Ἀλόνησον ἐδίδον, he offered (tried to give) Halonnesus, Aesch. 3, 83; ἐπράσεστο ὁδὲ ἐγένετο, what was attempted did not happen, T. 6, 74.

1256. The presents ἕκω, I am come, and οἶκομαι, I am gone, have the force of perfects; the imperfects having the force of pluperfects.

1257. The present εἰμι, I am going, with its compounds, has a future sense, and is used as a future of ἐρχόμαι, ἔλεισομαι not being in good use in Attic prose. In Homer εἰμι is also present in sense.
1258. The present with πάλαι or any other expression of past time has the force of a present and perfect combined; as πάλαι τῶτο λέγω, I have long been telling this (which I now tell).

1259. 1. The aorist takes its name (ἀόριστος, unlimited, unqualified) from its denoting a simple past occurrence, with none of the limitations (ὁρος) as to completion, continuance, repetition, etc., which belong to the other past tenses. It corresponds to the ordinary preterite in English, whereas the Greek imperfect corresponds to the forms I was doing, etc. Thus, ἐποίηκε τῶτο is he was doing this or he did this habitually; τεποιηκε τῶτο is he has already done this; ἐπετοιήκει τῶτο is he had already (at some past time) done this; but ἐποιησε τῶτο is simply he did this, without qualification of any kind. The aorist is therefore commonly used in rapid narration, the imperfect in detailed description. The aorist is more common in negative sentences.

2. As it is not always important to distinguish between the progress of an action and its mere occurrence, it is occasionally indifferent whether the imperfect or the aorist is used; compare ἔλεγον in T.1,72 (end) with ἔποιον, ἔλεξα, and ἔλεξε in 1,79. The two tenses show different views (both natural views) of the same act of speaking.

1260. The aorist of verbs which denote a state or condition may express the entrance into that state or condition; as πλούτῳ, I am rich; ἐπλούτων, I was rich; ἐπλούτησα, I became rich. So ἐβασιλεύσα, he became king; ἤρξε, he took office (also he held office).

1261. After ἐστι and ἐπειδή, after that, the aorist is generally to be translated by our pluperfect; as ἐπειδή ἀπῆλθον, after they had departed. Compare postquam venit.

1262. N. The aorist (sometimes the perfect) participle with ἔχω may form a periphrastic perfect, especially in Attic poetry; as θαυμάζων ἔχω τόδε, I have wondered at this, S. Ph.1382. In prose, ἔχω with a participle generally has its common force; as τὴν προῖκα ἔχει λαβών, he has received and has the dowry (not simply he has taken it), D.27,17.

1263. N. Some perfects have a present meaning; as θνίσκειν, to die, τεθνηκέναι, to be dead; γεγνωσθαι, to become, γεγονέναι, to be; μμνήσκειν, to remind, μμμνήσθαι, to remember; καλεῖν, to call, κεκλησθαι, to be called. So οἶδα, I know, novi, and many others. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as ἤδη, I knew.
1264. N. The perfect sometimes refers vividly to the future; as εἰ με αὐτὸσίστα, ὁλῶλα, if he shall perceive me, I am ruined (perip). S. Ph. 75. So sometimes the present, as ἀπόλλυμι, I perish! (for I shall perish), L. 12, 11; and even the aorist, as ἀπολύμην εἰ με λέψεις, I perish if you leave me, V. Al. 386.

1265. N. The second person of the future may express a permission, or even a command; as πράξεις οίνον ἄν θέλης, you may act as you please, S. O. C. 956; πάντως δέ τούτο δράσεις, and by all means do this (you shall do this), Ar. N. 1352. So in imprecations; as ἀπολείποιτε, to destruction with you! (lit. you shall perish).

For the periphrastic future with μᾶλλον and the infinitive, see 1254.

1266. N. The future perfect is sometimes merely an emphatic future, denoting that a future act will be immediate or decisive; as ἐκράξε, καὶ Περάξετα, speak, and it shall be (no sooner said than) done, Ar. Pl. 1027. Compare the similar use of the perfect infinitive, 1275.

1267. 1. The division of the tenses of the indicative into primary (or principal) and secondary (or historical) is explained in 448.

2. In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. E.g.

Πράττοναι εἶ ὥν βούλωνται, they do whatever they please; ἔπραττον ἔδε βούλευται, they did whatever they pleased. Λέγοναι ὅτι τούτο βούλευτο, they say that they wish for this; ἔλεγεν ὅτι τούτο βούλευτο, they said that they wished for this.

These constructions will be explained hereafter (1431; 1487).

1268. N. The gnomic aorist is a primary tense, as it refers to present time (1292); and the historic present is secondary, as it refers to past time (1252).

1269. The only exception to this principle (1267, 2) occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. (See 1481, 2).

1270. 1. The distinction of primary and secondary tenses extends to the dependent moods only where the tenses there keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (1280).
2. An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have πράττοντες ἄν ἄ βούλευστο, they would do whatever they might please. See 1439. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (1362) in prose; but often in poetry. It very rarely assimilates an indicative of indirect discourse, although it may assimilate an interrogative subjunctive (1358).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

1271. In the subjunctive and imperative, and also in the optative and infinitive when they are not in indirect discourse (1279), the tenses chiefly used are the present and aorist.

1272. 1. These tenses here differ only in this, that the present expresses an action in its duration, that is, as going on or repeated, while the aorist expresses simply its occurrence, the time of both being otherwise precisely the same. E.g.

'Εάν ποιή τοῦτο, if he shall be doing this, or if he shall do this (habitually), 'Εάν ποιήσῃ τοῦτο, (simply) if he shall do this; εἰ ποιήσῃ τοῦτο, if he should be doing this, or if he should do this (habitually), εἰ ποιήσειε τοῦτο, (simply) if he should do this; ποιεῖ τοῦτο, do this (habitually), ποιήσων τοῦτο, (simply) do this. Οὕτω νικήσαιμι τ' εγώ καὶ νομίζοιμην σοφός, on this condition may I gain the victory (aor.) and be thought (pres.) wise, Ar.N. 520. Βούλεται τοῦτο ποιεῖν, he wishes to be doing this or to do this (habitually), βούλεται τοῦτο ποιήσαι, (simply) he wishes to do this.

2. This is a distinction entirely unknown to the Latin, which has (for example) only one form, si faciat, corresponding to εἰ ποιήσῃ and εἰ ποιήσειεν.

1273. The perfect, which seldom occurs in these constructions, represents an action as finished at the time at which the present would represent it as going on. E.g.

Δίδοικα μὴ λήθην πεποιήκη, I fear lest it may prove to have caused forgetfulness (μὴ ποιή would mean lest it may cause), D.19,3. Μηδεὶς βοηθεῖς ὅσ ἄν μὴ πρότερος βεβοηθηκὼς ὑμῖν ἦν, to help no one who shall not previously have helped you (ὅσ ἄν μὴ... βεβοηθή would mean who shall not previously help you), D.19,16. Οὐκ ἄν διὰ
τούτο γ’ εἶεν οὐκ εὑρήσε δεδωκότεσ, they would not (on enquiry) prove to have failed to pay immediately on this account (with δεδοίεν this would mean they would not fail to pay), D.30.10. Οὐ βουλεύεις ἐκείνοι ἐπὶ ὁρα, ἀλλὰ βεβουλεύοσθαι, it is no longer time to be deliberating, but (it is time) to have finished deliberating, P. Cr.46ο.

1274. N. The perfect imperative generally expresses a command that something shall be decisive and permanent; as ταῦτα εἴρησθω, let this have been said (i.e. let what has been said be final), or let this (which follows) be said once for all; μέχρι τοῦτο ὑπόστω ἤμων ἢ βραδυνής, at this point let the limit of your sluggishness be fixed, T.1.71. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The active is used only when the perfect has a present meaning (1263).

1275. N. The perfect infinitive sometimes expresses decision or permanence (like the imperative, 1274), and sometimes it is merely more emphatic than the present; as εἴπων τὴν βίον κεκλείσθαι, they ordered the gate to be shut (and kept so), X. H.5.47. Ἡλαυνεὶν ἐπὶ τοὺς Μέγαρους, ὅστ’ ἐκείνους ἐκπεπλῆχθαι καὶ τρέχειν ἐπί τὰ ὅπλα, so that they were (once for all) thoroughly frightened and ran to arms, X. A.1.513. The regular meaning of this tense, when it is not in indirect discourse, is that given in 1273.

1276. The future infinitive is regularly used only to represent the future indicative in indirect discourse (1280).

1277. It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context. E.g.

Ἐδείπθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, they asked the Megarians to escort them with ships, T.1.27. Οὐκ ἀποκωλύσειν δυνάται ὅπτε, not being able to prevent, T.3.28. In all such cases the future is strictly exceptional (see 1271).

1278. One regular exception to the principle just stated is found in the periphrastic future (1254).

B. IN INDIRECT DISCOURSE.

1279. The term indirect discourse includes all clauses depending on a verb of saying or thinking which contain the thoughts or words of any person stated indirectly, i.e. incorporated into the general structure of the sentence. It includes of course all indirect quotations and questions.
1280. When the optative and infinitive stand in indirect discourse, each tense represents the corresponding tense of the same verb in the direct discourse. *E.g.*

*Ελεγεν ὅτι γράφη, he said that he was writing (he said γράφω, I am writing); Ἐλεγεν ὅτι γράψοι, he said that he would write (he said γράψω, I will write); Ἐλεγεν ὅτι γράψειεν, he said that he had written (he said γράφα, he spoke); Ἐλεγεν ὅτι γεγραφώς εἰη, he said that he had already written (he said γέγραφα). Ἡρωτεύο μοι ἐπι μοι σοφότερος, he asked whether any one was wiser than I (he asked ἦστιν τις;), 1. Ἀρ. 21a.

Φησί γράφειν, he says that he is writing (he says γράφω); φησί γράψειν, he says that he will write (γράψω); Φησί γράψα, he says that he wrote (γράφα); Φησί γεγραφάναι, he says that he has written (γέγραφα). For the participle, see 1258.

Εἶπεν ὅτι ἀνδρα ἠγος ὦν ἐμέβα διό, he said that he was bringing a man whom it was necessary to confine (he said ἀνδρα ἣ γος ὦν ἐμέβα δεί), Χ. II. 5, 48. Ἐκοιμήσατο ὦς, ἐπὶ μη μαχούτος ἀποστήσασατο καὶ πόλεις, they considered that, if they should not fight, the cities would revolt (they thought ἐὰν μη μαχόμεθα, ἀποστήσασατι, if we do not fight, they will revolt), ibid. 6, 16.

1281. N. These constructions are explained in 1487, 1494, and 1497. Here they merely show the force of the tenses in indirect discourse. Compare especially the difference between φησί γράφειν and φησί γράψα above with that between βουλέω ποιεῖν and βουλέω ποιήσαι under 1272. Notice also the same distinction in the present and aorist optative.

1282. N. The construction of 1280 is the strictly proper use of the future infinitive (1276; 1277).

1283. N. The future perfect infinitive is occasionally used here, to express future completion; as νομίζετε ἐὰν τῇ ἡμέρᾳ ἐκεῖ κατακεκόψεσθαί, believe that on that day I shall have been already (i.e. shall be the same as) cut in pieces, Χ. Α. 1, 516.

1284. N. The future perfect participle very rarely occurs in a similar sense (see T. 7, 25).

1285. 1. The present infinitive may represent the imperfect as well as the present indicative; as τίνας εἰχας ὑπολαμβάνει ἐγέρθησαί τὸν Φιλίππου ὅτ' ἐσπειρέει; what prayers do you suppose Philip made when he was pouring libations? (i.e. τίνας ἦρχετο;), D.19, 130. The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by ὅτ' ἐσπειρέει). See 1289.

2. For the present optative representing the imperfect, see 1488.
1286. Verbs of hoping, expecting, promising, swearing, and a few others, form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see 1279); and though they regularly have the future infinitive (1280), the present and aorist are allowed. *E.g.*

"Ἡλπίζον μάχην ἐσεῖθα, they expected that there would be a battle, T. 4, 71; but ἄποτε ἥλπισεν παθεῖν, what he never expected to suffer, E. II. F. 746. Xenophont he ὑπέσχετο μηχανήν παρέξειν, C. 6, 11, and also ὑπέσχετο βουλεύσασθαι, A. 2, 32. Ὄμοσαντες πάντας ἐμμενένιν, having sworn to abide by these, X. II. 5, 326; but ἄμοσαν εἶναι μὲν τὴν ἀρχήν κοινῆν, πάντας δὲ ὅμων ἀποδονταί τὴν χώραν, to swear that the government should be common, but that all should give up the land to you, D. 23, 170.

In English we can say I hope (expect or promise) to do this, like ποιεῖν or ποιήσω; or I hope I shall do this, like ποιήσεων.

1287. N. The future optative is never used except as the representative of the future indicative, either in indirect discourse (see 1280), or in the construction of 1372 (which is governed by the principles of indirect discourse). Even in these the future indicative is generally retained. See also 1503.

III. TENSES OF THE PARTICIPLE.

1288. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future relatively to the time of the verb with which they are connected. *E.g.*

'Αμαρτάνει τοῦτο ποιῶν, he errs in doing this: ἡμᾶρταν τοῦτο ποιῶ, he erred in doing this: ἄμαρτήσεται τοῦτο ποιῶν, he will err in doing this. (Here ποιῶν is first present, then past, then future, absolutely; but always present to the verb of the sentence.)

So in indirect discourse: οἶδα τοῦτον γράφοντα (γράφαντα, γράφοντα, or γεγραφότα), I know that he is writing (that he wrote, will write, or has written). Οὔ πολλοὶ φαίνονται ἐλθόντες, not many appear to have gone (on the expedition), T. 1, 10. (For other examples, see 1588.)

Ταῦτα εἰπόντες, ἀπῆλθαν, having said this, they departed. "Επηνεσαν τοὺς εἰρήκοτας, they praised those who had (already) spoken. Τοῦτο ποιήσων ἔρχεται, he is coming to do this; τοῦτο ποιήσων ἔλθεν, he came to do this. "Απελθε ταῦτα λαβῶν, take this and be off (λαβῶν being past to ἀπελθε, but absolutely future).

1289. The present may here also represent the imperfect; as
I know that they both were temperate as long as they associated with Socrates (i.e. ἐσῳφρονεῖτε), "X. M. 1, 218. (See 1285.)"

1290. N. The aorist participle in certain constructions (generally with a verb in the aorist) does not denote time past with reference to the leading verb, but expresses time coincident with that of the verb. See examples in 1563, 8; 1585; 1586. See Greek Moods, §§ 144–150.

IV. GNOMIC AND ITERATIVE TENSES.

1291. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action. E.g.

Τίκτει τοι κόρος ὑβρίν, οταν κακὸ δίβος ἐπητη, satiety begets insolence, whenever prosperity follows the wicked, Theog. 153.

1292. In animated language the aorist is used in this sense. This is called the gnomic aorist, and is generally translated by the English present. E.g.

"Ἐν τις τούτων τι παραβαίνῃ, ζημίαν αὕτως ἐπέθεσαν, i.e. they impose a penalty on all who transgress, "X. C. 1, 29. Μὴ ἡμέρα τὸν μὲν καθεἰλέν ἔφοβεν, τὸν δ’ ἤρω ἀνω, one day (often) brings down one man from a height and raises another high, E. frag. 424.

1293. N. Here one case in past time is vividly used to represent all possible cases. Examples containing such adverbs as πολλάκις, often, ἔδοθ, already, οὕτω, never yet, illustrate the construction; as ἀθυμοῦτες ἄνδρες οὕτω τρόπαιον ἔστησαν, disheartened men never yet raised (i.e. never raise) a trophy, "P. Critias, 108c.

1294. N. An aorist resembling the gnomic is found in Homeric similes; as ἔρπε δ’ ὡς ὅτε τις δρός ἔρπε, and he fell, as when some oak falls (lit. as when an oak once fell), Il. 13, 389.

1295. The perfect is sometimes gnomic, like the aorist. E.g.

Τὸ δὲ μὴ ἐμποδῶν ἀνανταγωνίστῳ εὐνοία τετίμητι, but those who are not before men’s eyes are honored with a good will which has no rivalry, T. 2, 45.

1296. The imperfect and aorist are sometimes used with the adverb ἄν to denote a customary action. E.g.

Διηρώτων ἄν αὕτως τί λέγομεν, I used to ask them (I would often ask them) what they said, "P. Ap. 22b. Πολλάκις ἥ κούσαμεν ἄν υμᾶς, we used often to hear you, Ar. Lys. 511.
THE PARTICLE "AN.

1297. N. This iterative construction must be distinguished from that of the potential indicative with ἄν (1335). It is equivalent to our phrase he would often do this for he used to do this.

1298. N. The Ionic has iterative forms in ἀκόν and ἀκομήν in both imperfect and aorist. (See 778.) Herodotus uses these also with ἄν, as above (1296).

THE PARTICLE "AN.

1299. The adverb ἄν (epic κέ, Doric κά) has two distinct uses.

1. It may be joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some circumstances or condition, expressed or implied. Here it belongs strictly to the verb.

2. It is joined regularly to εἰ, ἵπτε, to all relative and temporal words, and sometimes to the final particles ὡς, ὡπώς, and ὅφρα, when these are followed by the subjunctive. Here, although as an adverb it qualifies the verb, it is always closely attached to the particle or relative, with which it often forms one word, as in εἶαν, ὡταν, ἐπειδὰν.

1300. N. There is no English word which can translate ἄν. In its first use it is expressed in the would or should of the verb (βούλομαι ἄν, he would wish; ἐλοίμην ἄν, I should choose). In its second use it generally has no force which can be made apparent in English.

1301. N. The following sections (1302-1309) enumerate the various uses of ἄν: when these are explained more fully elsewhere, reference is made to the proper sections.

1302. The present and perfect indicative never take ἄν.

1303. The future indicative sometimes takes ἄν (or κέ) in the early poets, especially Homer; very rarely in Attic Greek. E.g.

Καὶ κέ τις ὁδί ἐρείει, and some one will (or may) thus speak, Il.4, 176; ἄλλοι κέ με τιμήσουσι, others who will (perchance) honor me,
II. 1, 174. The future with ἄν seems to be an intermediate form between the simple future, will honor, and the optative with ἄν, would honor. One of the few examples in Attic prose is in P. Ap. 29c.

1304. 1. The past tenses of the indicative (generally the imperfect or aorist) are used with ἄν in a potential sense (1335), or in the apodosis of an unfulfilled condition (1397). E.g.

Οἴδην ἄν κακῶν ἐποίησαν, they could (or would) have done no harm; ἠλθὲν ἄν εὶ ἐκέλευσα, he would have come if I had commanded him.

2. The imperfect and aorist indicative with ἄν may also have an iterative sense. (See 1296.)

1305. 1. In Attic Greek the subjunctive is used with ἄν only in the dependent constructions mentioned in 1299, 2, where ἄν is attached to the introductory particle or relative word.

See 1367; 1370; 1382; 1428, 2.

2. In epic poetry, where the independent subjunctive often has the sense of the future indicative (1355), it may take κε or ἄν, like the future (1303). E.g.

Εἰ δὲ κε μὴ δύνῃσαι, ἐγὼ δὲ κεν αὐτὸς ἦλθαμα, and if he does not give her up, I will take her myself, II. 1, 324.

1306. The optative with ἄν has a potential sense (1327), and it often forms the apodosis of a condition expressed by the optative with εἰ, denoting what would happen if the condition should be fulfilled (1408).

1307. N. The future optative is never used with ἄν (1287).

1308. 1. The present and aorist (rarely the perfect) infinitive and participle with ἄν represent the indicative or optative with ἄν; each tense being equivalent to the corresponding tense of one of these moods with ἄν, — the present representing also the imperfect, and the perfect also the pluperfect (1285; 1289).

2. Thus the present infinitive or participle with ἄν may represent either an imperfect indicative or a present optative with ἄν; the aorist, either an aorist indicative or an
aorist optative with ἄν; the perfect, either a pluperfect indicative or a perfect optative with ἄν. E.g.

(Pres.) Φησίν αὐτοῦς ἠλευθέρους ἄν ἔλναι, ι τούτῳ ἐπραξεῖν, he says that they would (now) be free (Ἠσαύ ἄν), if they had done this; Φησίν αὐτοῦς ἠλευθέρους ἄν ἔλναι, ι τούτῳ πράξειαν, he says that they would (hereafter) be free (ἦν ἄν), if they should do this. Οἶδα αὐτῶν ἠλευθέρους ἄν ὄντας, ι τούτῳ ἐπραξεῖν, I know that they would (now) be free (ἤσαυ ἄν), if they had done this; οἶδα αὐτῶν ἠλευθέρους ἄν ὄντας, ι τούτῳ πράξειαν, I know that they would (hereafter) be free (ἦν ἄν), if they should do this. Πολλ’ ἄν ἔχων ἐπέρ’ εἰπεῖν, although I might (= ἔχομι ἄν) say many other things, D.18,258.

(Aor.) Φασίν αὐτῶν ἐλθεῖν ἄν (or οἶδα αὐτῶν ἐλθόντα ἄν), ι τούτῳ ἐγένετο, they say (or I know) that he would have come (Ἡλθέν ἄν), if this had happened; Φασίν αὐτῶν ἐλθεῖν ἄν (or οἶδα αὐτῶν ἐλθόντα ἄν), ι τούτῳ γένοιτο, they say (or I know) that he would come (Ἥλθοι ἄν), if this should happen. Ραδίως ἄν ἀφεθεῖσι, προελεύσετο ἀποθωκείν, whereas he might easily have been acquitted (ἀφεθή ἄν), he preferred to die, X. M. 4.44.

(Perf.) Εἰ μὴ τάς ἀρετάς ἐκείνης παρέσχοντο, πάντα τευθ’ ὑπὸ τῶν βαρβάρων ἄν ἐλαλώκεια (ὑπερεύκεν ἄν τις), had they not exhibited those exploits of valor, we might say that all this would have been captured by the barbarians (ἐλαλώκει ἄν), D. 19,312. Όσκ ἄν ἦγομαι αὐτῶν δίκην ἅζαν δεδωκέναι, εἰ αὐτῶν καταγκαζόμεθα, I do not think they would (then, in the future, prove to) have suffered proper punishment (δεδωκότες ἄν εἰς), if you should condemn them, L. 27,9.

The context must decide in each case whether we have the equivalent of the indicative or of the optative with ἄν. In the examples given, the form of the protasis generally settles the question.

1309. The infinitive with ἄν is used chiefly in indirect discourse (1194); but the participle with ἄν is more common in other constructions (see examples above).

As the early poets who use the future indicative with ἄν (1303) seldom use this construction, the future infinitive and participle with ἄν are very rare.

1310. When ἄν is used with the subjunctive (as in 1299, 2), it is generally separated from the introductory word only by monosyllabic particles like μέρ, δέ, τέ, γάρ, etc.

1311. When ἄν is used with the indicative or optative, or in any other potential construction, it may either be placed next to its verb, or be attached to some other emphatic word (as a nega-
tive or interrogative, or an important adverb); as τάχιστον τάν τε πόλιν ὁ τουότου ἐτέρωσ πείσαντες ἀπολέσειαν, such men, if they should get others to follow them, would very soon destroy a state, T.2,63.

1312. In a long apodosis ἄν may be used twice or even three times with the same verb. E.g.

Οὐκ ἄν ἡγεῖσθη αὐτῶν κἀν εἰπαραμείν; do you not think that he would even have rushed thither? D.27,56. In T.2,41, ἄν is used three times with παρέχεσθαι.

1313. Ἄν may be used elliptically with a verb understood. E.g.

Οἱ οἰκέται ἰέγκουσι... ἄλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔρρηγγον), the slaves are snoring; but in old times they wouldn't have done so, Ἄρ. N.5. So in φοβοῦμενος ὡσπερ ἄν εἴ ταῖς; fearing like a child (ὡσπερ ἄν ἔφοβετο εἴ ταῖς ἤν), P. G. 479b.

1314. When an apodosis consists of several co-ordinate verbs, ἄν generally stands only with the first. E.g.

Οὐδέν ἄν διάφορον τοῦ ἐτέρον ποιοί. ἄλλ' ἐπὶ ταῦταν ἵοιεν ἄμφοτεροι, he would do nothing different from the other, but both would aim at the same object (ἄν belongs also to ἵοιεν), P. Rp. 360c.

1315. Ἄν never begins a sentence or a clause.

1316. N. The adverb τάχα, quickly, soon, readily, is often prefixed to ἄν, in which case τάχ' ἄν is nearly equivalent to ἵσως, perhaps. The ἄν here always belongs in its regular sense (1299,1) to the verb of the sentence; as τάχ' ἄν ἔθεθος, perhaps he would come; τάχ' ἄν ἠλθεν, perhaps he would (or might) have come.

**THE MOODS.**

1317. The indicative is used in simple, absolute assertions, and in questions which include or concern such assertions; as γράφει, he writes; ἔγραψεν, he wrote; γράψει, he will write; γέγραψεν, he has written; τί ἐγράψετε; what did you write? ἔγραψε τοῦτο; did he write this?

1318. The indicative has a tense to express every variety of time which is recognized by the Greek verb, and thus it can state a supposition as well as make an assertion in the past, present, or future. It also expresses certain
other relations which in other languages (as in Latin) are generally expressed by a different mood. The following examples will illustrate these uses:

Εἰ τοῦτο ἄληθές ἐστι, χαῖρω, if this is true, I rejoice (1300); εἰ γράφεις, γλῶσσαν ἄν, if he had written, I should have come (1307); εἰ γράψῃς, γνώσωμαι, if he shall write (or if he writes), I shall know (1405). Ἑπιμελεῖται δ' ὁ τότε γενήσεται, he takes care that this shall happen (1372). Δέ γε ὅτι τοῦτο ποιεῖ, he says that he is doing this; sometimes, εἰπεν ὅτι τοῦτο ποιεῖ, he said that he was doing this (he said ποιῶ). (1487.) Εἴθε με ἐκτείνασ, ὦ μὴ τοῦτο τοῦτο ἐποίησα, O that thou hadst killed me, that I might never have done this! (1311; 1371). Εἴθε τοῦτο ἄληθες ἕν, O that this were true! (1511).

1319. N. These constructions are explained in the sections referred to. Their variety shows the impossibility of including all the actual uses even of the indicative under any single fundamental idea.

1320. The various uses of the subjunctive are shown by the following examples:

'Ἰωμεν, let us go (1344). Μὴ θαυμάσητε, do not wonder (1346). Τί εἴπω; what shall I say? (1358). Οὐ μὴ τοῦτο γένηται, this (surely) will not happen (1360). Οὐδὲ ἰδωμαι (Homeric), nor shall I see (1355).

Ἐρχεται ἵνα τοῦτο ἵδη, he is coming that he may see this (1365); φοβεῖται μὴ τοῦτο γένηται, he fears lest this may happen (1378). Ἐναν ἐλθὼ, τοῦτο ποιήσω, if he comes (or if he shall come), I shall do this (1403); εὰν τις ἐλθή, τοῦτο ποιῶ, if any one (ever) comes, I (always) do this (1393, 1). Ὑποικεταν ἐλθή, τοῦτο ποιήσω, when he comes (or when he shall come), I shall do this (1431); ὕποικεται τις ἐλθή, τοῦτο ποιῶ, when any one comes, I (always) do this (1431, 1).

1321. N. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction, ἰδὼμαι, I shall see; εἰποτις τις, one will say. Then, in exhortations and prohibitions it is still future; as ἰωμεν, let us go; μὴ ποιησήτε τοῦτο, do not do this. In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in general conditions, where it is indefinite (but never strictly present) in its time.

1322. The various uses of the optative are shown by the following examples:
Εὐτυγχαίη, may you be fortunate; μὴ γένοιτο, may it not be done; εἴθε μὴ ἀπόλουστο, O that they may not perish (1507).

Ἐλθει ἂν, he may go, or he might go (1327).

Ἡλθεν ἰνα τοῦτο ἔδοιξεν, he came that he might see this (1365); ἐφοβείτο μὴ τοῦτο γένοιτο, he feared lest this should happen (1378). Ἐι ἐλθοι, τοῦτ' ἄν ποιῆσαιμη, if he should come, I should do this (1408); εἰ τις ἐλθοι, τοῦτ' ἐποίην, if any one (ever) came, I (always) did this (1393, 2). Ὑπείραμε, τοῦτ' ἄν ποιῆσαιμη, whenever he should come (at any time when he should come), I should do this (1430); Ὑπείραμε τοῖς ἐλθοι, τοῦτ' ἐποίην, whenever any one came, I (always) did this (1431, 2). Ἑπεμέλειτο ὅπως τοῦτο γενήσιτο, he took care that this should happen (1372). Ὑπείραμε ὅτι τοῦτο ποιοήζῃ (ποιήσαιμη ποιήσεις), he said that he was doing (would do or had done) this (1487).

1323. N. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, indicative, or imperative, in constructions of the same general character. This appears especially in its independent uses; as in the Homeric Ἐλενήν ἄγοιτο, he may take Helen away, Η. 1. 19 (see γυναίκα ἀγέσθω, Η. 3. 72, referring to the same thing, and καὶ ποτὲ τις εἴπησιν, and sometime one will say, 1303, above); ἤμεν, may we go (cf. ἤμεν, let us go); μὴ γένοιτο, may it not happen (cf. μὴ γένηται, let it not happen); ἐλπίτω ἂν (Hom. sometimes ἐλπίσατε alone), he would take (cf. Hom. ἐλπίσατε sometimes with κέ, he will take). So in future conditions; as εἴ γένοιτο, if it should happen (cf. ἦν γένηται, if it shall happen).

In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; here it represents a dependent subjunctive or indicative in its changed relation when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from shall, will, may, do, is, etc. to should, would, might, did, was, etc. To illustrate these last relations, compare ἔρχεται ὑπαί Ἰδης, φοβεῖται μὴ γένηται, ἦν τις ἐλθεῖ τοῦτο ποιῶ, ἑπεμέλειται ὅπως τοῦτο γενήσεται, and λέγει ὅτι τοῦτο ποιεῖ, with the corresponding forms after past leading verbs given in 1322.

For a discussion of the whole relation of the optative to the subjunctive and the other moods, and of the original meaning of the subjunctive and optative, see Moods and Tenses, pp. 371-389.

1324. The imperative is used to express commands and prohibitions; as τοῦτο ποιεῖ, do this; μὴ φεύγετε, do not fly.
1326. The following sections (1327-1515) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions and questions (1317). The infinitive and participle are included here so far as either of them is used in indirect discourse, in protasis or apodosis, or after ὁστε (ὁς, ἐφ’ ὁ or ἐφ’ ὁστε) and πρὶν. These constructions are divided as follows:—

I. Potential Optative and Indicative with ἀν.
II. Imperative and Subjunctive in commands, exhortations, and prohibitions. — Subjunctive and Indicative with μή or μη ὃ in cautious Assertions. — ὁσως and ὁσως μή with the independent Future Indicative.
III. Independent Homeric Subjunctive, like Future Indicative. — Interrogative Subjunctive.
IV. ὃ μή with Subjunctive and Future Indicative.
V. Final and Object Clauses with ἵνα, ὁς, ὁσως, ὁφρα, and μή.
VI. Conditional Sentences.
VII. Relative and Temporal Sentences, including consecutive sentences with ὁστε etc.
VIII. Indirect Discourse or Oratio Obliqua.
IX. Causal Sentences.
X. Expressions of a Wish.

I. POTENTIAL OPTATIVE AND INDICATIVE WITH ἀν.

POTENTIAL OPTATIVE.

1327. The optative with ἀν expresses a future action as dependent on circumstances or conditions. Thus ἐλθοι ἀν is he may go, he might (could or would) go, or he would be likely to go, as opposed to an absolute statement like he will go. E.g.

*Ετε γὰρ κεν ἀλήξαμεν κακῶν θημα, for (perhaps) we may still escape the evil day, Od. 10, 269. Πὰν γὰρ ἀν ποῦθοιο μοι, for you
can learn anything you please from me, A. Pr. 617. Τι τόν ἄν εἴποις ἄλλο; what else could you say of this man? S. An. 646. Ὅψ ἄν λειψθείην, I would not be left behind (in any case), Ἡδ. 4, 97. Δις ἵν τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαίνῃς, you cannot (could not) step twice into the same river, P. Crat. 402a. Ἡδέως ἄν ἐροίμην Ληπτήνη, I would gladly ask (I should like to ask) Leptines, D. 20, 129. Ποί οὖν τραποίμεθα ἄν ἐτ; in what other direction can we (could we) possibly turn? P. Eu. 290a. So βουλοίμην ἄν, velim, I should like: cf. εὐβουλόμην ἄν, vellem (1339).

1328. The optative thus used is called potential, and corresponds generally to the English potential forms with may, can, might, could, would, etc. It is equivalent to the Latin potential subjunctive, as dicās, credās, cernās, putēs, etc., you may say, believe, perceive, think, etc. The limiting condition is generally too indefinite to be distinctly present to the mind, and can be expressed only by words like perhaps, possibly, or probably, or by such vague forms as if he pleased, if he should try, if he could, if there should be an opportunity, etc. Sometimes a general condition, like in any possible case, is felt to be implied, so that the optative with ἄν hardly differs from an absolute future; as in οὐκ ἄν μεθείμην τοῦ βρόνου, I will not (would never) give up the throne, Ar. R. 830. See the examples in 1330.

1329. The potential optative can express every degree of potentiality from the almost absolute future of the last example to the apodosis of a future condition expressed by the optative with εἰ (1408), where the form of the condition is assimilated to that of the conclusion. The intermediate steps may be seen in the following examples:—

Οὐκ ἄν δικαίως ἐς κακόν πέσοιμι τι, I could not justly fall into any trouble, S. An. 240, where δικαίως points to the condition if justice should be done. Οὔτε ἐσθίοινε πλεῖον ἢ δύναται φέρειν· διαρραγεῖν γὰρ ἄν, nor do they eat more than they can carry, for (if they did) they would burst, X. C. 8, 221, where εἰ ἐσθίουνε is implied by the former clause.

1330. N. The potential optative of the second person may express a mild command or exhortation; as χωροίς ἄν ἐσθω, you may go in, or go in, S. Ph. 674; κλῦοις ἄν ἔθη, hear me now, S. El. 637. See 1328.

1331. N. The potential optative may express what may hereafter prove to be true or to have been true; as Ἡ ἐμὴ (σοφία) φαύλη τις ἄν εἰη, my wisdom may turn out to be of a mean kind,
P. Sy. 175c; ποῦ δὴ τ' ἄν εἶλεν οἱ ζένοι; where may the strangers be? (i.e. where is it likely to prove that they are?) S. El. 1450; εἰσήγαγε δ' ἄν οὗτοι Κρήτες, and these would probably prove to be (or to have been) Cretans, Ἰδ. 1, 2; καύτα δὲ οὐκ ἄν πολλαὶ εἰσήγαγε, and these (the islands) would not prove to be many, Τ. 1, 9.

1332. N. Occasionally ἄν is omitted with the potential optative, chiefly in Homer; as οὐ τι κακώτερον ἀλλο πάθομι, I could suffer nothing else that is worse, Ἰλ. 19, 321.

1333. N. The Attic poets sometimes omit ἄν after such indefinite expressions as ἐστιν ὅσιες, ἐστιν ὅπως, ἐστιν ὅποις, etc.; as ἐστὶν ὅπως Ἄλκηστις ἐστι γῆρας μόλις; is it possible then that Alcestis can come to old age? E. Al. 52; so 113, and Α. Pr. 292.

1334. N. For the potential optative in Homer referring to past time, see 1399.

**POTENTIAL INDICATIVE.**

1335. The past tenses of the indicative with ἄν express a past action as dependent on past circumstances or conditions. Thus, while ἴλθεν means he went, ἴλθεν ἄν means he would have gone (under some past circumstances).

1336. This is called the potential indicative; and it probably arose as a past form of the potential optative, so that, while ἴλθοι ἄν meant originally he may go or he would be likely to go, ἴλθεν ἄν meant he may have gone or he would have been likely to go. It is the equivalent of the Latin forms like diceres, you would have said, crederes, you would have believed, cerneres, patares, etc., which are past potential forms corresponding to dicas, credas, cernas, patas, etc. (1328). Thus putet and putaret are equivalent to oἷορ ἄν, he would be likely to think, and φετο ἄν, he would have been likely to think.

1337. The potential indicative sometimes expresses (in its original force) what would have been likely to happen, i.e. might have happened (and perhaps did happen) with no reference to any definite condition. E.g.

"Ὑπὸ κεν ταλασσόφρωνα πέρ δέος εἶλεν, fear might have seized (i.e. would have been likely to seize) even a man of stout heart, Ἰλ. 4, 421. Ἡλθεν τοῦτο τοῦνείδος τάχ' ἄν ὑπὲρ βουσθεν, this disgrace may perhaps have come from violence of wrath, S. O. T. 523. Ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς ἐν ἔν ἄν μάλιστα ἐπιστεύσατε, talking to you at that age at which you would have been most likely to put trust in them, P. Αρ. 18c."
1338. Generally, however, the potential indicative implies a reference to some circumstances different from the real ones, so that ἔλθεν ἂν commonly means he would have gone (if something had not been as it was). The unreal past condition here may be as vague and indefinite as the future condition to which the potential optative refers (1328). E.g.

Οὐ γὰρ κεῖν δυνάμεσθα (imperf.) θυράων ἀπώσαομαι λίθου, for we could not have moved the stone from the doorway, Od. 9, 304. Compare οὐδὲν ἂν κακὸν ποιήσωμεν, they could do no harm (if they should try), with οὐδὲν ἂν κακὸν ἐποίησαν, they could have done no harm (if they had tried). Τούτων τίς ἂν σοι τάνδρος ἀμείνων εὑρέθη; who could have been found better than this man? S. Aj. 119. ὡσε ἦν, καὶ ταῖς χεῖρας ὄψ εἰς ἂν καθεῷρων, it was late, and they would not have seen the show of hands, X. H. 1. 7. Ποίων ἂν ἔργων ἀπέστησαν; from what labors would they have shrunk? I. 4. 83.

1339. When no definite condition is understood with the potential indicative, the imperfect with ἂν is regularly past, as it always is in Homer (1398). See the examples in 1338.

The imperfect with ἂν referring to present time, which is common in apodosis after Homer (1397), appears seldom in purely potential expression, chiefly in ἐβουλόμην ἂν, vellem, I should wish, I should like (which can mean also I should have wished); as ἐβουλόμην ἂν αὐτῶς ἄληθῆ λέγειν, I should like it if they spoke the truth, L. 12, 22.

1340. The potential indicative may express every degree of potentiality from that seen in 1337 to that of the apodosis of an unfulfilled condition actually expressed. (Compare the potential optative, 1329.) Here, after Homer, the imperfect with ἂν may express present time (see 1397). The intermediate steps to the complete apodosis may be seen in the following examples:

"Ὑγεῖ τὴν εἰρήνην ὅρως· οὐ γὰρ ἦν ὁ τι ἂν ἐποιεῖτε, you still kept the peace; for there was nothing which you could have done (if you had not), D. 18, 43. Πολλοῦ γὰρ ἂν τὰ ὄργανα ἦν ἔξω, for the tools would be worth much (if they had this power), P. Rp. 3744.

For the full conditional sentences, see 1397.

1341. N. For a peculiar potential expression formed by imperfects denoting obligation etc., like ἴδε, χρὴ, etc., with the infinitive, see 1400.
II. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.—SUBJUNCTIVE AND INDICATIVE WITH μή OR μή οὐ IN CAUTIOUS ASSERTIONS.—"Οποῖος AND ἄτιχος μή WITH FUTURE INDICATIVE IN COMMANDS AND PROHIBITIONS.

1342. The imperative expresses a command, exhortation, or entreaty; as λέγε, speak thou; φεύγε, begone! ἐλθέτω, let him come; χαιρέτων, let them rejoice.

1343. N. A combination of a command and a question is found in such phrases as ὁ ὅποιος ὄ ρασσον; dost thou know what to do? Ar. Av. 51, where the imperative is the verb of the relative clause. So ὁ ὅποιος νῦν ἂ μω γενέσθω; do you know what must be done for me? E. I. T. 1203.

1344. The first person of the subjunctive (generally plural) is used in exhortations. Its negative is μὴ. E.g. ἵωμεν, let us go; ἵδωμεν, let us see; μὴ τοῦτο ποιῶμεν, let us not do this. This supplies the want of a first person of the imperative.

1345. N. Both subjunctive and imperative may be preceded by ἄγε (ἄγετε), φέρε, or θυ, come! These words are used without regard to the number or person of the verb which follows; as ἄγε μενετε πάντες, II. 2, 331.

1346. In prohibitions, in the second and third persons, the present imperative or the aorist subjunctive is used with μή and its compounds. E.g.

Μὴ ποιεῖ τοῦτο, do not do this (habitually), or do not go on doing this; μὴ ποιήσῃς τοῦτο, (simply) do not do this. Μὴ κατὰ τοὺς νόμους δικάσῃς, μὴ βοηθήσῃ τῷ πεπονθότι δεινά, μὴ εὐφρενοκείτης, "do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths," D. 21, 211.

The two forms here differ merely as present and aorist (1272).

1347. N. The third person of the aorist imperative sometimes occurs in prohibitions; the second person very rarely.

1348. In Homer the independent subjunctive with μή (generally in the third person) may express fear or anxiety, with a desire to avert the object of the fear. E.g.

Μὴ δὴ νῆσος ἢ θαλάσσι, may they not seize the ships (as I fear they may), II. 16, 128. Μὴ τι χολωσάμενον ἢ ἐκεῖ κακόν υἱὸς 'Αχαϊῶν, may he not (as I fear he may) in his wrath do any harm to the sons of the Achaeans, II. 2, 195.
1349. N. This usage occurs also in Euripides and Plato. See Moods and Tenses, §§ 261-264.

1350. An independent subjunctive with μή may express a cautious assertion, or a suspicion that something may be true; and with μή oú a cautious negation, or a suspicion that something may not be true. This is a favorite usage with Plato. E.g.

Μη ἁγροκότερον ἦ τὸ ἀληθὲς εἰπεῖν, I suspect that the truth may be too rude a thing to tell, P. G. 462a. 'Αλλὰ μὴ οὔ τούτῳ ἦ χαλεπόν but I rather think that this may not be a difficult thing, P. Ap. 39a.

1351. The indicative may be thus used (1350) with μή or μὴ oú, referring to present or past time. E.g.

'Αλλὰ μὴ τούτῳ οὔ καλῶς ὡμολογήσαμεν, but perhaps we did not do well in assenting to this, P. Men. 89c. (Compare φοβοῦμαι μὴ ἐπαθεῖν, I fear that he suffered, 1380.)

1352. In Attic Greek ὅπως and ὅπως μή are used colloquially with the future indicative in commands and prohibitions. E.g.

Νῦν οὖν ὅπως σοὶ σεις με, so now save me, Λr. N. 1177. Κατάθου τὰ σκέυη, χῶς ἐρεῖς ἐνταῦθα μὴ δὲν ψειδὸς, put down the packs, and tell no lies here, Ar. L. 627. ὁ ὅπως οὖν ἔστε σοι ἄξιος τῆς ἐλευθερίας, (see that you) prove yourselves worthy of freedom, Χ. Λ. 1, 73. ὁ ὅπως μοι μὴ ἐρεῖς ὅτι ἔστη τὰ δώδεκα δίς ἔξ, see that you do not tell me that twelve is twice six, Ρ. Rp. 337b.

1353. N. The construction of 1352 is often explained by an ellipsis of σκόπει or σκοπεῖτε (see 1372).

1354. N. The subjunctive occasionally occurs here with ὅπως μή, but not with ὅπως alone.

III. HOMERIC SUBJUNCTIVE LIKE FUTURE INDICATIVE.
—INTERROGATIVE SUBJUNCTIVE.

1355. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. E.g.

Οὐ γάρ πώ τοιοὺς οἶνον ἄνεφας, οὐδὲ ἰδωμαῖ, for I never yet saw nor shall I ever see such men, ll. 1.262. Καὶ ποτὲ τις εἰπήσιν, and one will (or may) some time say, ll. 6.459.

1356. N. This subjunctive may, like the future indicative, take κε or ἂν in a potential sense. (See 1305, 2.)
1357. N. The question τί πάθω; what will become of me? or what harm will it do me? (literally, what shall I undergo?) carries this use even into Attic Greek. E.g.

" giãn, τί πάθω; Od. 5. 465. Τί πάθω ταλάντων; what will become of me, wretched one? Λ. P. 912. Το μέλλον, εἰ χρη, πείσομαι. τί γάρ πάθω; I shall suffer what is to come, if it must be; for what harm can it do me? E. Ph. 895.

1358. The first person of the subjunctive may be used in questions of appeal, where a person asks himself or another what he is to do. The negative is μή. It is often introduced by βούλει or βούλεσθε (in poetry θέλεις or θέλετε). E.g.

Εἰ πω ταῦτα; shall I say this? or βούλει εἰπω ταῦτα; do you wish that I should say this? Ποι τράπωμαι; ποι πορευθώ; whither shall I turn? whither shall I go? E. Hec. 1099. Ποι δή βούλει καθιζόμενον ἀναγνώμεν; where now will thou that we sit down and read? P. Phdr. 228c.

1359. N. The third person is sometimes found in these questions, chiefly when τίς has the force of we; as Τί τίς ἔναι τοῦτο φή; what shall we say this is? D. 19, 88.

IV. Οὐ μή WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

1360. The subjunctive (generally the aorist) and sometimes the future indicative are used with the double negative οὐ μή in the sense of an emphatic future indicative with οὐ. E.g.

Οὐ μή πιθαναί, he will not obey, S. Ph. 103. Οὔτε γάρ γέγονεν, οὐδὲ οὐν μή γένηται, for there is not, nor has there been, nor will there ever be, etc., P. Rp. 492c. Οὐ ποτ′ εἴ τινος γε μή πάθης τόδε, you never shall suffer this at my hands, S. El. 1029. Οὐ τι τιμητέρ σε . . . ἀκοντά τις ἀξέι, no one shall ever take you against your will, etc., S. O. C. 176.

1361. In the dramatic poets, the second person singular of the future indicative (occasionally of the aorist subjunctive) with οὐ μή may express a strong prohibition. E.g.

Οὐ μή καταβησθεί, don't come down (you shall not come down), A. V. 397. Οὐ μή τάδε γηρόυσει, do not speak out in this way, E. Hipp. 213. Οὐ μή σκώψης, do not jeer, Ar. N. 296.

This construction is not interrogative.
V. FINAL AND OBJECT CLAUSES AFTER ἵνα, ὡς, ὅπως, ὅφρα, AND μή.

1362. The final particles are ἵνα, ὡς, ὅπως, and (epic and lyric) ὅφρα, that, in order that. To these must be added μή, lest or that, which became in use a negative final particle. The clauses which are introduced by these particles may be divided into three classes:—

1. Pure final clauses, expressing a purpose or motive; as ἔρχεται ἵνα τοῦτο ἴδη, he is coming that he may see this. Here all the final particles are used (see 1368).

2. Object clauses with ὅπως after verbs signifying to strive for, to care for, to effect; as σκόπει ὅπως τοῦτο γενησται, see to it that this is done.

3. Clauses with μή after verbs of fear or caution; as φοβεῖται μή τοῦτο γένηται, he fears that (or lest) this may happen.

1363. The first two classes are to be specially distinguished. The object clauses in 2 are the direct object of the leading verb, and can even stand in apposition to an object accusative like τοῦτο; as σκόπει τοῦτο, ὅπως μή σε ὅψηται, see to this, namely, that he does not see you. But a final clause could stand in apposition only to τοῦτον ἐνεκά, for the sake of this, or διὰ τοῦτο, to this end; as ἔρχεται τοῦτον ἐνεκά, ἵνα ἦμασ ἴδη, he is coming for this purpose, namely, that he may see us.

For the origin of the clauses in 3, and the development of final clauses, see Moods and Tenses, §§ 307–310.

1364. The negative in all these clauses is μή; except after μή, lest, where ὡς is used.

I. PURE FINAL CLAUSES.

1365. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. E.g.

Δοκεῖ μοι κατακαύσω τὰς ἁμάς τις ἰὰς κεφύη, ἵνα μή τὰ χεύη ἡμῶν στρατηγηγῆ, I think we should burn our wagons, that our cattle may not be our commanders, X. A. 3, 297. Ἐπειτι τὶ ἄτητα κάλλε, ἵνα ὄργιση πλέον; shall I speak still further, that you may be the more angry? S. O. T. 364. Παρακαλεῖς ἅτροις, ὅπως μή ἀποθάνη, you call in physicians, that he may not die, X. M. 2, 102. Λυσιτελείς ἔσσει ἐν τῷ παρόντι, μή
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καὶ τοῦτον πολέμων προσθώμεθα, it is expedient to allow it for a time, lest we add him to the number of our enemies, X.C.2,412. 

φλος ἐβούλετο εἰναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοιῇ δικήν, he wished to be a friend to the most powerful, that he might do wrong and not be punished, X.A.2,621. 

Τοῦτον ἔνεκα φίλων φιστο δείσθαι, ὥς σωρεύγους ἔχοι, he thought he needed friends for this purpose, namely, that he might have helpers, X.A.1,921. Ἀφικόμην, ὡς σοῦ πρὸς δόμους ἐλθὼν ἔδωκεν τι, I came that I might gain some good by your return home, S.O.T.1005.

Κεφαλὴ κατανεύσομαι, ὡς δόμοι πεποίθης, I will not my assent, that you may trust me, II.1,522. Ἐνθα κατέσχετ', ὡς ἐταρον θάπτοι, he carried there, that he might bury his companion, Od.3,284.

1366. N. The future indicative is rarely found in final clauses after ὅπως, ὡς, ὡς, and μή. This is almost entirely confined to poetry. See Od.1,56,4,163; II.20,301; Ar.Eccl.495.

1367. N. The adverb ἄν (κέ) is sometimes joined with ὡς, ὅπως, and ὡς before the subjunctive in final clauses; as ὡς ἄν μάθησις ἀντάκομον, hear the other side, that you may learn, X.A.2,516. For this use, see Moods and Tenses, §§ 325-28. The final optative with ἄν is probably always potential (1327).

1368. N. Ὅφρα is the most common final particle in Homer, ὡς in tragedy, and ἵνα in comedy and prose. But ὅπως exceeds ἵνα in Thucydides and Xenophon. Ὡς was never in good use in prose, except in Xenophon.

1369. As final clauses express the purpose or motive of some person, they admit the double construction of indirect discourse (1481,2; 1503). Hence, instead of the optative after past tenses, we can have the mood and tense which would be used when a person conceived the purpose; that is, we can say either ἔλθεν ἵνα ἴδοι, he came that he might see (1365), or ἔλθεν ἵνα ἴδη, because the person himself would have said ἐρχομαι ἵνα ἴδω, I come that I may see. E.g.

Ἐνεβόλευεν τοὺς ἄλλους ἐκπλεύσαι, ὡς ἐπὶ πλέον ὅ σῶτος ἀντίσχη, he advised the rest to sail away, that the provisions might hold out longer, T.1,65. Ἔπε πλοῖα κατέκαυσεν, ἵνα μὴ Κύρος διάβη, he burned the vessels, that Cyrus might not pass over, X.A.1,418.

1370. N. The subjunctive is even more common than the optative after past tenses in certain authors, as Thucydides and Herodotus; but much less so in others, as Homer and Xenophon.
1371. The past tenses of the indicative are used in final clauses with ἵνα, sometimes with ὅπως or ὥσ, to denote that the purpose is dependent on some act which does not or did not take place (as on some unfulfilled condition or some unaccomplished wish), and therefore is not or was not attained. E.g.

Τι μ' οὖ λαβὼν ἐκτεινα μήποτε, κ.τ.λ.; why did you not take me and kill me at once, that I might never have shown (as I have done), etc.? S. O. T. 1391. Φεύ, φεύ, τὸ μὴ τὰ πράγματ' ἀνθρώπως ἔχειν φωνὴν, ἵνα μιθὲν οἱ δεινοὶ λόγοι, Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing, E. frag. 442.

II. OBJECT CLAUSES WITH ὅΠΩΣ AFTER VERBS OF STRIVING, ETC.

1372. Object clauses depending on verbs signifying to strive for, to care for, to effect, regularly take the future indicative with ὅπως or ὅπως μή after both primary and secondary tenses.

The future optative may be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle of 1369. E.g.

Φρόντεις ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, take heed that you do nothing unworthy of this honor, I. 2, 37. Ἐπεμελεῖτο ὅπως μὴ ἄστιον ποτὲ ἐσορντο, he took care that they should never be without food, X. C. 8, 148 (here ἐσορντο would be more common). Ἐπηρεάσεις ὅπως τις βοήθεια ἥτει, they were trying to effect (this), that some assistance should come, T. 3, 4.

For ὅπως and ὅπως μή with the future indicative in commands and prohibitions, often explained by an ellipsis of σκόπει or σκοπεῖτε in this construction, see 1352.

1373. The future indicative with ὅπως sometimes follows verbs of exhorting, entreating, commanding, and forbidding, which commonly take an infinitive of the object; as διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τουοῦνους, they exhort him to take vengeance on all such, P. Rp. 549c. (See 1377.)

1374. 1. Sometimes the present or aorist subjunctive and optative is used here, as in final clauses. E.g.
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"Allon ton επιμελήσει ἡ ὅπως δ' τι βέλτιστα τολμᾶται ὅμεν; will you care for anything except that we may be the best possible citizens? P. G. 515b. 'Επεμελέτο αὐτῶν, ὅπως δέι ἀνδράποδα διατελοῦν, he took care that they should always remain slaves, X. C. 8, 144.

2. Xenophon allows ὃς with the subjunctive or optative here.

1375. N. Μή, lest, may be used for ὅπως μή with the subjunctive.

1376. N. "Ἀν or κε can be used here, as in final clauses (1307), with ὅπως or ὃς and the subjunctive.

1377. In Homer the construction of 1372 with ὅπως and the future is not found; but verbs signifying to plan, consider, and try take ὅπως or ὃς and the subjunctive or optative. E.g.

Φραζωμέθ' ὅπως ὃς ἄριστα γένηται, let us consider how the very best may be done, Od. 13, 365. Φράσσεται ὃς κε γένηται, he will plan for his return, Od. 1, 205. Βούλευν ὅπως ὃς ἄριστα γένειτο, they deliberated that the very best might be done, Od. 9, 420. So rarely with λίσσομαι, entreat (see 1373).

III. CLAUSES WITH μή AFTER VERBS OF FEARING, ETC.

1378. After verbs denoting fear, caution, or danger, μή, that or lest, takes the subjunctive after primary tenses, and the optative after secondary tenses. The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. The negative form is μή ou (1364). E.g.

Φοβοῦμαι μή τούτο γένηται (vereor ne accidat), I fear that this may happen; φοβοῦμαι μή ou τούτο γένηται (vereor ut accidat), I fear that this may not happen (1364). Φροντίζω μή κράτιστον μί μοι σιγάν, I am anxious lest it may be best for me to be silent, X. M. 4, 299. Οὐκέτι ἑπτῆθεντο, δεδότα μή ἀποτομηθεῖσαν, they no longer made attacks, fearing lest they should be cut off, X. A. 3, 429. Ἐφοβοῦντο μή τι πάθη, they feared lest he should suffer anything (1369), X. Sy. 2, 11.

1379. N. The future indicative is very rarely used after μή in this construction. But ὅπως μή is sometimes used here, as in the object clauses of 1372, with both future indicative and subjunctive; as δεδοκα ὅπως μή ἀνάγκη γενησται, I fear that there may come a necessity, D. 9, 76. "Ωσπος μή here is the equivalent of μή, that or lest, in the ordinary construction.
1380. Verbs of fearing may refer to objects of fear which are present or past. Here μὴ takes the present and past tenses of the indicative. E.g.

Δέδοικα μὴ πληγών δέει, I fear that you need blows, Ar. N. 493. Φοβούμεθα μὴ ἄμφοτέρων ἄμα ἡμαρτήκαμεν, we fear that we have missed both at once, T. 3, 53. Δεῖδω μὴ δὴ πάντα θεᾶ νυμέρετα εἴπεν, I fear that all which the Goddess said was true, Od. 5, 300. Ὅμω μὴ παίζων ἐλεγεν, beware lest he was speaking in jest, P. Th. 145b.

VI. CONDITIONAL SENTENCES.

1381. In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is introduced by some form of εἰ, if.

At for εἰ is sometimes used in Homer.

1382. The adverb ἄν (epic κέ or κέν) is regularly joined to εἰ in the protasis when the verb is in the subjunctive; εἰ with ἄν forming ἔαν, ἄν, or ἦν. (See 1299, 2.) The simple εἰ is used with the indicative and optative. The same adverb ἄν is used in the apodosis with the optative, and also with the past tenses of the indicative when it is implied that the condition is not fulfilled.

1383. 1. The negative adverb of the protasis is regularly μὴ, that of the apodosis is οὐ.

2. When οὐ stands in a protasis, it generally belongs to some particular word (as in οὐ πολλοί, few, οὐ φημι, I deny), and not to the protasis as a whole; as ἔαν τε σὺ καὶ Ἀντως οὐ φητε ἔαν τε φητε, both if you and Anytus deny it and if you admit it, P. Ap. 25b.

1384. 1. The supposition contained in a protasis may be either particular or general. A particular supposition refers to a definite act or to several definite acts, supposed to occur at some definite time or times; as if he (now) has this, he will give it; if he had it, he gave it; if he had had the power, he would have helped me; if he shall receive it (or if he receives it), he will give it; if he should receive it, he would give it. A general supposition refers indefinitely to any act or acts of a given class, which may be supposed to
occur or to have occurred at any time; as if ever he receives anything, he (always) gives it; if ever he received anything, he (always) gave it; if (on any occasion) he had had the power, he would (always) have helped me; if ever any one shall (or should) wish to go, he will (or would) always be permitted.

2. Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, *i.e.* in those of class I. (below), that the distinction affects the *construction.* Here, however, we have two classes of conditions which contain only general suppositions.

**CLASSIFICATION OF CONDITIONAL SENTENCES.**

1385. The classification of conditional sentences is based partly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in 1384.

1386. Conditional sentences have four classes, two (I. and II.) containing present and past suppositions, and two (III. and IV.) containing future suppositions. Class I. has two forms, one (a) with chiefly particular suppositions (present and past), the other (b) with only general suppositions (1. present, 2. past).

1387. We have thus the following forms: —

I. Present and past suppositions implying nothing as to fulfilment of condition:

(a) **Chiefly Particular:**

1. (prot.) *ει with subjunctive; (apod.) present indicative. *Ειν τις κλέπτης, κολάζεται, if any one (ever) steals, he is (always) punished. (See 1393, 1.)

(b) **General:**

2. (prot.) *ει with optative; (apod.) imperfect indicative. Ει τις κλέπται, εικολάζετο, if any one ever stole, he was (always) punished. (See 1393, 2.) — For the Latin, see 1388.
II. Present and past suppositions implying that the condition is not fulfilled:

(protasis) εί with past tense of indicative; (apodosis) past tense of indicative with ἤν. Εἴ τράχοι τούτο, καλῶς ἤν εἰσχῦν, if he had done this, it would have been well. Εἴ τράσχοι τούτο, καλῶς ἤν εἰμῆν, if he were doing this, it would (now) be well, or if he had done this, it would have been well. (See 1397.)

In Latin: si hoc faceret, bene esset (present); si hoc fecisset, bene fuitset (past).

III. Future suppositions in more vivid form:

(prot.) εάν with subjunctive (sometimes εί with future indicative); (apod.) any future form. Εάν πράση (or πράξη) τούτο, καλῶς εἴη, if he shall do this (or if he does this), it will be well (sometimes also εί πράξη τούτο, etc.). (See 1403 and 1405.)

In Latin: si hoc faciet (or fecerit), bene erit.

IV. Future suppositions in less vivid form:

(prot.) εί with optative; (apod.) optative with ἤν. Εἴ πράσοι (or πράξει) τούτο, καλῶς ἤν εἴηει, if he should do this, it would be well. (See 1408.)

In Latin: si hoc faciat, bene sit.

1388. N. The Latin commonly agrees with the English in not marking the distinction between the general and the particular present and past conditions by different forms, and uses the indicative in both alike. Occasionally even the Greek does the same (1395).

1389. N. In external form (εάν with the subjunctive) the general present condition agrees with the more vivid future condition. But in sense there is a much closer connection between the general and the particular present condition, which in most languages (and sometimes even in Greek) coincide also in form (1388). On the other hand, εάν with the subjunctive in a future condition agrees generally in sense with εί and the future indicative (1405), and is never interchangeable with εί and the present indicative.

I. PRESENT AND PAST CONDITIONS WITH NOTHING IMPLIED.

(a) Simple Suppositions, Chiefly Particular.

1390. When the protasis simply states a present or
past particular supposition, implying nothing as to the fulfilment of the condition, it has the indicative with εἰ. Any form of the verb may stand in the apodosis. **E.g.**

Εἰ ἵσταταν Φίλιππος ἄγει, οὐκέτι δεὶ λέγειν, if Philip is keeping peace (with us), we need talk no longer, D. 8, 5. Εἰ εἰγὼ Φαιδρον ἄγνοι, καὶ ἔριντον ἐπιλέκτωραί. ἄλλα γὰρ οἱδέτερα ἐστὶ τούτων, if I do not know Phaedrus, I have forgotten myself; but neither of these is so, R. Phdr. 228a. Εἰ θεόν ἦν, οὐκ ἦν αἰσχροκρῆς, if he was the son of a God, he was not avaricious, P. Rp. 408c. 'Αλλα' εἰ δοκεῖ, πλέωμεν, but if it pleases you, let us sail, S. Ph. 526. Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, may I die most wretchedly, if I do not love Xanthias, Ar. R. 579.

1391. N. Even the future indicative can stand in a protasis of this class if it expresses merely a present intention or necessity that something shall hereafter be done; as ἀπε πληκτρον, εἴ μαχεῖ, raise your spear, if you are going to fight, Ar. A. v. 759. Here εἰ μὲλλεις μάχεσθαι would be the more common expression in prose. It is important to notice that a future of this kind could never be changed to the subjunctive, like the ordinary future in protasis (1405).

1392. N. For present or past conditions containing a potential indicative or optative (with ἄν), see 1421, 3.

(6) **Present and Past General Suppositions.**

1393. In general suppositions, the apodosis expresses a customary or repeated action or a general truth in present or past time, and the protasis refers in a general way to any of a class of acts.

1. Present general suppositions have ἐάν with the subjunctive in the protasis, and the present indicative (or some other present form denoting repetition) in the apodosis. **E.g.**

*Ἡν ἐγγὺς ἔλθης θάνατος, οὐδεὶς βούλεται θυσίᾳ, if death comes near, no one is (ever) willing to die, E. Al. 671. *Ἀπός λόγος. ἄν ἀπη τὰ πράγματα, μάταιον τι φαίνεται καὶ κενόν, all speech, if deeds are wanting, appears a vain and empty thing, D. 2, 12.

2. Past general suppositions have εἰ with the optative in the protasis, and the imperfect indicative (or some other form denoting past repetition) in the apodosis. **E.g.**
Ei τινας θορυβουμένος αἰσθοῖτο, κατασβεννύα τὴν ταραχήν ἐπείρατο, if he saw any falling into disorder (or whenever he saw, etc.), he (always) tried to quiet the confusion, X. C. 5, 355. Ei τις ἀντείποι, εὐθὺς τεθνήκει, if any one refused, he was immediately put to death, T. 8, 66. This construction occurs only once in Homer.

1394. N. The gnomic aorist, which is a primary tense (1268), can always be used here in the apodosis with a dependent subjunctive; as ἢν τις παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, if any one transgresses, they (always) impose a penalty on him, X. C. 1, 22.

1395. N. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (1390), as in Latin and English; as ei τις δύο ἡ καὶ πλέον τις ἡμέρας λογίζεται, μᾶταιος ἔστιν, if any one counts on two or even more days, he is a fool, S. Tr. 944.

1396. N. Here, as in future conditions (1406), ei (without ἄν) is sometimes used with the subjunctive in poetry. In Homer this is the more frequent form in general conditions.

II. PRESENT AND PAST CONDITIONS WITH SUPPOSITION CONTRARY TO FACT.

1397. When the protasis states a present or past supposition, implying that the condition is not or was not fulfilled, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis has the adverb ἄν.

The imperfect here refers to present time or to an act as going on or repeated in past time, the aorist to a simple occurrence in past time, and the (rare) pluperfect to an act completed in past or present time. E.g.

Ταῦτα οὐκ ἂν ἐδύναντο ποιῶν, ei μὴ δώῃ μετρίᾳ ἐξρώντο, they would not be able (as they are) to do this, if they did not lead an abstemious life, X. C. 1, 210. Πολὺ ἂν θαναματότερον ἦν, ei ἔτι μῶντο, it would be far more wonderful, if they were honored, Π. Rp. 4894. Εἰ ἡ σαν ἀνδρεῖς ἀγαθοί, οὐς σὺ φήσας, οὐκ ἂν ποτε ταῦτα ἐπαρχοῦτων, if they had been good men, as you say, they would never have suffered these things (referring to several cases), Π. G. 516. Καὶ ἵνας ἄν ἀπέθανον, ei μὴ ἢ ἄρχῃ κατέλυθη, and perhaps I should have perished, if the government had not been put down, Π. Ἀρ. 324. Ei
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1401. N. When the actual apodosis is in the verb of obligation,
etc., ἔδει ἂν can be used; as εἰ τὰ δέοντα οὕτω συνεβούλευσαν, οὐδὲν ἂν υμᾶς νῦν ἔδει βουλεύσθαι, if these men had given you the advice you needed, there would now be no need of your deliberating, D.4.1.

1402. 1. Other imperfects, especially ἔβουλόμην, sometimes take the infinitive without ἂν on the same principle with ἔδει etc.; as ἔβουλόμην οὐκ ἔριξεν ἐνθάδε, I would I were not contending here (as I am), or I would not be contending here, Ar. R. 806.

2. So ὥφελον or ὥφελλον, ought, aorist and imperfect of ὥφέλλω, owe (epic for ὅφείλω), in Homer; whence comes the use of ὥφελον in wishes (1512); as ὥφελε Κύρος ζην, would that Cyrus were alive, X. A.2, 14.

3. So ἔμελλον with the infinitive; as φθίσεσθαι ἔμελλον, εἰ μὴ εἴπητε, I should have perished (was about to perish), if thou hadst not spoken, Od.13,383. So D.19,159.

III. FUTURE CONDITIONS, MORE VIVID FORM.

SUBJUNCTIVE IN PROTASIS WITH FUTURE APODOSIS.

1403. When a supposed future case is stated distinctly and vividly (as in English, if I shall go, or if I go), the protasis has the subjunctive with ἂν (epic εἰ κε), and the apodosis has the future indicative or some other form of future time. E.g.

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφυν, αὕτως ἐπεκίν
Ἐλένην ἔχετω καὶ κτήματα πάντα, if Alexander shall slay Menelaus, then let him have Helen and all the goods himself, II.3,281. "Ἀν τὸς ἀνθιστήται, πειρασόμεθα χαρούσθαι, if any one shall stand opposed to us, we shall try to overcome him, X. A.7, 311. Ἑὰν οὖν ηγεῖται, πότε ἐσει οἴκοι; if therefore you go now, when will you be at home? X. C. 5, 377.

1404. N. The older English forms if he shall go and if he go both express the force of the Greek subjunctive and future indicative in protasis; but the ordinary modern English uses if he goes even when the time is clearly future.

1405. The future indicative with εἰ is very often used for the subjunctive in future conditions, as a still more vivid form of expression, especially in appeals to the feelings, and in threats and warnings. E.g.

Εἰ μὴ καθέσεις γλῶσσαν, ἔσται σοι κακά, if you do not (shall not) restrain your tongue, you will have trouble, E. frag. 5. This common use of the future must not be confounded with that of 1391.
1406. N. In Homer εἰ (without ἄν or κε) is sometimes used with the subjunctive in future conditions, apparently in the same sense as εἰ κε or ἦν; as εἰ δὲ νῦν ἡθέλῃ ὀλίσαι, but if he shall wish to destroy our ship, Od.12,348. This is more common in general conditions in Homer (see 1396). The same use of εἰ for ἄν is found occasionally even in Attic poetry.

1407. N. For the Homeric subjunctive with κε in the apodosis of a future condition, see 1305, 2.

IV. FUTURE CONDITIONS, LESS VIVID FORM.

Optative in both Protasis and Apodosis.

1408. When a supposed future case is stated in a less distinct and vivid form (as in English, if I should go), the protasis has the optative with εἰ, and the apodosis has the optative with ἄν. E.g.

Εἰ γὰρ φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, you would not be endurable, if you should be in prosperity, A. Pr.979. Οὐ πολλὴ ἄν ἀλογά εἰ ἢ, εἰ φοβοῖτο τὸν βάτανον ὁ τοιοῦτος; would it not be a great absurdity, if such a man should fear death? Π. Ph. 68b. Ὅκος δ’ αὐτός, εἰ φθογγὸν λάβοι, σαφίσται ἄν λέξεις, but the house itself, if it should find a voice, would speak most plainly, A. Ag.37.

1409. The optative with ἄν in apodosis is the potential optative: see 1329.

1410. N. The future optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative after a past tense (see the second example under 1497, 2).

1411. N. Εἰ κε is sometimes found with the optative in Homer, in place of the simple εἰ (1408); as εἰ δὲ κεν Ἀργος ἰκοὶμεθ’, . . . γαμβρὸς κεν μοι ζο, and if we should ever come to Argos, he would be my son-in-law, Il. 9, 141.

1412. N. For the Homeric optative used like the past tenses of the indicative in unreal conditions, see 1398 and 1399.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

Ellipsis and Substitution in Protasis or Apodosis.

1413. The protasis sometimes is not expressed in its regular form with εἰ or ἄν, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis,
its tense is always that in which the verb itself would have stood in the indicative, subjunctive, or optative,—the present (as usual) including the imperfect. *E.g.*

Πὼς δίκης οὐσίας ὁ Ζεὺς οὐκ ἀπόλωλεν; how is it that Zeus has not been destroyed, if Justice exists? (*e* δίκη ἐστίν), *Ar. N.* 904. Σὺ δὲ κλύνον εἰςεῖ τάχα, but you will soon know, if you listen (= ἐν κλύνῃ), *Ar. Av.* 1390. Ἀπολούμαι μὴ τοῦτο μαθῶν, I shall be ruined unless I learn this (ἐν μὴ μάθῳ). Τοιαύτα τὰν γυναῖκας σὺν παιδίων ἔχοι, such things would you have to endure if you should dwell among women (i.e. εἰ σὺν παιδίων), *A. Se.* 195. Ἡπίστασαν ἂν τις ἀκούσῃς, any one would have disbelieved (such a thing) if he had heard it (i.e. εἰ ἦκουσεν), *T.* 7, 28. Μαμμὰν τὸ ἀν αἰτήσαντος (*sc. σοί*) ἱκόν σοι φέρων ἃν ἄρτον, and if you (ever) cried for food (*εἰ αἰτήσεις, 1393, 2*), I used to come to you with bread (*1296*), *Ar. N.* 1383.

Διὰ γε ὑμᾶς αὐτῶν πάλιν ἂν ἀπολάβετε, if it had depended on yourselves, you would long ago have been ruined, *I.* 18, 49. Οὔτω γὰρ οὐκέτι τοῦ λοιποῦ πᾶσασμεν ἂν κακῶς, for in that case we should no longer suffer harm (the protasis being in *οὔτω*), *X. A.* 1, 10. Οὐδ' ἂν δικαίως ἐς κακὸν πέσομί τι, nor should I justly (i.e. *εἰ* I had justice) fall into any trouble, *S. An.* 240.

1414. 1. There is a (probably unconscious) suppression of the verb of the protasis in several phrases introduced by *εἰ μὴ*, except *E.g.*

Τὸς τοῦ ἄλλος ὅμοιος, *εἰ μὴ* Πάτροκλος; who else is like you, except Patroclus (i.e. unless it is *P.*). *I.* 17, 475. *Εἰ μὴ διὰ τῶν πρύτανων, εὔπεπτον ἂν, had it not been for the Prytanis (except for the *P.*), he would have been thrown in (to the *Pit*), *P. G.* 516*.

2. The protasis or the apodosis, or both, may be suppressed with the Homeric ὡς *εἰ* or ὡς *εἰ* τε; as τῶν νείπων ὕκει ὡς *εἰ* πτερον ἂν νόημα, their ships are swift as a wing or thought (as they would be if they were, etc.), *Od.* 7, 36.

For the double ellipsis in ὁσπερ ἂν *εἰ*, see 1313.

1415. *N.* In neither of the cases of 1414 is it probable that any definite verb was in the speaker’s mind.

1416. *N.* The apodosis is sometimes entirely suppressed for rhetorical effect; as *εἰ μὲν* δώσωνι γέρας, if they shall give me a prize,—very well, *I.* 1, 135; cf. 1, 580.

1417. *N.* *Εἰ* δὲ *μὴ* without a verb often has the meaning otherwise, even where the clause would not be negative if completed, or where the verb if supplied would be a subjunctive; as *μὴ* ποιήσῃς ταύτα: *εἰ* δὲ *μὴ*, altr. εἴεις, do not do this; otherwise (if you do not do what I say) you will be blamed, *X. An.* 7, 18.
1418. The apodosis may be expressed by an infinitive or participle in indirect discourse, each tense representing its own tenses of the indicative or optative (1280; 1285). If the finite verb in the apodosis would have taken àv, this particle is used with the infinitive or participle. E.g.

'Ἡγούμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἐξειν, I believe that, if you are doing this, all is well; Ἡγούμαι, εἰν τοῦτο ποιήτε, πάντα καλῶς ἐξειν, I believe that, if you (shall) do this, all will be well; οἶδα ύμᾶς, εἰν ταῦτα γένηται, εἰ πράξοντας, I know that you will prosper if this is (shall be) done. For examples of the infinitive and participle with àv, see 1308.

1419. The apodosis may be expressed in an infinitive not in indirect discourse (1271), especially one depending on a verb of wishing, commanding, advising, etc., from which the infinitive receives a future meaning. E.g.

Βούλεται ἐλθεῖν εἰν τοῦτο γένηται, he wishes to go if this (shall) be done; κελεύω ύμᾶς εἰν ὁ ἔνησθε ἀπελθεῖν, I command you to depart if you can. For the principle of indirect discourse which appears in the protasis here after past tenses, see 1502, 1.

1420. N. Sometimes the apodosis is merely implied in the context, and in such cases εἰ or εἰν is often to be translated supposing that, in case that, if perchance, or if haply. E.g.

Ἀκούσων καὶ ἐμοῖ, εἰν σοι ταῦτα δοκῇ, hear me also, in case the same shall please you (i.e. that then you may assent to it), P. Rp.358.

So πρὸς τὴν πόλιν, εἰ ἐπιβοήθεσθε εἰν, ἔχωρον, they marched towards the city, in case they (the citizens) should rush out (i.e. to meet them if they should rush out), T.6,100. On this principle we must explain αἱ κεῖν πῶς βούλεται, if haply he may wish (i.e. in hope that he may wish), II.1,66; αἱ καὶ ἔθελεσθα, Od.3,92; and similar passages. For this construction, both in Homer and elsewhere, see Moods and Tenses, §§ 486-491.

MIXED CONSTRUCTIONS. — Δὲ IN APODOsis.

1421. The protasis and apodosis sometimes belong to different forms.

1. Especially any tense of the indicative with εἰ in the protasis may be followed by a potential optative with àv in the apodosis. E.g.

Εἰ κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἀν θεῶι μαχοίμην, if you
have come down from heaven, I would not fight against the Gods, II.6,128. *Ει νόν γε δυστυχοῦμεν, πῶς τάνατος οὖν πράττοντες οὐ σοφοὶ μεθ’ αὐ; if we are now unfortunate, how could we help being saved if we should do the opposite? Ar. R.1449 (here πράττοντες = εἰ πράττομεν). Εἰ οὖν δρόμος ἀπέστησαν, υμεῖς ἄν οὐ χρεῶν ἄρχοιτε, if these had a right to secede, you cannot (could not) possibly hold your power rightfully, T.3,40.

2. Sometimes a subjunctive or a future indicative in the protasis has a potential optative in the apodosis. *Ε.g.

* οὐν ἐφῆς μοι, λέξαι μ’ ἄν, if you (will) permit me, I would fain speak, S. El.554; οὐδέ γὰρ ἂν πολλαὶ γέφυραι ὤσιν, ἐχοίμεν ἄν ὡςοι φυγόντες σωθῶμεν, for not even if there shall be many bridges, could we find a place to fly to and be saved, X. A.2,419; ἀδικοίημεν ἄν, εἰ μὴ ἀποδώσω, I should be guilty of wrong, should I (shall I) not restore her, E. Hel.1010.

3. A potential optative (with ἄν) may express a present condition, and a potential indicative (with ἄν) may express a present or past condition; as εἰπερ ἄλλω τῷ πείθομεν ἄν, καὶ σοί πείθομαι, if there is any man whom I would trust, I trust you, P. Pr. 329b, εἰ τοῦτο ἵσχυρόν ἂν τοῦτω τεκμήριον, κάμοι γενέσθω τεκμήριον, if this would have been a strong proof for him, so let it be also a proof for me, D. 40, 58.

1422. The apodosis is sometimes introduced by δέ, ἀλλά, or ἀστάρ, which cannot be translated in English. *Ε.g.

Εἰ δέ κε μὴ δώσωην, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, but if they do not give her up, then I will take her myself, II.1,137.

Εἰ AFTER VERBS OF WONDERING, ETC.

1423. Some verbs expressing wonder, delight, contentment, disappointment, indignation, etc. are followed by a protasis with εἰ where a causal sentence would often seem more natural. *Ε.g.

Ὑπόλυξις δ’ ἔγγυς εἰ μηδεὶς ὑμῶν μήτ’ ἐνθυμεῖται μήτ’ ὑπογίζεται, and I wonder that no one of you is either concerned or angry (lit. if no one of you is, etc., I wonder), D.4,43; ἄγαματῳ εἰ α’ νῦν μὴ οἶος τ’ εἰμι εἰπέων, I am indignant that (or if) I am not able to say what I mean, P. Lach. 194a. See also 1502, 2, for the principle of indirect discourse applied to these sentences.

1424. Ν. Such verbs are especially θυμάζω, ἀσχύνωμαι, ἀγαπᾶω, and ἄγαματω, with δεινόν εἴτείνυ. They sometimes take ὅτι, because, and a causal sentence (1505).
THE MOODS.

VII. RELATIVE AND TEMPORAL SENTENCES.

1425. The principles of construction of relative clauses include all temporal clauses. Those introduced by ἐώς, πρῶ, and other particles meaning until, have special peculiarities, and are therefore treated separately (1463-1474).

Relative clauses may be introduced by relative pronouns or adverbs.

1426. The antecedent of a relative is either definite or indefinite. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. E.g.

(Definite.) Ταῦτα ἀν ἔχω ὑπότις, you see these things which I have; or ἀν ἔχω ὑπότις. Ὑπεί οἱ θείοι θεοὶ, (once) when he wished, he came.

(Indefinite.) Πάντα ἀν βουλώνται ἔξοννυϊ, they will have every thing which they may want; or ἀν βουλώνται ἔξοννυϊ, they will have whatever they may want. Ὑπεί ἐλθείν, τοῦτο πράξει, when he shall come (or when he comes), I will do this. Ὑπεί βουλώτῳ, τοῦτο ἐρωτήσειν, whenever he wished, he (always) did this. Ὑπεί ἔπιμνῃ, ποιῶμεν, as I shall direct, let us act. Αἱ ἔχει βουλομαι λαβεῖν, I want to take whatever he has.

DEFINITE ANTECEDENT.

1427. A relative as such has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with οὐ for its negative) or any other construction which could occur in an independent sentence. E.g.

Τίς ἐσθ’ ὁ χῶρος δῆτ’ ἐν ὑπερβῆκάμεν; what is the place to which we have come? S. O. C. 52. Ἐως ἐστὶ καρῦς, ἀντιλάβεσθε τὸν πραγμάτων, (now) while there is an opportunity, take hold of the business, D. 1, 20. Τοῦτο οὐκ ἐποίησεν, ἐν ὑπ’ τὸν δῆμον ἐτίμησεν ἄν, he did not do this, in which he might have honored the people, D. 21, 69. So ὑπ’ ἔννοια ἔργον, and may this not happen, D. 27, 67.

INDEFINITE ANTECEDENT.—CONDITIONAL RELATIVE.

1428. 1. A relative clause with an indefinite antecedent has a conditional force, and is called a conditional relative clause. Its negative is always μὴ.
2. Relative words, like εἰ, if, take ἄν before the subjunctive. (Sec 1299, 2.) With ὀτε, ὀπότε, ἐπεἰ, and ἔπειδη, ἄν forms ὀταν, ὀπόταν, ἐπαν or ἔπην (Louis ἐπεάν), and ἔπειδαν. 'Α with ἄν may form ἄν. In Homer we generally find ὀτε κε etc. (like εἰ κε, 1403), or ὀτε etc. alone (1437).

1429. Conditional relative sentences have four classes, two (I. II.) containing present and past, and two (III. IV.) containing future conditions, which correspond to those of ordinary protasis (1886). Class I. has two forms, one (a) with chiefly particular suppositions, the other (b) with only general suppositions.

1430. I. (a) Present or past condition simply stated, with the indicative,—chiefly in particular suppositions (1390). E.g.

"Ὁ τι βούλεται δώσω, I will give him whatever he (now) wishes (like εἰ τι βούλεται, δώσω, if he now wishes anything, I will give it). "Α μὴ οἶδα, οὐδὲ οἶδας εἰδέιαν, what I do not know, I do not even think I know (like εἰ τι τινα μὴ αἶδα, if there are any things which I do not know), P. Ap. 21; οὐς μὴ εὐρισκον, κενοτάφιοι αὐτοῖς ἐποίησαν, for any whom they did not find (= εἰ τινας μὴ εὐρισκον), they raised a cenotaph, X. 6, 47.

1431. (b) 1. Present general condition, depending on a present form denoting repetition, with subjunctive (1393. 1).

2. Past general condition, depending on a past form denoting repetition, with optative (1393. 2). E.g.

"Ὁ τι ἄν βούληται δῶσωμι, I (always) give him whatever he wants (like εἰ ē τι βούληται, if he ever wants anything); ὅ τι βούλοιτο ἐδίδον, I (always) gave him whatever he wanted (like εἰ τι βούλοιτο). Συμμαχεῖν τούτως ἔθελον πάντες, οὐς ἄν δρῶσι παρεκκλαιμένους, all wish to be allies of those whom they see prepared, D. 4, 6. "Ἡνίκ ἄν οἴκος γένωμαι, δρῶσον οἷς ἀνασχέτα, when they get home, they do things unhearable, Av. Pa. 1179. Οὐς μὲν ἠδοι εὐτάκτως ἱόντας, τίνες τε ἔλευ ἡρωτα. καὶ ἐπεὶ πῦρον ἐπήνει, he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them. X. C. 5. 35. "Επειδὴ δὲ ἀνοὶ χθείη, ἔσημεν παρὰ τὸν Σωκράτην, and (each morning) when the prison was opened, we went in to Socrates, P. Ph. 594.
1432. N. The indicative sometimes takes the place of the subjunctive or optative here, as in other general suppositions (1395). This occurs especially with ὅστις, which itself expresses the same idea of indefiniteness which ὅσ with the subjunctive or optative usually expresses; as ὅστις ἡ τῶν ἄριστων ἀπετεία βουλεύματος, κάκιστος εἶναι δοκεῖ, whoever does not cling to the best counsels seems to be most base, S. An.178. (Here ὅσ ἄν ἡ ἄπτηταί would be the common expression.)

1433. II. Present or past condition stated so as to imply that the condition is not or was not fulfilled (supposition contrary to fact), with the secondary tenses of indicative (1397). E.g.

"Α μὴ ἐβούλετο δοῦναι, οὐκ ἄν ἐδοκεῖν, he would not have given what he had not wished to give (like εἰ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἄν ἐδοκεῖν, if he had not wished to give certain things, he would not have given them). Οὐκ ἄν ἐπεχειροῦμεν πράττεν ἡ μὴ ἡ πιστάμεθα, we should not (then) be undertaking to do (as we now are) things which we did not understand (like εἰ τινα μὴ ἡ πιστάμεθα, if there were any things which we did not understand, the whole belonging to a supposition not realized), P. Ch. 171c. So ἄν γῆρας ἔτερμεν, Od. 1, 218.

This case occurs much less frequently than the others.

1434. III. Future condition in the more vivid form, with ἄν and the subjunctive (1403). E.g.

"Ὁ τι ἄν βουλήτατι, δῶσω, I will give him whatever he may wish (like εἰ τι βουλήτατι, δῶσω, if he shall wish anything, I will give it).

"Ὅταν μὴ σθēνω, πεπάνσωμαι, when I (shall) have no more strength, I shall cease, S. An. 91. 'Αλόχους καὶ νηπία τέκνα ἔδωκαν ἐν νήσσωσιν, ἐπὶ τολῶν ἔλωμεν, we will bear off their wives and young children in our ships, when we (shall) have taken the city, Il. 4, 238.

1435. N. The future indicative cannot be substituted for the subjunctive here, as it can in common protasis (1405).

1436. IV. Future condition in the less vivid form, with the optative (1408). E.g.

"Ὁ τι βουλοῦμαι, δούν ἄν, I should give him whatever he might wish (like εἰ τι βουλοῦμαι δοῦν ἄν, if he should wish anything, I should give it). Πείνων φάγου ἄν ἦποτε βουλοῦμαι, if he were hungry, he would eat whenever he might wish (like εἰ ποτὲ βουλοῦμαι, if he should ever wish), X. M. 2, 116.

1437. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis
and apodosis may have different forms (1421); the relative without ἄν or κέ is sometimes found in poetry with the subjunctive (like εἰ for ἐὰν or εἰ κέ, 1396; 1406), especially in general conditions in Homer; the relative (like εἰ, 1411) in Homer may take κέ or ἄν with the optative; the relative clause may depend on an infinitive, participle, or other construction (1418; 1419); and the conjunction οὗ may connect the relative clause to the antecedent clause (1422).

1438. Homeric similes often have the subjunctive with ὃς οὗ (occasionally ὃς ὧν ἄν), sometimes with ὃς or ὃς τε; as ὃς ὧν κινήσῃ Ζέφυρος βαθὺ λῆμνον, as (happens) when the west wind moves a deep grain-field, Ι.2,147; ὃς γυνὴ κλαιῇσι ... ὃς Ὅδυσσεὺς δάκρυν ἐβεβεῖ, as a wife weeps, etc., so did Ulysses shed tears, Οδ.8,523.

ASSIMILATION IN CONDITIONAL RELATIVE CLAUSES.

1439. When a conditional relative clause expressing either a future or a general supposition depends on a subjunctive or optative, it regularly takes the same mood by assimilation. E.g.

'Εάν τινες οἳ ἄν δύνωνται τοῦτο ποιῶσι, καλῶς ἔχει, if any who may be able shall do this, it will be well; εἰ τινες οἳ δύναιντο τοῦτο ποιοῖεν, καλῶς ἄν ἔχει, if any who should be (or were) able should do this, it would be well. Εἰ δέ χάνεσ όι δύναιντο τοῦτο ποιοῖεν Ο that all who may be (or were) able would do this. (Here the optative ποιοῖεν [1507] makes οἳ δύναιντο preferable to οἳ ἄν δύνωνται, which would express the same idea.) 'Επειδὰν ὄν ἄν πρέπῃ ταῖς κύριοις γένηται, when (in any case) he becomes master of what he has bought, D.18,47. 'Ος ἀπόλοιπο καὶ ἄλλοις, διὸ τις τοιαῦτα γε βεβεῖ, Ο that any other might likewise perish who should do the like, Οδ.1,47. Τε θναίῃν οὗτε μοι μηκέτε ταῦτα μέλοι, may I die whenever I shall no longer care for these (ὅταν μέλη would express the same idea), Μιν.1,2. So in Latin: Injurias quas ferre nequeas defugiendo relinquas.

1440. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. E.g.

Εἰ τινες οἳ ἔδυναιντο τοῦτο επραξαν, καλῶς ἄν εἶχεν, if any who had been able had done this, it would have been well. Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην, if I were speaking to you in the dialect and in the manner in which I had been
brought up (all introduced by εις ξένος ἐτύμχανον ὄν, if I happened to be a foreigner), P. Ap. 17d. So in Latin: Si solos eos dicerem miserem quibus moriendum esset, neminem tu quidem eorum qui viverent exciperes.

1441. N. All clauses which come under this principle of assimilation belong (as conditional forms) equally under 1434, 1436, 1431, or 1433. This principle often decides which form shall be used in future conditions (1270, 2).

RELATIVE CLAUSES EXPRESSING PURPOSE.

1442. The relative with the future indicative may express a purpose. E.g.

Προσβείαν πέμπειν ητίς ταῦτ' ἐρεί καὶ παρέσται τοῖς πράγμασιν, to send an embassy to say this, and to be present at the transactions, D.1, 2. Ὅδ' ἔστι μοι χρήματα, ὅποθεν ἐκτίσοω, for I have no money to pay the fine with, P. Ap. 37c.

The antecedent here may be definite or indefinite; but the negative particle is always μη, as in final clauses (1364).

1443. N. Homer generally has the subjunctive (with κέ joined to the relative) in this construction after primary tenses, and the optative (without κέ) after secondary tenses. The optative is sometimes found even in Attic prose. The earlier Greek here agrees with the Latin.

1444. N. In this construction the future indicative is very rarely changed to the future optative after past tenses.

RELATIVE CLAUSES EXPRESSING RESULT.

1445. The relative with any tense of the indicative, or with a potential optative, may express a result. The negative is ou. E.g.

Τίς οὖν μαίνεται ὅστις οὗ βούλεται σοι φίλος εἶναι; who is so mad that he does not wish to be your friend? X. A. 2, 512. (Here ὅστε οὗ βούλεται would have the same meaning.) Ὅδεις ἄν γένοιτο οὖτως ἀδαμάντως, ὃς ἄν μείνειν ἐν τῇ δικαιοσύνῃ, no one would ever become so like adamant that he would remain firm in his justice (= ὅστε μείνειν ἄν), P. Rp. 360b.

1446. N. This is equivalent to the use of ὅστε with the finite moods (1450; 1454). It occurs chiefly after negative leading clauses or interrogatives implying a negative.

1447. The relative with a future (sometimes a present)
indicative may express a result which is aimed at. The negative here is μη. E.g.

Εὐχετο μηδεμίαν οί συντυχήν γενέσθαι, ἢ μὴ παύσει καταστρέπ.
ящατι τῆν Εὐρώπην, he prayed that no such chance might befall him
as to prevent him from subjugating Εὑρώπη (μη .orange μη παύσαι), 11d.
7,54. Βουλήθεις τοιούτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς άνθρωπίνης
φύσεως ἐστιν, when he wished to leave such a memorial as might be
beyond human nature (μη .orange μη εἶναι), 1,4,89.

1448. N. This construction (1447) is generally equivalent to
that of ὠστε with the infinitive (1450).

CONSECUTIVE CLAUSES WITH THE INFINITIVE AND
THE FINITE MOODS.

1449. "ὢστε (sometimes ὡς), so as, so that, is used
with the infinitive and with the indicative to express
a result.

1450. With the infinitive (the negative being μη), the
result is stated as one which the action of the leading verb
tends to produce; with the indicative (the negative being
οὐ), as one which that action actually does produce. E.g.

Πᾶν ποιοῦσιν ὠστε δίκην μη διδόναι, they do everything so as
(i.e. in such a way as) not to be punished, i.e. they aim at not being
punished, not implying that they actually escape; P.G.479c. (But
πᾶν ποιοῦσιν ὠστε δίκην οὐ διδόσαν would mean they do everything
so that they are not punished.) Ὅστως ἀγωγούνοις ἔχετε, ὠστε ἐλπίζετε
αὐτά ἁρπαστα γενέσθαι, are you so senseless that you expect
them to become good? D.2,26. (But with ὠστε ἐλπίζειν the meaning
would be so senseless as to expect, i.e. senseless enough to expect,
without implying necessarily that you do expect.)

1451. N. These two constructions are essentially distinct in
their nature, even when it is indifferent to the general sense
which is used in a given case; as in Ὅστως ἐστί δενὸς ὠστε δίκην
μη διδόναι, he is so skilful as not to be punished, and Ὅστως ἐστί
denóς ὠστε δίκην οὐ διδώσαν, he is so skilful that he is not punished.

The use of μη with the infinitive and of οὐ with the indicative
shows that the distinction was really felt. When the infinitive
with ὠστε has οὐ, it generally represents, in indirect discourse, an
indicative with οὐ of the direct form (see Moods and Tenses,
§§ 594-598).

1452. The infinitive with ὠστε may express a purpose like a
final clause: see ὡστε δίκην μὴ διδόναι (= ἵνα μὴ διδῶσι), quoted in 1450. It may also be equivalent to an object clause with ὅσως (1372); as in μηχανᾶς εὑρήσομεν, ὡστε ἐξ τοῦ πάν σε τοῦδ' ἀπαλλάξαι πόνον, we will find devices to wholly free you from these troubles (= ὅσως σε ἀπαλλάξωμεν), A. Eu. 82.

1453. The infinitive after ὡστε sometimes expresses a condition, like that after ἐφ' ἐ or ἐφ' ὡτε (1460). E.g.
'Εξῶν αὐτοῖς τῶν λαοῦν ἀρχεῖν Ἑλλήνων, ὡστε αὐτοῖς ὑπ' αὐτοῦ βασιλεῖ, it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King, D. 6, 11.

1454. As ὡστε with the indicative has no effect on the form of the verb, it may be used in the same way with any verbal form which can stand in an independent sentence; as ὡστε σῶκ ἄν αὐτῶν γνωρίσαιμι, so that I should not know him, E. Or. 370; ὡστε μὴ λῶν στένε, so do not lament overmuch, S. El. 1172.

1455. 'Ος τε (never ὡστε) in Homer has the infinitive only twice; elsewhere it means simply as, like ὡστε.

1456. 'Ος is sometimes used like ὡστε with the infinitive and the finite moods, but chiefly in Aeschylus, Sophocles, Herodotus, and Xenophon.

1457. N. Verbs, adjectives, and nouns which commonly take the simple infinitive occasionally have the infinitive with ὡστε or ὦς; as ψηφισάμουν ὡστε ἀμύνων, having voted to defend them, T. 6, 88; πείθοντι ὡστε ἐπιχείρήσατι, they persuade them to make an attempt, T. 3, 102; φρομμαθότερον ὡστε μαθεῖν, wiser in learning, X. C. 4, 31; ὄλγοι ὦς ἐγκρατεῖς εἶναι, too few to have the power, X. C. 4, 51; ἀνάγκῃ ὡστε κυνδυνεύειν, a necessity of incurring risk, I. 6, 51.

1458. N. In the same way (1457) ὡστε or ὦς with the infinitive may follow the comparative with ἦ (1531); as ἐλάττω ἐχοντα δύναμιν ἦ ὡστε τοὺς φίλους ὀφελεῖν, having too little power to aid his friends, X. H. 4, 823.

1459. N. ἔωστε or ὦς is occasionally followed by a participle; as ὡστε σκέφσασθαι δέ σοι, so that we must consider, D. 3, 1.

1460. 'Εφ' ἐ or ἐφ' ὡτε, on condition that, is followed by the infinitive, and occasionally by the future indicative. E.g.
'Αφείμεν σε, ἐπὶ τούτῳ μείνοι, ἐφ' ὡτε μηκέτι φιλοσοφεῖν, we release you, but on this condition, that you shall no longer be a philosopher, P. Ap. 29; ἐπὶ τούτῳ ὑπεξίστασαι, ἐφ' ὡτε ὑπ' οὐδένος ῥημάτω ἀξιόματι, I withdraw on this condition, that I shall be ruled by none of you, Hdt. 3, 83.
CAUSAL RELATIVE.

1461. A relative clause may express a cause. The verb is in the indicative, as in causal sentences (1505), and the negative is generally οὐ. E.g.

Θανματον ποιεῖς, ὃς ἢμίν οὐδεν δίδως, you do a strange thing in giving us nothing (like ὅτι σὺ οὐδεν δίδως), X. M. 2, 713; δῶξες ἀμαθεία εἶναι, ὃς . . . ἐκέλευε, believing him to be unlearned, because he commanded, etc., H. 1, 33.

Compare causal relative sentences in Latin.

1462. N. When the negative is μή, the sentence is conditional as well as causal; as ταλαιπώρος εἰ, ὃ μήτε θεοὶ πατρώοι εἰσὶ μήθειρά, you are wretched, since you have neither ancestral gods nor temples (implying also if you really have none), P. Eu. 302b. Compare the use of siquidem in Latin.

TEMPORAL PARTICLES SIGNIFYING UNTIL AND BEFORE.

Εἰς, ἐστε, ἀχρι, μέχρι, and ὥρα.

1463. When ἐως, ἐστε, ἀχρι, μέχρι, and the epic ὥρα mean while, so long as, they are not distinguished in their use from other relatives. But when they mean until, they have many peculiarities. Homer has εἰς or εἰῶς for ἐως.

1464. When ἐως, ἐστε, ἀχρι, μέχρι, and ὥρα, until, refer to a definite past action they take the indicative, usually the aorist. E.g.

Νῦν τὰλαν, εἰς ἐπῆλθον εἰς ποταμόν, I swam on again, until I came into a river, Od. 7, 280. Ταῦτα ἔτοιμον, μέχρι σκότος ἐγένετο, this they did until darkness came on, X. A. 4, 24.

This is the construction of the relative with a definite antecedent (1427).

1465. These particles follow the construction of conditional relatives in both forms of future conditions, in unfulfilled conditions, and in present and past general suppositions. E.g.

'Επώσχες, ἔσται ἀν καὶ τὰ λοιπὰ πρὸ συμάθης, wait until you (shall) learn the rest besides (1434), A. Pr. 697. Εἴπουμι ἄν . . . ἐως παρατείναι μι τοῦτον, I should tell him, etc., until I put him to torture (1436), X. C. 1, 311. 'Ἡδῶς ἀν τοῦτο ἐτι διελεγομην, ἐως αὐτῷ . . . ἀπεδωκα, I should (in that case) gladly have continued to talk with
him until I had given him back, etc. (1433), P.G. 506. "A δ' ἀν ἀσύντακτα ὡς ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἐως ἀν χώραν λάβῃ, whatever things are in disorder, these must always make trouble until they are put in order (1431, 1), X.C.4,587. Περιμενόμεν ἐκάστοτε, ἐως ἀνοιχθεὶ τὸ δοσμωτῆριον, we waited each day until the prison was opened (1431, 2), P.Ph. 594.

1466. N. The omission of ἀν after these particles, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (1406), occurring sometimes in Attic prose; as μέχρι πλούς γένηται, until the ship sails, T.1,137.

1467. Clauses introduced by ἐως etc. frequently imply a purpose; see the examples under 1465. When such clauses depend upon a past tense, they admit the double construction of indirect discourse (1502, 3), like final clauses (1389).

1468. N. Homer uses εἰς ὧν κε, until, like ἐως κε; and Herodotus uses ἐς ὧν and ἐς ὡς like ἐως.

Πρὶν, before, until.

1469. Πρὶν is followed by the infinitive, and also (like ἐως) by the finite moods.

1470. In Homer πρὶν generally has the infinitive without reference to its meaning or to the nature of the leading verb. But in other Greek it has the infinitive chiefly when it means simply before and when the leading clause is affirmative; it has the finite moods only when it means until (as well as before), and chiefly when the leading verb is negative or implies a negative. It has the subjunctive and optative only after negatives.

1471. 1. Examples of πρὶν with the infinitive:—

Naoe δὲ Πήδαον πρὶν ἐλθεῖν κλας Ἀχαιῶν, and he dwelt in Pædæcum before the coming of the sons of the Achaæans, II.13,172 (here πρὶν ἐλθεῖν = πρὸ τοῦ ἐλθεῖν). Ὁ μὲ ἀποτρέψεις πρὶν φυλάκα μαχεσάμεθα, you shall not turn me away before (i.e. until) we have fought together, II.20,257 (here the Attic would prefer πρὶν καὶ μαχεσώμεθα). Ἀποтсяμονοιν αὐτὸν πρὶν ἀκούσας, they send him away before hearing him, T.2,12. Μεσοθῆνην ἐλομεν πρὶν Πέρας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom, I.6,26. Πρὶν ὡς Ἀφοβον ἐλθεῖν μίαν ἡμέραν οὐκ ἐξήρεσεν, she was not a widow a single day before she went to Aphaeæus, D.30,33 (here the infinitive is required, as πρὶν does not mean until).
2. Examples of πρὶν, until, with the indicative (generally after negatives), and with the subjunctive and optative (always after negatives), the constructions being the same as those with ἔως (1464–1467):

Оὐκ ἦν ἀλέξημα οὐδὲν, πρὶν γὰρ ἔγω σφίσιν ἐδείξα, etc., there was no relief, until I showed them, etc. (1464), A. Pr. 479. Οὐχ ὁρῶ μὲ ἐνθίποις ἀπελθεῖν, πρὶν ἄν δὴ δικὴν, I must not depart hence until I am punished (1434), X. An. 5, 76. Οὐκ ἄν εἰδαίης πρὶν πεπροθείης, you cannot know until you have tried it (1436), Theog. 125. 'Εχρῆν μὴ πρότερον συμβουλεύως, πρὶν ἡμᾶς ἑδίδαξαν, etc., they ought not to have given advice until they had instructed us, etc. (1433), I. 4, 19. Ὅρωσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρὶν ἄν ἄφωσιν οἱ ἄρχοντες, they see that the elders never go away until the authorities dismiss them (1431, 1), X. Cy. 1, 28. Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλασθείη θηρᾶν, he forbade any one to shoot until Cyrus should be sated with the hunt (1467; 1502, 3), X. C. 1, 14.

1472. N. In Homer πρὶν γ᾽ ὅτε (never the simple πρὶν) is used with the indicative, and πρὶν γ᾽ ὅτ᾽ ἄν (sometimes πρὶν, without ἄν) with the subjunctive.

1473. N. Πρὶν, like ἔως etc. (1466), sometimes has the subjunctive without ἄν, even in Attic Greek; as μὴ στέναξε πρὶν μάθης, do not lament before you know, S. Ph. 917.

1474. Πρὶν ἦ (a developed form for πρὶν) is used by Herodotus (rarely by Homer), and πρῶτερον ἦ, sooner than, before, by Herodotus and Thucydides, in most of the constructions of πρὶν. So πάρος, before, in Homer with the infinitive. Even ὑστερὸν ἦ, later than, once takes the infinitive by analogy. E. g.

Πρὶν γὰρ ἦ ὀπίσω σφέας ἀναπλάσαι, ἦλω ὁ Κροῖς, for before they had sailed back, Cynosus was taken, Hd. 1, 78. Οὐκ ἦδεν πρῶτερον ἦ πρὸς ἐποθόντο τρηχυνόντως, they did not even know of it until they heard from the Trachinians, H. 7, 175. Μὴ ἀπανώτατος ἀπὸ τῆς πόλιος πρῶτερον ἦ ἐξελώσι, not to withdraw from the city until they capture it, H. 9, 86. Πρῶτερον ἦ αἰσθησθαι οὕτως, before they perceived them, T. 6, 58. See T. 1, 69; 2, 65. Τέκνα ἐξελόντο πάρος πετενηγάνει ἐξελω σαίνα, they took away the nestlings before they were fledged, Od. 16, 218. So also ἐπειδὴ ὑστερον ἦκατον ἦ αὐτοὺς ἀνίκησαν, a hundred years after their own settlement, T. 6, 4.

VIII. INDIRECT DISCOURSE OR ORATIO OBLQUIA.

GENERAL PRINCIPLES.

1475. A direct quotation or question gives the exact
words of the original speaker or writer (i.e. of the *oratio recta*). In an *indirect* quotation or question (*oratio obliqua*) the original words conform to the construction of the sentence in which they are quoted.

Thus the words *ταῦτα βούλομαι* may be quoted either directly, λέγει τις "*ταῦτα βούλομαι*," or indirectly, λέγει τις ὃτι ταῦτα βούλεται or φησίν τις ταῦτα βούλεσθαι, some one says that he wishes for this. So ἔρωτα "*τί βούλει;*" he asks, "what do you want?" but indirectly ἔρωτι τί βούλεται, he asks what he wants.

1476. Indirect quotations may be introduced by ὅτι or ὃς, that, with a finite verb, or by the infinitive (as in the above example); sometimes also by the participle.

1477. N. "*Οτι, that, may introduce even a direct quotation; as εἶπον ὅτι ἱκανοὶ ἐσμεν, they said, "we are able," X. Α. 5, 410.

1478. 1. Ὅσως is sometimes used like ὃς, that, especially in poetry; as τοῦτο μὴ μοι φράζῃ, ὅπως οὐκ ἐλεῖ κακός, S.O.T. 548.

2. Homer rarely has ὅ (neuter of ὃς) for ὅτι, that; as λέγουσετε γὰρ τὸ γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη, for you all see this, that my prize goes another way, Η. 1, 120; so 5, 433.

3. Ὄνικα and Ὄνικα, that, sometimes introduce indirect quotations in poetry.

1479. Indirect questions follow the same principles as indirect quotations with ὅτι or ὃς, in regard to their moods and tenses.

For the words used to introduce indirect questions, see 1605 and 1606.

1480. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even those of the speaker himself (see 1502).

1481. Indirect quotations after ὅτι and ὃς and indirect questions follow these general rules:—

1. After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

2. After past tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all secondary tenses of the indicative in unreal conditions (1397; 1433) and all optatives remain unchanged.
1482. N. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences (but see 1488). The aorist indicative likewise remains unchanged when it belongs to a dependent clause of the direct discourse (1497, 2). (See 1499.)

1483. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the corresponding tense of the infinitive or participle (ἂν being retained when there is one), and its dependent verbs follow the preceding rule (1481).

1484. 'Ἅν is never omitted with the indicative or optative in indirect discourse, if it was used in the direct form; but when a particle or a relative word has ἂν with the subjunctive in the direct form, as in εἶν, ὅταν, ὅς ἂν, etc. (1299, 2), the ἂν is dropped when the subjunctive is changed to the optative after a past tense in indirect discourse.

1485. N. 'Ἅν is never added in indirect discourse when it was not used in the direct form.

1486. The negative particle of the direct discourse is regularly retained in the indirect form. (But see 1496.)

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

INDICATIVE AND OPTATIVE AFTER ὅτι AND ὅς, AND IN INDIRECT QUESTIONS.

1487. After primary tenses an indicative (without ἂν) retains both its mood and its tense in indirect discourse. After past tenses it is either changed to the same tense of the optative or retained in the original mood and tense. E.g.

Ἄρσε ὅτι γράφει, he says that he is writing; λέγει ὅτι ἔγραψε, he says that he was writing; λέγει ὅτι ἔγραψε, he says that he wrote; λέξει ὅτι γέγραψε, he will say that he has written. Ἐρωτᾷ τί βούλονται, he asks what they want; ἄνω τι ποιήσουσιν, I do not know what they will do.

Εἶπεν ὅτι γράφω, he said that he was writing (he said γράφω). Εἶπεν ὅτι γράψω, he said that he would write (he said γράφω). Εἶπεν ὅτι γράψει, he said that he had written (he said ἔγραψε, I wrote). Εἶπεν ὅτι γέγραψε, he said that he had written (he said γέγραψα, I have written).
1489. N. Occasionally the present optative represents the imperfect indicative in this construction; as ἀπεκρίνατο ὅτι οἶδες μάρτυς παρείη, they replied that there had been no witness present (οἶδες παρῆν), D. 30, 20 (here the context makes it clear that παρεῖη does not stand for πάρεῖτι).

1490. 1. In a few cases the Greek changes a present indicative to the imperfect, or a perfect to the pluperfect, in indirect discourse, instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦταν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλείας βύραις ἦσαν, προύδεδωκεσάν δὲ αὐτῶι οἱ βαρβαροὶ, they were in despair, considering that they were at the King's gates, and that the barbarians had betrayed them, X. A. 3. 12. (See the whole passage.) This is also the English usage.

2. In Homer this is the ordinary construction: see Od. 3, 166.

SUBJUNCTIVE OR OPTATIVE REPRESENTING THE INTERROGATIVE SUBJUNCTIVE.

1490. An interrogative subjunctive (1358), after a primary tense, retains its mood and tense in an indirect question; after a past tense, it may be either changed
to the same tense of the optative or retained in the subjunctive. *E.g.*

Βουλεύομαι ὅπως σε ἀποδρῶ, I am trying to think how I shall escape you (πῶς σε ἀποδρῶ), X.C.1, 4. Oὐκ οἶδ᾽ εἰ Χρυσάντα τοῦ ὄς, I do not know whether I shall give (them) to Chrysantas here, *ibid.* 8, 4. Oὐκ ἔχω τί εἰπω, I do not know what I shall say (τί εἶπω), D.9, 54. Cf. Νοῦν habeo quid dicam. Ἐπήριοντο εἰ παραδόειν τὴν πόλιν, they asked whether they should give up the city (παραδώμεν τὴν πόλιν; shall we give up the city?), T.1, 25. Ἡπόρει ὅ τι χρήσαιτο τῷ πράγματι, he was at a loss how to deal with the matter (τι χρήσωμαι), X. H.7, 1. Ἐβουλεύοντο εἰτε κατακαυσώσωσιν εἰτε τι ἄλλο χρήσωνται, they were deliberating whether they should burn them or dispose of them in some other way, T.2, 4.

1491. N. In these questions εἰ (not εάν) is used for whether, with both subjunctive and optative (see the second example in 1490).

1492. N. An interrogative subjunctive may be changed to the optative when the leading verb is optative, contrary to the general usage of indirect discourse (1270, 2); as οὐκ ἔν ἔχως ὅ τι χρήσαιο σαυτῷ, you would not know what to do with yourself, P. G. 486b.

**Indicative or Optative with ἄν.**

1493. An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὅς and in indirect questions. *E.g.*

Lambda (or Λέγει) ὅτι τοῦτο ἄν ἔγεντο, he says (or said) that this would have happened; Λέγει ὅτι ὅτι οὕτως δικαιῶς ἄν ἀποθάνω, he said that this man would justly die. Ἡρώτων εἰ δοίει ἄν τὰ πιστά, they asked whether they would give the pledges (δοιήτε ἄν), X. A. 4, 87.

**Infinitive and Participle in Indirect Discourse.**

1494. Each tense of the infinitive or participle in indirect discourse represents the tense of the finite verb which would be used in the direct form, the present and perfect including the imperfect and pluperfect. Each tense with ἄν can represent the corresponding tenses of either indicative or optative with ἄν. *E.g.*

Ἀρρωστείν προφασίζεται, he pretends that he is sick, ἔξωμοσεν ἄρρωστείν τούτων, he took an oath that this man was sick, D. 19, 124. Κατασχέειν φησι τούτους, he says that he detained them, *ibid.* 39.
THE MOODS.

1497. *Εφη χρήματ’ ἐαυτῷ τοῖς ὸνβαίνους ἐπικεκηρυχέναι, he said that the Thebans had offered a reward for him, ibid. 21. Ἑπαγγέλλεται τὰ δίκαια ποιήσειν, he promises to do what is right, ibid. 48.

*Ἡγγειλε τούτους ἐρχομένους, he announced that these were coming (οὗτοι ἐρχονται); Ἑγγειλε τούτους ἔλθοντας, he announces that these came (οὗτοι ἔλθον); Ἑγγειλε τούτῳ γενησόμενον, he announces that this will be done; Ἑγγειλε τούτῳ γεγένησόμενον, he announced that this would be done; Ἑγγειλε τούτῳ γεγενησόμενον, he announced that this had been done (τοῦτῳ γεγένηται).

See examples of ἄν with infinitive and participle in 1308. For the present infinitive and participle as imperfect, see 1285 and 1289.

1495. The infinitive is said to stand in indirect discourse, and its tenses correspond to those of the finite moods, when it depends on a verb implying thought or the expression of thought, and when also the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without ἄν) or optative (with ἄν), so that it can be transferred without change of tense to the infinitive. Thus in βουλέται ἐλθεῖν, he wishes to go, ἐλθεῖν represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in φησιν ἐλθεῖν, he says that he went, ἐλθεῖν represents ἔλθων of the direct discourse. (See Greek Moods and Tenses, § 681.)

1496. The regular negative of the infinitive and participle in indirect discourse is ὅτι, but exceptions occur. Especially the infinitive after verbs of hoping, promising, and swearing (see 1286) regularly has μή for its negative; as ὁμορροῦ μηδὲν εἰρηκόναι, he swore that he had said nothing, D. 21, 119.

INDIRECT QUOTATION OF COMPLEX SENTENCES.

1497. 1. When a complex sentence is indirectly quoted, its leading verb follows the rule for simple sentences (1487–1494).

2. After primary tenses the dependent verbs retain the same mood and tense. After past tenses, dependent primary tenses of the indicative and all dependent subjunctives may either be changed to the same tense of the optative or retain their original mood and tense. When a subjunctive becomes optative, ἄν is dropped, ἐὰν, ὅταν, etc. becoming εἰ, ὅτε, etc. But dependent secondary tenses of the indicative remain unchanged. E.g.
SYNTAX.

1. "An ὑμεῖς λέγητε, τοι ἱστειν (φησίν) ὃ μὴ αἰσχύνῃς μὴ ἀδοξίαν αὐτῷ φέρει, if you (shall) say so, he says he will do whatever does not bring shame or discredit to him, D. 19, 41. Here no change is made, except in τοι ἱστειν (1494).

2. Ἀπεκρίνετο ὅτι μανθάνοιες ἃ ὦκ ἐπίσταντα, he replied, that they were learning what they did not understand (he said μανθάνοιες ἃ ὦκ ἐπίσταντα, which might have been retained), R. Eu. 276a. Εἰ τινὶ φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὃς πολεμῶν χρήσοιτο, he announced that, if he should catch any one running away, he should treat him as an enemy (he said εἰ τινὰ λήψομαι, χρήσομαι), X. C. 3, 12 (1405). Νομίζων, ὅσα τῆς πόλεως προλαβοῦν, πάντα ταύτα βεβαιῶς ἔχειν, believing that he should hold all those places securely which he should take from the city beforehand (ὅσα τῆς προλαβῶν, ἔχων), D. 18, 26. Ἐδόκεε μοι ταύτην πειράσθαι σωθήναι, ἐνυμομενῶ ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved (we might have had εἰ λάθοι, σωθήσομαι), L. 12, 15. Ἐφοσον τοῖς ἄνδρας ἀποκτενεῖν ὅσον ἐχοιοις ζώντας, they said that they should kill the men whom they had alive (ἀποκτενοῦμεν ὃς ἔχουμεν, which might have been changed to ἀποκτενεῖν ὃς ἔχουμεν), T. 2, 5. Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε, it was plain that this would be so unless you should prevent (ἐσται, εἰ μὴ κωλύσετε, which might have become εἰ μὴ κωλύσετε), Aesch. 3, 90.

3. Ηλπίζον τοὺς Σικελούς ταύτην, οὐς μετέπεμψαντο, ἀπαντήσαν, they hoped the Sikels whom they had sent for would meet them there, T. 7, 80.

1498. One verb may be changed to the optative while another is retained; as δηλώσας ὅτι ἐτομοὶ εἰσὶ μάχεσθαι, εἰ τις ἐξέρχοιτο, having shown that they were ready to fight if any one should come forth (ἐτομοὶ ἐσμέν, εἰάν τις ἐξέρχηται), X. C. 4, 11. This sometimes causes a variety of constructions in the same sentence.

1499. The aorist indicative is not changed to the aorist optative in dependent clauses, because in these the aorist optative generally represents the aorist subjunctive.

The present indicative is seldom changed to the present optative in dependent clauses, for a similar reason.

For the imperfect and pluperfect, see 1482.

1500. N. A dependent optative of the direct form of course remains unchanged in all indirect discourse (1481, 2).

1501. N. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (1489).
1502. The principles of 1497 apply also to all dependent clauses after past tenses, which express indirectly the past thought of any person. This applies especially to the following constructions:—

1. Clauses depending on an infinitive after verbs of wishing, commanding, advising, and others which imply thought but do not take the infinitive in indirect discourse (1495).

2. Clauses containing a protasis with the apodosis implied in the context (1420), or with the apodosis expressed in a verb like θαυμάζω (1423).

3. Temporal clauses expressing a past intention, purpose, or expectation, especially those introduced by ἐως or πρὶν.

4. Even ordinary relative sentences, which would regularly take the indicative.

(1) Ἐβούλοντο ἔλθειν, εἰ τότο γένοιτο, they wished to go if this should happen. (We might have ἦν τότο γένηται, expressing the form, if this shall happen, in which the wish would be conceived). Here ἔλθειν is not in indirect discourse (1495). Ἐκέλευσεν οἱ τι δύναντο λαβόντας μεταδιώκειν, he commanded them to take what they could and pursue (we might have ἦν τι ἄν δύνηται, representing ἦν τι ἄν δύνησθε), Χ. C.7,37. Προείπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἦν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, they instructed them not to engage in a sea-fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing (we might have ἦν μὴ πλέον καὶ μέλλοιν), T. 1,45.

(2) Φύλακας συμπέμπτει, ὅπως φυλάττοιει αὐτῶν, καὶ εἰ τῶν ἄγριων τι φανείη θηρίων, he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear (the thought being ἦν τι φανῇ), X. C.1,47. Τάλλα, ἦν ἐπὶ ναυμαχεῖν οἱ Αθηναῖοι τολμήσοντο, παρεσκευάζοντο, they made the other preparations, (to be ready) in case the Athenians should still venture a naval battle, T. 7, 59. Ἡμικείρων, εἰ ἀλώσοιντο, they pitied them, if they were to be captured (the thought being we pity them if they are to be captured, εἰ ἀλώσονται, which might be retained), X. A. 1, 47.

Ἐξαρνον ἄγαπῆν εἰ τις ἐάσοι, I rejoiced, being content if any one would let it pass (the thought was ἐγάπην εἰ τις ἐάσει), Π. Rcp. 150a. Ἐθαυμάζειν εἰ τις ἄγρυφον πράττοιτο, he wondered that any one demanded money, X. M. 1, 27; but in the same book (1, 18) we find ἐθαυμάζει δ' εἰ μὴ φανερῶν αὐτοῖς ἐστίν, he wondered that it was not plain.
(3) Ἐποιήσαντο ἐως ἀπαγγέλθη ὑπὸ τὰ λεχθέντα εἰς Λακεδαίμονα, they made a truce, (to continue) until what had been said should be reported at Sparta (their thought was ἐως ἃν ἀπαγγέλθη), X. H. 3, 220. Ὅπως ὅσα σφέασ ἀπεὶ ὁ θεὸς τῆς ἀπωκίσθης, πρὶν δὲ ἀπίκωνται ἐς αὐτὴν Διβύνην, for the God did not mean to release them from the colony until they should actually come to Libya (we might have ἀπίκωντα), Ὅ. 4, 157. Μίνοντες ἵσταταν ὅπως πάργος Τρώων ὅρμησες, they stood waiting until (for the time when) a column should rush upon the Trojans, Ὅ. 4, 334.

(4) Καὶ ἦτε σήμα ἱδέσθαι, ὅτι ρᾷ οἱ γαμβροὶ πάρα Προκτοῦ φέροιτο, he asked to see the token, which he was bringing (as he said), from Proetus, Ὅ. 6, 176. Κατηγόρεων τῶν Ἀδηνήτων τὰ πεποίηκοιεν προδόντες τῇ Ἑλλάδῃ, they accused the Leginetans for what (as they said) they had done in betraying Greece, Ὅ. 6, 49.

For the same principle in causal sentences, see 1506.

1503. X. On this principle, clauses introduced by ἵνα, ὅπως, ὥς, ὅφρα, and μὴ admit the double construction of indirect discourse, and allow the subjunctive or future indicative to stand unchanged after past tenses (see 1369). The same principle extends to all conditional and all conditional relative and temporal sentences depending on clauses with ἵνα, etc., as these too belong to the indirect discourse.

Ὅχ᾽ ὅτι, ὅχ᾽ ὅπως, μὴ ὅτι, μὴ ὅπως.

1504. These expressions, by the ellipsis of a verb of saying, often mean I do not speak of, or not to speak of. With ὅχ᾽ an indicative (e.g. λέγω) was originally understood, and with μὴ an imperative or subjunctive (e.g. λέγει or εἶπη). E.g.

Ὅχ᾽ ὅπως τὰ σκεύη ἀπεδόθη, ἄλλα καὶ αἱ θύραι ἀφηρμάθησαν, I do not mention your selling the furniture (i.e. not only did you sell the furniture), but even the doors were carried off, Lys. 19, 31. Μὴ ὅτι θέως, ἄλλα καὶ ἀνθρωποὶ ... οὐ φίλοις τοὺς ἀπιστοῦντας, not only God (not to speak of God), but also men fail to love those who distrust them, X. C. 7, 217. Πεπαινεθ᾽ ἣμεις, ὅχ᾽ ὅπως σε παύσωμεν, we have been stopped ourselves; there is no talk of stopping you, S. El. 796.

When these forms were thus used, the original ellipsis was probably never present to the mind.

IX. CAUSAL SENTENCES.

1505. Causal sentences express a cause, and are introduced by ὅτι, ὥς, because, ἐπεί, ἐπειδή, ὅτε, ὅπως, since,
and by other particles of similar meaning. They have the
indication after both primary and secondary tenses.
The negative particle is οὐ.  *E.g.*

Κυνείος γὰρ Δαναῶν. ὅτι μὴ θυσίκοντας ὑμᾶς ὑμῖν, for she pitied the
Danae, because she saw them dying, II. 1, 56. Ὅτε τοῦθεν οὖν ἔχει,
presuming to profane ἡμᾶς ἔθελεν ἄκοψαι, since this is so, it is becoming that
you should be willing to hear eagerly, D. 1, 1.

A potential optative or indicative may stand in a causal sen-
tence: see D. 18, 49 and 79.

1506. X. On the principle of indirect discourse (1502), a
causal sentence after a past tense may have the optative, to imply
that the cause is assigned on the authority of some other person
than the writer; as τὸν Περικλήν ἐκάκιζον, ὅτε στρατηγὸν ὅν οὐκ
ἐπέβαλες, they abused Pericles, because (as they said) being general
he did not lead them out, T. 2, 21. (This assigns the Athenians’
reason for abusing Pericles, but does not show the historian’s
opinion.)

X. EXPRESSION OF A WISH.

1507. When a wish refers to the future, it is expressed
by the optative, either with or without εἰθεί or εἰ γὰρ
(Homeric also αἰθῆ, αἰ γὰρ), O that, O if. The nega-
tive is μη, which can stand alone with the optative.  *E.g.*

Γυμνὸς θεοί δοξεῖν ἐκπέρσαι Πρωμάου τὸλυ, may the Gods grant to
you to destroy Priam’s city, II. 1, 18. Αἱ γὰρ, εἰ μηκότερον θεοὶ δύνα-
μιν περιθείες, O that the Gods would clothe me with so much strength,
Od. 3, 205. Τὸ μὴ νῦν ταῦτα πράξοις τάτηρ ἐν χερσὶ ἐχεῖς, for
the present may you continue to do these things which you have now in
hand, II. 7, 5. Εἰθεὶ φίλος ἡμῖν γένοιο, O that you may become
our friend, X. II. 1, 35. Μηκότερος ζωῆς εὐώ, may I no longer live,
Ar. N. 1255. Εἰθεὶ διεῖν, ὅτε μηκότερον ταῦτα μέλοι, may I die
when I shall no longer care for these things (1439), Minn. 1, 2.

The force of the tenses here is the same as in protasis (see 1272).

1508. In poetry εἰ alone is sometimes used with the optative in
wishes; as εἰ μή γένοιτο φθάγγοι ἐν βραχίςωσιν, O that I might find
a voice in my arms, E. II. 836.

1509. X. The poets, especially Homer, sometimes prefix ὅς
(probably exclamatory) to the optative in wishes; as ὅς ἀπόλοιτο
καὶ ἄλλος ὅτις τοιαύτα γε ὁζῃ, likewise let any other perish who
may do the like, Od. 1, 47.
1510. In poetry, especially in Homer, the optative alone sometimes expresses a concession or permission, sometimes a command or exhortation; as αὕτε Ἀργείην Ἐλένην Μενέλαος ἄγοιτα, Menelaus may take back Argive Helen, II.4.19. Τεθναίης, δὴ Προῖτ', ἢ κάκταις Βελλεροφόντης, either die, or kill Bellerophon, II.6.164. Here, and in wishes without εἰ, εἰ γάρ, etc., we probably have an original independent use of the optative; while wishes introduced by any form of εἰ are probably elliptical protases.

(See Appendix I. in Greek Moods and Tenses, pp. 371–389.)

1511. When a wish refers to the present or the past, and it is implied that its object is not or was not attained, it is expressed in Attic Greek by a secondary tense of the indicative with εἰθε or εἰ γάρ, which here cannot be omitted. The negative is μή. The imperfect and aorist are distinguished here as in protasis (1397). E.g.

Εἰθε τοῦτο ἐποίει, O that he were doing this, or O that he had done this. Εἰθε τοῦτο ἐποίησεν, O that he had done this; εἰ γάρ μή ἐγένετο τοῦτο, O that this had not happened. Εἰθέ εἰχες βελτίως φρένα, O that thou hadst a better understanding, E. El.1061. Εἰ γάρ τοσαίην δύναμιν εἰχον, O that I had so great power, E. Αι.1072. Εἰθε σοι τότε συνεγενόμην, O that I had then met with you, X. M.1.246.

1512. The aorist ωφελον, ought, of ωφέλω, debeo, owe, and in Homer sometimes the imperfect ωφελλον, are used with the infinitive, chiefly in poetry, to express a present or past unattained wish (1402, 2). E.g.

"Ωφελε τοῦτο ποιείν, would that he were doing this (lit. he ought to be doing this), or would that he had done this (habitually); ωφελε τοῦτο ποιήσαι, would that he had done this. (For the distinction made by the different tenses of the infinitive, see 1400, 2). Τὴν ὀφελείν μή ἔρησεν κατακτάρμην Ἀρτεμίσι, would that Artemis had slain her at the ships, II.19.59.

1513. Ν. Ωφελον with the infinitive is negated by μή (not οὐ), and it may even be preceded by εἰθε, εἰ γάρ, or ὃς; as μή πορεω ωφελον λήπτιν τὴν Σκυῖρον, O that I had never left Scyros, S. Ph.969; εἰ γάρ ωφελον οὐκε τε εἴναι, O that they were able, P. Cr.444; ὃς ωφέλες ἀλέθαι, would that you had perished, II.3,428.

1514. In Homer the present optative (generally with εἰθε or εἰ γάρ) may express an unattained wish in present time; as εἰθε ὃς
THE INFINITIVE.

1516. 1. The infinitive is originally a neuter verbal noun, with many attributes of a verb. Thus, like a verb, it has voices and tenses; it may have a subject or object; and it is qualified by adverbs, not by adjectives.

2. When the definite article came into use with other nouns (see 937, 4), it was used also with the infinitive, which thus became more distinctly a noun with four cases.

For the subject of the infinitive, see 895. For the case of predicate nouns and adjectives when the subject is omitted, see 927 and 928.

INFINITIVE WITHOUT THE ARTICLE.

As Subject, Predicate, Object, or Appositive.

1517. The infinitive may be the subject nominative of a finite verb (especially of an impersonal verb, 898, or of ἐστί), or the subject accusative of another infinitive. It may be a predicate nominative (907), and it may stand in apposition to a noun (911). E.g.

Συνέβη αὐτῷ ἔλθειν, it happened to him to go; ἐγὼ μὲνείν, it was possible to remain; ἦδοι πολλοῖς ἔχροις ἔχειν; is it pleasant to have many enemies? Φησίν ἔξειν τούτοις μὲνείν, he says it is possible for these to remain (μένειν being subject of ἔξειν). Το γνώναι ἐπιστήμην λαβεῖν ἔστιν, to learn is to acquire knowledge, P.Th. 209b. Το γὰρ θάνατον δεδείναι οὐδὲν ἄλλο ἔστιν ἡ δοκεῖν σοφὸν εἶναι μὴ δοντα, for to fear death (the fear of death) is nothing else than to seem to be wise without being so, P. Ap. 20a. Εἰς οἷων ἄριστος, ἄμετρος οἴκειος περὶ πάρης, one omen is best, to fight for our country, II. 12, 243. For the subject infinitives with the article, see 1542.
1518. The infinitive may be the object of a verb. It generally has the force of an object accusative, sometimes that of an accusative of kindred signification (1051), and sometimes that of an object genitive.

1519. The object infinitive not in indirect discourse (1495) follows verbs whose action naturally implies another action as its object, especially those expressing wish, command, advice, cause, attempt, intention, prevention, ability, fitness, necessity, or their opposites. Such verbs are in general the same in Greek as in English, and others will be learned by practice. The negative is μὴ. E.g.

Βούλεται ἐλθεῖν, he wishes to go; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, he wishes the citizens to be warlike; παραπομπὸς σοι μένειν, we advise you to remain; προσέλθετο πολεμησαί, he preferred to make war; κελεύει σε μὴ ἀπελθεῖν, he commands you not to depart; ἀξιωνῦν ἄρχειν, they claim the right to rule; ἀξιωνῦται βανεῖν, he is thought to deserve to die; δοσμαι ὑμῖν συγγνώμην μοι ἐχεῖν, I ask you to have consideration for me. So κωλύει σε βαδίζειν, he prevents you from marching: οὐ πέφυκε δουλευεῖν, he is not born to be a slave; ἀναβάλλεται τοῦτο ποιεῖν, he postpones doing this; κινδυνεύει τανεῖν, he is in danger of death.

1520. N. The tenses here used are chiefly the present and aorist, and these do not differ in their time (1272). In this construction the infinitive has no more reference to time than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; as in ἀξιωνῦται βανεῖν (above) βανεῖν expresses time only so far as βανάτον would do so in its place.

1521. The infinitive may depend on a noun and a verb (generally ἐστί) which together are equivalent to a verb which takes an object infinitive (1519). E.g.

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, there is a necessity that all should withdraw; κινδυνοὶ ἦν αὐτῷ παθεῖν τι, he was in danger of suffering something; ἐπίδας ἔχει τοῦτο ποιῆσαί, he has hopes of doing this. "Ὄρα ἀπείναι, it is time to go away, Ἰ. Ἄρ. 42a. Τοῖς στρατιώταις ὀρμῇ ἐνίσχει έκτεινεται τῷ χωρίῳ, an impulse to fortify the place fell upon the soldiers, Ἡ. 4. 4.

For the infinitive with τοῦ depending on a noun, see 1547.

1522. 1. The infinitive in indirect discourse (1495) is
generally the object of a verb of saying or thinking or some equivalent expression. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See 1494, with the examples.

2. Many verbs of this class (especially the passive of λέγω) allow both a personal and an impersonal construction. Thus we can say λέγεται ὁ Κύρος ἐλθεῖν, Cyrus is said to have gone, or λέγεται τὸν Κύρον ἐλθεῖν, it is said that Cyrus went. Δοκεῖ, seem, is generally used personally; as δοκεῖ εἴτε σοφός, he seems to be wise.

1523. 1. Of the three common verbs meaning to say,—

(a) φημί regularly takes the infinitive in indirect discourse;

(b) εἶπον regularly takes ὅτι or ὥς with the indicative or optative;

(c) λέγω allows either construction, but in the active voice it generally takes ὅτι or ὥς.

Other verbs which regularly take the infinitive in indirect discourse are ὁρῶμαι, ἠγίστρωμαι, νομίζω, and δοκεῖ, meaning to believe, or to think.

2. Exceptional cases of εἶπον with the infinitive are more common than those of φημί with ὅτι or ὥς (which are very rare).

Εἶπον, commanded, takes the infinitive regularly (1519).

For the two constructions allowed after verbs of hoping, expecting, etc., see 1286.

1524. N. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as ἐπεδῆ δὲ γενέσθαι ἔτη τῆς ὁδίᾳ (ἐφη) ἀνεμομίζων καταλαμβάνειν τὴν θυραν, and when they came to the house, (he said) they found the door open, P. Sy. 1744. Herodotus allows this assimilation even after εἰ, if, and διότι, because.

1525. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, it is said, expressed or even implied in what precedes. E.g.

Ἀπικομίνοις δὲ ἐς τὸ Ἀργος, διατίθεσθαι τὸν φόρτον, and having come to Argos, they were (it is said) setting out their cargo for sale. Hdi. 1, 1. Διατίθεσθαι is an imperfect infinitive (1285, 1): see also Hdi. 1, 24, and X. C. 1, 35.
Infinitive with Adjectives.

1526. The infinitive may depend on adjectives corresponding in meaning to verbs which take an object infinitive (1519), especially those expressing ability, fitness, desert, willingness, and their opposites. *E.g.*

Δυνατός ποιεῖν τότε, able to do this; δεινός λέγειν, skilled in speaking; αξιός τότε λαβεῖν, worthy to receive this; πρόθυμος λέγειν, eager to speak. Μαλακοὶ καρπερεῖν, (100) effeminate to endure, P. Rho. 356b; ἐπιστήμων λέγειν τε καὶ σιγᾶν, knowing how both to speak and to be silent, P. Phdr. 276a.

So τοιοῦτοι ὅσι πονηρῶ τινος ἔργον ἐφεσθαί, capable of aiming (such as to aim) at any vicious act, X. C. 1,23; also with ὅσι alone, ὅσι δεῖ ποτὲ μετὰ βάλλεσθαί, one likely to be always changing, X. H. 2,345.

1527. Ὅ. Δίκαιος, just, and some other adjectives may thus be used personally with the infinitive; as δίκαιος ἔστι τότε ποιεῖν, he has a right to do this (equivalent to δίκαιον ἔστιν αὐτὸν τότε ποιεῖν).

Limiting Infinitive with Adjectives, Adverbs, and Nouns.

1528. Any adjective or adverb may take an infinitive to limit its meaning to a particular action. *E.g.*

Θεαμα αἰσχρῶν ὅραν, a sight disgraceful to behold; λόγοι ἡμῶν χρησιμώτατοι ἄκουσαι, words most useful for you to hear; τὰ χαλεπῶτα εὑρεῖν, the things hardest to find. Πολιτεία ἵκασθι χαλέπῃ συνήζην, a government least hard to live under, P. Pol. 362b. Οἰκία ἠδύνατα ἐνδιακόσθαι, a house most pleasant to live in, X. M. 3,88. Κάλλιστα (adv.) ἰδεῖν, in a manner most delightful to behold, X. C. 8,36.

1529. Ὅ. This infinitive (1528) is generally active rather than passive; as πράγμα χαλεπὸν ποιεῖν, a thing hard to do, rather than χαλεπὸν ποιεῖσθαι, hard to be done.

1530. Ὅ. Nouns and even verbs may take the infinitive as a limiting accusative (1058); as θαῦμα ἰδέεσθαι, a wonder to behold, Od. 8,366. Ἀριστεύσεκε μάχεσθαι, he was the first in fighting (like μάχην), Il. 6,460. Δοκεῖς διαφέρεσθαι αὐτῶν ἰδεῖν; do you think they differ in appearance (to look at)? P. Rho. 495c.

1531. Ὅ. Here belongs the infinitive after a comparative with ἐ̣, than; as νοσήμα μείζον ἡ φέρειν, a disease too heavy to bear, S. O. T. 1293.

For ὡς̣τε with this infinitive, see 1458.
1532. 1. The infinitive may express a purpose. *E.g.*

Oi ἀρχοντες, οὓς ἔλεασθε ἀρχέειν μου, the rulers, whom you chose to rule me, P. Ar. 28. Τὴν πολιν φυλάττειν αὐτῶν παρέδωκαν, they delivered the city to them to guard, H. 4, 14. Θεάσωθαι παρῆν τὰς γυναίκας πιεῖν φερούσας, the women were to be seen bringing them (something) to drink, X. H. 7, 29.

2. Here, as with adjectives (1529), the infinitive is active rather than passive; as κτανείν ἔμοι νιν ἔδοσαν, they gave her to me to kill (to be killed), L. Th. 874.

1533. N. In Homer, where ὅστε only rarely has the sense of so as (1455), the simple infinitive may express a result: as τίς σφῳξε ἐννέγκε μάχεσθαί; who brought them into conflict so as to contend? II. 1, 8.

**Absolute Infinitive.**

1534. The infinitive may stand absolutely in parenthetical phrases, generally with ὅς or ὅσον. *E.g.*

The most common of these is ὃς ἔτος εἰπέειν οὐ ὃς εἰπέειν, so to speak. Others are ὃς συντόμως (οὐ γινελόντι, 1172, 2) εἰπέειν, to speak concisely; τὸ ξύμπαν εἰπέειν, on the whole; ὃς ἀπεικάσαι, to judge (i.e. as far as we can judge); ὅσον γε μ᾽ εἰδίναι, as far as I know; ὃς ἐμοὶ δοκείν, or ἐμοὶ δοκείν, as it seems to me; ὃς οὐτω γ᾽ ἀκούσαι, at first hearing (or without ὅς). So ὁλγουν δείναι and μικροῦ δείναι, to want little, i.e. almost (see 1116, b).

Herodotus has ὃς λόγω εἰπέειν and οὐ πολλοῦ λόγῳ εἰπέειν, not to make a long story, in short.

1535. N. In certain cases εἶναι seems to be superfluous; especially in ἐκὼν εἶναι, willing or willingly, which generally stands in a negative sentence. So in τὸ νῦν εἶναι, at present; τὸ τῆμερον εἶναι, to-day; τὸ ἐπ᾽ ἐκείνους εἶναι and similar phrases, as far as depends on them; τὴν πρώτην εἶναι, at first, H. 1, 153; κατὰ τούτο εἶναι, so far as concerns this, P. Pr. 317; ὃς πάλαια εἶναι, considering their age, T. 1, 21; and some other phrases.

**Infinitive in Commands, Wishes, Laws, etc.**

1536. The infinitive with a subject nominative is sometimes used like the second person of the imperative, especially in Homer. *E.g.*

Μὴ ποτε καὶ σὺ γυναῖκι περ ἄτινος εἶναι, be thou never indulgent to thy wife, Od. 11, 441. Οἷς μὴ πελάζειν, do not approach these (= μὴ πελάζε), A. Pr. 712.

For the third person, with a subject accusative, see 1537.
1537. The infinitive with a subject accusative sometimes expresses a wish, like the optative (1507); and sometimes a command, like the third person of the imperative. E.g.

Zeux πάτερ, ἵ Ἀλατά λαχεῖν ἢ Τυθεός νιόν, Father Zeus, may the lot fall either on Ajax or on the son of Tydeus (= Αἴας λάχω, etc.), II.7,179; ἤθει πολίται, μή με δούλειας τυχεῖν, O ye Gods who hold our city, may slavery not be my lot, A. Se.258. Ὑπέως ἐπειδὴ ἐκεῖν ἀποδοῦναι, let the Trojans then surrender Helen (= ἀποδοῦνειν), II.3,285.

1538. N. This construction (1537) has been explained by supplying a verb like δοθεῖν, grant (see δοθεῖν τίσωσθαι, grant that I may take vengeance, II.3,351), or γένοιτο, may it be.

1539. N. For the infinitive in exclamations, which generally has the article, see 1554.

1540. In laws, traties, and proclamations, the infinitive often depends on ἔδοξε or δηκται, be it enacted, or κελεύται, it is commanded; which may be expressed in a previous sentence or understood. E.g.

Δικαστέων δὲ τὴν ἐν Ἀρείῳ πάγῳ φώνων, and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, D.23,22. Ἕτη δὲ εἶναι τὰς σπονδὰς πεπικονίωτα, and that the treaty shall continue fifty years, T.5,18. Ἀκούστε λεψ—τοὺς ὀπλιτέως ἀπέλειν πάλαι ἀπαθεῖ, hear ye people! let the heavy armed go back again home, Ar. Av.448.

INFINITIVE WITH THE ARTICL.

1541. When the infinitive has the article, its character as a neuter noun becomes more distinct, while it loses none of its attributes as a verb. The addition of the article extends its use to many new constructions, especially to those with prepositions; and the article is sometimes allowed even in many of the older constructions in which the infinitive regularly stands alone.

INFINITIVE WITH τό AS SUBJECT OR OBJECT.

1542. The subject infinitive (1517) may take the article to make it more distinctly a noun. E.g.

Τὸ γνῶναι ἐπιστήμην λαβεῖν ἑστὶν, to learn is to acquire knowledge, P.Th.209. Τούτῳ ἐστὶ τὸ δικαίωμα, this is to commit injustice, P.C.483. Τὸ γὰρ βάλων δεικνύειν οὐκέτι ἄλλο ἑστίν ἢ δοκεῖν σοφον εἶναι μὴ ὄντα, for to fear death (the fear of death) is nothing
else than to seem to be wise without being so, P. Ap. 29*. The predicate infinitives here omit the article (1517). See 956.

1543. The object infinitive takes the article chiefly after verbs which do not regularly take the simple infinitive (see 1519), or when the relation of the infinitive to the verb is less close than it usually is. E.g.

Τὸ τελευτήσαι πάντων ἡ πεπρωμένη κατίκρινεν, Fate adjudged death to all (like θάνατον πάντων κατίκρινεν), I. 1, 43; εἶ τὸ κωλύσαι τῆν τών Ἐλλήνων κοινωνίαν ἐπεράκειν ἐγὼ Φιλίππω, if I had sold to Philip the prevention of the unity of the Greeks (i.e. had prevented this as Philip's hiring). D. 18, 23. Τὸ ἐννοίκειν τῇδ' ὑπὸ τίς ἄν γυνὴ δώατο; to live with her — what woman could do it? S. Tr. 545.

1544. N. Sometimes in poetry the distinction between the object infinitive with and without τὸ is hardly perceptible; as in τλήσομαι τὸ καθαινεῖν, I shall endure to die, A. Ap. 1290; τὸ δραν οὐκ ἠθέλησαν, they were unwilling to act, S. O. C. 442.

INFinitive with τὸ with Adjectives and Nouns.

1545. N. The infinitive with τὸ is sometimes used with the adjectives and nouns which regularly take the simple infinitive (1526). E.g.

Τὸ βιότοπον δραν ἔφυν ἄμηχανος, I am helpless to act in defiance of the citizens, S. An. 79. Τὸ ἐσ τῆν γῆν ἡμῶν ὡς βάλλειν... ἰκανοὶ εἰσί, they have the power to invade our land, T. 6, 17.

INFinitive with τοῦ, τῷ, or τό in Various Constructions.

1546. The genitive, dative, or accusative of the infinitive with the article may depend on a preposition. E.g.

Πρὸ τοῦ τοὺς ὅρκους ἀτοδούναι, before taking the oaths, D. 18, 26; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, besides receiving nothing by the embassy, D. 10, 220; διὰ τὸ ἔνοον ἐλναι οὐκ ἄν οἱ ἄσι ἀδικηθήναι; do you think you would not be wronged on account of your being a stranger? X. M. 2, 116. Ὀπερ τοῦ τα μέτρα μὴ γίγνεσθαι, that moderate counsels may not prevail (= ἵνα μὴ γίγνεται), Aesch. 3, 1.

1547. The genitive and dative of the infinitive, with the article, can stand in most of the constructions belonging to those cases; as in that of the attributive genitive, the genitive after a comparative or after verbs
and adjectives, the dative of cause, manner, or means, and the dative after verbs and adjectives. *E.g.*

Τοῦ πρεσβύτηρος, α διαφεβή, a desire to drink, T. 7, 84; νεοί τοῦ σίγαν κραίττον ἐστὶ τοῦ λαλέων, for youth silence is better than prating, Men. Mon. 387; ἐπέσυμον τοῦ δακρύειν, we ceased our weeping, P. Ph. 117c; ἀνήπεις τοῦ κατακούειν τυός εἶπον, they are unused to obeying any one, D. 1, 23. Τῷ φανερῷ εἶναι τοιοῦτος ὄν, by having it evident that he was such a man, X. M. 1, 28; τῷ κοσμίῳ ζητὸν πιστεύειν, to trust in an orderly life, I. 15, 24; ἵσον τῷ προστείειν, equal to lamenting beforehand, A. A. g. 253.

1548. The infinitive with τοῦ may express a purpose, generally a negative purpose, where with ordinary genitives ἔνεκα is regularly used (see 1127). *E.g.*

Ἐκείνη Ἀθαλάντη, τοῦ μῆρας κακουργεῖν τὴν Εὐβοίαν, Atalante was fortified, that pirates might not ravage Euboea, T. 2, 32. Μίνως τῷ λαστικῶν καθήμεν, τοῦ τὰς προσόδους μάλλον ἔνεια αὐτῶ, Minos put down piracy, that his revenues might come in more abundantly, T. 1, 4.

1549. Verbs and expressions denoting hindrance or freedom from anything allow either the infinitive with τοῦ (1547) or the simple infinitive (1519). As the infinitive after such verbs can take the negative μὴ without affecting the sense (1615), we have a third and fourth form, still with the same meaning. (See 1551.) *E.g.*

Εἰργεῖ τοῦ τοῦτο ποιεῖν, εἰργεῖ τοῦ τοῦτο ποιεῖν, εἰργεῖ τοῦ μή τοῦτο ποιεῖν, εἰργεῖ τοῦ μὴ τοῦτο ποιεῖν, all meaning he prevents you from doing this. Τών Φιλιππων παρελθέων οὐκ ἐδῶναν κωλύσαν, they could not hinder Philip from passing through, D. 5, 20. Τοῦ δραπετεύειν ἀπείρονον; do they restrain them from running away? X. M. 2, 116. Ὀπερ ἔσχε μή τὴν Πελοπόννησον πορθεῖν, which prevented (him) from ravaging Peloponnesus, T. 1, 73. Δύο ἄνδρας ἔκτετο τοῦ μῆς καταδύναι, it will keep two men from sinking, X. A. 3, 511.

1550. N. When the leading verb is negativised (or is interrogative implying a negative), the double negative μὴ οὐ is generally used with the infinitive rather than the simple μὴ (1616), so that we can say οὐκ εἰργεῖ σε μὴ οὐ τοῦτο ποιεῖν, he does not prevent you from doing this. Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

1551. The infinitive with τοῦ μῆ may be used after expressions denoting hindrance, and also after all which even imply
prevention, omission, or denial. This infinitive with τό is less closely connected with the leading verb than are the forms before mentioned (1549), and it may often be considered an accusative of specification (1058), and sometimes (as after verbs of denial) an object accusative. Sometimes it expresses merely a result. E.g.

Τὸν ὀμιλοῦν ἔργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, they prevented the crowd from injuring the neighboring parts of the city, I.3,1. Κύμωνα παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ κημιῶσαι, they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death), D.23,205. Φόβος ἀνθ’ ὑπνον παραστατεῖ, τὸ μὴ βλέφαρα συμβάλειν, fear stands by me instead of sleep, preventing me from closing my eyelids, A. Aq.15.

Thus we have a fifth form, ἔργον σε τὸ μὴ τοῦτο ποιεῖν, added to those given in 1549, as equivalents of the English he prevents you from doing this.

1552. N. Here, as above (1550), μὴ οὐ is generally used when the leading verb is negated; as οὐδέν γὰρ οὐδ' έπαρκείσαι τῷ μῆ οὐ πεσεῖν, for this will not at all suffice to prevent him from falling, Λ.Πr.918.

1553. N. The infinitive with τοῦ μῆ and with τὸ μῆ may also be used in the ordinary negative sense; as οὐδεμία πρόφασις τοῦ μῆ δρᾶν ταύτα, no ground for not doing this, P. Tt.20c.

1554. 1. The infinitive with τό may be used in exclamations, to express surprise or indignation. E.g.

Τῆς μυρώς· τὸ Δία νοµίζειν, ὡντα τηλικουτοι, what folly! to believe in Zeus, now you are so big! Ar.Ν.819. So in Latin: Mene incepto desistere victam!

2. The article here is sometimes omitted; as τοικουτοι τρέφειν κόμα, to keep a dog like that! Ar.V.835.

1555. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by τῶ, the whole standing as a single noun in any ordinary construction. E.g.

Τὸ δὲ μὴ ταλαι πολυτο τεπονθέναι, τεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντιροπῆνον, ἂν βουλήμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὔρεγέτην ἂν ἤγωγε θείην, but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if me (shall) wish to use it,—this I should ascribe as a benefaction to their good-will, D.1,10. (Here the whole sentence τὸ... χρῆσθαι is the object accusative of θείην.)
1556. 1. For the infinitive as well as the finite moods with ὡστε, ὡς, ἐφ' ὢς and ἐφ' ὡστε, see 1449-1460.
2. For the infinitive and finite moods with πρὶν, see 1469-1474.
3. For the infinitive with ἀν, see 1308.

THE PARTICIPLE.

1557. The participle is a verbal adjective, and has three uses. First, it may express an attribute, qualifying a noun like an ordinary adjective (1559-1562); secondly, it may define the circumstances under which an action takes place (1563-1577); thirdly, it may be joined to certain verbs to supplement their meaning, often having a force resembling that of the infinitive (1578-1593).

1558. N. These distinctions are not always exact, and the same participle may belong to more than one class. Thus, in ὁ μῆ δαρείς ἁνθρωπός, the unflogged man, δαρείς is both attributive and conditional (1563, 5).

ATTRIBUTIVE PARTICIPLE.

1559. The participle may qualify a noun, like an attributive adjective. Here it may often be translated by a relative and a finite verb, especially when it has the article. E.g.

Ὁ παρὼν καρδός, the present occasion, D.3.3; θεοί αἰεν ἔόντες, immortal Gods, 11.21,518; πόλις κάλλει διαφέρουσα, a city excelling in beauty; ἄνηρ καλῶς πεπαίδευμένος, a man who has been well educated (or a well educated man); οἱ πρέσβεις οί ὑπὸ Φιλιπποῦ πεμφθέντες, the ambassadors who were sent by Philip; ἄνδρες οἱ τοῦτο ποιήσοντες, men who are to do this.

1560. 1. The participle with the article may be used substantively, like any adjective. It is then equivalent to he who or those who with a finite verb. E.g.

Οἱ κρατοῦντες, the conquerors; οἱ πεπεισμένοι, those who have been convinced; παρὰ τοῖς ἄριστοις δοκοῦσιν εἶναι, among those who seem to be best, X. M. 4,25; ὁ τὴν γνώμην ταύτην εἰπὼν, the one who gave this opinion, T.8,68; τοῖς Ἀρκαδῶν σφετέροις οὐσὶ ξυμμάχοις προεἶπον, they proclaimed to those who were their allies among the Arcadians, T.5,64.
2. The article is sometimes omitted; as πολεμούντων πόλεων, a city of belligerents, X. C. 7, 58.

1561. N. Sometimes a participle becomes so completely a noun that it takes an object genitive instead of an object accusative; as ὁ ἐκείνου τεκόν, his father (for ὁ ἐκείνου τεκόν), E. El. 335.

1562. N. The neuter participle with the article is sometimes used as an abstract noun, like the infinitive; as τὸ διδάσκει, teach, and τὸ θαρσῶν, courage, for τὸ διδάσκει and τὸ θαρσῶν, T. 1, 36. Compare τὸ καλὸν for τὸ κάλλος, beauty. In both cases the adjective is used for the noun.

CIRCUMSTANTIAL PARTICIPLE.

1563. The participle may define the circumstances of an action. It may express the following relations:

1. Time; the tenses denoting various points of time, which is relative to that of the verb of the sentence (1288). E.g.

Ταῦτα ἔργα ἑταῖρας, he did this while he was general; ταῦτα πράξει πατρίδος, he will do this while he is general. Τυραννεύσας δὲ ἐτήσια Ἰππόρ, ἐκμετάλλευσαν, and when he had been tyrant three years, Hippias withdrew to Sigeum, T. 6, 59.

2. Cause. E.g.

Ἄγω δὲ τοῦ ἔνεκα, βουλόμενος δόξαν σου ἔπερ ἐμοί, and I speak for this reason, because I wish that to seem good to you which seems so to me, P. Ph. 102).

3. Means, manner, and similar relations, including manner of employment. E.g.

Προκλήτου μάλλον τοῖς νόμοις ἐμμένων ἀποθανείς ἡ παρανόμῳ φίλος, he preferred to die abiding by the laws rather than to live transgressing them. X. M. 4. 44. Τοῦτο ἐποίησε λάθων, he did this secretly. Ἀπεισώπησε τριπαράβιον, he was absent on duty as triarch. Λ. ζῷον μενοί ζωσιν, they live by plunder, X. C. 3, 255.

4. Purpose or intention; generally expressed by the future participle. E.g.

*Ἡλίακες λυμομένος δύνατα, he came to ransom his daughter, Ι. 1, 13. Πέμπειν πρόσβεσιν ταῦτα ἐρούντας καὶ Λάσσαρου αἰτήσοντας, to send ambassadors to say this and to ask for Lyseander, X. Ι. 2. 16.

5. Condition; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See 1413, where examples will be found.
6. Opposition, limitation, or concession; where the participle is generally to be translated by although and a verb. E.g.

Ολίγα δυνάμενοι προοράν πολλά ἐπιχειροῦμεν πράττεν, although we are able to foresee few things, we try to do many things, X. C. 3, 216.

7. Any attendant circumstance, the participle being merely descriptive. This is one of the most common relations of this participle. E.g.

Ἔρχεται τόν υἱὸν ἡμῶν, she comes bringing her son, X. C. 1, 31. Παραλαβόντες Βοετοὺς ἔστράτευσαν ἐπὶ Φάρσαλον, they took Boeotians with them and marched against Pharsalus, T. 1, 111.

The participle here can often be best translated by a verb, as in the last example.

8. That in which the action of the verb consists. E.g.

Τὸ δ’ εἶπε φωνῆν, thus he spake saying, Λ. Ἀγ. 205. Εἴ γ’ ἐποίησας ἀναμνήσας με, you did well in reminding me, Π. Φιλ. 60c.

For the time of the aorist participle here, see 1290.

1564. N. Certain participles of time and manner have almost the force of adverbs by idiomatic usage. Such are ἄρχομενος, at first; τελευτῶν, at last, finally; διαλιπών χρόνων, after a while, φέρον, hastily; φερόμενος, with a rush; κατατείνος, earnestly; φθάσας, sooner (anticipating); λαθὼν, secretly; ἐχὼν, continually; ἀνύσας, quickly (hastening); κλαίων, to one’s sorrow; χαίρων, to one’s joy, with impatience. E.g.

Ἄπερ ἄρχομενος εἶπον, as I said at first, T. 4, 64. Ἐσεπεσον φερόμενοι ἐς τοὺς Ἑλλήνας, they fell upon the Greeks with a rush, Ηδ. 7, 210. Τί κυπάτεις ἐχων, why do you keep poking about? Αρ. Ν. 509. Κλαῖον ἄψει τῶνδε, you will lay hands on them to your sorrow, Ε. Ηρ. 270.

1565. N. Ἐχὼν, φέρον, ἀγων, λαβών, and χρώμενος may often be translated with. E.g.

Μία ὄχετο πρέσβεις ἡμῶν, one (ship) was gone with ambassadors, T. 7, 25. See X. C. 1, 31, in 1563, 7. Βοῦ χρώμενοι, with a shout, T. 2, 34.

1566. N. Τί παθῶν; having suffered what? or what has happened to him? and τί μαθῶν; what has he taken into his head? are used in the general sense of why? E.g.

Τί τούτο μαθῶν προσέγραψεν; with what idea did he add this clause? D. 20, 127. Τί παθοῦσαι θηταίς εἰξασι γυναιξίν; what makes them look like mortal women? Αρ. Ν. 340.
THE PARTICLPE.

1567. N. The same participle may sometimes be placed under more than one of these heads (1558).

GENITIVE AND ACCUSATIVE ABSOLUTE.

1568. When a circumstantial participle belongs to a noun which is not grammatically connected with the main construction of the sentence, they stand together in the genitive absolute. E.g.

'Ανέβη οὐδενὸς καλύσσοντος, he made the ascent with no one interfering, X.A.1,22. See 1152, and the examples there given.

Sometimes a participle stands alone in the genitive absolute, when a subject can easily be supplied from the context, or when some general subject, like αὐτριψτον or πραγμάτων, is understood; as οὗ πολέμου, προσιόντων, τίως μὲν ἄσφαξον, but the enemy, as they (men before mentioned) came on, kept quiet for a time, X.A.5,415. Οὗτω δ' ἐχόντων, εἰκός (ἐστίν), κ.τ.λ., and this being the case (sc. πραγμάτων), it is likely, etc. X. A.3,210. So with verbs like ἔστε (897,5); as ὑπό τούτοις πολλάκις, when it was rising heavily (where originally Διὸς was understood), X. H.1,116.

1569. The participles of impersonal verbs stand in the accusative absolute, in the neuter singular, when others would be in the genitive absolute. So passive participles and ὅν, when they are used impersonally. E.g.

Τί δὴ, υμᾶς ἐξ ἄπολέσας, οὐκ ἔτι τούτῳ ἡθομεν; why now, when we might have destroyed you, did we not proceed to do it? X.A.2,522.

Οἵ δ' οὖν βοηθήσαντες δέον ϊγις ἀπήλθον; and did those who brought no aid when it was needed escape safe and sound? P. Alc.i. 1155. So εἶ δὲ παρασχόν, and when a good opportunity offers, T.1,120; οὗ προσήκον, improperly (it being not becoming), T.4,95; τυχόν, by chance (it having happened); προσταχέν μιᾷ, when I had been commanded; εἰρημένον, when it has been said; ἄδυνατον ὅν ἐν νυκτὶ οἰμηθαν, it being impossible to signal by night, T.7,44.

1570. N. The participles of personal verbs sometimes stand with their nouns in the accusative absolute; but very seldom unless they are preceded by ὃς or ὅσπερ. E.g.

Σώπῃ ἔδειπνον, ὅσπερ τούτῳ προστεταγμένον αὑτοῖς, they were supping in silence, as if this had been the command given to them, X. Sy.1,11.

1571. N. Ὅν as a circumstantial participle is seldom omitted, except with the adjectives ἰκὼν, willing, and ἄκων, unwilling, and
after ἀτε, οἰα, ὡς, or καῖτε. See ἐμοῦ οὐχ ἐκόντος; against my will, S. Aj. 455; Zeus, καῖτε αἰθάδης φρένων, Zeus, although stubborn in mind, A. Pr. 907; also ἀπόρρητον πόλεω, when it is forbidden to the state, S. An. 44. See 1612.

Adverbs with Circumstantial Participle.

1572. N. The adverbs ἀμα, μεταξὺ, εὔθυς, αὐτικα, ἀρτι, and ἦκα ὑφής are often connected (in position and in sense) with the temporal participle, while grammatically they qualify the leading verb; as ἀμα καταλαβότες προσεκέωτό σφι, as soon as they overtook them, they pressed hard upon them, IId. 9, 57. Ἑκός μεταξὺ δρύςων ἐπαύσατο, Necho stopped while digging (the canal), IId. 2, 158.

1573. N. The participle denoting opposition is often strengthened by καί or καίτε, even (Homeric also καί...περ), and in negative sentences by οὐδὲ or μηδὲ; also by καί ταῦτα, and that too; as ἐπικτίρω νῦν, καῖτε πορὶα δυσμενῆ, I pity him, even though he is an enemy, S. Aj. 122. Οὐκ ἂν προδοτή, οὐδὲ περ πράσσων κακός, I would not be faithless, even though I am in a wretched state, E. Ph. 1624.

1574. Circumstantial participles, especially those denoting cause or purpose, are often preceded by ὡς. This shows that they express the idea or the assertion of the subject of the leading verb or that of some other person prominent in the sentence, without implying that it is also the idea of the speaker or writer. E.g.

Τῶν Περικλά ἐν αἰτία εἰχον ὡς πείσαντα σφᾶσ πολεμοῦ, they found fault with Pericles, on the ground that he had persuaded them to engage in war, T. 2, 59. Ἰγανκτούσιν ὡς μεγάλων τινῶν ἀπεστερημένοι, they are indignant, because (as they say) they have been deprived of some great blessings, P. Rp. 320a.

1575. The causal participle is often emphasized by ἀτε and οἴνον or οἰα, as, inasmuch as; but these particles have no such force as ὡς (1574); as ἀτε παῖς ᾧν, ἦδεσ, inasmuch as he was a child, he was pleased, X. C. 1, 38.

1576. Ὀπερ, as, as it were, with the participle expresses a comparison between the action of the verb and that of the participle. E.g.

Ὀρχοῦντο Ὀπερ ἄλλοις ἐπιδεικνύοντο, they danced as if they were showing off to others (i.e. they danced, apparently showing off), X. A. 5, 484. Τι τοῦτο λέγεις, Ὀπερ oὐκ ἐπὶ οὐ ὁ τι ἄν θρύλη λέγειν; why do you say this, as if it were not in your power to say what
THE PARTICIPLE.

you please? X. M. 2, 638. Although we find as if a convenient translation, there is really no condition, as appears from the negative or (not μη). See 1612.

1577. N. ὁσπερ, like other words meaning as, may be followed by a protasis; as ὁσπερ εἰ παρεστάτες, as (it would be) if you had lived near, A.A. 2101. For ὁσπερ ἀν εἰ, see 1313.

SUPPLEMENTARY PARTICIPLE.

1578. The supplementary participle completes the idea expressed by the verb, by showing to what its action relates. It may belong to either the subject or the object of the verb, and agree with it in case. E.g.

Παύομεν σε λέγοντα, we stop you from speaking; πανόμεθα λέγοντες, we cease speaking.

1579. This participle has many points of resemblance to the infinitive in similar constructions. In the use of the participle (as in that of the infinitive) we must distinguish between indirect discourse (where each tense preserves its force) and other constructions.

PARTICIPLE NOT IN INDIRECT DISCOURSE.

1580. In this sense the participle is used with verbs signifying to begin, to continue, to endure, to persevere, to cease, to repent, to be weary, to be pleased, displeased, or ashamed; and with the object of verbs signifying to permit or to cause to cease. E.g.

'Ηρον χαλέπαίνων, I was the first to be angry, Il. 2, 378; οὐκ ἀνέψωμεν ζωσα, I shall not endure my life, E. Hip. 354; ἔπτα ἡμέρας μαχόμενοι διετέλεσαν, they continued fighting seven days, X. A. 4, 32; τιμώμενοι χαῖροντων, they delight in being honored, E. Hip. 8; ἐλευ-χόμενοι ἡχοντο, they were displeased at being tested, X. M. 1, 24; τοῦτο οὐκ αἰσχύνομαι λέγων, I say this without shame (see 1581), X. C. 5, 121; τὴν φιλοσοφίαν παύον ταῦτα λέγοντα, make Philosophy stop talking in this style, P. G. 482a; παύεται λέγων, he stops talking.

1581. Some of these verbs also take the infinitive, but generally with some difference of meaning; thus, αἰσχύνεται τοῦτο λέγειν, he is ashamed to say this (and does not say it),—see 1580; ἀποκάμουει τοῦτο ποιεῖν, he ceases to do this, through weariness (but ἀποκάμουει τοῦτο ποιῶν, he is weary of doing this). So ἄρχεται λέγειν, he begins to speak (but ἄρχεται λέγων, he begins by speaking or he is at the beginning of his speech); παῦσε μάχεσθαι, I pre-
vent you from fighting (but παῦ ἐ σ μαχόμενον, I stop you while fighting).

1582. The participle may be used with verbs signifying to perceive (in any way), to find, or to represent, denoting an act or state in which the object is perceived, found, or represented. E.g.

"Ορῶ σε κρύπτοντα χεῖρα, I see you hiding your hand, E. Hec. 342; ἦκον σοῦ λέγοντας, I heard you speak; εὑρέ Κρονίδην ἄτερ ἡμένον ἄλλων, he found the son of Cronus sitting apart from the others, II. 1, 498; βασιλείας πεπόιηκε τὸν Ἰαίδον τιμωρούμενον, he has represented kings in Hades as suffering punishment, P. G. 525a.

1583. N. This must not be confounded with indirect discourse, in which ὅρῶ σε κρύπτοντα would mean I see that you are hiding; ἄκουσ σε λέγοντα, I hear that you say (ἄκουσ τaking the accusative). See 1588.

1584. The participles βουλόμενος, wishing, ήδυμενος, pleased, προσδεχόμενος, expecting, and some others, may agree in case with a dative which depends on εἰμί, γίνομαι, or some similar verb. E.g.

Τῷ πλήθει οὗ βουλόμενῳ ἦν, it was not pleasing to the majority (it was not to them wishing it), T. 2, 3; προσδεχόμενῳ μοι τὰ τῆς ὀργῆς ἤμων ἐς ἐμὲ γεγίνησαν, I have been expecting the manifestations of your wrath against me, T. 2, 60.

1585. With verbs signifying to overlook or see, in the sense of to allow or let happen (περιορῶ and ἐφορῶ, with περιείδον and ἐπείδον, sometimes εἶδον), the participle is used in a sense which approaches that of the object infinitive, the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions. E.g.

Μὴ περιδώμεν ὑβδρισθείσαν τὴν Λακεδαιμόνα καὶ καταφρονήθεισαν, let us not see Lacedaemon insulted and despised, I. 6, 108. Μὴ μ’ ἰδεῖν θανόν θ’ ὑπ’ ἄστων, not to see me killed by citizens, E. Or. 716. Περιδεῖν τὴν γῆν τῶν θείσαν, to let the land be ravaged, i.e. to look on and see it ravaged, T. 2, 18; but in 2, 20 we have περιδεῖν τὴν γῆν τοὺς θείσαν, to permit the land to be ravaged, referring to the same thing from another point of view, τοὺς θείσαν being strictly future to περιδεῖν, while τοὺς θείσαν is coincident with it.

1586. The participle with λαμβάνω, escape the notice of, τυγχάνω, happen, and φθάνω, anticipate, contains the leading idea of the expression and is usually translated by a verb.
The aorist participle here coincides in time with the verb (unless this expresses duration) and does not denote past time in itself. (See 1290.) 

Φονέα τοῦ παιδός ἐλάνθανε βόσκων, he was unconsciously supporting the slayer of his son, Hdt. 1.44; ἔτυχον καθήμενος ἔνταθα, I happened to be sitting there (= τύχῃ ἐκαθήμην ἔνταθα), P. Eu. 272ε; αὐτοὶ φθόνοντα τοῦτο δράσαντες, they will do this themselves first (= τούτῳ δράσουσι πρῶτοι), P. Rp. 375ε; τοὺς δ' ἐλαθ' εἰσελθὼν, and he entered unnoticed by them (= εἰσῆλθε λάβροι), Il. 24,477; ἔφθασαν πολλῷ τοὺς Πέρσας ἀπικόμενοι, they arrived long before the Persians, Hdt. 4.130; τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες, we shall rush in unnoticed by the men, X. A. 7, 348.

The perfect participle here has its ordinary force.

1587. N. The participle with διατελέω, continue (1580), ὴχομαι, be gone (1256), θαμίζω, be wont or be frequent, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as ὴχεται φεύγων, he has taken flight, Ar. Pl. 933; οὗ θαμίζεις καταβαίνων εἰς τὸν Περαιᾶ, you don't come down to the Peiraeus very often, P. Rp. 326ε.

So with the Homeric βὴ and ἦβαν or βάν from βαίνω; as βῆ φεύγων, he took flight, Il. 2, 665; so 2, 167.

Participle in Indirect Discourse.

1588. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of a finite mood.

Such verbs are chiefly those signifying to see, to hear or learn, to perceive, to know, to be ignorant of, to remember, to forget, to show, to appear, to prove, to acknowledge, and ἀγγελλω, announce. 

Ἐρώτε μὲ ἐργον δεινὸν ἐξειργασμένην, but I see that I have done a dreadful deed, S. Tr. 706; ἤκουσε Κύρων ἐν Κιλκίῳ ὄντα, he heard that Cyrus was in Cilicia (cf. 1583), X. A. 1, 4ο; ὧταν κλῖνῃ ἦ ἐν τῷ Ὀρίῳ, when she hears that Orestes will come, S. El. 293. Οἶδα οὐδὲν ἐπιστάμενος, I know that I understand nothing; οὐδὲν ἔδεισαν αὐτῶν τεθνηκότα, they did not know that he was dead, X. A. 1, 10τ; ἔπειδὰν γνώσων ἐπιστούμενοι, after they find out that they are distrusted, X. C. 7, 211; μέμνημαι ἐλθὼν, I remember that I went; μέμνημαι αὐτὸν ἐλθὼν, I remember that he went; δεῖξω τοῦτον ἐχθρὸν ὄντα, I shall show that this man is an enemy (passive
οὗτος δειχθήσεται ἐχθρὸς ἂν). Ἀυτῷ Κύρον ἐπιστρατεύοντα τρώτος ἧγγειλα, I first announced to him that Cyrus was on his march against him, X. A. 2, 319.

See 1491; and 1308 for examples of the participle with ἄν representing both indicative and optative with ἃν.

1589. N. Δῆλος εἰμί and φανερὸς εἰμί take the participle in indirect discourse, where we use an impersonal construction; as δῆλος ἢν οἰόμενος, it was evident that he thought (like δῆλον ἢν ὁτι οἴστο).

1590. N. With σύνοιδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or the dative; as σύνοιδα ἐμαυτῷ ἡδικημένω (or ἡδικημένος), I am conscious to myself that I have been wronged.

1591. Most of the verbs included in 1588 may also take a clause with ὅτι or ὃς in indirect discourse.

1592. 1. Some of these verbs have the infinitive of indirect discourse in nearly or quite the same sense as the participle. Others have the infinitive in a different sense: thus φαίνεται σοφὸς ἃν generally means he is manifestly wise, and φαίνεται σοφὸς εἶναι, he seems to be wise; but sometimes this distinction is not observed.

2. Others, again, may be used in a peculiar sense, in which they have the infinitive οὐ in indirect discourse. Thus οἶδα and ἐπισταμέναι regularly have this infinitive when they mean know how; as οἶδα τούτο ποιήσαι, I know how to do this (but οἶδα τούτο ποιήσας, I know that I did this). Μανθάνω, μεμημα, and ἐπιλυθάνομαι, in the sense of learn, remember, or forget to do anything, take the regular object infinitive. See also the uses of γινώσκω, δεικνύμι, δηλῶ, φαίνομαι, and εὑρίσκω in the Lexicon.

1593. 1. 'Ὡς may be used with the participle of indirect discourse in the sense explained in 1574. E.g.

'Oως μηκέτ' ὄντα κείνον ἐν φαίει νῷει, think of him as no longer living, S. Ph. 415. See 1614.

2. The genitive absolute with ὃς is sometimes found where we should expect the participle to agree with the object of the verb; as ὃς πολέμου ὄντος παρ' ἴμων ἀπαγγελῶ; shall I announce from you that there is war? (lit. assuming that there is war, shall I announce it from you?), X. A. 2, 121,—where we might have πολέμον ὄντα with less emphasis and in closer connection with the verb. So ὃς ὃς ἐχόντων τοῦτο ἐπισταθαι σε χρῆ, you must understand that this is so (lit. believing this to be so, you must understand it). S. A. 281.
VERBAL ADJECTIVES IN -τέος AND -τέον.

1594. The verbal in -τέος has both a personal and an impersonal construction, of which the latter is more common.

1595. In the personal construction it is passive in sense, and expresses necessity, like the Latin participle in -dus, agreeing with the subject. E.g.

'Ωφελητέα σοι ἡ πόλις ἔστιν, the city must be benefited by you, X. M. 3, 68. "Αλλάς μεταπεμπότεας εἶναι (ἐφή), he said that other (ships) must be sent for, T. 6, 25.

1596. N. The noun denoting the agent is here in the dative (1188). This construction is of course confined to transitive verbs.

1597. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἔστι expressed or understood. The expression is equivalent to δεῖ, (one) must, with the infinitive. It is practically active in sense, and allows transitive verbs to have an object like their verbs.

The agent is generally expressed by the dative, sometimes by the accusative. E.g.

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἔστιν, we must do this (equivalent to ταῦτα ἡμῶς δεῖ ποιήσατι). Οἱ στρεόν τάδε, we must bear these things (sc. ἡμῖν), L. Or. 769. Τί ἄν αὐτοῦ ποιητέον ἔη; what would he be obliged to do? (= τί δεῖ ἄν αὐτῶν ποιήσατι), X. M. 1, 72 (1598). Ἐψηφίσαντο πολεμητέων ἔστιν, they voted that they must go to war (= δεῖν πολεμεῖν), T. 1, 88. Ἐμμυμιχοι, οὐκ οὐ παραδοτέᾳ τοῖς Ἀθηναῖοις ἔστιν, allies, whom we must not abandon to the Athenians, T. 1, 86.

1598. N. Though the verbal in -τέον allows both the dative and the accusative of the agent (1188), the equivalent δεῖ with the infinitive allows only the accusative (1162).

1599. N. The Latin has this construction (1597), but generally only with verbs which do not take an object accusative; as Eundum est tibi (ītēōn ēstē σοι),—Moriendum est omnibus. So Bello utendum est nobis (τῶ πολέω χρηστέον ἐστίν ἡμῖν), we must go to war. The earlier Latin occasionally has the exact equivalent of the Greek impersonal construction; as Aeternas poenas timendum est, Lucr. 1, 112. (See Madvig's Latin Grammar, § 421.)
INTERROGATIVE SENTENCES.

1600. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative ὅστις (rarely ὅς) and the relative pronominal adjectives (429) may be used in indirect questions. E.g.

Τί λέγει; what does he say? Ποῦ ἦλθεν; when did he come? Πόσα εἶδες; how many did you see? *Ηροντο τί λέγοι (οὐ ὃ τι λέγοι), they asked what he said. *Ηροντο πῶτε (οὐ ὃποτε) ἦλθεν, they asked when he came. Ὀρᾶς ἤμασ, ὃσοι ἔσμεν; do you see how many of us there are? P. Rp. 327c.

1601. N. The Greek, unlike the English, freely uses two or more interrogatives with the same verb. E.g.

*Η τίς τι ἀποδίδοσα τέχνη δικαιοσύνη ἄν καλοῖτο; the art which renders what to what would be called Justice? P. Rp. 332d. See the five interrogatives (used for comic effect) in D. 4, 36: πρόοδεν ἕκαστος τίς χορηγός... πῶτε καὶ παρὰ τοῦ καὶ τί λαβώνα τί ὃι ποιεῖν, meaning everybody knows who the χορηγός is to be, what he is to get, when and from whom he is to get it, and what he is to do with it.

1602. N. An interrogative sometimes stands as a predicate with a demonstrative; as τί τοῦτο ἔλεξας; what is this that you said? (= ἔλεξας τοῦτο, τί ὅν; lit. you said this, being what?); τίνας τοῦτος εἰσορῶ; who are these that I see? E. Or. 1347.

Such expressions cannot be literally translated.

1603. The principal direct interrogative particles are ἃρα and (chiefly poetic) ἃ. These imply nothing as to the answer expected; but ἃρα ὃ implies an affirmative and ἃρα μή a negative answer. ὃ and μή are used alone with the same force as with ἃρα. So μῶν (for μὴ ὅν) implies a negative answer, and μοῦν, therefore (with no negative force), implies an affirmative answer. E.g.

*Η σχολὴ ἵσωμ; will there be leisure? *Ἀρ' εἰσι τινες ἄξιοι; are there any deserving ones? *Ἀρ' οὐ βούλεσθε ἔλθειν; or οὐ βούλεσθε ἔλθειν; do you not wish to go (i.e. you wish, do you not)? *Ἀρα μὴ βούλεσθε ἔλθειν; or μὴ (or μῶν) βούλεσθε ἔλθειν; do you wish to go (you don't wish to go, do you)? Οὐκοῦν σοι δοκεῖ σύμφορον εἶναι; does it not seem to you to be of advantage? X. C. 2, 146. This distinction between οὐ and μὴ does not apply to questions with the interrogative subjunctive (1358), which allow only μὴ.
1604. *Αλλο τι ἢ; is it anything else than? or (more frequently) ἀλλο τι; is it not? is sometimes used as a direct interrogative. E.g.

*Αλλο τι ἢ ὁμολογοῦμεν; do we not agree? (do we do anything else than agree?), P. G. 470b. *Αλλο τι οὖν δύο ταῦτα ἔλεγες; did you not call these two? ibid. 495e.

1605. Indirect questions may be introduced by εἰ, whether; and in Homer by ἢ or εἰ. E.g.

Ἡρώτησα εἰ βουλεύτο ἐλθεῖν, I asked whether he wished to go. Ὡχέτο πευκοῦμεν ἢ ποῦ ἔρχετε εἰς, he was gone to inquire whether you were still living, Od. 13, 415. Τὰ ἐκπώματα οἷν οἴδα εἰ τοῖς δόῳ (1490), I do not know whether I shall give him the cups, X. C. 8, 416. (Here εἰ is used even with the subjunctive: see 1491.)

1606. Alternative questions (both direct and indirect) may be introduced by πότερον (πότερα) ... ἢ whether ... or. Indirect alternative questions can also be introduced by εἰ ... ἢ or εἰ ... ἢ, whether ... or. Homer has ἢ (ἣ) ... ἢ (ἣ) in direct, and ἢ (ἣ) ... ἢ (ἣ) in indirect, alternatives,—never πότερον. E.g.

Πότερον εἰς ἀρχέειν ἢ ἀλλον καθίστης; do you allow him to rule, or do you appoint another? X. C. 3, 112. Ἐβουλεύετο εἰ τερμοῖν τινας ἢ πάντες τοιού, he was deliberating whether they should send some or should all go, X. A. 1, 105.

NEGATIVES.

1607. The Greek has two negative adverbs, οὐ and μή. What is said of each of these generally applies to its compounds, —οὔδεις, οὔδε, οὔτε, etc., and μηδεῖς, μηδέ, μήτε, etc.

1608. Οὐ is used with the indicative and optative in all independent sentences, except wishes; also in indirect discourse after ἦρα and ὠς, and in causal sentences.

1609. N. In indirect questions, introduced by εἰ, whether, μή can be used as well as οὐ; as βουλομένοις ἔρισθαι εἰ μαθῶν τίς τι μεμνημένος μὴ οἴδειν, wishing to ask whether one who has learnt a thing and remembers it does not know it? P. Τh. 163a. Also, in the second part of an indirect alternative question (1606), both οὐ and μή are allowed; as σκοπῶμεν εἰ οἷν πρέπει μή οὖ, let us look and see whether it suits us or not, P. Rp. 451b; εἰ δὲ ἔληθεν μή, πειράζομαι μαθεῖν, but I will try to learn whether it is true or not, ibid. 339a.
1610. ἔν is used with the subjunctive and imperative in all constructions, except with the Homeric subjunctive (1355), which has the force of a future indicative. ἔν is used in all final and object clauses after ἢνα, ἠπως, etc., with the subjunctive, optative, and indicative; except after μή, lest, which takes οὐ. It is used in all conditional and conditional relative clauses, and in the corresponding temporal sentences after ἐς, πρῶν, etc., in relative sentences expressing a purpose (1442), and in all expressions of a wish with both indicative and optative (1507; 1511).

For causal relative clauses with μή (also conditional), see 1462. For οὐ occasionally used in protasis, see 1383, 2.

1611. ἔν is used with the infinitive in all constructions, both with and without the article, except in indirect discourse. The infinitive in indirect discourse regularly has οὐ, to retain the negative of the direct discourse; but some exceptions occur (1496).

For ἄστε οὐ with the infinitive, see 1451. For μή with the infinitive after verbs of hoping, promising, swearing, etc., see 1496.

1612. When a participle expresses a condition (1563, 5), it takes μή; so when it is equivalent to a conditional relative clause; as οἱ μῆς βούλομαι, any who do not wish. Otherwise it takes οὐ. In indirect discourse it sometimes, like the infinitive, takes μή irregularly (1496).

1613. Adjectives follow the same principle with participles, taking μή only when they do not refer to definite persons or things (i.e. when they can be expressed by a relative clause with an indefinite antecedent); as οἱ μῆς ἀγαθοὶ πολίται, (any) citizens who are not good, but οἱ νῦν ἀγαθοὶ πολίται means special citizens who are not good.

1614. Participles or adjectives connected with a protasis, a command, or an infinitive which would be negated by μή, generally take μή, even if they would otherwise have οὐ.

1615. When verbs which contain a negative idea (as those of hindering, forbidding, denying, concealing, and distrusting) take the infinitive, μή can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples, see 1549-1551.
1616. An infinitive which would regularly be negatived by μὴ, either in the ordinary way (1611) or to strengthen a preceding negation (1615), generally takes the double negative μὴ ὁ村镇 if the verb on which it depends itself has a negative.

Thus δίκαιον ἐστι μὴ τούτων ἀφεῖναι, it is just not to acquit him, if we negative the leading verb, generally becomes οὖν δίκαιον ἐστι μὴ οὖν τούτων ἀφεῖναι, it is not just not to acquit him. So ὃς οὐχ Ἰσίων σοι οὖν μὴ οὖν βοηθεῖν δικαιοσύνη, since (as you said) it was a failure in piety for you not to assist justice, P. Rp. 427c. Again, ἐργεὶ σε μὴ τοῦτο ποιεῖν (1550), he prevents you from doing this, becomes, with εἰργεῖ negatived, οὖν εἰργεῖ σε μὴ οὖν τοῦτο ποιεῖν, he does not prevent you from doing this.

1617. (a) Μὴ οὖ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδῶν μὴ οὐχὶ ὑβρίζο-μένοις ἀποβανεῖν; what is there to prevent (us) from being insulted and perishing? X. An. 3, 19.

(b) It is sometimes used with participles, or even nouns, to express an exception to a negative (or implied negative) statement; as πόλεσ χαλεπαί λαβεῖν, μη οὖν πολιορκήα, cities hard (i.e. not easy) to capture, except by siege, D. 19, 123.

1618. When a negative is followed by a simple negative (οὐ or μή) in the same clause, each retains its own force. If they belong to the same word or expression, they make an affirmative; but if they belong to different words, each is independent of the other. E.g.

Οὐδὲ τῶν Φορμώνα οὐχ ὅρα, nor does he not see Phormio (i.e. he sees Phormio well enough.), D. 36, 46. Οὐ δὲ ἀπειρῶν γε οὐ φήσεις ἔχειν ὅ τι εἴπης, it is not surely through inexperience that you will deny that you have anything to say, D. 19, 120. Εἰ μὴ Προξένου οὐχ ὑπεδέξαντο, if they had not refused to receive Proxenus (had not not-received him), D. 19, 74. Σο μὴ οὖν ... διὰ ταῦτα μὴ δῶσω δίκην, do not then on this account let him escape punishment (do not let him not be punished), D. 19, 77.

1619. But when a negative is followed by a compound negative (or by several compound negatives) in the same clause, the negation is strengthened. E.g.

Οὐδεὶς εἰς οὐδὲν οὐδενός ἄν ἡμῶν οὐδέποτε γίνοιτο ἁξίος, no one of us (in that case) would ever come to be of any value for anything, P. Ph. 19b.

For the double negative οὐ μή, see 1300 and 1361. For οὐχ ὅτι, μὴ ὅτι, οὐχ ὅπως, μὴ ὅπως, see 1504.
PART V.

VERSIFICATION.

RHYTHM AND METRE.

1620. Every verse is composed of definite portions called feet. Thus we have four feet in each of these verses: —

Φήυσο|μεν προς | τους στρα|τηγοις. |
Fár from | mortal | cárés re|treáting. |

1621. In each foot there is a certain part on which falls a special stress of voice called ictus (stroke), and another part on which there is no such stress. The part of the foot on which the ictus falls is called the arsis, and the rest of the foot is called the thesis.¹ The regular alternation of arsis and thesis in successive feet produces the rhythm (harmonious movement) of the verse.

1622. In this English verse (as in all English poetry) the rhythm depends entirely on the ordinary accent of the words, with which the ictus coincides. In the Greek verse, however, the ictus is entirely independent of the word-accent; and the feet (with the ictus marked by dots) are φήυσο,—μεν προς,—τους στρα,—τηγοις. In Greek poetry a foot consists of a regular combination of syllables of a certain

¹The term ἀρσις (raising) and θέσις (placing), as they were used by nearly all the Greek writers on Rhythm, referred to the raising and putting down of the foot in marching, dancing, or beating time, so that θέσις denoted the part of the foot on which the ictus fell, and ἀρσις the lighter part. Most of the Roman writers, however, inverted this use, and referred arsis to the raising of the voice and thesis to the lowering of the voice in reading. The prevailing modern use of these terms unfortunately follows that of the Roman writers, and attempts to reverse the settled usage of language are apt to end in confusion.
length; and the place of the ictus here depends on the quantity (i.e. the length or shortness) of the syllables which compose the foot, the ictus naturally falling upon a long syllable (1629). The regular alternation of long and short syllables in successive feet makes the verse metrical, i.e. measured in its time. The rhythm of a Greek verse thus depends closely on its metre, i.e. on the measure or quantity of its syllables.

1623. The fundamental distinction between ancient and most modern poetry is simply this, that in modern poetry the verse consists of a regular combination of accented and unaccented syllables, while in ancient poetry it consists of a regular combination of long and short syllables. The rhythm is the one essential requisite in the external form of all poetry, ancient and modern; but in ancient poetry, rhythm depends on metre and not on accent; in modern poetry it depends on accent, and the quantity of the syllables (i.e. the metre) is generally no more regarded than it is in prose. Both are equally rhythmical; but the ancient is also metrical, and its metre is the basis of its rhythm. What is called metre in English poetry is strictly only rhythm.

1624. The change from metrical to accentedual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accented and the metre is no more regarded than it is in English poetry. These are the first two verses in a modern translation of the Odyssey:

Ψάλλεν τὸν ἄνθρωπον, Θεία, τὸν ποιήτην, ὁ δή ποιήσας τὴν Ἐνδοξον πάλιν.

The original verses are:

"Ἄνθρωπος μοι ἐνεπεί, Μοῦσα, ποιήτριαν, ὁ δ' ἄνθρωπος πολλὰς
Πλάγχθη, ἰνερᾳ τροπής ἰερῶν πτολεμένων ἰπερσεν.

If the former verses set our teeth on edge, it is only through force of acquired habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is precisely what we are accustomed to in English verse, where

Still stands the forest primæval; but under the shade of its branches is dactylic, and

And the olive of peace spreads its branches abroad

is anapaestic.
1625. It is very difficult for us to appreciate the ease with which the Greeks distinguished and reconciled the stress of voice which constituted the ictus and the raising of tone which constituted the word-accent (107, 1). Any combination of the two is now very difficult, and for most persons impossible, because we have only stress of voice to represent both accent and ictus. In reading Greek poetry we usually mark the ictus by our accent, and either neglect the word-accent or make it subordinate to the ictus. Care should always be taken in reading to distinguish the words, not the feet.

FEET.

1626. 1. The unit of measure in Greek verse is the short syllable (☉), which has the value of ♩ or an ⅓ note in music. This is called a time or mora. The long syllable (–) has generally twice the length of a short one, and has the value of a ⅐ note or ♩ in music.

2. But a long syllable sometimes has the length of three shorts, and is called a triseme (−), and sometimes that of four shorts, and is called a tetraseme (―). The triseme has the value of ♩ in music, and the tetraseme that of ♩.

1627. Feet are distinguished according to the number of times which they contain. The most common feet are the following:

1. Of Three Times (in ♩ time).

<table>
<thead>
<tr>
<th>Trochee</th>
<th>☉</th>
<th>φaiνε</th>
<th>♩ ♩</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iambus</td>
<td>☉ ☉</td>
<td>εφην</td>
<td>♩‒ ‒</td>
</tr>
<tr>
<td>Tribrach</td>
<td>☉ ☉ ☉</td>
<td>λεγετε</td>
<td>♩‒ ‒</td>
</tr>
</tbody>
</table>

2. Of Four Times (in ♩ or ♩ time).

<table>
<thead>
<tr>
<th>Dactyl</th>
<th>☉ ☉</th>
<th>φαινετε</th>
<th>♩‒ ‒</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anapaest</td>
<td>☉ ☉ ☉</td>
<td>σεβομαι</td>
<td>♩‒ ‒</td>
</tr>
<tr>
<td>Spondee</td>
<td>☉ ☉</td>
<td>ειτων</td>
<td>♩‒ ‒</td>
</tr>
</tbody>
</table>

3. Of Five Times (in ♩ time).

<table>
<thead>
<tr>
<th>Cretic</th>
<th>☉ ☉</th>
<th>φαινετω</th>
<th>♩‒ ‒</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paeon primus</td>
<td>☉ ☉ ☉</td>
<td>εκτρεπετε</td>
<td>♩‒ ‒</td>
</tr>
<tr>
<td>Paeon quartus</td>
<td>☉ ☉ ☉ ☉</td>
<td>καταλεγω</td>
<td>♩‒ ‒</td>
</tr>
<tr>
<td>Bacchius</td>
<td>☉ ☉</td>
<td>αφεγγης</td>
<td>♩‒ ‒</td>
</tr>
<tr>
<td>Antibacchius</td>
<td>☉ ☉</td>
<td>φαινητε</td>
<td>♩‒ ‒</td>
</tr>
</tbody>
</table>
4. Of Six Times (in \( \frac{2}{3} \) or \( \frac{3}{4} \) time).

<table>
<thead>
<tr>
<th>Type</th>
<th>Syllable Pattern</th>
<th>Greek Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ionic a maiore</td>
<td>( --\circ\circ )</td>
<td>( \varepsilon\kappa\lambda\varepsilon\pi\varepsilon )</td>
</tr>
<tr>
<td>Ionic a minore</td>
<td>( \circ\circ-- )</td>
<td>( \pi\rho\sigma\sigma\delta\varepsilon\sigma\varepsilon )</td>
</tr>
<tr>
<td>Choriambus</td>
<td>( --\circ\circ )</td>
<td>( \varepsilon\ktau\tau\rho\tau\omicron\omicron )</td>
</tr>
<tr>
<td>Molossus (rare)</td>
<td>( ---- )</td>
<td>( \beta\omicron\upsilon\lambda\epsilon\omicron\upsilon\omega )</td>
</tr>
</tbody>
</table>

5. A foot of four shorts (\( \circ\circ\circ\circ \)) is called a proceleusmatic, and one of two shorts (\( \circ\circ \)) a pyrrhic.

For the dochmius, \( \circ--\circ-- \), see 1691. For the epitrite, see 1681.

1628. The feet in \( \frac{2}{3} \) time (1), in which the arsis is twice as long as the thesis, form the double class (\( \gamma\epsilon\nu\sigma\sigma\delta\iota\pi\lambda\alpha\sigmai\omicron\nu \)), as opposed to those in \( \frac{4}{5} \) time (2), in which the arsis and thesis are of equal length, and which form the equal class (\( \gamma\epsilon\nu\sigma\omicron \iota\sigma\omicron\nu \)). The more complicated relations of arsis and thesis in the feet of five and six times are not considered here.

1629. The iuctus falls naturally on a long syllable. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the arsis, the remainder of the foot being the thesis; as \( \underline{\circ}<\circ, \underline{\circ}\circ<\circ, \circ\underline{\circ}<, \circ<\circ\underline{\circ} \).

1630. When a long syllable in the arsis is resolved into two short syllables (1631), the iuctus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee (\( \underline{\circ}\circ \)) is \( \circ\circ\circ \); one used for an iambus (\( \circ\underline{\circ} \)) is \( \circ\circ\circ \). Likewise a spondee used for a dactyl is \( \underline{\circ}-- \); one used for an anapaest is \( --\circ \). So a dactyl used for an anapaest (\( --\circ\circ \) for \( --\circ \)) is \( --\circ\circ \). The only use of the tribrach and the chief use of the spondee are (as above) to represent other feet which have their arsis naturally marked by a long syllable.

**RESOLUTION AND CONTRACTION. — IRRATIONAL TIME. — ANACRUSIS. — SYLLABA ANCEPS.**

1631. A long syllable, being naturally the metrical equivalent of two short ones (1626), is often resolved into these; as when a tribrach \( \circ\circ\circ \) stands for a trochee \( --\circ \) or an iambus \( \circ-- \). On the other hand, two short syllables are often contracted into one long syllable; as when a spondee
stands for a dactyl \( \circ \circ \) or an anapaest \( \circ \circ \circ \). The mark for a long resolved into two shorts is \( \infty \); that for two shorts contracted into one long is \( \infty \).

1632. 1. When a long syllable has the measure of three or four short syllables (1626, 2), it may represent a whole foot: this is called syncope. Thus a triseme (\( \in = \downarrow \)) may represent a trochee (\( \circ \circ \)), and a tetraseme (\( \in = \circ \)) may represent a dactyl (\( \circ \circ \circ \)).

2. An apparent trochee (\( \circ \circ \)), consisting of a triseme (\( \circ \)) and a short syllable, may be the equivalent of a dactyl or a spondee, that is, a foot of four times. This is called a long trochee, or a Doric trochee (see 1684).

1633. On the other hand, a long syllable may in certain cases be shortened so as to take the place of a short syllable. Such a syllable is called irrational, and is marked \( > \). The foot in which it occurs is also called irrational (\( \pi\omega\varsigma \, \Delta\lambda\gamma\omega\varsigma \)). Thus, in \( \alpha\lambda\lambda' \, \alpha\pi' \, \iota\chi\rho\omega\nu \) (\( \in \circ \circ > \)), the apparent spondee which takes the place of the second trochee is called an irrational trochee; in \( \delta\omega\nu\iota \, \delta\kappa\nu \) (\( > \circ \circ \)) that which takes the place of the first iambus is called an irrational iambus.

1634. A similar shortening occurs in the so-called cyclic dactyl (marked \( \sim \circ \circ \)) and cyclic anapaest (marked \( \circ \circ \circ \)), which have the time of only three short syllables instead of four. The cyclic dactyl takes the place of a trochee \( \circ \circ \), especially in logaoedic verses (1679). The cyclic anapaest takes the place of an iambus \( \circ \circ \), and is found especially in the iambic trimeter of comedy (1658).

1635. An anacrusis (\( \delta\alpha\kappa\rho\omega\nu\varsigma \), upward beat) consists of a single syllable (which may be long, short, or irrational) or of two short syllables, prefixed to a verse which begins with an arsis.

1636. The last syllable of every verse is common, and it may be made long or short to suit the metre, without regard to its usual quantity. It is called syllaba anceps. But the continuous systems described in 1654, 1666, and 1677 allow this only at the end of the system.
RHYTHMICAL SERIES. — VERSE. — CATALEXIS. — PAUSE.

1637. A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united.

Thus the verse

\[ \text{πολλὰ τὰ δεινα, κοιδέν ἄνθρωπον δεινότερον πέλει} \]

consists of a First Glyconic (1682, 4), \( \text{__,__}_1\_\_\_\_\_ \) (at the end of a verse, \( \text{__,__}_1\_\_\_\_\_\_\_ } \)), followed by a Second Glyconic, \( \text{>_1\___,__}_1\_\_\_\_\_\_ } \). Each part forms a series, the former ending with the first syllable of δάνθρωπον (see above); and either series might have formed a distinct verse.

1638. The verse must close in such a way as to be distinctly marked off from what follows.

1. It must end with the end of a word.

2. It allows the last syllable (*syllaba aniceps*) to be either long or short (1636).

3. It allows * hiatus* (34) before a vowel in the next verse.

1639. A verse which has an unfinished foot at the close is called *catalectic* (*καταληκτικός, stopped short*). A complete verse is called *acaatalectic*.

1640. 1. If the omitted syllable or syllables in a catalectic verse are the thesis of the foot (as in trochaic and dactylic verses), their place is filled by a pause. A pause of one *time*, equivalent to a short syllable (\( \bigcirc \)), is marked \( \wedge \) (for Λ, the initial of λείμμα); a pause of two *times* (\( \_\_ \)) is marked \( \Upsilon \).

2. But in catalectic iambic and anaepastic verses, the thesis of the last foot is lost, and the place is filled by prolonging the preceding arsis: thus we have \( \text{__,__}_1\_\_\_\_\_ } \) (not \( \text{__,__}_1\_\_\_\_\_\_ } \)) as the catalectic form of \( \text{__,__}_1\_\_\_\_\_ } \); and \( \text{__,__}_1\_\_\_\_\_ } \) (not \( \text{__,__}_1\_\_\_\_\_\_\_ } \)) as that of \( \text{__,__}_1\_\_\_\_\_\_ } \). (See 1664 and 1665.)

1641. A verse measured by dipodies (1640) is called *brachycatalectic* if it wants a complete foot at the end, and *hypercatalectic* if it has a single syllable beyond its last complete dipody.

CAESURA AND DIABERESIS.

1642. 1. *Caesura* (i.e. *cutting*) of the foot occurs whenever
a word ends before a foot is finished; as in three cases in
the following verse:—

πολλὰς | δ' ἰφθίμονος ψῆψας Ἀϊδί προταψεν.

2. This becomes important only when it coincides with
the caesura of the verse (as after ἰφθίμονος). This caesura is
a pause within a foot introduced to make the verse more
melodious or to aid in its recital. In some verses, as in
the iambic trimeter acatalectic (1658) and the heroic hexa-
meter (1669), it follows definite principles.

1643. When the end of a word coincides with the end of a
foot, the double division is called diaeresis (διαίρεσις, division);
as after the first foot in the line just quoted. Diaeresis
becomes important only when it coincides with a natural
pause produced by the ending of a rhythmic series; as in
the trochaic tetrameter (1651) and the dactylic pentameter
(1670).

1644. The following verse of Aristophanes (Nub. 519), in tro-
chaic (.FILL) rhythm, shows the irrational long (1633) in the first,
second, and sixth feet; the cyclic dactyl (1634) in the third; syn-
cepe (1632) in the fourth; and at the end catalexis and pause
(1639; 1640), with syllaba aniceps (1636).

τάληθη νή | τόν Διόνυσον τόν | ἐκθέτε παρτα | με.

A rhythmical series (1637) ends with the penult of Διόνυσον. This
is a logaoedic verse, called Eupolidēan (1682, 7).

VERSES.

1645. Verses are called Trochaic, Iambic, Dactylic, etc.,
from their fundamental foot.

1646. In most kinds of verse, a monometer consists of
one foot, a dimeter of two feet, a trimeter, tetrameter, penta-
meter, or hexameter of three, four, five, or six feet. But in
trochaic, iambic, and anapaestic verses, which are measured
by diptodies (i.e. pairs of feet), a monometer consists of one
dipody (or two feet), a dimeter of four feet, a trimeter of
six feet, and a tetrameter of eight feet.
1647. When trochaic or iambic verses are measured by single feet, they are called tripodies, tetrapodies, hexapodies, etc. (as having three, four, six, etc. feet). Here irrational syllables (1633) seldom occur. (See 1656.)

1648. Rhythms are divided into rising and falling rhythms. In rising rhythms the arsis follows the thesis, as in the iambus and anapaest; in falling rhythms the thesis follows the arsis, as in the trochee and the dactyl.

1649. In Greek poetry, the same kind of verse may be used by the line (κατὰ στίχος), that is, repeated continuously, as in the heroic hexameter and the iambic trimeter of the drama. Secondly, similar verses may be combined into distichs (1670) or into simple systems (1654). Verses of both these classes were composed for recitation or for simple chanting. Thirdly, in lyric poetry, which was composed to be sung to music, verses may be combined into strophes of complex rhythmical and metrical structure, with antistrophes corresponding to them in form. A strophe and antistrophe may be followed by an epode (after-song) in a different metre, as in most of the odes of Pindar.

TROCHAIC RHYTHMS.

1650. Trochaic verses are generally measured by dipodies (1646). The irrational trochee \( < > \) (1633) in the form of a spondee can stand in the second place of each trochaic dipody except the last, that is, in the even feet (second, fourth, etc.), so that the dipody has the form \( < \circ < \circ > \). An apparent anapaest (\( < \circ > \) for \( < > \)) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl \( \circ \circ \) (1634) sometimes stands for the trochee in proper names in both parts of the dipody, except at the end of the verse.

The tribrach (\( \circ \circ \circ \)) may stand for the trochee (1631) in every foot except the last.

1651. The chief trochaic verse which is used by the line (1649) is the tetrameter catalectic, consisting of seven feet and a syllable, divided into two rhythmical series (1637) by a diaeresis (1643) after the second dipody. E.g.
(1) ω σοφώτατος θεάται, δείρο τόν νοῦν πρόσχετε.\(^1\)

(2) κατὰ σελήνην ως άγεν χρη τοῦ βίου τὰς ἡμέρας.\(^2\)

(3) ξύγγονον τ' ε μήν Πυλάδην τε τὸν τάδε ξυν δρῶντα μοι.\(^3\)

Notice the tribrach in the first place of (2), and the cyclic dactyl in the third place of (3).

This verse is familiar in English poetry, as

Tell me not in mournful numbers, life is but an empty dream.

1652. The \(\alpha\gamma\) tetrameter (\(\sigma\gammaάχων\)), called Hipponactean from Hipponax (see 1663), is the preceding verse with the last syllable but one long. \(E.g.\)

\(\alpha\muφιδέξιος γάρ εἰμι κοῖχ \ αμαρτάνω κόπτων\).\(^4\)

1653. The following are some of the more important lyric trochaic verses: —

1. Tripody acatalectic (the Ithyphallic):

\(μήπορ' \ εκτακεῖν\).\(^5\)

2. Tripody catalectic:

\(ος \ γε \ σὰν λιπῶν\).\(^6\)

3. Tetrapody or dimeter acatalectic:

\(τοῦτο τοῦ μὲν ἥρος ἄει \ βλαστάνει καὶ σφικοφαντεί\).\(^7\)

4. Tetrapody or dimeter catalectic:

\(δεινᾶ πράγματ' εἴδομεν\).\(^8\)

5. Hexapody or trimeter catalectic:

\(αρπαγαῖ δὲ διαδρομῶν δημαίονες\).\(^9\)

---

\(^1\) Ar. N. 575. \(^4\) Hippon. 83. \(^7\) Ar. Av. 1478, 1479. \(^10\) A. Se. 351.

\(^2\) ibid. 626. \(^5\) A. Pr. 535. \(^8\) ibid. 1472.

\(^3\) E. Or. 1535. \(^6\) S. Ph. 1215. \(^9\) ibid. 1481.
1654. A stanza consisting of a series of dimeters catalectic (1653, 3), rarely with an occasional monometer ($-$ $-$ $-$), and ending in a dimeter catalectic (1653, 4), is called a trochaic system. E.g.

\[
\begin{align*}
\tau\alpha\tau\alpha & \; \mu\varepsilon\nu \; \pi\rho\omicron\; \acute{\alpha}n\acute{d}r\acute{o}s \; \acute{\iota}\sigma\tau \varepsilon \; \ldots & & - \varnothing \varnothing \mid \varnothing \varnothing \varnothing \\
\nu\omicron\nu & \; \acute{\iota}x\omicron\tau\omicron\nu\omicron\sigma \; \kappa\iota \iota \acute{\iota} \nu & & - \varnothing \varnothing \rangle \mid \varnothing \varnothing \varnothing \\
\pi\omicron\lambda\lambda & \; \pi\epsilon\rho\omicron\pi\epsilon\pi\epsilon\lambda\omicron\kappa\omicron\acute{\omicron} & & - \varnothing \varnothing \varnothing \rangle \mid \varnothing \varnothing \\
\end{align*}
\]

For iambic and anapaestic systems, formed on the same principle, see 1666 and 1677. See also 1636.

1655. The following contain examples of syncopated trochaic verses (1632, 1):

\[
\begin{align*}
\nu\nu \kappa\alpha\sigma\tau\rho\omicron\phi\alpha\iota \; \nu\nu & & - \varnothing \varnothing \mid \varnothing \varnothing \varnothing \rangle \\
\theta\varepsilon\sigma\mu\acute{\omicron} \nu, \; \epsilon\iota \; \kappa\rho\alpha\tau\acute{\eta}\gamma\epsilon \; \acute{\iota} \kappa\iota \; \beta\lambda\acute{\alpha}\acute{\beta}\acute{\alpha} & & - \varnothing \varnothing \mid \varnothing \varnothing \varnothing \rangle \\
tou\ddot{\iota} \; \mu\eta\tau\rho\omicron\kappa\tau\omicron\acute{\omicron} \nu. & & - \varnothing \varnothing \mid \varnothing \varnothing \varnothing \rangle \\
\delta\varphi\mu\alpha\tau\omicron\nu \; \gamma\alpha\varrho & \; \epsilon\iota\lambda\omicron\acute{\omicron}\acute{\omicron} \nu & & - \varnothing \varnothing \mid \varnothing \varnothing \varnothing \rangle \\
\acute{\alpha}n\acute{\alpha}t\rho\omicron\omicron\acute{\omicron}\acute{\omicron}, \; \acute{o}t\acute{a}n \; \acute{A}r\acute{r}h\acute{s} \; \tau\iota\beta\acute{a}\sigma\delta\acute{o}s \; \acute{o} \nu \; \phi\iota\lambda\omicron \; \acute{\epsilon}{\lambda}\gamma. & & - \varnothing \varnothing \varnothing \mid \varnothing \varnothing \varnothing \rangle \\
\end{align*}
\]

1656. In lyric trochaic and iambic verses, the irrational syllable is found chiefly in comedy, and is avoided in tragedy.

1657. Iambic verses are generally measured by dipodies (1646). The irrational iambus $> \varnothing$ (1633) in the form of a spondee can stand in the first place of each iambic dipody, that is, in the odd places (first, third, etc.), so that the dipody has the form $\varnothing \varnothing \varnothing \varnothing$. An apparent dactyl ($> \varnothing \varnothing$ for $> \varnothing$) is sometimes used as the equivalent of the irrational iambus; and the cyclic anapaest $\varnothing \varnothing \varnothing$ (1634) is used for the iambus in both parts of the dipody, except in the last foot, especially by the Attic comedians (1658). The tribrach ($\varnothing \varnothing \varnothing$) may stand for the iambus in every foot except the last.

1658. The most common of all iambic verses is the **trimeter catalectic**, in which most of the dialogue of

1 Ar. R. 534 ff. 2 A. Eu. 490 ff. 3 ibid. 354 ff.
the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The irrational iambus >_< in the form of a spondee can stand in the first place of every dipody. The *tragedians* allow the (apparent) dactyl >_< only in the first and third places, and the cyclic anapaest only in the first place; but in proper names they allow the anapaest in every place except the last. The *comedians* allow the dactyl >_< in all the odd places, and the cyclic anapaest in every place except the last (1657). The most common caesura is that after the *thesis* of the third foot.

1659. The following scheme shows the tragic and the comic iambic trimeter compared,—the forms peculiar to comedy being enclosed in [ ].

\[ \begin{array}{ccc}
\text{>} & \text{<} & \text{<} \\
\text{<} & \text{<} & \text{<} \\
\text{>} & \text{<} & \text{<} \\
\text{<} & \text{<} & \text{<} \\
\text{>} & \text{<} & [\text{<} \text{<} \text{<}] \\
\text{<} & \text{<} & \text{<} \\
\end{array} \]

1660. When the *tragic* trimeter ends in a word forming a cretic (\_< \_< \_<), this is regularly preceded by a short syllable or by a monosyllable. In general the tragedians avoid the feet of three syllables, even where they are allowed.

1661. The following are examples of both the tragic and the comic form of the iambic trimeter:—

(Tragic) \( \chiθονός \ \muεν \ \epsilonις \ \tauηλουρον \ \etaκομεν \ \piεδον, \)
\( \Sigmaκιθην \ \epsilonις \ \οι,\muον, \ \alphaβατον \ \epsilonις \ \epsilonρημιαν. \)
\*\( \Hphi\alphaιστε, \ \sigmaι \ \delta\chi\nu \ \muελειν \ \iotaπιστολας. \) \ A. Pr. 1-3.

(Comic) \( \omega \ \Zευ \ \betaασιλευ \cdot \ \tauο \ \chiρημα \ \tauων \ \nuικτων \ \οιςον \)
\( \alphaπεραντον \cdot \ \οιδιποθ \ \etaμερα \ \gammaενησεται; \)
\( \alphaπολουο \ \deltaητ', \ \\omega \ \piυλεμε, \ \piολι\lambda\nuο \ \οινεκα. \) \ Ai. N. 2, 3, 6.

1 This is known as "Porson’s rule." "Nempe hanc regulam ple-rumque in senariis observabant Tragici, ut, si voce quae Creticum pedem efficere terminaret versus, canque vocem hypermonosyl-labon praecederet, quintus pes iambus vel tribrachys esse deberet." *Suppl. ad Praef. ad Hecubam.*
1662. The Iambic Trimeter appears in English as the Alexandrine, which is seldom used except at the end of a stanza:

And hope to merit Heaven by making Earth a Hell.

1663. The *lame* trimeter (σχάζων), called the *Choliambus* and the Hipponactean (see 1652), is the preceding verse with the last syllable but one long. It is said to have been invented by Hipponax (about 540 B.C.), and it is used in the newly discovered mimes of Herondas. *E.g.*

ākoùsath' Ἱππωνακτος. οὖ γὰρ ἄλλ' ἡκω.¹
oútw tί σοι δοήσαν αἱ φίλαι Μοῦσαι.²

> _ _ _ | > _ _ _ | > _ _ _ (1640,2)

1664. The *tetrameter catalectic*, consisting of seven feet and a syllable, is common in Attic comedy. There is a regular *diaeresis* (1643) after the second dipody, where the first rhythmical series ends (1637).

εἰπερ τὸν ἄνδρ’ | ὑπερβαλεῖ, | καὶ μὴ γέλωτ’ | ὀφλήσεις.³

> _ _ _ | > _ _ _ | > _ _ _ (1640,2)

In English poetry we have

A captain bold | of Halifax, || who lived in country quarters.

1665. The following are some of the more important lyric iambic verses:—

1. Dipody or monometer:

τί δηθ’ δρᾶ;⁴

> _ _ _

2. Tripody (acatalectic and catalectic):

τί τῶν δ’ ἄνεων κακῶν;⁵

> _ _ _

επ’ ἄλλο πῆδα.⁶

> _ _ _

3. Dimeter (acatalectic and catalectic):

ιαλτὸς ἐκ δόμων ἔβαν.⁷

> _ _ _ | _ _ _ | _ _ _ | _ _ _

ζηλῶ σε τῆς | εὐβοιλίας.⁸

> _ _ _ | > _ _ _

καὶ τὸν λόγον | τὸν ἑττω.⁹

> _ _ _ | _ _ _ | _ _ _

1 Hipp. 47. ² Herond. 3, 1. ³ A. Ch. 22. ⁴ ibid. 1098. ⁵ A. Ag. 211. ⁶ Ar. N. 703. ⁷ Ar. N. 1452.
4. Hexapody or trimeter catalectic:

\[ \pi\rho\epsilon\iota\iota \pi\alpha\rho\eta\iota\varsigma \phi\omega\iota\iota\varsigma \alpha\mu\nu\gamma\mu\omega\iota\varsigma. \]

\[ \_\_\_\_\_\_ > \_\_\_\_ \]

1666. Iambic systems are formed on the same principle as trochaic systems (1654), of catalectic dimeters with an occasional monometer, ending with a catalectic dimeter. E.g.

\[ \eta\tau\tau\eta\mu\epsilon\theta' \cdot \omega \beta\iota\nu\omicron\mu\epsilon\nu\omega, \]
\[ \pi\rho\delta\varsigma \tau\omicron\nu \theta\epsilon\omega\iota \delta\epsilon\zeta\alpha\sigma\theta\epsilon \mu\omicron \nu \]
\[ \theta\omicron\iota\mu\acute{\alpha}\omicron\iota\omicron, \iota\varsigma \]
\[ \epsilon\zeta\alpha\upsilon\omicron\mu\omicron\omega\omicron\lambda\pi\omicron \pi\rho\delta\varsigma \upsilon\mu\acute{\alpha}\varsigma. \]

These verses end a long iambic system in Ar. Nub. 1090-1104: see also Nub. 1446-1452, and Eq. 911-940.

1667. For the irrational syllable in lyric verse, see 1656.

**Dactylic Rhythms.**

1668. The only regular substitute for the dactyl is the spondee, which arises by contraction of the two short syllables of the dactyl (\_\_ from \_\_\_).

1669. The most common of all Greek verses is the **Heroic Hexameter**, the Homeric verse. It always has a spondee in the last place, often in the first four places, seldom in the fifth (the verse being then called spondaic). There is commonly a caesura in the third foot, either after the arsis or (rather more frequently) dividing the thesis. There is sometimes a caesura after the arsis of the fourth foot, and rarely one in the thesis. The caesura after the arsis is called **masculine**, that in the thesis **feminine** or **trochaic**. A diaeresis after the fourth foot, common in bucolic poetry, is called **bucolic**. E.g.

\[ \alpha\nu\delta\rho\alpha \mu\omicron \iota \iota\nu\nu\epsilon\iota, \mathrm{M}\omicron\upsilon\sigma\alpha, \pi\omicron\upsilon\upsilon\tau\omicron\rho\omicron\omicron\omicron, \delta\varsigma \mu\alpha\lambda \pi\omicron\lambda\lambda\alpha \]
\[ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \]
\[ \pi\lambda\acute{\alpha}\chi\theta\eta \iota\pi\epsilon\iota \mathrm{T}\rho\omicron\iota\varsigma \iota\epsilon\omicron\omicron \pi\omicron\omicron\lambda\epsilon\theta\omicron\iota \iota\nu\sigma\omicron\epsilon\omicron\iota\nu. \]

1 A. Ch. 24. 2 Od. 1, 1 and 2.


1670. The Elegiac Distich consists of an heroic hexameter followed by the so-called Elegiac pentameter. This last verse consists really of two dactylic trimeters with syncope (1632, 1) or catalexis in the last measure; as —

\[
\text{Παλλάς 'Α|θηναί|η ο|χείρας ἧ|περθεν ε|χει.}^3
\]

At the end of the pentameter verse the pause (\(\Box\)) takes the place of syncope (\(\_\)) in the middle. The verse probably arose from a repetition of the first pentameter (πενθέμην-μέρες, five half-feet) of the hexameter. But syllaba anceps and hiatus are not allowed after the first trimeter, but only at the end of the verse (1638). The last two complete feet are always dactyls. A diaeresis (1643) divides the two parts of the verse. The pentameter is never used by itself.

1671. The following is an Elegiac Distich: —

\[
\text{τίς δὲ β|ς|σι τι δὲ | τερπνόν ἄ|ψειν χρύ|σέης Ἀφρο|δίτης;} \quad \text{τεθναί|ην ὅτε | μοι || μηκέτε | ταῦτα μέ|λαι.}^4
\]

1672. In the Homeric verse a long vowel or a diphthong in the thesis (not in the arsis) is often shortened at the end of a word when the next word begins with a vowel. This sometimes occurs in the middle of a word. \(E.g.\)

\[
\omega \text{ πόσα, | ή} \text{ μάλα | δὴ μετε|βούλευ|σαι θεοὶ | ἄλλως.}^5
\]
\[
\chiρύσεως ἀ|νά σκῆ|πτρω, καὶ | λίσσετο | πάντας Ἀ'χιλλοὺς (see 47, 1).^6
\]
\[
\betaέβλησε, οὗ ἄλλον βέλος ἐκφυγεν, ὡς ῥηελόν τοι.\]

But \(\hat{\eta} \text{μετέρῳ ἐν ὦκῳ ἐν Ἄργεῖ, τηλὸθι πάτρης.}^8\)

---

1. \(P. 1, 202.\)
2. Theoc. 4, 1.
3. Mimn. 1, 1 and 2.
4. \(Oδ. 5, 286.\)
5. \(P. 1, 30.\)
6. \(P. 11, 380.\)
7. \(P. 1, 15.\)
8. \(P. 1, 15.\)
1673. When a short vowel stands in Homer where a long one is required by the verse, it may be explained in various ways.

1. By supposing $\lambda$, $\mu$, $\nu$, $\rho$, or $\sigma$ to be doubled at the beginning of certain words; as πολλὰ λιασομένω (ον ον ον ον), Il. 22, 91 (we have ἄλλοσετο in Il. 6, 45).

2. By the original presence of $\varepsilon$ making position (see 3; 90; 91); as τοιον οιτ πορ (ον ον ον), Il. 5, 7. So before δείδω, fear, and other derivatives of the stem δεί-ει-, and before δὴν (for δὲν).

3. By a pause in the verse (1642, 2) prolonging the time; as in

φεύγωμεν· ἢτι γὰρ κεν ἀλλῆλαμεν κακὸν ἰμαρ.\(^1\)

Ον ον ον ον ον ον ον ον ον ον ον ον ον ον ον ον ον

1674. The following are some of the chief lyric dactylic verses:

1. Dimeter:

μυστοδόκος δόμος\(^2\)

μοῖρα διῳκέ\(^3\)

2. Trimeter (acatalectic and catalectic):

παμπρέπτως ἐν ἐδρασιν.\(^4\)

παρθένοις ὁ μπροφόροι\(^5\)

With anacrusis (1635):

ἐγείνατο μὲν μόρον αὐτῷ

πατροκτόνον Ὅδηγόδαν.\(^6\)

3. Tetrameter (acatalectic and catalectic):

πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι.\(^7\)

οὐρανός τε θεῖος δῶρόμενα.\(^8\)

ἡλθεῖ ἐποφόμεναι δίναμιν.\(^9\)

ANAPAESTIC RHYTHMS.

1675. Anapaestic verses are generally measured by dipodies (1646). The spondee and the dactyl (ον ον ον) may stand for the anapaest.

The long syllable of an anapaest is rarely resolved into two short, making ον ον ον for ον ον ον.

\(^1\) Od. 10, 289.  \(^4\) A. Ag. 117.  \(^7\) A. Ag. 111.
\(^2\) Ar. N. 303.  \(^5\) Ar. N. 299.  \(^8\) Ar. N. 305.
\(^3\) E. Her. 612.  \(^6\) A. Se. 751, 752.  \(^9\) Ar. R. 879.
1676. The following are the most common anapaestic verses:

1. The monometer:
   - τρόπον αἰ|γυπτιῶν.¹
   - καὶ θέμις | αἰνεῖν.²
   - σύμφωνος ὁμοί.³
   - ¹ ² ³

2. The dimereter catalectic:
   - μέγαν ἐκ | θύμοι | κλάξον τες Ἀρη.⁴
   - oίτ' ἐκ πατιῶς | ἀλγεσί | παιδων.⁵
   - ⁴ ⁵
   - And the olive of peace sends its branches abroad.

3. The dimereter catalectic, or paroemiac:
   - ἦραν | στρατιωτιν ἀρω|γήν.⁶
   - οὕτω | πλοντή|σετε πάντες.⁷
   - ⁶ ⁷
   - The Lord is advancing. Prepare ye!

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular diaeresis after the second dipody. This verse is frequently used by the line (1649) in long passages of Aristophanes.

   - πρόσχετε τὸν νοῦν | τοῖς ἄθανάτοις || ημῖν, τοῖς αἰ|έν ἔωσι,
   - τοῖς αἰθέριοις, | τοῖς ἄγηρφοις, || τοῖς ἀφίτα μη|δομένουσιν.⁸
   - ⁸

1677. An anapaestic system consists of a series of anapaestic dimeters catalectic, with occasionally a monometer, ending always with the paroemiac (or dimereter catalectic). These are very frequently employed in both tragedy and comedy. E.g.

   - δέκατον μὲν ἄτος τὸ ἐπὶ Πριάμου
   - ⁹
   - μέγας ἀντιδικος,
   - ⁹
   - Μενελᾶος ἀναξ Ἰδ’ Ἀγαμέμνων,
   - ⁹
   - διθρόνου Διὸθεν καὶ δισκήπτρου
   - ⁹
   - τιμῆς δύσρον ζέγγος Ἀτρεδᾶν,
   - ⁹
   - στόλον Ἀργεῖων χιλιοναύταν
   - ⁹
   - τήρον ἀπὸ χώρας
   - ⁹
   - ἦραμ, στρατιώτων ἀρωγήν.⁹

¹ A. Ag. 49. ² Ar. Av. 221. ³ ibid. 50. ⁴ Ar. Av. 736. ⁵ A. Ag. 40-47. ⁶ ibid. 96. ⁷ A. Ag. 48. ⁸ ibid. 47. ⁹ ibid. 689.
1678. Anapaestic systems are especially common in march movements in tragedy, where they were probably chanted by the leader of the chorus, as in the πάροδος.

LOGAOEDIC RHYTHMS.

1679. Logaoedic rhythm is a rhythm in \( \frac{3}{4} \) time, having the trochee as its foundation, but admitting great freedom of construction. Besides the trochee \( \circ \circ \), it admits the irrational trochee \( \circ \circ \), the tribrach \( \circ \circ \), the cyclic dactyl \( \sim \circ \), and the triseme (1632, 1) or syncopated trochee \( \circ \). These are all equivalent feet, of three times \( (\circ \circ \circ) \).

1680. The first foot of a logaoedic verse allows special freedom. It may be a trochee or an irrational trochee \( \circ \circ \), and sometimes a tribrach \( \circ \circ \). An apparent iambus (probably with ictus \( \circ \)) sometimes occurs (1682, 7). Great license is here permitted in using different forms in strophe and antistrophe, even in verses which otherwise correspond precisely: see 1682, 7.

When a logaoedic verse has more than one rhythmical series (1637), the first foot of each series has this freedom of form (see 1682, 7).

1681. An anacrusis (1635) may introduce any logaoedic verse.

1682. The following are some of the most important logaoedic verses which have special names:

1. Adonic: σύμμαχος ἐσσο.\(^1\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \) \( \circ \circ \circ \). This is the final verse of the Sapphic stanza (6).

2. First Pherecratic: ἐπταπύλους Ὑββας.\(^2\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \)
   Catal. \( \dot{\alpha} \)ς τρέμομεν λέγων.\(^3\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \)

3. Second Pherecratic: παίδως δύσφορον ἀταν.\(^4\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \)
   Catal. \( \epsilon \kappa \mu \nu \) δή πολέμων.\(^5\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \)

4. Glyconic: (Three forms):
   (a) ἵππι` ἄναξ Πόσειδον, ὕ.\(^6\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \)
   (b) Ὑββα τῶν προτέρων φάος.\(^7\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \)
   (c) φῶτα βάντα πανσαγια.\(^8\) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \) \( \circ \circ \circ \)

\(^1\) Sapph. 1, 28. \(^4\) S. Aj. 643. \(^7\) S. An. 101.
\(^2\) Pind. Py. 11, 11. \(^5\) S. An. 150. \(^8\) ibid. 107.
\(^3\) S. O.C. 129.
5. Three Alcaics, which form the Alcaic stanza (a, a, b, c):

(a) ἀντίτημα τῶν ἀνέμων στάσιν.

\( \circ : _ \circ _ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

(b) τὸ μὲν γὰρ ἐνθείν κύμα κυλίνδεται

\( \circ : _ \circ _ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

(c) ναὶ φορήμεθα σὸν μελαίνη.

\( _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

Compare in Horace (Od. 1, 4):

Vides ut alta stet nive candidum
Soracte, nec iam sustineant opus
Silvae laborantes, geluque
Flumina constiterint acuto.


\( _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

Three Sapphics and an Adonic (1) form the Sapphic stanza.


\( _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

(See 1644.)

The Eupolidean verse is used by the line in comedy; as in Ar. Nub. 518-518.

1683. The first strophe of the first Olympic ode of Pindar is given as an example of the free use of logaeodics in lyric poetry.

\( \dot{\alpha}ριστόν μὲν ὄδωρ, ὁ δὲ χρύσως αἰθόμενον πῦρ \)

\( _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

ἄτε διαπρέπει τοὺς μεγάνορος ἔσθεν πλούτου·

\( _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

ei δ’ ἄειλα γὰρψεν

\( _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 _ \circ 1 \)

1 Alcae. 18, 1-4. 2 Sapph. 1, 1. 3 Ar. V. 518.
1684. 1. About half of the odes of Pindar are composed in a measure called *dactylo-epitritic*, which consists of dactyls, with their equivalent spondees and syncopated forms (\( \omega \)), and epitrites. The epitrite (\( \omega \omega \omega \omega \)) is composed of a long (or Doric) trochee (\( \omega \omega \), see 1632, 2) and a spondee. The dactylic parts of the verse generally have the form \( \omega \omega \omega \omega \omega \omega \omega \) or (catalectic) \( \omega \omega \omega \omega \omega \omega \) or an anacrusis.

2. It will be noticed that in this verse the long trochee (\( \omega \omega \)) has the same length as the dactyl and the dactyl has its full time, while in logaoedic verse the trochee has its ordinary time and the dactyl is cyclic (equivalent in time to the trochee).

1685. The first strophe of Pindar’s third Olympic ode is an example of this measure:—

\[ \text{Tυνδαρίδαις τε φιλοξείνοις ἄδειν καλλίπλοικάμψ θ’ Ἑλένη} \]
\[ \text{κλεινάν Ἀκράγαντα γεραιρών εὐχομαι,} \]
RHYTHMS WITH FEET OF FIVE OR SIX TIMES.

1686. Some of the more important rhythms with feet of five or six times (1627, 3 and 4) are the following: —

1687. 1. Choriambic rhythms, with the choriambus _ _ _ _ _ as the fundamental foot: —

\[ \text{παϊδα μὲν αὐτᾶς πόσιν αὐ|τᾶ θεμένα.}\]

\[ _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ \]

\[ \text{δεινὰ μὲν οὖν, δεινὰ παράσσει σοφός οἰωνοθέτᾶς.}\]

\[ _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ \]

2. Choriambic verses of this class are rare. Most verses formerly called choriambic are here explained as logaoedic (1682).

1688. 1. Ionic rhythms, with the ionic a minore _ _ _ _ _ as the fundamental foot, admitting also the equivalent _ _ _ _ (1626, 2): —

\[ \text{πεπεράκεω|μὲν ὁ περσῆ|πτολίς ἦδη} \]

\[ _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ \]

2. A double trochee _ _ _ _ _ often takes the place of the two long syllables and the two following shorts. This is called anaclasis (ἀνάκλασις, breaking up), as it breaks up the feet. E.g.

\[ \text{τὸς ὁ κραιπνῷ| ποδὶ πηδῆ|ματος εἰπτε|τοὺς ἀνάσσων;} \]

\[ _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ | _ _ _ _ _ \]

1 A. Se. 929. 2 S. O. T. 484. 3 A. Pe. 65-70. 4 ibid. 95.
1689. Cretic rhythms, in which paeons occur by resolu-
tion of long syllables (—○○○ or ○○— for —○—):
οὖκ ἄνα'σχησομαι • μηδὲ λέγει | μοι σὺ λόγον •
ός μεμ'σηκά σε Κλέ'ωνος ἐτι | μᾶλλον, δὲν
κατατεμῶ | τοῦσιν ἵπτεσιν κατιτύματα.¹
—○— | —○— | —○— | —○— ○○
—○— | —○— | —○— | —○— ○○ ○○
○○— | —○— | —○— | —○— ○○

1690. Bacchic rhythms, with the bacchius ○—— as the
fundamental foot:
—
tῖς ἀχῶ | τῖς ὅδμα | προσέπτα | μ' ἀφεγγής ;²
○— — | ○— — | ○— — | ○— —
στενάζω | τί βέεω | γέννωμαι | δυσοίστα | πολῖταις ;³
○— — | ○— — | ○— — | ○— — | ○— —

DOCHMIACS.

1691. DOCHMIAC verses, which are used chiefly in tragedy
to express great excitement, are based upon a foot called
the dochmius, compounded of an iambus and a cretic (or a
bacchius and an iambus) ○— — ○— — (or ○— — ○— —). This
peculiar foot appears in nineteen different forms, by re-
solving the long syllables and admitting irrational longs
in place of the two shorts. Its most common forms are
○— — ○— — and ○○○ — ○ —. As examples may be given

δυσαλγεῖ τύχα.⁴
πτεροφόρον δέμας.⁵
μίσοθεον μὲν οὖν.⁶
μεγάλα μεγάλα καὶ.⁷
μετοικεῖν σκότῳ θανῶν ὑ τλάμων.⁸
μεθείται στράτος, στρατόπεδον λιπῶν.⁹

¹ Ar. Ach. 299–301.
² A. Pr. 115.
³ ibid. 1147.
⁴ L. Ag. 1165.
⁵ E. Ba. 1198.
⁶ A. Eu. 788.
⁷ ibid. 1090.
⁸ E. Hsp. 837.
⁹ A. Se. 79.
APPENDIX.

CATALOGUE OF VERBS.
APPENDIX.

1692. CATALOGUE OF VERBS.

Note.—This catalogue professes to contain all verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as later. Tenses which are not used by Attic writers, in either prose or poetry, or which occur only in lyrical parts of the drama, are enclosed in [ ], except occasionally the present indicative of a verb which is Attic in other tenses.

The verb stem, with any other important forms of the stem, is given in ( ) directly after the present indicative, unless the verb belongs to the first class (569). The class of each verb in ( ) is given by an Arabic numeral in ( ) at the end, unless it is of the first class. Verbs in μ of the Seventh Class (619), enumerated in 794, are marked with (I); those of the Fifth Class in νμ (608), enumerated in 797, 1, with (II); and the poetic verbs in νμ or νμμ (609), enumerated in 797, 2, which add ρα to the stem in the present, with (III). A few epic peculiarities are sometimes disregarded in the classification.

The modification of the stem made by adding ρ in certain tenses (653) is marked by prefixing (ρ-) to the first form in which this occurs, unless this is the present. Presents in ρω thus formed have a reference to 654. A hyphen prefixed to a form (as -δρα) indicates that it is found only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is often omitted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given. Second perfects which are given among the principal parts of a verb (462, 1) are not specially designated (see βλαπτω).
A. [(ἀα-), injure, inflame, stem, with aer. ἀασα (ἀασα), ἀασα; a. p. ἀασθη; pr. mid. ἀασαι, aer. ἀασάμην, err.]. Vb. ἀατος, ἀα-τος. Epic.]

"Ἀγαμαί, admire, [epic fut. ἀγάσομαι, rare,] ἥγασθην, ἥγασάμην. (I.)

"Ἀγγέλω (ἀγγελ-) announce, ἀγγελὼ [ἀγγελω], ἡγείσελα, ἡγγελκά, ἡγγελμαι, ἡγγέλθην, fut. p. ἀγγελθήσομαι; a. m. ἡγγειλάμην. Second aorists with λ are doubtful. (4.)

"Ἀγερῶ (ἀγερ-), collect, a. ἡγείτα; [ep. plpf. p. ἀγερήσωτο; a. p. ἡγερθῆν, a. m. (ἡγεράμην) συν-ἀγείραστο, 2 a. m. ἀγερήσων with part. ἀγερήσωμος. Sec ἡγερέθομαι.] (4.)

"Ἀγνύμ (ἀγγ-), in comp. also ἀγνύω, break, ἄξω, ἥξα (537, 1) [rarely epic ἥξα], 2 p. ἥγαγα [Ion. ἥγαγα], 2 a. p. ἥγαγην [ep. ἥγαγην or ἥγην]. (II.)

"Ἀγω, lead, ἄξω, ἥξα (rare), ἥξα, ἥγμαι, ἥχθην, ἀχθήσομαι; 2 a. ἥγαγον, ἥγαγόμην; fut. m. ἄξωμαι (as pass.), [Hom. a. m. ἄξαμην, 2 a. act. imper. ἄξετε, inf. ἄξεμαι (777, 8)].

[ (ἀδε-, be seated, stem with aer. opt. ἀδήσεις, pf. part. ἀδήκως. Epic.]

[ (ἀε-), rest, stem with aer. ἀεσα, ἀσα. Epic.]

"Ἀδεω, sing, φοσομαι (ἀσω, rare), ἂσα, ἂσθην. Ion. and poet. ἄδεω, ἄδεωσε ἄδεσομαι, ἂσία. [Ἄδεω: Hom. for ἄδεω.]

"Ἀδεω, ἄδεωσε, ἄδεω, ἄδεωμαι, part. ἄδεω; imp. ἄδεω. Mid. ἄδεαται and ἄδεω, part. ἄδεων. Poetic, chiefly epic.] (I.)

"Αἴδεωμαι, poet. ἀίδωμαι, respect, ἀίδεομαι, ἄδεσαμη, ἄδεσάμην (as mid.), ἄδεσάμην (chiefly poet.), [Hom. imperat. ἀδείο]. 639; 640.

"Ἀλνεω, praise, αἵνεσω [αἵνησω], ἃνεσα [ἀνησα], ἃνεκα, ἃνημαι, ἃνηθην, 639.

[Ἀλνουμαί, take, imp. αἰνώνη. Epic.] (II.)

"Ἀλρέω (ἀρέ-, ἀρέ-), ταξι, αἵρισσω, ἄρηκα, ἄρημαι [Hdt. ἄραιρηκα, ἄραιρη- μαι], ἄρηθην, αἱρέσομαι; fut. pf. ἄρησομαι (rare); 2 a. εἶλον, εἶω, etc.; εἴλομαι, εἴλωμαι, etc. (8.)

"Ἀρω (ἀρ-, ἀρω, ἀρω ἡρα (674), ἡρα, ἡραι, ἡρηθην, ἀρθώμαι; ἡράμην (674). Ion. and poet. ἀρσω (ἀρ-), ἡραι, ἡρήθη, [ἡραι (late), Hom. plpf. ἀρητόρ for ἀρηρό; a. m. ἀρεράμην.]. Fut. ἀροῦμαι and 2 a. ἁράμην (with ἀρώμαι (ἀρ-) etc. belong to ἀρνεύμαι (ἀρ-) (4.)

"Αἰσθάνομαι (αἰσθ-, perceive, ετ-) αἴσθήσομαι, ἂσθημαι; ἂσθημην. Pres. aἰσθομαι (rare). (5.)

"Αἴσιω (ἀϊς-,) rush, ἄξω, ἄξα, ἄχθην, ἄχαμην. Also ἃσω or ἄτω (also ἁς or ἁττῳ), ἀξω, ἂξα. Both rare in prose. (4.)

"Ἀλχυνω (ἀλχυν-,) disgrace, αἰλχυνώ, ἁλχυνα, [p. p. part. ep. ἁλχυν- μον], ἁλχύνθην, felt ashamed, αἰλχυνθήσομαι; fut. m. αἰλχυντοῦμαι. (4.)
'Atō, hear, imp. ἀιόν, [aor. -ῆσα.] Ionic and poetic.

'Atō, breathe out, only imp. ἀιόν. Epic. See ἀημ.]

[Ἀκαχίως (ἀχ-, see 587), afflic, redupl. pres., with ἀχέω and ἀχεύω, be grieved (only in pr. part. ἀχεών, ἀχεύων), and ἀχομαι, be grieved; fut. ἀκακτήσω, aor. ἀκάκτησα; p. p. ἀκάκτησαι (ἀκακτήσαται). ἀκάκτησαι, ἀκάκτησομαι or ἀκάκτησον; 2 aor. ἥκακτον, ἀκάκτησην. See ἀκινμαι and ἀκινοι. Epic.] (4.)

[Ἀκακτήσων, sharpened, epic perf. part. with no present in use.]

Ἀκόμαι, heal, aor. ἴκεσάμην.

Ἀκηδέω, neglect, [aor. ἀκήδεσα epic]. Poetic.

Ἀκόω (ἀκο- for ἀκοφ-, hear, ἀκούσμαι, ἴκος [Dor. pf. ἀκουκα], 2 pf. ἄκοκα (for ἄκ-κοφα, ἴκου), 2 plf. ἴκηκόν or ἴκηκό; ἴκουσίν, ἀκουσθήσομαι.

Ἀλαλάξω (ἀλαλάγ-), raise war-cry, ἀλαλάξομαι, ἴλαλάξα. (4.)

Ἀλάσομαι, wander, [pf. ἀλάλησαι (as pres.), w. inf. ἀλάλησθαι, part. ἀλάλησσα], a. ἀλάλησθε. Chiefly poetic.

Ἀλδαίνω (ἀλδά-), nourish, [cp. 2 aor. ἄλδανον.] Pres. also ἄλδησκω. Poetic. (4.)

Ἀλείψω (ἀλειφ-), αἰνίσω, ἀλείψω, ἴλεψα, ἴλεψα, ἴλεψαμαι, ἴλεψθην, ἴλεψθησομαι (rare), 2 a. p. ἴλεψην (rare). Mid. f. ἰλείψομαι, a. ἰλείψαμην. 529. (2.)

Ἀλέξω (ἀλεξ-, ἀλεκ-), ward off, fut. ἀλέξομαι [cp. (e-) ἀλέξησω, Hid. ἀλέξησομαι]; aor. (e-) ἰλέξησα (ἱλέξα, rare), ἰλέξαμην; [cp. 2 a. ἰλακαν for ἰλα-αλεκ-ον.] 657.

[Ἀλέσαι, avoid, epic; aor. ἰλαμαίνει.]

Ἀλέσω, avert, ἰλέσω, ἰλέσωσα. Mid. ἰλέσομαι, ἰλαμαίνει, aor. ἰλέσαμην, with subj. ἰε-ἀλέσωμαι. Poetic.

Ἀλέσω, grind, ἰλέσα, ἰλέσσαι or ἰλέσσαι. 639; 640.

[Ἀλέσοιμαι, be healed, (e-) ἰλέσοιμαι.] Ionic and poetic.

Ἀλέσκομαι (ἀλ-, ἀλό-), be angered, ἰλέσκομαι, ἰλέσκω or ἰλέσκα, 2 aor. ἰλέσω or ἰλέσω, ἰλέσω [eoic ἰλέσῳ], ἰλέσην, ἰλέσαι, ἰλέσζει (799); all passive in meaning. 659. No active ἰλέσκω, but see ἰν-Ἀλέσκω. (6.)

[Ἀλέσταιομαι (ἀλ-) ἰλεσταύν-], with epic pres. act. ἰλεσταιρίων, sin; 2 aor. ἰλεστόν, ἰλεστήμην, pf. part. ἰλεστήμενος, sinning, cp. J. Poetic, chiefly epic. (4. 5.)

Ἀλλάσσω (ἀλλαγ-), change, ἀλλάξω, ἰλλαξά, ἰλλαχα, ἰλλαγμαι, ἰλλαχθυν and ἰλλάγην, ἰλλαχθήσομαι and ἰλλαχθήσει. Mid. fut. ἰλλαχθέωμαι, a. ἰλλαχθήσει. (4.)

Ἀλλομαι (ἀλ-), learn, ἰλλομαί, ἰλλάμην; 2 a. ἰλλάμην (rare). [Epic 2 a. ἰλλάς, ἰλλος, ἰλλομενοι, by syncope.] 800, 2. (4.)

[Ἀλλαγτάω and ἰλλαγτώ, be excited, imp. ἰλλαγαζόν Hdt. pf. ἰλλαγ-κτημαι Hom. Ionic.]
'Αλόσκω (άλυκ-), aoid, αλύξω [and αλύξοιμαι], ἥλυξα (rarely -αμην). Poetic. 'Αλόσκω is for ἀλυκ-σκω (617). (6.)

'Αλφάνω (άλφα-), find, acquire, [epic 2 aor. ἱλφον.] (5.)

'Αμαρτάνω (άμαρτ-), err, (ε-), ἀμαρτήσομαι, ἡμαρτηκα, ἡμαρτηκαί, ἡμαρτηκε τήθην; 2 aor. ἡμαρτον [ep. ἡμβροτον]. (5.)

'Αμβλίσκω (ἀμβλ-), ἀμβλώ in compro. misceatur, [ἀμβλώσω, late. ήμβλωσα, ήμβλωκα, ήμβλωμα, ήμβλωθην. (6.)

'Αμείρω (άμερ-) and ἀμέρδω, acrétinē, ήμερσα, ήμερθην. Poetic. (1. 4.)

'Αμπε-έχω and ἀμπ-ίσχω (ἀμφι and ἐχω), wrap about, clothe, ἀμφέξω, 2 a. ἡμπι-σχον; [epic impf. ἀμπέχον.] Mid. ἀμπέχομαι, ἀμπίσχωμαι, ἀμπίσχοναι; imp. ἡμπεχόμην; f. ἀμφέξομαι; 2 a. ἡμπι-σχον and ἡμπ-εχόμην, 544. See ἐχω and ἵσχω.

'Αμπλακίκακω (ἀμπλακ-), err, miss, ἡμπλάκημαι; 2 a. ἡμπλακον, part. ἀμπλακων or ἀπλακων. Poetic. (6.)

["Αμπνυ, ἀμπνύνθην, ἀμπνύτο, all epic: see ἀναπνεύω.]

'Αμύω (ἀμυν-), ward off; fut. ἀμυνώ, ἀμυνομαι; aor. ἡμύνα, ἡμύνάμην. (4.)

'Αμύσσω (ἀμυγ-), scratch, [ἀμύξω, ἡμύξα (Theoc.), ἡμύξαμεν]. Poetic and Ionic. (4.)

'Αμφι-γνώσω, doub't, ἡμφιγνώσων and ἡμφιγνώσω, ἡμφιγνώσηα; aor. pass. part. ἡμφιγνώθην. 544.

'Αμφι-ιννύμι (see ἤννυμι), clothe, fut. [ep. ἀμφίσω] Att. ἀμφίω; ἡμφίεσα, ἡμφίεσαι; ἀμφίσχομαι; ἡμφίσχομαι (poet.). 544. (Π.)

'Αμφιοσβητίω, dispute, augmented ἡμφισω- and ἡμφεσω- (544); otherwise regular.

'Αναίνομαι (ἀναν-), refuse, imp. ἡναίνομην, aor. ἡναίναμην, ἀνηνασθαί. (4.)

'Ανάλησκω (άλ-, ἀλ-, 659), and ἀνάλω, expend, ἀνάλωσα, ἀνάλωσα, and ἀνάλωσα (κατ-ναλώσα), ἀνάλωσα και ἀνάλωσα, ἀνάλωσαι και ἀνάλωσαι (κατ-ναλώσαι), ἀνάλωθην and ἀνάλωθην, ἀνάλωθησαι. See ἀλίσκομαι. (6.)

'Αναπνεύω, take breath; see πνεύω (πνυ-). [Epic 2 aor. imperat. ἀμπνυ, a. p. ἀμπνύνθην, 2 a. ἀμπνύτο (for ἀμπνύτο.)]

'Ανεδανω (εδ-, ἐδ-) please [imperf. Hom. ἐνδανον and ἐνδανον, Hdt. ἐνδανον and ἐνδανον; fut. (ε-) ἐδήσω, Hdt.; 2 plf. ἐὰλδα, epic]; 2 aor. ἐδαν [1on. ἐθαν, epic ἐθανον for ἐθαθαον.] Ionic and poetic. See ἀε-θεος, pleased, as adj. (5.)

'Ανέχω, hold up; see ἰεχω, and 544.

["Ανήνοθε, defect. 2 pf., springs, sprung; in II. 11, 206 as 2 plpf. (177), 4. Epic."]

'Αν-οιγνύμι and ἀνοιγα (see οἰγνυμι), open, imp. ἀνέωγων (ἡνογων, rare) [epic ἀνέωγον]; ἀνόιγω, ἀνιγνα (ἡνοια, rare) [Hdt. ἀνοια], ἀνιγγα, ἀνιγγαμαι, ἀνιγγαθην (subj. ἀνιγγαθο, etc.); fut. pf. ἀνεφομαι (2 pf. ἀνεφηγα late, very rare in Attic). (Π.)
'Αν-ορθῶ, set upright, augment ἀνω- and ἡνω-. 544.

'Ανώ, Attic also ἀντῶ, accomplish; fut. ἀνώσω [Hsm. ἀνώ], ἀνώσω-

μαι; aor. ἡνώσα, ἡνώσαμαι; pl. ἡνώκα, ἡνώσμα. 639. Poetic also ἀώ.

Ἀνώγα, 2 perf. as pres., command [w. 1 pl. ἀνώγεμ, subj. ἀνώγω, opt. ἀνώγουμαι], imper. ἀνώγε (rare), also ἀνωξθα (with ἄνωξθα, ἄνωξθε), [inf. ἀνωξθεμ]. 2 plpf. ἀνώγεσα, ἂνωγε (or ἂνωγη), [also ἂνωγον (or ἂνωγον), see 777, 4]. [Present forms ἂνωγει and ἂνωγετον (as if from ἂνωγω) occur; also fut. ἂνωξε, a. ἂνωξα.] Poetic and Ionic.

[Ἀ]π-αυράω, take away, not found in present; imp. ἀπηρῶν (as aor.);

kindred forms are epic fut. ἀπουρήσω, and aor. part. ἀπουρής, ἀπου-

ράττων.] Poetic.

[Ἀπαφές (ἀπ-αφ-), decrease, ἄπαφησα (rare), 2 a. ἄπαφον, m. opt. ἄπαφολαμ]. Poetic. (6.)

Ἀπεκθάνομαι (ἐκθ-), be hated, (e-) ἀπεκθάσομαι, ἀπεκθήσαμαι; 2 a. ἀπεκθάσμαι. Late pres. ἀπεκθάσαμαι. (5.)

[Ἀπόφρε, swept off, subj. ἀπόφρῃ, opt. ἀπόφροε (only in 3 pers.).

Epic.]

Ἀποκάννυμι and -ῦω, forms of ἀποκαίνω. See κτεῖνω.

Ἀπόχρη, it suffices, impersonal. See χρῆ.

Ἀπτω (ἀφ-), touch, fut. ἀπτῶ, ἄφωμαι; aor. ἂπτα, ἂπτάμην; pl. ἂπτα miser; a. p. ἂπτηθ (see ἂφθη). (3.)

Ἀράμαι, ἱρα, ἱράσαμαι, ἱράσαμην, ἱράμαι. [Ion. ἱράσωμαι, ἱρασά-

μην. Ep. act. inf. ἱραμακα, το πραγ.]

Ἀραπσίκω (ἀρ-), ἄρα, ἁρά, ἁράθην; 2 p. ἁράρα, [Ion. ἁρᾶσα, plpf. ἁρᾶσε(ν) (and ἁρᾶσθε(ν))]; 2 a. ἁραρον; 2 a. m. part. ἁραμονος (as adj.), filling. With form of Attic redupl. in pres. (615). Poetic. (6.)

Ἀράσομος or ἀράττο (ἀραγ-), strike, ἀράξω, ἅραξα, ἅραχθη. (4.)

Ἀράσκω (ἀρ-), please, ἀράξω, ἅραςα, ἅραζθην; ἁράσωμαι, ἁρασάμην.

639. (6.)

[Ἀρημάνος, oppressed, perf. pass. part. Epic.]

Ἀρκεῖω, assist, ἀρκτῶ, ἢρκεσα. 639.

Ἀρρόττω, poet. ἀρροζ (ἀρμον-), ἀλτ., ἀρμόσω, ἄρμοσα (συνάρμοζα Pind.),(Ἀρτος, ἄρμοσαι, ἄρμοσθην, fut. p. ἄρμοσθησομαι; u. m. ἄρμοσμαι. (4.)

Ἀρρυμαι (ἀρ-), ἄρνη, secure, fut. ἄρνομαι, 2 a. ἄρνομην (ἀρνονε). Chiefly poetic. See αρω. (II.)

Ἀρῶ, πιάνων, ἄρσα, [u. p. Ion. ἄρσομαι], ἁρδήθη. 639.

Ἀρτάξω (ἀρταγ-), setze, ἀρτάσω and ἀρτάσωμαι [ep. ἀρτάζω], ἄρτασα

[ἄρτασα], ἄρτακα, ἄρτασαι (late ἄρτασαι), ἄρτασθην [Hdt. ἄρτα-

κθην], ἄρτασθαμαι. For the Attic forms, see 587. (4.)

Ἀρῶ and ἀρτῶ, draw water, aor. ἄρσα, ἄρσαμην, ἄρτηθαι [ἐρᾶ-

θην, Ion.]. 639.
APPENDIX.  [1692]

"Αρχω, begin, rule, ἀρξω, ἣρξα, (ὑρχα) ἢργμαι (mid.), ἢρχθην, ἀρχθη-σομαι (Aristot.), ἀρξομαι, ἢρξάμην.

"Αισσω and ἀίττω: see ἀίσσω.

[Αττιτάλλω (ατιταλ-), tend; aor. ἀτίττιλα. Epic and lyric.] (4.)

Ανάινω (αναι-) or αυαλνω; fut. αναινω; aor. ηναινα, ηναϊνα or αναϊνα, αναϊνθσομαι; fut. m. ανααινομαι (as pass.). Augment ην- or αν- (510). Chiefly poetic and Ionic. (4.)

Αὐξάνω or αὐξω (αὔ-) increase, (e-) αὔξησω, αὔξησομαι, ηὔξησα, ηὔξηκα, ηὔξηνα, ηὔξηθην, αὔξηθσομαι. [Also Ion. pres. αὔξω, impf. αὔξων.] (5.)

[Αφάσσω (see 582 and 587), feel, handle, aor. ἡφασα; used by Hdt. for ἀφάω or ἀφάω.] (4.)

Αφ-τημι, let go, impf. ἀφητην or ἡφητην (544); fut. ἀφηθω, etc. See the inflection of ητημ, 810. (I.)

[Αφύσσω (αφυγ-), draw, pour, ἀφύξω. Poetic, chiefly epic. See ἀφω.] (4.)

[Αφόω, draw, ἡφωσα, ἡφωσάμην. Poetic, chiefly epic.]

Αχθομαι, be displeased, (e-) αχθέσομαι, ἡχθέσηθην, ἀχθεσθσομαι.

[Αχνυμαι (αχ-), be troubled, impf. ἀχνύμην. Poetic. (II.) Also epic pres. ἀχνομαι. See ἄκατιου.]

[Ἁω, satiate, ἄω, ἄα; 2 m. subj. ἥωμεν (or ἥωμεν), pr. inf. ἥμεναι, to satiate one's self. Mid. (ἀομαι) ἄαιται as fut.; f. ἄομαι, a. ἄα-μην. Epic.]

B.

Βάζω (βαγ-), speak, utter, βάξω, [ep. pf. pass. ββακται]. Poetic. (4.)

Βαίνω (βα-, βαν-), go, βέσομαι, βέβηκα, βέβαμαι, ἐβάθην (rare); 2 a. ἐβάθην (741); 2 pf., see 804; [a. m. epic ἐβάσσεμαι (rare) and ἐβάσθην, 777, 8.] In active sense, cause to go, poet. βῆσω, ἐβησα. See 610. The simple form is used in Attic prose only in the pres. and perf. active. (5. 4.)

Βάλλω (βαλ-, βλα-), θνω, f. [βαλέω] βαλω, rarely (e-) βαλλήσω, βεβλήκα, βεβλημαι, opt. δια-ββιλεβλησθε (734), [epic βεβλημαι], ἐββλη- θην, βεβληθσομαι; 2 a. ἐβλάθων, ἐβαλδόμην; fut. m. βαλδομαι; f. ἐββληθσομαι. [Epic, 2 a. dual ἐκμ-ββίλητην; 2 a. m. ἐββιλήμων, with subj. ββλησσαι, opt. ββλίο or ββλείο, inf. ββλθβαι, pt. ββλθμενος; fut. ἐμ- ββίλησσαι, pf. ἐβββλησαι.]

Βάπτω (βαφ-), δην, βάβω, ἐβάβαια, βεβαμαι, ἐβαφήν and (poet.) ἐβάθην; fut. m. βάφομαι. (3.)

Βάρκω (βα-), poetic form of βαίνω, go. (6.)

Βαστάζω (see 587), carry, βαστάζω, ἐβάταζα. (Later forms from stem βασταγ-.) Poetic. (4.)

Βησσω (βης-), Att. βηττω, comgh, βηξω, ἐβηξα. (4.)

[Βιβημι (βα-), go, pr. part. βιβάς. Epic.] (I.)
Βεβρώσκω (βρο-), eat, p. βεβρώνα, βεβρωμαι, [εβρώθην; 2 ά. εβρων; fut. pf. βεβρώσωμαι]; 2 p. parr. pl. βεβρώτες (804). [Hom. opt. βεβρώθωσις.] (6.)

Βιώσαι, in Βιώσα ο ίδιος (rare), βιώσα, βιώσαι; 2 α. εβίων (799). (For εβίωσάμην, see βιώσαμαι.)

Βιώσαμαι (βρο-), renue, εβιώσαμην, ρεσουντα αν ζυλια. (6.)

Βλάπτω (βλαθ-), injure, βλάψω, εβλάψα, βλάψα, βλάψαμαι, εβλάψην; 2 α. εβλάψην, 2 f. βλαψόμαι; fut. in. βλάψομαι; [fut. pf. βεβλάψομαι. Ion.] (3.)

Βλαστάνω (βλαστ-), sprout, (ε-) βλαστήσω, βεβλάστηκα και εβλάστηκα (524); 2 a. εβλαστον. (5.)

Βλέπω, see, βλέψωμαι [Hdt. άνα-βλέψω], εβλέφα.

Βλέπων or βλέσω (μελτ-, βλετ-, 66), take honey, aor. εβλέσα. (4.)

Βλάσκω (μαλ-, μλο-, βλο-, 66), go, f. μαλδίμαι, i. μεμβλωκα, 2 a. εμολον. Poetic. (6.)

Βοϊνω, shout, βοήσμαι, εβόσα. [Ion. (stem βω-), βοσώμαι, εβοσά, εβοσάμην, (βεβωμαι) βεβωμίων, εβωσάθην.]

Βόσκω, feed, (ε-) βοσκήσαι.

Βουλομαι, will, wish, (αιμιγ. θεολο- or ήθεουλ-) (ε-) βουλήσωμαι, βεβούληκα, εβουλήθην; [2 p. pro-βουλεύα, μενερ.] [Epic also βόλομαι.] 517.

[βραχ-, stem, with only 2 aor. εβραχεται and βραχεται, resounded. Epic.]

Βρέξω (see 587), be drowsy, aor. εβρέξα. Poetic. (4.)

Βρεθω, be heavy, βρέσω, εβρίσα, βεβρίδα. Rare in Attic prose.

[βροχ-, stem, swallow, aor. εβροξα (opt. -βροξει), 2 aor. p. ανα- βροξεις; 2 pl. ανα-βροξεκα, Π.17, 54. Epic.]

Βρυχάμαι (βρυχ-, θοθρ), pour, 2 p. βρυχρύχα; εβρυχησάμην; βρυχηθείλς.

Βυνών or βύω (βυ-), stop up, βύσω, εβύσα, βεβυσμαι. 607. Chiefly poetic. (5.)

Γ.

Γαμάω (γαμ-, marry (said of a man)), ι. γαμώ, a. εγαμα, p. γεγισμαι; p. p. γεγαμάμαι (of a woman). Mid. μαρτυ (of a woman), i. αμυνθωμαι, a. εγαμάκα, 604.

Γάνυμαι, rejoice, [epic fut. γανύσωμαι.] Chiefly poetic. (II.)

Γέγονα (γέγον-) 2 perf. as pres., shout, subj. γεγόνω, imper. γέγονε, [ep. inf. γεγογός, part. γεγογές; 2 m. plf. εγεγότε, with γεγόνε and 1 sing. εγεγόνευν for εγέγόνευν (777, 4.)] Derived pres. γεγονεω, w. fut. γεγονήσω, a. εγεγονήσα, a. εγεγονήσα. Chiefly poetic. Present also γεγονίκω. (6.)

Γέννωμαι (γεν-), be born; a. εγενάμην, begat. (4.)

Γελάω, laugh, γελάσμαι, εγελάσα, εγελάσθην. 639.

[Γέντο, seized, epic 2 aor., Π.18, 478.]
Γηθέω (γηθ. -), rejoice, [γηθήσω, ἐγηθήσα;] 2 p. γέγηθα (as pres.). 654.

Γηράσκω and γηράω (γηρα-), grow old, γηράσω and γηράσομαι, ἐγηράσα, γεγηράκα (am old); 2 a. (799), inf. γηράναι, [Hom. pt. γηρᾶς]. (6.)

Γγυνομαι and γίνομαι (γεν-), become (551), γεγνήσωμαι, γεγίνημαι,
[ἐγενήθην Dor. and Ion.,] γεγνήσομαι (rare); 2 a. ἐγενήμην [epic γένος for ἐγένετο]; 2 p. γέγονα, am (for γεγάδι, γεγώς, and other μ-forms, see 804).

Γγυνώσκω (γνω-), nosco, know, γνώσομαι, [Hdt. ἀν-εγνώσα,] ἐγνωκα, ἐγνώσομαι, ἐγνώθησαν; 2 a. ἐγνών, perceived (799). Ionic and late Attic gynóske. (6.)

Γλύφω, cut, carve, [ἐ-γλυφα, Hdt., ἐγλυφάμην, Theoc.,] γέγλυμμαι and γλύμμαι (524).

Γνάμμω (γναμ-), bend, γνάμψω, [ἐγναμφα, ἐγνάμφηθην.] Poetic, chiefly epic. (3.)

[Γοάω (γο-., 556), bewail, 2 a. γοόν, only epic in active. Mid. γοόμαι, poetic, epic ἐ. γοόσομαι.]

Γράφω, write, γράφω, γράφα, γέγραφα, γέγραμμαι, 2 a. p. γράφην
(ἐγράφην is not classic); 2 f. p. γραφήσομαι; fut. pt. γεγράφωμαι, a. m. ἐγραφάμην.

Γρύξ (γρυγ-), grunt, γρύξω and γρύξομαι, ἐγρύξα. Chiefly poetic. (4.)

Δ.

[(δα.-), stem, teach, learn, no pres., (ε-) δαφσομαι, δεδάκα, δεδάμαι;
2 a. m. (?) inf. δεδάσσομαι; 2 pf. pt. δεδώς (804); 2 a. δανον or δεδον, taught; 2 a. p. δανή, learned. Hom. δή, shall find.] Poetic, chiefly epic.

[Δαδάλλω (δαδαλ-), deck out, ornament, epic and lyric. Pindar has
pf. p. γεντ. δαδαλάμενος, a. pt. δαδαλθεῖς; also f. inf. δαδαλωσάμεν, from stem in -ω (see 659).] (4.)

[Δαλω (δαγ-), rend, δαίξω, ἐδαίξα, δεδαίγμαι, ἐδαίχθην. Epic and
lyric.] (4.)

Δανίμμι (δαι-), entertain, δαίω, ἐδαισα, (ἐδαϊσθην) δαισθεῖς. [Epic
dαιν., impf. and pr. imperat.] Mid. δαιμομαι, feast, δαισομαι, ἐδαι-
σάμην; [epic pt. ὑπ. δείνετο for δαινυ-το, δαινεῖτ' for δαινυ-ατο
(777, 3): see 734.] (II.)

Δαλομαι (δας-, δας-), cide, divide, [epic f. δάσομαι,] a. ἐδασάμην,
pf. p. διδαςμαι [epic δεδαιμαι]. (4.) See also δατομαι.

Δαλω (δας-, δας-, δας-, 602), cindre, [epic 2 p. δέδω, 2 plp. 3 pers.
dέδης; 2 a. (δαδωμη) subj. δάπτα]. Poetic. (4.)

Δάκνω (δηκ-, δακ-, bite, δήκομαι, δέκυμαι, ἐδήκηθην, δηκθήσομαι; 2 a.
δακνον. (5. 2.)

Δάμμου (609) and δαμνάω (δαμ-, δαμ-, δαμα-), also pres. δαμάξω
(587), tume, subdue, [fut. δαμάσω, δαμάω, δαμώ (with Hom. δαμάφ.
δαμώσω), a. ἐδάμασα, p. p. ἐδιδήμασαι, a. p. ἐδώμηθην] and ἐδαμάσθην; [2 a. p. ἐδάμην (with δάμεν); fut. pf. δεδημόσμαι; fut. m. δαμάσσαμαι, a. ἐδαμασάμην. In Attic prose only δαμάζω, ἐδαμάσθην, ἐδαμασάμην. 653, 2. (5. 4.)

Δαρθᾶν (δαρθ-), sleep, 2 a. ἐδαρθῶν, poct. ἐδραθῶν; (-e) p. κατά-δεδαρ-

ηκώς. Only in comp. (usually κατά-δαρθᾶνω, except 2 aor.). (5.)

Δασόμαι, divide, w. irreg. δασεθαί (?). See δασομαι.

[Δίαμαι, appear, only in impf. δέστο, Od. 6, 242.]

Δίβια, fear: see ἐδόπια.

Δέδοικα, perf. as pres. (δεικ-, δεικ-, δικ-, 31), [epic δεδοικα,] fear. [Epic fut. δεδοικαμαι,] a. ἐδείκα; 2 pf. δείδα [epic δείδα,] for full forms see 804. See 522 (b). [From stem δείκ-] Homer forms impf. διόν, δίε, feared, fled.] [Epic present δείδω, fear.] See also δειμαι. (2.)

Δείκνυμι (δεικ-), show: for synopsis and inflection, see 504, 506, and 509. [ Ion. (δεικ-), δείκω, ἐδείκα, δείεγαι, ἐδέχασθα, ἐδέξαμην.] Epic pf. m. δείεγαι (for δείεγαι), greeet, probably comes from another stem δεκ- (II.).

[Δέμω (δεμ-, δεμ-), build, ἐδείμα, δεδημαί, ἐδείμαμην.] Chiefly Ionic.

Δέρκομαι, see, ἐδέρκησθα; 2 a. ἐδρακόν, (ἐδράκης) ἐδρακείς (649, 2; 646); 2 p. ἐδερκα (645). Poetic.

Δέρω, play, δερά, ἐδερα, ἐδεραμαι; 2 a. ἐδάρην. Ionic and poetic also δείρω (δερ-). (4.)

Δέχομαι, receive, δέξω, δέξωμαι, ἐδέχασθα [Hom. δέχασαι for δέχεσαται], ἐδέχθη, ἐδέχαμην; [2 a. m., chiefly epic, ἐδέγην, δέκτο, imper. δέξο (700, 1), inf. δέχασθα, part. δέχεσθαι (sometimes as pres.).]

Δίω, bind, δίσω, ἐδίσθα, ἐδεκτα (rarely ἐδικτα), δεδεμαι, ἐδειπνή, δεδε-

σαι; fut. pf. δεδοίκαι, a. m. ἐδεικτάμην.

Δίω, want, need, (-e) ἐδήσω, ἐδέσσα [ep. ἐδέσσα,] δεδεσσα, δεδημαι, ἐδείκη. Mid. δέομαι, ask, ἐδεσσαι. From epic stem δεν- (-e) come [ἐδεσσα, Od. 9, 540, and δενίομαι, δενίσσαι.] Impersonal δει, debet, there is need, (one) ought, ἐδέσσε, ἐδεσσε.

[Δηρία, act. rare (δηρι-, 656), contend, aor. ἐδηρία (Theoc.), aor. p. ἐδηρίησα as middle (Hom.). Mid. δηρίσαι and δηρίσαι, as act., δηρίσσαι (Theoc.), ἐδηρίσαμην (Hom.).] Epic and lyric.

[Δήω, epic present with future meaning, shall find.] See (δα-).

Διατάω, arbitrate, w. double augment in perf. and plpf. and in compounds (513 and 544); διατησσω, διείσσα (άτ-εδιέητσα), δεδητησσα, δεδητησσαι, δεδητησσα, δεδητησσω (έε-εδιήτησα, lal; διατησσομαι, κατ-εδητησάμην.

Διδάκων, minister, διδακάνων; διδαικόνω (aor. inf. διδαικόνσαι), δεδα-

κόνμαι, δεδαικόνσει. Later and doubtful (poetic) earlier forms with augment δη- or δε-.

See 543.

Διδάσκω (διδάχ-), for διδάχ-σκω (617), teach, διδάξω, διδάξα [epic


APPENDIX.

ἐδεδάσκησα], ἐδεδαχα, ἐδεδαγμαί, ἐδεδάχθην; ἐδεδόμαι, ἐδεδαξάμην. See stem δα. (6.)

Διδημ, bind, chiefly poetic form for δα. (I.)

Διδράσκω (δρα-), only in comp., ῥυν αὐναγ, -δρασμαί, -δράκα; 2 a. -δραν [Ion. -δρην], -δρώ, -δραίη, -δρακα, -δρασ (790). (6.)

Διδώμι (δ–), give, δώσω, δώκα, δέδωκα, etc.; see synopsis and inflection in 504, 506, and 509. [Eph. δώμεναι or δόμεν for δεώκει, fut. διδώσω for δώσω.] (I.)

Διεμαί (διε–), be frightened, flee (794, 1), inf. διεσβήκα, to flee or to drive (chase); διωμαί and διωμήν (cf. δύνωμαι 729, and τιθομήν 741), chase, part. διώμενος, chasing. Impf. act. εν-διέσαν, set on (of dogs), II. 18, 584. (I.)

[Διημαί, seek. with η for ε in present; διηθομαι, διηθομήν. Ionic and poetic.] (I.)

[(διε–). stem, with 2 aor. δικον, θηνω, cast. In Pindar and the tragedians.]

Δφάω, thirst, δφήσω, δφήσα. Sec 496.

Δοκεί (δοκ–), seem, think, δοξά, δοξαί, δοξαγμαί, δόξαχθη (rare). Poetic δοκήσω, δοκήσα, δοκήσκα, δοκήσκαι, δοκηκηθη. Impersonal, δοκεί, it seems, etc. 654.

Δουνήω (δουν–), sound heavily, δουνήσα [epic δούνησα and (in tmesis) ἐπ.–γδουνήσα, 2 pf. δεπνυσα, δεπνύσω, fallen]. Chiefly poetic. 654.

Δράσσομαι or Δράττομαι (δραγ–), grasp, aor. δρακάμην, pf. δέδραγμαί. (4.)

Δράω, do, δράσω, δράσα, δεδράκα, δεδράμαι, (rarely δέδρασμαί), (ἐδρασθή) δράσθης. 640.

Δύναμαι, be able, augm. δύνω- and ήδυν- (517); 2 p. sing. pres. (poet.) δύνα [Ion. δύνη], impf. δύνωσο or δύνω (632); δυνήσωμαι, δεδύνημαι, δεδύνηθην (δινάσθη, chiefly Ionic), [epic ἐδύνησάμην.] (I.)

Δύνω, enter or cause to enter, and δύνω (δ), enter; δύω, δύσα, δέδωκα, δέδωμα, ἐδύνηθην, ήμ. δυνήσουμαι; 2 a. ἐδύν, inflected 506: see 504 and 710: f. m. δύνωμαι, a. m. ἐδύνωμαι [ep. ἐδύνωμην (777, 8)]. (5.)

Ε.

['Εάθη (II. 13, 543; 1; 410), aor. pass. commonly referred to ἀπτω; also to ἐπομαι and to ἐπάτω.]

'Εάω [epic ειάω], περιέρ, ἐάσω, ἐάσα [ep. εάσα], εάκα, εάμαι, ειδθην; ēάσωμαι (as pass.). For augment, see 537.

'Εγγυώ, pledge, betroth, augm. ἠγγυ- or ἠγγυ- (ἐγγυεν), see 543; 544.

'Εγγείρω (ἐγείρ–), raise, rouse, ἐγείρω, ἠγείρα, ἠγείρεμα, ἠγείρθην; 2 p. ἠγείρησα, am awake [Hom. ἠγείρησας (for ἠγείρει), imper. ἠγηρήγορθη (for ἠγηρήγορθηται), inf. ἠγηρήγορθαι or ἠράθαι]; 2 a. m. ἠγρόμην [ep. ἠγρόμην]. (4.)
"Εδω, eat, (poetic, chiefly epic, present): see ἵπθειώ.

"Εἰμοι, (ἐδ- for σεδ-; cf. sed-eo), sit, [fut. inf. ἐφ-ἐσσεσθαι (Hom.)]; aor. εἰσάμην [epic ἐσσάμην and ἐσσάμην]. [Active aor. ἔσα and ἔσα (Hom.).] 86. Chiefly poetic. (4.) See ἵπθει and καθίσμαι.

'Εὔλω and θλω, wish, imp. θλελον; (ἐ-) θλελήσω or θλελήσω, θλελήσα, θλελήσα. 'Εὔλω is the more common form except in the tragic trimeter. Impf. always θλελον; aor. (probably) always θλελήσα, but subj. etc. θλελήσω and θλελήσω, θλελήσαι and θλελήσατ, etc.

'Εἰσιώ (see 587), accusat., ἑισίω, ἑισία, ἑισίκα, ἑισιμαι, ἑισιθν. The root is σεθω- (see 537). (4.)

[Ἐθων, Hom pres. part.:] see ἐθωδα.

Εἰδον (ἴδ-, ἔδ-), vid-i, 2 aor., saw, no present (see 539): ἰδω, ἰδομι, ἰδε or ἰδε, ἰδειν, ἰδών. Mid. (chiefly poet.) ἐιδομαι, seem, [ἐρ. ἐιδάμην and ἐιδών;] 2 a. ἐιδομην (in prose rare and only in comp.), saw, = ἐδον. Οἶδα (2 pf. as pres.), know, plp. ἤδη, ἤκεω, f. εἴδομαι; see 820. (B.)

Εἰκάζω (see 587), make like, εἰκάζοιν or ἡκάζον, εἰκάζω, εἰκάσα or ἡκάσα, εἰκαμαι or ἡκαμαι, εἰκάθην, εἰκαθήσομαι. (4.)

(Eικω) not used in pres. (εἰκ-, εἰκ-), resemble, appear, imp. εἰκον, f. εἰκώ (rare), 2 p. ἐικάκα [Ion. ὥκα] (with ἐοιγμεν, [ἐκτικον,] ἐλάζαι, εἰκάναι, εἰκών, chiefly poetic); 2 plp. ἐκή [with ἐκτήν]. Impersonal ἐικός, it seems, etc. For ἐικάκα, see 537, 2. (2.)

[Εἰλώ (ἐλ-, εἰλ-), press, roll (554), aor. ἐλάσα, pf. p. ἐλμαι, 2 aor. p. ἐλάθην or ἐλήν w. inf. ἐλήμεναι. Pres. pass. ἐλμοι. Epic. Hdt. has (in comp.) ἐλήσα, -ἐλμαι, -ἐλήσθην. Pind. has plpf. ἐλᾶτε.] The Attic has εἰλομαι, and εἰλλω or εἰλλώ. 598. See Υλώ (4.)

Εἰλπ, be, and Εἰμι, go. See 800-809.

Εἰπων (εἰπ-), said, [epic ἐκτον], 2 aor., no present; ἐπω, ἐπωμι, ἐπι, ἐπιειν, ἐπιῶν; 1 aor. εἰπα [poet. ἐπια], (opt. επαιμι, imper ἐπων or ἐπων, inf. ἐπαι, pt. ἐπαι]. [Hdt. ἀπ-ἐπιάμην]. Other tenses are supplied by a stem ἐπ-, ἐπε- (for ἐπε-, ἐπε-): [Hom. pres. (rare) ἐπωρ], f. ἐπωρ, ἐπω; p. ἐπηκα, ἐπημαι (522); a. p. ἐρρηθη, rarely ἐρρέθην [Ion. ἐρρεθην]; fut. pass. ἐκθυμοι; fut. pf. ἐκθυμοι. See ἐνπω. (B.)

Εἰργνύμι and Εἰργνύω, also εἰργω (εἰργ-), shut in; ἐργω, ἐργα, εἰργμαί, εἰργχην. Also ἐγρω, ἐγρα, ἐγξα, [Hom. (εἰργαι) 3 pl. ἐργαται w. plpf. ἐκται, ἐκτην]. (II.)

Εἰργω, shut out, εἰργα, εἰργα, εἰργμαί, εἰργχην; εἰργμαι. Also [ἐγρω, -ἐγξα, -ἐγμαι, Ionic]; ἐγξαμαι (Soph.). [Epic also ἐγρω.] [Εἰρμοι (Ion.), askt. fut. (ἐ-) εἰρμοι. See ἐρμαι.] [Εἰρω (ἐρ-), say, epic in present.] See ἐπον. (4.)

Εἰρω (ἐρ-), sero, join, a. -ἐρα [Ion. -ἐρα], p. -ἐρκα, εἰρμαι [epic ἐρμαι]. Rare except in composes. (4.)
[Ἐικων (ἐικ-), liken, compare, (617); poetic, chiefly epic: pres. also ἐικων.] 617. Προσ-ἐικας, art like, [and epic ἐικτό or ἐικτό], sometimes referred to ἐικω. See ἐικω. (6.)

Εἰωθά [Ionic ἐωθα] (ἡθ- for σεθ-, 537, 2, and 689), 2 perf., am accustoned, 2 plpf. εἰωθή. [Hom. has pres. act. part. ἐθων.] (2.)

Ἐκκλησία, call an assembly; augm. ἡκκλη- and ἐκκλη- (543).

Ἐλαὐνω, for ἐλα-νω- (612), poetic ἐλάω (ἐλα-), drine, march, fut. (ἐλάω) ἐλώ (665, 2) [epic ἐλάσω, ἐλῶ;] ἡλασα, ἠλίλακα, ἠλή- λαμαι [Ion. and late ἠλῆλαμαι, Hom. plur. ἠλῆλατα], ἠλάθην, ἡλασάμην. (5.)

Ἐλέγχω, control, ἐλέγχω, ἠλέγχα, ἠλέγχημαι (487, 2), ἠλέγχηθην, ἠλέγχησομαι.

Ἐλεγκτος and εἰλίσον (ἐλικ-), roll, ἐλίξω and εἰλίξω, εἰλίξα, εἰλιγμα, εἰλίχθην. [Epic aor. mid. ἐλεγκτάμην.] (4.)

Ἐλκω (late ἐλκώ), pull, ἐλξω (Ion. and late Att. ἐλκύσω), εἰλκυσα, εἰλκυσαμαι, εἰλκύσσην. 537.

Ἐλπισω (ἐλπιδ-), hope, aor. ἡλπισαι; aor. p. part. ἐλπισθεν. (4.)

Ἐλπισω, cause to hope, 2 p. ἐλπισαι, hope; 2 plpf. ἐλπίσσειν (3 pers. sing.). 643. Mid. ἐλπομαι, hope, like Attic ἐλπίζω. Epic.

Ἐμεώ, vomit, fut. ἐμω (rare), ἐμοῦμαι; aor. ἡμεσα. 639.

Ἐναλρω (ἐναρ-) kill, 2 a. ἡμαρων. [Hom. a.m. ἐναρατο.] Poetic. (4.)

Ἐνένω (ἐν and stem σε- ) or ἐνέντω, say, tell, [ep. ἐν-σεπαθος (σεπ-) and ἐνεψω:] 2 a. ἐν-σων, w. imper. ἐνσατε [ep. ἐνσετε], 2 pl. ἐσατε (for ἐν-σαετε), inf. ἐνσατειν [ep. -ἐμεν]. Poetic. See εντω.

Ἐνίστω (ἐνι-) chide, [epic also ἐνισω, 2 a. ἐνιστων and ἦνισατον (535). (3.)

Ἐννυμι (ἐ- for ἐν-), vest-tio, clothe, pres. act. only in comp.; [f. ἐσω, a. ἐσω, ἐσσάμην or ἐεσσω-; pf. ἐσμαι or ἐσιμαι] εἰμένος in trag. In comp. -σω, -σα, -σάμην. Chiefly epic: ἀμφι-ἐννύμι is the common form in prose. (II.)

Ἐνοχλεω, harass, w. double augment (544); ἡνώχλουν, ἱνοχλησοχλησο, ἡνώχλησα, ἡνώχλησαι.

Ἐσκα, seem, 2 perfect: see ἐκω.

Ἐσπράζω (see 587), Ion. ὑπεράζω, keep festival; impf. ἑωρατον (538). (4.)

Ἐπ-αυρίω and ἐπ-αυρίσκοι (αυρ-) both rare, enjoy, [2 a. Dor. and ep. ἐπαρπω; f. in ἐπαρῆςομαι] a. ἐπιραμήν, 2 a. ἐπιρόμην. Chiefly poetic. 644. (6.)

[Ἐπ-ἐνήνωθε, defect. 2 pf., sit on, tie on; also as 2 plpf. (777, 4). Epic.] See ἐνήνωθε.

Ἐπισταμαι, understand, 2 p. sing. (poet.) ἐπιστη μ [Ion. ἐπιστεα,] imp. ἐπιστάμην, 2 p. sing. ἐπιστήμονος or ἐπιστευ (632); f. ἐπιστήμομαι, a. ἐπιστηθησθησθησθην. (Not to be confounded with forms of ἐφιστημα.) (I.)
CATALOGUE OF VERBS.

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["Επω (σπ.), be after or busy with, imp. εἶπον (poet. ἐποῦ); f. -ψω, 2. a. ἐποῦ (for ἐ·-σπ·-οὐ), a. p. περι-έφθη (Hdt.): active chiefly Ionic or poetic, and in compus.] Mid. ἐπομαι [poet. ἐσομαι], follow, f. ἐφοια; 2 a. ἐστόμην, rarely poetic -ιστόμην, σπωμαι, etc., w. imp. [σπέο (for σπεο)] σπού. 86; 537, 2.

'Εραώ, lie, ἥρασθην, ἐρασθησομαι, [ἥρασάμην (epic)]. Poetic pres. ἔραμαι, imp. ἥραμην. (1.)

'Εργάτομαι, work, do, augm. εἰρ. (557); ἐργάσομαι, ἐργασιμαι, εἰργά-σιμην, εἰργασάμαι, ἐργασθησομαι. 537. (4.)

"Εργω and ἐργω: see εἰργόμαι (εἰργω) and εἰργω.

"Ερβω and ἐρβω, work, do, probably for ἐρβ·-ω = ἐρβ· (by metathesis): the stem is ρερυ· (see 539), whence ρεργ-, ρέγ·; fut. ἐρβω, a. ἔρβα, [ Ion. 2 pl. ἔρβη, 2 pl. ρέγρα]. Ionic and poetic. See βέβω.

'Ερείδω, prep, ἐρείσω (later), ἄρεισα, [ἡρεικα, ἐρείσσωμαι, with ἐρημε- δαται and οἷα, 777, 3.] ἄρεισθην; ἐρείσομαι (Aristot.), ἄρεισάμην.

'Ερείκω (ἐρείκω, ἐρικω), tear, burn, ἄρειξα, ἐρημηγομαι, 2 a. ἄρικον. Ionic and poetic. (2.)

'Ερείπω (ἐρειπω, ἐρειπω), throw down, ἐρείψω, [ἡρεψα, 2 pl. ἐρείπτα, Κατηκόρα, ἐρείπτα, Κατηκόρα, ἐρείπτα, Κατηκόρα, ἐρείπτα, Κατηκόρά], 2 a. ἕρπου, ἄρεις, a. m. ἀνερείπταμαι ( Ion. II.), a. p. ἄρειφθην. (2.)

'Ερέσσω (ἐρέσω), strike, smite, [ep. av. ἄρεσα.] 582. (4.)

["Ερίδαινω, contend, for ἐρίσω; aor. m. inf. ἐρίδησασθαι. Epic.]

'Ερίζω (ἐριζω), contend, ἄρεισα, [ἡρεισάμην ἐριζω. (4.)

"Ερομαι (rare or ?), [ Ion. εἰρομαι, ep. ἐρώ or ἐρομαι], for the Attic ἐρωτάω, ask, fut. (ε·) ἐρόσομαι [ Ion. εἰρόσομαι], 2 a. ἄρομην. See ἐρομαι.

"Ερσω, creep, imp. εἰρτων; fut. ἐρσω. Poetic. 530.

"Ερσω, go to destruction, (ε·) ἐρόθω, ἄρος, εἰς-ἀρρηκα.

'Ερυγγαώ (ἐργγαώ), eruct, 2 a. ἄργγον. (5.) [ Ion. ἐρύγγομαι, ἐρυγγομαι. (2.)

'Ερύκω, hold back; [ep. f. ἔρυκω] ἂρτα, [ep. 2 a. ἄρθακαν.]

["Ερύω and εἰρύω, disurge, fut. ἐρύω, aor. εἰρύοσα and ἐρύσα, pl. p. εἰρύμαι and εἰρύσαι. Mid. ἐρύμοι (ε·) and εἰρύμοι, take under one's protection, ἐρύμοι and ἐιρύμοι, ἐρυσάμην and ἐιρύσαμην; with Hom. μ-forms of pres. and impf. εἰρύται (3 pl.), ἐρύσσω, ἐρύτω and εἰρύτω, ἐρύτω, ἐρυσάθαι and εἰρύσαθαι. Epic.] 639. See ἐρύμοι.

'Ερχομαι (ἐρχω, ἐλευθ-, ἐλευθ-, ἐλθ-), go, come, f. ἐλκουσαι ( Ion. and poet.), 2 pl. ἐλκυσα [ep. ἐλκυσα and εἰλκυσα], 2 a. ἓλθον (poet. ἓλθον): see 31. In Attic prose, εῖμι is used for ἐλκουσαι (1257). (8.)

'Εσθιω, also poetic ἐσθω and ἔδω (ἐσθ-, ἐδ-, ἐφαγ-) edo, eat, fut. ἐδομαι, p. ἐδόθησα, ἐδάδισσαι, [ep. ἐδάδισαι], ἔδεσθην; 2 a. ἔφαγον; [epic pres. inf. ἔδειμαι; 2 perf. part. ἐδηδώ.] (8.)

'Εστιάω, feast, augment εἰστι- (557).
Εὖςω, sleep, impf. εὔσων or ηὔσων (519), (e-) εὔθησω, [-εὐθησα]. Commonly in καθεὖςω. 658, 1.

Εὔεργετήω, do good, εὔεργετήσω, etc., regular: sometimes augmented εὔνηγ- (545, 1).

Εὔρισκω (εὔρ-), find, (e-) εὔρησω, ήρησκα, ήρησκα, ήρήζησθ, εὔυρησομαι; 2 a. ήρον, ήρημην. 639 (b). Often found with augment εὐ- (519), (6.)

Εὔφραίνω (εὐφρα-), cheer, f. εὐφρανόω; a. ήφρανα, [Ion. also εὐφρηνα;] a. p. ήφρανθην, f. p. εὐφρανθήσομαι; f. m. εὐφρανοῦμαι. 519. (4.)

Ἐχθαίρω (ἐχθαρ-), hate, f. ἔχθαρούμαι, a. ἡχθηρα. (4.)

Ἐχω (σεχ-), have, impf. εἴχον (530); εἷς or σχῆσω (σχε-), σχηκα, εἰσχηκα, ἐσχῆθην (chiefly Ion.); 2 a. ἔχον (for ἐ-σεχ-ν), σχῆ, σχολην and -σχοιμ, σχὲς, σχείν, σχήν; poet. ἐσχεθοῦν etc. (779). [Hom. pf. part. σων-σχοκός for ὅ-σω-ν (643; 529), plpf. ἐπ-σχατο, were shut, Il. 12, 340.] Mid. ἔχομαι, clung to, ἔχομαι and σχῆσομαι, ἐσχῆμαι.

Ἐψω, cook, (e-) f. ἐψομαι and ἐψήσομαι, ἐψήσω (rare), a. ἦψησα, [ἦψησα, ἦψησθην.] 658, 1.

Ζ.

Ζάω, live, w. γε, γέ, etc. (496), impf. ἔζων and ἔζην; ἔζωσ, ἔζομαι, (ἔζοσα, ἔζηκα, later). Ion. ἔζω.

Ζεύγνυμι (ζεύγ-, γν-, cf. jugum), yoke, σεύξω, ἔζευξα, ἔζευγμαι, ἔζευγ-χθην; 2 a. p. ἔζύγην. (2. II.)

Ζάω, boil (poet. ζῶ), ὕζαω, ἔζεα, [-έζομαι Ion.]. 639.

Ζώννυμι (ζω-), yield, ἔζωσα, ἔζωσαι and ἔζωμαι, ἔζωσάμαι. (II.)

Η.

Ἡβάσκω (ἡβα-), come to manhood, with ἡβάω, be at manhood: ἡβήσω, ἡβῆσα, ἡβηκα. (4.)

Ἡγερέθομαι, be collected, poetic passive form of ἀγείρω (ἀγερ-): see 779. Found only in 3 pl. ἡγερέθονται, with the subj., and infin., and ἡγερέθοντο.

Ἡσομαί, be pleased; aor. p. ἡσθην, f. p. ἡσθήσομαι, [aor. m. ἡσατο, Od. 9, 353.] The act. ἡσω w. impf. ἡσόν, aor. ἡσα, occurs very rarely.

Ὑερέθομαι, be raised, poetic passive of ἀείρω (ἀερ-) : see 779. Found only in 3 pl. ὑερέθονται (impf. ὑερέθοντο is late).

Ἡμαί, sit: see 814.

Ἡμ, say, chiefly in imperf. ἢν δ' ἔγω, said I, and ἦ δ' δι, said he (1023, 2). [Epic ἢ (alone), he said.] 'Ἡμ, I say, is colloquial.

Ἡμω, bow, sink, aor. ἡμύσα, [pl. ἐν-ἐμω-ἡμύκε (for ἐμ-ἡμύκε, 520) Hom.] Poetic, chiefly epic.
CATELOGUE OF VERBS. 385

Θ.

Θάλλω (θαλ.), bloom, [2 perf. τέθηλα (as present)]. (4.)

[Θάμω, gaze at, admire, Doric for θάμω, Ion. θάμω; θάμω and
θάμω, ἔθαμμα (Hom. opt. θρατατ’).]

[Θάμω, milk, inf. θάμω, aor. θησάμην. Epic.]

θα- or τα-, stem: see θη-.

Θάπτω (ταφ- for θαφ-), bury, θάψω, έθαψα, τάφαμαι, [Ion. έθάψθην, rare; ]
2 a. p. ἐτάφην ; 2 fut. ταφώσω; fut. pf. ταφόσως. 95, 5. (3.)

Θαυμάζω (see 587), wonder, Θαυμάσομαι (θαυμάζω?), έθαυμασσα, τεθα-
μάκα, έθαυμασσα, Θαυμασθεύσω. (4.)

Θείνω (θεν-), smite, θενν-, [θεννα Hom.], 2 a. θείνων. (4.)

Θηλω, wish, (-ε-) Θηλω: see Θηλω.

Θέρψω, warn one’s self, [fut. θέρψομαι, 2 a. p. (θέρψην) subj. θερέω.]
Chiefly epic.

Θεω, (θεν-, θερ-, θεν-), run, fut. θεύσωμαι. 574. (2.)

(θηπ-, θα-, or ταφ-), astonish, stem with [2 perf. τέθηπα, am aston-
ished, epic pljp. έτεθήπα; 2 a. έταφος, also intransitive]. 31; 95, 5.

Θηγγάνω (θγ-), touch, θηγομαι, 2 a. θηγον. Chiefly poetic. (5.)

[Θῆλω, bruise, έθλασα, τεθλασσα (Theoc.), έθλάσθην (Hippocr.). Ionic
and poetic. See φλάω.]

Θήλω (θηλ-), squeeze, θήλω, έθηλα, τεθλιμαι, έθηλθήν; έθη-
θήν; fut. m. έθηψομαι, Hom.]

Θυήσκω, earlier form θυήσκω [Doric and Aeolic θύςκω] (θαν-, θνα-),
die, θανόμαι, τέθνηκα; fut. pf. τεθνήξω (705), later τεθνήξει; 2 a.
θανον; 2 perf. see 804 and 773, In Attic prose always ἀπο-θανοῦμαι
and ἀπ-θανον, but τέθνηκα. 616. (6.)

Θράσσω and θράττω (τραχ-, τραχ-), disturb, aor. θραξα, έθραξθην (rare);
[2 pf. τέθριπχα, be disturbed, Hom.] See ταράσσω. (4.)

Θραύσω, bruise, θραύσω, έθρασα, τεθραυσσαι and τεθραυσσαι, έθραυσθην
(641). Chiefly poetic.

Θρύπτω (τρυφ- for θρυφ-), crush [έθρυψα Hippocr.], τεθρυμμα, έθρυφην
[ep. 2 a. p. έτρυφην], θρύψαμαι. 95, 5. (3.)

Θρύσκω και θρόσκω (θρ-, θρ-), leep, fut. θρούμμαι, 2 a. θρονον. Chiefly
poetic. (6.)

Θόω (θυ-), sacrifice, imp. έθδον; θόω, έθδοσα, τεθυκα, τεθμαι, έτύδην;
θόσομαι, έθδόσμην. 95, 1 and 3.

Θώω or θώω, rage, rush. Poetic: classic only in present and imperfect.

I.

Θάλλω (ιαλ-), send, fut. -ιαλω, [erg. aor. ίηλα.] Poetic. (4.)

[Γάχω and ταχώ, shout, [2 pf. (ταχα) αμφ-ιαχα]. Poetic, chiefly
epic.]
Iδρόω, sweat, ἰδρώσω, ἰδρώσα: for irregular contraction ἰδρῶσι, etc., see 497.

Iδρύω, place, ἰδρύσω, ἰδρύσα, ἰδρύκα, ἰδρύμαι, ἰδρύθην [or ἰδρύθην (709), chiefly epic]; ἰδρύσομαι, ἰδρυσάμην.

Ιξω (ἰξ-), seat or sit, mid. ἤγομαι, ἤγα; used chiefly in καθ-ίξω, which see. See also ἤμαι. (4.) Also ἤγανω. (5.)

Ιημι (ἐ-), send: for inflection see 810. (1.)

Ικνέομαι (ικ-), poet. ικω, come, ἤκοιμαι, ἤκμαι; 2 a. ἱκμην. In prose usually ἀφικνέομαι. From ικω, [ep. ικονι, aer. ἱζων, 777, 8.] Also ἱκάω, epic and tragic. (5.)

Ιλάσκομαι [epic ιλάσμαι] (ιλα-), propitiate, ἱλάσομαι, ἱλάσθην, ἱλασάμην. (6.)

"Πημι (ιλα-), be propitious, pres. only imper. ἰπθι or ἰπάθι; pf. subj. and opt. ἐλήκω, ἐλήκομι (Hom.). Mid. ἱλαμαι, propitiate, epic. Poetic, chiefly epic.] (1.)

Ιλλω and ιλλομαι, roll, for ειλλω. See ιλλω.

["Ιμάσσω (see 582), lush, aer. ιμασα.] (4.)

Ιμερω (Ιμερ-,) long for, [Ιμεράμην (epic), ιμέρην (Ion.).] Poetic and Ionic. (4.)

Ιπταμαι (πτα-), fly, late present: see πέτομαι. (1.)

["Ισάμι, Doric for οία, κεινω, with ἰςω, ἵσατι, ἵσαιε, ἵσαντι.]

["Ισκω: see εἰσκω.]

Ιστημι (στα-), set, place: for synopsis and inflection, see 504, 506, 509. (1.)

Ισχαινω (ισχαιν-) make lean or dry, fut. ισχαινω, aer. ισχανα (673) [Ισχανα ινω, a. p. ισχαναθην; fut. n. ισχανομαι. (4.)

Ισχω (for σι-σεχω, σισχω), have, hold, redupl. for ειχω (ειχ-ω). 86. See ειχω.

Κ.

Καθαρω (καθαρ-,) purify, καθαρω, ἐκάθερα and ἐκάθαρα, κεκάθαραι, ἐκαθάρῃ; καθαρόμαι, ἐκαθηράμην. (4.)

Καθ-ιομαι (ιδ-), sit down, impr. ἐκαθέζομην, f. καθεδουμαι. See ιομαι.

Καθεύδω, sleep, impr. ἐκαθεύδουν and καθύδου [epic καθεύδον], see 548; fut. (ε-) καθεύδσω (658, 1). See ευδω.

Καθιζω, set, sit, f. καθω (for καθισω), καθίζομαι; a. ἐκάθισα or καθίσα [Hom. καθείσα, Hdt. κατείσα] ἐκαθισάμην. See ιζω. For inflection of κάθαι, see 815.

Καίνωμαι, perhaps for καδ-ισμαι (καδ-), excel, pr. κέκασαι [Dor. κεκαδ-μένοι]. Poetic. (II.)

Καλω (καλ-), kill, f. κανω, 2 a. έκανω, 2 pr. (κέκωνα) κατα-κεκοφότες (Xen.). Chiefly poetic. (4.)
Καίω (καύ-, καφ-, καφ-, καύ-, 601), in Attic prose generally καύω (not contracted), λύνω; καύσω; ἐκαύσα, poet. part. καύσα, [epic ἐκαύσα]; κέκαυσα, κέκαυσαι, ἐκαύσης, καυσθήσαι, [2 a. ἐκαύσα;] fut. mid. καὐσσαμαι (rare), ἀν-καυσσάμην, Hdt.]. (4.)

Καλέω (καλε-, κλε-), call, fut. καλέω (rare and doubtful in Attic καλέω) ἐκάλεσα, κέκληκα, κέκληκα, ὁμ. ἐκκλήηδα, ἐκκλήθης, καυσθήσαι; fut. m. καλοῦμαι, α. ἐκαλεσάμην; fut. pl. κεκλήσσομαι. 639 (b); 734.

Καλύπτω (καλυβ-), cover, καλύψω, ἐκάλυψα, κεκαλύμμαι, ἐκαλύφθην, καλυφθήσομαι; aor. m. ἐκαλυφάμην. In prose chiefly in compounds. (3.)

Κάμνω (καυ-), labor, καμόωμαι, κέκμηκα [ep. part. κεκμητός]; 2 a. ἐκαμὼ, [ep. ἐκαμωμάτων;] (5.)

Κάμπτω (καμπ-), bend, κάμψω, ἐκάψω, κέκαμμαι (77), ἐκάμφθην. (3.)

Κατηγορέω, accuse, regular except in augment, κατηγορέων etc. (543). [(καφ-), part. stem with Hom. perf. part. κατηγορής; cf. τεθνω.]

[Κεδανύμι, epic for σκεδανύμι, scatter, ἐκέδασα, ἐκεδάσθην.] (II.)

Κιμάι, lie, κείσομαι; inflected in 818.

Κείρω (κερ-), shear, f. κερῶ, a. κείρα [poet. ἐκερα], κέκαμαι, [(ἐκέρθην) κερθεῖς; 2 a. π. ἐκέρθη;] f. m. κεροῦμαι, α. m. ἐκεράμην [w. poet. part. κεράσαμον]. (4.)

[Κεκαδόν, 2 aor. deprived of, caused to leave, κεκαδόμην, retired, κεκα-δήσω, shall deprive, reduplicated Hom. forms of χάδω.] See χάδω.

[Κελάδεω, shout, yowl, fut. κελαδίσω, κελαδήσομαι, aor. ἐκελάδησα; Hom. pres. part. κελάδω. Epic and lyric.]

Κελεύω, command, κελεύω, ἐκέλευσα, κεκελεύκα, κεκελεύσαι, ἐκελεύ-σων (641). Mid. (chiefly in compounds) κελεύσσομαι, ἐκελεύσσαμαι.

Κέλλο (κέλ-), land, κέλω, ἐκελα. 668; 674 (b). Poetic: the prose form is ἐκέλλω. (4.)

Κόλομαι, order, [epic (έ-) κελησσοί, ἐκελησάμην; 2 a. m. ἐκελέμην (554; 677).] Poetic, chiefly epic.

Κεντώ (κεντ-, κεντε-), priick, κεντήσω, ἐκέντης, [κεκέντημαι Ion., ἐκεντήθην later, συγκεκέντησουμαι Hdt.]. [Hom. aor. inf. κένσαι, from stem κεντ-. 654.] Chiefly Ionic and poetic.

Κεράνυμι (κερα-, κρα-), miz, ἐκέρασα [Ion. ἐκέραζα], κέκραμαι [Ion. -ημαι], ἐκράθην [Ion. -ηθε] and ἐκεράθην; f. pass. κράθησαι; α. m. ἐκεράσσαμαι. (ΠΙ.)

Κερδαλω (κερδ-, κερδαν-), gain (595; 610), f. κερδανῶ, a. ἐκερδάνα (673), [Ion. ἐκερδήνα]. From stem κερδ- (ε-) [fut. κερδθέοις and aor. ἐκερδάθη (Hdt.); plf. προσ-κεκερδήκας (Dem.). (5. 4.)

Κεύθω (κεύθ-, κιβ-), hittle, κεύσω, [ἐκέυσα;] 2 p. κεύθθα (as pres.); [ep. 2 a. κυθν, subj. κεκυθω.] Epic and tragic. (2.)
Κήδω (κηδ-, καδ-), voc., (ετ.) [κηδήσω, -έκηδησα; 2 p. κέκηδα]: active only epic. Mid. κηδομαί, συννο, ἐκῆδεσάμην, [epic fut. pf. κεκαδόσωμα.] (2.)

Κηρύσσω (κηρύκ-), proclaim, κηρύξω, ἐκήρυξα, κεκήρυξα, κεκήρυγμα, ἐκηρύχθην, κηρύχθησαμαι; κηρύξομαι, ἐκηρύζομαι. (4.)

Κιγχάνω, epic κιγχάνω (κιχ-), find, (ετ.) κιγχόσμαι, [epic ἐκιγχησάμην]; 2 a. ἐκιγχών. [Epic forms as if from pres. κιχήν, 2 aor. ἐκιχήν: (ἐ)κιχεῖς, κιχητήν, κιχήτην, κιχεῖ, κιχεῖ, κιχώναι and κιχήμεναι, κιχεῖς, κιχημένως.] Poetic. (5.)

Κίδνημι (κίδ-να-), spread, Ion. and poetical for σκεδάννυμι. See σκίδημι. (III.)

[Κίνυμαι, move, pres. and impf.; as mid. of κινεῖ. Epic.] (II.)

Κίρνημι (III.) and κιρνάω: forms (in pres. and impf.) for κεράννυμι.

Κιχρημί (χρα-), lend, [χρῆσω Hdt.], ἔχρησα, κέχρησα; ἔχρησάμην. (I.)

Κλάω (κλαγ-, κλαγ-), clāų, κλάξων, ἐκλάγη; 2 p. κεκλάγγα [epic κεκλάγἐνα, part. κεκλάγγοντες;] 2 a. ἐκλάγων; fut. pf. κεκλάγγοσαι. Chiefly Poetic. (4.)

Κλαίω (κλαῖ-, κλαφ-, κλαφ-, κλαι-, 601), in Attic prose generally κλάω (not contracted), voc., κλάομαι (rarely κλάομαι, sometimes κλάνω or κλάνσω) ἐκλαίωσα and ἐκλάνσάμην, κεκλάμαι; fut. pf. (impers.) κεκλάνωται. (4.)

Κλαίω, break, ἐκλαία, κέκλασμαι, ἐκλάσθην; [2 a. pt. κλάδ.]

Κλέπτω (κλεπτ-,) steal, κλέψω (rarely κλέψομαι), ἐκλέψα, κέκλεψα (643; 692), κέκλεμμα, (ἐκλέφθην) κλεφθεῖς; 2 a. p. ἐκλάπτην. (3.)

Κλῆρω, later Attic κλέω, śuł, κλῆρω, ἐκλήρω, κέκληρα, κέκλημα, ἐκλήρσθην; κληροθόραι, κεκλήσομαι, ἐκκλησάμην (also later κλείσω, ἐκκλείσα, etc.). [Ion. κλήρω, ἐκλήρωσα, κεκλήματα, ἐκκλησάμην.]

Κληνω (κλίν-), bend, incline, κλίνω, ἐκλίνα, κέκλιμα, ἐκλίθην [epic ἐκλίθθην, 709], κλιθήσομαι; 2 a. ἐκλίνη, 2 f. ἐκλίνησαμαι; fut. m. κλινοῦμαι, a. ἐκλινάμαι. 647. (4.)

Κλω, hear, impf. ἐκλών (as aor.); 2 a. imper. κλαθέ, κλατε [ep. κέκλωθε, κέκλυτε]. [Part. κλαθέν, ταύτα.] Poetic.

Κναλω, scrape (in compos.), -κναῖσω, -έκναίσα, -κναίσαμαι, -έκναίσθην, -κναίσθόσαι. Also κνάω, with a, an contracted to η, and τοι, α to η (496).

Κομιζω (κομιζ-,), care for, carry, κομίζα, ἐκόμιζα, κεκόμιζα, κεκόμισμαι, ἐκομίσθην; κομιζάθοσαι; f. m. κομιζοῦμαι (665, 3), a. ἐκομίσάμην. (4.)

Κόπτω (κόπτ-,) cut, κόψω, ἐκόψα, κέκόψα, (615) [kekopws HOM.], κέκομαι; 2 aor. p. ἐκόπην, 2 fut. p. κεκόπησαι; fut. pf. κεκόφησα; aor. m. κεκοφάμην. (3.)

Κορήνιμαι ( Kore-), satiate, [f. koreisow (Hdt.), korew (HOM.), a. ekorēsa (poet.)]. kekoreismai [Ion. -ημαι], ekoreisthēν; [epic 2 p. part. kekorephōs, a. m. ekorefasmān.] (II.)
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Корбосω (κορθ-,) arm, [Hom. a. part. κορθσάμενος, pf. pt. κεκορθμένος.] Poetic, chiefly epic. (4.)

[Κοτέω, be angry, aor. έκατεσα, έκατεσάμην, 2 pf. part. έκατησάω, angry, epic.]

Κραξω (κραγ-), cry out, fut. pf. κεκράξωμαι (rare); 2 pf. κεκράγα (imper. κεκράξθητι and κεκράγητε, Λρ.), 2 plpf. έκεκράγητε (Dem.); 2 a. έκραγον. (4.)

Κραίνω (κραν-,) accomplish, κραϊνω, έκρανα [Ion. έκρηνα], έκρανθην, κρανθήσωμαι; p. p. 3 sing. κεκράνται (cf. πέφανται), [f. m. inf. κρανέσθαι, Hom.]. Ionic and poetic. [Epic κραίνω, aor. έκρηνη, pf. and plpf. κεκράνται and κεκράντω; έπέκρανθη (Theoc.).] (4.)

Κραμμαι, hang, (intrans.), κραμήσωμαι. See κρήμνημι and κρεμάννυμι.

(I.)

Κρεμάννυμι (κρεμα-,) suspend, κρεμω (for κρεμάω), έκρεμασα, έκρεμάσθην; [έκρεμασάμην.] (II.)

Κρήμνημι, suspend, (κρημα- for κρεμα-, perhaps through κρημνός), suspend; very rare in act., pr. part. κρημνάντων (Pind.). Mid. κρήμναμαι = κρέμαθαι. Poetic: used only in pres. and impf. (III.)

Κριζω (κρι-,) creeak, squeak, [2 a. (έκρικνω) 3 sing. κρίκε.;] 2 p. (κεκριζα) κεκριζότει, squeaking (Lr.). (4.)

Κρηνω (κριν-,) judge, f. κρινω, έκρινα, κέκρινα, κέκριμαι, έκριθην [ep. έκρινθην], κρηθήσωμαι; fut. m. κρηνούμαι, a. m. [epic έκρινάμην.] 647. (4.)

Κρουω, heat, κρούσω, έκρουσα, κέκρουνα, κέκρουμαι and κέκρουσαι, έκρούσθην; -κρούσαμαι, έκρουσάμην.

Κρύπτω (κρυφ-), conceal, κρύψω, έκρυψα, κέκρυμαι, έκρύβθην; 2 a. p. έκρυφην (rare), 2 f. κρυφήσωμαι or κρυθήσωμαι. (3.)

Κτάομαι, acquire, κτήσωμαι, κτήσαμην, κέκτημαι (rarely έκτημαι), possess (subj. κεκτώμαι, opt. κεκτήμην or κεκτήμην, 7:34), έκτήθην (as pass.); κέκτησομαι (rarely έκτήσομαι), shall possess.

Κτείνω (κτεν-, κτα-), kill, f. κτενώ [Ion. κτενω, ep. also κτανω], a. έκτεινα, 2 pf. άκ-έκτενω; [ep. a. p. έκτάθην;] 2 a. έκτανον (for poetic έκταν and έκτάμην, see 799); [ep. fut. m. κτανώμαι.] In Attic prose άκο-κτείνω is generally used. 645; 647. (4.)

Κτίζω (see 587),ound, κτίσω, έκτίσα, έκτίσομαι, έκτίσθην; [aor. m. έκτίσαμην (rare)]. (4.)

Κτίννυμι and κτίννυω, in comp., only pres. and impf. See κτείνω.

(II.)

Κτυπέω (κτυπ-), sound, cause to sound, έκτύπησα, [2 a. έκτυπων.] Chiefly poetic. 654.

Κυλίω or κυλίνδω and κυλίνδω, roll, έκύλισα, κεκύλισμαι, έκυλίσθην, κυλισθήσωμαι.
Kυνέω (κνέω), kiss, ēkυσα. Poetic. Προσ-κυνέω, do homage, f. προσκυνήσω, a. προσεκώνησα (poet. προσείκωσα), is common in prose and poetry. (5.)

Κύπτω (κυφ-), stoop, κψω and κψωμαι, aor. κψαγα, 2 p. κέκψα. (3.)

Κύρω (κυρ-), meet, chance, κύρσω, έκυρσα (663 674 b). (4.) Κυρω is regular.

Λ.

Λαγχάνω (λαχ-), obtain by lot, f. m. λήξωμαι [Iom. λάξωμαι], 2 pf. είληχα, [Iom. and poet. λέλυχα,] p. m. (είληγμαι) εληγμένος, a. p. ελήχθην; 2 a. ελάχων [ερ. λελάχω, 534]. (5.)

Λαμβάνω (λαβ-), take, λήψωμαι, είληφα, εληφμαι, (poet. λέλημμαι), ελήφθης, λήψθημαι; 2 a. ελαθον, ελαθόμην [ερ. inf. λελαβέοταί (534).] [Iom. λάψωμαι, λελάθηκα, λέλαμμαι, ελέμφθην; Dor. fut. λάψωμαι.] (5.)

Λάμπω, shine, λάμψω, λάμψα, 2 pf. λέλαμμα; [fut. m. -λάψωμαι Hdt.]

Λαυάνω (λαβ-), tie, hid, escape the notice of (some one), λήσω, [έλησα], 2 p. λέλθη [Ior. λέλθα,] 2 a. ελάθον [ερ. λέλαθον.] Mid. forget, λήσωμαι, λέλησμαι [Hom. -σομαι], fut. pf. λελήσμαι, 2 a. ελάθομην [ερ. λελαβόμην.] (5.) Poetic λάθω. (2.)

Λάππω (λαβ- or λαφ-), lap, lick, λάψω, λάφα, 2 pf. λέλαφα (603); f. m. λάψωμαι, λέλαφμαι. (3.)

Λάσκω for λάσκ- (λακ-), speak, (ε- λάκησομαι, ελάκησα, 2 p. λέλακα [ερ. λέλακα w. fem. part. λελακύα:] 2 a. ελάκον [ελακόμην]. Poetic. 617. (6.)

[Λάω, λω, wish, λης, λη, etc.; infin. λην. 496. Doric.]

Λέγω, say, λέει, λέεια, λέεγμαι (δε-είλεγμαι), ελέγθην; fut. λεξθομαι, λέεμαι, λέεξα, all passive. For pf. act. ειρηκα is used (see ειρην.).

Λέγω, gather, arrange, count (Attic only in comp.), λέεω, λέεα, είλεα, ελεγμαι or ελεγμαι, ελέχθην (rare); a. m. ελεξάμην, 2 a. p. ελέγην, f. λεγήσωμαι. [Ερ. 2 a. m. (ελέγημαι) λέκτο, counted.] See stem lex.-

Λείπω (λειπ-, λοιπ-, λιπ-), leave, λέψω, λέεμμαι, ελέβθην; 2 p. λέλειπε; 2 a. ελίπων, ελιπόμην. See synopsis in 470, and inflection of 2 aor., 2 perf., and 2 plpf. in 481. (2.)

[Λελήμαι, part. λελημένος, eager (Hom.).]

Λέυω, stone, generally κατα-λεύω; -λεύσω, -ελευσα, ελεύσθην (641), λευσθόμαι.

[(λεχ-) stem (cf. λέχ-ος), whence 2 a. m. (ελέγημαι) ελέκτο, laid himself to rest, with imper. λέεω (also λίζεω), inf. κατα-λέχαι, pt. κατα-λέγμενος (600, 2). Also ελεξα, laid to rest, with mid. λέεμαι, will go to rest, and ελεξάμην, went to rest, same forms with tenses of λέγω, say, and λέω, gather. Only epic.]
Δήθω, poetic: see λανθάνω.

Δητώ (λητ.), plunder, act. rare, only impf. ἥλητον. Mid. λητόμαι
(as act.), [fut. λητόμαι, aor. ἄλητισάμην, Ion.]. Eurip. bas ἄλητισα-
μην, and pf. p. λήτραμαι. (4.)

Δοσομαι or (rare) λίτομαι (λίτ.), supplicate [epic ἄλωσάμην, 2 a. ἄλ-
τόμην.] (4.)

[Δεσω, epic for λου; λοίσσομαι, ἕλοσσα, ἔλοσσάμην.]

Δουω or λω, wash, regular. In Attic writers and Hdt. the pres.
and imperf. generally have contracted forms of λω, as ἱοuos, ἱο-
μεν, λοῦσαι, λοῦσαι, λοῦμεν (407).

Δω, loose, see synopsis and full inflection in 474 and 480. Hom. also
λώ (v) (471). [Epic 2 a. m. ἄλωσην (as pass.), λύσαν and λῦσαν, λύντο;
pf. opt. λελύτω or λελύντο (734).]

M.

Μαίνω (μαν.), madden, a. ἐμπαν, 2 pf. μέμηνα, am mad, 2 a. p. ἔμανην.
Mid. μαίνομαι, be mad [μανοῦμαι, ἐμπανάμαι, μεμάναμαι.] (4.)

Μαλομαί (μασ-, μασθ-, μαστ-, 602), desire, seek, [μάσσομαι, ἄμασσην; 2 pf.
μέμονα (μεν.), desire eagerly, in sing., with μ- forms μέματον, μεμα-
μεν, μέματε, μεμάσσε, μεμάτω, μεμαίως, plpf. μέμασσαν. Also (μαμαι)
Doric contract forms μώται, μύται, μώσαι, μώσαθαι, μώμενος.] Poetic,
chiefly epic. (4.)

Μανθάνω (μαθ.), learn, (-ε) μαθήσομαι, μεμάθηκα; 2 a. ἐμαθον. (5.)

Μάρναμαι (μαρ-α-), fight (subj. μάρνωμαι, imp. μάρναο); a. ἐμαρνάθην.
Poetic. (III.)

Μάρπτω (μαρπ-), seize, μάρπω, ἐμαρπα [epic 2 pf. μαρππασ, 2 aor. μαρ-
πτων (584), with opt. μαρπτοῖτε, μαπτεῖ.] Poetic. (3.)

Μάσσω (μασ-), knead, μάζω, etc., regular; 2 a. p. ἐμάσην. (4.)

Μάχεμαι [Iou. μαχέομαι], fight, i. μαχεύμαι [Hdt. μαχέσομαι, Hom. μα-
χέμαι or μαχήσομαι], p. μαχέσαμαι, a. ἐμαχέσαμην [cp. also ἐμαχ-
έσάμην; cp. pres. part. μαχεύμενος or μαχεύμενος].

[Μέθομαι, think of, plan, (-ε) μεθήσομαι (rare). Epic.]

Μεθάνι, send away; see ἁμα (810). [Hdt. pf. μεμετιμένος.]

Μεθύσκω (μεθυ-), make drunk, ἔμεθεσα. Pass. μεθύσκομαι, be made
drunk, a. p. ἔμεθοσθην, became drunk. See μεθώ. (6.)

Μεθώ, be drunk, only pres. and imperf.

[Μέθραμαι (μερ.), obtain, epic, 2 pf. 3 sing. ἔμορα;] imper. ἐμαρται,
it is fated, ἐμαραμένη (as subst.), Fate. (4.)

Μέθλα, intend, angm. ἐμ- or ἕμ- (517); (-ε) μελλόσω, ἐμελλόσα.

Μέλω, concern, care for, (-ε) μέλσω [cp. μελόσομαι, 2 p. μελήσω];
μεμέλησαι [cp. μεμβλεται, μέμβλετο, for μεμελεται, μεμλετο (60, a)];
(ἐμελήθην) μεμθέλθης. Poetic. Μέλει, it concerns, imperps.; μελήσει,
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APPENDIX.

ἐμέλησε, μεμέλησκε,—used in Attic prose, with ἐπιμέλομαι and ἐπιμελεῖ,
λέσομαι.

Μέρονα (μεν-), desire, 2 perf. with no present. See μαλομαι.

Μένω, remain, f. μενῶ [Ion. μενέω], μενειν (ε-) μεμένικα.

Μεμηρίζω (see 587 and 590), ponder, [μεμηρίζω, ψεμμήριζα], ἀπ-
εμεμηρίσα (Ar.). Poetic. (4.)

Μήδομαι, devise, μήδεμαι, ἐμήσαμην. Poetic.

Μηκάομαι (μηκ-, μακ-, 650), bleat, [Hom. 2 a. part. μακών; 2 p. part.
μεμακύω, μεμακύα; 2 plp. ἐμέμηκον (777, 4).] Chiefly epic. (2.)

Μητιαίω (μητί-, 656), plan. Mid. μητιάομαι, μητίομαι (Pind.), μητίσο-
μαι, ἐμητιάσαμην. Epic and lyric.

Μιαίνω (μιαν-), stain, μιαίνω, ἐμίανα [Ion. ἐμίηνα], μεμίασαι, ἐμιάνθην,
μιαίνθομαι. (4.)

Μτυγύμαι (μτγ-, Ionic μτγω, μιχ, μιζ, ἐμίζα, μεμιγμαι, ἐμίχθην,
μιχθῆμαι; 2 a. p. ἐμίζην, [ep. fut. μεμίγουμαι; 2 a. m. ἐμίκτο and μίκτο;
fut, pf. μεμίξομαι.] (II.)

Μυμήσκω and (older) μμήσκω (μνα-,) remind; mid. remember;
μνήσω, ἐμμησα, μέμημαι, remember, ἐμμηῆθην (as ind.); μημηθόμαι,
μνησομαι, μεμνήσται; ἐμμηῆσαμην (poet.). Μέμημαι (memniii) has
subj. μεμνήμω, (722), opt. μεμνήσθην or μεμίηκον (734), imp. μέμνηση
[Had. μέμνεω], inf. μεμνήσομαι, pt. μεμνημήνος. 616. (6.)

[From epic μνάσαι come ἐμμώνω, μμωνήμες, (?) etc. (784, 2).]

Μύνω for μ-μενω (652, 1), remain, poetic form of μενω.

Μύγω for μυγ-σκω (617), mix, pres. and impf. See μτγύμι. (6.)

Μύζω, suck, [Ion. μοζζω, aor. ε-μοζζεια (Hom.).]

Μύζω (μνγ-), grumble, mutter, aor. ἐμιζα. Poetic. (4.)

Μύκάομαι (μυκ-, μοκ-, 650), bellou, [ep. 2 pf. μέμικα; 2 a. μίκον;]
ἐμυχησάμην. Chiefly poetic. (2.)

Μύσσω or μύττω (μυτ-), wipe, ἀπο-μυζάμενος (Ar.). Generally ἀπο-
μύσσω.

Μύω, shut (the lips or eyes), aor. ἐμυζα, pf. μέμικα.

N.

Naιω (νας-, νατ-, νατ-, 602), swim, be full, impf. ναίον, Od. θ, 222.

Naιω (νας-, νατ-, 602), dwell, [ἐνασα, caused to dwell, ἐνασάμην, came
to dwell,] ἐνάσθην, was settled, dwell. Poetic. (4.)

Νάσσω (νας-, ναγ-,) stuff, [ἐναζα,] νέασαι or νέαγμει. 582; 500.
(4.)

[Νεκόω and νεκελω, chide, νεκισώ, ἐνεκίσσα. Ionic, chiefly epic.]

Νίμω, distribute, f. νεμω, ἐνεμα, (ε-) νενέμηκα, νενέμημαι, ἐνεμήθην;
νεμοῦμαι, ἐνεμάμην.

Νίμαι, go, come, also in future sense. Chiefly poetic. See νίσσομαι.
1. Νέω (νεύ-, νεφ-, νυ-), σωμ, ένευσα, νένευκα; f. m. (νευσόμαι, 666) νευσόμενοι. 574. (2.)

2. Νέω, heap up, ἐνεσα, νένμαι or νένημαι. [Epic and Ion. νηνω, νησα, ἐνησάμην.]

3. Νέω and νήσω, σπιν, νήσω, ἐνεσα, ἐνήσην; [ep. a. m. νέσαντο.]

Νίσσω, later νίτσω, Hom. νίττομαι (νιβ-), wash, νίψω, ἐνψα, νένμαι, [-ἐνψήν;] νίφομαι, ἐνψάμην. 591. (3. 4.)

Νισσομαι or νισσομαι, go, fut. νισσαι. Νισσομαι, probably the correct form of the present, is, acc. to Meyer (§ 500), for νι-νο-ομαι, from a stem νησ- with reduplication. (See pres. νισσαι, Pind. Ol. 3, 34.) Poetic. (4.)

Νοισω, think, perceive, νοησω, etc., regular in Attic. [Ion. ενοσα, νενωκα, νενομαι, ενοσάμην.]

Νομίσω (see 587), believe, fut. νομισω [νομλω late], aor. ενομίσα, pf. νομισμα, νομισμασαι, aor. p. ενομισηθην, fut. p. νομισθησαι, [f. m. νομισομαι (Hippocr.].] (4.)

Εἰ, to, εἰσα, εἰσα, chiefly poetic, εἰσμαι. 639, 640.

Εἰραινω (εἰραν-), dry, εἰρανώ, εἰράνα [Ion. -ηνα], εἰρασμαι and εἰράθαι, εἰράνθην. 700. (4.)

Εὖω, polish, εὖσα, [εὔσμαι,] εὔβην; aor. m. εὔβαμην. 640.

O.

*Οδοτολω, make a way, regular; but pf. part. ὄδοτοπημένος occurs.

So sometimes with ὄδοτορω, travel.

(ὁδε-), be angry, stem with only [Hom. ὀδοσαμη, ὀδώνσαι].

*Οζω (οζ-), smell, (ε-) οζησω, οζησα [Ion. οζησω, οζησα, late 2 pf. οζωδα, Hom. plp. οζωδει,(r)]. 658, 3. (4.)

Οτυγω, open, poetic οτιω and οτα [epic also οτια], a. p. part. οτιθεις.

Οτυνμι, simple form late in active, [imp. p. οτυνιμην Hom.], common in composition: see ἄν-οινυμι. (Π.)

Ολδω, swell, φοισα, φοικα. Also ολδανω. (5.)

Οκτερω (οκτερ-), commonly written οκτειρω, pitty (597), aor. φεκτηρα (φεκταιρα). (4.)

Ολοκλω, pour thine, ολοχοσω, [ολοχοσαι (epic and lyric)]. [Impf. ep. 3 pers. ολοχει, φιοχει, ολοχει.]

Ολομαι, think (626), in prose generally ολαι and φινη in 1 per. sing.; (ε-) ολησομαι, φιζην. [Ep. act. ολω (only 1 sing.), often οιω; ολομαι, οδομαι, ολοθην.]

Ολοχαι, be gone, (ε-) ολησομαι, ολοχακα or φιχακα (659); [Ion. οληχαι or φιχαι, doubtful in Attic].

Οκελω (οκελ-), run ashore, aor. οκελα. Prose form of κελω. (4.)
App. 394

"Ολισθάνω, rarely ὀλισθαῖν (ὁλισθ-), slîp, [Ion. ὀλίσθησα, ὀλίσθηκα]; 2 a. ὀλίσθων (poetic). (5)

"Ολλύμι (probably for ὀλ-ν-μι, 612), rarely ὀλλῶ (ὁλ-), destroy, lose, f. ὀλ [ὁλέσω, ὀλέω], ἀλέσα, -ἀλέλεκα; 2 p. ὀλλάω, perish, 2 plspf. -ἀλλάλη (533). Mid. ὀλλύμα, perish, ὀλλύμαι, 2 a. ὀλλύμην [w. epr. part. ὀλλύμενος]. In prose ἀπ-ὁλλύμι. (II.)

"Ολοφόρομαι (ὁλοφορ-), ἱευτεῖν, f. ὀλοφυρῶμαι, ὄλοφυράμην, part. ὀλοφυρθέοις (Thuc.). (4.)

"Ομνύμι and ὄμνυμ (ὑμ-ν-, ὄμν-, 650), swear, f. ὄμοῦμαι, ὄμωσα, ὄμωσοκα, ὄμωσομαι (with ὄμωσται), ὄμοῦθην and ὄμωσθην; ὄμοσθησομαι, a.m. ὄμοσάμην. (II.)

"Ομάργυμαι (ὁμαργ-), τινέ, ὄμαργειμαι, ὄμαργε, ὄμαργάμην; ἀπ-ομάργχεις. Chiefly poetic; only epic in pres. and impf. (II.)

"Ονίμη (ὁν-, 706), benefit, ὄνησω, ὄνησα, ὄνησθην; ὄνησομαι; 2 a. m. ὄνημην (late ὄναμην), ὄναιμην, ὄναισθαι (798; 803, 3), [Hom. imper. ὄνησο, pt. ὄνησμον]. (I.)

["Ονομαί, insult, inflicted like δίδομαι, with opt. ὄνοιτο (Hom.), f. ὄνοςσομαι, a. ὄνοσάμην (ὡνατο, II. 17, 25), a. p. κατ-ὀνοσθῆς (Ildt.). Ionic and poetic.] (I.)

"Οξίω (ὁξί-,), ἱντρεῖν, ἱξίνω, ἱξίνα, ἱξίμαμαι, ἱξίνθην, ἱξίνθησομαι, Hippocr. 700. In Attic prose only in comos. (4.)

"Οτυπω (ὁτυ-, ὁτυ-, 602), take to wife, fut. ὀτύσω (Ar.). (4.)

"Οράω (ὁρα-, ὁρ-), see, imperf. εἰρών [Ion. ἐρών], ἑρχέσθαι, ἑρίκα or ἑρίκα, ἑρέμαι or ἑρέμαι, ἑφθην, ἑφθῆσομαι; 2 p. ὑπωσκα (Ion. and poct.). For 2 a. ἐδών etc., see ἐδών. [Hom. pres. mid. 2 sing. ἐρεί, 784, 3.] (8.)

"Οργαίνω (ὁργα-), be angry, aor. ὄργανα, enraged. Only in Tragedy. (4.)

"Ορέγω, reach, ὄριζω, ὄρεξα, [Ion. pf. ὄργαναi, Hom. 3 plur. ὄρφε-χατα, pL ὄρφε-χατα], ὄρησθην; ὄρεξαμαι, ὄρεξάμην. [Epie ὄργνυμι, part. ὄργνος. (II.)

"Ορνυμί (ὁρ-), raise, rouse, ὄρσω, ὄρασα, 2 p. ὄρφα (as mid.); [ep. 2 a. ὄρφων.] Mid. ἱστεῖν, ἱστεῖν, [f. ὄρφαμα, p. ὄρφεμα,] 2 a. ὄρβην [with ὄρῳ, imper. ὄρει, ὄρετο, ὄρεσιν, inf. ὄρθα, part. ὄρεων]. Ptoeic. (II.)

"Ορύσσῳ ὄρυττω (ὁρυτ-,) dig, ὄριζω, ὄριζα, ὄρωρχα (rare), ὄρωριμαι (rarely ὄρωριμαι), ὄρυχθην; f. p. κατ-ὄρυχθησομαι, 2 f. κατ-ὄρυχθησομαι; [ἄρωρην, caused to dig, Ildt.] (4.)

"Οσφραίνομαι (ὁσφρ-, ὀσφρα-, 610), smell, (e.) ὀσφρήσομαι, ὀσφράδθην (rare), 2 a. m. ὀσφρήμην, [Ildt. ὀσφραντο.] (5. 4.)

"Οὐρέω, impf. ὄουρεον, f. ὄουρπομαι, a. ὄουρηα, pf. ὄουρπηκα. [Ionic has ὀύρ- for Attic ὄουρ-]

[Οὐτάξω (587); ὄουν, οὐτάςω, οὐτάσα, οὐτασμα. Chiefly epic.] (4.)
[Oútaw, wound, oúthev, oúthev; 2 a. 3 sing. oúta, inf. oútamevai and oútamev; 2 a. mid. oútamevos as pass. Epic.]

'Ophelw (óphel-, 598), [epic reg. óphellw], owel, (e-) óphelhsw, óphelhsw, (óphelhsk ?) a. p. pt. óphelhsthes (658, 3); 2 a. óphelov, used in wishes (1512), O that. (4.)

'Ophellw (óphel-), increase, [aor. opt. óphelleit Hom.] Poetic, especially epic. (4.)

'Ophliskaw (óphl-, óphlisk-), be guilty, incur (a penalty), (e-) óphlsw, óphlsw (?), óphlaka, óphlmw; 2 a. òphlov (òphlew and òphlwn are said by grammarians to be Attic forms of inf. and part.). (6. 5.)

II.

Paijw (pai-, paiy-), sport, paizwmai (666), épaisa, péaika, péaismai. 590. (4.)

Paiw, strike, palow, poetic (e-) paihsw, épaisa, péaika, épaisethn (640).

Palaíw, wrestle, [palaíw,] épalaísa, épalaísthn (640).

Pállyw (pal-), brandish, épípla, pépallw; [Hom. 2 a. ãmpépalw, as if from pépalon; 2 a. m. épalko and pálto.] (4.)

Paranomw, transgress law, augm. paranomwv and parnellwv, paranevnikhka (543).

Parovnw, insult (as a drunken man), imp. éparphwv; éparphnsw, peparphnka, parphnithn (544).

Páswm, fut. shall acquire (no pres.), pf. pépamw, épíspamw. Poetic. Not to be confounded with páswm, épisamw, etc. (with a) of pátewma.

Pásww or páttw (582; 587), sprinkle, pásw, éppasa, épásthv. Chiefly poetic. (4.)

Pásxw (pax-, penh-), for páshw (617), suffer, pélsomai (for pevthomai, 79), 2 pf. pépouba [Hom. pépouba for pevthate, and pevathia]; 2 a. épaxa. (8.)

Pátewma (pat-), eat, f. pásontai (?), épíspamw; [ep. plp. pépásmwn.] 655. Ionic and poetic. See páswm.

Paúw, stop, cause to cease, paúw, épauwa, pépanka, pépanmwe, épauðyn [epaúðyn Hist.], paúðhswma, pépáðhswma. Mid. paúrmw, cease, paúswma, épauðhswm.

Péthw (peyth-, peyth-), persuade, peísw, épeisw, pépeisw, pépeiswma, épeisthyn (71), peíswhma; fut. m. pépsomai; 2 p. pétopw, trust, w. imper. péteiðw (perhaps for pépiðw); A. Eu. 599, [Hom. plp. péteiðhmen for péteiðhmen;] poet. 2 a. épithw and épíðhmw. [Epic (e-) péthw, péthm, péthsw, péthsw.] (2.)

Péko, epic pres. = pektéw, comb.

Peivw, hunger, regular, except in ñ for a in contract forms, inf. peivh [epic peivhmevai], etc. See 496.
Πειρω (περ-), pierce, epic in pres.; ἵπειρα, πεπαρμαι, [ἐπάρην Ἡ الدولي] Ionic and poetic. (4.)

Πεκτέω (πεκ-, πεκέ-, 655), [Dor. f. πεξ, a. ἐπεξα (Theoc.), ep. ἐπεξα-μυν]; a. p. ἐπέχθην. See epic πελκω. Poetic.

Πελάξω (cf. πέλας, near; see 587), [poet. πελάω (πελα-, πλα-),] bring near, approach, f. πελάσω, Att. πελώ (665, 2), ἐπέλασα, [πεπλημμαι], ἐπελάσθην and ἐπλάθην; ἐπελάσθην; 2 a. m. ἐπλήμπην, approached.] [Also poetic presents πελάθω, πλάθω, πιλλαμαι.] (4.)

Πέλω and πέλομαι, be, imp. ἐπέλαν, ἐπελάμην [syncop. ἐπλε, ἐπλεο (ἐπλεο), ἐπλετο, for ἐπελε etc.; so ἐπι-πλάμενος and περι-πλάμενος]. Poetic.

Πέμπω, send, πέμψω, ἐπέμψα, πέμπομαι (643; 693), πεπεμμαι (77; 490, 1), ἐπεμψθην, πεμψθησαι; πεμπθωμαι, ἐπεμψάμην.

Πεπαινω (πεπαν-) make soft, ἐπεπάνα (673), ἐπεπάνθην, πεπανθήσαι. (4.) [Πεπαινεῖν, show, 2 aor. inf. in Pind. Py. 2, 57.]

Πεπρωται, it is futed: see stem (πορ-, προ-).

Πέρδομαι, Lat. pedo, 2 fut. (pass.? παρδίσομαι, 2 p. πέπερδα, 2 a. ἔπαρδον. See 643 and 646.

Πέρθω, destroy, sack, πέρω [πέρσομαι (as pass.) Hom.]. ἐπερσα, [ep. 2 a. ἔκραθον (646), m. ἔπραθην (as pass.) with inf. ἐπέθαι, for ἐπερθαι.] Poetic.

Πέρνημι (περνα-), sell, mid. πέρναμαι, poetic for πιπράσκω. 609. (III.)

Πέτσω or πέτω, later πέτω (πετ-,), cook, πέψω, ἐπεψα, πέπεμμαι (75; 490, 1), ἐπέφθην. See 583. (4.)

Πετάνυμι (πετα-), expand, (πετάσω) πετώ, ἐπετασα, πέπταμαι, [πεπετασμαι late], ἐπετάσθην. See πετνημι. (II.)

Πέτομαι (πετ-, πτ-,), fly (ε-), πτήσομαι (poet. πετησομαι); 2 a. m. ἐπτό-μην. Το ἐπτάμαι (rare) belong [2 a. ἐπτην (poet.)] and ἐπτάμην (799). The forms πεπόταιμαι and ἐποτήθην [Dor. ἠται, ἠθην] belong to πτοταιμαι.

Πεύθομαι (ποθ-): see πυθόνομαι. (2.)

Πηγνύμι (πηγ-, παγ-,) fawnen, πήξω, ἐπήξα, ἐπέχθην (rare and poet.); 2 a. p. ἐπάγγη, 2 i. p. παγήσομαι; 2 p. πάγγα, be fixed; [ep. 2 a. κατ-ἐττηκτο.] πηγγύτο (Plat.) pr. opt. for πηγνυν-ιτο (734); [πήγο-μαι, ἐπεχάμην.] (2. II.)

Πηλώ (πιλ-), fallen, πιλώ, ἐπιλάνα, πεπλασμαι, [ἐπιδάθην]. Chiefly poetic and Ionic. (4.)

[Πηλάμαι (πιλα-), approach. only in pres. and impf. 609. Epic.] See πελαξω. (III.)

Πηλαμιμ (πλα-), sell, πλήσω, ἐπλησσα, πεπλησσαι, ἐπλήσθην, πεπλησθήσομαι; a. m. ἐπλησάμην (trans.); 2 a. m. ἐπλήμην (798), chiefly epic, with ἐν-ἐκλητο, opt. ἐμ-πλήμην, ἐμ-πλήτο, imp. ἐμ-πλησο, pt. ἐμ-πλήμενος, in Aristoph. 795. (I.)
ΠΙΜΠΡ ημι (πρα-), δυρυ, πρήσω, έπρησα, πέρημαι and [πέρημαι] Hdt., ἐπρήσην; [Ion. f. πρήσομαι, fut. pf. πεπρήσομαι.] 795. Cf. πρήσω, blow. (I.)

ΠΙΝΟΥΣΚ (πιν-), make wise, [Hom. aor. ἐπινυσσα]. Poetic. See πινώ. (6.)

ΠΙΝΟ (πι-, πο-), drink, fut. πίσομαι (πισμαι rare); πέπωκα, πέπομαι, ἐπόθην, ποθόμαι; 2 a. ἐπιν. (5. 8.)

ΠΙΠΛΙΣΚ (πι-), give to drink, πίσω, ἐπίσα.] Ionic and poetic. See πινώ. (6.)


ΠΙΠΤΩ (πετ-, πτω-, 659) for πε-πετ-, fall, f. πεσοῦμαι [Ion. πεσίμομαι]; p. πέπτοκα, 2 p. ἐπιτώ [ep. πεπητσώ, or -εως]; 2 a. ἐπέσον [Dor. ἐπετοῦ, reg.].

ΠΙΠΤΝΙΜ (πιτ-νι-), spread, pres. and impf. act. and mid. 609. Epic and lyric. See πιτανύμιμυ.] (III.)

ΠΙΠΤΩ, poetic for πιπτω.

ΠΙΠΛΩ - 2 a. (582; 587), form, [πλάσον Ion.], ἐπλασα, πέπλασμαι, ἐπλάσθην; ἐπλασάμην. (4.)

ΠΙΠΛΚΩ, πλάττω, πλύω, [πλέ-] ἐπλεζα, [πέπλεξα or πέπλοξα Ion.], πέπλεγμαι, ἐπλέξηξ, πεπλεχθοῦμαι; 2 a. p. ἐπλάκην; a. m. ἐπλέξάμην.

ΠΙΠΛΩ (πλευ-, πλε-, πλυν-), sail, πλεύσωμαι or πλευσοῦμαι, ἐπλέυσα, πέπλευκα, πέπλευσσα, ἐπλεύσθην (later). 574, 641. [Ion. and poet πλώω, πλόωμαι, ἐπίκωσα, πέπλωκα, ep. 2 aor. ἐπιν. (2.)

ΠΙΠΛΗΣΩ or πλήςτω (πλη-, πλαγ-, 31), strike, πλήξω, ἐπλήξα, πέπληγμαι, ἐπλήξηξ (rare); 2 p. ἐπλήγα, 2 a. ἐπλήγην, in comp. ἐπλήγην (713); 2 f. pass. πληγήσομαι and -πλαγήσωμαι; fut. pf. πεπλήξομαι; [ep. 2 a. ἐπιπλήγων (or ἐπέπλη-) πεπλήγμην; Ion. a. m. ἐπεπλήξημην.] (2. 4.)

ΠΙΠΛΝΩ (πλν-), wash, πλυνω, ἐπλύνα, πέπλυμαι, ἐπλύθην; [fut. m. (as pass.) ἐκ-πλυνοῦμαι, a. ἐπιλύναμην.] 647. (4.)

ΠΙΠΛΩ, Ionic and poetic: see πλώ.

ΠΙΝΩ (πιν-, πυ-, πυν-), breathe, blow, πνεύσωμαι and πνευσοῦμαι, ἐπνεῦσα, πέπνευκα, [epic πεπνύμαι, be wise, pt. πεπνύμενος, wise, plpf. πεπνύσα; late ἐπνεύσθην, Hom. ἀμ-πνύθην.] For epic ἀμ-πνύμαι etc., see ἀμ-πνῦω and ἀμ-πνυ. See πινύσκω. (2.)

ΠΙΝΓΟ (πυγ-, πυγ-), choke, πυγ [later πυτσαι, Dor. πυτσαι], ἐπιχασα, πέπνευκαι, ἐπνυγμαι, πινγυοῦμαι.

ΠΟΒΛΩ, desire, στελω, στεθόμαι, ἐπόθησα; and ποθέσαι, ἐπόθεσα. 639 (b).
Πονῶ, labor, πονήσω etc., regular. [Ionic πονίσω and ἐπόνεσα (Hippoc.).] 639 (b).

(πορ-, προ-), give, allot, stem whence 2 a. ἵππον (poet.), p. p. πτερωμα, chiefly impers., πέπρωταi, it is fated (with πεπρωμένη, Fate). See πεπαρένυς. Poetic except in perf. part.

Πράσων or πράττω (πράγ-), do, πράξω, ἐπράξα, πέπραξα, πέπραγμα, ἐπράξηθην, πράξηθησαμαι; fut. pf. πεπράξωμαι; 2 p. πέπραγα, have fared (well or ill); mid. i. πράξωμαι, a. ἐπράξαμην. [Ionic πρήσσω (πρηγ-), πρήσω, ἐπρήσα, πέπρησα, πέπρηγμα, ἐπρήςηθην; πέπρηγα; πεπρήξωμαι, ἐπρήξαμην.] (4.)

(πρι-) lynx, stem, with only 2 aor. ἐπριάμην, inflected throughout in 506; see synopsis in 504.

Πρω, saw, ἐπρίασα, πεπρίσμα, ἐπρίσθην. 040.

Προϊσσομαι (προικ-), beg, once in Archil. (compare προικα, grutis); fut. only in κατα-προϊσσαι (Ar.) [Ion. κατα-προϊσσαι]. (4.)

Πτάρνωμαι (πταρ-) sneeze; [i. πταρώ;] 2 aor. ἐπταρων, ἐπταράμην], ἐπτάρημα, πταρεῖς. (Π.)

Πτήσσω (πτη-, πτακ-), cow, ἐπτῆσα, ἐπτῆσα. From stem πτακ-, poet. 2 a. (ἐπτακον) καταπτακόν. [From stem πτα-, ep. 2 a. καταπτήσαν, dual; 2 pf. pt. πεπτημός.] Poetic also πτώσσω. (4. 2.)

Πτίσσω, pound, [ἐπτίσα], ἐπτίσωμαι, late ἐπτίσθη. (4.)

Πτύσσω (πτυγ-), fold, πτῦξω, ἐπτύξα, ἐπτυγμα, ἐπτύχηθην; πτύξωμαι, ἐπτυξάμην. (4.)

Πτῶ, spil, [πτῦσω, πτύσσαι, ἐπτύσθην, Hippoc.], a. ἐπτυσα.

Πυθάνομαι (πυ-) burn, enquire, fut. πεύσσαι [Dor. πυσσούμαι], pf. πεύσσαι; 2 a. ἐπυκόκλη [w. Hom. opt. πευκυκλήτοι]. (5.) Poetic also πεῦθομαι (πευθ-, πυθ-). (2.)

P.


[Ῥαλὼ, strike, ῥαλω, ἱρραῖσα, ἱρραίσθην; [fut. m. (as pass.) ῥαλσμαι.] Poetic, chiefly ἐπι.

Ῥάπτω (ῥαφ-), stitch, ῥάψω, ἱρραψα, ἱρραμμα; 2 a. p. ἱρράφην; a. m. ἱρραψάμην. (3.)

Ῥάσσω (ῥαγ-), = ἄρασσω, throw down, ῥάξω, ἱρράξα, ἱρράχθην. See ἄρασσω. (4.)

Ῥέκω (ῥεκγ- for ῥεγγ-, 649), do, ῥέξω, ῥέετα; [Ion. a. p. ῥεχθέλη, ῥεχθέλες.] See ἐρδώ. (4.)

Ῥέω (ῥευ-, ῥεφ-, ῥυ-), fly, ἱρρύσαι, ἱρρευσα (rare in Attic), (ε-) ἱρρήκα; 2 a. p. ἱρρύμην, ῥυσμα. 574. (2.)
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(φέ-), stem of ἐφηκα, ἐφηκαί, ἔρρηθην (ἔρρηθην), βρήσομαι, εἰρήσομαι. See ἐποιος.

Ῥήγυμι (ῥηγ-, ῥαγ-, breal; ῥήξω, ἔρρηξα, [ἔρρηγμα rare, ἔρρηχθην rare; 2 a. p. ἔρρατης; ῥαγχόμαι; 2 p. ἔρρωγα, be broken (689); ῥῆκομαι] ἔρρηκάμην. (2.)

Ῥιγέω (ῥιγ-, shudder, [ep. i. ῥηγήσω;] a. ἔρρηγγα, [2 p. ἔρρηγα (as pres.);] Poetic, chiefly epic. 655.

Ῥιγῶ, shiver, ῥιγῶσω, ἔρρηγγωσα; pres. subj. ῥίγῳ for ῥιγοῖ, opt. ῥιγῷς, inf. ῥίγαυν and ῥίγον: see 497.

Ῥητᾶω (ῥητ-, ῥητ-, thrwō, ῥήτω, ἔρρητα (poet. ῥήτα), ἔρρεθά, ἔρριμαι, ἔρριψα, ἔρρεθωσα; 2 a. p. ἔρρεθην. Pres. also ῥητῶ (655). (3.)

Ῥόμαι [epic also ῥόμαι], omdnd, ῥόσομαι, ἔρρυσάμην. [Epic μ-iforms: inf. ῥυστία for ῥυστία; jumpl. 3 pers. ὑρύστο and pl. ὑράται.] Chiefly poetic. See ἵρω.

Ῥυπάω, be fowl, [ἐπ. ῥυπόω; Ion. pt. ῥυπυμωμένος].

Ῥωνύμι (ῥώ-), strenuethen, ἔρρωσα, ἔρρωμαι (imper. ἐρρωσο, surencell), ἕρρωσθην. (II.)

Σ.

Σαῖνω (σαῖ-, fawn on, aor. ἔσηνα [Dor. ἐσαίαν]. Poetic. 595. (4.)

Σαῖρω (σαι-, swerve, aor. (ἐσηρ) pt. σῆρας; 2 p. σέσηρα, grin, esp. in part. σεστρούς [Dor. σεσάρβως.] (4.)

Σαλπίζω (σαλπιγγ-,) sound a trumpet, aor. ἐσάλπιξα. (4.)

[Σαῦω, same, pres. rare and poet., σαῦω, σαῦωσα, ἔσαύσα, ἔσαύθην; 2 aor. 3 sing. σάω (for ἔσάω), imperat. σάω, as if from Aeol. σάωμι. For epic σάφω, σάφι, see σάψω. Epic.]

Σάτω (σατ-, pack,大声, [Ion. σάσσω, aor. ἐσάξα,] p. p. σάηγμα. (4.)

Σβεινύμι (σβη-, extinguish, σβίωσα, ἔσβισα, ἔσβηκα, [ἐσβηκαί,] ἔσβησθην; 2 a. ἔσβην (803, 1), went out, w. inf. ἐσβήναι, [pt. ἀποσβίεσ Hips.] f. m. σβύσσαι. (II.)

Σέβω, reverence, aor. μ. ἐσέβθην, w. part. σεβθεις, uwe-struck.

Σειω, shake, σείω, ἔσεια, σέιεικα, σεεισμαί, ἐσείσθην (640); a. μ. ἐσείστημι.

[Σεύω (σεύ-, σύ-, mine, urge, a. ἔσευμα, ἔσευμάν; ἔσσυμαι, ἔσσυθην (Soph.) or ἔσῳ; 2 a. m. ἔσουμη (with ἑστο, ὑστο, σὺμενος).] The Attic poets have [σεύται], σοῦσθαι, σοῦσθε (ind. and imper.), σοῦ, σοῦσθω. 574. Poetic. (2.)

Σημαίνω (σημαν-,) show, σημαινῶ, ἔσημα (sometimes ὑμάνα), σεβήμαι, σεβήμασαι, σεμιάπηθη, σεμιανθέμοι; mid. σημαίνομαι, ἐγημημάνην. (4.)

Σῆτω (σῆ-, σατ-,) rot, σῆψω, 2 p. σέσητα (as pres.); σέσηται (Aristot.), 2 a. p. ἔσαψην, f. σαπήσσων. (2.)

Σίνωμαι (σεν-,) ἔσημου, [aor. ἐσιάμην Ion.]. 597. (4.)

Σκάπτω (σκαφ-,) dig, σκάψω, ἔσκαψα, ἔσκαψα, ἔσκαψαν, ἔσκαφην. (3.)
Σκεδάννυμι (σκεδα-), scatter, i. skedó [skedásom], ἐσκέδασα, ἐσκέδασμαι; w. part. ἐσκεδασμένος, ἐσκεδάσθην; ἐσκεδασάμην. (II.)

Σκέλιω (σκελ-, σκλε-), dry up, [Horn. a. ἐσκηλα, Ion. pf. ἐσκληκα]; 2 a. (ἐσκλην) ἄπο-σκλήναι (799), Λειτοπ. (4.)

Σκέπτομαι (σκεπ-), view, σκέψωμαι, ἐσκέψαμη, ἐσκέπαμαι, fut. pf. ἐσκέψωμαι, ἐσκέφθην, Ion.]. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, etc. (see σκοπέω). (3.)

Σκηπτω (σκηπ-), propr. σκῆψις, ἐσκηπά, ἐσκηκμαι, ἐσκήφθην; σκήψωμαι, ἐσκηψάμην. (3.)

Σκίδνημι (σκίδ-νυ-), mid. σκίδνωμαι, scatter, also κίδνημι: chiefly poetic for σκεδάννυμι. (III.)

Σκόπεω, view, in better Attic writers only pres. and impf. act. and mid. For the other tenses σκέψωμαι, ἐσκέψαμη, and ἐσκεπμα of σκέπτομαι are used. See σκέπτομαι.

Σκόπτω (σκοπ-), jecr, σκόψωμαι, ἐσκόψω, ἐσκόφθην. (3.)

Σμάω, sneer, with η for α in contracted forms (494), σμῆ for σμα, etc.; [a. m. ἔσμησάμεν Hdt.]. [Ion. σμεώ and σμήκω], aor. p. διασμηκείς (Aristoph.).

Σπάω, ψωτο, σπάσω (α), ἔσπασα, ἔσπασκα, ἔσπασμαι, ἔσπάσθην, σπασθῶσομαι; σπάσωμαι, ἔσπασάμην. 639; 640.

Σπείρω (σπερ-), sow, σπερῶ, ἐσπείρα, ἐσπαρμαι; 2 a. p. ἐσπάρμην. (4.)

Σπένδω, pour libation, σπείσω (for σπενδ-σω, 79), ἐσπείσα, ἐσπείσαι, (spενδ) (see 490, 3); σπείσομαι, ἐςπείσάμην.

Στάξω (σταγ-), htrp, [στάξω], ἐστάξα, [ἐσταγμα, ἐστάχθην.] (4.)

Στείβω (στειβ-, στιβ-), tinead, ἐστείψα, (e-) εστιβμαι (642, 2; 658, 2). Poetic. (2.)

Στείχω (στειχ-, στιχ-), go, [ἐστείχα, 2 a. ἐστιχον.] Poetic and Ionic. (2.)

Στέλλω (στελ-), send, στηλώ [στηλω], ἐστελά, ἐσταλκα, ἐσταλμαί; 2 a. p. ἐστάλην; σταλῆσομαι; a. m. ἐστελάμην. 645. (4.)

Στενάξω (στενάγ-), gripp, στενάξω, ἐστενάξα. (4.)

Στέργω, love, στέρξω, ἐστέρξα; 2 pf. ἐστοργά (643).

Στέρεω, deprive, στέρησα, ἐστέρησα [epic ἐστέρεσα], ἐστερήκα, ἐστερημαι, ἐστερήθην, στερηθῆσομαι; 2 aor. p. ἐστέρημην] part. στερείς, 2 fut. (pass. or mid.) στερίσομαι. Also pres. στερίσκω. (6.) Pres. στεροῦμαι, be in want.

[(Στέμμαι), pledge one's self; 3 pers. pres. στέμται, impf. στεῦτο. Poetic, chiefly epic.] (I.)

Στιξω (στιγ-), priick, στίξω, [ἐστιξα Hdt.], ἐστιγμαι. (4.)

Στόρνυμι (στορ-), (e-) stortw (stortew), ἐστόρης, [ἐστορέσθην], ἐστορεσάμην. (II.)
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Στρέφω, turn, στρέψω, ἵστρεψα, ἵστραμμαι, ἵστρέφθην (rare in prose) [Ion. ἵστράφθην]; 2 pf. ἵστροφα (late); 2 a. p. ἵστράφην, f. στραφήςομαι; mid. στρέφομαι, ἵστρεφθήν. 646.

Στρώνυμι (στρω-), same as στόρνυμι; στρώσω, ἵστρωσα, ἵστρωμαι, ἵστρώθην. (II.)

Στυγόω (στυγ-), dread, hate, fut. στυγήσομαι (as pass.), a. ἵστυγγησα [ep. ἵστυγε, made terrible, Ion. pf. ἵστυγηκα], a. p. ἵστυγγηθην.; [ep. 2 a. ἵστυγον.] Ionic and poetic.

[Στυφελίζω (στυφελίζ-)], dash, aor. ἵστυφελίζα. Ionic, chiefly epic.] (4.)

Σύρω (συρ-), draw, aor. ἵσύρα, ἵσυράμην. (4.)

Σφάζω (σφαζ-) , slay, Att. prose gen. σφάττω; σφάζω, ἵσφαζα, ἵσφαγμα; [ἐσφάχθην (rare)]; 2 aor. p. ἵσφάγην, fut. σφαγήσομαι; aor. mid. ἵσφαγμα. (4.)

Σφάλλω (σφαλ-) , trip, deceive, σφαλώ, ἵσφαλη, ἵσφαλμαι; 2 a. p. ἵσφαλ- λην, f. p. σφαλήσομαι; fut. in. σφαλνοῦμαι (rare). (4.)

Σφάττω: see σφάζω.

Σχάζω (see 587), σχάσω, ἵσχασα, ἵσχασάμην; [Ion. ἵσχάσθην. From pres. σχάζω, imp. ἵσχων (Ar.). (4.)

Σώζω, later σῶζω, epic usually σῶω (σω-, σωδ-), save, [ep. pr. subj. σῆς (σάω, σώς), σή (σῶ, σῶ), σώσαι]; σῶσω, ἵσώσω, σώσακα, σώσωμαι or σώσωμα, ἵσώσθην, σωθήσομαι; σώσωμαι, ἵσωσάμην. See σαώ. (4.)

T.

(τα-), take, stem with Hom. imperat. τῆ.


[Τανῦω , stretch, τανύσω (v), ἵτάνυσα, τετάνυσμαι, ἵτανύσθην; aor. m. ἵτανυσάμην. Pres. pass. (μι-form) τάνυεται. Epic form of τελων.]

Ταράσσω (ταραξ-) , disturb, ταράξω, ἵταράξα, τεταράξαμαι, ἵταράξθην; f. in. ταράζομαι; [ep. 2 p. (τετρηχά) τετρηχῶ, disturbed; plp. τετρηχέχει.] (4.)

Τάσσω (ταγ-), arrange, τάξω, ἵταξα, τέταξα, τέταγμα, ἵτάχθην, ταχθή- σομαι; τάξομαι, ἵταξάμην; 2 a. p. ἵτάγην; fut. pf. τετάξομαι. (4.)

(ταφ-), stem with 2 aor. ἵταφον: see (θητ-).

Τελω (τεν-), stretch, τενώ, ἵτεινα, τέτακα, τέταμαι, ἵτάχθην, ταράσσομαι; τενόμαι, ἵτεινάμην. 645; 647. See τανῦω and τιταίνω. (4.)

Τεκαμάρομαι (τεκμαρ-), judge, infer, f. τεκμαροῦμαι, 1. ἵτεκμαράμην. Act. τεκμαρέω, rare and poetic, a. ἵτεκμηρα. (4.)

Τελώ, flourish, (τελέωσ) τελῶ, ἵτελεσα, τετελέσαμαι, ἵτελέσθην; fut. in. (τελόμαι) τελόμαι, a. m. ἕτελεσάμην. 639; 640.

Τίλλω (τελ-), cause to rise, rise, aor. ἵτειλα; [plpf. p. ἵτεταλτο.] In compos. ἵν-τιταλλαμαι, ἵν-τιταλλάμην. 645. (4.)

[(τεμ-), find, stem with Hom. redupl. 2 a. τέμνον or ἵτεμνον (584).]
Τέμω (τεμ-, τμε-) [Ion. and Dor. τάμω, Hom. once τέμω], cut, f. τεμώ, τέμηκα, τέμησα, τεμήθην, τεμηθόμαι; 2 a. τέμω, τέμωμα [poet. and Ion. τέμων, τεμωμάν]; fut. m. τεμοῦμαι; fut. pf. τεμήσομαι. See τμήγω. (5.)

Τέρπω, amuse, τερπό, τερπά, τερπθήν [ep. τέρπθην, 2 a. p. τέρπτην (with subj. τραπέζω), 2 a. m. (τ)τερπθόμαι], (534); fut. m. τέρπομαι (poet.), [a. τερπφάμην epic.] 640.


Τεταγών, having seized: see stem (ταγ-).

[Τετιτάμαι, Hom. perf. am troubled, in dual τετιθαμον and part. τετιτημαίος; also τετιθάμαι, troubled.]

[Τέτιμον or ἔτετίμον (Hom.), found, for τε-τεμ-ον (534).] See (τεμ-).

Τετραίνω (τετραίν-, τραίν-), bore, late pres. τετραίνω and τετράω; [Ion. fut. τετραίνεω, aor. τετρήνα], τετρηνάμην (673). From stem (τρα-), aor. τετρήσα, pf. p. τετρημαί. 610. (5. 4.)

Τεθείω (τεθ-, τυθ-), prepare, make, τεθείω, τεθεία, [ep. τεθεύσωs as pass.], τεθήκαι [ep. τεθεύκατα, τεθεύκατο], τεθέθην Hom., τεθέθην Hippoc., f. pf. τεθεύκομαι Hom.; f. m. τεθεύκαι, [ep. a. τεθεύκαμην, 2 a. (τυθ-) τεθεύκεις, τεθεύκημην. Poetic. (2.)

Τήκω (τηκ-), melt, [Dor. τάκω], τήκω, ἔτηκα, ἐτήχθην (rare); 2 a. p. ἐτάκην; 2 p. τήκα, am melted. (2.)

Τίθημι (θε-), put; see synopsis and inflection in 504, 506, and 509. (1.)

Τίκτω (τεκ-), for τε-τεκ-ω (652, 1 a), begot, bring forth, τεκομαι, poet. also τέξω, [rarely τεκοῦμαι], ἐτέχθην (rare); 2 p. τίτοκα; 2 a. τεκτων, ἐτέκμαι. (4.)

Τίλλω (τιλ-), pluck, τιλάω, τιλία, τιλίμαι, ἐτίλθην. Chiefly poetic. (4.)

Τίνω (τι-, Hom. τίνω, pay, τίσω, ἔτισα, τίτικα, τίτισαμαι, ἔτισθην. Mid. τίνομαι [ep. τίνομαι], τίνομαι, ἔτισθημι. The fut. and aor. are more correctly written τείσω, ἔτεισα, etc., but these forms seldom appear in our editions. See τίω. (5.)

[Τιταίνω (τιταίν-), stretch, aor. (ἐτίτηνα) τιτήρας. Epic for τείνω.] (4.)

[Τιτράω, bore, late present.] See τετράω.

Τιτρῶσκω (τρο-), wound, τρῶσα, τετρῶσα, ἔτρωσα, τετρῶμαι, ἔτρωθην, τρωθόμαι; [fut. m. τρωθόμαι Hom.]. [Rarely epic τρώω.] (6.)


(τλα-, sync. for ταλα-, endure, τλάομαι, τλαληκα, 2 aor. ἐτηλῆν (see 760). [Epic μ-forms of 2 pf. τετλάμεν, τετλαίνη, τετλάθη, τετλαμεναι and τετλάμεν, τετληάν (804). From (ταλα-), Hom. aor. ἐτάλασα.] Poetic.
[Τρήγω (τυγ-, τυγ-), cuit, poet. for τίμω; τρήξω (rare), ἔτμηξα, 2 a. ἔτμαγον, ἔτμαγην (τυγάεν for ἔτμαγησαν).] (2.)

Τορέω (τορ-), πρεσ. [pres. only in ep. ἀντι-τορεῖτα]; [ep. fut. τορήσω], τετορήσω (Ἀτ.), [ἐπ. a. ἔτορθα, 2 a. ἔτορν. ] 655.

Τρέπω [Ἰον. τράπα], ὑπν., τρέφω, ἔμετρα, τέτραπα sometimes τέτραφα, τέτραμαι, ἔμετρέθην [Ἰον. ἐμετράθη]; f. m. τρέψωμαι, a. m. ἔτρεψάμην; 2 a. ἐμετράσων epic and lyric, ἔμετράτην, ἐμετράτην. This verb has all the six aorists (1714). 643; 640.

Τρέψω (τρευ- for ἤτρευ-, 65, 5), nowerish, ἐμετράσα, ἔμετρα, τέτραφα, τέτραμαι w. inf. τετράθηναι, ἔμετρέθην w. inf. ἐμετράθην (rare); 2 a. p. ἐμετράθην; [ἐπ. 2 a. ἐμετράσων as pass.]; f. m. ἔμετρα, a. m. ἔμετραμην. 643; 640.

Τρέξω (τρευ- for ἤτρευ-, 65, 5; ἰδρ-, ῥήπ., f. ἰδροῦμαι (-θρείμαι only in comedy), ἔμεσα (rare), ἰδράμημα, (ε-) ἰδράμημα; [2 p. ἰδροῦμα (poet.)], 2 a. ἰδροῦμα. (8.)

Τρέω (tremble), aor. ἔτρεος. Chiefly poetic.

Τρίβω (τριβ-, τριβ.), ῥήπ., τρίφω, ἔτριφα, τέτριφα, τέτριμμα (187; 489), ἔτριφθην; 2 a. p. ἔτριβην, 2 fut. p. τριβήσαι; fut. pl. τριβήσωμαι; f. m. τρίψωμαι, a. m. ἔτρηψάμην.

Τρίτω (τριγ-), sycak, 2 p. τέτριγα as present [w. ep. part. τετρίγωτας]. Ionic and poetic. (4.)

Τρύχω, exhaust, fut. [ἐπ. τρόξω] τροχώσω (τρύχω, 659), ἔτροχωσα, p. part. τρυχομένος; [a. p. ἐτρύχωθη Ἰον.].

Τρόγω (τραγ-, 573), ἤγω, τρώζωμαι [ἐτρωζα,] τέτρωμαι; 2 a. ἑτραγόν. (2.)

Τυγχάνω (τυχ-, τυχ-), hit, happen, τεύξομαι, (ε-) [ἐπ. τύχησα,] pl. τυχήσα, 2 pl. τύχες; 2 a. ἑτύχων. (5. 2.)


Τύφω (τύφ- or τυφ-, for τυφ-), raise smoke, smoke, τέθυμαι, 2 a. p. ἠτύφην, 2 f. p. τυφήσωμαι (Mew.). 95, 5.

Χ.

Ὑπνοῦμαι, Ioin. and poet. ὑποκομαι (strengthened from ὑπόκομαι), ἔπνοονα, ὑποκοότα, ὑπόκομα; 2 a. m. ὑπόκομην. See τοξω and ἐχω. (5.)

Ὑφαινω (ὑφαν-), weave, ὑφανώ, ὑφηνα, ὑφαισαι (648), ὑφάνην; aor. m. ὑφάνην. (4.)

Ὑφο, ῥαῖν, ἰδον, ἰδα, ἰδοι, ἰδοθην. [Hdt. ἰδοι as pass.]

Φ.

Φαίνω (φαεν-), appear, shine, aor. pass. ἤφαινον (αα- for αε-), appeared. See φαίνω. (4.)
Φαίνω (φαν-), show, f. φανώ [φανέω], a. ἐφηνα, πέφαγκα, πέφασμαι (648), ἐφάνθην (rare in prose); 2 a. p. ἐφάνην, 2 f. φανῆσυμαι; 2 p. πέφηνα; f. m. φανύμαι, a. m. ἐφηάμην (rare and poet., shoveted, but ἀνεφήσμην, declared; [ep. iter. 2 aor. φάνεσκε, appeared.]. For full synopsis, see 478; for inflection of certain tenses, see 482. From stem φα- (cf. Βαινώ, 610), [Hom. impf. φας, appeared, f. pf. πεφησ- σεται, will appear.] For ἐφάνθην, see φαίνω. (4.)

Φάσκω (φα-), say, only pres. and impf. See φημι. (6.)

Φεύδομαι (φεύδ-, φιτ-), spare, φεύσομαι, ἐφεύσαμην, [Hom. 2 a. m. πεφιδομην, f. πεφιδήσομαι.] (2.)

(φεν-, φα-), kill, stems whence [Hom. πέφαμαι, πεφήσομαι; 2 a. redup. πέφρουν or ἐπεφρον (for πε-φεν-νυ) w. part. κατα-πέφρων (or ὁ-νυ).]

Φέρω (φεχ-, σεχ-, ἐνεχ- for ἐν-εκεν-), bear, f. οἰσον, a. ἤνεγκα, 2 p. ἐνήντοκα, ἐνήγειμαι, a. p. ἤνεχθην; f. p. ἐνεχθήσομαι and οἰσθήσομαι; 2 a. ἤνεγκαν; f. m. οἰσομαι (sometimes as pass.); a. m. ἤνεγκαμήν, 2 a. m. imper. ἤνεγκον (So.). 671. [Ion. ἤνεικα and -αμιν, ἤνεικον, ἤνειγεμαι, ἤνεχθην; Hlt. aor. inf. ἄν-οιδα (or ἄν-φοσα); Hom. aor. imper. οἶα for οἶαν (777, 8), pres. imper. φέρτε for φέρετε. ] (8.)

Φιάγω (φειγ-, φυγ-) fée, φεύδομαι and φειδομαι (666), 2 p. πέφενγα (642), 2 a. ἐφυγον; [Hom. p. part. πεφύσομεν and πεφυσότες.] (2.)

Φημι (φα-), say, φῆσω, ἐφησα; p. p. imper. πεφάσθω (pephasmenos belongs to φαινω). Mid. [Dor. fut. φάσσωμαι]. For the full inflection, see 812 and 813. (I.)

Φθάνω (φθα-), anticipate, φθάσομαι (or φθάσω), ἐφθάσα; 2 a. act. ἐφθην (like ἔστην), [ep. 2 a. m. φθάσεμοι.] (5.)

Φθείρω (φθερ-) corrupt, f. φθερώ [Ion. φθερίω, ep. φθεροω], a. ἐφθείρα, p. ἐφθερκα, ἐφθαρμαι; 2 a. p. ἐφθίρην, 2 f. p. φθαρήσομαι; 2 p. δι- ἐφθορά; f. m. φθερώμαι. 643; 645. (4.)

Φθίνω [epic also φθίω], waste, decay, φθίσω, ἐφθίσα, ἐφθύμαι, [ep. a. p. ἐφθίδην; fut. m. φθίσομαι;] 2 a. m. ἐφθίδησθαι, perished, [subj. φθίμαι, opt. φθίμην for φθί-μην (734) imper. 3 sing. φθίσω, inf. φθίσθαι,] part. φθίμενος. [Epic φθίνω, φθίσω, ἐφθίσα.] Chiefly poetic. Present generally intransitive; future and aorist active transitive. (5.)

Φιλέω (φιλ-) love, φιλήσω, etc., regular. [Ep. a. m. ἐφιλάμην, inf. pres. φιλῆμεναι (784, 5). 655.]

Φλάω, bruise, [fut. φλάσω (Dor. φλασώ), aor. ἐφλάσα, ἐφλάσμαι, ἐφλάσην.] See θλάω.

Φράγνυμι (φράγ-) fence, mid. φράγνυμαι; only in pres. and impf. See φράσσω. (II.)

Φράξω (φράξ-) tell, φράσω, ἐφρασα, πέφρακα, πέφρασμαι [ep. part. πεφράδο- μενος.] ἐφράσθη (as mid.); [φράσομαι epic], ἐφρασάμην (chiefly epic). [Ep. 2 a. πέφραδον or ἐπεφραδον.] (4.)
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Φράσσω (φραγ’), fonce, ἐφραζα, πέφραγμαι, ἐφράχθην; ἐφραξάμην. See φράγνυμι. (4.)

Φρίσσω or φρίτω (φρ’κ’), shudder, ἐφρίζα, πέφρικα. (4.)

Φρύγω (φρυγ’), roast, φρύξω, ἐφρύζα, πέφρυγμαι, [ἐφρύγη].

Φυλάσσω (φυλακ’), guard, φυλάξω, ἐφυλάξα, πεφυλάξαμαι, πεφυλάγμαι, ἐφυλάχθην; φυλάξομαι, ἐφυλαζόμην. (4.)

Φύρω, mix, [ἐφύρῃς,] πέφυρμαι, [ἐφύρην]; [f. pf. πεφύρσομαι Pind.].

Φύραω, mix, is regular, φύρασσω, etc.

Φύω (φυ’), with ὦ in Homer and rarely in Attic, produce, φύσω, ἐφύζα, περφύζα, ὄν be (by nature), [with 2 pf. mi-forms, ep. περφύζα, ἐμ-περφύζα, περφύζα; plpf. ἐπερφύζαμεν (777, 4)]; 2 a. ἐφύν, ὄν, be, be born (709); 2 a. ἐφύην (subj, φυ’); fut. m. φύσομαι.

X.

Χάλω (χαλ’), force back, yield, (pres. only in ἀνα-χάλω), [f. χάλομαι, a. ἐχάσσα (Pind.), a. m. ἔχασαμην; from stem κάλω (different from stem of κηδω), 2 a. m. κεκαδῆμην; f. pf. κεκαδῆσω, will deprive (705), 2 a. κεκαδοῦ, deprived.] Poetic, chiefly epic; except ἀναχάλοντες and δαιάσασθαι in Xenophon. (4.)

Χαλρω (χαρ’), rejoice, (ε-) χαρῆνω (658, 3), κεκαρῆκα, κεκάρημαι and κεκάρμαι, 2 a. p. ἐχάρην, [epic a. m. χήρατο, 2 a. m. κεκαρῆμην; 2 p. rt. κεκαρῆσω; fut. pf. κεκαρῆσω, κεκαρήσομαι (705).] (4.)

Χαλάω, loosen, [χαλάσω Ion.,] ἐχάλασα [-αζα Pind.], ἐχαλάσθην. 639; 640.

[Χαλάνθω (χαλ’, χεν’), hold, 2 a. ἐχανδοῦ; fut. χίσομαι (70), 2 pf. κέκανθα (646).] Poetic (chiefly epic) and Ionic. (5.)

Χάσκω, later χαλω (χα-, χαν’), yawn, f. χαρῶμαι, 2 p. κεκάρην as pres. (644), 2 a. ἐχανεύν. Ionic and poetic. (6. 4.)

Χέω (χέ’), fut. χέσομαι (rarely χέσομαι), ἐχέσα, 2 p. κέχοδα (643), 2 a. ἐχέσου (rare); a. m. only in χέσατο, Λτ. Εγ. 1057; p. p. part. κεκέσομενος. (4.)

Χέω (χεν-, χεθ-, χυ’), epic χέω (785, 3), pour, f. χέω [ep. χεω], a. ἐχέα [ep. ἐχεα], κέχω, κέχωμαι, ἐχέδην, χεθήσομαι; a. m. ἐχέθαμην [ep. ἐχεθαμην], [2 a. m. ἐχεθάνη (800, 1).] 574. (2.)

[(Χλαδ’), stem of 2 pf. part. κεκλαδῶς, swelling (Pind.), w. acc. pl. κεκλαδοῦτας, and inf. κεκλαδεῖν.]

Χώω, hear up, χῶσω, ἐχώσα, κέχω, κέχωμαι (641), ἐκώσθην, χωσήσομαι.

Χραίσμω (χραίσμ’), avert, help, late in present; [Hom. χραίσμη, χραίσμη; 2 a. ἐχαίσομαι]. 654.

Χράομαι, use, χρώσομαι, ἐχρώσαμην, κέχρημαι, ἐχρῆσθην; [fut. pf. κεκρήσομαι Theoc.]. For χρῆται, χρήσθαι [Hdt. χρηται, χρᾶσθαι], etc., see 496.
Χρᾶω, *give oracles*, (Attic χρῆσιν, χρῆ, etc., 496); χρῆσω, ἐχρῆσαι, κεκρηκα. [κεκρηκαμεν Hdt., ἐχρῆσθην. Mid. consult an oracle, [χρῆσομαι, ἐχρησάμην.] For χρῆσαι and χρῆ=χρῆσις and χρῆσαι, see χρῆσαι.

Χρῆ (impers.), probably orig. a noun meaning need (cf. χρεία), with ἐστι understood, there is need, (one) ought, must, subj. χρῆ, opt. χρεία, inf. χρήσαι, (poet. χρῆν); imperf. χρῆν (prob. = χρῆ ἑν) or ἐχρῆν. Ἀπόχρη, it suffices, inf. ἀποχρῆν, imperf. ἀπέχρη, [Ion. ἀποχρᾶ, ἀποχρᾶσαι, ἀπείχρησε; ἀποχρῆσεi.

Χρητω (587), Ion. χρητίζω, want, ask, χρητῶ [Ion. χρήτισω], ἐχρῆσαι, [Ion. ἐχρῆσαι]. χρῆσαι and χρῆ (as if from χρᾶω), occasionally have the meaning of χρῆσις, χρῆσις. (4.)

Χρίω, anoint, sting, χρῖον, ἐχρίσα, κεκρήματι or κεκρίσματι, ἐχρίσθην; [χρίσματα Hom.], ἐχρίσάμην.

Χράζω, poet. also χροτίζω (587), color, stain, κεκρωσματι, ἐχρώσθην. (4.)

Ψ.

Ψάω, rub, with η for α in contracted forms (496), ψήν, ψην, ψη, etc.; generally in composition.

Ψεύδω, deceive, ψεύδω, ἐψευδά, ἐψευσμαι, ἐψευσθην, ἐψευσθησαι; ἐψευσμαι, ἐψευσάμην. 71; 74.

Ψέχω (ψυχ), cool, ψέχω, ἐψέχα, ἐψέχαμαι, ἐψέχθην [ψεχθησαμεν Ion.]; 2 a. p. ἐψέχαν or (generally later) ἐψόγαν (stein ψόγαν). -

Ω.

'Ωθεω (ωθεο), push, impf. gen. ὠθον (537, 1); ὠθω [poet. ὠθησω], ἔωσε. [Ion. ἔσα], ἔωσαι [Ion. ἔσαια], ἔωσθην; ὄσθησομαι; ἡ σομαι, ἐσώσαμη [Ion. ἐσώσαμη]. 564.

'Ωνόμαι, buy, imp. ὄφωμαι (537, 1) or ὄφομαι; ὄσῳμαι, ἐώπημαι, ἐώπηθην. Classic writers use ἐπαμένη (504-506) for later ὄψαμαι.
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N. B.—In these Indexes the references are made to the Sections of the Grammar, except occasionally to pages 3–6 of the Introduction. The verbs which are found in the Catalogue, and the Irregular Nouns of § 291, are generally not included in the Greek Index, except when some special form is mentioned in the text of the Grammar.
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