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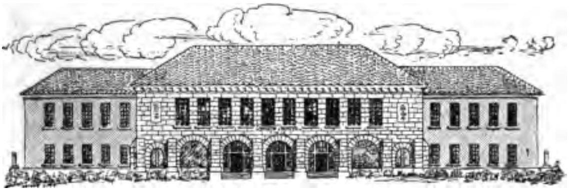

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ELEMENTARY

GREEK GRAMMAR.

BY

WILLIAM W. GOODWIN, PH. D.,
ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY.

REVISED EDITION.

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PREFACE.

I HAVE attempted to make a Greek Grammar in which the facts and principles of the language shall be stated in as concise a form as is consistent with clearness and precision. The plan has been to exclude all detail which belongs to a book of reference, and to admit whatever will aid a pupil in mastering the great principles of Greek Grammar. The statement of the forms in Part Second has been condensed proportionally more than the Syntax. This has been done from a conviction that the chief principles of Syntax are a more profitable study for a pupil in the earlier years of his classical course than the details of vowel-changes and exceptional forms which are often thought to be more seasonable. The study of Greek Syntax, when it is viewed as an aid to reading and not as an ultimate end, gives the pupil an insight into the processes of thought 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 has been accustomed. The Greek Syntax, as it was developed and refined by the Athenians, is an important chapter in the history of thought, and even those whose classical studies are confined to the rudiments cannot afford to omit this entirely. Nothing, in my opinion, does greater injustice to the pupil, and nothing does more to bring classical scholarship into discredit, than a system of teaching which employs only the memory and discourages all exercise of thought.

Teachers must decide how far the experiment of separating the principles of Grammar from the equally necessary Grammar of reference is a successful one. It certainly will not be successful, unless it is understood that all who continue their classical studies beyond the school, and especially all classical teachers, must use larger works than the present for reference. I need not mention the many grammatical works, both in English and in German, which are accessible to scholars. The modern science of Comparative Philology has given new value and dignity to the departments of Etymology and Inflection, which now stand for the first time on a sure historic basis; but their details are proper study for advanced students, not for beginners.

In preparing this work, I have availed myself freely of the labors of my predecessors. Most of the work of collecting facts has been done so often and so well, that originality is now impossible except in combining and condensing. I am especially indebted to the grammars of Hadley and Sophocles, and to the German works of Krüger and Madvig. The best examples to illustrate the Syntax have generally been used by others, and I have not hesitated to use them again. In this, as in other matters of detail, it is impossible to give credit in an elementary work. The division of verbs into nine classes (in § 108) is that of G. Curtius, as improved by Hadley and published in his Greek Grammar in 1860. Here, and in many other cases, I am greatly indebted to the kindness of Professor Hadley for permission to use his valuable material. The sections on the Syntax of the Verb are generally condensed from my larger work, "Syntax of the Moods and Tenses of the Greek Verb," to which I must refer more advanced students, and especially teachers, for a fuller exposition of many matters which are here merely hinted at. I have not hesitated to introduce here (for the first time in an elementary book) a brief statement of the new classification of conditional sentences, with its application to relative sentences, which is contained in my larger work. I cannot help hoping that the new statement of this and similar subjects may do something to remove the traditional obscurity which surrounds this department of Syntax. More space is given to examples here than elsewhere, from the nature of the subject.

The Catalogue of Irregular Verbs professes to give only the strictly *classic* forms. In deciding on the admission of each form, I have relied chiefly on Veitch's "Greek Verbs Irregular and Defective," which gives the authorities for the use of each tense. This work of 616 pages, published in the Oxford "Clarendon Press Series," is a lexicon in itself, and of the greatest value to the classical scholar.

Teachers who use this Grammar are advised to make their pupils first familiar with the largest type, including the paradigms; then to unite the first and second types; and finally, the first, second, and third. A very few notes in still smaller type (see pp. 2, 26, 81, 85) are intended rather as suggestions to the teacher than as lessons for the pupil. I am strongly of the opinion that a pupil should begin to translate easy sentences as soon as he has finished the paradigm of the verb in Ω, the few principles of syntax which he will need being explained by the teacher. While I have no faith in classical learning which is not based on a systematic study of grammar, I think that translation, both from Greek into English and from English into Greek, can hardly begin too soon. I fear that the opposite course may often do more to stifle enthusiasm than to encourage systematic study.

In introducing matters which are connected with Comparative Philology, especially in the prominence given to roots and stems in Part Second, I have been guided by the opinion of many scholars who are authorities in these matters. I am happy to be confirmed in my own opinion that it is inexpedient to designate Greek nouns and verbs by their stems (as is done in Sanskrit) rather than in the usual way. Comparative Philology is a progressive science, and its views are apt to change; for example, I cannot think it advisable to teach boys to call the noun usually called ἐλπίς by the strange name ἐλπιδ-, as long as the leading scholars of Europe are not even agreed whether the stem is really ἐλπιδ- or ἐλπι-.

I have not thought that the subject of Pronunciation, in its only practical form, belongs properly to Grammar. The important question of the ancient sounds of the letters requires too much learned discussion for beginners, and the subject is too extensive to be treated in a work like this. I refer all who are interested in it to the works of Professor Sophocles, especially his "History of the Greek Alphabet." His learning enables him to speak with the highest authority on the subject. A very different question, it seems to me, is the practical one, How are boys to be taught to pronounce Greek in our schools? Even if we had a complete ancient account of Greek pronunciation, — which we are very far from having, — it would be a much harder task to teach boys of the present day to follow it than it would be to teach them to pronounce German or French by rules without the help of the voice. The two most important considerations in regard to *practical* Greek pronunciation are simplicity and uniformity. It is more than a quarter of a century since any system could claim notice in this country on the ground of uniformity. Even that monstrosity, the so-called "English system," which saddled the Greek at once with English vowel-sounds and Latin accents, is now unintelligible to the majority of our scholars; and it is not likely that a system which requires the use of a foreign system of accentuation will ever be generally adopted. The American Philological Association, in meetings at which scholars from every part of the country were present, has twice recommended almost (or quite) unanimously that American scholars should unite on a system of pronouncing Greek with the written accents and the "continental" sound of the vowels. This recommendation seems more likely to result in some approach to uniformity than any other that has been made. The term "continental" seems to be used here to denote the sounds of *a*, *e*, and *i* which prevail on the Continent of Europe, as opposed to the English sounds of these letters. To those who wish for a more special recommendation, I would suggest the following system, which I follow chiefly from its simplicity and because it is adopted by many leading scholars in different parts of this country: —

α as *a* in *father*, η as *e* in *fête*, ε as *e* in *men*, ι as *i* in *machine*, ω as *o* in *note*, υ as French *u*; short vowels merely *shorter* than the long vowels; — αι as *ai* in *aisle*, ει as *ei* in *height*, οι as *oi* in *oil*, υι as *ui* in *quit* or *wi* in *with*, αυ as *ou* in *house*, ευ as *eu* in *feud*, ου as *oo* in *moon*; ᾳ, ῃ, ῳ, like α, η, ω; — the consonants as in English, except that γ before κ, γ, or χ has the sound of *n*, but elsewhere is hard; that θ is always like *th* in *thin*; and that χ is always hard, like German *ch*.

In conclusion I must express my obligations to the proprietors of the University Press, who have placed five fonts of Porson type at my disposal in printing this work.

W. W. GOODWIN.

Harvard College, October 8, 1879.

PREFACE

TO THE REVISED EDITION.

SINCE the publication of the first edition, many misprints and other accidental errors have been corrected, indexes have been added, and many slight additions to the text and changes in expression have been made. The only change which affects references to the first edition has been made by adding § 138, Note 8, which includes what was contained in § 136, Note 2.

I am much indebted to the kindness of many friends who have informed me of misprints or other errors in the earlier editions. Much of the accuracy which the work has now attained is due to their efficient help, which I trust will be continued in future years. I must express my special obligations to Professor M. W. Humphreys, of Lexington, Virginia, by whose suggestions I have been greatly aided in revising the work.

Many scholars who most warmly welcome a "small Greek Grammar" seem to forget that smallness can be attained only by condensation and omission. One principle which I have followed in omissions needs, perhaps, to be explained. I have generally omitted all matter that belongs to lexicography rather than to grammar; for example, the meanings of the prepositions, of merely connective conjunctions, and of other particles which are not closely related to the construction, are given in Liddell and Scott's Lexicon in such detail, that it is useless to repeat the statements in a grammar like this; and it is assumed that every teacher will direct his pupils to the proper sources of information. On the other hand, the uses of relative and temporal particles, of the negatives, and of words like *εἰ*, *ἄν*, *ὅτι*, *ὡς*, *ὅπως*, *ἵνα*, &c., are explained in the Syntax with the constructions to which they belong.

IN revising the work in 1873, I am greatly indebted to the courtesy of Mr. S. R. Winchell, of Ann Arbor, for corrections and excellent suggestions. The most important change made in this edition is in the statement of the Classification of Conditional Sentences (§ 220), which has been made to conform to that which will be found in the fifth edition (now about to be published) of my Greek Moods and Tenses.

W. W. G.

HARVARD COLLEGE, September, 1878.

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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 with the neighboring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

In the early times of which the Homeric poems are a record, 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 are a small tribe in Southeastern Thessaly.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. 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.*

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* 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. (Herodotus) for the latter.

The Attic dialect is the most cultivated 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, the Attic dialect itself was not a little modified. This universal Greek language, beginning with the Alexandrian period (283 B. C.), is called the *Common Dialect.* 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 to the writers of the New Testament; all of whom were *Hellenists* (i. e. Jews who spoke Greek). The language which has been spoken by the Greeks during the last seven centuries is called *Modern Greek,* or *Romaic.*

The Greek is descended from the same original language with the Indian (i. e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages. It 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. This relation accounts for the striking analogies between Latin and Greek, 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,* &c.

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

§ 1. The Greek Alphabet has twenty-four letters:—

Form.		**Equivalent.**	**Name.**	
Α	*α*	a	*Ἄλφα*	*Alpha*
Β	*β*	b	*Βῆτα*	*Beta*
Γ	*γ*	g	*Γάμμα*	*Gamma*
Δ	*δ*	d	*Δέλτα*	*Delta*
Ε	*ε*	e (*short*)	*Ἒ ψῑλόν*	*Epsilon*
Ζ	*ζ*	z	*Ζῆτα*	*Zeta*
Η	*η*	e (*long*)	*Ἦτα*	*Eta*
Θ	*θ ϑ*	th	*Θῆτα*	*Theta*
Ι	*ι*	i	*Ἰῶτα*	*Iota*
Κ	*κ*	k *or hard* c	*Κάππα*	*Kappa*
Λ	*λ*	l	*Λάμβδα*	*Lambda*
Μ	*μ*	m	*Μῦ*	*Mu*
Ν	*ν*	n	*Νῦ*	*Nu*
Ξ	*ξ*	x	*Ξῖ*	*Xi*
Ο	*ο*	o (*short*)	*Ὂ μῑκρόν*	*Omicron*
Π	*π*	p	*Πῖ*	*Pi*
Ρ	*ρ*	r	*Ῥῶ*	*Rho*
Σ	*σ ς*	s	*Σίγμα*	*Sigma*
Τ	*τ*	t	*Ταῦ*	*Tau*
Υ	*υ*	u	*Ὗ ψῑλόν*	*Upsilon*
Φ	*φ*	ph	*Φῖ*	*Phi*
Χ	*χ*	ch	*Χῖ*	*Chi*
Ψ	*ψ*	ps	*Ψῖ*	*Psi*
Ω	*ω*	o (*long*)	*Ὦ μέγα*	*Omega*

Note 1. At the end of a word the form *ς* is used, elsewhere the form *σ*; thus, *σύστασις*.

Note 2. Two obsolete letters — *Vau* or *Digamma* (Ϝ or ϝ), equivalent to F or W, and *Koppa* (Ϙ), equivalent to Q — and also the character *San* (ϡ), a form of *Sigma*, are used as numerals (§ 76). The first of these was not entirely out of use when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence.

VOWELS AND DIPHTHONGS.

§ **2.** The vowels are *α, ε, 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 sometimes short and sometimes long, whence they are called *doubtful* vowels.

Note. Α, *ε, η, ο,* and *ω* are called *open* vowels; *ι* and *υ* are called *close* vowels.

§ **3.** There are seven diphthongs which begin with a short vowel, *ᾰι, ει, οι, ῠι, ᾰυ, ευ, ου*; and six which begin with a long vowel, *ᾳ, ῃ, ῳ, ᾱυ, ηυ, ωυ* (Ionic).

In *ᾳ, ῃ, ῳ,* the *ι* is written below the first vowel, and is called *iota subscript*. But in capitals it is written in the line; as in ΤΗΙ ΚΩΜΩΙΔΙΑΙ, *τῇ κωμῳδίᾳ*, and in *Ὤιχετο, ᾤχετο*. This *ι* was written as a regular letter as long as it was pronounced, that is, until the first century B. C.

BREATHINGS.

§ **4.** 1. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (ʽ) or the *smooth* breathing (ʼ). The rough breathing shows that the vowel is preceded by the sound of *h*; the smooth breathing, that the vowel has its simple sound. Thus *ὁρῶν*, *seeing*, is pronounced *hŏrōn*; but *ὀρῶν*, *of mountains*, is pronounced *ŏrōn*.

Note. A diphthong takes the breathing (like the accent) upon its *second* vowel. But *ᾳ, ῃ,* and *ῳ* take it upon the first vowel, even when the *ι* is written in the line. Thus *οἴχεται, εὐφραίνω, Αἵμων*; but *ᾤχετο* or *Ὤιχετο, ᾄδω* or *Ἄιδω, ᾔδειν* or *Ἤιδειν*.

2. The consonant ρ is generally written ῥ at the beginning of a word. In the middle of a word ρρ is often written ῤῥ. Thus ῥήτωρ (rhetor), *orator*; ἄῤῥητος, *unspeakable*; Πύῤῥος, *Pyrrhus* (ῤῥ = *rrh*).

CONSONANTS.

§ 5. 1. The consonants are divided into

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

2. The *double* consonants are ξ, ψ, ζ. Ξ is composed of κ and σ; ψ, of π and σ. Ζ is not composed of two consonants, but it has the effect of two in lengthening a preceding vowel (§ 19, 2).

§ 6. By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The semivowels are λ, μ, ν, ρ, and σ; of which the first four are called *liquids*, and σ is called a *sibilant*. Μ and ν are also called *nasals*; to which must be added γ before κ, γ, χ, or ξ, where it has the sound of ν, as in ἄγκυρα (ancora), *anchor*.

2. The mutes are of three *orders*:—

smooth mutes, π, κ, τ,
middle mutes, β, γ, δ,
rough mutes, φ, χ, θ.

These again correspond in the following *classes*:—

labial mutes, π, β, φ,
palatal mutes, κ, γ, χ,
lingual mutes, τ, δ, θ.

NOTE. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*. The smooth and rough mutes, with σ, ξ, and ψ, are called *surd* (hushed sounds); the other consonants and the vowels are called *sonant*.

§ 7. The only consonants which can stand at the end of a Greek word are ν, ρ, and ς.

Ξ and ψ (κσ and πσ) are no exceptions; and ἐκ and οὐκ (οὐχ) are varied forms of ἐξ and οὐ.

COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this was avoided by *contraction* (§ 9). Between two words — where it is called *hiatus* and was especially offensive — it was avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a diphthong; as φιλέω, φιλῶ; φίλεε, φίλει; τίμαε, τίμα.

Contraction takes place especially in Attic Greek, but seldom unless the first vowel is *open* (§ 2, Note). It follows these general rules: —

1. Two vowels which can form a diphthong simply unite in one syllable; as τείχεϊ, τείχει; γέραϊ, γέρᾳ; ῥάϊστος, ῥᾷστος.

2. If one of the vowels is ο or ω, they are contracted into ω. But εο, οο, and οε give ου. Thus δηλόητε, δηλῶτε; φιλέωσι, φιλῶσι; τιμάομεν, τιμῶμεν; τιμάωμεν, τιμῶμεν; δηλόω, δηλῶ; — but γένεος, γένους; πλόος, πλοῦς; νόε, νοῦ.

Note. In contracts of the first and second declensions, ο is dropped before α, and before any *long* vowel or a diphthong. (See § 43 and § 65.)

3. If the two vowels are α and ε (or η), the first vowel sound prevails, and we have ᾱ or η. Αα gives ᾱ, and εη or ηε gives η; but εε gives ει. Thus, ἐτίμαε, ἐτίμα; τιμάητε, τιμᾶτε; τείχεα, τείχη; μνάα, μνᾶ; φιλέητε, φιλῆτε; τιμήεντος, τιμῆντος; ἐφίλεε, ἐφίλει.

Note. In the first and second declensions, εα becomes ᾱ in the dual and plural and after a vowel or ρ; also in the third declension after a vowel. In the dual of the third declension εε becomes η. (§ 43, § 65, § 52, 2, N. 2, § 53, 3, N. 3. See also § 51, 2.)

4. If a simple vowel is followed by a diphthong, it is contracted with the *first vowel* of the diphthong, and the second vowel is dropped unless it can be retained as *iota subscript* (§ 3). But α, ε, and ο are dropped before αι; and ε and ο before οι.

Thus, *τιμάει, τιμᾷ*; *τιμάῃ, τιμᾷ*; *τιμάοι, τιμῷ*; *τιμάου, τιμῶ*; *φιλέει, φιλεῖ*; *φιλέῃ, φιλῇ*; *λύηαι, λύῃ*; *μεμνήοιο, μεμνῷο*; *πλακόεις, πλακοῦς*; *δηλόου, δηλοῦ*; — but *μνάαι, μναῖ*; *φιλέοι, φιλοῖ*; *δηλόοι, δηλοῖ*.

Note. In verbs in *όω*, except in the infinitive, *οει* and *οῃ* give *οι*; as *δηλόεις, δηλοῖς*; *δηλόῃ, δηλοῖ*; — but *δηλόειν, δηλοῦν* (regularly). Infinitives in *-άειν* drop *ι* in contraction; as *τιμάειν, τιμᾶν*.

In the second person singular of the passive and middle, *εαι* gives *ει* as well as *ῃ*; as *λύεαι, λύῃ*, or *λύει*. (See § 114, 2.)

5. The close vowels (*ι* and *υ*) are contracted with a following vowel in some forms of nouns in *ις* and *υς* of the third declension. (See § 52.)

§ 10. Two successive vowels, not forming a diphthong, are sometimes united in pronunciation. This is called *synizēsis*. Thus, *θεοί* may make one syllable in poetry; *στήθεα* or *χρυσέῳ* may make two.

CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is often contracted with one at the beginning of the following word. This is called *crasis* (*κρᾶσις, mixture*). The first of the two words is generally an article, a relative pronoun, or *καί*.

Crasis generally follows the laws of contraction (§ 9), but with these modifications: —

(*a*.) A diphthong at the end of the first word drops its last vowel before crasis takes place.

(*b*.) The article drops its final vowel or diphthong in crasis before *α*. The particle *τοί* drops *οι* before *α*; and *καί* drops *αι* before *αυ, ευ, ου*, and the words *εἰ, εἰς, οἱ, αἱ*.

2. The following are examples of crasis: —

Τὸ ὄνομα, τοὔνομα; *τὰ ἀγαθά, τἀγαθά*; *τὸ ἐναντίον, τοὐναντίον*; *ὁ ἐκ, οὑκ*; *ὁ ἐπί, οὑπί*; *ἃ ἄν, ἅν*; *καὶ ἄν, κἄν*; *καὶ εἶτα, κᾆτα*; — *ὁ ἀνήρ, ἁνήρ*; *οἱ ἀδελφοί, ἁδελφοί*; *τῷ ἀνδρί, τἀνδρί*; *τὸ αὐτό, ταὐτό*; *τοῦ αὐτοῦ, ταὐτοῦ*; — *τοι ἄν, τἄν* (*μέντοι ἄν, μεντἄν*); *τοι ἄρα, τἄρα*; — *καὶ αὐτός, καὐτός*; *καὶ αὕτη χαὔτη* (§ 17, 1); *καὶ εἰ, κεἰ*; *καὶ οἱ, χοἰ*; *καὶ αἱ, χαἰ*. So *ἐγὼ οἶδα, ἐγᾦδα*; *ὦ ἄνθρωπε, ὤνθρωπε*; *τῇ ἐπαρῇ, τἠπαρῇ*; *προέχων, προὔχων*. So *ποῦ ἐστιν, ποῦ'στιν*.

Note 1. The rough breathing of the article or relative is retained on the contracted syllable, taking the place of the usual *coronis* (').

Note 2. In crasis, *ἕτερος* takes the form *ἅτερος*, — whence *θατέρου*, *θατέρῳ*, &c.

Note 3. Crasis may be left to pronunciation (§ 10). Thus, *μὴ οὐ* makes one syllable in poetry; so *μὴ εἰδέναι*, *ἐπεὶ οὐ*.

§ 12. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. E. g.

Δι' ἐμοῦ for *διὰ ἐμοῦ*; *ἀντ' ἐκείνης* for *ἀντὶ ἐκείνης*; *λέγοιμ' ἄν* for *λέγοιμι ἄν*; *ἀλλ' εὐθύς* for *ἀλλὰ εὐθύς*; *ἐπ' ἀνθρώπῳ* for *ἐπὶ ἀνθρώπῳ*. So *ἐφ' ἑτέρῳ*; *νύχθ' ὅλην* for *νύκτα ὅλην* (§ 17, 1; 16, 1).

Note 1. The poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι*. So *οι* in *οἴμοι*, and rarely in *μοι*.

Note 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, and datives in *ι* of the third declension, are not elided in Attic Greek. The form *ὅτ'* stands for *ὅτε*, *when*.

Note 3. The poets sometimes cut off a short vowel even before a consonant. Thus in Homer we find *ἄρ*, *ἄν*, *κάτ*, and *πάρ*, for *ἄρα*, *ἀνά*, *κατά*, and *παρά*. *Κάτ* assimilates its *τ* to a following consonant, and drops it before two consonants; as *κάββαλε* and *κάκτανε* for *κατέβαλε* and *κατέκτανε*; — but *κατθανεῖν* for *καταθανεῖν* (§ 15, 1).

MOVABLE CONSONANTS.

§ 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. E. g.

Πᾶσι δίδωσι ταῦτα; but *πᾶσιν ἔδωκεν ἐκεῖνα*. So *δίδωσί μοι*; but *δίδωσιν ἐμοί*.

Note 1. *Ἐστί* takes *ν* movable, like third persons in *σι*. The Epic *κέ* (for *ἄν*) adds *ν* before a vowel. The enclitic *νύν* has an Epic form *νύ*. Many adverbs in *-θεν* (as *πρόσθεν*) have poetic forms in *-θε*.

Note 2. N movable is generally 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 (§ 19, 2).

2. *Οὕτως*, *ἐξ* (*ἐκς*), and some other words, drop *ς* before a consonant; as *οὕτω δοκεῖ*, *ἐκ πόλεως*; — but *οὕτως ἔχει*, *ἐξ ἄστεος*.

Οὐ, *not*, becomes *οὐκ* before a smooth vowel, and *οὐχ* before a rough vowel. *Μή* inserts *κ* in *μηκ-έτι* (like *οὐκ-έτι*).

METATHESIS AND SYNCOPE.

§ 14. 1. *Metathesis* is the transposition of two letters in a word; as in κράτος and κάρτος, *strength; θάρσος* and θράσος, *courage.*

2. *Syncope* is the omission of a vowel from the middle of a word; as in πατέρος, πατρός. (See § 57.)

EUPHONY OF CONSONANTS.

§ 15. 1. A rough consonant (§ 6, 2) is never doubled; but πφ, κχ, and τθ are always written for φφ, χχ, and θθ. Thus Σαπφώ, Βάκχος, κατθανεῖν, not Σαφφώ, Βάχχος, καθθανεῖν (§ 12, N. 3). So in Latin, *Sappho, Bacchus.*

2. Initial ρ is doubled when a vowel precedes it in forming a compound word. After a diphthong it is unchanged. Thus, ἀναρρίπτω (of ἀνά and ῥίπτω), but εὔροος (of εὖ and ῥόος). So after the syllabic augment; as ἔρριπτον (imperfect of ῥίπτω).

§ 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs: —

1. Before a lingual mute (τ, δ, θ), a labial or palatal mute must be of the same *order* (§ 6, Note), and another lingual mute must be changed to σ. E. g.

Τέτριπται (for τετριβ ται), δέδεκται (for δεδεχ-ται), πλεχθῆναι (for πλεκ-θηναι), ἐλείφθην (for ἐλειπ-θην), γράβδην (for γραφ-δην). Πέπεισται (πεπειθ-ται), ἐπείσθην (ἐπειθ-θην), ᾖσται (ᾐδ-ται), ἴστε (ἰδ-τε).

Note. No combinations of different mutes, except those here included and those mentioned in § 15, 1, are allowed in Greek. When any such arise, the first mute is dropped; as in πέπεικα (for πεπειθ-κα).

2. No mute can stand before σ except π and κ (in ψ and ξ). Here β and φ become π; γ and χ become κ; the other mutes are dropped. E. g.

Τρίψω (for τριβ-σω), γράψω (for γραφ-σω), λέξω (for λεγ-σω), πείσω (for πειθ-σω), ᾄσω (for ᾀδ-σω), σώμασι (for σωματ-σι), ἐλπίσι (for ἐλπιδ-σι). So φλέψ (for φλεβ-ς), ἐλπίς (for ἐλπιδ-ς), νύξ (for νυκτ-ς). See examples under § 46, 2.

3. Before μ, a labial mute (π, β, φ) becomes μ; a palatal

mute (κ, χ) becomes γ; and a lingual mute (τ, δ, θ) becomes σ. E. g.

Λέλειμμαι (for λελειπ-μαι), τέτριμμαι (for τετριβ-μαι), γέγραμμαι (for γεγραφ-μαι), πέπλεγμαι (for πεπλεκ-μαι), τέτευγμαι (for τετευχ-μαι), ἤσμαι (for ἠδ-μαι), πέπεισ-μαι (for πεπειθ-μαι).

4. In passive and middle endings, σ is dropped between two consonants. E. g.

Λέλειφθε (for λελειπ-σθε, § 16, 1), γέγραφθε (for γεγραφ-σθε), γεργάφθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

Note. In the verbal endings σαι and σο, σ is often dropped after a vowel; as in λύεσαι, λύεαι, λύῃ, or λύει (§ 9, 4, Note). Stems in εσ of the third declension also drop σ before a vowel or another σ. (See § 52, 1, Note.)

5. Before a labial mute (π, β, φ), ν becomes μ; before a palatal mute (κ, γ, χ) it becomes γ (§ 6, 1).

Before another liquid, ν is changed to that liquid; before σ, it is generally dropped and the preceding vowel is lengthened (ε to ει, ο to ου). E. g.

Ἐμπίπτω (for ἐν-πιπτω), συμβαίνω (for συν-βαινω), ἐμφανής (for ἐν-φανης). Συγχέω (for συν-χεω), συγγενής (for συν-γενης). Ἐλλείπω (for ἐν-λειπω), ἐμμένω (for ἐν-μενω), συρρέω (for συν-ρεω). Μέλᾱς (for μελαν-ς), εἷς (for ἑν-ς) λύουσι (for λυο-νσι, § 112, Note).

Note 1. The combinations ντ, νδ, νθ, are often dropped together before σ (§ 16, 2 and 5), and the preceding vowel is lengthened, as above (§ 16, 5); as πᾶσι (for παντ-σι), λέουσι (for λεοντ-σι), τιθεῖσι (dat. plur. for τιθεντ-σι), τιθείς (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπενδ-σω).

Note 2. Before σι of the dative plural, ν *alone* is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι). Compare πᾶσι (for παντ-σι), Note 1.

So ντ in *adjectives* in εις, but never in participles; as χαρίεσι (for χαριεντ-σι); but τιθεῖσι, as given above.

Note 3. The preposition ἐν is not changed before σ, ρ, or ζ. Σύν becomes σύσ- before σ and a *vowel*, but συ- before σ and a *consonant* or before ζ. Thus, ἐνράπτω, σύσσιτος, σύζυγος.

For ν retained before σ or changed to σ before μ, in the perfect passive and middle of verbs in νω, see § 113, N. 2.

§ 17. 1. A smooth mute standing before a rough vowel (either by elision or in forming a compound word) is itself made rough. E. g.

Ἀφίημι (for ἀπ-ἵημι), καθαιρέω (for κατ-αἱρεω), ἀφ᾽ ὧν (for ἀπὸ ὧν). νύχθ᾽ ὅλην (for νύκτα ὅλην, § 12, § 16, 1).

So in crasis, where the rough breathing may even affect a consonant not immediately preceding it. (See § 11, 2.)

Note. The Ionic dialect does not observe this principle; but uses. for example, ἀπ᾽ οὗ, ἀπίημι.

2. In reduplications (§ 101), an initial rough mute is always made smooth. E. g.

Πέφυκα (for φεφυκα), perfect of φύω; κέχηνα (for χεχηνα) perf. of χάσκω; τέθηλα (for θεθηλα), perf. of θάλλω.

Note. A similar change takes place in some other words; as in τρέφω (for θρεφω), τρέχω (for θρεχω), τριχός (for θριχ-ος) from θρίξ; ἐτάφην (for ἐθαφ-ην) from θάπτω; ταχύς (for θαχυς). So in ἐτύθην (for ἐθυθην) from θύω, and ἐτέθην (for ἐθεθην) from τίθημι.

3. The ending θι of the aorist imperative passive becomes τι after θη-, the regular characteristic of that tense (§ 110, 3); as λύθητι (for λυθη-θι).

SYLLABLES.

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

2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of φιλέω, οἰκία, χρύσεος.

Note. In most editions of the Greek authors, the following rules are observed in dividing syllables at the end of a line: —

1. Single consonants, combinations of consonants which can begin a word (which can be seen from the Lexicon), and mutes followed by μ or ν, are placed at the beginning of a syllable. Other combinations of consonants are divided. Thus, ἔ-χω, ἐ-γώ, ἑ-σπέ-ρα, νέ-κταρ, ἀ-κμή, δε-σμός, μι-κρόν, πρά-γμα-τος, πράσ-σω, ἐλ-πίς, ἐν-δόν.

2. Compound words are divided into their original parts; but when elision has taken place, they are divided like simple words. Thus. προσ-ά-γω, but πα-ρά-γω.

QUANTITY OF SYLLABLES.

§ 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in **τῑμή, κτείνω.**

2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in **ὄρτυξ.**

3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i. e. either long or short); as in **τέκνον, ὕπνος, ὕβρις.** But in Attic poetry such a syllable is generally short, in other poetry it is generally long.

NOTE. A *middle* mute (β, γ, δ) before λ, μ, or ν, lengthens the preceding vowel, as in ἀγνώς, βιβλίον, δόγμα.

§ 20. 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 § 2.)

When α, ι, and υ are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis (not from elision) is long; as α in ἄκων for ἀέκων.

2. The endings ας and υς are long when ν or ντ has been dropped before σ (§ 16, 5, and N. 1).

3. The accent often shows the quantity of a vowel. (See § 21, 1; § 22.)

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

ACCENT.

General Principles.

§ 21. 1. There are three accents, the *acute* (ʹ), the *grave* (ˋ), and the *circumflex* (῀). 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. The circumflex can stand only on a syllable long by *nature.*

Note 1. The grave accent is rarely used except in place of the acute in the case mentioned in § 23, 1.

Note 2. The accent (like the breathing) stands on the second vowel of a diphthong. (See § 4, 1, Note.)

2. A word is called *oxytone* when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *proparoxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult.

A word is called *barytone* when its last syllable has no accent.

§ 22. 1. The antepenult cannot be accented if the last syllable is long (either by nature or by position). If accented, it takes the acute; as πέλεκυς, ἄνθρωπος.

2. The penult, if accented, takes the circumflex if it is long by nature and *at the same time* the last syllable is short by nature; as μῆλον, νῆσος, ἧλιξ. Otherwise, if accented, it takes the acute.

Note 1. Final αι and οι are considered short in determining the accent; as ἄνθρωποι, νῆσοι. Except in the optative mood, and in the adverb οἴκοι, *at home;* as τιμήσαι, ποιήσοι (not τίμησαι or ποίησοι).

Note 2. Genitives in εως and εων from nouns in ις and υς of the third declension (§ 53, 1, N. 2), all cases of nouns and adjectives in ως and ων of the *Attic* (second) declension (§ 42, 2), and the Ionic genitive in εω of the first (§ 39), allow the acute on the antepenult; as ἀνώγεων, πόλεως, Τήρεω (Τήρης). For ὥσπερ, οἵδε, &c., see § 28, N. 3.

§ 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as τοὺς πονηροὺς ἀνθρώπους (for τούς πονηρούς ἀνθρώπους).

Note. This change is not made before *enclitics* (§ 28) nor in the interrogative τίς, τί (§ 84). It is generally made before a comma, but not before a colon.

2. When a dissyllabic preposition follows its case, or a verb to which it belongs, it throws its accent back to the penult; as τυύτων πέρι, ὀλέσας ἄπο (Homeric). (Except ἀνά, διά, ἀμφί, ἀντί.) So also when a preposition stands for itself compounded with ἐστίν; as πάρα for πάρεστιν. This is called *anastrophe*.

Accent of Contracted Syllables.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. E. g.

Τιμώμενος from τιμαόμενος, φιλεῖτε from φιλέετε, τιμῶ from τιμάω; but βεβώς from βεβαώς.

Note. If neither of the original syllables had an accent, the accent is not affected by contraction; as τίμα for τίμαε.

Some exceptions to the rule of § 24, 1, will be noticed under the declensions. (See § 43, Note; § 65.)

2. In crasis, the accent of the first word is lost and that of the second remains; as τἀγαθά for τὰ ἀγαθά, ἐγᾦδα for ἐγὼ οἶδα, κᾆτα for καὶ εἶτα.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the accent back to the penult. E. g.

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγώ for φημὶ ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

Accent of Nouns.

§ 25. 1. The place of the accent in the nominative singular must generally be learned by observation. In the other cases, the accent remains *on the same syllable* as in the nominative, if the last syllable permits (§ 22); otherwise it is placed on the following syllable. E. g.

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πρᾶγμα, πράγματος, πραγμάτων; ὀδούς, ὀδόντος, ὀδόντων, ὀδοῦσιν.

The *kind* of accent is determined as usual (§ 22); as νῆσος, νήσου, νῆσον, νῆσοι, νήσοις.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. **Ων** of the genitive plural is regularly circumflexed in all nouns of the *first* declension (even in barytones), and in all adjectives and participles of the first declension except those in ος. E. g.

Τιμῆς, τιμῇ, τιμαῖν, τιμῶν, τιμαῖς; **θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς**; also **δικῶν, δοξῶν** (from *δίκη, δόξα*), but **ἀξίων, λεγομένων** (fem. gen. plur. of **ἄξιος, λεγόμενος**). See § 36, Note.

Note. Genitives in *ώ* of the second declension (§ 42) are exceptions.

3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers; and *ων* and *οιν* are circumflexed. E. g.

Θής, *servant*, θητός, θητί, θητοῖν, θητῶν, θησί.

Note. Παῖς, *child*, Τρώς, *Trojan*, 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 **παίδων**; **πᾶς, παντός, παντί, πάντων, πᾶσι.**

The interrogative *τίς, τίνος, τίνι*, &c. always accents the first syllable. So do all monosyllabic participles; as **ὤν, ὄντος, ὄντι, ὄντων, οὖσι.**

Some further exceptions occur in irregular nouns, and others will be noticed under the different declensions.

Accent of Verbs.

§ 26. Verbs throw the accent as far back as the last syllable permits; as βουλεύω, βουλεύομεν, βουλεύουσιν; παρέχω, πάρεχε, ἀποδίδωμι, ἀπόδοτε.

Note 1. This applies to compound as well as simple verbs; but in compound verbs the accent cannot precede the augment. Thus, **παρεῖχον** (not **πάρειχον**). So when the verb begins with a long vowel or diphthong not augmented; as **ἐξεῦρον** (not **ἔξευρον**).

Note 2. Participles in their *inflection* are accented as nouns, not as verbs. Thus, **βουλεύων** has in the neuter **βουλεῦον** (not **βούλευον**); **φιλέων, φιλῶν**, has **φιλέον** (not **φίλεον**), **φιλοῦν.**

Note 3. The chief exceptions to the principle just stated (§ 26) are these:—

(1.) The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and all infinitives in **ναι** or **μεν** (except those in **μεναι**). Thus, **βουλεῦσαι, γενέσθαι. λελύσθαι, λελυμένος, ἱστάναι, διδόναι, λελυκέναι, δόμεν** and **δόμεναι** (both Epic for **δοῦναι**).

Add the compounds of **δός, ἕς, θές**, and **σχές**; as **ἀπόδος.**

(2.) The following forms have the *acute* on the last syllable: the second aorist active participle, participles in *εις*, *ους*, *υς*, and *ως*, and present participles in *ας* from verbs in *μι*. Thus, *λιπών*, *λυθείς*, *διδούς*, *δεικνύς*, *λελυκώς*, *ἱστάς* (but *λύσας* and *στήσας*).

Add the imperatives *ἰδέ*, *εἰπέ*, *ἐλθέ*, *εὑρέ*, and *λαβέ*.

(3.) The following *circumflex* the last syllable: the second aorist active infinitive, and the second person singular of the second aorist middle imperative (except when the latter is compounded with a *dissyllabic* preposition). Thus, *λιπεῖν*, *λιποῦ*, *προδοῦ*, *ἀφοῦ* (but *κατάθου*).

NOTE 4. Some other exceptions occur, especially in irregular verbs (like *εἰμί* and *φημί*). Some will be noticed hereafter under verbs in *μι*.

Enclitics.

§ **27.** An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποί τε* (like *hóminésque* in Latin). The enclitics are

1. The personal pronouns *μοῦ*, *μοί*, *μέ*; *σοῦ*, *σοί*, *σέ*; *οὗ*, *οἷ*, *ἕ*, *σφίσι* (with *σφί*, *σφίν*, *σφέ*, *σφωέ*, *σφωΐν*, *σφέων*, *σφέας*, *σφᾶς*, *σφέα*, *ἕθεν*, *μίν*, *νίν*, § 79, 1), except when they are reflexive (§ 144, 2).

2. The indefinite pronoun *τὶς*, *τὶ*, in all its forms; also the indefinite adverbs *πού*, *ποθί*, *πῄ*, *ποί*, *ποθέν*, *ποτέ*, *πώ*, *πώς*. (These must be distinguished from the interrogatives *τίς*, *ποῦ*, *πῇ*, &c.)

3. The present indicative of *εἰμί*, *to be*, and of *φημί*, *to say*, except the forms *εἶ* and *φῄς*.

4. The particles *γέ*, *τέ*, *τοί*, *πέρ*, *νύν* (not *νῦν*); and the Epic *κέ* (or *κέν*), *θήν*, and *ῥά*. Also the inseparable *-δε* in *ὅδε*, *τούσδε*, &c. (not *δέ*, *but*); and *-θε* and *-χι* in *εἶθε* and *ναίχι*.

§ **28.** The *word before an enclitic* retains its own accent, and never changes a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε*, *τιμῶν τε*, *σοφός τις*, *καλῶς φησιν*.

2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as an additional accent, while the enclitic loses its accent; as *ἄνθρωπός τις*, *δεῖξόν μοι*, *παῖδές τινες*, *οὗτός ἐστιν*, *εἴ τις*.

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γε*, *πόσος τις*, *ἄνδρες τινές* (but *παῖδές τινες*), *οὕτω φησίν* (but *οὗτός φησιν*).

Note 1. Enclitics retain their accent, — (1) when they begin a sentence, (2) when the preceding syllable is elided, (3) when they are emphatic. The personal pronouns generally retain their accent after prepositions (except in πρός με). 'Εστί at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes ἔστι; so after οὐ, μή, εἰ, ὡς, καί, ἀλλ' (for ἀλλά), and τοῦτ' (for τοῦτο).

Note 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as εἴ τίς τί σοί φησιν.

Note 3. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, οὗτινος, ᾧτινι, ὧντινων, ὥσπερ, ὥστε, οἵδε, τούσδε, are only apparent exceptions to § 22.

Proclitics.

§ 29. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word. The proclitics are the articles ὁ, ἡ, οἱ, αἱ, and the particles εἰ, ὡς, οὐ (οὐκ, οὐχ), εἰς (ἐς), ἐξ (ἐκ), ἐν (εἰν).

Note. Οὐ takes the acute at the end of a sentence; as πῶς γὰρ οὔ; *for why not?* 'Ως and ἐξ take the acute when (in poetry) they follow their noun; as κακῶν ἔξ, from evils; θεὸς ὥς, *as a God.* 'Ως is accented also when it means *thus;* as ὣς εἶπεν, *thus he spoke.* When ὁ is used for the relative ὅς, it is accented; and many editors accent all articles when they are demonstrative (as in Il. I. 9).

DIALECTIC CHANGES IN LETTERS.

§ 30. 1. The Ionic dialect is marked by the use of η where the Attic has ᾱ; and the Doric by the use of ᾱ where the Attic has η. Thus, Ionic γενεή for γενεά, ἰήσομαι for ἰάσομαι (from ἰάομαι, § 106); Doric τιμᾱσῶ for τιμήσω (from τιμάω). But an Attic ᾱ caused by contraction (as in τίμα from τίμαε), or an Attic η lengthened from ε (as in φιλήσω from φιλέω, § 106), is never thus changed.

2. The Ionic often has ει, ου, for Attic ε, ο; and ηΐ for Attic ει in nouns and adjectives in ειος, ειον; as ξεῖνος for ξένος, βασιλήῖος for βασίλειος.

3. The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9). It con-

tracts *εο* and *εου* into *ευ* (especially in Herodotus); as **ποιεῦμεν, ποιεῦσι** (from **ποιέομεν, ποιέουσι**), for Attic **ποιοῦμεν, ποιοῦσι.** Herodotus does not use *ν movable* (§ 13, 1). See also § 17, 1, Note.

PUNCTUATION-MARKS.

§ 31. 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. Its mark of interrogation (;) is the same as the English semicolon. The mark of exclamation (!) is sometimes used. Other marks are the same as in English.

PART II.

INFLECTION.

§ 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes *declension* of nouns, adjectives, and pronouns, *conjugation* of verbs, and *comparison* of adjectives and adverbs.

2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of τιμάω is τιμα-, that of τίνω is τιν-, that of τίσις is τισι-, that of τίμιος is τιμιο-, that of τίμημα (τιμήματος) is τιμηματ- ; but all these stems are developed from one root, τι-, which is seen pure in the verb τίω, *to honor*. In τίω, therefore, the stem and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus, the same verbal stem may in different tenses appear as λιπ-, λειπ-, and λοιπ- ; and the same nominal stem may appear as τιμα- and τιμη- ; but these changes are entirely distinct from those produced by inflection. The stem, therefore, may be defined as the part which is not changed *by inflection*.

§ 33. 1. 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.

2. There are three *genders;* the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is generally different from the *natural* gender, especially in names of things. 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. The gender is often indicated by prefixing the article; as (ὁ) ἀνήρ, *man;* (ἡ) γυνή, *woman;* (τὸ) πρᾶγμα, *thing.* (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender; as (ὁ, ἡ) *θεός*, *God* or *Goddess*. Names of animals which include both sexes, but have but one grammatical gender, are called *epicene* (ἐπίκοινος); as ὁ ἀετός, *the eagle;* ἡ ἀλώπηξ, *the fox.*

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Further, most names of *rivers*, *winds*, and *months* are masculine; and most names of *countries*, *towns*, *trees*, and *islands* are feminine. Other rules are given under the declensions.

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

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in *α*. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases 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.

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

NOUNS.

§ **34.** There are three declensions of nouns, in which also all adjectives are included.

NOTE. The name *noun* (ὄνομα), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is often used as synonymous with substantive, and it is so used in the present work.

FIRST DECLENSION.

§ **35.** Stems of the first declension end originally in *α*, which is often modified into *η* in the singular. The nominative singular of feminines ends in *α* or *η*; that of masculines ends in *ας* or *ης*.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final α or η of the stem united with the *case-endings* (§ 32, 2).

	Singular.				*Dual.*		*Plural.*	
	Feminine.		*Masculine.*		*Masc. & Fem.*			*Masc. & Fem.*
N.	α	η	ᾱς	ης			N.	αι
G.	ᾱς or ης	ης		ου	N. A. V.	ᾱ	G.	ῶν (άων)
D.	ᾳ or ῃ	ῃ	ᾳ	ῃ	G. D.	αιν	D.	αις
A.	ᾱν	ην	ᾱν	ην			A.	ᾱς
V.	ᾰ	η	ᾱ	ᾰ or η			V.	αι

NOTE. Here, as in most cases, the relation of the stem to the terminations cannot be perfectly understood without reference to the earlier forms of the language. Thus, ῶν of the genitive plural is contracted from the Homeric άων (§ 39); and ου of the genitive singular comes from the Homeric αο (through a form εο) by contraction. The forms in α and η have no case-endings.

Mousa

§ 37. 1. The nouns (ἡ) τιμή, *honor*, (ἡ) Μοῦσα, *Muse*, (ἡ) οἰκία, *house*, (ὁ) πολίτης, *citizen*, (ὁ) ταμίας, *steward*, are thus declined: —

Singular.

	honor	Muse	house	citizen	steward
N.	τιμή	Μοῦσα	οἰκία	πολίτης	ταμίας
G.	τιμῆς	Μούσης	οἰκίας	πολίτου	ταμίου
D.	τιμῇ	Μούσῃ	οἰκίᾳ	πολίτῃ	ταμίᾳ
A.	τιμήν	Μοῦσαν	οἰκίαν	πολίτην	ταμίαν
V.	τιμή	Μοῦσα	οἰκία	πολῖτα	ταμία

Dual.

N. A. V.	τιμά	Μούσα	οἰκία	πολίτα	ταμία
G. D.	τιμαῖν	Μούσαιν	οἰκίαιν	πολίταιν	ταμίαιν

Plural.

N.	τιμαί	Μοῦσαι	οἰκίαι	πολῖται	ταμίαι
G.	τιμῶν	Μουσῶν	οἰκιῶν	πολιτῶν	ταμιῶν
D.	τιμαῖς	Μούσαις	οἰκίαις	πολίταις	ταμίαις
A.	τιμάς	Μούσας	οἰκίας	πολίτας	ταμίας
V.	τιμαί	Μοῦσαι	οἰκίαι	πολῖται	ταμίαι

2. Nouns ending in *α pure* (§ 18, 2), *ρα*, and a few others, are declined like *οἰκία*. Other nouns in *α* are declined like *Μοῦσα*; as *θάλασσα, θαλάσσης, θαλάσσῃ, θάλασσαν*, &c. (See § 25, 1.)

Note 1. The nouns in ης which have ᾰ in the vocative singular (like πολίτης) are chiefly those in της, national appellations (like Πέρσης, *a Persian*, voc. Πέρσᾰ), and compound verbals in ης (like γεωμέτρης, *a geometer*, voc. γεωμέτρα). Most other nouns in ης have the vocative in η.

Note 2. The termination α of the nominative singular is always short when the genitive has ης, and generally long when the genitive has ας. Exceptions are generally seen by the accent (§ 22).

Αν of the accusative singular and α of the vocative singular agree in quantity with α of the nominative. The quantity of all other vowels may be seen from the table in § 36.

Contract Nouns of the First Declension.

§ 38. Most nouns in αα, εα, and εας are contracted (§ 9). *Μνάα, μνᾶ, mina, συκέα, συκῆ, fig-tree*, and *Ἑρμέας, Ἑρμῆς, Hermes (Mercury)*, are thus declined: —

Singular.

N.	μνάα	μνᾶ	συκέα	συκῆ	Ἑρμέας	Ἑρμῆς
G.	μνάας	μνᾶς	συκέας	συκῆς	Ἑρμέου	Ἑρμοῦ
D.	μνάᾳ	μνᾷ	συκέᾳ	συκῇ	Ἑρμέᾳ	Ἑρμῇ
A.	μνάαν	μνᾶν	συκέαν	συκῆν	Ἑρμέαν	Ἑρμῆν
V.	μνάα	μνᾶ	συκέα	συκῆ	Ἑρμέα	Ἑρμῆ

Dual.

N. A. V.	μνάα	μνᾶ	συκέα	συκᾶ	Ἑρμέα	Ἑρμᾶ
G. D.	μνάαιν	μναῖν	συκέαιν	συκαῖν	Ἑρμέαιν	Ἑρμαῖν

Plural.

N.	μνάαι	μναῖ	συκέαι	συκαῖ	Ἑρμέαι	Ἑρμαῖ
G.	μναῶν	μνῶν	συκεῶν	συκῶν	Ἑρμεῶν	Ἑρμῶν
D.	μνάαις	μναῖς	συκέαις	συκαῖς	Ἑρμέαις	Ἑρμαῖς
A.	μνάας	μνᾶς	συκέας	συκᾶς	Ἑρμέας	Ἑρμᾶς
V.	μνάαι	μναῖ	συκέαι	συκαῖ	Ἑρμέαι	Ἑρμαῖ

For adjectives of this class, see § 65. For peculiar contraction in the dual and plural, see § 9, 3, Note, and § 9, 4.

Dialects.

§ 39. Ionic *η, ης, ῃ, ην*, in the singular, for *ᾱ, ᾱς. ᾳ, ᾱν*. Doric *ᾱ, ᾱς, ᾳ, ᾱν*, for *η*, &c. in the same cases. (See § 30.) The Ionic generally uses the uncontracted forms.

Nom. Sing. Hom. sometimes *ᾰ* for *ης*; as *ἱππότα* for *ἱππότης*, *horseman*. (Compare Latin *poeta* = *ποιητής*.)

Gen. Sing. For *ου*, Hom. *ᾱο, εω*; as **Ἀτρείδαο, Ἀτρείδεω**: Hdt. *εω* (sometimes in old Attic proper names): Doric *ᾱ* (rarely in Attic).

Gen. Plur. Hom. *άων, έων* (whence, by contraction, Attic *ῶν*, Doric *ᾶν*): Hdt. *έων*.

Dat. Plur. Poetic *αισι*, Ionic *ῃσι, ῃς*; as *τιμαῖσι*, **Μούσῃσι** or **Μούσῃς** (for **Μούσαις**).

SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in *ος* or *ον* (gen. *ου*). Those in *ος* are masculine, rarely feminine; those in *ον* are neuter.

NOTE. The stem of nouns of this declension ends in *ο*; which is sometimes lengthened to *ω*, and becomes *ε* in the vocative singular, and *α* in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations in this declension, that is, the final *ο* of the stem (with its modifications) united with the case-endings: —

<table>
<tr><th colspan="3"><i>Singular.</i></th><th colspan="2"><i>Dual.</i></th><th colspan="3"><i>Plural.</i></th></tr>
<tr><th></th><th><i>Masc. & Fem.</i></th><th><i>Neuter.</i></th><th colspan="2"><i>Masc., Fem., & Neuter.</i></th><th></th><th><i>Masc. & Fem.</i></th><th><i>Neut.</i></th></tr>
<tr><td>N.</td><td>ος</td><td>ον</td><td></td><td></td><td>N.</td><td>οι</td><td>ᾰ</td></tr>
<tr><td>G.</td><td colspan="2">ου (οο)</td><td>N. A. V.</td><td>ω</td><td>G.</td><td colspan="2">ων</td></tr>
<tr><td>D.</td><td colspan="2">ῳ</td><td>G. D.</td><td>οιν</td><td>D.</td><td colspan="2">οις</td></tr>
<tr><td>A.</td><td colspan="2">ον</td><td></td><td></td><td>A.</td><td>ους</td><td>ᾰ</td></tr>
<tr><td>V.</td><td>ε</td><td>ον</td><td></td><td></td><td>V.</td><td>οι</td><td>ᾰ</td></tr>
</table>

§ 42. 1. The nouns (ὁ) λόγος, *word*, (ἡ) νῆσος, *island*, (ὁ, ἡ) ἄνθρωπος, *man* or *human being*, (τὸ) δῶρον, *gift*, are thus declined: —

Singular.

N.	λόγος	νῆσος	ἄνθρωπος	δῶρον
G.	λόγου	νήσου	ἀνθρώπου	δώρου
D.	λόγῳ	νήσῳ	ἀνθρώπῳ	δώρῳ
A.	λόγον	νῆσον	ἄνθρωπον	δῶρον
V.	λόγε	νῆσε	ἄνθρωπε	δῶρον

Dual.

N. A. V.	λόγω	νήσω	ἀνθρώπω	δώρω
G. D.	λόγοιν	νήσοιν	ἀνθρώποιν	δώροιν

Plural.

N.	λόγοι	νῆσοι	ἄνθρωποι	δῶρα
G.	λόγων	νήσων	ἀνθρώπων	δώρων
D.	λόγοις	νήσοις	ἀνθρώποις	δώροις
A.	λόγους	νήσους	ἀνθρώπους	δῶρα
V.	λόγοι	νῆσοι	ἄνθρωποι	δῶρα

2. A few masculine and feminine nouns of this declension end in ως (gen. ω), and a few neuters in ων (gen. ω). This is often called the *Attic declension*. The nouns (ὁ) νεώς, *temple*, and (τὸ) ἀνώγεων, *hall*, are thus declined: —

Singular.		*Dual.*		*Plural.*	
N.	νεώς			N.	νεῴ
G.	νεώ	N. A. V.	νεώ	G.	νεῶν
D.	νεῷ	G. D.	νεῷν	D.	νεῷς
A.	νεών			A.	νεώς
V.	νεώς			V.	νεῴ
N. A. V.	ἀνώγεων	N. A. V.	ἀνώγεω	N. A. V.	ἀνώγεω
G.	ἀνώγεω	G. D.	ἀνώγεῳν	G.	ἀνώγεων
D.	ἀνώγεῳ			D.	ἀνώγεῳς

The accent of these nouns is irregular. (See § 22, N. 2; and § 25, 2, Note. See also § 53, 1, N. 2.)

Note. Some masculines and feminines of this class may drop ν of the accusative singular; as λαγώς, accus. λαγών or λαγώ. So Ἄθως, τὸν Ἄθων or Ἄθω; Κῶς, τὴν Κῶν or Κῶ; and Κέως, Τέως, Μίνως. Ἕως, *dawn*, has regularly τὴν Ἕω.

Contract Nouns of the Second Declension.

§ 43. Many nouns in εος, οος, εον, and οον are contracted. *Νόος, νοῦς, mind,* and *ὀστέον, ὀστοῦν, bone,* are thus declined: —

	Singular.			*Dual.*			*Plural.*	
N.	νόος	νοῦς				N.	νόοι	νοῖ
G.	νόου	νοῦ	N. A. V.	νόω	νώ	G.	νόων	νῶν
D.	νόῳ	νῷ	G. D.	νόοιν	νοῖν	D.	νόοις	νοῖς
A.	νόον	νοῦν				A.	νόους	νοῦς
V.	νόε	νοῦ				V.	νόοι	νοῖ
N. A. V.	ὀστέον	ὀστοῦν	N. A. V.	ὀστέω	ὀστώ	N. A. V.	ὀστέα	ὀστᾶ
G.	ὀστέου	ὀστοῦ	G. D.	ὀστέοιν	ὀστοῖν	G.	ὀστέων	ὀστῶν
D.	ὀστέῳ	ὀστῷ				D.	ὀστέοις	ὀστοῖς

For the forms in εος and οον, which are generally adjectives, see § 65.

NOTE. The accent of these contract forms is irregular in several points: —

1. The nominative, accusative, and vocative dual contract έω and όω into ώ (not ῶ). See § 24, 1.

2. Adjectives in εος circumflex the last syllable of all contract forms; as χρύσεος, χρυσοῦς (not χρύσους, § 24, 1). So κάνεον, κανοῦν, *basket*. Except ώ in the dual, just mentioned.

3. The contracted forms of compounds in οος follow the accent of the *contracted* nominative singular; as ἀντίπνοος, ἀντίπνους, gen. ἀντιπνόου, ἀντίπνου (not ἀντιπνοῦ), &c.

Dialects.

§ 44. *Gen. Sing.* For ου, Epic οιο, Doric ω (for οο); as θεοῖο, μεγάλω.

Gen. and Dat. Dual. Epic οιιν for οιν.

Dat. Plur. Ionic and poetic οισι for οις.

Acc. Plur. Doric ως or ος for ους.

THIRD DECLENSION.

§ 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in ος (sometimes ως).

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping ος (or ως) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem): —

	Singular.		*Dual.*		*Plural.*		
	Masc. & Fem.	*Neuter.*	*Mas., Fem., Neu.*			*Masc. & Fem.*	*Neut.*
N.	ς	None (rarely ς)			N.	ες	ᾰ
G.	ος, ως		N. A. V.	ε	G.	ων	
D.	ῐ		G. D.	οιν	D.	σῐ	
A.	ᾰ or ν	Like N.			A.	ας	ᾰ
V.	None, or like N.	Like N.			V.	ες	ᾰ

Nominative Singular.

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

1. In neuters, the nominative singular is generally the same as the stem. Stems ending in τ (including ντ) regularly drop the τ (§ 7). E. g.

Σῶμα, σώματ-ος; μέλᾰν (neuter of μέλᾱς), μέλαν-ος; λῦσαν (neuter of λύσας), λύσαντ-ος; πᾶν, παντ-ός; τιθέν, τιθέντ-ος; χαρίεν, χαρίεντ-ος; διδόν, διδόντ-ος; λέγον, λέγοντ-ος; δεικνύν (ῠ), δεικνύντ-ος. For the *masculine* nominatives of these adjectives and participles, see below, § 46, 2, 3, and Note 1.

Some neuter stems in ατ form the nominative in ας, and a few in αρ; as τέρας, τέρατ-ος; ἧπαρ, ἥπατ-ος.

2. Masculine and feminine stems (except those included under 3 and 4) form the nominative singular by adding ς and making the needful euphonic changes (§ 16). E. g.

Φύλαξ, φύλακ-ος; γύψ, γυπ-ός; φλέψ, φλεβ-ός (§ 16, 2); ἐλπίς, ἐλπίδ-ος (§ 16, 2; cf. § 47, Note); χάρις, χάριτ-ος; ὄρνις, ὄρνῑθ-ος;

νύξ, νυκτ-ός; μάστιξ, μάστῑγ-ος; σάλπιγξ, σάλπιγγ-ος. So Αἴᾱς, Αἴαντ-ος (§ 16, 5, N. 1); λύσᾱς, λύσαντ-ος; πᾶς, παντ-ός; τιθείς, τιθέντ-ος (§ 16, 5); χαρίεις, χαρίεντ-ος; δεικνύς (ῡ), δεικνύντ-ος. (The *neuters* of the last five words, λῦσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under § 46, 1.)

3. Masculine and feminine stems in ν and ρ lengthen the last vowel if it is short, but are otherwise unchanged in the nominative. E. g.

Αἰών, αἰῶν-ος; δαίμων, δαίμον-ος; λιμήν, λιμέν-ος; θήρ, θηρ-ός; ἀήρ, ἀέρ-ος.

Exceptions are μέλᾱς, μέλαν-ος, *black*; τάλᾱς, τάλαν-ος, *wretched*; εἷς, ἑν-ός, *one*; κτείς, κτεν-ός, *comb*; ῥίς, ῥιν-ός, *nose*; which add ς.

4. Masculine stems in οντ generally drop τ, and form the nominative like stems in ν (§ 46, 3). E. g.

Λέων, λέοντ-ος; λέγων λέγοντ-ος; ὤν, ὄντ-ος.

Note 1. Masculine participles from verbs in ωμι change οντ to ους (§ 46, 2); as διδούς, διδόντ-ος (§ 16, 5, N. 1). So a few nouns in ους; as ὀδούς, *tooth*, ὀδόντ-ος. *Neuters* in οντ-are regular (§ 46, 1).

Note. 2. The perfect active participle (§ 68), with a stem in οτ, forms its nominative in ως (masc.) and ος (neut.); as λελυκώς, λελυκός, gen. λελυκότ-ος.

Note 3. For nominatives in ης (ες) and ος, gen. εος, see § 52, 1, Note. A few other peculiar formations in contract nouns will be noticed below, §§ 54–56.

Accusative Singular.

§ 47. 1. Most masculines and feminines form the accusative singular by adding α to the stem; as φύλαξ (φυλακ-), φύλακα; λέων (λεοντ-), λέοντα.

2. Nouns in ις, υς, αυς, and ους, if the stem ends in a vowel or diphthong, change ς of the nominative to ν; as πόλις, πόλιν; ἰχθύς, ἰχθύν; ναῦς, ναῦν; βοῦς, βοῦν.

But if the stem ends in a consonant, *barytones* of these classes have two forms, one in α and one in ν, while others have only the form in α; as ἔρις, ἔριν or ἔριδα; ὄρνις, ὄρνιν or ὄρνιθα; εὔελπις, εὔελπιν or εὐέλπιδα (while ἐλπίς has only ἐλπίδα); πούς (ποδ-), πόδα.

When there are two forms, that in α is not common in Attic prose.

Note. The anomalous accusative in ιν of nouns in ις, gen. ιτος, ιδος, or ιθος, may be explained by supposing the original stem of *all* nouns in ις to end in ι, and the lingual to be a euphonic insertion in certain cases. This would also explain the vocative in ι, and render the formation of the nominative singular and the dative plural simpler.

For accusatives in εα from nouns in ης and ευς, see § 52, 1, Note, and § 53, 3, Note 1.

Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases it is the same as the stem: —

(*a*). In *barytones* with stems ending in a liquid; as δαίμων (δαιμον-), voc. δαῖμον; ῥήτωρ (ῥητορ-), voc. ῥῆτορ.

But if the last syllable is accented, the vocative is the same as the nominative; as λιμήν (λιμεν-), voc. λιμήν; αἰθήρ (αἰθερ-), voc. αἰθήρ.

(*b.*) In nouns and adjectives whose stems end in ντ, final τ of the stem being dropped (§ 7); as γίγας (γιγαντ-), voc. γίγαν; λέων (λεοντ-), voc. λέον; χαρίεις (χαριεντ-), voc. χαρίεν.

But *all participles* of the third declension have the vocative and nominative alike. (Compare λύων, *loosing*, voc. λύων, with λέων, *lion*, voc. λέον.)

(*c.*) In nouns and adjectives in ις, υς, ευς, and αυς. These drop ς of the nominative to form the vocative; as ἐλπίς (ἐλπιδ-), voc. ἐλπί (§ 7); ἰχθύς, ἰχθύ; βασιλεύς, βασιλεῦ (§ 53, 3, N. 1); γραῦς, γραῦ (§ 54, Note); παῖς (for πάϊς), παῖ (for πάϊ). So in compounds of πούς, *foot.*

(*d.*) In nouns and adjectives in ης, gen. εος (ους). These form the vocative in ες (§ 52); as Σωκράτης, voc. Σώκρατες; τριήρης, voc. τρίηρες; ἀληθής, voc. ἀληθές. For the accent, see § 52, 2, Note 1.

Note. The vocatives Ἄπολλον, Πόσειδον, and σῶτερ (from stems in ων and ηρ) shorten the last vowel and throw back the accent. For the vocative of syncopated nouns, see § 57. Ἀγάμεμνον and some other compound proper names throw back their accent. (See § 52, 2, Note 1.

3. Nouns in ώ, gen. οῦς (§ 55), form the vocative in οῖ. So a few in ών, gen. οῦς (§ 55, N. 2); as ἀηδών, voc. ἀηδοῖ.

Dative Plural.

§ 49. The dative plural is formed by adding *σι* to the stem. E. g.

Φύλαξ (*φυλακ-*), *φύλαξι*; *ῥήτωρ* (*ῥητορ-*), *ῥήτορσι*; *ἐλπίς* (*ἐλπιδ-*), *ἐλπίσι*; *πούς* (*ποδ-*), *ποσί*; *λέων* (*λεοντ-*), *λέουσι*; *δαίμων* (*δαιμον-*), *δαίμοσι*; *τιθείς* (*τιθεντ-*), *τιθεῖσι*; *χαρίεις* (*χαριεντ-*), *χαρίεσι*; *ἱστάς* (*ἱσταντ-*), *ἱστᾶσι*; *δεικνύς* (*δεικνυντ-*), *δεικνῦσι*; *βασιλεύς* (*βασιλευ-*), *βασιλεῦσι*; *βοῦς* (*βου-*), *βουσί*; *γραῦς* (*γραυ-*), *γραυσί* (§ 54). For the euphonic changes, see § 16, 2 and 5, with Notes.

For changes in syncopated nouns, see § 57.

Uncontracted Nouns.

§ 50. The following are examples of the most common forms of uncontracted nouns of the third declension.

For the formation of the cases of these nouns, see §§ 46–49. For euphonic changes in nearly all, see § 16, 2, and § 46. For special changes in *λέων* and *γίγας*, see § 16, 5. For contract forms of nouns in *ας*, *ατος*, see § 56, 2.

I. MASCULINES AND FEMININES.

	ὁ (*φυλᾰκ-*) *watchman.*	*ἡ* (*φλεβ-*) *vein.*	*ἡ* (*σαλπιγγ-*) *trumpet.*	*ὁ* (*λεοντ-*) *lion.*
		Singular.		
N.	*φύλαξ*	*φλέψ*	*σάλπιγξ*	*λέων*
G.	*φύλακος*	*φλεβός*	*σάλπιγγος*	*λέοντος*
D.	*φύλακι*	*φλεβί*	*σάλπιγγι*	*λέοντι*
A.	*φύλακα*	*φλέβα*	*σάλπιγγα*	*λέοντα*
V.	*φύλαξ*	*φλέψ*	*σάλπιγξ*	*λέον*
		Dual.		
N. A. V.	*φύλακε*	*φλέβε*	*σάλπιγγε*	*λέοντε*
G. D.	*φυλάκοιν*	*φλεβοῖν*	*σαλπίγγοιν*	*λεόντοιν*
		Plural.		
N. V.	*φύλακες*	*φλέβες*	*σάλπιγγες*	*λέοντες*
G.	*φυλάκων*	*φλεβῶν*	*σαλπίγγων*	*λεόντων*
D.	*φύλαξι*	*φλεψί*	*σάλπιγξι*	*λέουσι*
A.	*φύλακας*	*φλέβας*	*σάλπιγγας*	*λέοντας*

	ὁ (γιγαντ-) *giant.*	ἡ (ἐλπῐδ-) *hope.*	ἡ (ἐρῐδ-) *strife.*	ὁ (θητ-) *hired man.*
		Singular.		
N.	γίγᾱς	ἐλπίς	ἔρις	θής
G.	γίγαντος	ἐλπίδος	ἔριδος	θητός
D.	γίγαντι	ἐλπίδι	ἔριδι	θητί
A.	γίγαντα	ἐλπίδα	ἔριν (ἔριδα)	θῆτα
V.	γίγαν	ἐλπί	ἔρι	θής
		Dual.		
N. A. V.	γίγαντε	ἐλπίδε	ἔριδε	θῆτε
G. D.	γιγάντοιν	ἐλπίδοιν	ἐρίδοιν	θητοῖν
		Plural.		
N. V.	γίγαντες	ἐλπίδες	ἔριδες	θῆτες
G.	γιγάντων	ἐλπίδων	ἐρίδων	θητῶν
D.	γίγᾱσι	ἐλπίσι	ἔρισι	θησί
A.	γίγαντας	ἐλπίδας	ἔριδας	θῆτας

	ὁ (ποιμεν-) *shepherd.*	ὁ (αἰων-) *age.*	ὁ (δαιμον-) *divinity.*	ὁ (ῥητορ-) *orator.*
		Singular.		
N.	ποιμήν	αἰών	δαίμων	ῥήτωρ
G.	ποιμένος	αἰῶνος	δαίμονος	ῥήτορος
D.	ποιμένι	αἰῶνι	δαίμονι	ῥήτορι
A.	ποιμένα	αἰῶνα	δαίμονα	ῥήτορα
V.	ποιμήν	αἰών	δαῖμον	ῥῆτορ
		Dual.		
N. A. V.	ποιμένε	αἰῶνε	δαίμονε	ῥήτορε
G. D.	ποιμένοιν	αἰώνοιν	δαιμόνοιν	ῥητόροιν
		Plural.		
N. V.	ποιμένες	αἰῶνες	δαίμονες	ῥήτορες
G.	ποιμένων	αἰώνων	δαιμόνων	ῥητόρων
D.	ποιμέσι	αἰῶσι	δαίμοσι	ῥήτορσι
A.	ποιμένας	αἰῶνας	δαίμονας	ῥήτορας

II. Neuters.

	τό (σωματ-) *body.*	τό (τερατ-) *prodigy.*
	Singular.	
N. A. V.	σῶμα	τέρας
G.	σώματος	τέρατος
D.	σώματι	τέρατι
	Dual.	
N. A. V.	σώματε	τέρατε
G. D.	σωμάτοιν	τεράτοιν
	Plural.	
N. A. V.	σώματα	τέρατα
G.	σωμάτων	τεράτων
D.	σώμασι	τέρασι

Contract Nouns.

§ 51. 1. Most nouns of the third declension in which a vowel of the stem precedes a vowel in the case-ending are contracted in some of their cases.

2. The contracted nominative and accusative plural have the same form. (See, however, § 53, 3, N. 3.)

§ 52. 1. Nouns in ης (ες) and ος, gen. εος, are contracted whenever ε of the stem precedes a vowel.

Note. A comparison of kindred languages shows that the original stem of these nouns ended in εσ, in which σ is dropped before a vowel or another σ in the case-ending (§ 16, 4, Note). The genitive γένεος, therefore, stands for an original form γενεσ-ος, which, however, is never found in Greek. (See § 56, 1, Note.) The proper substantive stems change ες to ος in the nominative singular (as in γένος, τεῖχος); the adjective stems lengthen ες to ης in the masculine and feminine, and retain ες in the neuter. (See § 66.) A few adjectives in ήρης are used substantively, as τριήρης (*triply fitted*, sc. ναῦς), *trireme.*

2. The nouns (ἡ) τριήρης, *trireme,* and (τὸ) γένος, *race,* are thus declined:—

Singular.

N.	τριήρης		γένος	
G.	τριήρεος	τριήρους	γένεος	γένους
D.	τριήρεϊ	τριήρει	γένεϊ	γένει
A.	τριήρεα	τριήρη	γένος	
V.	τρίηρες		γένος	

Dual.

N. A. V.	τριήρεε	τριήρη	γένεε	γένη
G. D.	τριηρέοιν	τριήροιν	γενέοιν	γενοῖν

Plural.

N. V.	τριήρεες	τριήρεις	γένεα	γένη
G.	τριηρέων	τριήρων	γενέων	γενῶν
D.	τριήρεσι		γένεσι	
A.	τριήρεας	τριήρεις	γένεα	γένη

Note 1. Barytones in ης throw back the accent as far as possible in all forms; as voc. Σώκρατες, Δημόσθενες, from Σωκράτης, Δημοσθένης, declined like τριήρης in the singular.

Note 2. When the termination εα is preceded by a vowel, it is generally contracted into ᾱ; as ὑγιής, *healthy*, accus. sing. ὑγιέα, ὑγιᾶ (sometimes ὑγιῆ); χρέος, *debt*, N. A. V. plur. χρέᾱ. In the dual, εε is irregularly contracted into η.

Note 3. Proper names in κλέης are doubly contracted in the dative, sometimes in the accusative. Περικλέης, *Pericles*, is thus declined (see also § 59, 4): —

N.	Περικλέης	Περικλῆς	
G.	Περικλέεος	Περικλέους	
D.	Περικλέεϊ	Περικλέει	Περικλεῖ
A.	Περικλέεα	Περικλέᾱ	Περικλῆ
V.	Περίκλεες	Περίκλεις	

§ **53.** Nouns in ις and ι (stems in ι), υς and υ (stems in υ), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in ευς generally contract only the dative singular and the nominative and vocative plural.

1. Most stems in ι, with a few in υ, change their final ι or υ to ε in all cases except the nominative, accusative, and vocative singular.

The nouns (ἡ) πόλις, *city*, (stem πολι-), πῆχυς, *cubit*, (stem πηχυ-), and ἄστυ, *city* (stem ἀστυ-), are thus declined:—

Singular.

N.	πόλις		πῆχυς		ἄστυ	
G.	πόλεως		πήχεως		ἄστεος	(ἄστεως)
D.	πόλεϊ	πόλει	πήχεϊ	πήχει	ἄστεϊ	ἄστει
A.	πόλιν		πῆχυν		ἄστυ	
V.	πόλι		πῆχυ		ἄστυ	

Dual.

N. A. V.	πόλεε		πήχεε		ἄστεε	
G. D.	πολέοιν		πηχέοιν		ἀστέοιν	

Plural.

N. V.	πόλεες	πόλεις	πήχεες	πήχεις	ἄστεα	ἄστη
G.	πόλεων		πήχεων		ἀστέων	
D.	πόλεσι		πήχεσι		ἄστεσι	
A.	πόλεας	πόλεις	πήχεας	πήχεις	ἄστεα	ἄστη

For the Ionic forms of nouns in ις, see § 59, 2.

NOTE 1. Nouns in ι are declined like ἄστυ; as (τὸ) σίνᾱπι, *mustard*, gen. σινάπεος, dat. σινάπεϊ, σινάπει, &c.

NOTE 2. The genitives in εως and εων of nouns in ις and υς accent the antepenult. So genitives in εως of nouns in υ.

2. Most nouns in υς retain υ and are regular; as (ὁ) ἰχθύς, *fish*, which is thus declined:—

Singular.			*Dual.*		*Plural.*		
N.	ἰχθύς				N. V.	ἰχθύες	(ἰχθῦς)
G.	ἰχθύος		N. A. V.	ἰχθύε	G.	ἰχθύων	
D.	ἰχθύϊ	(ἰχθυῖ)	G. D.	ἰχθύοιν	D.	ἰχθύσι	
A.	ἰχθύν				A.	ἰχθύας	ἰχθῦς
V.	ἰχθύ						

NOTE 1. The contracted nominative plural in υς is not common. The contracted dative in υι is Homeric.

NOTE 2. Adjectives in υς are declined in the masculine like πῆχυς, and in the neuter like ἄστυ. But the masculine genitive ends in εος (like the neuter); and εος and εα are not contracted. (See § 67.) Ἄστυ is the principal noun in υ; its genitive ἄστεως is poetic.

3. Nouns in ευς retain ευ in the nominative and vocative singular and dative plural; as (ὁ) βασιλεύς, *king* (stem βασιλευ-), which is thus declined:—

	Singular.			*Dual.*		*Plural.*	
N.	βασιλεύς				N. V.	βασιλέες	βασιλεῖς
G.	βασιλέως		N. A. V.	βασιλέε	G.	βασιλέων	
D.	βασιλέϊ	βασιλεῖ	G. D.	βασιλέοιν	D.	βασιλεῦσι	
A.	βασιλέᾱ				A.	βασιλέᾱς	
V.	βασιλεῦ						

NOTE 1. The stem of nouns in ευς ended originally in εϝ (§ 1, Note 2), in which ϝ was dropped before a vowel and was elsewhere changed to υ. The cases of these nouns are therefore perfectly regular, except in ως of the genitive (only Attic, see § 59, 3), and long α and ας in the accusative. (See § 54.)

NOTE 2. The older Attic writers (as Thucydides) contract έες in the nominative plural of nouns in ευς into ῆς; as ἱππῆς, βασιλῆς, for ἱππεῖς, βασιλεῖς. The form in ῆς is rarely found also in the accusative plural; but here εᾱς usually remains uncontracted.

NOTE 3. When a vowel precedes, έως of the genitive singular may be contracted into ῶς, and έα of the accusative singular into ᾶ; rarely έας of the accusative plural into ᾶς, and έων of the genitive plural into ῶν. Thus, Πειραιεύς, *Peiraeus;* gen. Πειραιέως, Πειραιῶς; accus. Πειραιέα, Πειραιᾶ; [χοεύς,] *a kind of measure;* χοέως, χοῶς; χοέα, χοᾶ; χοέας, χοᾶς; Δωριεύς, *Dorian;* gen. plur. Δωριέων, Δωριῶν.

§ 54. The nouns (ὁ, ἡ) βοῦς, *ox* or *cow* (stem βου-), (ἡ) γραῦς, *old woman* (stem γραυ-), and (ἡ) ναῦς, *ship* (stem ναυ-), are peculiar in their declension.

The stems of these nouns were originally βοϝ-, γραϝ-, and ναϝ (compare the Latin *bov-is* and *nav-is*), which dropped ϝ before a vowel and changed it to υ elsewhere. (See § 53, 3, N. 1.) For dialectic forms of ναῦς, in which it is much more regular than in Attic, see the Lexicon. In Attic, it changes να- to νε- before ω and οι, and to νη- before ε and ι. They are thus declined:—

		Singular.	
N.	βοῦς	γραῦς	ναῦς
G.	βοός	γρᾱός	νεώς
D.	βοΐ	γρᾱΐ	νηΐ
A.	βοῦν	γραῦν	ναῦν
V.	βοῦ	γραῦ	ναῦ
		Dual.	
N. A. V.	βόε	γρᾶε	νῆε
G. D.	βοοῖν	γρᾱοῖν	νεοῖν
		Plural.	
N. V.	βόες	γρᾶες	νῆες
G.	βοῶν	γρᾱῶν	νεῶν
D.	βουσί	γραυσί	ναυσί
A.	βοῦς	γραῦς	ναῦς

§ 55. Some feminines in ώ contract όος, όϊ, and όα in the singular into οῦς, οῖ, and ώ, and form the vocative singular irregularly in οῖ. The dual and plural (which rarely occur) follow the second declension. Ἠχώ (ἡ), *echo*, is thus declined:—

	Singular.			*Dual.*		*Plural.*
N.	ἠχώ				N. V.	ἠχοί
G.	[ἠχόος]	ἠχοῦς	N. A. V.	ἠχώ	G.	ἠχῶν
D.	[ἠχόϊ]	ἠχοῖ	G. D.	ἠχοῖν	D.	ἠχοῖς
A.	[ἠχόα]	ἠχώ			A.	ἠχούς
V.	ἠχοῖ					

Note 1. Αἰδώς, *shame*, and the Ionic ἠώς, *morning*, form their oblique cases like ἠχώ (but with ῶ, not ώ, in the accusative singular); as αἰδώς, αἰδοῦς, αἰδοῖ, αἰδῶ, — ἠώς, ἠοῦς, ἠοῖ, ἠῶ.

Nouns in ως, gen. ωος, are regular, but are sometimes contracted; as ἥρως, *hero*, ἥρωος, ἥρωϊ (or ἥρῳ), ἥρωα (or ἥρω), &c.

Note 2. A few nouns in ων (as εἰκών, *image*, and ἀηδών, *nightingale*) have forms like those of nouns in ώ; as gen. εἰκοῦς, ἀηδοῦς; accus. εἰκώ; voc. ἀηδοῖ.

Note 3. The uncontracted forms of these nouns, in όος, όϊ, and όα,
are not us
has an accusative singular in οῦν; as Ἰοῦν
for Ἰώ, fr

§ 56. 1. Neuters in *ας*, gen. *αος*, are contracted when the *α* of the stem is followed by a vowel; as (τὸ) γέρας, *prize*, which is thus declined:—

	Singular.			*Dual.*			*Plural.*	
N	γέρας					N.	γέραα	γέρα
G.	γέραος	γέρως	N.	γέραε	γέρα	G.	γεράων	γερῶν
D.	γέραϊ	γέρᾳ	G. D.	γεράοιν	γερῷν	D.	γέρασι	
A.	γέρας					A.	γέραα	γέρα
V.	γέρας					V.	γέραα	γέρα

Note. The original stem of these nouns in *ας*, gen. *αος*, is supposed to have ended in *ασ*, as that of nouns in *ης* and *ος*, gen. *εος*, is supposed to have ended in *εσ* (§ 52, 1, Note). Here *ασ* dropped *σ* before a vowel or *σ*, but retained it in the nominative. Neuters in *ας*, *ατος*, which drop *τ* (§ 56, 2) would be said, according to this view, to have one stem in *ατ*, and another in *α(σ)*, the latter appearing in the nominative singular. According to this view, nouns in *ας* form their nominative regularly (§ 46, 1).

2. A few neuters in *ας*, gen. *ατος*, drop *τ* and are contracted like γέρας; as (τὸ) κέρας, *horn*, gen. κέρατος, κέραος, κέρως; dat. κέρατι, κέραϊ, κέρᾳ; plur. κέρατα, κέραα, κέρα; κεράτων, κεράων, κερῶν; κέρασι.

Note. Ἀπόλλων and Ποσειδῶν (Ποσειδάων) contract the accusative into Ἀπόλλω and Ποσειδῶ, after dropping *ν*.

For a similar contraction of *ονα* into *ω*, and of *ονες* and *ονας* into *ους*, see the declension of comparatives, § 72, 2.

Syncopated Nouns.

§ 57. Some nouns in *ηρ* (stem *ερ*), gen. *ερος*, are syncopated (§ 14, 2) by dropping *ε* in the genitive and dative singular. In the dative plural they change *ερ* to *ρα* before *σι*. The accent is irregular, the *syncopated* genitive and dative being accented on the last syllable (except in Δημήτηρ). The vocative irregular throws the accent as far back as possible; it also ends in *ερ*, as in barytones (§ 48, 2, *a*).

1. Πατήρ (ὁ), *father*, and θυγάτηρ (ἡ), *daughter*, are thus declined:—

Singular.

N.	πατήρ		θυγάτηρ	
G.	πατέρος	πατρός	θυγατέρος	θυγατρός
D.	πατέρι	πατρί	θυγατέρι	θυγατρί
A.	πατέρα		θυγατέρα	
V.	πάτερ		θύγατερ	

Dual.

N. A. V.	πατέρε	θυγατέρε
G. D.	πατέροιν	θυγατέροιν

Plural.

N. V.	πατέρες	θυγατέρες
G.	πατέρων	θυγατέρων
D.	πατράσι	θυγατράσι
A.	πατέρας	θυγατέρας

Note 1. Μήτηρ (ἡ), *mother*, and γαστήρ (ἡ), *belly*, are declined and accented like πατήρ. Thus, μήτηρ has μητέρος, μητρός, and μητέρι, μητρί; plur. μητέρες, μητέρων, &c.

Ἀστήρ (ὁ), *star*, has ἀστράσι in the dative plural, but is otherwise regular (without syncope).

Note 2. The uncontracted forms of all these nouns are often used by the poets, who also syncopate other cases of θυγάτηρ.

2. Ἀνήρ (ὁ), *man*, drops ε whenever a vowel follows ερ, and inserts δ in its place. It is thus declined: —

	Singular.			*Dual.*			*Plural.*	
N.	ἀνήρ					N. V.	ἀνέρες	ἄνδρες
G.	ἀνέρος	ἀνδρός	N. A. V.	ἀνέρε	ἄνδρε	G.	ἀνέρων	ἀνδρῶν
D.	ἀνέρι	ἀνδρί	G. D.	ἀνέροιν	ἀνδροῖν	D.	ἀνδράσι	
A.	ἀνέρα	ἄνδρα				A.	ἀνέρας	ἄνδρας
V.	ἄνερ							

3. The proper name Δημήτηρ syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. Δημήτερος, Δήμητρος; dat. Δημήτερι, Δήμητρι; accus. Δημήτερα, Δήμητρα; voc. Δήμητερ.

Gender of the Third Declension.

§ 58. The gender of many nouns in this declension must be learned by observation. A few general rules, however, may be given.

1. The following are masculine: substantives ending in ᾱν, ην, ευς, most of those in ηρ and ωρ, and all that have ντος in the genitive. Except (ἡ) φρήν, *mind.*

2. The following are feminine: those in αυς, της (gen. τητος), ας (gen. αδος), ώ or ώς (gen. οῦς), and most of those in ις.

3. The following are neuter: those in α, ῄ, ι, υ, αρ, ορ, ος, and ας (gen. ατος or αος).

Dialects.

§ 59. 1. *Gen. and Dat. Dual.* Homeric οιιν for οιν.

Dat. Plur. Homeric εσσι, εσι, σσι, for σι.

2. The original ι of the stem of nouns in ις (Attic gen. εως) is retained in the Doric and Ionic. Thus, πόλις, πόλιος, (πόλιι) πόλῑ. πόλιν, πόλι; Dual, πόλιε, πολίοιν; Plur. πόλιες, πολίων, πόλισι, πόλιας (Hdt. πολῖς). Homer generally has the Attic πόλει (with πόλεϊ) and πόλεσι in the dative. There are also Epic forms πόληος, πόληϊ, πόληες, πόληας. The Attic poets have πόλεος.

3. In nouns in ευς, Doric and Ionic βασιλέος for βασιλέως; Epic also βασιλῆος, βασιλῆϊ, βασιλῆα; βασιλῆε, βασιλήοιν; βασιλῆες, βασιλήων, βασιλήεσσι, βασιλῆας. Doric βασιλῆ for βασιλέα, sometimes used by Attic poets.

4. Nouns in κλέης (sometimes others in έης) drop the ε in Herodotus; as Ἡρακλέης, Ἡρακλῆς. They are then declined like nouns in ης; Ἡρακλέος, Ἡρακλέϊ, Ἡρακλέα, Ἥρακλες. In Homer, εε is contracted into η (as Ἡρακλῆος, Ἡρακλῆϊ, Ἡρακλῆα); but sometimes into ει (as ἐϋκλεής, ἐϋκλεέας, contracted ἐϋκλεῖας). Κλέος, *glory*, contracts κλέεα into κλέᾱ in Homer.

IRREGULAR NOUNS.

§ 60. 1. Nouns which belong to more than one declension are called *heteroclites.* Thus σκότος, *darkness*, is usually declined like λόγος (§ 41), but sometimes like γένος (§ 52, 2). So Οἰδίπους, *Oedipus*, has genitive Οἰδίποδος or Οἰδίπου, dative Οἰδίποδι, accusative Οἰδίποδα or Οἰδίπουν.

Especially, proper names in ης (gen. εος) of the third declension (except those in *κλέης*) have also an accusative in *ην* like those of the first; as **Δημοσθένης**, accus. **Δημοσθένην** or **Δημοσθένη**. So nouns in **ᾱς** (gen. *αντος* or *ανος*) have poetic forms like the first declension; as **Πολυδάμας**, voc. **Πολυδάμα** (Hom.); **Αἴας**, accus. **Αἴαν**.

2. **Nouns whose singular and plural are of different genders** are called ***heterogeneous***; as (ὁ) ***σῖτος***, ***corn***, plur. (τὰ) ***σῖτα***.

3. *Defective* nouns have only certain cases; as ***ὄναρ***, ***dream***, ***ὄφελος***, ***use*** (only nom. and accus.); (τὴν) ***νίφα***, ***snow*** (only accus.).

4. *Indeclinable* nouns have one form for all cases. These are chiefly foreign words, as **Ἀδάμ**, **Ἰσραήλ**; and names of letters, **Ἄλφα**, **Βῆτα**, &c.

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5. Many of the most important irregularities in declension will be seen by consulting the Lexicon under the following words: —

Ἀΐδης, *Hades*.
ἄναξ, *ἄνακτος*, *king*.
ἀρνός (gen.), *lamb*.
γάλα, *γάλακτος*, *milk*.
γόνυ, *γόνατος* or ***γουνός***, ***knee***.
γυνή, *γυναικός*, *wife*.
δόρυ, ***δόρατος*** or ***δορός***, ***spear***.
ἔαρ (*ἦρ*), *ἔαρος* or *ἦρος*, *spring*.
εἰκών, *εἰκόνος* or *εἰκοῦς*, *image*.
Ζεύς, *Διός*, *Zeus*.
ἧπαρ, *ἥπατος*, *liver*.
ἥρως, *ἥρωος*, *hero*.
θρίξ, *τριχός*, *hair* (§ 17, 2, Note).
κάλως, *κάλω*, *cable*.
κάρᾱ (*κράς*), ***κράατος*** or ***κρατός***, *head*.
κλείς (*κλῄς*), ***κλειδός*** or ***κληδός***, *key*.
κύων, *κυνός*, *dog*.
λᾶας (*λᾶς*), *λᾶος* or *λάου*, *stone*.
λίπα, *fat*, *oil*.
μάρτυς, *μάρτυρος*, *witness*.
ναῦς, *νᾱός* (Attic *νεώς*), *ship* (§ 54).
ὄϊς (*οἶς*), *ὄϊος* (*οἰός*), *sheep*.
ὄνειρον, *ὀνείρατος*, *dream*.
ὄρνις, *ὄρνῑθος*, *bird*.
ὄσσε (dual), *eyes*.
οὖς, *ὠτός*, *ear*.
Πνύξ, *Πυκνός*, *Pnyx*.
πρέσβυς, *old man*, and *ambassador*; compare *πρεσβύτης* and *πρεσβευτής*.
πῦρ, *πυρός*, *fire*.
ῥόδον, *rose*.
σπέος or *σπεῖος*, *cave*.
ὕδωρ, *ὕδατος*, *water*.
υἱός, *υἱοῦ* or *υἱέος*, *υἷος*, *son*.
χείρ, *χειρός*, *hand*.
χόος (*χοῦς*), *a measure*.
χόος (*χοῦς*), *a mound*.
χρέως (*τό*), *debt*.
χρώς, *χρωτός*, *skin*.

LOCAL ENDINGS.

§ 61. These endings may be added to nouns to denote place:—

-**θι**, denoting *where;* as **ἄλλοθι**, *elsewhere;* **οὐρανόθι**, *in heaven.*

-**θεν**, denoting *whence;* as **οἴκοθεν**, *from home.*

-**δε** (-**ζε** or -**σε**), denoting *whither;* as **οἴκαδε**, *homeward.*

Note 1. In Homer, the forms in -**θι** and -**θεν** are governed by a preposition as genitives; as **Ἰλιόθι πρό**, *before Ilium;* **ἐξ ἁλόθεν**, *from the sea.*

Note 2. Sometimes a relic of an original *locative* case is found, with the ending **ι** in the singular and **σι** in the plural; as **Ἰσθμοῖ**, *at the Isthmus;* **Ἀθήνησι**, *at Athens.* These forms (and indeed those of § 61) are commonly classed among adverbs.

Note 3. The Epic ending **φι** or **φιν** forms a genitive or dative in both singular and plural. It is sometimes locative, as **κλισίηφι**, *in the tent;* and sometimes has other meanings of the genitive or dative, as **βίηφι**, *with violence.* So after prepositions; as **παρὰ ναῦφι**, *by the ships.*

ADJECTIVES.

FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in **ος** have three endings, **ος**, **η**, **ον**. The masculine and neuter are of the second declension, and the feminine is of the first; as **σοφός**, **σοφή**, **σοφόν**, *wise.*

2. If a vowel or **ρ** precedes **ος**, the feminine ends in **ᾱ**; as **ἄξιος**, **ἀξία**, **ἄξιον**, *worthy.* But adjectives in **οος** have **οη** in the feminine, except those in **ροος**; as **ἁπλόος**, **ἁπλόη**, **ἁπλόον**, *simple;* **ἀθρόος**, **ἀθρόα**, **ἀθρόον**, *crowded.*

3. **Σοφός**, *wise*, and **ἄξιος**, *worthy*, are thus declined:—

Singular.

N.	σοφός	σοφή	σοφόν	ἄξιος	ἀξία	ἄξιον
G.	σοφοῦ	σοφῆς	σοφοῦ	ἀξίου	ἀξίας	ἀξίου
D.	σοφῷ	σοφῇ	σοφῷ	ἀξίῳ	ἀξίᾳ	ἀξίῳ
A.	σοφόν	σοφήν	σοφόν	ἄξιον	ἀξίαν	ἄξιον
V.	σοφέ	σοφή	σοφόν	ἄξιε	ἀξία	ἄξιον

Dual.

N. A. V.	σοφώ	σοφά	σοφώ	ἀξίω	ἀξία	ἀξίω
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἀξίοιν	ἀξίαιν	ἀξίοιν

Plural.

N. V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαι	ἄξια
G.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξίοις	ἀξίαις	ἀξίοις
A.	σοφούς	σοφάς	σοφά	ἀξίους	ἀξίας	ἄξια

So μακρός, μακρά, μακρόν, *long*; gen. μακροῦ, μακρᾶς, μακροῦ; dat. μακρῷ, μακρᾷ, μακρῷ, &c., like ἄξιος.

All participles in ος are declined like σοφός.

§ 63. Some adjectives in ος, especially compounds, have only two endings, ος and ον, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine; as ἄλογος, ἄλογον; gen. ἀλόγου; dat. ἀλόγῳ, &c.

Note. Some adjectives may be declined with either two or three endings.

§ 64. A few adjectives of the second declension end in ως and ων, and are declined like νεώς and ἀνώγεων. Εὔγεως, *fertile*, and ἀγήρως, *free from old age*, are thus declined:—

Singular.

N. V.	εὔγεως	εὔγεων	ἀγήρως	ἀγήρων
G.	εὔγεω	εὔγεω	ἀγήρω	ἀγήρω
D.	εὔγεῳ	εὔγεῳ	ἀγήρῳ	ἀγήρῳ
A.	εὔγεων	εὔγεων	ἀγήρων	ἀγήρων

Dual.

N. A. V.	εὔγεω	εὔγεω	ἀγήρω	ἀγήρω
G. D.	εὔγεῳν	εὔγεῳν	ἀγήρῳν	ἀγήρῳν

Plural.

N. V.	εὔγεῳ	εὔγεω	ἀγήρῳ	ἀγήρω
G.	εὔγεων	εὔγεων	ἀγήρων	ἀγήρων
D.	εὔγεῳς	εὔγεῳς	ἀγήρῳς	ἀγήρῳς
A.	εὔγεως	εὔγεω	ἀγήρως	ἀγήρω

For the accent of εὔγεως, see § 22, Note 2

§ 65. Many adjectives in εος and οος are contracted. Χρύσεος, *golden*, ἀργύρεος, *of silver*, and ἁπλόος, *simple*, are thus declined: —

Singular.

N.	χρύσεος	χρυσοῦς	χρυσέα	χρυσῆ	χρύσεον	χρυσοῦν
G.	χρυσέου	χρυσοῦ	χρυσέας	χρυσῆς	χρυσέου	χρυσοῦ
D.	χρυσέῳ	χρυσῷ	χρυσέᾳ	χρυσῇ	χρυσέῳ	χρυσῷ
A.	χρύσεον	χρυσοῦν	χρυσέαν	χρυσῆν	χρύσεον	χρυσοῦν

Dual.

N.	χρυσέω	χρυσώ	χρυσέα	χρυσᾶ	χρυσέω	χρυσώ
G.	χρυσέοιν	χρυσοῖν	χρυσέαιν	χρυσαῖν	χρυσέοιν	χρυσοῖν

Plural.

N.	χρύσεοι	χρυσοῖ	χρύσεαι	χρυσαῖ	χρύσεα	χρυσᾶ
G.	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν
D.	χρυσέοις	χρυσοῖς	χρυσέαις	χρυσαῖς	χρυσέοις	χρυσοῖς
A.	χρυσέους	χρυσοῦς	χρυσέας	χρυσᾶς	χρύσεα	χρυσᾶ

Singular.

N.	ἀργύρεος	ἀργυροῦς	ἀργυρέα	ἀργυρᾶ	ἀργύρεον	ἀργυροῦν
G.	ἀργυρέου	ἀργυροῦ	ἀργυρέας	ἀργυρᾶς	ἀργυρέου	ἀργυροῦ
D.	ἀργυρέῳ	ἀργυρῷ	ἀργυρέᾳ	ἀργυρᾷ	ἀργυρέῳ	ἀργυρῷ
A.	ἀργύρεον	ἀργυροῦν	ἀργυρέαν	ἀργυρᾶν	ἀργύρεον	ἀργυροῦν

Dual.

N.	ἀργυρέω	ἀργυρώ	ἀργυρέα	ἀργυρᾶ	ἀργυρέω	ἀργυρώ
G.	ἀργυρέοιν	ἀργυροῖν	ἀργυρέαιν	ἀργυραῖν	ἀργυρέοιν	ἀργυροῖν

Plural.

N.	ἀργύρεοι	ἀργυροῖ	ἀργύρεαι	ἀργυραῖ	ἀργύρεα	ἀργυρᾶ
G.	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν
D.	ἀργυρέοις	ἀργυροῖς	ἀργυρέαις	ἀργυραῖς	ἀργυρέοις	ἀργυροῖς
A.	ἀργυρέους	ἀργυροῦς	ἀργυρέας	ἀργυρᾶς	ἀργύρεα	ἀργυρᾶ

Singular.

N.	ἁπλόος	ἁπλοῦς	ἁπλόη	ἁπλῆ	ἁπλόον	ἁπλοῦν
G.	ἁπλόου	ἁπλοῦ	ἁπλόης	ἁπλῆς	ἁπλόου	ἁπλοῦ
D.	ἁπλόῳ	ἁπλῷ	ἁπλόῃ	ἁπλῇ	ἁπλόῳ	ἁπλῷ
A.	ἁπλόον	ἁπλοῦν	ἁπλόην	ἁπλῆν	ἁπλόον	ἁπλοῦν

Dual.

N.	ἁπλόω	ἁπλώ	ἁπλόα	ἁπλᾶ	ἁπλόω	ἁπλώ
G.	ἁπλόοιν	ἁπλοῖν	ἁπλόαιν	ἁπλαῖν	ἁπλόοιν	ἁπλοῖν

Plural.

N.	ἁπλόοι	ἁπλοῖ	ἁπλόαι	ἁπλαῖ	ἁπλόα	ἁπλᾶ
G.	ἁπλόων	ἁπλῶν	ἁπλόων	ἁπλῶν	ἁπλόων	ἁπλῶν
D.	ἁπλόοις	ἁπλοῖς	ἁπλόαις	ἁπλαῖς	ἁπλόοις	ἁπλοῖς
A.	ἁπλόους	ἁπλοῦς	ἁπλόας	ἁπλᾶς	ἁπλόα	ἁπλᾶ

For the accent, see § 43, Note. For irregular contraction, see § 9, 2, Note; and § 9, 3, Note. No distinct vocative forms occur.

THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension have two endings. Most of these end in *ης* and *ες*, or in *ων* and *ον*. *Ἀληθής*, *true*, and *πέπων*, *ripe*, are thus declined:—

Singular.

	M. F.	N.	M. F.	N.
N.	ἀληθής	ἀληθές	πέπων	πέπον
G.	ἀληθέος ἀληθοῦς		πέπονος	
D.	ἀληθέϊ ἀληθεῖ		πέπονι	
A.	ἀληθέα ἀληθῆ	ἀληθές	πέπονα	πέπον
V.	ἀληθές		πέπον	

Dual.

N. A. V.	ἀληθέε ἀληθῆ		πέπονε	
G. D.	ἀληθέοιν ἀληθοῖν		πεπόνοιν	

Plural.

N. V.	ἀληθέες ἀληθεῖς	ἀληθέα ἀληθῆ	πέπονες	πέπονα
G.	ἀληθέων ἀληθῶν		πεπόνων	
D.	ἀληθέσι		πέποσι	
A.	ἀληθέας ἀληθεῖς	ἀληθέα ἀληθῆ	πέπονας	πέπονα

Note 1. One adjective in ων, ἑκών, ἑκοῦσα, ἑκόν, *willing*, has three endings, and is declined like participles in ων (§ 68). So its compound, ἄκων (ἀέκων), *unwilling*.

Note 2. Ἴδρις, ἴδρι, *knowing*, gen. ἴδριος, dat. ἴδρῑ (for ἴδρϊ), accus. ἴδριν, ἴδρι, voc. ἴδρι, is regular. See the Lexicon.

Note 3. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as εὔελπις, *hopeful*, gen. εὐέλπιδος; εὔχαρις, *graceful*, gen. εὐχάριτος (§ 50). But compounds of πατήρ and μήτηρ end in ωρ (gen. ορος), and those of πόλις in ις (gen. ιδος).

Note 4. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as φυγάς, φυγάδος, *fugitive*; ἄπαις, ἄπαιδος, *childless*; ἀγνώς, ἀγνῶτος, *unknown*; ἄναλκις, ἀνάλκιδος, *weak*. The oblique cases occasionally occur as neuter.

A very few adjectives of one termination are of the first declension, ending in ας or ης; as γεννάδας, *noble*, gen. γεννάδου.

FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in υς, εια, υ, or in εις, εσσα, εν.

Three end in ᾱς,—πᾶς, πᾶσα, πᾶν, *all*, declined like ἱστάς (§ 68), μέλας, μέλαινα, μέλαν, *black*, and τάλας, τάλαινα, τάλαν, *wretched*.

2. Γλυκύς, *sweet*, χαρίεις, *graceful*, and μέλας, *black*, are thus declined:—

Singular.

N.	γλυκύς	γλυκεῖα	γλυκύ
G.	γλυκέος	γλυκείας	γλυκέος
D.	γλυκέϊ γλυκεῖ	γλυκείᾳ	γλυκέϊ γλυκεῖ
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ

Dual.

N. A. V.	γλυκέε	γλυκεία	γλυκέε
G. D.	γλυκέοιν	γλυκείαιν	γλυκέοιν

Plural.

N. V.	γλυκέες γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι	γλυκείαις	γλυκέσι
A.	γλυκέας γλυκεῖς	γλυκείας	γλυκέα

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν	μέλας	μέλαινα	μέλαν
G.	χαρίεντος	χαριέσσης	χαρίεντος	μέλανος	μελαίνης	μέλανος
D.	χαρίεντι	χαριέσσῃ	χαρίεντι	μέλανι	μελαίνῃ	μέλανι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	μέλανα	μέλαιναν	μέλαν
V.	χαρίεν	χαρίεσσα	χαρίεν	μέλαν	μέλαινα	μέλαν

Dual.

N. A. V.	χαρίεντε	χαριέσσα	χαρίεντε	μέλανε	μελαίνα	μέλανε
G. D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν	μελάνοιν	μελαίναιν	μελάνοιν

Plural.

N.	χαρίεντες	χαρίεσσαι	χαρίεντα	μέλανες	μέλαιναι	μέλανα
G.	χαριέντων	χαριεσσῶν	χαριέντων	μελάνων	μελαινῶν	μελάνων
D.	χαρίεσι	χαριέσσαις	χαρίεσι	μέλασι	μελαίναις	μέλασι
A.	χαρίεντας	χαριέσσας	χαρίεντα	μέλανας	μελαίνας	μέλανα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	μέλανες	μέλαιναι	μέλανα

For the feminine of γλυκύς and μέλας, see § 108, 4, Note.

Note 1. The Ionic feminine of adjectives in υς ends in εα or εη. For the dative plural of adjectives in εις, see § 16, 5, Note 2.

Note 2. Adjectives in ήεις, ήεσσα, ῆεν, contract these endings to ῆς, ῆσσα, ῆν; and those in όεις, όεσσα, όεν, contract these endings to οῦς, οῦσσα, οῦν; as τιμήεις, τιμήεσσα, τιμῆεν,—τιμῆς, τιμῆσσα, τιμῆν,—*valuable;* gen. τιμήεντος, τιμηέσσης,—τιμῆντος, τιμήσσης, &c. So πλακόεις, πλακόεσσα, πλακόεν,—πλακοῦς, πλακοῦσσα, πλακοῦν,—*flat;* gen. πλακόεντος, πλακοέσσης,—πλακοῦντος, πλακούσσης.

Note 3. One adjective in ην,—τέρην, τέρεινα, τέρεν, *tender* (Latin *tener*), gen. τέρενος, τερείνης, τέρενος, &c.,—is declined after the analogy of μέλας. So ἄρσην (or ἄρρην), ἄρσεν, *male*, gen. ἄρσενος, which has no feminine form.

§ 68. To this class belong all active and all aorist passive participles. *Λύων, loosing, ἱστάς, erecting, τιθείς, placing, δεικνύς, showing,*—present active participles of λύω, ἵστημι, τίθημι, and δείκνυμι,—and λελυκώς, *having loosed,*—perfect active participle of λύω,—are thus declined:—

Singular.

N.	λύων	λύουσα	λῦον	ἱστάς	ἱστᾶσα	ἱστάν
G.	λύοντος	λυούσης	λύοντος	ἱστάντος	ἱστάσης	ἱστάντος
D.	λύοντι	λυούσῃ	λύοντι	ἱστάντι	ἱστάσῃ	ἱστάντι
A.	λύοντα	λύουσαν	λῦον	ἱστάντα	ἱστᾶσαν	ἱστάν
V.	λύων	λύουσα	λῦον	ἱστάς	ἱστᾶσα	ἱστάν

Dual.

N. A. V.	λύοντε	λυούσα	λύοντε	ἱστάντε	ἱστάσα	ἱστάντε
G. D.	λυόντοιν	λυούσαιν	λυόντοιν	ἱστάντοιν	ἱστάσαιν	ἱστάντοιν

Plural.

N. V.	λύοντες	λύουσαι	λύοντα	ἱστάντες	ἱστᾶσαι	ἱστάντα
G.	λυόντων	λυουσῶν	λυόντων	ἱστάντων	ἱστασῶν	ἱστάντων
D.	λύουσι	λυούσαις	λύουσι	ἱστᾶσι	ἱστάσαις	ἱστᾶσι
A.	λύοντας	λυούσας	λύοντα	ἱστάντας	ἱστάσας	ἱστάντα

Singular.

N.	δεικνύς	δεικνῦσα	δεικνύν	τιθείς	τιθεῖσα	τιθέν
G.	δεικνύντος	δεικνύσης	δεικνύντος	τιθέντος	τιθείσης	τιθέντος
D.	δεικνύντι	δεικνύσῃ	δεικνύντι	τιθέντι	τιθείσῃ	τιθέντι
A.	δεικνύντα	δεικνῦσαν	δεικνύν	τιθέντα	τιθεῖσαν	τιθέν
V.	δεικνύς	δεικνῦσα	δεικνύν	τιθείς	τιθεῖσα	τιθέν

Dual.

N. A. V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν	τιθέντοιν	τιθείσαιν	τιθέντοιν

Plural.

N. V.	δεικνύντες	δεικνῦσαι	δεικνύντα	τιθέντες	τιθεῖσαι	τιθέντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων	τιθέντων	τιθεισῶν	τιθέντων
D.	δεικνῦσι	δεικνύσαις	δεικνῦσι	τιθείσι	τιθείσαις	τιθεῖσι
A.	δεικνύντας	δεικνύσας	δεικνύντα	τιθέντας	τιθείσας	τιθέντα

Singular.

N.	λελυκώς	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
A.	λελυκότα	λελυκυῖαν	λελυκός
V.	λελυκώς	λελυκυῖα	λελυκός

Dual.

N. A. V.	λελυκότε	λελυκυία	λελυκότε
G. D.	λελυκότοιν	λελυκυίαιν	λελυκότοιν

Plural.

N. V.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκυιῶν	λελυκότων
D.	λελυκόσι	λελυκυίαις	λελυκέσι
A.	λελυκότας	λελυκυίας	λελυκότα

Note. All participles in *ων* are declined like **λύων**. Participles in *ους* are declined like **λύων**, except in the nominative and vocative singular; as **διδούς, διδοῦσα, διδόν**, *giving*; gen. **διδόντος, διδούσης**; dat. **διδόντι, διδούσῃ**, &c. Aorist active participles in *ας* are declined like *ἱστάς*; as **λύσας, λύσασα, λῦσαν**, *having loosed;* gen. **λύσαντος, λυσάσης**; dat. **λύσαντι, λυσάσῃ**, &c. Aorist passive participles in *εις* are declined like *τιθείς*; as **λυθείς, λυθεῖσα, λυθέν**, *loosed;* gen. **λυθέντος, λυθείσης**; dat. **λυθέντι, λυθείσῃ**, &c. When the accent differs from that of the paradigm, it follows the general principle (§ 25, 1). See § 119, Note.

§ 69. Participles in *άων, έων,* and *όων* are contracted. *Τιμάων, τιμῶν, honoring,* and *φιλέων, φιλῶν, loving,* are declined as follows: —

Singular.

N.	τιμάων	τιμῶν	τιμάουσα	τιμῶσα	τιμάον	τιμῶν
G.	τιμάοντος	τιμῶντος	τιμαούσης	τιμώσης	τιμάοντος	τιμῶντος
D.	τιμάοντι	τιμῶντι	τιμαούσῃ	τιμώσῃ	τιμάοντι	τιμῶντι
A.	τιμάοντα	τιμῶντα	τιμάουσαν	τιμῶσαν	τιμάον	τιμῶν
V.	τιμάων	τιμῶν	τιμάουσα	τιμῶσα	τιμάον	τιμῶν

Dual.

N.	τιμάοντε	τιμῶντε	τιμαούσα	τιμώσα	τιμάοντε	τιμῶντε
G.	τιμαόντοιν	τιμώντοιν	τιμαούσαιν	τιμώσαιν	τιμαόντοιν	τιμώντοιν

Plural.

N.	τιμάοντες	τιμῶντες	τιμάουσαι	τιμῶσαι	τιμάοντα	τιμῶντα
G.	τιμαόντων	τιμώντων	τιμαουσῶν	τιμωσῶν	τιμαόντων	τιμώντων
D.	τιμάουσι	τιμῶσι	τιμαούσαις	τιμώσαις	τιμάουσι	τιμῶσι
A.	τιμάοντας	τιμῶντας	τιμαούσας	τιμώσας	τιμάοντα	τιμῶντα
V.	τιμάοντες	τιμῶντες	τιμάουσαι	τιμῶσαι	τιμάοντα	τιμῶντα

Singular.

N.	φιλέων	φιλῶν	φιλέουσα	φιλοῦσα	φιλέον	φιλοῦν
G.	φιλέοντος	φιλοῦντος	φιλεούσης	φιλούσης	φιλέοντος	φιλοῦντος
D.	φιλέοντι	φιλοῦντι	φιλεούσῃ	φιλούσῃ	φιλέοντι	φιλοῦντι
A.	φιλέοντα	φιλοῦντα	φιλέουσαν	φιλοῦσαν	φιλέον	φιλοῦν
V.	φιλέων	φιλῶν	φιλέουσα	φιλοῦσα	φιλέον	φιλοῦν

Dual.

N.	φιλέοντε	φιλοῦντε	φιλεούσα	φιλούσα	φιλέοντε	φιλοῦντε
G.	φιλεόντοιν	φιλούντοιν	φιλεούσαιν	φιλούσαιν	φιλεόντοιν	φιλούντοιν

Plural.

N.	φιλέοντες	φιλοῦντες	φιλέουσαι	φιλοῦσαι	φιλέοντα	φιλοῦντα
G.	φιλεόντων	φιλούντων	φιλεουσῶν	φιλουσῶν	φιλεόντων	φιλούντων
D.	φιλέουσι	φιλοῦσι	φιλεούσαις	φιλούσαις	φιλέουσι	φιλοῦσι
A.	φιλέοντας	φιλοῦντας	φιλεούσας	φιλούσας	φιλέοντα	φιλοῦντα
V.	φιλέοντες	φιλοῦντες	φιλέουσαι	φιλοῦσαι	φιλέοντα	φιλοῦντα

The present participles of verbs in όω (contracted ῶ) are declined in their contracted form like φιλῶν, the contracted form of φιλέων. Thus δηλῶν, δηλοῦσα, δηλοῦν, *manifesting;* gen. δηλοῦντος, δηλούσης; dat. δηλοῦντι, δηλούσῃ, &c. The uncontracted form of verbs in όω is not used.

Note. A few second perfect participles in αώς and εώς have ῶσα in the feminine, and retain ω in the oblique cases; as τεθνεώς, τεθνεῶσα, τεθνεός, *dead;* gen. τεθνεῶτος, τεθνεώσης, &c. Those in αώς are contracted in Attic; as ἑσταώς, ἑσταῶσα, ἑσταός, contr. ἑστώς, ἑστῶσα, ἑστός (irregular for ἑστώς); gen. ἑστῶτος, ἑστώσης, &c. (See § 130.)

§ 70. The most important irregular adjectives are μέγας, *great,* and πολύς, *much,* which are thus declined:—

			Singular.			
N.	*μέγας*	*μεγάλη*	*μέγα*	*πολύς*	*πολλή*	*πολύ*
G.	*μεγάλου*	*μεγάλης*	*μεγάλου*	*πολλοῦ*	*πολλῆς*	*πολλοῦ*
D.	*μεγάλῳ*	*μεγάλῃ*	*μεγάλῳ*	*πολλῷ*	*πολλῇ*	*πολλῷ*
A.	*μέγαν*	*μεγάλην*	*μέγα*	*πολύν*	*πολλήν*	*πολύ*
V.	*μεγάλε*	*μεγάλη*	*μέγα*			
			Dual.			
N. A. V.	*μεγάλω*	*μεγάλα*	*μεγάλω*	Wanting.		
G. D.	*μεγάλοιν*	*μεγάλαιν*	*μεγάλοιν*			
			Plural.			
N. V.	*μεγάλοι*	*μεγάλαι*	*μεγάλα*	*πολλοί*	*πολλαί*	*πολλά*
G.	*μεγάλων*	*μεγάλων*	*μεγάλων*	*πολλῶν*	*πολλῶν*	*πολλῶν*
D.	*μεγάλοις*	*μεγάλαις*	*μεγάλοις*	*πολλοῖς*	*πολλαῖς*	*πολλοῖς*
A.	*μεγάλους*	*μεγάλας*	*μεγάλα*	*πολλούς*	*πολλάς*	*πολλά*

Most of the forms of these adjectives are derived from stems in *ο*, *μεγαλο-* and *πολλο-*. Πολλός, *ή*, *όν*, is found in Homer and Herodotus, declined regularly throughout. In Homer, *πολύς* has forms *πολέος*, *πολέες*, *πολέων*, &c., which must not be confounded with Epic forms of *πόλις* (§ 59).

NOTE. Πρᾶος (or *πρᾷος*), *mild*, forms its feminine like an adjective in *υς*; as *πραεῖα*, *πραείας*, *πραείᾳ*, &c. The masculine and neuter plural have forms in *εῖς*, *έα*, &c., like those of *γλυκύς*, as well as the regular forms in *οι*, &c.

COMPARISON OF ADJECTIVES.

I. Comparison by -τερος -τατος.

§ 71. Most adjectives add *τερος* to the *stem* to form the comparative, and *τατος* to form the superlative. Stems in *ο* with a short penult change *ο* to *ω* before *τερος* and *τατος*. E. g.

Κοῦφος (*κουφο-*), *light*, *κουφότερος*, *lighter*, *κουφότατος*, *lightest*.
Σοφός (*σοφο-*), *wise*, *σοφώτερος*, *wiser*, *σοφώτατος*, *wisest*.
Σεμνός (*σεμνο-*), *august*, *σεμνότερος*, *σεμνότατος*.
Πικρός (*πικρο-*), *bitter*, *πικρότερος*, *πικρότατος*.
Ὀξύς (*ὀξυ-*), *sharp*, *ὀξύτερος*, *ὀξύτατος*.
Μέλας (*μελαν-*), *black*, *μελάντερος*, *μελάντατος*.
Ἀληθής (*ἀληθεσ-*), *true*, *ἀληθέστερος*, *ἀληθέστατος*. (§ 52, 1.)

Note 1. Stems in *ο* do not lengthen *ο* to *ω* if the penultimate vowel is followed by a mute and a liquid (19, 3). See *πικρός*, above.

Note 2. **Μέσος**, *middle*, and a few others drop *ος* and add *αίτερος* and *αίτατος*; as *μέσος, μεσαίτερος, μεσαίτατος*; *ἴδιος, ἰδιαίτερος, ἰδιαίτατος*.

Note 3. Adjectives in *οος* drop *ος* and add *έστερος* and *έστατος*, which are contracted with *ο* to *ούστερος* and *ούστατος*; as *εὔνοος*, *well-disposed*, *εὐνούστερος, εὐνούστατος*.

Note 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σωφρον-*), *prudent*, *σωφρονέστερος, σωφρονέστατος*.

Note 5. Adjectives in *εις* change final *εντ-* of the stem to *εσ-*, and add *τερος* and *τατος*; as *χαρίεις* (*χαριεντ-*), *graceful*, *χαριέστερος, χαριέστατος*.

II. Comparison by -ιων, -ιστος.

§ **72.** 1. Some adjectives in *υς* and *ρος* are compared by changing *these endings* to *ιων* and *ιστος*. E. g.

Ἡδύς, *sweet*, *ἡδίων, ἥδιστος*.
Ταχύς, *swift*, *ταχίων* (commonly *θάσσων*), *τάχιστος*.
Αἰσχρός, *base*, *αἰσχίων, αἴσχιστος*.
Ἐχθρός, *hostile*, *ἐχθίων, ἔχθιστος*.
Κυδρός, *glorious*, *κυδίων, κύδιστος*.
Some adjectives have both *ιων, ιστος*, and *τερος, τατος*.

2. Comparatives in *ῑων*, neuter *ῑον*, are thus declined: —

Singular.

N.	ἡδίων	ἥδιον
G.	ἡδίονος	
D.	ἡδίονι	
A.	ἡδίονα ἡδίω	ἥδιον

Dual.

N. A. V.	ἡδίονε
G. D.	ἡδιόνοιν

Plural.

N. V.	ἡδίονες ἡδίους	ἡδίονα ἡδίω
G.	ἡδιόνων	
D.	ἡδίοσι	
A.	ἡδίονας ἡδίους	ἡδίονα ἡδίω

The terminations *-ονα, -ονες*, and *-ονας* drop *ν*, and are contracted into *-ω* and *-ους*. (See § 56, 2, Note.) The vocative singular of these comparatives seems not to occur.

The irregular comparatives in *ων* are declined like *ἡδίων*.

III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison: —

1.	ἀγαθός, *good*,	ἀμείνων,	
		ἀρείων (Hom.),	ἄριστος,
		βελτίων,	βέλτιστος,
		κρείσσων or κρείττων,	κράτιστος,
		φέρτερος,	φέρτατος, φέριστος,
		λωίων, λῴων,	λώιστος, λῷστος.
2.	κακός, *bad*,	κακίων,	κάκιστος,
		χείρων,	χείριστος,
		ἥσσων or ἥττων (§ 108, 4, N.),	ἥκιστος (rare).
3.	καλός, *beautiful*,	καλλίων,	κάλλιστος.
4.	μέγας, *great*,	μείζων (Hdt. μέζων),	μέγιστος.
5.	μικρός, *small*,	μικρότερος,	μικρότατος,
		ἐλάσσων or ἐλάττων,	ἐλάχιστος,
		μείων	μεῖστος (Poetic).
6.	ὀλίγος, *little, few*,		ὀλίγιστος,
		ἐλάσσων or ἐλάττων,	ἐλάχιστος.
7.	πένης, *poor*,	πενέστερος,	πενέστατος.
8.	πολύς, *much*,	πλείων or πλέων,	πλεῖστος.
9.	ῥᾴδιος, *easy*,	ῥᾴων,	ῥᾷστος.
10.	ταχύς, *swift*,	θάσσων (for ταχίων, § 108, 4, N.),	τάχιστος.
11.	φίλος, *dear*,	φίλτερος,	φίλτατος.

Note. Irregularities in the comparison of the following words will be found in the Lexicon: —

αἰσχρός. ἀλγεινός, ἅρπαξ, ἄφθονος, ἄχαρις, βαθύς, βλάξ, βραδύς, γεραιός, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἥσυχος, μάκαρ. μακρός, μέσος, νέος, ὀλίγος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προὔργου, σπουδαῖος, σχολαῖος, φίλος, ψευδής, ὠκύς.

2. 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 πρώτιστος, *first*, from πρό, *before*; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

3

See also in the Lexicon *ἀγχότερος*, *ἀφάρτερος*, *κερδίων*, *ὁπλότερος*, *προσώτερος*, *ῥίγιον* (neuter), *ὑπέρτερος*, *ὕστερος*, *ὑψίων*, *φαάντερος*, with their regular superlatives; also *ἔσχατος* and *κήδιστος*.

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

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

ADVERBS AND THEIR COMPARISON.

§ 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing **ν** of the genitive plural masculine to ς. E. g.

Φίλως, *dearly*, from **φίλος**; **δικαίως**, *justly*, from **δίκαιος**; **σοφῶς**, *wisely*, from **σοφός**; **ἡδέως**, *sweetly*, from **ἡδύς** (gen. plur. **ἡδέων**); **ἀληθῶς**, *truly*, from **ἀληθής** (gen. plur. **ἀληθέων**, **ἀληθῶν**); **σαφῶς** (Ionic **σαφέως**), *plainly*, from **σαφής** (gen. plur. **σαφέων**, **σαφῶν**); **πάντως**, *wholly*, from **πᾶς** (gen. plur. **πάντων**).

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

Πολύ and **πολλά**, *much*, from **πολύς**; **μέγα** or **μεγάλα**, *greatly*, from **μέγας** (also **μεγάλως**, § 74, 1); **μόνον**, *only*, from **μόνος**, *alone*.

Note. Other forms of adverbs with various terminations will be learned by practice.

§ 75. 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 (from **σοφός**), *wisely*; **σοφώτερον**, *more wisely*; **σοφώτατα**, *most wisely*. **Ἀληθῶς** (from **ἀληθής**), *truly*; **ἀληθέστερον**, **ἀληθέστατα**. **Ἡδέως** (from **ἡδύς**), *sweetly*, **ἥδιον**, **ἥδιστα**. **Χαριέντως** (from **χαρίεις**), *gracefully*; **χαριέστερον**, **χαριέστατα**. **Σωφρόνως** (from **σώφρων**), *prudently*; **σωφρονέστερον**, **σωφρονέστατα**.

Note 1. Other adverbs generally form a comparative in **τερω**, and a superlative in **τατω**; as **ἄνω**, *above*; **ἀνωτέρω**, **ἀνωτάτω**.

A few comparatives end in τέρως; as βεβαιοτέρως, *more firmly*, from βεβαίως.

Note 2. Some adverbs are irregular in their comparison; as μάλα, *much, very*, μᾶλλον (for μαλιον), *more, rather*, μάλιστα, *most, especially*.

NUMERALS.

§ 76. The most important numerals are the *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs. These are here given:—

	Sign.	Cardinal.	Ordinal.	Adverb.
1	α'	εἷς, μία, ἕν, *one*	πρῶτος, *first*	ἅπαξ, *once*
2	β'	δύο, *two*	δεύτερος, *second.*	δίς, *twice*
3	γ'	τρεῖς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ϛ'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτά	ἕβδομος	ἑπτάκις
8	η'	ὀκτώ	ὄγδοος	ὀκτάκις
9	ϑ'	ἐννέα	ἔνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιϛ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιϑ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι	εἰκοστός	εἰκοσάκις
21	κα'	εἷς καὶ εἴκοσι or εἴκοσι εἷς	πρῶτος καὶ εἰκοστός	
30	λ'	τριάκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρᾰκοστός	τεσσαρᾰκοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾱκόσιοι, αι, α	διακοσιοστός	διακοσιάκις

300	τʹ	τριᾱκόσιοι, αι, α	τριακοσιοστός	
400	υʹ	τετρᾰκόσιοι, αι, α	τετρακοσιοστός	
500	φʹ	πεντᾰκόσιοι, αι, α	πεντακοσιοστός	
600	χʹ	ἑξᾰκόσιοι, αι, α	ἑξακοσιοστός	
700	ψʹ	ἑπτᾰκόσιοι, αι, α	ἑπτακοσιοστός	
800	ωʹ	ὀκτᾰκόσιοι, αι, α	ὀκτακοσιοστός	
900	ϡʹ	ἐνᾰκόσιοι, αι, α	ἐνακοσιοστός	
1000	͵α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	͵β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	͵γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10000	͵ι	μύριοι, αι, α	μυριοστός	μυριάκις

Note. The dialects have the following peculiar forms: —

1–4. See § 77, 1, Note 1. Epic *τρίτατος, τέτρατος.*

12. Doric and Ionic *δυώδεκα*; Poetic *δυοκαίδεκα.*

20. Epic *ἐείκοσι*; Doric *εἴκατι.*

30, 80, 200, 300. Ionic *τριήκοντα, ὀγδώκοντα, διηκόσιοι, τριηκόσιοι.*

40. Herod. *τεσσερήκοντα.*

§ 77. 1. The cardinal numbers εἷς, *one,* δύο, *two,* τρεῖς, *three,* and τέσσαρες (or τέτταρες), *four,* are thus declined: —

N.	εἷς	μία	ἕν		
G.	ἑνός	μιᾶς	ἑνός	N. A.	δύο
D.	ἑνί	μιᾷ	ἑνί	G. D.	δυοῖν
A.	ἕνα	μίαν	ἕν		

N.	τρεῖς	τρία	τέσσαρες	τέσσαρα
G.	τριῶν		τεσσάρων	
D.	τρισί		τέσσαρσι	
A.	τρεῖς	τρία	τέσσαρας	τέσσαρα

Note 1. Homer has fem. *ἴᾰ, ἰῆς,* &c., for *μία*; and *ἰῷ* for *ἑνί.* Homer has *δύω* for *δύο,* and forms *δοιώ, δοιοί* (declined regularly). For *δυῶν, δυοῖσι,* and other forms, see the Lexicon. *Δύο* is sometimes indeclinable. Herodotus has *τέσσερες,* and the poets have *τέτρᾰσι.*

Note 2. The compounds *οὐδείς* and *μηδείς, no one, none,* are declined like *εἷς.* Thus, *οὐδείς, οὐδεμία, οὐδέν*; gen. *οὐδενός, οὐδεμιᾶς*; dat. *οὐδενί, οὐδεμιᾷ*; &c. Plural forms sometimes occur; as *οὐδένες, οὐδένων, οὐδέσι, οὐδένας, μηδένες,* &c. When *οὐδέ* or *μηδέ* is separated from εἷς (by a preposition or by ἄν), the negative is more emphatic; as ἐξ οὐδενός, *from no one;* οὐδ' ἐξ ἑνός, *from not even one.*

Note 3. *Both* is expressed by ἄμφω, *ambo*, ἀμφοῖν; and by ἀμφότερος, generally plural, ἀμφότεροι, αι, α.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in ιοι and all the ordinals are declined regularly like other adjectives in ος.

Note 1. When τρεῖς καὶ δέκα and τέσσαρες καὶ δέκα are used for 13 and 14, the first part is declined. In ordinals we may say τρίτος καὶ δέκατος, &c.

Note 2. In compound expressions like 21, 22, &c., 31, 32, &c., 121, 122, &c., the numbers can be connected by καί in either order; but if καί is omitted, the larger precedes. Thus, εἷς καὶ εἴκοσι, *one and twenty,* or εἴκοσι καὶ εἷς, *twenty and one;* but (without καί) only εἴκοσι εἷς, *twenty-one.*

Note 3. Μύριοι means *ten thousand,* while μυρίοι means *innumerable.* We find even μυρίος, *countless.*

Note 4. Numbers are usually expressed by letters; the two obsolete letters, *Vau* and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See § 1, Note 2.) The last letter in a numerical expression has an accent above. Thousands begin anew with ͵α, with a stroke below. Thus, ͵αωξή, 1868; ͵βχκέ, 2625; ͵δκέ, 4025; ͵βγ', 2003; φμ', 540; ρδ', 104.

The letters of the ordinary Greek alphabet are used to number the books of the Iliad and Odyssey, each poem having twenty-four.

THE ARTICLE.

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

	Singular.				*Dual.*				*Plural.*		
N.	ὁ	ἡ	τό					N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	N. A.	τώ	τά	τώ	G.		τῶν	
D.	τῷ	τῇ	τῷ	G. D.	τοῖν	ταῖν	τοῖν	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό					A.	τούς	τάς	τά

Note 1. The Greek has no indefinite article; but often the indefinite τὶς (§ 84) may be translated by *a* or *an;* as ἄνθρωπός τις, *a certain man,* often simply *a man.*

Note 2. The feminine dual τά is rare, and τώ is generally used for all genders. (§ 138, Note 5.) The regular nominatives τοί and ταί are Epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as τοῖο, τοῦιν, τάων, τοῖσι, τῇσι, τῇς.

PRONOUNS.

Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are ἐγώ, *I*, σύ, *thou*, and οὗ (genitive), *of him, of her, of it*. *Αὐτός*, *himself*, &c. is used as a personal pronoun for *him, her, it*, in the oblique cases, but never in the nominative. They are thus declined: —

			Singular.			
N.	ἐγώ	σύ	—	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μοῦ	σοῦ	οὗ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	οἷ	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	ἕ	αὐτόν	αὐτήν	αὐτό
			Dual.			
N. A.	νώ	σφώ	(σφωέ)	αὐτώ	αὐτά	αὐτώ
G. D.	νῷν	σφῷν	(σφωΐν)	αὐτοῖν	αὐταῖν	αὐτοῖν
			Plural.			
N.	ἡμεῖς	ὑμεῖς	σφεῖς (σφέα)	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	σφᾶς (σφέα)	αὐτούς	αὐτάς	αὐτά

Σφωέ, σφωΐν, and the neuter σφέα are not used in Attic prose.

Note 1. Αὐτός in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (§ 145, 1); except in ὁ αὐτός, *the same* (§ 79, 2). For the uses of οὗ, see § 144, 2.

Note 2. The following is the Ionic declension of ἐγώ, σύ, and οὗ. The forms in ( ) are not used by Herodotus.

Sing.	N.	ἐγώ (ἐγών)	σύ (τύνη)	
	G.	ἐμεῦ, μεῦ, from ἐμέο (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ἕο) εὗ (εἷο, ἕθεν)
	D.	ἐμοί, μοί	σοί, τοί (τεΐν)	οἷ (ἑοῖ)
	A.	ἐμέ, μέ	σέ	ἕ (ἑέ)

Dual	N. A.	(νῶϊ, νώ)	(σφῶϊ, σφώ)	(σφωέ)
	G. D.	(νῶϊν)	(σφῶϊν, σφῷν)	(σφωΐν)
Plur.	N.	ἡμεῖς (ἄμμες)	ὑμεῖς (ὔμμες)	
	G.	ἡμέων (ἡμείων)	ὑμέων (ὑμείων)	σφέων (σφείων)
	D.	ἡμῖν (ἄμμι)	ὑμῖν (ὔμμι)	σφίσι, σφί(ν)
	A.	ἡμέας (ἄμμε)	ὑμέας (ὔμμε)	σφέας (σφεῖας), σφέ

Herodotus has also σφεῖς and σφέα in the plural of the third person, which are not found in Homer.

Σφέ is used as both singular and plural, *him*, *her*, *it*, *them*, by the tragedians.

The tragedians use the Doric accusative νίν as a personal pronoun in all genders, and in both singular and plural. The Ionic form μίν is used in all genders, but only in the singular.

The poets sometimes shorten the final syllable of ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς, and σφᾶς, changing the circumflex to the acute; and sometimes accenting ἧμιν, ἧμας, &c.

Herodotus has αὐτέων in the feminine (not in the masculine or the neuter) for αὐτῶν (§ 39). See § 83, N. 3. The Ionic contracts ὁ αὐτός into ὠὑτός or ὡὑτός, and τὸ αὐτό into τὠὑτό (§ 3).

2. Αὐτός preceded by the article means *the same*; as ὁ αὐτὸς ἀνήρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*. (See § 142, 4, Note 2.)

Note. Αὐτός is often contracted with the article; as ταὐτοῦ for τοῦ αὐτοῦ; ταὐτῷ for τῷ αὐτῷ; ταὐτῇ for τῇ αὐτῇ (not to be confounded with ταύτῃ from οὗτος). In the contract form the neuter singular has ταὐτό or ταὐτόν.

Reflexive Pronouns.

§ 80. The *reflexive* pronouns are ἐμαυτοῦ, ἐμαυτῆς, *of myself*, σεαυτοῦ, σεαυτῆς, *of thyself*, and ἑαυτοῦ, ἑαυτῆς, *of himself, herself, itself*. They are thus declined: —

Singular.

	Masc.	*Fem.*	*Masc.*	*Fem.*
G.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ or σαυτοῦ	σεαυτῆς or σαυτῆς
D.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ or σαυτῷ	σεαυτῇ or σαυτῇ
A.	ἐμαυτόν	ἐμαυτήν	σεαυτόν or σαυτόν	σεαυτήν or σαυτήν

Plural.

G.	ἡμῶν αὐτῶν		ὑμῶν αὐτῶν	
D.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

		Singular.			Plural.	
G.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ		ἑαυτῶν	
D.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
A.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

contracted into

G.	αὑτοῦ	αὑτῆς	αὑτοῦ		αὑτῶν	
D.	αὑτῷ	αὑτῇ	αὑτῷ	αὑτοῖς	αὑταῖς	αὑτοῖς
A.	αὑτόν	αὑτήν	αὑτό	αὑτούς	αὑτάς	αὑτά

The contracted forms of ἑαυτοῦ must not be confounded with αὐτοῦ, &c., from αὐτός.

Note. The reflexives are compounded of the personal pronouns and αὐτός. These appear separately in the plural of the first and second persons, and in Homer in all persons and numbers. Herodotus has ἐμεωυτοῦ, σεωυτοῦ, ἑωυτοῦ.

Reciprocal Pronoun.

§ 81. The reciprocal pronoun is *ἀλλήλων*, *of one another*, used only in the dual and plural. It is thus declined:—

		Dual.			Plural.	
G.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἄλληλα

Possessive Pronouns.

§ 82. The *possessive* pronouns are ἐμός, *my*, σός, *thy*, ὅς, *his*; ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*. They are declined like adjectives in ος.

Note. Homer has dual possessives νωΐτερος, *of us two*, σφωΐτερος, *of you two;* also τεός (Doric) for σός, ἑός for ὅς, ἀμός and ἁμός (ᾱ) for ἡμέτερος (in Attic poetry for ἐμός), ὑμός for ὑμέτερος, σφός for σφέτερος. Ὅς is not used in Attic prose.

Demonstrative Pronouns.

§ 83. The *demonstrative* pronouns are οὗτος and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined:—

Singular.

N.	οὗτος	αὕτη	τοῦτο	ὅδε	ἥδε	τόδε
G.	τούτου	ταύτης	τούτου	τοῦδε	τῆσδε	τοῦδε
D.	τούτῳ	ταύτῃ	τούτῳ	τῷδε	τῇδε	τῷδε
A.	τοῦτον	ταύτην	τοῦτο	τόνδε	τήνδε	τόδε

Dual.

N. A.	τούτω	ταύτα	τούτω	τώδε	τάδε	τώδε
G. D.	τούτοιν	ταύταιν	τούτοιν	τοῖνδε	ταῖνδε	τοῖνδε

Plural.

N.	οὗτοι	αὗται	ταῦτα	οἵδε	αἵδε	τάδε
G.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
D.	τούτοις	ταύταις	τούτοις	τοῖσδε	ταῖσδε	τοῖσδε
A.	τούτους	ταύτας	ταῦτα	τούσδε	τάσδε	τάδε

Singular. *Plural.*

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο	N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	ἐκείνου	ἐκείνης	ἐκείνου	G.	ἐκείνων	ἐκείνων	ἐκείνων
D.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	D.	ἐκείνοις	ἐκείναις	ἐκείνοις
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο	A.	ἐκείνους	ἐκείνας	ἐκεῖνα

Dual.

N. A.	ἐκείνω	ἐκείνα	ἐκείνω
G. D.	ἐκείνοιν	ἐκείναιν	ἐκείνοιν

Note 1. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Ὅδε is merely the article ὁ with the inseparable particle -δε added. For its accent, see § 28, N. 3.

Other demonstratives will be found among the pronominal adjectives (§ 87, 1).

Note 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long ῑ, before which a short vowel is dropped. Thus, οὑτοσί, αὑτηΐ, τουτί; ὁδί, ἡδί, τοδί; τουτουί, ταυτί, τουτωνί; τοσουτοσί, ὡδί, οὑτωσί.

Note 3. Herodotus has τουτέων in the *feminine* (not in the masculine or the neuter) for τούτων. (For αὐτέων, see § 79, 1.) Homer has τοίσδεσσι or τοίσδεσι for τοῖσδε. The poets have κεῖνος for ἐκεῖνος.

Interrogative and Indefinite Pronouns.

§ 84. The *interrogative* pronoun τίς, τί, *who? which? what?* always takes the acute on the first syllable.

The *indefinite* pronoun τὶς, τὶ, *any one, some one,* is enclitic, and its proper accent belongs on the last syllable.

These pronouns are thus declined:—

	Interrogative.		Indefinite.	
		Singular.		
N.	τίς	τί	τὶς	τὶ
G.	τίνος, τοῦ		τινός, του	
D.	τίνι, τῷ		τινί, τῳ	
A.	τίνα	τί	τινά	τὶ
		Dual.		
N. A.	τίνε		τινέ	
G. D.	τίνοιν		τινοῖν	
		Plural.		
N.	τίνες	τίνα	τινές	τινά
G.	τίνων		τινῶν	
D.	τίσι		τισί	
A.	τίνας	τίνα	τινάς	τινά

For the indefinite plural τινά there is a form ἄττα (Ionic ἄσσα).

NOTE 1. Οὔτις and μῆτις, poetic for οὐδείς and μηδείς, *no one,* are declined like τὶς.

NOTE 2. The acute accent of τίς is never changed to the grave (§ 23, 1, Note). The indefinites τὶς and τὶ seldom occur with an accent, as they are enclitic (§ 27). The Ionic has τέο and τεῦ for τοῦ, τέῳ for τῷ, τέων for τίνων, and τέοισι for τίσι; also the same forms as enclitics for του, τῳ, &c.

§ 85. The indefinite δεῖνα, *such a one,* is sometimes indeclinable, and is sometimes declined as follows:—

	Singular.	*Plural.*
N.	δεῖνα	δεῖνες
G.	δεῖνος	δείνων
D.	δεῖνι	——
A.	δεῖνα	δεῖνας

Relative Pronouns.

§ 86. The *relative* pronouns are ὅς, ἥ, ὅ, *who,* and ὅστις, ἥτις, ὅ τι, *whoever.* They are thus declined: —

	Singular.				*Dual.*				*Plural.*		
N.	ὅς	ἥ	ὅ					N.	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	N. A.	ὥ	ἅ	ὥ	G.	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ	G. D.	οἷν	αἷν	οἷν	D.	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ					A.	οὕς	ἅς	ἅ

		Singular.	
N.	ὅστις	ἥτις	ὅ τι
G.	οὗτινος, ὅτου	ἧστινος	οὗτινος, ὅτου
D.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
A.	ὅντινα	ἥντινα	ὅ τι
		Dual.	
N. A.	ὥτινε	ἅτινε	ὥτινε
G. D.	οἷντινοιν	αἷντινοιν	οἷντινοιν
		Plural.	
N.	οἵτινες	αἵτινες	ἅτινα
G.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
D.	οἷστισι, ὅτοισι	αἷστισι	οἷστισι, ὅτοισι
A.	οὕστινας	ἅστινας	ἅτινα

NOTE 1. Ὅστις is compounded of the relative ὅς and the indefinite τὶς, and is called the *indefinite* relative. Each part is declined separately. (See § 28, N. 3.) It has a form ἅττα (Ionic ἅσσα) for ἅτινα in the plural, corresponding to ἄττα for τινά (§ 84). Ὅ τι is thus written (sometimes ὅ, τι) to distinguish it from ὅτι, *that.*

NOTE 2. Homer has ὅου, ἕης, for οὗ, ἧς. The following are the peculiar Homeric forms of ὅστις: —

		Singular.			*Plural.*	
N.	ὅτις		ὅ ττι			ἅσσα
G.		ὅτευ, ὅττεο, ὅττευ			ὅτεων	
D.		ὅτεῳ			ὀτέοισι	
A.	ὅτινα		ὅ ττι	ὅτινας		ἅσσα

Herodotus has ὅτευ, ὅτεῳ, ὅτεων, ὀτέοισι, and ἅσσα.

PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important: —

Interrogative.	*Indefinite.*	*Demonstrative.*	*Relative.*
πόσος; *how much?* quantus?	ποσός, *of a certain quantity.*	(τόσος), τοσόσδε, τοσοῦτος, *so much,* tantus.	ὅσος, ὁπόσος, *as much, as many,* quantus.
ποῖος; *of what kind?* qualis?	ποιός, *of a certain kind.*	(τοῖος), τοιόσδε, τοιοῦτος, *such,* talis.	οἷος, ὁποῖος, *of which kind,* [such] *as,* qualis.
πηλίκος; *how old? how large?*	πηλίκος, *of a certain age* or *size.*	(τηλίκος), τηλικόσδε, τηλικοῦτος, *so old* or *so large.*	ἡλίκος, ὁπηλίκος, *of which age or size,* [as old] *as,* [as large] *as.*
πότερος; *which of the two?*	πότερος (or ποτερός), *one of two* (rare).	ἕτερος, *the one* or *the other* (*of two*).	ὁπότερος, *whichever of the two.*

The pronouns τίς, τὶς, &c., form a corresponding series: —

τίς, *who?*	τὶς, *any one.*	ὅδε, οὗτος, *this, this one.*	ὅς, ὅστις, *who, which.*

NOTE. Τόσος and τοῖος seldom occur in Attic prose, τηλίκος never. Τοσόσδε, τοιόσδε, and τηλικόσδε are declined like τόσος and τοῖος; as τοσόσδε, τοσήδε, τοσόνδε, &c., — τοιόσδε, τοιάδε (ᾱ), τοιόνδε. (See § 28, N. 3.) Τοσοῦτος, τοιοῦτος, and τηλικοῦτος are declined like οὗτος (omitting the first τ in τούτου, τοῦτο, &c.), except that the neuter singular has ο or ον; as τοιοῦτος, τοιαύτη, τοιοῦτο or τοιοῦτον; gen. τοιούτου, τοιαύτης, &c.

2. Certain *pronominal adverbs* correspond like the adjectives given above. Such are the following: —

Interrogative.	*Indefinite.*	*Demonstrative.*	*Relative.*
ποῦ; *where?*	πού, *somewhere.*	ἔνθα, ἐνταῦθα, ἐκεῖ, *there.*	οὗ, ὅπου, *where.*
πῇ; *which way? how?*	πῄ, *some way, some how.*	(τῇ), τῇδε, ταύτῃ, *this way, thus.*	ᾗ, ὅπῃ, *which way, as.*

ποῖ; *whither?*	ποί, *to some place.*	ἐκεῖσε, *thither.*	οἷ, ὅποι, *whither.*
πόθεν; *whence?*	ποθέν, *from some place.*	(τόθεν), ἔνθεν, ἐκεῖθεν, *thence.*	ὅθεν, ὁπόθεν, *whence.*
πῶς; *how?*	πώς, *in some way, somehow.*	ὥς, ὧδε, οὕτως, *thus.*	ᾗ, ὅπῃ, *in which way, as.*
πότε; *when?*	ποτέ, *at some time.*	τότε, *then.*	ὅτε, ὁπότε, *when.*

Note. The *indefinite* adverbs are all enclitic (§ 27).

VERBS.

§ 88. 1. The Greek verb has three *voices*, the active, middle, and passive.

The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit.* (See § 199.)

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

§ 89. There are five *moods*, the indicative, subjunctive, optative, imperative, and infinitive. To these are added, in the conjugation of the verb, participles of all the principal tenses.

The first four moods, as opposed to the *infinitive*, are called *finite* moods.

§ 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, 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.

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

Note. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second* future (passive). Very few verbs have both these and the *first* (or the ordinary) aorist, perfect, &c.; and in such cases the two forms usually differ in meaning.

§ 91. There are three *persons*, the first, second, and third; and three *numbers* (as in nouns), the singular, dual, and plural.

§ 92. The *principal parts* of a Greek verb are the present, future, aorist, and perfect indicative active, and the perfect and aorist passive; as λύω, *to loose*, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

In deponent verbs they are the present, future, perfect, and aorist indicative; as βούλομαι, *to wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην; γίγνομαι, *to become*, γενήσομαι, γεγένημαι, ἐγενόμην. So ἔρχομαι, *to go*, ἐλεύσομαι, ἐλήλυθα, ἦλθον.

Note. These parts are chosen because they show all the important tense-formations, even in an irregular verb. It will be seen from the indicative of λύω (§ 96), that there is one stem λυ- belonging to the present and imperfect, which appears (with the prefix λε-) as λελυ- in the perfect passive and middle; that there is a second form λυσ- belonging to the future active and middle, which appears (with a prefix ε-) as ἐλυσ- in the aorist active and middle; that there is a third form λελυκ- belonging to the perfect and pluperfect active; and that there is a fourth form λυθη-, which appears in the aorist passive as ἐλυθη- and in the future passive as λυθησ-. These are the four principal *tense-stems*, of which a complete table is given in § 111.

§ 93. There are two principal classes of Greek verbs, verbs in ω, and verbs in μι.

Note. As most verbs end in ω, many rules are given under verbs in ω which apply equally well to those in μι.

CONJUGATION OF VERBS IN Ω.

§ 94. The principal stem of a verb in ω is found by dropping ω of the present indicative active. Those whose stem ends in a vowel are called *pure* verbs; those whose stem ends in a mute are called *mute* verbs; those whose stem ends in a liquid are called *liquid* verbs. Thus, φιλέ-ω, λέγ-ω, στέλλ-ω.

Note. It often happens, especially in mute and liquid verbs, that some of the tenses are formed from a stem different from that of the present. Thus, in the examples below (§ 96), the stem of λείπω (λειπ-) appears in its two other forms λιπ- and λοιπ-, and that of στέλλω (στελλ-) in its two forms στελ- and σταλ-. (See §§ 108, 109.)

§ 95. 1. The following synopsis contains all the tenses of λύω, *to loose,* with the second aorist active and middle and the second perfect and pluperfect active of λείπω, *to leave,* and the second aorist and second future passive of στέλλω, *to send.* No single verb has all these tenses.

Active Voice.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	λύω	λύω	λύοιμι	λῦε	λύειν	λύων
Imp.	ἔλυον					
Fut.	λύσω		λύσοιμι		λύσειν	λύσων
Aor.	ἔλυσα	λύσω	λύσαιμι	λῦσον	λῦσαι	λύσας
Perf.	λέλυκα	λελύκω	λελύκοιμι	λέλυκε	λελυκέναι	λελυκώς
Plup.	ἐλελύκειν					
2 Aor.	ἔλιπον	λίπω	λίποιμι	λίπε	λιπεῖν	λιπών
2 Perf.	λέλοιπα	λελοίπω	λελοίποιμι	λέλοιπε	λελοιπέναι	λελοιπώς
2 Plup.	ἐλελοίπειν					

Middle Voice.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	λύομαι	λύωμαι	λυοίμην	λύου	λύεσθαι	λυόμενος
Imp.	ἐλυόμην					
Fut.	λύσομαι		λυσοίμην		λύσεσθαι	λυσόμενος
Aor.	ἐλυσάμην	λύσωμαι	λυσαίμην	λῦσαι	λύσασθαι	λυσάμενος
Perf.	λέλυμαι	λελυμένος ὦ	λελυμένος εἴην	λέλυσο	λελύσθαι	λελυμένος
Plup.	ἐλελύμην					
2 Aor.	ἐλιπόμην	λίπωμαι	λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος

Passive Voice.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres. Imp.	*Same as middle*					
Fut.	λυθήσομαι		λυθησοίμην		λυθήσεσθαι	λυθησόμενος
Aor.	ἐλύθην	λυθῶ	λυθείην	λύθητι	λυθῆναι	λυθείς
Perf. Plup.	*Same as middle*					
F. Per.	λελύσομαι		λελυσοίμην		λελύσεσθαι	λελυσόμενος
2 Fut.	στᾰλήσομαι		σταλησοίμην		σταλήσεσθαι	σταλησόμενος
2 Aor.	ἐστάλην	σταλῶ	σταλείην	στάληθι	σταλῆναι	σταλείς

2. The following table shows the meaning of each tense of λύω in the indicative, imperative, infinitive, and participle of the active voice: —

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	*I loose* or *am loosing.*	*Loose thou.*	*To loose* or *to be loosing.*	*Loosing.*
Imp.	*I was loosing.*			
Fut.	*I shall loose.*		*To loose* (fut.).	*About to loose.*
Aor.	*I loosed.*	*Loose thou.*	*To loose* or *to have loosed.*	*Having loosed* or *loosing.*
Perf.	*I have loosed.*	(§ 202, 2, N. 1.)	*To have loosed.*	*Having loosed.*
Plup.	*I had loosed.*			

The meaning of each tense of the middle can be seen by adding the words *for myself*, *for thyself*, &c., to the meaning of the corresponding active form.

In the passive the tenses are changed merely to suit that voice; as *I am loosed*, *I was loosed*, *I shall be loosed*, *I have been loosed*, &c. The future perfect passive means *I shall have been loosed* (i. e. before some future event referred to).

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms: —

Λύωμεν (or λύσωμεν) αὐτόν, *let us loose him*; μὴ λύσῃς αὐτόν, *do not loose him.* Ἐὰν λύω (or λύσω) αὐτὸν. χαιρήσει, *if I (shall) loose him, he will rejoice.* Ἔρχομαι, ἵνα αὐτὸν λύω (or λύσω), *I am coming that I may loose him.* Εἴθε λύοιμι (or λύσαιμι) αὐτόν, *O that I may loose him.* Εἰ λύοιμι (or λύσαιμι) αὐτὸν, χαίροι ἄν, *if I should loose him, he would rejoice.* Ἦλθον ἵνα αὐτὸν λύοιμι (or λύσαιμι), *I came that I might loose him.* Εἶπον ὅτι αὐτὸν λύοιμι, *I said that I was loosing him*: εἶπον ὅτι αὐτὸν λύσαιμι, *I said that I had loosed him*; εἶπον ὅτι αὐτὸν λύσοιμι, *I said that I would loose him.* For the difference between the present and aorist, see § 202, 1; for the perfect, see § 202, 2.

§ 96. The regular verb λύω, and the tenses of λείπω and στέλλω which are included in the synopsis, are thus inflected: —

Luo

I. *Λύω, to loose.*

Indicative Active.

		Sing.	Dual.	Plural.
Present.	1.	λύω		λύομεν
	2.	λύεις	λύετον	λύετε
	3.	λύει	λύετον	λύουσι
Imperf.	1.	ἔλυον		ἐλύομεν
	2.	ἔλυες	ἐλύετον	ἐλύετε
	3.	ἔλυε	ἐλυέτην	ἔλυον
Future.	1.	λύσω		λύσομεν
	2.	λύσεις	λύσετον	λύσετε
	3.	λύσει	λύσετον	λύσουσι
Aorist.	1.	ἔλυσα		ἐλύσαμεν
	2.	ἔλυσας	ἐλύσᾰτον	ἐλύσατε
	3.	ἔλυσε	ἐλυσάτην	ἔλυσαν
Perfect.	1.	λέλυκα		λελύκαμεν
	2.	λέλυκας	λελύκατον	λελύκατε
	3.	λέλυκε	λελύκατον	λελύκᾱσι
Pluperf.	1.	ἐλελύκειν		ἐλελύκειμεν
	2.	ἐλελύκεις	ἐλελύκειτον	ἐλελύκειτε
	3.	ἐλελύκει	ἐλελυκείτην	ἐλελύκεισαν or ἐλελύκεσαν

Subjunctive Active.

		Sing.	Dual.	Plural.
Present.	1.	λύω		λύωμεν
	2.	λύῃς	λύητον	λύητε
	3.	λύῃ	λύητον	λύωσι
Aorist.	1.	λύσω		λύσωμεν
	2.	λύσῃς	λύσητον	λύσητε
	3.	λύσῃ	λύσητον	λύσωσι
Perfect.	1.	λελύκω		λελύκωμεν
	2.	λελύκῃς	λελύκητον	λελύκητε
	3.	λελύκῃ	λελύκητον	λελύκωσι

Optative Active.

		Sing.	**Dual.**	**Plural.**
Present.	1.	λύοιμι		λύοιμεν
	2.	λύοις	λύοιτον	λύοιτε
	3.	λύοι	λυοίτην	λύοιεν
Future.	1.	λύσοιμι		λύσοιμεν
	2.	λύσοις	λύσοιτον	λύσοιτε
	3.	λύσοι	λυσοίτην	λύσοιεν
Aorist.	1.	λύσαιμι		λύσαιμεν
	2.	λύσαις, λύσειας	λύσαιτον	λύσαιτε
	3.	λύσαι, λύσειε	λυσαίτην	λύσαιεν, λύσειαν
Perfect.	1.	λελύκοιμι		λελύκοιμεν
	2.	λελύκοις	λελύκοιτον	λελύκοιτε
	3.	λελύκοι	λελυκοίτην	λελύκοιεν

Imperative Active.

Present.	2.	λῦε	λύετον	λύετε
	3.	λυέτω	λυέτων	λυέτωσαν or λυόντων
Aorist.	2.	λῦσον	λύσᾰτον	λύσατε
	3.	λυσάτω	λυσάτων	λυσάτωσαν or λυσάντων
Perfect.	2.	λέλυκε	λελύκετον	λελύκετε
	3.	λελυκέτω	λελυκέτων	λελυκέτωσαν

Infinitive Active.

Present.	λύειν	Aorist.	λῦσαι
Future.	λύσειν	Perfect.	λελυκέναι

Participle Active.

Present.	λύων, λύουσα, λῦον
Future.	λύσων, λύσουσα, λῦσον
Aorist.	λύσας, λύσασα, λῦσαν
Perfect.	λελυκώς, λελυκυῖα, λελυκός

Indicative Middle.

		Sing.	Dual.	Plural.
Present.	1.	λύομαι		λυόμεθα
	2.	λύῃ, λύει	λύεσθον	λύεσθε
	3.	λύεται	λύεσθον	λύονται
Imperf.	1.	ἐλυόμην		ἐλυόμεθα
	2.	ἐλύου	ἐλύεσθον	ἐλύεσθε
	3.	ἐλύετο	ἐλυέσθην	ἐλύοντο
Future.	1.	λύσομαι		λυσόμεθα
	2.	λύσῃ, λύσει	λύσεσθον	λύσεσθε
	3.	λύσεται	λύσεσθον	λύσονται
Aorist.	1.	ἐλυσάμην		ἐλυσάμεθα
	2.	ἐλύσω	ἐλύσασθον	ἐλύσασθε
	3.	ἐλύσατο	ἐλυσάσθην	ἐλύσαντο
Perfect.	1.	λέλυμαι		λελύμεθα
	2.	λέλυσαι	λέλυσθον	λέλυσθε
	3.	λέλυται	λέλυσθον	λέλυνται
Pluperf.	1.	ἐλελύμην		ἐλελύμεθα
	2.	ἐλέλυσο	ἐλέλυσθον	ἐλέλυσθε
	3.	ἐλέλυτο	ἐλελύσθην	ἐλέλυντο

Subjunctive Middle.

Present.	1.	λύωμαι		λυώμεθα
	2.	λύῃ	λύησθον	λύησθε
	3.	λύηται	λύησθον	λύωνται
Aorist.	1.	λύσωμαι		λυσώμεθα
	2.	λύσῃ	λύσησθον	λύσησθε
	3.	λύσηται	λύσησθον	λύσωνται
Perfect.	1.	λελυμένος ὦ		λελυμένοι ὦμεν
	2.	λελυμένος ᾖς	λελυμένω ἦτον	λελυμένοι ἦτε
	3.	λελυμένος ᾖ	λελυμένω ἦτον	λελυμένοι ὦσι

Optative Middle.

		Sing.	Dual.	Plural.
Present.	1.	λυοίμην		λυοίμεθα
	2.	λύοιο	λύοισθον	λύοισθε
	3.	λύοιτο	λυοίσθην	λύοιντο
Future.	1.	λυσοίμην		λυσοίμεθα
	2.	λύσοιο	λύσοισθον	λύσοισθε
	3.	λύσοιτο	λυσοίσθην	λύσοιντο
Aorist.	1.	λυσαίμην		λυσαίμεθα
	2.	λύσαιο	λύσαισθον	λύσαισθε
	3.	λύσαιτο	λυσαίσθην	λύσαιντο
Perfect.	1.	λελυμένος εἴην		λελυμένοι εἴημεν
	2.	λελυμένος εἴης	λελυμένω εἴητον	λελυμένοι εἴητε
	3.	λελυμένος εἴη	λελυμένω εἰήτην	λελυμένοι εἴησαν

Imperative Middle.

Present.	2.	λύου	λύεσθον	λύεσθε
	3.	λυέσθω	λυέσθων	λυέσθωσαν or λυέσθων
Aorist.	2.	λῦσαι	λύσασθον	λύσασθε
	3.	λυσάσθω	λυσάσθων	λυσάσθωσαν or λυσάσθων
Perfect.	2.	λέλυσο	λέλυσθον	λέλυσθε
	3.	λελύσθω	λελύσθων	λελύσθωσαν or λελύσθων

Infinitive Middle.

Present.	λύεσθαι	Aorist.	λύσασθαι
Future.	λύσεσθαι	Perfect.	λελύσθαι

Participle Middle.

Present.	λυόμενος, -η, -ον	Aorist.	λυσάμενος, -η, -ον
Future.	λυσόμενος, -η, -ον	Perfect.	λελυμένος, -η, -ον

Present, Imperfect, Perfect, and Pluperfect Passive, same as in Middle.

Indicative Passive.

		Singular.	Dual.	Plural.
Future.	1.	λυθήσομαι		λυθησόμεθα
	2.	λυθήσῃ, λυθήσει	λυθήσεσθον	λυθήσεσθε
	3.	λυθήσεται	λυθήσεσθον	λυθήσονται
Aorist.	1.	ἐλύθην		ἐλύθημεν
	2.	ἐλύθης	ἐλύθητον	ἐλύθητε
	3.	ἐλύθη	ἐλυθήτην	ἐλύθησαν
Future Perfect.	1.	λελύσομαι		λελυσόμεθα
	2.	λελύσῃ, λελύσει	λελύσεσθον	λελύσεσθε
	3.	λελύσεται	λελύσεσθον	λελύσονται

Subjunctive Passive.

Aorist.	1.	λυθῶ		λυθῶμεν
	2.	λυθῇς	λυθῆτον	λυθῆτε
	3.	λυθῇ	λυθῆτον	λυθῶσι

Optative Passive.

Future.	1.	λυθησοίμην		λυθησοίμεθα
	2.	λυθήσοιο	λυθήσοισθον	λυθήσοισθε
	3.	λυθήσοιτο	λυθησοίσθην	λυθήσοιντο
Aorist.	1.	λυθείην		λυθείημεν, λυθεῖμεν
	2.	λυθείης	λυθείητον, λυθεῖτον	λυθείητε, λυθεῖτε
	3.	λυθείη	λυθειήτην, λυθείτην	λυθείησαν, λυθεῖεν
Future Perfect.	1.	λελυσοίμην		λελυσοίμεθα
	2.	λελύσοιο	λελύσοισθον	λελύσοισθε
	3.	λελύσοιτο	λελυσοίσθην	λελύσοιντο

Imperative Passive.

Aorist.	2.	λύθητι	λύθητον	λύθητε
	3.	λυθήτω	λυθήτων	λυθήτωσαν or λυθέντων

Infinitive Passive.

Future. λυθήσεσθαι Aorist. λυθῆναι Fut. Perf. λελύσεσθαι

Participle Passive.

Fut. λυθησόμενος Aor. λυθείς (§ 68) Fut. Perf. λελυσόμενος

II. *Λείπω, to leave.*

Indicative Active.

		Sing.	Dual.	Plural.
2 Aorist.	1.	ἔλιπον		ἐλίπομεν
	2.	ἔλιπες	ἐλίπετον	ἐλίπετε
	3.	ἔλιπε	ἐλιπέτην	ἔλιπον
2 Perfect.	1.	λέλοιπα		λελοίπαμεν
	2.	λέλοιπας	λελοίπατον	λελοίπατε
	3.	λέλοιπε	λελοίπατον	λελοίπᾱσι
2 Pluperf.	1.	ἐλελοίπειν		ἐλελοίπειμεν
	2.	ἐλελοίπεις	ἐλελοίπειτον	ἐλελοίπειτε
	3.	ἐλελοίπει	ἐλελοιπείτην	ἐλελοίπεισαν
				or ελελοίπεσαν

Subjunctive Active.

2 Aorist.	1.	λίπω		λίπωμεν
	2.	λίπῃς	λίπητον	λίπητε
	3.	λίπῃ	λίπητον	λίπωσι
2 Perfect.	1.	λελοίπω		λελοίπωμεν
	2.	λελοίπῃς	λελοίπητον	λελοίπητε
	3.	λελοίπῃ	λελοίπητον	λελοίπωσι

Optative Active.

2 Aorist.	1.	λίποιμι		λίποιμεν
	2.	λίποις	λίποιτον	λίποιτε
	3.	λίποι	λιποίτην	λίποιεν
2 Perfect.	1.	λελοίποιμι		λελοίποιμεν
	2.	λελοίποις	λελοίποιτον	λελοίποιτε
	3.	λελοίποι	λελοιποίτην	λελοίποιεν

Imperative Active.

2 Aorist.	2.	λίπε	λίπετον	λίπετε
	3.	λιπέτω	λιπέτων	λιπέτωσαν
				or λιπόντων
2 Perfect.	2.	λέλοιπε	λελοίπετον	λελοίπετε
	3.	λελοιπέτω	λελοιπέτων	λελοιπέτωσαν

Infinitive Active.

2 Aorist. λιπεῖν 2 Perfect. λελοιπέναι

Participle Active.

2 Aorist. λιπών, λιποῦσα, λιπόν
2 Perfect. λελοιπώς, λελοιπυῖα, λελοιπός

Indicative Middle.

2 Aorist.	1.	ἐλιπόμην		ἐλιπόμεθα
	2.	ἐλίπου	ἐλίπεσθον	ἐλίπεσθε
	3.	ἐλίπετο	ἐλιπέσθην	ἐλίποντο

Subjunctive Middle.

2 Aorist.	1.	λίπωμαι		λιπώμεθα
	2.	λίπῃ	λίπησθον	λίπησθε
	3.	λίπηται	λίπησθον	λίπωνται

Optative Middle.

2 Aorist.	1.	λιποίμην		λιποίμεθα
	2.	λίποιο	λίποισθον	λίποισθε
	3.	λίποιτο	λιποίσθην	λίποιντο

Imperative Middle.

2 Aorist.	2.	λιποῦ	λίπεσθον	λίπεσθε
	3.	λιπέσθω	λιπέσθων	λιπέσθωσαν or λιπέσθων

Infinitive.	*Participle.*
2 Aorist. λιπέσθαι	λιπόμενος, -η, -ον

III. Στέλλω, *to send.*

Indicative Passive.

		Sing.	**Dual.**	**Plural.**
2 Fut.	1.	σταλήσομαι		σταλησόμεθα
	2.	σταλήσῃ, σταλήσει	σταλήσεσθον	σταλήσεσθε
	3.	σταλήσεται	σταλήσεσθον	σταλήσονται
2 Aor.	1.	ἐστάλην		ἐστάλημεν
	2.	ἐστάλης	ἐστάλητον	ἐστάλητε
	3.	ἐστάλη	ἐσταλήτην	ἐστάλησαν

Subjunctive Passive.

2 Aor.	1.	σταλῶ		σταλῶμεν
	2.	σταλῇς	σταλῆτον	σταλῆτε
	3.	σταλῇ	σταλῆτον	σταλῶσι

Optative Passive.

2 Fut.	1.	σταλησοίμην		σταλησοίμεθα
	2.	σταλήσοιο	σταλήσοισθον	σταλήσοισθε
	3.	σταλήσοιτο	σταλησοίσθην	σταλήσοιντο
2 Aor.	1.	σταλείην		σταλείημεν, σταλεῖμεν
	2.	σταλείης	σταλείητον, σταλεῖτον	σταλείητε, σταλεῖτε
	3.	σταλείη	σταλειήτην, σταλείτην	σταλείησαν, σταλεῖεν

Imperative Passive.

2 Aor.	2.	στάληθι	στάλητον	στάλητε
	3.	σταλήτω	σταλήτων	σταλήτωσαν or σταλέντων

Infinitive Passive.

2 Future. σταλήσεσθαι   2 Aorist. σταλῆναι

Participle Passive.

2 Future. σταλησόμενος, -η, -ον   2 Aorist. σταλείς, -εῖσα, -έν

§ 97. The future and aorist active and middle of **φαίνω** (**φαν-**), *to show,* exhibits the peculiar formation of these tenses in liquid verbs (§ 94).

The futures are contracted like the present of **φιλέω** (§ 123); thus, **φανέω, φανῶ; φανέομαι, φανοῦμαι.** See §§ 120, 121.

Indicative Active.

		Sing.	Dual.	Plural.
Future.	1.			φανοῦμεν
	2.		φανεῖτον	φανεῖτε
	3.		φανεῖτον	φανοῦσι
A				ἐφήναμεν
			ἐφή	ἐφήνατε
			ἐφ	ἔφηναν

bjunctive

		φήνωμεν
	φ	φήνητε
	φ	φήνωσι

ptative

		φανοῖμεν, -οίημεν
		φανοῖτε, -οίητε
		φανοῖεν, -οίησαν
		φήναιμεν
ns		
		φήνειαν
		αν
		άντων
		ᾶσα, φῆναν

Indicative Middle.

		Sing.	Dual.	Plural.
Future.	1.	φανοῦμαι		φανούμεθα
	2.	φανῇ, φανεῖ	φανεῖσθον	φανεῖσθε
	3.	φανεῖται	φανεῖσθον	φανοῦνται
Aorist.	1.	ἐφηνάμην		ἐφηνάμεθα
	2.	ἐφήνω	ἐφήνασθον	ἐφήνασθε
	3.	ἐφήνατο	ἐφηνάσθην	ἐφήναντο

Subjunctive Middle.

Aorist.	1.	φήνωμαι		φηνώμεθα
	2.	φήνῃ	φήνησθον	φήνησθε
	3.	φήνηται	φήνησθον	φήνωνται

Optative Middle.

Future.	1.	φανοίμην		φανοίμεθα
	2.	φανοῖο	φανοῖσθον	φανοῖσθε
	3.	φανοῖτο	φανοίσθην	φανοῖντο
Aorist.	1.	φηναίμην		φηναίμεθα
	2.	φήναιο	φήναισθον	φήναισθε
	3.	φήναιτο	φηναίσθην	φήναιντο

Imperative Middle.

Aorist.	2.	φῆναι	φήνασθον	φήνασθε
	3.	φηνάσθω	φηνάσθων	φηνάσθωσαν or φηνάσθων

Infinitive Middle.

Future.	φανεῖσθαι	Aorist.	φήνασθαι

Participle Middle.

Future.	φανούμενος, -η, -ον	Aorist.	φηνάμενος, -η, -ον

Periphrastic Forms.

§ 98. 1. All verbs whose stems end in a consonant form the *third person plural* of the perfect and pluperfect indicative passive and middle by the perfect participle and **εἰσί** and **ἦσαν**, the present and imperfect of **εἰμί**, *to be* (§ 129).

These tenses of τρίβω (stem τριβ-), *to rub*, πλέκω (πλεκ-), *to weave*, πείθω (πειθ-), *to persuade*, and στέλλω (στελλ-, στελ-, σταλ-), *to send*, are thus inflected:—

Perfect Indicative.

S.	1.	τέτριμμαι	πέπλεγμαι	πέπεισμαι	ἔσταλμαι
	2.	τέτριψαι	πέπλεξαι	πέπεισαι	ἔσταλσαι
	3.	τέτριπται	πέπλεκται	πέπεισται	ἔσταλται
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
P.	1.	τετρίμμεθα	πεπλέγμεθα	πεπείσμεθα	ἐστάλμεθα
	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετριμμένοι εἰσί	πεπλεγμένοι εἰσί	πεπεισμένοι εἰσί	ἐσταλμένοι εἰσί

Perfect Subjunctive and Optative.

Subj.	τετριμμένος ὦ	πεπλεγμένος ὦ	πεπεισμένος ὦ	ἐσταλμένος ὦ
Opt.	τετριμμένος εἴην	πεπλεγμένος εἴην	πεπεισμένος εἴην	ἐσταλμένος εἴην

Perfect Imperative.

S.	2.	τέτριψο	πέπλεξο	πέπεισο	ἔσταλσο
	3.	τετρίφθω	πεπλέχθω	πεπείσθω	ἐστάλθω
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τετρίφθων	πεπλέχθων	πεπείσθων	ἐστάλθων
P.	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετρίφθωσαν or τετρίφθων	πεπλέχθωσαν or πεπλέχθων	πεπείσθωσαν or πεπείσθων	ἐστάλθωσαν or ἐστάλθων

Perfect Infinitive.

τετρῖφθαι	πεπλέχθαι	πεπεῖσθαι	ἐστάλθαι

Perfect Participle.

τετριμμένος	πεπλεγμένος	πεπεισμένος	ἐσταλμένος

Pluperfect Indicative.

S.	1.	ἐτετρίμμην	ἐπεπλέγμην	ἐπεπείσμην	ἐστάλμην
	2.	ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἔσταλσο
	3.	ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἔσταλτο
D.	2.	ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον	ἔσταλθον
	3.	ἐτετρίφθην	ἐπεπλέχθην	ἐπεπείσθην	ἐστάλθην
P.	1.	ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἐστάλμεθα
	2.	ἐτέτριφθε	ἐπέπλεχθε	ἐπέπεισθε	ἔσταλθε
	3.	τετριμμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἐσταλμένοι ἦσαν

NOTE. The regular third person plural in these tenses (**τετριβ-νται**, **πεπλεκ-νται**, &c., like **λέλυ-νται**) could not be pronounced. The other variations from the corresponding forms of **λύω** arise from ordinary euphonic changes, which are all explained in § 16, 1, 2, 3, and 4. The regular endings (§ 112, § 117, 1, § 118) are added to the root of the tense (§ 113) with the necessary changes.

2. The perfect subjunctive and optative of the passive and middle voices is formed by the perfect participle and **ὦ** or **εἴην**, the subjunctive and optative of **εἰμί**. Similar forms are sometimes used in the active voice, instead of the forms in **ω** and **οιμι**.

NOTE. Even the perfect and pluperfect indicative are sometimes expressed by the participle and **εἰμί**. A similar periphrasis for the future perfect active is often necessary, as this tense is found in very few verbs; as **τοῦτο ἐγνωκότες ἐσόμεθα**, *we shall have learned this.*

3. A periphrastic future is sometimes formed by **μέλλω** and the present or future (seldom the aorist) infinitive; as **μέλλομεν τοῦτο ποιεῖν** (or **ποιήσειν**), *we are about to do this.* (See § 202, 3, Note.)

AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i. e. *increase*) at the beginning.

2. Augment is either *syllabic* or *temporal.* The syllabic augment prefixes a syllable to verbs beginning with a *consonant.* The temporal augment lengthens the first syllable of verbs beginning with a *vowel.*

Syllabic Augment.

§ 100. Most verbs beginning with a consonant augment the imperfect and aorist by prefixing *ε*. E. g.

Λύω, ἔλυον, ἔλυσα; γράφω, ἐγραφόμην, ἐγραψάμην; ῥίπτω, ἔρριπτον, ἔρριψα (15, 2).

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect by prefixing that consonant followed by *ε*. This is called *reduplication*. E. g.

Λύω, λέ-λυκα, λέ-λυμαι, λε-λυκέναι, λε-λυκώς, λε-λυμένος; γράφω, γέ-γραφα, γε-γράφθαι. So *θύω, τέ-θυκα* (§ 17, 2); *φαίνω* (*φαν-*), *πέ-φασμαι* (§ 113, N. 2); *χαίνω, κέ-χηνα.*

2. The pluperfect of these verbs is augmented by prefixing *ε* to the reduplication; as *λέλυκα, ἐλελύκειν.*

Note 1. A few verbs take *ει* instead of the reduplication; as *εἴληφα, εἴληχα* (from *λαμβάνω, λαγχάνω*).

Note 2. The pluperfect may omit the additional augment; as *λέλυκα*, plup. *λελύκειν.*

3. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (*ζ, ξ, ψ*), or with *ρ*, have the simple augment *ε* in the perfect, future perfect, and pluperfect. E. g.

Στέλλω, ἔσταλκα, ἐστάλκειν; ζητέω, ἐζήτηκα; ψεύδω, ἔψευσμαι, ἐψευσμένος; ῥίπτω, ἔρριμμαι, ἐρρῖφθαι (for *ρρ* see § 15, 2).

Note. Verbs beginning with *γν*, and some others beginning with a mute and a liquid, take *ε* instead of the reduplication; as *γνωρίζω, ἐγνώρικα; γιγνώσκω* (*γνο-*), *ἔγνωκα*; but *κλείω, κέκλεικα* (regularly).

Temporal Augment.

§ 102. 1. Verbs beginning with a *short vowel* are augmented in all tenses by lengthening that vowel. If the initial vowel is long, it remains so; but *ᾰ* and *ᾱ* are both changed to *η*. E. g.

Ἄγω, ἦγον, ἦχα, ἦγμαι, ἤχθην; ἐλαύνω, ἤλαυνον; ὀνειδίζω, ὠνείδιζον; ὑβρίζω (ῠ), *ὑβρίσθην* (ῡ); *ἀκολουθέω, ἠκολούθησα, ἠκολούθηκα, ἠκολουθηκέναι, ἠκολουθηκώς; ὀρθόω, ὤρθωσα, ὤρθωμαι; ἀΐσσω* (ᾱ), *ἤϊξα.*

NOTE. Βούλομαι, *to wish*, δύναμαι, *to be able*, and μέλλω, *to intend*, may add the temporal augment to the syllabic; as ἐβουλόμην or ἠβουλόμην; ἐβουλήθην or ἠβουλήθην; ἐδυνάμην or ἠδυνάμην; ἔμελλον or ἤμελλον.

2. Verbs beginning with a *diphthong* receive the temporal augment on the first vowel of the diphthong. E. g.

Αἰτέω, ᾔτησα; οἰκέω, ᾤκησα, ᾠκημένος; εὔχομαι, ηὐχόμην.

NOTE. Ου is never augmented, and ει very seldom.

§ 103. Some verbs beginning with a vowel take the syllabic augment as if they began with a consonant. When ε follows the augment, εε is contracted into ει. E. g.

'Ωθέω (stem ωθ-), *to push*, ἔωσα, ἔωσμαι, ἐώσθην; ἄγνυμι (stem ἀγ-), *to break*, ἔαξα, 2 Perf. ἔᾱγα; ἐθίζω, *to accustom*, εἴθισα, εἴθικα (from ἐέθισα, &c.), ἐάω, *to permit*, εἴᾱσα, εἴακα; ἔρδω, *to do*, 2 Perf. ἔοργα.

'Οράω, *to see*, takes the temporal augment after the syllabic; as ἑώρων, ἑώρακα (or ἑόρακα), ἑώραμαι. So οἴγω, *to open*.

NOTE. Most of these verbs originally (at least in their primitive roots) began with the consonant ϝ (*digamma*), so that their augment is really regular. Thus ἔαξα is for ἔϝαξα, from root ϝαγ-; ἔοργα is for ϝέϝοργα, from root ϝεργ-, which appears in English *work* (werk).

Attic Reduplication.

§ 104. Some verbs beginning with α, ε, or ο augment the perfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. E. g.

'Ακούω (ἀκο-), ἀκήκοα; ἐμέω, ἐμήμεκα; ἐλέγχω, ἐλήλεγμαι; ἐλαύνω (ἐλα-), ἐλήλακα, ἐλήλαμαι.

NOTE. The pluperfect of these verbs rarely takes an additional augment.

Augment of Compound Verbs.

§ 105. 1. When the first part of a compound verb is a preposition, the augment follows the preposition. Prepositions (except περί and πρό) drop a final vowel before the augment ε. E. g.

Προσγράφω, προσέγραφον, προσγέγραφα; εἰσάγω, εἰσῆγον (§ 26, N. 1); ἐκβάλλω, ἐξέβαλλον (§ 13, 2); συμπλέκω, συνέπλεκον (§ 16, 5); ἀποβάλλω, ἀπέβαλλον; — but περιέβαλλον and προέλεγον.

Note 1. Πρό may be contracted with the augment; as προὖλεγον and προὖβαινον, for προέλεγον and προέβαινον.

Note 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions, are augmented after the preposition; as ὑποπτεύω (from ὕποπτος), *to suspect*, ὑπώπτευον, as if the verb were from ὑπό and ὀπτεύω. So κατηγορέω (from κατήγορος), *to accuse*, κατηγόρουν (not ἐκατηγόρουν).

Note 3. A few verbs take the augment before the preposition, and others have both augments; as ἀνοίγω, ἤνοιγον; ἀνέχω, ἠνειχόμην, ἠνεσχόμην (or ἠνσχόμην).

See in the Lexicon ἀμφισβητέω, διᾱκονέω, διαιτάω, ἐγγυάω, παρανομέω, as examples of these irregularities and those of Note 2.

2. Compounds of δυσ-, *ill*, and occasionally those of εὖ, *well*, are augmented after the adverb, if the verb itself begins with a vowel. E. g.

Δυσαρεστέω, δυσηρέστηκα; εὐαρεστέω, εὐηρέστηκα.

Note. In other cases, compounds of δυσ- are augmented regularly, and those of εὖ omit the augment.

VERBAL STEMS.

§ 106. Pure verbs (§ 94) lengthen the final vowel of the stem, if it is short, in all tenses except the present and imperfect. *A* and ε become η, and ο becomes ω; but when ᾰ follows ε, ι, or ρ, it becomes ᾱ. E. g.

Τιμάω (τιμᾰ-), τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτιμή-θην. Φιλέω (φιλε-), φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην. Δηλόω (δηλο-), δηλώσω, &c. So τίω, τίσω (ῑ); δακρύω, δακρύσω (ῡ). But ἐάω, ἐάσω (ᾱ); ἰάομαι, ἰάσομαι (ᾱ); δράω, δράσω (ᾱ), ἔδρᾱσα, δέδρᾱκα.

Λύω has ῡ in the present in Attic poetry (generally ῠ in Homer); but generally ῠ in other tenses except the future and aorist.

Note 1. Ἀκροάομαι, *to hear*, has ἀκροάσομαι (ᾱ), &c. Χράω, *to give oracles*, has χρήσω, &c.

Note 2. Some pure verbs retain the short vowel of the stem contrary to the general rule; as καλέω, καλέσω, ἐκάλεσα; γελάω, γελάσω (ᾰ), ἐγέλᾰσα; ἀρκέω, ἀρκέσω; τελέω, τελέσω. (See § 120, 2.)

§ 107. Many *mute* and *liquid* verbs form part of their tenses from a simpler stem than that which appears in the present and imperfect. E. g.

Πράσσω and **ἔπρασσον** are from the stem **πρασσ-**; but **πράξω** (**πραγσω**) and **ἔπραξα** are from the *simple* stem **πραγ-**. **Μανθάνω** and **ἐμάνθανον** are from the stem **μανθαν-**; but **ἔμαθον** and **μαθήσομαι** are from **μαθ-**.

NOTE 1. The *simple stem* must often be learned by observation; but the following rules (§ 108) for forming the stem of the present from the simple stem include the greater part of the cases that occur.

NOTE 2. A verb which has more than one stem is commonly called *irregular* (or *anomalous*), although many of the irregularities may be brought under general rules.

Formation of the Present from the Simple Stem.

§ 108. Verbs have been divided into *nine classes*, with reference to the formation of the present from the simple stem.

1. FIRST CLASS. (*Stem unchanged.*) Here the present is formed directly from the simple stem; as in **λύω, λέγω, πλέκω, τρίβω, γράφω.**

2. SECOND CLASS. (*Lengthened Mute Stems.*) Mute stems of this class lengthen short **α, ι,** or **υ** into **η, ει,** or **ευ,** to form the stem of the present; as **τήκω** (**τᾰκ-**), **λείπω** (**λῐπ-**), **φεύγω** (**φῠγ-**).

The simple stem here is found chiefly in second aorists and kindred forms; as **ἐτάκην, ἔλιπον, ἔφυγον.** For **ει** changed to **οι** in the second perfect, see § 109, 2.

3. THIRD CLASS. (*Verbs in* **πτω**, *or* **T** *Class.*) Simple labial (**π, β, φ**) stems generally add **τ**, and thus form the present in **πτω** (§ 16, 1); as **κόπτω** (**κοπ-**), **βλάπτω** (**βλαβ-**), **ῥίπτω** (**ῥιφ-**).

Here the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists **ἐκόπην, ἐβλάβην,** and **ἐρρίφην**; and in **καλύπτω** (**καλῠβ-**), *to cover*, it is seen in **καλύβ-η**, *hut.*

4. FOURTH CLASS. I. (*Verbs in* **σσω** *and* **ζω**.) Presents in **σσω** (**ττω**) generally come from palatal (**κ, γ, χ**) stems; as **πράσσω** (**πρᾱγ-**), fut. **πράξω**; **μαλάσσω** (**μαλακ-**, seen in **μαλακός**), fut. **μαλάξω**; **ταράσσω** (**ταραχ-**, seen in **ταραχή**), fut. **ταράξω.**

Presents in **ζω** may come from stems in **δ** or from stems in **γ** (or **γγ**); as **φράζω** (**φραδ-**), fut. **φράσω**, 2 aor. (Epic) **πέφραδον**; **κομίζω** (**κομιδ-**, seen in **κομιδή**), fut. **κομίσω**; **ῥέζω** (**ῥεγ-**), fut. **ῥέξω**; **κλάζω** (**κλαγγ-**, compare *clango*), fut. **κλάγξω.**

A few presents in σσω come from lingual stems; as ἐρέσσω, *to row* (from ἐρετ-, seen in ἐρέτης, *rower*). One in ζω and one in σσω come from labial stems; νίζω (νιβ), *to wash*, fut. νίψω; and πέσσω (πεπ-), *to cook*, fut. πέψω.

II. (*Lengthened Liquid Stems.*) Simple stems in λ form presents in λλω; those in ἄν, ἄρ, εν, or ερ form presents in αινω, αιρω, εινω, or ειρω; those in ἴν, ὔν, or ὔρ form presents in ῑνω, ῡνω, or ῡρω. Thus, στέλλω (στελ-), ἀγγέλλω (ἀγγελ-); φαίνω (φᾰν-), αἴρω (ἄρ-), κτείνω (κτεν-), σπείρω (σπερ-); κρίνω (κρῐν-), ἀμύνω (ἀμῠν-), σύρω (σῠρ). (See § 109, N. 1.)

'Οφείλω (ὀφελ-), *to be obliged, to owe*, follows the analogy of stems in εν, to avoid confusion with the regular ὀφέλλω, *to increase;* but in Homer it has its regular form ὀφέλλω.

NOTE. The whole fourth class is called the *Iota Class*, as all these changes are explained by supposing an ι to have been added to the simple stem with the consequent euphonic changes. By these changes, palatals (κ, γ, χ) and rarely other mutes with ι form σσ; δ (sometimes γ) with ι forms ζ; λ with ι forms λλ; ν and ρ with ι undergo *metathesis* (§ 14, 1), and ι is then contracted with the preceding vowel (ιϊ and υϊ becoming ῑ and ῡ). On the same principle are explained apparently irregular comparatives like μᾶλλον for μαλιον (§ 75, N. 2), ἐλάσσων for ἐλαχ-ιων (§ 73, 1), μέζων and μείζων for μεγ-ιων, θάσσων for ταχ-ιων (stem θαχ-, § 17, 2, Note), ἥσσων for ἡκ-ιων (cf. ἥκ-ιστος); so also feminines like μέλαινα for μελαν-ια (§ 67), σώτειρα for σωτερ-ια, γλυκεῖα for γλυκε-ια. For feminine participles in ουσα, ᾱσα, and εισα, see § 119, 1, Note.

5. FIFTH CLASS. (N *Class.*) Many simple stems are lengthened in the present by adding αν; as ἁμαρτάν-ω (from ἁμαρτ-), αἰσθάν-ομαι (αἰσθ-). If the last vowel of the simple stem is short, a nasal (ν, μ, or γ, according to the following consonant, § 16, 5) is inserted after the vowel; as, λαμβάν-ω (from λᾰβ-, λαβαν-), μανθάν-ω (from μᾰθ-, μαθαν-), λαγχάνω (from λαχ-, λαχαν-).

Some stems add simply ν; as φθάνω (φθα-), κάμνω (καμ-).

Others add νε; as ἱκνέομαι (ἱκ-).

Others add νυ (after a vowel ννυ); as, δείκνυ-μι (δεικ-), σβέννυ-μι (σβε-). These verbs end in υμι.

6. SIXTH CLASS. (*Verbs in* σκω.) These add σκ or ισκ to the simple stem to form the stem of the present; as γηράσκω (γηρα-), εὑρίσκω (εὑρ-).

7. SEVENTH CLASS. (E *Class.*) A few simple roots add ε to form the stem of the present; as δοκέω (δοκ-), fut. δόξω; ὠθέω (ὠθ-), fut. ὤσω (§ 16, 2).

Most verbs in εω have stems in ε, and belong to the first class; as ποιέω (ποιε-), fut. ποιήσω.

8. EIGHTH CLASS. (*Reduplicated Verbs.*) A few simple stems are reduplicated in the present by prefixing their first consonant with an ι; as τιτράω (τρα-), *to bore;* πίπτω (πετ-) for πι-πετω; γίγνομαι (γεν-) for γι-γενομαι. Most verbs of this class end in μι; as, τίθημι (θε-), δίδωμι (δο-), ἵστημι (στα-) for σι-στα-μι. So ἵημι (ἑ-) for ἱ-ἑ-μι. See § 125, 2.

9. NINTH CLASS. (*Mixed Class.*) This class includes those verbs in which different parts are derived from essentially different stems; as φέρω, *to bear*, οἴσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην. Here we have three stems (οἰ-, ἐνεκ-, ἐνεγκ-) all entirely independent of the present stem φερ-.

NOTE. A verb may belong to more than one class at the same time. Thus, βαίνω (βα-), *to go*, adds ν to its stem (class 5), and then lengthens βᾰν- to βαιν- (class 4, II.), like φαίνω (φαν-). So γιγνώσκω (γνο-) belongs both to class 6 and to class 8.

Modification of the Simple Stem.

§ 109. The vowel of the simple stem may be variously modified in the tenses formed from it.

1. The *second* perfect regularly changes ε of the simple stem to ο, and lengthens ᾰ to η (after ρ, to ᾱ). E. g.

Στέργω (στεργ-), ἔστοργα; γίγνομαι (γεν-), γέγονα; τίκτω (τεκ-), τέτοκα; φαίνω (φᾰν-), πέφηνα; κράζω (κρᾰγ-), κέκρᾱγα.

2. Verbs of the *second class* (§ 108, 2) form the second perfect from the lengthened stem; but ει lengthened from ῐ becomes οι. E. g.

Φεύγω (φῠγ-), πέφευγα; τήκω (τᾰκ-), τέτηκα; λείπω (λιπ-), λέλοιπα.

3. When ε in a monosyllabic simple stem either precedes or follows a liquid, it is generally changed to α in all tenses formed from the simple stem, except the future and aorist active and middle; except also the second perfect (§ 109, 1). E. g.

Στέλλω (στελ-), ἔσταλκα, ἔσταλμαι, ἐστάλην; τρέπω, τέτραμμαι, ἐτράφθην (Ion.), ἔτραπον, ἐτράπην, ἐτραπόμην; τρέφω (θρεφ-), τέθραμμαι, ἐτράφην, ἔτραφον; σπείρω (σπερ-), ἔσπαρμαι, ἐσπάρην.

Note 1. Four verbs in νω omit ν of the stem before terminations beginning with a consonant; *κρίνω (κρῐν), to separate, κέκρῐκα, κέκριμαι, ἐκρίθην; κλίνω (κλῐν), to incline, κέκλικα, κέκλιμαι, ἐκλίθην; πλύνω (πλῠν-), to wash, πέπλῠμαι, ἐπλύθην; τείνω (τεν-), to stretch, τέτακα, τέταμαι, ἐτάθην* (§ 109, 3).

When *ν* is not thus dropped, it regularly becomes *γ* before *κα* (§ 16, 5), and irregularly becomes *σ* before *μαι* (§ 113, N. 2); as *φαίνω (φᾰν-), πέφαγκα, πέφασμαι, ἐφάνθην.*

NOTE 2. For the peculiar modification of the stem in the future and aorist active and middle of liquid verbs, see §§ 120, 121.

CHARACTERISTICS OF THE TENSES.

§ 110. The letters which are added to the stem of a verb to form the *special stem* of any tense are called the *characteristic* of that tense. Such are the following:—

1. Σ in the future and aorist active and middle, and in the future perfect. But in liquid verbs the future active and middle adds *ε* to the simple stem, and the aorist merely lengthens the last vowel of the stem (*α* to *η*, *ε* to *ει*). See §§ 120, 121.

2. Κ in the perfect and pluperfect active. But stems ending in *π* or *β*, *κ* or *γ*, merely aspirate those letters, those in *φ* and *χ* remaining unchanged.

3. Θη in the aorist passive; *η* in the *second* aorist passive. But *θε* and *ε* in the subjunctive, optative, and participle.

4. Θησ in the future passive; *ησ* in the *second* future passive.

NOTE. The present and imperfect, the second perfect and pluperfect, the second aorist active and middle, and the perfect and pluperfect passive and middle, have no characteristic. In these tenses the stem undergoes only the modifications already described.

§ 111. The stem of a verb with the proper characteristics gives the stem of each tense. Thus, *λύω* (*λυ-*), *τρίβω* (*τριβ-*), and *στέλλω* (*στελ-*) have the following special tense-stems:—

I.	(*a.*) *Pres. & Imp. of all voices*	λυ-	τριβ-	(*a.*) στελλ-
	(*b.*) *Pf. & Plup. pass. & mid.*			(*b.*) στᾰλ- (§ 109, 3)
II.	(*a.*) *Future active and middle*	λυσ-	τριψ-	(*a.*) στελε- (§ 120, 1)
	(*b.*) *Aorist active and middle*			(*b.*) στειλ- (§ 121)
	(*c.*) *Future Perfect.*			(*c.*) ——
III.	*Perf. and Plup. active*	λυκ-	τριφ-	σταλκ-

IV.	(*a.*) *Future passive*	λυθησ-	τριφθησ-	——
	(*b.*) *Second Future passive*	——	——	σταλησ-
V.	(*a.*) *Aorist passive*	λυθη-(λυθε-)	τριφθη-(τριφθε-)	——
	(*b.*) *Second Aorist passive*	——	——	σταλη-(σταλε-)

By adding the terminations and connecting vowels (§§ 112, 114–119) to these tense-stems, and prefixing the augment when necessary, any tense of a regular verb can be formed.

ENDINGS AND CONNECTING VOWELS.

Indicative.

§ 112. The endings which are peculiar to the different *persons* of the verb are called *personal endings.* These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active.

The personal endings of the indicative are as follows: —

		Active.		*Passive and Middle.*	
		Primary Tenses.	*Secondary Tenses.*	*Primary Tenses.*	*Secondary Tenses*
Sing.	1.	μι or —	ν or —	μαι	μην
	2.	ς (σι)	ς	σαι	σο
	3.	σι (τι) or —	—	ται	το
Dual.	2.	τον	τον	σθον	σθον
	3.	τον	την	σθον	σθην
Plur.	1.	μεν (μες)	μεν (μες)	μεθα	μεθα
	2.	τε	τε	σθε	σθε
	3.	νσι (ντι)	ν or σαν	νται	ντο

NOTE. The forms enclosed in ( ) are primitive forms, not Attic, but found in other dialects. The active endings μι and σι in the first and third person singular are not used in the indicative except in verbs in μι, verbs in ω having no endings in these persons. The original ending σι of the second person singular is found only in the Epic ἐσ-σί, *thou art.* In the third person singular τι is Doric, as τίθη-τι for τίθησι; and it occurs in Attic in ἐσ-τί, *he is.* In the third person plural νσι always drops ν and lengthens the preceding vowel, as in λύουσι for λυο-νσι (§ 16, 5); the original form ντι is Doric, as φέροντι for φέρουσι (Lat. *ferunt*). The perfect indicative of all verbs, and the present indicative of verbs in **μι** (§ 125, 1, N. 2), have **ᾶσι** (for **ανσι**) in the third person plural.*

§ **113.** In the perfect and pluperfect passive and middle, and in the aorist passive, the terminations are added directly to the stem of the tense; as **λέλυ-μαι, λέλυ-σαι, λέλυ-ται**; **ἐλελύ-μην, ἐλέλυ-σο**; **ἐλύθη-ν, ἐλύθη-ς, ἐλύθη** (§ 111).

Note 1. Many pure verbs insert **σ** before all terminations *not beginning with* **σ**, in the perfect, pluperfect, and aorist passive. This is especially common in verbs which retain the short vowel of the stem (§ 106, N. 2). Thus, **τελέω, τετέλεσ-μαι** (for **τετελε-μαι**), **ἐτελέσθην, τελεσθῆναι.** (See Note 4.)

Note 2. Verbs in **νω** generally change **ν** to **σ** before **μ** in the perfect and pluperfect passive and middle, the **ν** remaining unchanged before other letters. Thus, **φαίνω** (root **φᾰν-**), **πέφασμαι, πέφανται, πεφάνθαι, ἐφάνθην.** (See Note 4.) The regular change of **ν** to **μ** (§ 16, 5) is very rare in verbs in **νω**.

For four verbs which drop **ν** in all tenses before consonants, see § 109, 3, N. 1.

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* Among the original active endings, inherited from the parent language of the Greek, Latin, Sanskrit, German, &c., were *μι, σι, τι,* in the singular, and *ντι* in the third person plural. In the past tenses, these were first shortened by dropping *ι*, and became *μ, ς, τ,* and *ντ*, in which form they appear in Latin. In *μι, σι,* and *τι*, and in the original *μες* in the first person plural (compare Latin *mus*), we see the roots of the personal pronouns, *I, thou, he,* and *we* (compare *μέ, σέ, τόν,* and the Epic *ἄμ-μες*), which were originally appended to the verbal root, instead of being prefixed as in English. These forms therefore really include the pronoun, which is commonly said to be omitted.

A comparison of the various forms of the present indicative of the verb *to 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.

Singular.

	Sanskrit.	Greek.	Latin.	Old Slavic.	Lithuanian.
1.	as-mi	ἐμ-μί (for ἐσ-μι)	(e)s-um	yes-m’	es-mi
2.	asi	ἐσ-σί	es	yesi	esi
3.	as-ti	ἐσ-τί	es-t	yes-t’	es-ti

Plural.

1.	s-mas	ἐσ-μέν (Dor. εἰμές)	s-u-mus	yes-mi	es-me
2.	s-tha	ἐσ-τέ	es-tis	yes-te	es-te
3.	s-a-nti	ἐ-ντί (Doric)	s-u-nt	s-u-t’	es-ti

Note 3. Such combinations as **γγμ, μμμ, ρμμ,** drop the middle letter; as **ἐλέγχω, ἐλήλεγ-μαι** (for **ἐληλεγχ-μαι, ἐληλεγγ-μαι**); **κάμπτω, κέκαμ-μαι** (for **κεκαμπ-μαι, κεκαμμ-μαι**); **τέρπω, τέτερ-μαι** (for **τετερπ-μαι, τετερμ-μαι**). See § 16, 3.

Note 4. It will be seen that the endings before which **σ** is inserted (as in Note 1) are the same as those before which a final lingual (**τ, δ, θ**) in the stem is changed to **σ** (§ 16, 1 and 3), and those before which no **σ** is inserted (those beginning with **σ**) are those before which a lingual is dropped (§ 16, 2). These classes of verbs therefore inflect these tenses alike as regards **σ**, the terminations remaining unchanged. On the other hand, the **σ** before **μ** in **πέφασμαι** and **ἐπεφάσμην** (Note 2) is an irregular substitute for **ν** of the stem; which **ν** reappears before all other letters, causing **σ** to be dropped in **σθον** and **σθε** (§ 16, 4). In the following comparison of the perfect passive of **τελέω** (**τελε-**) with that of **πείθω** (**πειθ-**) and that of **φαίνω** (**φαν-**), the distinction is shown by the hyphens.

Sing.	1.	**τετέλε-σ-μαι**	**πέπεισ-μαι**	**πέφασ-μαι**
	2.	**τετέλε-σαι**	**πέπει-σαι**	**πέφαν-σαι**
	3.	**τετέλε-σ-ται**	**πέπεισ-ται**	**πέφαν-ται**
Dual.	2. 3.	**τετέλε-σθον**	**πέπει-σθον**	**πέφαν-θον**
Plural.	1.	**τετελέ-σ-μεθα**	**πεπείσ-μεθα**	**πεφάσ-μεθα**
	2.	**τετέλε-σθε**	**πέπει-σθε**	**πέφαν-θε**
	3.	**τετελε-σ-μένοι εἰσί**	**πεπεισ-μένοι εἰσί**	**πεφασ-μένοι εἰσί**

§ 114. 1. In all the tenses of verbs in **ω** not included in § 113, a vowel (or diphthong) called the *connecting vowel* stands between the stem and the ending.

This vowel is added to the stem even when there is no personal ending (§ 112, Note).

The following are the connecting vowels of the indicative, in the present, future, and imperfect of all voices, and in the second aorist active and middle: —

	Singular.			*Dual.*	*Plural.*
	Active.		Pass. & Mid.		
	Primary.	*Secondary.*	*All tenses.*	*All voices & tenses.*	*All voices & tenses.*
1.	**ω**	**ο**	**ο**		**ο**
2.	**ει**	**ε**	**ε**	**ε**	**ε**
3.	**ει**	**ε**	**ε**	**ε**	**ο**

The connecting vowel is **α** in *all persons* of the aorist middle; and in the perfect and aorist active except the third person singular, where it is ε. In the pluperfect active it is ει; but in the third person plural it is ει or ε, generally ε.

Further, the aorist active and middle retain α in the dependent moods and the participle, except in the second person singular of the imperative active and in the subjunctive.

2. The personal endings of the indicative united with the connecting vowels are as follows:—

I. *Active.*

		Pres. & Fut.	Perf.	Aor.	Imp. & 2 Aor.	Plup.
Sing.	1.	ω	ᾰ		ον	ειν
	2.	εις	ᾰς		ες	εις
	3.	ει	ε		ε	ει
Dual.	2.	ετον	ᾰτον		ετον	ειτον
	3.	ετον	ᾰτον	ᾰτην	ετην	ειτην
Plur.	1.	ομεν	ᾰμεν		ομεν	ειμεν
	2.	ετε	ᾰτε		ετε	ειτε
	3.	ουσι	ᾱσι	ᾰν	ον	εισαν or εσαν

II. *Passive and Middle.*

		Pres., Fut., and Fut. Perf.	Imp. Pass. & Mid. & 2 Aor. Middle.	Aor. Middle.
Sing.	1.	ομαι	ομην	ᾰμην
	2.	ῃ or ει (for εαι)	ου (for εο)	ω (for αο)
	3.	εται	ετο	ᾰτο
Dual.	2.	εσθον	εσθον	ασθον
	3.	εσθον	εσθην	ασθην
Plur.	1.	ομεθα	ομεθα	ᾰμεθα
	2.	εσθε	εσθε	ασθε
	3.	ονται	οντο	αντο

By adding these terminations to the different tense-stems (§ 111), all the tenses of the indicative, except those included in § 113, may be formed.

For forms of the pluperfect in η for ειν, and ειν for ει, see § 122.

NOTE 1. The endings σαι and σο in the second person singular of the passive and middle always drop σ after a connecting vowel

(§ 16, 4, N.), and are then contracted with the connecting vowel. Thus, λύῃ or λύει is for λύεσαι, λύεαι; ἐλύου is for ἐλύεσο, ἐλύεο; ἐλύσω (aor. middle) is for ἐλύσασο, ἐλύσαο. (See § 122, 2.)

Note 2. A first person dual in μεθον is found very rarely in poetry.

Subjunctive.

§ 115. The Subjunctive has the primary endings of the indicative, with long connecting vowels, ω, η, and ῃ, for ω (or ο), ε, and ει.

	Active.			*Passive and Middle.*		
	Sing.	**Dual.**	**Plural.**	**Sing.**	**Dual.**	**Plural.**
1.	ω		ωμεν	ωμαι		ωμεθα
2.	ῃς	ητον	ητε	ῃ (for ηαι)	ησθον	ησθε
3.	ῃ	ητον	ωσι (for ωνσι)	ηται	ησθον	ωνται

For the perfect subjunctive passive and middle, see § 98, 2.

Note. The aorist passive subjunctive has the active terminations (as given above), which are contracted with the final ε of the characteristic; as λυθέω, λυθῶ, &c.

Optative.

§ 116. The Optative has the secondary terminations of the indicative, but usually has μι for ν in the first person singular. The connecting vowel is regularly ο; but in the aorist active and middle it is α. To this the optative adds the vowel ι, making οι and αι. In the third person plural active, ε is inserted before ν.

	Active.			*Passive and Middle.*		
	Sing.	**Dual.**	**Plural.**	**Sing.**	**Dual.**	**Plural.**
1.	οιμι		οιμεν	οιμην		οιμεθα
2.	οις	οιτον	οιτε	οιο	οισθον	οισθε
3.	οι	οιτην	οιεν	οιτο	οισθην	οιντο
	Aorist Active.			*Aorist Middle.*		
1.	αιμι		αιμεν	αιμην		αιμεθα
2.	αις	αιτον	αιτε	αιο	αισθον	αισθε
3.	αι	αιτην	αιεν	αιτο	αισθην	αιντο

For the perfect optative passive and middle, see § 98, 2.

Note 1. The Attic generally uses the Aeolic terminations **ειας, ειε,** and **ειαν,** for **αις, αι, αιεν,** in the aorist active. See **λύω** (page 66).

Note 2. In certain cases the optative uses the regular secondary ending **ν** in the first person singular, and **σαν** in the third person plural. The endings are then always preceded by **ιη.** This takes place

(*a.*) in the aorist and second aorist passive, where the characteristic **θε** or **ε** (§ 110, 3) is contracted with **ιη** into **θειη** or **ειη**; as in **λυθε-ιη-ν, λυθείην**; **σταλε-ιη-ν, σταλείην.** See the paradigm, where contracted forms of the dual and plural are given.

(*b.*) in the present and second aorist active of verbs in **ημι** and **ωμι.** See § 127, 3.

(*c.*) in the present of contract verbs. Here the regular connecting vowel **ο** is contracted with **ιη** into **οιη,** to which the endings **ν,** &c., are added; then the form undergoes the regular contraction with the final vowel of the stem. Thus, **φιλε-ο-ιη-ν, φιλεοίην, φιλοίην**; **τιμα-ο-ιη-ν, τιμαοίην, τιμῴην.** (See § 123.)

A few verbs have **οιην** in the second perfect optative; as **πέφευγα, πεφευγοίην.** So **σχοίην,** 2 aor. opt. of **ἔχω.**

Imperative.

§ 117. 1. The personal endings of the imperative are as follows: —

	Active.			*Passive and Middle.*		
	Sing.	**Dual.**	**Plural.**	**Sing.**	**Dual.**	**Plural.**
2.	**θι** or —	**τον**	**τε**	**σο** or **ο**	**σθον**	**σθε**
3.	**τω**	**των**	**τωσαν** or **ντων**	**σθω**	**σθων**	**σθωσαν** or **σθων**

2. The regular connecting vowel of the imperative is **ε**; but before **ν** it is **ο,** and in the aorist active and middle it is **α.** The second person singular in the aorist active ends in **ον,** and in the aorist middle in **αι.** The endings united with the connecting vowels are as follows: —

	Active.			*Passive and Middle.*		
	Sing.	**Dual.**	**Plural.**	**Sing.**	**Dual.**	**Plural.**
2.	**ε**	**ετον**	**ετε**	**ου** (for **εο**)	**εσθον**	**εσθε**
3.	**ετω**	**ετων**	**ετωσαν** or **οντων**	**εσθω**	**εσθων**	**εσθωσαν** or **εσθων**
	Aorist Active.			*Aorist Middle.*		
2.	**ον**	**ατον**	**ατε**	**αι**	**ασθον**	**ασθε**
3.	**ατω**	**ατων**	**ατωσαν** or **αντων**	**ασθω**	**ασθων**	**ασθωσαν** or **ασθων**

3. Θι in the second person singular active is found only when no connecting vowel is used. It is retained in verbs in μι, and in the aorist passive (§ 113). The aorist passive adds the ordinary active terminations (θι, τω, &c.) directly to the characteristic θη (§ 110, 3), after which θι becomes τι (§ 17, 3); as λύθη-τι, λυθή-τω, &c.

The second aorist passive adds the same terminations to the characteristic η; as στάλη-θι, σταλή-τω, &c.

Both aorists have εντων in the third person plural.

Infinitive.

§ 118. The terminations of the infinitive (including the connecting vowels) are as follows:—

Present and Future Active	ει-ν
Second Aorist Active	έει-ν (contr. -εῖν)
Perfect Active	έ-ναι
Aorist Active	αι
Aorist Passive (no connecting vowel)	ναι
Perf. Pass. and Mid. (no connecting vowel)	σθαι
Aorist Middle	α-σθαι
Other tenses, Passive and Middle	ε-σθαι

Participles and Verbals.

§ 119. 1. The stem of the active participle ends in ντ (τ in the perfect), which is joined to the stem of the tense by the connecting vowel ο (α in the aorist).

The passive and middle participle ends in μενος, preceded by the connecting vowel ο (α in the aorist middle). The aorist passive participle takes the active form (ντ) without a connecting vowel; as, λυθε-, λυθε-ντ- (nom. λυθείς, § 46, 2).

Note. Participial stems in ντ add σα to form the stem of the feminine, where most adjectives add ια (§ 108, 4, Note); as, λυοντ-σα, λύουσα; ἱσταντ-σα, ἱστᾶσα; λυθεντ-σα, λυθεῖσα (§ 16, 5, N. 1).

2. The stem of the verbal adjectives in τος and τεος is formed by adding το- or τεο- to the stem of the verb, which has the same form here as in the aorist passive; as λυτός, λυτέος (stems λυ-το-, λυ-τεο-); τριπτός, πειστέος (stems τριπ-το-, πεισ-τεο-). For the meaning, see Syntax.

PECULIAR FORMS OF FUTURE AND AORIST.

§ 120. 1. Liquid verbs form the future active by adding *έω*, contracted *ῶ*, to the simple stem; and the future middle by adding *έομαι*, contracted *οῦμαι*. See the examples, § 97.

2. Some futures in *εσω* from verbs in *εω* (§ 106, N. 2) drop *σ* and contract *έω* to *ῶ*; as, *καλέω*, fut. *καλέσω*, *καλέω*, *καλῶ*; *τελέω*, fut. *τελέσω*, *τελέω*, *τελῶ*. These futures have the same form as the present.

Some futures in *ᾰσω* from verbs in *αζω* are contracted in the same way; as *βιβάζω*, fut. *βιβάσω*, *βιβάω*, *βιβῶ*. So *ἐλαύνω* (*ἐλα-*), fut. *ἐλάσω*, *ἐλάω*, *ἐλῶ*. So in the middle, *μάχομαι* (*μαχε-*), fut. *μαχέσομαι*, *μαχέομαι*, *μαχοῦμαι*.

3. Futures in *ῐσω* and *ῐσομαι* from verbs in *ιζω* regularly drop *σ* and insert *ε*; then *ιέω* and *ιέομαι* are contracted into *ιῶ* and *ιοῦμαι*; as *κομίζω*, fut. *κομίσω*, *κομιέω*, *κομιῶ* (*κομιεῖς*, *κομιεῖ*, &c.); *κομίσομαι*, *κομιοῦμαι* (*κομιεῖ*, *κομιεῖται*, &c.).

The forms described in § 120, 2 and 3, are called *Attic Futures*.

Note. A few verbs have a future perfect *active*, generally formed by adding *σω* to the stem of the perfect; as, *θνήσκω* (*τέθνηκα*), *τεθνήξω*; *ἵστημι* (*ἕστηκα*), *ἑστήξω*.

§ 121. Liquid verbs form the aorist active and middle by adding *α*, *αμην*, to the augmented *simple* stem and lengthening the preceding vowel (*α* to *η*, and *ε* to *ει*); as *ἀγγέλλω* (*ἀγγελ-*) *ἤγγειλα*; *φαίνω* (*φᾰν-*), *ἔφηνα*, *ἐφηνάμην*.

Note 1. Some verbs in *αινω* (especially those in *ιαινω* and *ραινω*) change *αι* to *ᾱ* (not *ᾳ*) in the aorist; as *πιαίνω*, *ἐπίᾱνα*; *περαίνω*, *ἐπέρᾱνα*; *κερδαίνω*, *ἐκέρδᾱνα*.

Note 2. Three verbs, *δίδωμι*, *ἵημι*, and *τίθημι*, form the aorist in *κα*: — *ἔδωκα*, *ἧκα*, *ἔθηκα*. These forms are seldom used except in the indicative; and they are most common in the singular, where the second aorists *ἔδων*, *ἧν*, and *ἔθην* are not in use. (See § 126, 2, and § 129.) Even *ἡκάμην* and *ἐθηκάμην* occur, the latter not in Attic Greek.

Dialectic Forms of Verbs in Ω.

§ 122. 1. Augment. The temporal augment is often omitted by Herodotus, and both syllabic and temporal augment by the Epic and Lyric poets.

In Homer, a liquid (especially *λ*) may be doubled, like *ρ*, after the augment ε; as ἔλλαχον for ἔλαχον. So sometimes σ; as ἐσσείοντο from σείω.

The second aorist active and middle in all the forms sometimes has a reduplication in Homer; as φράζω, *to tell*, πέφραδε; κάμνω, *to labor*, subj. κεκάμω; κέλομαι, *to order*, κεκλόμην (for ἐκελόμην). The indicative here may prefix the syllabic augment to the reduplication; as ἐκεκλόμην, ἔπεφνον (from φεν-), ἐπέφραδον.

2. Terminations. Doric μες for μεν, τᾱν for την, μᾱν for μην, οντι for ουσι, αντι for ᾱσι. Hom. τον for την, σθον for σθην, in the dual. Poetic μεσθα for μεθα.

(*Indicative.*) When σ is dropped in σαι and σο of the second person (§ 114, 2, N. 1), the Ionic often keeps the uncontracted forms εαι, ηαι, αο, εο; but εο may become ευ. In Hom. σαι and σο sometimes drop σ even in the perf. and pluperf.; as μέμνηαι for μέμνησαι, ἔσσυο for ἔσσυσο.

The Ionic has *iterative* endings σκον and σκομην in the imperfect, and in both aorists active and middle. They are added to the tense-stem, with ε (α in first aorist) inserted after a preceding consonant; as ἔχω, ἔχ εσκον; πωλέομαι, πωλέ-σκετο; ἐρύω, ἐρύσ-ασκε. These forms denote *repetition*, and omit the augment.

The Ionic has αται and ατο for νται and ντο in the third person plural of the perfect and pluperfect, and ατο for ντο in the optative. Hdt. has αται and ατο also in the present and imperfect of verbs in μι (§ 128). Before these endings, π, β. κ, and γ are aspirated (φ, χ); as κρύπτω (κρυβ-), κεκρύφ-αται, λέγω, λελέχ-αται, λελέχ-ατο. These forms occur occasionally in Attic. When they are used, the periphrastic forms (§ 98, 1) are of course unnecessary.

The Ionic has εα, εας, εε(ν), for ειν, εις, ει, in the pluperfect; whence come Attic forms in η, ης (for εα, εας), and ειν (for εεν).

The Ionic has the uncontracted forms of the future of liquid verbs (in εω and εομαι), and of the aorist subjunctive passive (in εω); as μενέω, λυθέω (Attic μενῶ, λυθῶ). So in the aorist subj. act. of verbs in μι, the Homeric forms of which belong also to the ordinary aorist subj. passive. (See § 128.)

The Doric has σεω, σεομαι (contracted σῶ, σοῦμαι or σεῦμαι) for σω, σομαι in the future. The Attic has σοῦμαι in the future middle of a few verbs; as πλέω, *to sail*, πλεύσομαι or πλευσοῦμαι; πνέω, *to breathe*, πνεύσομαι or πνευσοῦμαι; φεύγω, *to flee*, φεύξομαι or φευξοῦμαι; πίπτω, (πεσ-), only πεσοῦμαι.

In Homer, σ is often doubled in the future and aorist after a *short* vowel; as γελάω, *to laugh*, ἐγέλασσα for ἐγέλασα.

In Homer, ησαν in the aor. pass. indic. often becomes εν; as ὤρμηθεν for ὡρμήθησαν. So in the aor. active of verbs in μι (§ 128).

In Homer, the second aorist middle sometimes omits the connecting vowel; as in **ἆλτο**, **ἄλμενος** (for **ἄλετο**, &c.), from **ἅλλομαι** (**αλ-**), *to leap.*

(*Subj. and Opt.*) In Homer, the subjunctive often has the short connecting vowels of the indicative (**ε** and **ο** for **η** and **ω**); as **ἴομεν**, **μίσγεαι** (for **ἴωμεν**, **μίσγηαι**). In the subjunctive active, Hom. often has **ωμι**, **ῃσθα**, **ῃσι**, for **ω**, **ῃς**, **ῃ**. For the aor. pass. subj. see § 123, 2.

The Aeolic forms of the aorist optative active, **ειας**, **ειε**, and **ειαν**, are the regular forms in all dialects; the Aeolic uses also first persons in **εια** and **ειμεν**.

(*Infin.*) Homer has **έμεναι** and **έμεν** in the infinitive for **ειν**: as **ἀμυνέμεναι** or **ἀμυνέμεν** for **ἀμύνειν**; **ἐλθέμεναι** or **ἐλθέμεν** for **ἐλθεῖν** The Ionic has the uncontracted second aorist infinitive in **έειν** for **εῖν**; as **βαλέειν**, **βαλεῖν**; **ἰδέειν**, **ἰδεῖν**.

CONTRACT VERBS.

§ 123. Verbs in *αω*, *εω*, and *οω* are contracted in the present and imperfect. These tenses of *τιμάω* (*τιμα-*), *to honor*, *φιλέω* (*φιλε-*), *to love*, and *δηλόω* (*δηλο-*), *to manifest*, are thus inflected in the contracted forms: —

Active.

		Present Indicative.			Present Subjunctive.		
S.	1.	τιμῶ	φιλῶ	δηλῶ	τιμῶ	φιλῶ	δηλῶ
	2.	τιμᾷς	φιλεῖς	δηλοῖς	τιμᾷς	φιλῇς	δηλοῖς
	3.	τιμᾷ	φιλεῖ	δηλοῖ	τιμᾷ	φιλῇ	δηλοῖ
D.	2.	τιμᾶτον	φιλεῖτον	δηλοῦτον	τιμᾶτον	φιλῆτον	δηλῶτον
	3.	τιμᾶτον	φιλεῖτον	δηλοῦτον	τιμᾶτον	φιλῆτον	δηλῶτον
P.	1.	τιμῶμεν	φιλοῦμεν	δηλοῦμεν	τιμῶμεν	φιλῶμεν	δηλῶμεν
	2.	τιμᾶτε	φιλεῖτε	δηλοῦτε	τιμᾶτε	φιλῆτε	δηλῶτε
	3.	τιμῶσι	φιλοῦσι	δηλοῦσι	τιμῶσι	φιλῶσι	δηλῶσι

Present Optative.

S.	1.	τιμῷμι,	τιμῴην	φιλοῖμι,	φιλοίην	δηλοῖμι,	δηλοίην
	2.	τιμῷς,	τιμῴης	φιλοῖς,	φιλοίης	δηλοῖς,	δηλοίης
	3.	τιμῷ,	τιμῴη	φιλοῖ,	φιλοίη	δηλοῖ,	δηλοίη
D.	2.	τιμῷτον,	τιμῴητον	φιλοῖτον,	φιλοίητον	δηλοῖτον,	δηλοίητον
	3.	τιμῴτην,	τιμῳήτην	φιλοίτην,	φιλοιήτην	δηλοίτην,	δηλοιήτην
P.	1.	τιμῷμεν,	τιμῴημεν	φιλοῖμεν,	φιλοίημεν	δηλοῖμεν,	δηλοίημεν
	2.	τιμῷτε,	τιμῴητε	φιλοῖτε,	φιλοίητε	δηλοῖτε,	δηλοίητε
	3.	τιμῷεν,	τιμώησαν	φιλοῖεν,	φιλοίησαν	δηλοῖεν,	δηλοίησαν

Present Imperative.

Sing.	2.	τίμα	φίλει	δήλου
	3.	τιμάτω	φιλείτω	δηλούτω
Dual.	2.	τιμᾶτον	φιλεῖτον	δηλοῦτον
	3.	τιμάτων	φιλείτων	δηλούτων
Plur.	2.	τιμᾶτε	φιλεῖτε	δηλοῦτε
	3.	τιμάτωσαν or τιμώντων	φιλείτωσαν or φιλούντων	δηλούτωσαν or δηλούντων

Pres. Infin. τιμᾶν φιλεῖν δηλοῦν   Pres. Partic. τιμῶν φιλῶν δηλῶν

Imperfect.

Sing.	1.	ἐτίμων	ἐφίλουν	ἐδήλουν
	2.	ἐτίμας	ἐφίλεις	ἐδήλους
	3.	ἐτίμα	ἐφίλει	ἐδήλου
Dual.	2.	ἐτιμᾶτον	ἐφιλεῖτον	ἐδηλοῦτον
	3.	ἐτιμάτην	ἐφιλείτην	ἐδηλούτην
Plur.	1.	ἐτιμῶμεν	ἐφιλοῦμεν	ἐδηλοῦμεν
	2.	ἐτιμᾶτε	ἐφιλεῖτε	ἐδηλοῦτε
	3.	ἐτίμων	ἐφίλουν	ἐδήλουν

Passive and Middle.

Present Indicative.

Sing.	1.	τιμῶμαι	φιλοῦμαι	δηλοῦμαι
	2.	τιμᾷ	φιλῇ, φιλεῖ	δηλοῖ
	3.	τιμᾶται	φιλεῖται	δηλοῦται
Dual.	2.	τιμᾶσθον	φιλεῖσθον	δηλοῦσθον
	3.	τιμᾶσθον	φιλεῖσθον	δηλοῦσθον
Plur.	1.	τιμώμεθα	φιλούμεθα	δηλούμεθα
	2.	τιμᾶσθε	φιλεῖσθε	δηλοῦσθε
	3.	τιμῶνται	φιλοῦνται	δηλοῦνται

Present Subjunctive.

Sing.	1.	τιμῶμαι	φιλῶμαι	δηλῶμαι
	2.	τιμᾷ	φιλῇ	δηλοῖ
	3.	τιμᾶται	φιλῆται	δηλῶται
Dual.	2.	τιμᾶσθον	φιλῆσθον	δηλῶσθον
	3.	τιμᾶσθον	φιλῆσθον	δηλῶσθον
Plur.	1.	τιμώμεθα	φιλώμεθα	δηλώμεθα
	2.	τιμᾶσθε	φιλῆσθε	δηλῶσθε
	3.	τιμῶνται	φιλῶνται	δηλῶνται

Present Optative.

Sing.	1.	τιμῴμην	φιλοίμην	δηλοίμην
	2.	τιμῷο	φιλοῖο	δηλοῖο
	3.	τιμῷτο	φιλοῖτο	δηλοῖτο
Dual.	2.	τιμῷσθον	φιλοῖσθον	δηλοῖσθον
	3.	τιμῴσθην	φιλοίσθην	δηλοίσθην
Plur.	1.	τιμῴμεθα	φιλοίμεθα	δηλοίμεθα
	2.	τιμῷσθε	φιλοῖσθε	δηλοῖσθε
	3.	τιμῷντο	φιλοῖντο	δηλοῖντο

Present Imperative.

Sing.	2.	τιμῶ	φιλοῦ	δηλοῦ
	3.	τιμάσθω	φιλείσθω	δηλούσθω
Dual.	2.	τιμᾶσθον	φιλεῖσθον	δηλοῦσθον
	3.	τιμάσθων	φιλείσθων	δηλούσθων
Plur.	2.	τιμᾶσθε	φιλεῖσθε	δηλοῦσθε
	3.	τιμάσθωσαν or τιμάσθων	φιλείσθωσαν or φιλείσθων	δηλούσθωσαν or δηλούσθων

Present Infinitive and Participle.

Infin.	τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι
Partic.	τιμώμενος	φιλούμενος	δηλούμενος

Imperfect.

Sing.	1.	ἐτιμώμην	ἐφιλούμην	ἐδηλούμην
	2.	ἐτιμῶ	ἐφιλοῦ	ἐδηλοῦ
	3.	ἐτιμᾶτο	ἐφιλεῖτο	ἐδηλοῦτο
Dual.	2.	ἐτιμᾶσθον	ἐφιλεῖσθον	ἐδηλοῦσθον
	3.	ἐτιμάσθην	ἐφιλείσθην	ἐδηλούσθην
Plur.	1.	ἐτιμώμεθα	ἐφιλούμεθα	ἐδηλούμεθα
	2.	ἐτιμᾶσθε	ἐφιλεῖσθε	ἐδηλοῦσθε
	3.	ἐτιμῶντο	ἐφιλοῦντο	ἐδηλοῦντο

· The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in αω sometimes occur in Homer; those of verbs in εω are common in Homer and Herodotus; but those of verbs in οω are never used. See, however, § 124.

Note 1. Dissyllabic verbs in εω contract only εε and εει. Thus πλέω, *to sail*, has pres. πλέω, πλεῖς, πλεῖ, πλεῖτον, πλέομεν, πλεῖτε, πλέουσι; imperf. ἔπλεον, ἔπλεις, ἔπλει, &c.; infin. πλεῖν; partic. πλέων.

Δέω, *to bind*, is the only exception, and is contracted in most forms; as δοῦσι, δοῦμαι, δοῦνται, ἔδουν, partic. δῶν, δοῦν.

Note 2. A few verbs in αω have η for α in the contracted forms; as διψάω, διψῶ, *to thirst*, διψῇς, διψῇ, διψῆτε; imperf. ἐδίψων, ἐδίψης, ἐδίψη; infin. διψῆν. So ζάω, *to live*, πεινάω, *to hunger*, χράω with χράομαι, and a few others.

Note 3. Ῥιγόω, *to shiver*, has infinitive ῥιγῶν (for ῥιγοῦν), and other similar forms in ω. Ἱδρόω, *to sweat*, has ἱδρῶσι, ἱδρῴη, ἱδρῶντι, &c.

Note 4. The third person singular of the imperfect active does not take ν movable in the contracted form; thus ἐφίλεε or ἐφίλεεν, but ἐφίλει (never ἐφίλειν). Except ἐχρῆν or χρῆν (for ἔχραεν, see Note 2), and a very few poetic forms.

Dialectic Forms of Contract Verbs.

§ 124. 1. (*Verbs in αω.*) Verbs in αω are generally contracted regularly in Homer and Herodotus, except in the following cases: —

In Homer, a contracted ω is often *protracted* into οω or ωω, and a contracted α into ᾰᾱ or ᾱᾱ; as ὁρόω for ὁρῶ, ὁρόωσι for ὁρῶσι, ὁρόῳμι for ὁρῷμι: μενοινώω for μενοινῶ, ἡβώωσα for ἡβῶσα; ὁράασθε for ὁρᾶσθε, ὁράᾳ for ὁρᾷ, αἰτιόῳο for αἰτιῷο (opt. of αἰτιάομαι). The long vowel (ω or ᾱ) is prefixed chiefly when the preceding vowel is long, to suit the metre. Sometimes ω is protracted into ωο, as in ἡβώοντες for ἡβῶντες; and sometimes ῳ becomes ωοι, as ἡβώοιμι for ἡβῷμι.

Homer sometimes has εον for αον in the imperfect. Herodotus changes α to ε before ω, ου, and ο; as ὁρέω, ὁρέομεν, ὁρέουσι, ὥρεον.

2. (*Verbs in εω*). Verbs in εω generally remain uncontracted in both Homer and Herodotus. But sometimes εο or εου becomes ευ; and in Homer, sometimes εε or εει becomes ει.

The Ionic often drops the connecting vowel ε in the second person singular of the passive and middle, thus changing έεαι, έεο, into έαι, έο; as μυθέαι for μυθέεαι (from μυθέομαι), φοβέαι and φοβέο (from φοβέομαι), ἐξηγέο (from ἐξηγέομαι). Besides thus omitting ε, the forms έεαι and έεο are often in Homer contracted into εῖαι and εῖο; as μυθεῖαι, αἰδεῖαι, αἰδεῖο.

In Homer, final ε of the stem is often lengthened into ει; as νεικείω, πνείω, for νεικέω, πνέω. So in ἐτελεί-ετο from τελέω, τελείω. A similar change takes place in εω of the aorist passive subjunctive, &c. (§ 128).

3. (*Verbs in οω.*) Verbs in οω are always contracted; but Herodotus sometimes has ευ for ου, as in ἐδικαίευν, ἀξιεύμεθα. In Homer, protracted forms occur, which would naturally come from verbs in αω; as ἀρόωσι (from ἀρόω, *to plough*), formed as if from ἀρά-ω, like ὁρόωσι, above; so δηϊόωντο (from δηϊόω).

VERBS IN MI.

§ 125. 1. Some pure verbs omit the connecting vowels in most forms of the present and imperfect, and of the second aorist active and middle. The terminations (§ 112) are added directly to the stem; the final vowel of which is lengthened in the singular of the present and imperfect indicative, and throughout the second aorist indicative, imperative, and infinitive, in the active voice. See § 127, N. 1.

Note 1. As the original terminations μι and σι are retained in the present indicative of these verbs, they are called *verbs in μι*. (See § 93.) The forms of the second aorist here mentioned very often do not belong to presents in μι, but are irregular tenses of verbs in ω. Such are ἔβην, ἔγνων, ἐπτάμην, from βαίνω, γιγνώσκω, πέτομαι. Such tenses are called *μι-forms*. (See § 130.)

These forms generally retain the original σαι and σο in the second person passive and middle. But in the second aorist and in the subjunctive and optative, σ is omitted and contraction takes place; as in θοῦ for θέσο, ἔθου for ἔθεσο. This sometimes takes place in other forms. The secondary tenses have σαν in the third person plural.

Note 2. The third person plural has a connecting vowel α before νσι making ᾱσι, which is contracted with a preceding α; as ἱστᾶσι for ἱστα-α-νσι, τιθέ-ᾱσι, διδό-ᾱσι, δεικνύ-ᾱσι. Forms in εῖσι, οῦσι, and ῦσι, from stems in ε, ο, and υ, are rare in Attic, but regular in Ionic.

2. Many verbs in μι prefix a reduplication to the stem in the present and imperfect. (§ 108, 8.) This consists of the first consonant of the stem with ι; but stems beginning with two consonants prefix ἱ. Thus, τίθημι (stem θε-), δίδωμι (δο-), ἵστημι (στα-).

§ 126. 1. The following is a synopsis of ἵστημι, *to set* (stem στα-), τίθημι, *to put* (stem θε-), δίδωμι, *to give* (stem δο-), and δείκνυμι, *to show* (stem δεικνυ-).

As ἵστημι wants the second aorist middle, ἐπριάμην, *I bought* (from a stem πρια- which has no present), is added; and as δείκνυμι wants the second aorist active, ἔδῡν, *I entered* (from δύνω, formed as if from δυ-μι), is added. The optative δύην (contracted for δυ-ίην) is found in Homer. Ordinary verbs in νμι have no second aorist *middle*.

Active.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	ἵστημι	ἱστῶ	ἱσταίην	ἵστη	ἱστάναι	ἱστάς
	τίθημι	τιθῶ	τιθείην	τίθει	τιθέναι	τιθείς
	δίδωμι	διδῶ	διδοίην	δίδου	διδόναι	διδούς
	δείκνῡμι	δεικνύω	δεικνύοιμι	δείκνῡ	δεικνύναι	δεικνύς
Imp.	ἵστην					
	ἐτίθην					
	ἐδίδων					
	ἐδείκνυν					
2 Aor.	ἔστην	στῶ	σταίην	στῆθι	στῆναι	στάς
	[ἔθην]	θῶ	θείην	θές	θεῖναι	θείς
	[ἔδων]	δῶ	δοίην	δός	δοῦναι	δούς
	ἔδῡν	δύω	δύην (Epic)	δῦθι	δῦναι	δύς

Passive and Middle.

Pres.	ἵστᾰμαι	ἱστῶμαι	ἱσταίμην	ἵστᾰσο	ἵστασθαι	ἱστάμενος
	τίθεμαι	τιθῶμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	δίδομαι	διδῶμαι	διδοίμην	δίδοσο	δίδοσθαι	διδόμενος
	δείκνῠμαι	δεικνύωμαι	δεικνυοίμην	δείκνῠσο	δείκνυσθαι	δεικνύμενος
Imp.	ἱστάμην					
	ἐτιθέμην					
	ἐδιδόμην					
	ἐδεικνύμην					
2 Aor. Mid.	ἐπριάμην	πρίωμαι	πριαίμην	πρίω	πρίασθαι	πριάμενος
	ἐθέμην	θῶμαι	θείμην	θοῦ	θέσθαι	θέμενος
	ἐδόμην	δῶμαι	δοίμην	δοῦ	δόσθαι	δόμενος
	——	——	——	——	——	——

NOTE. The principal parts (§ 92) of ἵστημι, τίθημι, δίδωμι, and δείκνυμι are as follows:—

Ἵστημι, στήσω, ἔστησα, ἕστηκα, ἕστᾰμαι, ἐστάθην.
Τίθημι, θήσω, ἔθηκα (§ 121, N. 2), τέθεικα, τέθειμαι, ἐτέθην.
Δίδωμι, δώσω, ἔδωκα. δέδωκα, δέδομαι, ἐδόθην.
Δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην.

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

Indicative Active.

Present.

Sing.	1.	ἵστημι	τίθημι	δίδωμι	δείκνῡμι
	2.	ἵστης	τίθης	δίδως	δείκνυς
	3.	ἵστησι	τίθησι	δίδωσι	δείκνῡσι
Dual.	2.	ἵστἄτον	τίθετον	δίδοτον	δείκνυτον
	3.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
Plur.	1.	ἵστἄμεν	τίθεμεν	δίδομεν	δείκνυμεν
	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἱστᾶσι	τιθέᾱσι	διδόᾱσι	δεικνύᾱσι

Imperfect.

Sing.	1.	ἵστην	ἐτίθην	[ἐδίδων] ἐδίδουν	ἐδείκνῡν
	2.	ἵστης	ἐτίθης, ἐτίθεις	[ἐδίδως] ἐδίδους	ἐδείκνῡς
	3.	ἵστη	ἐτίθη, ἐτίθει	[ἐδίδω] ἐδίδου	ἐδείκνῡ
Dual.	2.	ἵστἄτον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
	3.	ἱστάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην
Plur.	1.	ἵστἄμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	2.	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
	3.	ἵστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

Second Aorist.

Sing.	1.	ἔστην	[ἔθην]	[ἔδων]	ἔδῡν
	2.	ἔστης	[ἔθης]	[ἔδως]	ἔδυς
	3.	ἔστη	[ἔθη]	[ἔδω]	ἔδυ
Dual.	2.	ἔστητον	ἔθετον	ἔδοτον	ἔδυτον
	3.	ἐστήτην	ἐθέτην	ἐδότην	ἐδύτην
Plur.	1.	ἔστημεν	ἔθεμεν	ἔδομεν	ἔδυμεν
	2.	ἔστητε	ἔθετε	ἔδοτε	ἔδυτε
	3.	ἔστησαν	ἔθεσαν (§ 127, N. 1)	ἔδοσαν (§ 127, N. 1)	ἔδυσαν

Subjunctive Active.

Present.

Sing.	1.	ἱστῶ	τιθῶ	διδῶ	δεικνύω
	2.	ἱστῇς	τιθῇς	διδῷς	δεικνύῃς
	3.	ἱστῇ	τιθῇ	διδῷ	δεικνύῃ
Dual.	2.	ἱστῆτον	τιθῆτον	διδῶτον	δεικνύητον
	3.	ἱστῆτον	τιθῆτον	διδῶτον	δεικνύητον
Plur.	1.	ἱστῶμεν	τιθῶμεν	διδῶμεν	δεικνύωμεν
	2.	ἱστῆτε	τιθῆτε	διδῶτε	δεικνύητε
	3.	ἱστῶσι	τιθῶσι	διδῶσι	δεικνύωσι

Second Aorist.

Sing.	1.	στῶ	θῶ	δῶ	δύω, &c.
	2.	στῇς	θῇς	δῷς	regular
	3.	στῇ	θῇ	δῷ	
Dual.	2.	στῆτον	θῆτον	δῶτον	
	3.	στῆτον	θῆτον	δῶτον	
Plur.	1.	στῶμεν	θῶμεν	δῶμεν	
	2.	στῆτε	θῆτε	δῶτε	
	3.	στῶσι	θῶσι	δῶσι	

Optative Active.

Present.

Sing.	1.	ἱσταίην	τιθείην	διδοίην	δεικνύοιμι
	2.	ἱσταίης	τιθείης	διδοίης	δεικνύοις
	3.	ἱσταίη	τιθείη	διδοίη	δεικνύοι
Dual.	2.	ἱσταίητον	τιθείητον	διδοίητον	δεικνύοιτον
	3.	ἱσταιήτην	τιθειήτην	διδοιήτην	δεικνυοίτην
Plur.	1.	ἱσταίημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
	2.	ἱσταίητε	τιθείητε	διδοίητε	δεικνύοιτε
	3.	ἱσταίησαν	τιθείησαν	διδοίησαν	δεικνύοιεν

Or thus contracted:—

Dual.	2.	ἱσταῖτον	τιθεῖτον	διδοῖτον
	3.	ἱσταίτην	τιθείτην	διδοίτην
Plur.	1.	ἱσταῖμεν	τιθεῖμεν	διδοῖμεν
	2.	ἱσταῖτε	τιθεῖτε	διδοῖτε
	3.	ἱσταῖεν	τιθεῖεν	διδοῖεν

Second Aorist.

Sing.	1.	σταίην	θείην	δοίην	δύην (Epic)
	2.	σταίης	θείης	δοίης	δύης
	3.	σταίη	θείη	δοίη	δύη
Dual.	2.	σταίητον	θείητον	δοίητον	δύητον
	3.	σταιήτην	θειήτην	δοιήτην	δυήτην
Plur.	1.	σταίημεν	θείημεν	δοίημεν	δύημεν
	2.	σταίητε	θείητε	δοίητε	δύητε
	3.	σταίησαν	θείησαν	δοίησαν	δύησαν

Or thus contracted: —

Dual.	2.	σταῖτον	θεῖτον	δοῖτον	δῦτον
	3.	σταίτην	θείτην	δοίτην	δύτην
Plur.	1.	σταῖμεν	θεῖμεν	δοῖμεν	δῦμεν
	2.	σταῖτε	θεῖτε	δοῖτε	δῦτε
	3.	σταῖεν	θεῖεν	δοῖεν	δῦεν

Imperative Active.

Present.

Sing.	2.	ἵστη	τίθει	δίδου	δείκνυ
	3.	ἱστάτω	τιθέτω	διδότω	δεικνύτω
Dual.	2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	3.	ἱστάτων	τιθέτων	διδότων	δεικνύτων
Plur.	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἱστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν
		or ἱστάντων	or τιθέντων	or διδόντων	or δεικνύντων

Second Aorist.

Sing.	2.	στῆθι	θές	δός	δῦθι
	3.	στήτω	θέτω	δότω	δύτω
Dual.	2.	στῆτον	θέτον	δότον	δῦτον
	3.	στήτων	θέτων	δότων	δύτων
Plur.	2.	στῆτε	θέτε	δότε	δῦτε
	3.	στήτωσαν	θέτωσαν	δότωσαν	δύτωσαν
		or στάντων	or θέντων	or δόντων	or δύντων

Infinitive Active.

Pres.	ἱστάναι	τιθέναι	διδόναι	δεικνύναι
2 Aor.	στῆναι	θεῖναι	δοῦναι	δῦναι

Participle Active.

Pres.	ἱστάς	τιθείς	διδούς	δεικνύς
2 Aor.	στάς	θείς	δούς	δύς

Indicative Passive and Middle.

Present.

Sing.	1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	2.	ἵστασαι	τίθεσαι or τίθῃ	δίδοσαι	δείκνυσαι
	3.	ἵσταται	τίθεται	δίδοται	δείκνυται
Dual.	2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
Plur.	1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἵστανται	τίθενται	δίδονται	δείκνυνται

Imperfect.

Sing.	1.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
	2.	ἵστασο or ἵστω	ἐτίθεσο or ἐτίθου	ἐδίδοσο or ἐδίδου	ἐδείκνυσο
	3.	ἵστατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
Dual.	2.	ἵστασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
	3.	ἱστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
Plur.	1.	ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	2.	ἵστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	3.	ἵσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Second Aorist Middle.

Sing.	1.	ἐπριάμην	ἐθέμην	ἐδόμην
	2.	ἐπρίω	ἔθου	ἔδου
	3.	ἐπρίατο	ἔθετο	ἔδοτο
Dual.	2.	ἐπρίασθον	ἔθεσθον	ἔδοσθον
	3.	ἐπριάσθην	ἐθέσθην	ἐδόσθην
Plur.	1.	ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
	2.	ἐπρίασθε	ἔθεσθε	ἔδοσθε
	3.	ἐπρίαντο	ἔθεντο	ἔδοντο

Subjunctive Passive and Middle.

Present.

Sing.	1.	ἱστῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
	2.	ἱστῇ	τιθῇ	διδῷ	δεικνύῃ
	3.	ἱστῆται	τιθῆται	διδῶται	δεικνύηται
Dual.	2.	ἱστῆσθαν	τιθῆσθον	διδῶσθον	δεικνύησθον
	3.	ἱστῆσθον	τιθῆσθον	διδῶσθον	δεικνύησθον
Plur.	1.	ἱστώμεθα	τιθώμεθα	διδώμεθα	δεικνυώμεθα
	2.	ἱστῆσθε	τιθῆσθε	διδῶσθε	δεικνύησθε
	3.	ἱστῶνται	τιθῶνται	διδῶνται	δεικνύωνται

Second Aorist Middle.

Sing.	1.	πρίωμαι	θῶμαι	δῶμαι
	2.	πρίῃ	θῇ	δῷ
	3.	πρίηται	θῆται	δῶται
Dual.	2.	πρίησθον	θῆσθον	δῶσθον
	3.	πρίησθον	θῆσθον	δῶσθον
Plur.	1.	πριώμεθα	θώμεθα	δώμεθα
	2.	πρίησθε	θῆσθε	δῶσθε
	3.	πρίωνται	θῶνται	δῶνται

Optative Passive and Middle.

Present.

Sing.	1.	ἱσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
	2.	ἱσταῖο	τιθεῖο	διδοῖο	δεικνύοιο
	3.	ἱσταῖτο	τιθεῖτο	διδοῖτο	δεικνύοιτο
Dual.	2.	ἱσταῖσθον	τιθεῖσθον	διδοῖσθον	δεικνύοισθον
	3.	ἱσταίσθην	τιθείσθην	διδοίσθην	δεικνυοίσθην
Plur.	1.	ἱσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
	2.	ἱσταῖσθε	τιθεῖσθε	διδοῖσθε	δεικνύοισθε
	3.	ἱσταῖντο	τιθεῖντο	διδοῖντο	δεικνύοιντο

Second Aorist Middle.

Sing.	1.	πριαίμην	θείμην	δοίμην
	2.	πρίαιο	θεῖο	δοῖο
	3.	πρίαιτο	θεῖτο	δοῖτο
Dual.	2.	πρίαισθον	θεῖσθον	δοῖσθον
	3.	πριαίσθην	θείσθην	δοίσθην
Plur.	1.	πριαίμεθα	θείμεθα	δοίμεθα
	2.	πρίαισθε	θεῖσθε	δοῖσθε
	3.	πρίαιντο	θεῖντο	δοῖντο

Imperative Fassive and Middle.

Present.

Sing.	2.	ἵστασο or ἵστω	τίθεσο or τίθου	δίδοσο or δίδου	δείκνυσο
	3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
Dual.	2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἱστάσθων	τιθέσθων	διδόσθων	δεικνύσθων
Plur.	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἱστάσθωσαν or ἱστάσθων	τιθέσθωσαν or τιθέσθων	διδόσθωσαν or διδόσθων	δεικνύσθωσαν or δεικνύσθων

Second Aorist Middle.

Sing.	2.	πρίω	θοῦ	δοῦ
	3.	πριάσθω	θέσθω	δόσθω
Dual.	2.	πρίασθον	θέσθον	δόσθον
	3.	πριάσθων	θέσθων	δόσθων
Plur.	2.	πρίασθε	θέσθε	δόσθε
	3.	πριάσθωσαν or πριάσθων	θέσθωσαν or θέσθων	δόσθωσαν or δόσθων

Infinitive Passive and Middle.

Pres.	ἵστασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι
2 A. M.	πρίασθαι	θέσθαι	δόσθαι	

Participle Passive and Middle.

Pres.	ἱστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
2 A. M.	πριάμενος	θέμενος	δόμενος	

Remark. The following remarks apply only to the tenses which are mentioned in § 125, 1. In other tenses verbs in *μι* follow the general rules for verbs in *ω* (§ 93, Note).

§ 127. 1. Most verbs in *μι* may be inflected in some of their parts like verbs in *αω*, *εω*, *οω*, and *υω*. Especially, verbs in *υμι* form their present subjunctive and optative like verbs in *υω*. The forms *ἐτίθεις*, *ἐτίθει* (as if from *τιθέω*), and *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* (as if from *διδόω*) are much more common than the regular forms. (See the paradigms.)

2. The subjunctive of verbs in *ημι* and *ωμι* has the regular connecting vowels *ω* and *η*, which are contracted with the final vowel of the stem; as *τιθῶ*, *θῶ*, *τιθῶμαι*, for *τιθέω θέω*, *τιθέωμαι*; *διδῶ* for *διδόω*. Verbs in *μι* from stems in *α* have *ῶ*, *ῇς*, *ῇ* in the subjunctive, as if from *εω*, *εῃς*, *εῃ* (see *ἵστημι* and § 128, 2); those from stems in *ο* have *ῶ*, *ῷς*, *ῷ* (§ 9, 2 & 4), not *οῖς*, *οῖ* (§ 9, 4, N.).

3. The optative active of verbs in *ημι* and *ωμι* is formed like the aorist optative passive of verbs in *ω*, by adding to the stem the secondary endings (§ 112) preceded by *ιη*; as *ἱστα-ίη-ν*, *τιθε-ίη-ν*, *διδο-ίη-ν*. (See § 116, N. 2.) The optative passive and middle adds to the stem the regular endings preceded by *ι*; as *ἱστα-ί-μην*, *τιθε-ί-μην*, *διδο-ί-μην*. The contraction here appears in the accent, *ἱσταῖο*, *τιθεῖο*, &c.

4. The present imperative active commonly omits *θι* in the second person singular, and lengthens the final vowel of the stem (*α*, *ε*, *ο*, *υ*) to *η*, *ει*, *ου*, *ῡ*. The second aorist retains *θι*, except in *θές*, *δός*, and *ἕς*, also in *σχές* (from *ἔχω*).

5. The infinitive active adds *ναι* to the tense-stem; the infinitive passive and middle adds *σθαι*. Thus, *ἱστά-ναι*, *ἵστα-σθαι*; *στῆ-ναι*, *θεῖ-ναι*, *δοῦ-ναι* (§ 125, 1); *θέ-σθαι*, *δό-σθαι*.

6. The stem of the participle active is formed by adding *ντ-* to the tense-stem; that of the participle passive and middle by adding *μενο-*. (See § 119, 1, and § 46.)

Note 1. The second aorist active of two verbs, *τίθημι* and *δίδωμι*, lengthens the vowel of the stem only in the infinitive; the forms *ἔθην*, *-ης*, *-η*, *ἔδων*, *-ως*, *-ω*, not being in use in the singular of the indicative. These verbs (as inflected in § 126, 2) are therefore irregular in the indicative and imperative of this tense; the regular form being seen in *ἔγνων* (stem *γνο-*), which has 2 aor. act. indic. *ἔγνων*,

-ως, -ω, -ωτον, -ωτην, -ωμεν, -ωτε, -ωσαν; subj. γνῶ (like δῶ), opt. γνοίην (like δοίην), imperat. γνῶθι, γνώτω, γνῶτον, γνώτων, γνῶτε, γνώτωσαν; infin. γνῶναι; partic. γνούς (γνοντ-).

For three aorists in κα, see § 121, Note 2.

Note 2. A few deponent verbs accent the subjunctive and optative as if there were no contraction. Such are δύναμαι, ἐπίσταμαι, κρέμαμαι, ἐπριάμην (§ 126, 2); as δύνωμαι, δύναιτο (not δυνῶμαι, δυναῖτο); and sometimes other verbs in μι. The infinitive πρίασθαι (§ 126) is accented like a present. (See § 26, N. 3.)

Dialectic Forms of Verbs in MI.

§ 128. 1. *Indicative.* Doric τι, ντι, for σι, νσι. Epic sometimes σθα for ς in 2 pers. sing. For 3 pers. plur. in εἶσι, οῦσι, ῦσι, see § 125, N. 2. Epic ν for σαν in 3 pers. plur., with preceding vowel short; as ἔστᾰν for ἔστησαν, ἵεν for ἵεσαν: — in aor. pass. εν for ησαν; as ἐκόσμηθεν for ἐκοσμήθησαν. The Ionic σκον and σκομην (§ 122, 2) have no connecting vowel in verbs in μι; as ἵστα-σκον. Herod. often has αται and ατο (§ 122, 2) for νται and ντο in the pres. and imperf., changing a preceding α to ε; as τιθέ-αται, δυνέ-αται (δυνα-), ἐδυνέ-ατο. (See § 128, 2.)

2. *Subj.* The Ionic sometimes leaves εω uncontracted in the subj. of verbs in ημι; as in θέωμεν for θῶμεν, διαθέωνται for διαθῶνται. It forms the subj. in εω and εωμαι even from stems in α; as στέωμεν for στῶμεν (στα-ωμεν), ἐπιστέωνται for ἐπίστωνται (ἐπιστα-ωνται, § 127, N. 2).

In Homer, when the 2 aor. act. subj. is uncontracted, the vowel of the stem is generally lengthened (ε to ει or η, and ο to ω); in which case the short connecting vowels ο and ε are used in the dual and plural, except before σι (for νσι). Thus, in place of Attic θῶ, &c. and στῶ, &c., we find θείω, θείῃς, θείῃ, θείομεν. στήῃς, στήῃ, στείομεν, παρστήετον, περι-στήωσι. Also θείομαι for θῶμαι. So, for δῶ, &c., we have δώῃ (also δώῃσι and δῷσι), δώομεν, δώωσι. The same forms are found in the aor. pass. subj. (§ 115, N.); as δαείω (for δαῶ) from indic. ἐδάην, δαμείῃς and δαμήῃ (for δαμῇς and δαμῇ) from ἐδάμην, μιγείῃ (for μιγῇ) from ἐμίγην.

3. *Infin. and Partic.* Homer has μεναι and μεν for ναι; as ἱστάμεναι or ἵστα μεν, sometimes with lengthened vowel, as τιθή-μεναι. So in aor. pass. ὁμοιωθή-μεναι for ὁμοιωθῆ-ναι (from ὁμοιόω, *to liken*).

The participle passive and middle sometimes has ημενος for αμενος or εμενος in Homer; as τιθήμενος.

Irregular Verbs in MI.

§ 129. The verbs εἰμί, *to be*, εἶμι, *to go*, ἵημι, *to send*, φημί, *to say*, and κεῖμαι, *to lie*, are thus inflected.

I. *Εἰμί, to be* (stem *ἐσ-*, Latin, *es-se*).

Present.

		Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1.	εἰμί	ὦ	εἴην	
	2.	εἶ	ᾖς	εἴης	ἴσθι
	3.	ἐστί	ᾖ	εἴη	ἔστω
Dual.	2.	ἐστόν	ἦτον	εἴητον, εἶτον	ἔστον
	3.	ἐστόν	ἦτον	εἰήτην, εἴτην	ἔστων
Plur.	1.	ἐσμέν	ὦμεν	εἴημεν, εἶμεν	
	2.	ἐστέ	ἦτε	εἴητε, εἶτε	ἔστε
	3.	εἰσί	ὦσι	εἴησαν, εἶεν	ἔστωσαν, ἔστων, ὄντων

Present Infinitive. εἶναι *Pres. Partic.* ὤν, οὖσα, ὄν

		Imperfect.	*Fut. Indicative.*
Sing.	1.	ἦν or ἦ	ἔσομαι
	2.	(ἦς), ἦσθα	ἔσῃ, ἔσει
	3.	ἦν	ἔσται (poët. ἔσεται)
Dual.	2.	ἦστον or ἦτον	ἔσεσθον
	3.	ἤστην or ἤτην	ἔσεσθον
Plur.	1.	ἦμεν	ἐσόμεθα
	2.	ἦτε or ἦστε	ἔσεσθε
	3.	ἦσαν	ἔσονται

Fut. Opt. ἐσοίμην, ἔσοιο, ἔσοιτο, &c. regular.

Fut. Infin. ἔσεσθαι *Fut. Partic.* ἐσόμενος

A middle form ἤμην, *I was*, rarely occurs in the imperfect.

NOTE. DIALECTS. *Pres. Indic.* Aeolic ἐμμί, the most primitive form, nearest to ἐσ-μι (see foot-note on p. 85). Ionic εἶς, Hom. ἐσσί (for εἶ); Ionic εἰμέν (for ἐσμέν); Ionic ἔᾱσι, Doric ἐντί (for εἰσί). *Imperf.* Hom. ἦα, ἔα, ἔον (in 1 pers. sing.); ἔησθα (2 pers.); ἦεν, ἔην, ἤην (3 pers.); ἔσαν (for ἦσαν). Hdt. ἔα, ἔας, ἔατε. Ionic (iterative) ἔσκον. *Future.* Hom. ἔσσομαι, &c., with ἐσσεῖται.

Subj. Ionic ἔω, &c., ἔωσι; Hom. also εἴω. Ionic ἔοις, ἔοι. *Imper.* Hom. ἔσ-σο (the regular form). *Infin.* Hom. ἔμμεναι, ἔμεναι, ἔμεν. *Partic.* Ionic ἐών, ἐοῦσα, ἐόν.

II. *Εἶμι, to go* (stem *ἰ-*, Latin, *i-re*).

Present.

		Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1.	εἶμι	ἴω	ἰοίην (ἴοιμι)	
	2.	εἶ	ἴῃς	ἴοις	ἴθι (εἶ in compos.)
	3.	εἶσι	ἴῃ	ἴοι	ἴτω
Dual.	2.	ἴτον	ἴητον	ἴοιτον	ἴτον
	3.	ἴτον	ἴητον	ἰοίτην	ἴτων
Plur.	1.	ἴμεν	ἴωμεν	ἴοιμεν	
	2.	ἴτε	ἴητε	ἴοιτε	ἴτε
	3.	ἴᾱσι	ἴωσι	ἴοιεν	ἴτωσαν or ἰόντων

Present Infinitive. ἰέναι *Partic.* ἰών, ἰοῦσα, ἰόν

Imperfect.

	Sing.	Dual.	Plural.
1.	ᾔειν or ᾖα		ᾔειμεν or ᾖμεν
2.	ᾔεις or ᾔεισθα	ᾔειτον or ᾖτον	ᾔειτε or ᾖτε
3.	ᾔει or ᾔειν	ᾐείτην or ᾔτην	ᾔεσαν

The future εἴσομαι and the aorist εἰσάμην are Homeric.

NOTE. DIALECTS. *Pres. Ind.* Hom. εἶσθα for εἶ. *Imperf.* Hom. ἤϊα, ἤϊον (in 1 pers. sing.); ἤϊε ᾖε, ἴε (in 3 pers.); ἴτην (in dual); ᾔομεν, ἤϊσαν (ᾖσαν), ἴσαν, ἤϊον (in plural). Hdt. ἤϊα, ἤϊε, ἤϊσαν.
Subj. Hom. ἴῃσθα, ἴῃσι. *Opt.* Hom. ἰείη (for ἴοι). *Infin.* Hom. ἴ-μεναι or ἴ-μεν (for ἰ-έναι).

III. *Ἵημι, to send* (stem ἑ-).

(Fut. ἥσω, Aor. ἧκα, Perf. εἷκα, Perf. Pass. and Mid. εἷμαι, Aor. Pass. εἵθην.)

ACTIVE.

Present.

Indic. ἵημι, inflected like τίθημι; but ἱᾶσι in third person plural.

Subj. ἱῶ, ἱῇς, ἱῇ; &c. *Opt.* ἱείην, ἱείης, ἱείη; &c.
Imper. ἵει, ἱέτω; &c. *Infin.* ἱέναι. *Partic.* ἱείς.

Imperfect.

ἵην, ἵης, ἵη, &c.; like ἐτίθην: sometimes ἵειν, ἵεις, ἵει.

Second Aorist.

Indic. No singular: Dual, εἶτον, εἵτην: Plur. εἷμεν, εἷτε, εἷσαν.
Subj. ὧ, ᾗς, ᾗ; ἧτον, ἧτον; ὧμεν, ἧτε, ὧσι.
Opt. εἵην, εἵης, εἵη; εἵητον, εἱήτην; εἵημεν or εἷμεν, εἵητε or εἷτε, εἵησαν or εἷεν.
Imper. ἕς, ἕτω; ἕτον, ἕτων; ἕτε, ἕτωσαν or ἕντων.
Infin. εἷναι. *Partic.* εἵς, εἷσα, ἕν.

PASSIVE AND MIDDLE.

Present.

Indic. ἵεμαι, *Subj.* ἱῶμαι, *Opt.* ἱείμην, *Imper.* ἵεσο or ἵου, *Infin.* ἵεσθαι, *Partic.* ἱέμενος. (All regular like τίθεμαι, &c.)

Imperfect.

ἱέμην, inflected regularly like ἐτιθέμην.

Second Aorist Middle.

Indic. εἵμην, εἷσο, εἷτο; εἷσθον, εἵσθην; εἵμεθα, εἷσθε, εἷντο.
Subj. ὧμαι, ᾗ, ἧται; ἧσθον; ὥμεθα, ἧσθε, ὧνται.
Opt. εἵμην, εἷο, εἷτο; εἷσθον, εἵσθην; εἵμεθα, εἷσθε, εἷντο.
Imper. οὗ, ἕσθω; ἕσθον, ἕσθων; ἕσθε, ἕσθωσαν or ἕσθων.
Infin. ἕσθαι. *Partic.* ἕμενος.

Such forms as ἀφίοιτε and ἀφίοιεν, πρόοιτο and πρόοισθε (also accented προοῖτο, προοῖσθε), for ἀφιείητε, προεῖτο, &c., sometimes occur.

NOTE. (DIALECTS.) Hom. ἵειν for ἵην; ἕμεν for εἶναι; ἕσαν, ἕμην, ἕντο, &c., by omission of augment, for εἷσαν, εἵμην, εἷντο, &c. in indic.; in ἀνίημι, fut. ἀνέσω, aor. ἄνεσα.

IV. Φημί, *to say* (stem φα-).

Present.

Indic. φημί, φής, φησί; φᾰτόν, φατόν, φᾰμέν, φᾰτέ, φᾱσί.
Subj. φῶ, φῇς, φῇ, &c. *Opt.* φαίην, φαίης, &c.
Imper. φάθι or φαθί, φάτω; φάτον, φάτων, &c.
Infin. φάναι. *Partic.* φάς, φᾶσα, φάν (not Attic).

Imperfect.

ἔφην, ἔφησθα or ἔφης, ἔφη; ἔφατον, ἐφάτην; ἔφαμεν, ἔφατε, ἔφασαν.

NOTE. Homer has some middle forms of *φημί*; *pres. imperat.* *φάο, φάσθω, φάσθε*; *infin.* *φάσθαι*; *partic.* *φάμενος*; *imperfect* *ἐφάμην, ἔφατο* or *φάτο*. These all have an active sense.

V. *Κεῖμαι, to lie* (stem *κει-, κε-*).

Pres. Indic. **κεῖμαι, κεῖσαι, κεῖται; κεῖσθον, κεῖσθον; κείμεθα, κεῖσθε, κεῖνται.** *Imperf.* **ἐκείμην, ἔκεισο, ἔκειτο; ἔκεισθον, ἐκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.** *Pres. Subj. and Opt.* These forms occur: **κέηται, κέωνται, κέοιτο, κέοιντο.** *Imper.* **κεῖσο, κείσθω; κεῖσθον, κείσθων; κεῖσθε, κείσθωσαν** or **κείσθων.** *Infin.* **κεῖσθαι.** *Partic.* **κείμενος.**

Future. **κείσομαι**, regular.

NOTE. Homer has **κέαται, κείαται**, and **κέονται**, for **κεῖνται**; **κέατο** and **κείατο** for **ἔκειντο**; subj. **κῆται.** Hdt. has often **κέεται, κέεσθαι**, and **ἐκέετο**, for **κεῖται**, &c.; and always **κέαται** and **ἐκέατο** for **κεῖνται** and **ἔκειντο.**

Second Perfect and Pluperfect of the MI-form.

§ 130. 1. A few second perfects and pluperfects drop the connecting vowel, and are inflected like the present of verbs in *μι*. But they are not used in the singular of the indicative, and they form the participle in *ώς*. They are formed from stems in *α*.

The principal verbs which have these forms are *βαίνω, to go*, 2 perf. infin. *βεβάναι*; *θνήσκω, to die*, *τεθνάναι*; and *ἵστημι, to set*, *ἑστάναι*. All these have ordinary perfects, *βέβηκα, τέθνηκα, ἕστηκα*, which are used in the singular of the indicative. The second perfect and pluperfect of *ἵστημι* (*στα-*) are thus inflected: —

Second Perfect.

		Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1.	——	ἑστῶ	ἑσταίην	
	2.	——	ἑστῇς	ἑσταίης	ἕσταθι
	3.	——	ἑστῇ	ἑσταίη	ἑστάτω
Dual.	2.	ἕστατον	ἑστῆτον	ἑσταίητον or -αῖτον	ἕστατον
	3.	ἕστατον	ἑστῆτον	ἑσταιήτην or -αίτην	ἑστάτων
Plur.	1.	ἕσταμεν	ἑστῶμεν	ἑσταίημεν or -αῖμεν	
	2.	ἕστατε	ἑστῆτε	ἑσταίητε or -αῖτε	ἕστατε
	3.	ἑστᾶσι	ἑστῶσι	ἑσταίησαν or -αῖεν	ἑστάτωσαν or ἑστάντων

Infinitive. **ἑστάναι** Participle. **ἑσταώς, ἑστώς** (§ 69, Note)

Second Pluperfect.

Dual. **ἕστατον, ἑστάτην**
Plural. **ἕσταμεν, ἕστατε, ἕστασαν**

Note 1. Homer has a form in **-άᾱσι** in the third person plural, as **βεβάασι**; also a participle **γεγαώς** and some other forms of a second perfect of **γίγνομαι** of this class.

Note 2. The Epic **δείδω** or **δίω**, *to fear*, has a second perfect **δέδια** (Epic **δείδια**) with many forms of this class. See the Lexicon.

2. The second perfect **οἶδα**, *I know*, and its pluperfect **ᾔδειν**, *I knew*, are thus inflected: —

Second Perfect.

		Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1.	**οἶδα**	**εἰδῶ**	**εἰδείην**	
	2.	**οἶσθα**	**εἰδῇς**	**εἰδείης**	**ἴσθι**
	3.	**οἶδε**	**εἰδῇ**	**εἰδείη**	**ἴστω**
Dual.	2.	**ἴστον**	&c.	&c.	**ἴστον**
	3.	**ἴστον**	regular	regular	**ἴστων**
Plur.	1.	**ἴσμεν**			
	2.	**ἴστε**			**ἴστε**
	3.	**ἴσᾱσι**			**ἴστωσαν**

Infinitive. **εἰδέναι** Participle. **εἰδώς** (§ 68)

Second Pluperfect.

	Sing.	Dual.	Plural.
1.	**ᾔδειν** or **ᾔδη**		**ᾔδειμεν** or **ᾖσμεν**
2.	**ᾔδεισθα** or **ᾔδησθα**	**ᾔδειτον** or **ᾖστον**	**ᾔδειτε** or **ᾖστε**
3.	**ᾔδει(ν)** or **ᾔδη**	**ᾐδείτην** or **ᾔστην**	**ᾔδεσαν** or **ᾖσαν**

Note. The Ionic occasionally has the regular forms **οἶδας**, **οἴδαμεν**, **οἴδασι**; and very often **ἴδμεν** for **ἴσμεν**. Hdt. has future **εἰδήσω**; Hom. **εἴσομαι**, rarely **εἰδήσω**. Hom. has **ἰδυῖα** for **εἰδυῖα** in the participle.

Ionic **ᾔδεα**, **ᾔδεε**, **ᾐδέατε**, — Hom. **ἠείδης**, **ἠείδη**, and **ἴσαν**, — in pluperfect. The Attic poets have **ᾔδεμεν** and **ᾔδετε** (like **ᾔδεσαν**).

Hom. **εἴδομεν**, &c. for **εἰδῶμεν** in subj.; **ἴδμεναι** and **ἴδμεν** in infin.

COMPOUND WORDS.

§ 131. 1. When the first part of a compound word is a noun or adjective, only its stem appears in the compound. The final vowel of a stem is dropped before another vowel. Before a consonant, stems of the first declension change α to ο, and stems of the third declension add ο. E. g.

Πρωτο-τόκος, θαλασσο-κράτωρ, παιδο-τρίβης, ναυ-μαχία; χορ-ηγός, but χορο-διδάσκαλος; φιλο-σοφία, φυσιο-λόγος, ἀνδριαντο-ποιός.

Note. The exceptions to this rule are very numerous, the noun sometimes appearing in one of its cases as if it were a distinct word; as νεώσ-οικος, *ship-house*; ναυσί-πορος, *traversed by ships*.

2. When the first part of a compound is a verb, its stem generally appears without change before a vowel, and with ε, ι, ο, or σι (sometimes εσ, σε, or σο) added before a consonant. Such compounds are chiefly poetic. E. g.

Πείθ-αρχος, ἀρχ-ι-τέκτων, μισ-ό-γυνος, μεν-έ-μαχος, τερψί-νοος (τερπ-), λυ-σί-πονος, στρεψί-δικος (στρεφ-).

3. When the first part of a compound is a preposition, its final vowel (except in περί and πρό) is dropped before a vowel; as ἀν-άγω, ἀπ-έχω; but περιάγω, προάγω.

Πρό may be contracted with a following ε, as in προὔχω for προέχω. (See § 105, 1, N. 1.)

§ 132. The following *inseparable* particles are used only as prefixes:—

1. α- (αν- before a vowel), called *alpha privative*, prefixed to nouns and adjectives, rarely to verbs, with a negative force, like English *un-*, Latin *in-*; as ἄ-παις, *childless*, ἄ-γραφος, *unwritten*, ἄ-θεος, *godless*, ἀν-ελεύθερος, *unfree*, ἀν-αιδής, *shameless*, ἀν-όμοιος, *unlike*.

2. δυσ-, *ill* (opposed to εὖ, *well*), denoting *difficulty* or *trouble*; as δύσ-πορος, *hard to pass*; δυσ-τυχής, *unfortunate* (opposed to εὐτυχής).

3. νη- (Latin *ne*), a *negative* prefix; as νή-ποινος, *unavenged*; νη-μερτής, *unerring*.

Note 1. A few other intensive prefixes are sometimes used,— ἀρι-, ἐρι-, δα-, ζα-, λα-; as ἀρί-γνωτος, *well known*; δα-φοινός, *bloody*.

Note 2. The prefix α- is rarely *intensive*, as in ἀ-τενής, *stretched*; or *copulative* (denoting *union*), as in ἄ-λοχος, *bedfellow* (from λέχος).

PART III.

SYNTAX.

§ **133.** 1. 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*, *Darius is king*, *Δαρεῖος* is the subject and *βασιλεύει* is the predicate.

Note 1. When any part of *εἰμί*, *to be*, connects the subject with a following noun or adjective, the verb is called the *copula*, and what follows is called the predicate; as **Δαρεῖός ἐστι βασιλεύς**, *Darius is king*, where **ἐστί** is the copula.

Note 2. The simple subject and predicate may each be modified by additional words or clauses; as **Κῦρος, ἀκούσας ἃ εἶπεν, εἰσῆλθεν εἰς τὴν πόλιν**, *Cyrus, on hearing what he said, went into the city*, where **Κῦρος, ἀκούσας ἃ εἶπεν**, is the modified subject, and the rest is the modified predicate.

2. That upon which the action of a verb is exerted is called the *object*, which 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.

SUBJECT AND PREDICATE.

§ **134.** 1. The subject of a finite verb is in the nominative; as *ὁ ἀνὴρ ἦλθεν*, *the man came.*

A verb in a *finite* mood is called a finite verb (§ 89).

2. The subject of the infinitive mood is in the accusative; as **λέγουσι τοὺς ἄνδρας ἀπελθεῖν**, *they say that the men went away.*

But the subject is generally omitted, when it is the same as the subject or the object of the leading verb; as *βούλεται ἀπελθεῖν, he wishes to go away; παραινοῦμέν σοι μένειν, we advise you to remain.*

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required. (See foot-note, page 85.)

The nominative of the third person is omitted, —

(*a.*) When it is expressed or implied in the context;

(*b.*) When it is a general word for *persons*, as λέγουσι, *they say, it is said;*

(*c.*) When it is indefinite, as ὀψὲ ἦν, *it was late*, καλῶς ἔχει, *it is well;* and in passives like παρεσκεύασταί μοι, *I am prepared* (*preparation has been made by me*, like *ventum est* in Latin); also in the impersonal construction with the verbal in τέον, as in πειστέον (ἐστὶ) τῷ νόμῳ, *we must obey the law.*

(*d.*) When the verb implies its own subject, as κηρύσσει, *the herald* (κῆρυξ) *proclaims*, ἐσάλπιγξε, *the trumpeter sounded the trumpet*, κωλύει, *a hindrance occurs.*

(*e.*) With verbs like ὕει, *it rains*, ἀστράπτει, *it lightens*, σείει, *there is an earthquake* (*it shakes*), where, however, some subject like **Ζεύς** or θεός was originally supplied.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are δεῖ and χρή, *it is required, one ought*, πρέπει and προσήκει, *it is proper*, ἔνεστι and ἔξεστι, *it is possible*, δοκεῖ, *it seems good*, συμβαίνει, *it happens*, and the like; as δεῖ ἡμᾶς ἀπελθεῖν, *we must go away* (i. e. *that we go away is required*).

The name *impersonal* is applied with still greater propriety (though less frequently) to the verbs included in (*c*) and (*d*) of Note 1.

Subject Nominative and Verb.

§ 135. 1. A verb agrees with its subject nominative in number and person; as (ἐγὼ) 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 (or ἀδύνατόν ἐστι), *it is impossible.*

3. A singular collective noun *may* take a plural verb; as τὸ πλῆθος ἐψηφίσαντο πολεμεῖν, *the majority voted for war.*

Note 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest) and is understood with the rest, which generally happens when they are connected by *or* or *nor*. E. g. **Ξυμφωνοῦμεν ἐγὼ καὶ ὑμεῖς,** *I and you agree;* **σοφοὶ ἐγὼ καὶ σὺ ἦμεν,** *I and you were wise;* **καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε,** *both you and your brothers were present.* **Ἐμὲ οὔτε καιρὸς . . . οὔτ' ἐλπὶς οὔτε φόβος οὔτ' ἀλλὸ οὐδὲν ἐπῆρεν.**

Note 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under Note 1.)

Note 3. 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. IV. 453; V. 10, 275; XVI. 218.)

Note 4. Sometimes a verb agrees with the predicate nominative; as **αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστιν,** *the payments for choruses are a sufficient sign of prosperity.*

Predicate.

§ 136. After verbs signifying *to be, to become, to appear, to be called, chosen, considered,* and the like, a noun in the predicate is in the same case as the subject, both denoting the same person or thing. E. g.

Οὗτός ἐστι βασιλεύς, *this man is king;* **Ἀλέξανδρος θεὸς ὠνομάζετο,** *Alexander was named a God;* **ᾑρέθη στρατηγός,** *he was chosen general;* **ἡ πόλις φρούριον κατέστη,** *the city became a fortress;* **λέγουσι τοῦτον γενέσθαι βασιλέα,** *they say that this man was made king.*

This applies also to the case of a predicate adjective (§ 138). See, however, § 138, Note 8.

APPOSITION.

§ 137. A noun annexed to another noun to describe it agrees with it in case. This is called *apposition.* E. g.

Δαρεῖος ὁ βασιλεύς, *Darius the king.* **Ἀθῆναι, μεγάλη πόλις,** *Athens, a great city.* **Ὑμᾶς τοὺς σοφούς,** *you, the wise ones.* **Ἡμῶν τῶν Ἀθηναίων,** *of us, the Athenians.* **Θημιστοκλῆς ἥκω** (sc. **ἐγώ**), *I Themistocles am come.* **Φιλήσιος καὶ Λύκων οἱ Ἀχαιοί,** *Philesius and Lycon the Achaeans.*

Note 1. Possessive pronouns and adjectives may have a genitive in apposition with a genitive which they imply; as **ὁ ἐμὸς τοῦ ταλαι-**

πώρου βίος, the life of me, miserable one; **Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης,** *being* (*a citizen*) *of Athens, the greatest city.* So **τὰ ὑμέτερα αὐτῶν** (for **τὰ ὑμῶν αὐτῶν**), *your own.*

NOTE 2. A noun which would regularly stand in the *partitive* genitive (§ 168) sometimes takes the case of the words denoting its parts; as **οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν,** *most of the houses had fallen, but a few remained* (where we should expect **τῶν οἰκιῶν**). This is called *partitive* apposition.

NOTE 3. A noun may be in apposition with a whole sentence, generally being in the nominative or accusative, according to the case of the principal word of the sentence; as **Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν,** *let us kill Helen,* (*which will be*) *a bitter grief to Menelaus.*

NOTE 4. A noun is often in apposition with the subject or the object of a sentence, where we use *as* or a like word; as **ἵπποι ἤγοντο θύματα τῷ Ἡλίῳ,** *horses were brought as offerings to the Sun* (in active, **ἵππους ἄγειν θύματα,** *to bring horses as offerings*). So **τίνος διδάσκαλοι ἥκετε,** *as teachers of what are you come?* Many cases included under § 136 are really cases of apposition. See § 166, N. 1.

ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This rule applies also to the article; and to adjective pronouns and participles. E. g.

Ὁ σοφὸς ἀνήρ, *the wise man;* **τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρί, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν,** &c. **Οὗτος ὁ ἀνήρ,** *this man;* **τούτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ ἄρισται δοκοῦσαι εἶναι φύσεις,** *the natures seeming to be best.*

REMARK. The adjective may be either *attributive* or *predicate.* An attributive adjective simply qualifies the noun without the intervention of a verb (like all the adjectives above except **ἄρισται**). The predicate adjective is connected with its noun by a copula (§ 133, 1, Note 1) expressed or implied, or by one of the verbs included in § 136, as **ὁ ἀνὴρ ἀγαθός ἐστιν,** *the man is good;* **καλεῖται ἀγαθός,** *he is called good;* **ποιεῖν τοὺς Μήδους ἀσθενεῖς,** *to make the Medes* (*to be*) *weak.* See the examples under § 142, 3.

NOTE 1. (*a.*) 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 ἀγαθὸν ἄνδρα καὶ γυναῖκα,** *the good man and woman;* **παντὶ καὶ λόγῳ καὶ μηχανῇ,** *by every word and device.*

(*b.*) But such an adjective is occasionally plural if it belongs to several singular nouns, or dual if it belongs to two; as σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναικὸς οὕτω ποιεῖν, *it is the part of prudent (persons) both men and women thus to do.*

Note 2. (*a.*) A *predicate* adjective 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.

(*b.*) But it sometimes follows both the gender and number of the nearest or most prominent noun.

(*c.*) A predicate adjective is sometimes neuter, being used like a noun (§ 139), when its noun is masculine or feminine; as καλὸν ἡ ἀλήθεια, *a beautiful thing is truth.*

Note 3. A collective noun in the singular may take a plural *participle;* as Τροίαν ἑλόντες Ἀργείων στόλος, *the Argives' army having taken Troy.*

Note 4. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as φίλε τέκνον, *dear child!*

Note 5. The masculine form of the dual is very often used for the feminine in adjective pronouns and the article. Especially rare are the feminines τά, ταύτα.

Note 6. Δύο, *two*, is often used with a plural noun. Ὄσσε, *the eyes*, and δοῦρε, *two spears*, in Homer, may have plural adjectives.

Note 7. An adjective, especially a numeral, is often used where we should use an adverb; as οὗτοι ὕστεροι ἀφίκοντο, *these came later;* ἑκόντες ἦλθον, *they came willingly.*

Note 8. When the subject of an infinitive is not expressed (§ 134, 2), adjective words referring to the omitted subject are put in the case in which that subject last occurred (either expressed or understood); as ὁ πατὴρ βούλεται εἶναι σοφός, *the father wishes to be wise;* (but βούλεται τὸν υἱὸν εἶναι σοφόν, *he wishes that his son may be wise*, or βούλεται ἑαυτὸν εἶναι σοφόν). Πρέπει αὐτῷ εἶναι προθύμῳ, *it becomes him to be eager;* οὐχ ὁμολογήσω ἄκλητος ἥκειν, *I shall not admit that I am come uninvited;* οὐκ ἔφη αὐτὸς, ἀλλ' ἐκεῖνον στρατηγεῖν, *he said that not (he) himself, but he (Nicias) was general* (αὐτός is adjective, § 145).

The same principle applies to predicate nouns; as πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, *many of those who pretended to be sophists.* The accusative, however, sometimes occurs in sentences like these.

Adjective used as a Noun.

§ 139. 1. An adjective or participle may be used as a noun; as φίλος, *a friend*; κακή, *a base woman*; οἱ κακοί, *the bad*; τοῖς ἀγαθοῖς, *to the good*; τῶν κρατούντων, *of those in power*; κακά, *evils*; τὰ θνητά, *mortal things*; ὁ πολλὰ εἰδώς, *he who knows much* (§ 276, 2).

2. The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλόν, *beauty* (= κάλλος), τὸ δίκαιον, *justice* (= δικαιοσύνη).

Note. The participle, which is a verbal adjective, may be thus used for the infinitive, which is a verbal noun; as τὸ δεδιός, *fear* (= τὸ δεδιέναι); ἐν τῷ μὴ μελετῶντι, *in the not practising* (= ἐν τῷ μὴ μελετᾶν).

THE ARTICLE.

Homeric Use of the Article.

§ 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. E. g.

Τὴν δ' ἐγὼ οὐ λύσω, *but I will not free her*; τοῦ δὲ κλύε Φοῖβος Ἀπόλλων, *and Phoebus Apollo heard him*; ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν, *for he came*, &c. As relative, πυρὰ πολλὰ τὰ καίετο, *many fires which were burning*; δῶρα τὰ ἔδωκαν, *gifts which they gave.*

Note 1. Even in Homer, the article is used with adjectives and participles as in Attic Greek; as οἱ γὰρ ἄριστοι ἐν νηυσὶν κέαται, *for the bravest sit in the ships*; οἱ ἄλλοι, *the others*; τά τ' ἐόντα τά τ' ἐσόμενα, *both things that are and things that are to be.*

Note 2. When the article is used with nouns in Homer, it is generally a pronoun, with which the noun is in apposition; as ὁ δ' ἔβραχε χάλκεος Ἄρης, *and he — brazen Ares — roared*; ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν, *and she — the woman — went with them unwilling.*

Nearer the Attic use of the article are examples like these: αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν, *but he — the old man — showed them the way*; τὸν δ' οἶον πατέρ' εὗρον, *and he found him — the father — alone.*

Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφίκετο, *when now he came to the island*; τό τε σθένος Ὠρίωνος, *and the might of Orion*; αἱ δὲ γυναῖκες ἱστάμεναι θαύμαζον, *and the women standing wondered.*

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.

Note 3. The last examples in Note 2 are exceptional, and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο would in Attic Greek require ἡ κλαγγή and τοῦ βιοῦ.

Note 4. 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 ὅς, ἥ, οἵ, and αἵ, except after prepositions. Thus ὄρνις ἱρὸς, τῷ οὔνομα Φοῖνιξ, *a sacred bird, whose name is Phoenix.* In other respects he uses the article as it is used in Attic prose.

The Lyric poets follow the Homeric usage more closely with respect to the article; and the Attic poets, especially in the chorus, admit Homeric uses.

Attic Use of the Article.

§ 141. In Attic Greek the article generally corresponds to the English definite article *the;* as ὁ ἀνήρ, *the man;* τῶν πόλεων, *of the cities;* τοῖς Ἕλλησιν, *to the Greeks.*

Note 1. The Greek uses the article in certain cases in which the English omits it. Such are the following: —

(*a.*) Proper names may take the article; as ὁ Σωκράτης, *Socrates.*

(*b.*) Abstract nouns generally take the article; as ἡ ἀρετή, *virtue,* ἡ δικαιοσύνη, *Justice* (also δικαιοσύνη).

(*c.*) Nouns qualified by a demonstrative or possessive pronoun regularly take the article; as οὗτος ὁ ἀνήρ, *this man;* ὁ ἐμὸς πατήρ, *my father;* περὶ τῆς ἡμετέρας πόλεως, *about our state.* (See § 142, 4.)

(*d.*) The article may precede τοιοῦτος, τοσοῦτος, τοιόσδε, and τηλικοῦτος; as τὸν τοιοῦτον ἄνδρα, *such a man.* It always precedes δεῖνα, *such a one.*

Note 2. The article is sometimes used where we use a possessive pronoun; as ἔρχεται Μανδάνη πρὸς τὸν πατέρα, *Mandane comes to her father* (lit. *to the father*).

Note 3. 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 τότε ἄνθρωποι, *the men of that time;* τοῦ πάλαι Κάδμου, *of ancient Cadmus;* οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city.*

Here a noun denoting *men* or *things* is often omitted; as οἱ ἐν ἄστει, *those in the city;* τοῖς τότε, *to those of that time;* οἱ ἀμφὶ Πλάτωνα, *those about Plato* (generally *Plato and his school,* or simply *Plato*).

Note 4. The nouns γῆ, *land,* πράγματα, *things* or *affairs,* υἱός, *son,* and sometimes other nouns easily understood, may be omitted after the article, when a qualifying adjective or genitive is added; as **εἰς τὴν ἑαυτῶν** (sc. **γῆν**), *to their own land;* **ἐκ τῆς περιοικίδος**, *from the neighboring country;* **τὰ τῆς πόλεως**, *the affairs of the state;* **Περικλῆς ὁ Ξανθίππου** (sc. **υἱός**), *Pericles, the son of Xanthippus.* Expressions like **τὰ τῆς Τύχης, τὰ τῆς ὀργῆς**, sometimes do not differ from **Τύχη**, *Fortune*, and **ὀργή**, *wrath.*

NOTE 5. Instead of repeating a noun with adjuncts in the same sentence, it is sufficient to repeat its article; as **οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων**, *the children of the citizens and those of the others.*

NOTE 6. The infinitive, like any other verbal noun, may take a neuter article; as **τὸ εἰδέναι**, *the knowing;* **σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν**, *it remained for you not to be silent.*

In like manner a neuter article may precede a whole clause considered as a noun; as **τὸ γνῶθι σαυτὸν πανταχοῦ 'στι χρησιμόν**, *the saying "know thyself" is everywhere useful.*

Position of the Article.

§ 142. 1. An attributive adjective or other expression qualifying a noun (except a *partitive* genitive) commonly stands between the article and the noun. E. g.

Ὁ σοφὸς ἀνήρ, *the wise man;* **οἱ ἐν ἄστει ἄνθρωποι**, *the men in the city;* **οὐδεὶς τῶν τότε Ἑλλήνων**, *none of the Greeks of that time;* **εἰς τὴν ἐκείνων πόλιν**, *into their city;* **οἱ τῶν Θηβαίων στρατηγοί**, *the generals of the Thebans.* (See below, Note 2.)

Two or even three articles may thus come together; as **τοὺς τὰ τῆς πόλεως ἔχοντας**, *those who have the control of the state.*

2. The article together with any of these expressions may follow the noun for the sake of emphasis, in which case the noun itself may have another article *before* it. E. g.

Ἀνὴρ ὁ σοφός, or **ὁ ἀνὴρ ὁ σοφός**, *the wise man* (not, however, **ὁ ἀνὴρ σοφός**, see § 142, 3); **αἱ πόλεις αἱ δημοκρατούμεναι**, *the states which are under a democracy;* **ἄνθρωποι οἱ τότε**, *the men of that time;* **πρὸς ἀδικίαν τὴν ἄκρατον**, *with regard to pure injustice.*

NOTE 1. The article may be separated from its noun by **μέν, δέ, τέ, γέ, γάρ, δή**, and sometimes by other words.

NOTE 2. The *partitive* genitive (§ 168) rarely stands in either of the positions here mentioned, but either precedes or follows the governing noun and its article; as οἱ κακοὶ τῶν πολιτῶν, *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί). Even the other forms of the adnominal genitive occasionally have this position, as τῶν παλαιῶν ἡ φιλοσοφία, *the philosophy of the ancients.*

Note 3. Ἄλλος with the article generally means *the rest;* as ἡ ἄλλη πόλις, *the rest of the state* (but ἄλλη πόλις, *another state*).

Πολύς with the article generally means the *greater part*, especially in οἱ πολλοί, *the multitude, the majority,* and τὸ πολύ, *the greater part.* So in the comparative, οἱ πλείονες, *the majority,* τὸ πλεῖον, *the greater part.*

Note 4. When a noun has two or more qualifying words, each of them may take an article and stand in either of the above positions (1 or 2), or all may stand between one article and its noun; as ἡ Ἀττικὴ ἡ παλαιὰ φωνή, *the ancient Attic speech;* τὰ τείχη τὰ ἑαυτῶν τὰ μακρά, *their own long walls;* ἔπεμπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *they sent to the other Arcadian cities;* ἡ ὑπ' Ἀρετῆς Ἡρακλέους παίδευσις, *the instruction of Hercules by Virtue.*

Note 5. The Greeks commonly said *the Euphrates river,* τὸν Εὐφράτην ποταμόν, &c., rather than *the river Euphrates.* So sometimes with names of cities and mountains (rarely islands).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, some part of εἰμί, *to be,* being understood or implied. E. g.

Ὁ ἀνὴρ σοφός or σοφὸς ὁ ἀνήρ (sc. ἐστίν), *the man is wise,* or *wise is the man.* Πολλοὶ οἱ πανοῦργοι, *many are the evil doers.* Ἐφημέρους γε τὰς τύχας κεκτήμεθα, *we possess our fortunes for a day* (sc. οὔσας).

The predicate force of such adjectives can often be expressed by a periphrasis; as τοῖς λόγοις βραχυτέροις ἐχρῆτο, *the words which he used were shorter,* lit. *he used the words (they being) shorter;* ἡγοῦντο αὐτονόμων τῶν ξυμμάχων, *they presided over their allies (they being) independent,* i. e. *the allies over whom they presided were independent.* So πόσον ἄγει τὸ στράτευμα; *how great is the army which he is bringing?*

4. A demonstrative pronoun either precedes the article and its noun, or follows the noun like a predicate adjective (3). The article cannot be omitted here in Attic prose. E. g.

Οὗτος ὁ ἀνήρ, *this man,* or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνήρ). Περὶ τούτων τῶν πόλεων, *about these cities.* If an adjective or other qualifying word is added, the demonstrative may stand between this and its noun, contrary to the rule; as ἡ στενὴ αὕτη ὁδός, *this narrow road;* τῷ ἀφικομένῳ τούτῳ ξένῳ, *to this stranger who has come.*

This rule applies also to ἕκαστος, ἑκάτερος, ἄμφω, and ἀμφότερος. But with ἕκαστος the article may be omitted. See also § 141, N. 1.

NOTE 1. Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the same position as a demonstrative; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men;* ὅλη ἡ πόλις or ἡ πόλις ὅλη, *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 not greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες πολῖται, *the whole body of citizens.*

NOTE 2. Αὐτός as an intensive pronoun, *ipse*, has the position of a demonstrative; as αὐτὸς ὁ ἀνήρ, *the man himself.* But ὁ αὐτὸς ἀνήρ, *the same man.* See § 145, 1, and § 79, 2.

NOTE 3. The genitive of the *personal* pronoun (whether *partitive* or not) either precedes the article or follows the noun, while the genitive of other pronouns (unless it is partitive) follows the article; as ἡμῶν ἡ πόλις or ἡ πόλις ἡμῶν, *our city* (not ἡ ἡμῶν πόλις); μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son.*

NOTE 4. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χείρ, *the extremity of the hand.*

The article here may be omitted entirely.

Pronominal Article in Attic Greek.

§ 143. 1. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μέν .... ὁ δέ, *the one .... the other.* E. g.

Ὁ μὲν οὐδὲν, ὁ δὲ πολλὰ κερδαίνει, *one man gains nothing, another gains much.* Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate.* Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, *of states, some are governed by tyrants, others by democracies.*

NOTE 1. The neuter τὸ μέν . . . τὸ δέ may be used adverbially, *partly . . . partly.* For τοῦτο μέν . . . τοῦτο δέ in this sense, see § 148, Note 4.

Note 2. Ὁ δέ, &c., sometimes means *and he, but he*, &c., even when no ὁ μέν precedes; as Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ . . . ἦλθον, *Inaros called in Athenians; and they came.*

2. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following: —

Τὸν καὶ τόν, *this man and that;* **τὸ καὶ τό**, *this and that;* **τὰ καὶ τά**, *these and those;* as ἔδει 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.*

Πρὸ τοῦ (or **προτοῦ**), *before this, formerly.*

Καὶ τόν or **καὶ τήν**, before an infinitive; as καὶ τὸν κελεῦσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it. Cyr.* I. 3, 9.

So occasionally **τῷ**, *therefore*, which is common in Homer.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

Note. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ; hence the latter seldom occur after prepositions, except in πρός με.

2. The pronouns of the third person, *οὗ, οἷ, ἕ*, &c. are generally personal pronouns in Ionic Greek, but sometimes reflexives. In Attic prose these pronouns are generally *indirect reflexives*, — that is, in a dependent clause, referring to the subject of the leading clause; as **φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν**, *they fear that the Athenians may attack them;* **ἐδέοντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους**, *they begged you not to see them destroyed.*

Note. The forms οὗ and ἕ are chiefly Epic. The orators seldom use these pronouns; and the tragedians use chiefly σφίν and σφέ.

§ 145. 1. ***Αὐτός*** in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*, like *ipse*. This is always its force in the *nominative* of all numbers, except when it is preceded by the article (§ 79, 2). E. g.

Αὐτὸς ὁ στρατηγός, the general himself; ἐπ᾽ αὐτοῖς τοῖς αἰγιαλοῖς, on the very coasts; ἐπιστήμη αὐτή, knowledge itself. (See § 142, 4, N. 2.)

A pronoun with which *αὐτός* agrees is often omitted; as *ταῦτα ἐποιεῖτε αὐτοί* (sc. *ὑμεῖς*), *you did this yourselves; πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν* (sc. *ὑμῖν*), *you must sail, embarking on these yourselves* (*in person*). So *αὐτὸς ἔφη* (ipse dixit), *himself* (*the master*) *said it.*

2. The *oblique cases* of *αὐτός* are the ordinary personal pronouns of the third person. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξε, he designated him as general. See four other examples in Xen. *Anab.* I. 1, 2 and 3.

For *μίν*, *νίν*, and *σφέ*, see § 79, 1, Note 2.

REFLEXIVE PRONOUNS.

§ 146. The reflexive pronouns 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,— i. e. they are *indirect* reflexives. E. g.

Γνῶθι σαυτόν, know thyself; ἐπέσφαξεν ἑαυτόν, he slew himself; τὰ ἄριστα βουλεύεσθε ὑμῖν αὐτοῖς, take the best counsel for yourselves. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, the tyrant thinks that the citizens are servants to himself.

Note 1. Occasionally a reflexive refers to some emphatic word which is not the subject; as *ἀπὸ σαυτοῦ ἐγώ σε δείξω, I will show you from your own case* (*from yourself*). In fact, these pronouns correspond almost exactly in their use to the English *myself, thyself, himself,* &c.

Note 2. The third person of the reflexive is sometimes used for the first or second; as *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, we must ask ourselves.*

Note 3. The reflexive is sometimes used for the reciprocal (§ 81); *διαλεγόμεθα ἡμῖν αὐτοῖς, we discourse with one another* (i. e. *among ourselves*).

POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the *possessive* genitive of the personal pronouns. Thus *ὁ ἡμέτερος πατήρ* = *ὁ πατὴρ ἡμῶν, our father.* The possessive is regularly preceded by the article.

See § 167, 1; § 141, N. 1 (*c*). For nouns and adjectives agreeing with the genitive implied in a possessive, see § 137, N. 1.

NOTE 1. The possessive is occasionally equivalent to the *objective* genitive of the personal pronoun; as *ἡ ἐμὴ εὔνοια*, which commonly means *my good-will* (*towards others*), rarely means *good-will* (*shown*) *to me*.

NOTE 2. In Attic prose, *σφέτερος*, *their*, is always reflexive, and *ὅς*, *his*, *her*, *its*, is not used at all. (See § 144, 2.)

DEMONSTRATIVE PRONOUNS.

§ 148. *Οὗτος* and *ὅδε*, *this*, generally refer to what is near or present; *ἐκεῖνος*, *that*, refers to what is more remote.

NOTE 1. The distinction between *οὗτος* and *ὅδε*, both of which correspond to our *this*, must be learned by practice. In the historians, *οὗτος* (with *τοιοῦτος*, *τοσοῦτος*, and *οὕτως*) regularly refers to a speech just made, while *ὅδε* (with *τοιόσδε*, *τοσόσδε*, and *ὧδε*) refers to one about to be made; as *τάδε εἶπεν*, *he spoke as follows*, but *ταῦτα εἶπεν*, *thus he spoke* (said after the speech).

NOTE 2. *Οὗτος* is sometimes an exclamation; as *οὗτος, τί ποιεῖς*; *You there! what are you doing?*

NOTE 3. The Greek has no word exactly corresponding to the unemphatic demonstrative 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 *εἶδον τοὺς παρόντας*; if a demonstrative is used (*εἶδον τούτους οἳ παρῆσαν*, *I saw these men who were present*), it has special emphasis. A relative with omitted antecedent sometimes expresses the sense required; as *εἶδον οὓς ἔλαβεν*, *I saw* (*those*) *whom he took* (§ 152).

NOTE 4. *Τοῦτο μέν . . . τοῦτο δέ*, *first . . . secondly*, *partly . . . partly*, is used nearly in the sense of *τὸ μέν . . . τὸ δέ* (§ 143, 1, N. 1), especially by Herodotus.

For *οὑτοσί*, *ὁδί*, *ἐκεινοσί*, *οὑτωσί*, *ὡδί*, &c., see § 83, N. 2.

INTERROGATIVE PRONOUN.

§ 149. 1. 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?*

2. *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*.

In indirect questions, however, the relative ὅστις is more common; as ἐρωτᾷ ὅ τι βούλεσθε.

Note. The same principles apply to the adjectives πόσος, &c. (§ 87, 1).

INDEFINITE PRONOUN.

§ 150. The indefinite τὶς generally means *some, any,* and may be either substantive or adjective; as τοῦτο λέγει τις, *some one says this;* ἄνθρωπός τις, *some man.* It is sometimes nearly equivalent to the English *a* or *an;* as εἶδον ἄνθρωπόν τινα, *I saw a certain man,* or *I saw a man.*

Note. Occasionally τὶς means *every one,* like πᾶς τις; as εὖ μέν τις δόρυ θηξάσθω, *let every one sharpen well his spear.* Hom.

RELATIVE PRONOUNS.

§ 151. 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.

Εἶδον τοὺς ἄνδρας οἳ ὕστερον ἦλθον, *I saw the men who came afterwards;* οἱ ἄνδρες οὓς εἶδες ἀπῆλθον, *the men whom you saw went away.*

Note 1. The relative follows the person of the antecedent; as ὑμεῖς οἳ τοῦτο ποιεῖτε, *you who do this;* ἐγὼ ὃς τοῦτο ἐποίησα, *I who did this.*

Note 2. A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun (§ 138, N. 3); as τὸ πλῆθος οἵπερ δικάσουσιν, *the multitude who will judge.*

Note 3. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (§ 140); as καὶ ὃς δεύτατος ἦλθε, *and he came second;* ὃ γὰρ γέρας ἐστὶ θανόντων, *for this is the right of the dead.*

A few similar expressions occur in Attic prose, especially the Platonic ἦ δ' ὅς, *said he* (where ἦ is imperfect of ἠμί, *to say*). So καὶ ὅς, *and he,* καὶ οἵ, *and they,* and (in Herod.) ὃς καὶ ὅς, *this man and that.* (Compare τὸν καὶ τόν, § 143, 2.) So also ὃς μέν . . . ὃς δέ, in the oblique cases, may be used for ὁ μέν . . . ὁ δέ.

Note 4. In the Epic and Lyric poets, the enclitic τέ is often appended to relative words without affecting their meaning; as οὐκ ἀΐεις ἅ τέ φησι, *dost thou not perceive what he says?*

But οἷός τε in Attic Greek means *able, capable*, like δυνατός, being really elliptical for τοιοῦτος οἷος, *such as*, and τέ having no apparent force.

Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context. E. g.

Ἔλαβεν ἃ ἐβούλετο, *he took what he wished*; ἔπειθεν ὁπόσους ἐδύνατο, *he persuaded as many as he could* (for τοσούτους ὁπόσους). Ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν παρὰ σοί, *I and those whom I command will remain with you.*

Note 1. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, *he came when he saw this* (for *then, when*).

Note 2. The following expressions belong here: — ἔστιν οἵ (sometimes εἰσὶν οἵ), sunt qui, *there are* (*those*) *who*, i. e. *some*; — ἔνιοι (from ἔνι, = ἔνεστι or ἔνεισι, and οἵ) *some*; — ἐνίοτε (ἔνι and ὅτε), *sometimes*; — ἔστιν οὗ, *somewhere*; — ἔστιν ᾗ, *in some way*; — ἔστιν ὅπως, *somehow*.

Assimilation and Attraction.

§ 153. 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.

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἃς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἃ ἔχομεν). This is often called *attraction*.

Note 1. When the antecedent would be a demonstrative pronoun, it is generally omitted; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (i. e. ἐκείνοις ἅ); σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι, *I will seize the heights with these whom I have* (i. e. σὺν τούτοις οὓς ἔχω); οὐδὲν ὧν βούλεσθε πράξετε, *you will do none of the things which you wish* (for ἐκείνων ἅ). See § 148, N. 3.

Note 2. A relative is very 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 ὧν ἠπίστει πολλούς, *many of those whom he distrusted* (for ἐκείνων οἷς). Even the nominative may be assimilated; as βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται, *to be injured by what has been prepared by us* (for ἀπ' ἐκείνων ἅ). Thuc.

Note 3. A like assimilation takes place in relative adverbs; as διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας, *they immediately brought over their children and women from the place in which they had placed them for safety* (where ὅθεν, *from which*, stands for ἐκεῖθεν οἶ, *from the place whither*). Thuc.

Note 4. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶεν, *they said that they had done all things which they needed* (where πάντων ὧν is very irregularly used for πάντα ὧν).

This *inverted assimilation* takes place in οὐδεὶς ὅστις οὐ, *everybody*, in which οὐδείς follows the case of the relative; as οὐδένι ὅτῳ οὐκ ἀποκρίνεται (for οὐδείς ἐστι ὅτῳ), *he replies to everybody.*

Note 5. A peculiar assimilation occurs in certain expressions with οἶος; as χαρίζεσθαι οἵῳ σοι ἀνδρί, *to please a man like you* (for τοιούτῳ οἶος σύ).

§ 154. The antecedent is often *attracted* into the relative clause, and agrees with the relative. E. g.

Μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν κέκτησθε δόξαν καλήν, *do not take from yourselves the good reputation which you have gained* (for τὴν δόξαν καλὴν ἣν κέκτησθε). Ἐξ ἧς τὸ πρῶτον ἔσχε γυναικός, *from the wife which he had at first.*

Note. This *attraction* may be joined with assimilation (§ 153); as ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων, *you are the most ignorant of the Greeks whom I know;* σὺν ᾗ εἶχε δυνάμει, *with the force which he had* (for σὺν τῇ δυνάμει ἣν εἶχεν). So οἴχεται φεύγων ὃν ἦγες μάρτυρα, *the witness whom you brought* (for ὁ μάρτυς ὃν ἦγες), &c.

Relative in Exclamations, &c.

§ 155. Οἶος, ὅσος, and ὡς are used in exclamations; as ὅσα πράγματα ἔχεις, *how much trouble you have!*

For the relative in indirect questions, see § 149, 2.

Relative not repeated.

§ 156. 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.

Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ 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,* &c.). Dem. Here αὐτούς is used to avoid repeating the relative in a new case, οὕς.

Note. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, *and Ariaeus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges,* &c. Xen.

THE CASES.

Remark. The Greek is descended from a language which had *eight* cases, — an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek.

I. NOMINATIVE AND VOCATIVE.

§ 157. 1. The nominative is chiefly used as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be,* &c. (§ 136).

2. The vocative, with or without ὦ, is used in addressing a person or thing; as ὦ ἄνδρες Ἀθηναῖοι, *O men of Athens!* — ἀκούεις, Αἰσχίνη; *dost thou hear, Aeschines?*

Note. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as ὤμοι ἐγὼ δειλός, *O wretched me!* So ἡ Πρόκνη ἔκβαινε, *Procne, come out!*

II. ACCUSATIVE.

Object Accusative.

§ 158. The direct object of a transitive verb is put in the accusative; as τοῦτο σώζει ἡμᾶς, *this preserves us;* ταῦτα ποιοῦμεν, *we do these things.*

Note 1. Many verbs which are simply transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N. 2.)

Note 2. Many verbs which are transitive in Greek are intransitive in English; as ὀμοῦμαι τοὺς θεούς, *I will swear by the Gods;* πάντας ἔλαθεν, *he escaped the notice of all.*

Note 3. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (§ 167, 3, § 180); as ἐπιστήμονες ἦσαν τὰ προσήκοντα, *they were acquainted with what was proper.* Xen. So τὰ μετέωρα φροντιστής, *one who ponders on the things above* (like φροντίζων). Plat.

Cognate Accusative.

§ 159. 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.

Ἥδομαι τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures.* Εὐτυχοῦσι τοῦτο τὸ εὐτύχημα, *they enjoy this good fortune.* So πίπτειν πέσημα, *to fall a fall*; νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν, *to suffer under a disease*; ἁμάρτημα ἁμαρτάνειν, *to commit an error* (*to sin a sin*); δουλείαν δουλεύειν, *to be subject to slavery*; ἀγῶνα ἀγωνίζεσθαι, *to undergo a contest*; γραφὴν γράφεσθαι, *to bring an indictment*; γραφὴν διώκειν, *to prosecute an indictment*; νίκην νικᾶν, *to gain a victory*; μάχην νικᾶν, *to gain a victory*; πομπὴν πέμπειν, *to form* or *conduct a procession*; πληγὴν τύπτειν, *to strike a blow.*

It will be seen that this construction is much more extensive in Greek than in English. The cognate accusative generally has an adjective or other qualifying word, as in the first two examples.

Note 1. The cognate accusative may follow adjectives or even nouns; as κακὸς πᾶσαν κακίαν, *bad with all badness*; ἀγαθὸς πᾶσαν ἀρετήν, *good with all goodness.*

Note 2. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as μεγάλα ἁμαρτάνειν (sc. ἁμαρτήματα), *to commit great faults*, ταὐτὰ λυποῦμαι καὶ ταὐτὰ χαίρω, *I have the same griefs and the same joys.*

Note 3. Here belongs the accusative of *effect*, which may follow even intransitive verbs; as πρεσβεύουσι τὴν εἰρήνην, *they negotiate the peace* (*as ambassadors*, πρέσβεις). Compare the English *breaking a hole*, as opposed to *breaking a stick.*

So after verbs of *looking* (in poetry); as Ἄρη δεδορκέναι, *to look war*; ἡ βουλὴ ἔβλεψε νᾶπυ, *the Senate looked mustard.*

Note 4. A transitive verb may have a direct and a cognate accusative at the same time; as γράφεσθαί τινα τὴν γραφὴν ταύτην, *to bring this indictment against any one*; ἠδικήσαμεν τοῦτον οὐδέν, *we did this man no wrong*; ταῦτα δίδασκέ με, *teach me this.*

For the cognate accusative after passive verbs, see § 198.

Accusative of Specification. — Adverbial Accusative.

§ 160. 1. The accusative of *specification* may be joined with a verb, adjective, or even a whole sentence, to denote that *in respect to which* the expression is used; as **τυφλὸς τὰ ὄμματα**, *blind in his eyes; **κάμνω τὴν κεφαλήν**, I have a pain in my head; **καλὸς τὸ εἶδος**, beautiful in form.*

This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative.

2. An accusative of this nature often has the force of an adverb. E. g.

Τοῦτον τὸν τρόπον, *in this way, thus;* **τὴν ταχίστην** (sc. ὁδόν), *in the quickest way;* **τὴν ἀρχήν**, *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**, *at first;* **τὸ λοιπόν**, *for the rest;* **τἆλλα**, *in other respects;* **οὐδέν**, *in nothing, not at all;* **τί;** *in what, why?* **τὶ**, *in any respect, at all;* **ταῦτα**, *in respect to this, therefore.* So **τοῦτο μέν . . . τοῦτο δέ** (§ 148, N. 4).

Accusative of Extent.

§ 161. The accusative may denote *extent* of time or space. E. g.

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year;* **ἔμεινε τρεῖς ἡμέρας**, *he remained three days;* **ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα**, *and Plataea is seventy stades distant from Thebes.*

Note. This accusative with an *ordinal* number denotes *how long since;* **τρίτην ἤδη ἡμέραν ἐπιδεδήμηκεν**, *this is the third day that he has been in town.*

A peculiar idiom is found in expressions like **ἔτος τουτὶ τρίτον** (*this the third year*), i. e. *two years ago.*

Terminal Accusative (Poetic).

§ 162. In poetry, the accusative may denote the place *whither.* E. g.

Μνηστῆρας ἀφίκετο, *she came to the suitors.* Odyss. **Ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε.** Il. **Τὸ κοῖλον Ἄργος βὰς φυγάς**, *going as an exile to the hollow Argos.* Soph.

Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing, *νή* and *μά*, *by.*

An oath introduced by *νή* is affirmative; one introduced by *μά* is negative; as *νὴ τὸν Δία, yes, by Zeus; μὰ τὸν Δία, no, by Zeus.*

NOTE. When *μά* is preceded by *ναί*, *yes*, the oath is affirmative; as *ναὶ, μὰ Δία, yes, by Zeus.*

Μά is sometimes omitted when a negative precedes; as *οὐ, τόνδ' Ὄλυμπον, no, by this Olympus.*

Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask, to demand, to teach, to clothe* or *unclothe, to conceal, to deprive,* and some others, take two accusatives, one of a person and the other of a thing. E. g.

Μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθά, you are about to ask blessings of the Gods; τοὺς παῖδας τὴν μουσικὴν διδάσκει, he teaches the boys music; ἐκδύει ἐμὲ τὴν ἐσθῆτα, he strips me of my dress; μή με κρύψῃς τοῦτο, do not conceal this from me; τὴν θεὸν τοὺς στεφάνους σεσυλήκασιν, they have robbed the Goddess of her crowns.

NOTE 1. *Τιμωρέομαι, to punish,* sometimes takes two accusatives, *τινά τι*, instead of an accusative and a genitive. See the Lexicon.

NOTE 2. Verbs of depriving take also an accusative and a genitive. Thus *ἀφαιρεῖσθαί τινά τι, τινός τι* (sometimes *τινά τινος*). See the Lexicon.

§ 165. Verbs signifying *to do anything to* a person, or *to say anything of* a person, take two accusatives. E. g.

Ταυτί με ποιοῦσιν, they do these things to me; τί μ' εἰργάσω; what didst thou do to me? Ταυτὶ σὺ τολμᾷς ἡμᾶς λέγειν; dost thou dare to say these things of us? Οὐ φροντιστέον ὅ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, we must not consider what the multitude will say of us.

NOTE 1. These verbs often take *εὖ* or *καλῶς*, *well*, or *κακῶς*, *ill*, instead of the accusative of a thing; *τούτους εὖ ποιεῖ, he does them good; ὑμᾶς κακῶς ποιεῖ, he does you harm; κακῶς ἡμᾶς λέγει, he speaks ill of us.*

The passive form of these expressions is *not εὖ* (or *κακῶς*) *ποιεῖσθαι, εὖ* (or *κακῶς*) *λέγεσθαι, to be done well by, to be spoken well of,* &c., but *εὖ* (or *κακῶς*) *πάσχειν, to experience good* (or *evil*), and *εὖ* (or *κακῶς*) *ἀκούειν,* bene (male) audire, *to hear one's self called.*

Note 2. Πράσσω, *to do*, very seldom takes two accusatives in this construction, ποιέω being generally used. Εὖ and κακῶς πράσσω are intransitive, meaning *to be well off, to be badly off*.

Note 3. Verbs signifying *to do* may take the dative of a person; as ἀγαθόν τι ποιοῦσι τῇ πόλει, *they do some good to the state.*

§ 166. Verbs signifying *to name, to make, to appoint, to consider*, and the like, take two accusatives, both denoting the same person or thing. E. g.

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* — so καλοῦσί με τοῦτο τὸ ὄνομα, *they call me by this name.* Στρατηγὸν αὐτὸν ἀπέδειξε, *he appointed him general.*

Note 1. Verbs signifying *to divide* may take two accusatives on the same principle; as τὸ στράτευμα κατένειμε δώδεκα μέρη, *he divided the army into twelve parts* (i. e. *he made twelve parts of the army*).

Note 2. Many other transitive verbs may take a predicate accusative to explain the object accusative; as ἔλαβε τοῦτο δῶρον, *he took this as a gift;* ἵππους ἄγειν θύματα τῷ ἡλίῳ, *to bring horses as offerings to the Sun.* Especially an interrogative pronoun may be so used; as τίνας τούτους ὁρῶ; *who are these whom I see?* (§ 142, 3.)

In the passive, when the object accusative becomes the subject nominative, the predicate accusative (of every kind) becomes a predicate nominative. See § 136 and § 137, N. 4.

III. GENITIVE.

Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may depend on another noun, to express the relations denoted by the English *of*.

The most important of these relations are the following: —

1. Possession: as ἡ τοῦ πατρὸς οἰκία, *the father's house;* ἡμῶν ἡ πατρίς, *our country.* So ἡ τοῦ Διός, *the daughter of Zeus;* τὰ τῶν θεῶν, *the things of the Gods* (§ 141, Note 4). **The Possessive Genitive.**

2. The Subject of an action or feeling: as ἡ τοῦ δήμου εὔνοια, *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 μῖσος, *owing to the hatred of* (i. e. *felt against*) *Pausanias;* αἱ τοῦ

χειμῶνος καρτερήσεις, *the endurance of the winter.* So τῶν θεῶν ὅρκοι, *oaths (sworn) in the name of the Gods* (as we say θεοὺς ὀμνύναι, § 158, N. 2). **The Objective Genitive.**

4. MATERIAL, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle;* ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees;* κρήνη ἡδέος ὕδατος, *a spring of fresh water;* δύο χοίνικες ἀλφίτων, *two quarts of meal.* **Genitive of Material.**

5. MEASURE, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days;* ὀκτὼ σταδίων τεῖχος, *a wall of eight stades (in length);* τριάκοντα ταλάντων οὐσία, *an estate of thirty talents,* δίκαι πολλῶν ταλάντων, *lawsuits of* (i. e. *involving*) *many talents.* **Genitive of Measure.**

6. THE WHOLE, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators;* ἀνὴρ τῶν ἐλευθέρων, *a man* (i. e. *one*) *of the freemen.* **The Partitive Genitive.** (See also § 168.)

The genitive depending on a noun is called *adnominal.*

NOTE. Examples like Ἀθηνῶν πόλις, *the city of Athens,* Τροίης πτολίεθρον, *the city of Troy,* in which the genitive is used instead of apposition, are poetic.

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, adjectives (especially superlatives), participles with the article, pronouns, and adverbs, which denote a part. E. g.

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men;* ὁ ἥμισυς τοῦ ἀριθμοῦ, *the half of the number;* ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people;* τοῖς θρανίταις τῶν ναυτῶν, *to the upper benches of the sailors;* οὐδεὶς τῶν παίδων, *no one of the children;* πάντων τῶν ῥητόρων δεινότατος, *the most eloquent of all the orators;* ὁ βουλόμενος τῶν Ἀθηναίων, *any one who pleases of the Athenians;* δῖα γυναικῶν, *divine among women* (Hom.); ποῦ τῆς γῆς; ubi terrarum? *where on the earth?* τίς τῶν πολιτῶν; *who of the citizens?* δὶς τῆς ἡμέρας, *twice a day;* εἰς τοῦτο ἀνοίας, *to this pitch of folly;* ἐν τούτῳ παρασκευῆς, *in this state of preparation;* ἃ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, *these are the parts of the decree which he prosecutes* (lit. *what parts of the decree he prosecutes,* &c.). So ὀρθότατα ἀνθρώπων λέγεις, *thou speakest as the most correct of men* (*most correctly of men*); ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, *when you were at the height of your power in these matters.*

Note 1. An adjective or participle generally agrees in gender with a following partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολύ (for οἱ πολλοί), *the greater part of the enemy;* ἐπὶ πολὺ τῆς χώρας, *over much of the country.*

Note 2. A partitive genitive sometimes depends on τὶς or μέρος understood; as ἔφασαν ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *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). See also § 169, 2; § 170, 2.

Note 3. Similar to such phrases as ποῦ γῆς; εἰς τοῦτο ἀνοίας, &c. is the use of ἔχω and an adverb with the genitive; as πῶς ἔχεις δόξης; *in what state of opinion are you?* οὕτω τρόπου ἔχεις, *this is your character* (lit. *in this state of character*); ὡς εἶχε τάχους, *as fast as he could* (lit. *in the condition of speed in which he was*); so ὡς εἶχε ποδῶν.

Genitive after Verbs.

§ 169. 1. Verbs signifying *to be, to become, to belong,* and the like, take a genitive which is equivalent to the *possessive* or the *partitive* genitive. E. g.

Ὁ νόμος οὗτος Δράκοντός ἐστιν, *this law is Draco's.* Πενίαν φέρειν οὐ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not the part of every one, but that of a wise man.* Δαρείου γίγνονται δύο παῖδες, *two sons are born (belonging) to Darius.* Τούτων γενοῦ μοι, *become (one) of these for me.*

2. Verbs signifying *to name, to make, to appoint, to consider,* and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the second accusative. The genitive really depends on an accusative like τινά, ἕνα, or μέρος, understood. E. g.

Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded.* Τοῦτο τῆς ἡμετέρας ἀμελείας ἄν τις θείη δικαίως, *any one might justly consider this to belong to our neglect.*

Note. When these verbs become passive, they still retain the genitive; as Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη, *Solon was called (one) of the Seven Sages.*

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive. E. g.

Τὸ τεῖχος σταδίων ἦν ὀκτώ, *the wall was (one) of eight stades (in length)*; ἐπειδὰν ἐτῶν ᾖ τις τριάκοντα, *when one is thirty years old;* — Genitive of Measure. Οἱ στέφανοι ῥόδων ἦσαν, *the crowns were (made) of roses;* τὸ τεῖχος πεποίηται λίθου, *the wall is built of stone;* — Genitive of Material. Οὐ τῶν κακούργων οἶκτος (sc. ἐστίν), *there is no pity for the evil doers;* — Objective Genitive.

§ 170. 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 τοὺς Λυδούς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine.* Τῆς γῆς ἔτεμον, *they ravaged (some) of the land.*

2. This principle applies especially to verbs signifying *to share* (i. e. *to give* or *take a part*), *to claim, to enjoy.* E. g.

Μετεῖχον τῆς λείας, *they shared in the booty;* τῆς συνέσεως μεταποιοῦνται, *they lay claim to (a share of) sagacity;* ἀπολαύομεν τῶν ἀγαθῶν, *we enjoy the blessings* (i. e. *our share of them*); οὕτως ὄναιο τούτων, *thus mayst thou enjoy these.* So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government* (§ 184, 2, N. 1).

Note. Many of these verbs also take an accusative. Μετέχω and similar verbs regularly take an accusative like μέρος, *part;* as ἴσον μετέχει ἕκαστος τοῦ πλούτου μέρος, *each has an equal share of the wealth* (where μέρους would mean that each has only *a part of a share*). This use of μέρος shows the nature of the genitive after these verbs.

§ 171. 1. 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;* οὔτε πυρὸς οὔτε ἔρωτος ἑκὼν ἅπτομαι, *I willingly touch neither fire nor love;* τῆς ξυνέσεως μεταποιοῦνται, *they lay claim to sagacity;* στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men;* τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue;* ἔτυχε τῆς δίκης, *he met with justice;* πειρᾶσθαι τοῦ τείχους, *to make an attempt on the wall;* οὐ πολέμου ἄρχομεν, *we do not begin war.*

Note. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of.

2. The genitive follows verbs signifying *to taste, to smell,*

to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise. E. g.

Ἐλευθερίης γευσάμενοι, *having tasted of freedom* (Hdt.); φωνῆς ἀκούειν, *to hear a voice;* αἰσθάνεσθαι, μεμνῆσθαι, or ἐπιλανθάνεσθαι τούτων, *to perceive, remember,* or *forget these things;* συνιέναι ἀλλήλων, *to understand one another;* τῶν μαθημάτων ἐπιθυμῶ, *I long for learning;* χρημάτων φείδεσθαι, *to be sparing of money;* δόξης ἀμελεῖν, *to neglect opinion;* ἄγαμαι τῆς ἀρετῆς, *I admire virtue;* καταφρονεῖν τοῦ κινδύνου, *to despise danger* (§ 173, 2, Note).

Note 1. Verbs of *hearing* and the like may take an accusative of the thing heard, and a genitive of the person heard from; as τούτων τοιούτους ἀκούω λόγους, *I hear such sayings from these men;* πυθέσθαι τοῦτο ὑμῶν, *to learn this from you.* The genitive here belongs under § 176, 1. A sentence may take the place of the accusative; as τούτων ἄκουε τί λέγουσιν, *hear from these what they say.* See also ἀποδέχομαι, *to accept (a statement) from,* in the Lexicon.

Note 2. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (§ 184, 2, N. 1); as μέλει μοι τούτου, *I care for this;* μεταμέλει σοι τούτου, *thou repentest of this.* Προσήκει, *it concerns,* has the same construction, but the genitive belongs under § 170, 2.

Note 3. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μή μ' ἀναμνήσῃς κακῶν, *do not remind me of evils* (i. e. *cause me to remember them*); τοὺς παῖδας γευστέον αἵματος, *we must make the children taste blood.*

Remark. Most of the verbs of § 171 take also the accusative. See the Lexicon. Ὄζω, *to emit smell,* may take two genitives; as τῆς κεφαλῆς ὄζω μύρου, *I emit a smell of perfume* (170, 1) *from my head.*

3. The genitive follows verbs signifying *to rule* or *to command.* E. g.

Ἔρως τῶν θεῶν βασιλεύει, *Love is king of the Gods.* Πολυκράτης Σάμου ἐτυράννει, *Polycrates was tyrant of Samos.* Ὁπλιτῶν καὶ ἱππέων ἐστρατήγει, *he was general of infantry and cavalry;* ἡγεῖται παντὸς καὶ ἔργου καὶ λόγου, *he directs everything, both deed and word.*

This construction is sometimes connected with that of § 175, 2. But the genitive seems rather to depend on the idea of *king* or *ruler* implied in the verb.

Note. For other cases after many of these verbs, as the dative after ἡγέομαι and ἀνάσσω, see the Lexicon.

§ 172. 1. Verbs signifying *fulness* and *want* take the genitive. E. g.

Χρημάτων εὐπορεῖ, *he has abundance of money;* οἱ τύραννοι ἐπαίνου οὔποτε σπανίζετε, *you tyrants never have a scarcity of praise.*

2. Verbs signifying *to fill* take the accusative and the genitive. E. g.

Ὕδατος τὴν κύλικα πληροῦν, *to fill the cup with water.*

Note 1. Δέομαι, *I want*, besides the ordinary construction (as τούτων ἐδέοντο, *they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as δεήσομαι ὑμῶν μετρίαν δέησιν, *I will make of you a moderate request.*

Note 2. Δεῖ may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as δεῖ μοι τούτου, *I need this;* οὐ πολλοῦ πόνου με δεῖ, *I have no need of much labor.*

Besides the common phrases πολλοῦ δεῖ, *it is far from it,* ὀλίγου δεῖ, *it wants little of it,* we have in Demosthenes οὐδὲ πολλοῦ δεῖ (like παντὸς δεῖ), *it wants everything of it* (lit. *it does not even want much*). For ὀλίγου and μικροῦ *almost*, see the Lexicon.

Causal Genitive.

§ 173. 1. The genitive often denotes a *cause,* especially after verbs expressing *praise* or *dispraise, pity, anger, envy,* or *revenge.* E. g.

Τούτους τῆς τόλμης θαυμάζειν, *to admire these for their courage;* εὐδαιμονίζω σε τοῦ τρόπου, *I congratulate you on your character;* τούτους οἰκτείρω τῆς νόσου, *I pity these on account of their sickness;* τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, *to be angry with them for their offences;* ζηλοῦντες τὴν πόλιν τῆς Μαραθῶνι μάχης, *envying the city for the battle at Marathon;* τούτου σοι οὐ φθονήσω, *I shall not grudge you this;* τούτους τῆς ἁρπαγῆς τιμωρήσασθαι, *to take vengeance on these for the robbery.* Most of these verbs take also an object accusative.

The genitive sometimes denotes a *purpose* or *motive* (where ἕνεκα is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθερίας, *for the liberty of the Greeks.* Dem. Cor. § 100. (See § 262, 2.)

Note. Verbs of *disputing* take a causal genitive; as ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, *to dispute with the king about his dominion;* Εὔμολπος ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως, *Eumolpus disputed with Erechtheus about the city* (i. e. *disputed its possession with him*).

2. Verbs signifying *to accuse, to prosecute, to convict, to acquit,* and *to condemn* take a causal genitive denoting the crime. E. g.

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder;* **ἐγράψατο αὐτὸν παρανόμων,** *he indicted him for an illegal proposition;* **διώκει με δώρων,** *he prosecutes me for bribery (for gifts);* **Κλέωνα δώρων ἑλόντες καὶ κλοπῆς,** *having convicted Cleon of bribery and theft;* **ἔφευγε προδοσίας,** *he was brought to trial for treachery,* but **ἀπέφυγε προδοσίας,** *he was acquitted of treachery;* **πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν,** *our fathers condemned many to death for favoring the Persians* (for **πολλῶν** and **θάνατον** see Note).

Note. Compounds of **κατά** of this class commonly take a genitive of the *person,* which depends on the **κατά**. They may also take an object accusative denoting the crime or punishment. E. g.

Οὐδεὶς αὐτὸς αὑτοῦ κατηγόρησε πώποτε, *no man ever himself accused himself;* **καταψεύδονταί μου μεγάλα,** *they tell great falsehoods against me;* **Φοίβου ἀδικίαν κατηγορεῖν,** *to charge injustice upon Phoebus;* **ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι,** *they persuaded you to pass (sentence of) death upon some without a trial.*

Verbs of *condemning* may take three cases, as in the last example under § 173, 2.

3. The causal genitive is sometimes used in *exclamations.* E. g.

Ὦ Πόσειδον, τῆς τέχνης! *O Poseidon, what a trade!* **Ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν!** *O King Zeus! what subtlety of mind!*

Genitive as Ablative.

§ 174. The genitive 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 abandon, to deprive,* and the like. E. g.

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου, *the island is not far distant from the mainland;* **ἐπιστήμη χωριζομένη ἀρετῆς,** *knowledge separated from virtue;* **λῦσόν με δεσμῶν,** *release me from chains;* **ἐπέσχον τῆς τειχήσεως,** *they ceased from building the wall;* **πόσων ἀπεστέρησθε;** *of how much have you been deprived?* **ἔπαυσαν αὐτὸν τῆς στρατηγίας,** *they deposed him from his command;* **οὐ παύεσθε τῆς μοχθηρίας,** *you do not cease from your rascality.* So **εἶπον (αὐτῷ)**

τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald* (i. e. *to follow close upon him*); ἡ ἐπιστολή, ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, *the letter which this man wrote without our knowledge* (lit. *separated from us*).

For the accusative after verbs of depriving, see § 164.

§ **175.** 1. The comparative degree takes the genitive when ἤ, *than*, is omitted. E. g.

Κρείττων ἐστὶ τούτων, *he is better than those.* Νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν, *for youth silence is better than prating.* Πονηρία θᾶττον θανάτου τρέχει, *wickedness runs faster than death.*

Note 1. All adjectives and adverbs which *imply* a comparison may take a genitive; as ἕτεροι τούτων, *others than these;* ὕστεροι τῆς μάχης, *too late for* (*later than*) *the battle;* τῇ ὑστεραίᾳ τῆς μάχης, *on the day after the battle.* So τριπλάσιον ἡμῶν, *thrice as much as we.*

Note 2. After πλέον (πλεῖν), *more*, or ἔλασσον, *less*, ἤ is occasionally omitted without affecting the case; as πέμψω ὄρνῑς ἐπ' αὐτὸν, πλεῖν ἑξακοσίους τὸν ἀριθμόν, *I will send birds against him, more than six hundred in number.* Arist.

2. The genitive follows verbs signifying *to surpass, to be inferior*, and all others which imply comparison. E. g.

Ἄνθρωπος ξυνέσει ὑπερέχει τῶν ἄλλων, *man surpasses the others in sagacity;* τοῦ πλήθους περιγίγνεσθαι, *to be superior to the multitude;* ὑστερίζειν τῶν καιρῶν, *to be too late for the opportunities.* So τῶν ἐχθρῶν νικᾶσθαι (or ἡσσᾶσθαι), *to be overcome by one's enemies;* but these two verbs take also the genitive with ὑπό, and the dative. So κρατεῖν τῶν ἐχθρῶν, *to prevail over one's enemies*, and τῆς θαλάσσης κρατεῖν, *to be master of the sea;* which belong equally well under § 171, 3.

§ **176.** 1. The genitive sometimes denotes the *source.* E. g.

Τοῦτο ἔτυχόν σου, *I obtained this from you;* τοῦτο ἔμαθεν ὑμῶν, *he learned this from you.* Add the examples under § 171, 2, N. 1.

2. In *poetry*, the genitive occasionally denotes the *agent* after passive verbs, or is used like the *instrumental* dative (§ 188). E. g.

Ἐν Ἅιδᾳ δὴ κεῖσαι, σᾶς ἀλόχου σφαγεὶς Αἰγίσθου τε, *thou liest now in Hades, slain by thy wife and Aegisthus.* Eur.

Πρῆσαι πυρὸς δηΐοιο θύρετρα, *to burn the gates with destructive fire.* Il.

These constructions would not be allowed in prose.

Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. E. g.

Πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα, *high mountains lie before Attica;* τῶν ὑμετέρων δικαίων προΐστασθαι, *to stand in defence of your rights;* ὑπερεφάνησαν τοῦ λόφου, *they appeared above the hill;* οὕτως ὑμῶν ὑπεραλγῶ, *I grieve so for you;* ἐπιβάντες τοῦ τείχους, *having mounted the wall;* ἀποτρέπει με τούτου, *it turns me from this.*

For the genitive after certain compounds of κατά, see § 173, 2, N. See also § 193.

Genitive of Price or Value.

§ 178. The genitive denotes the *price* or *value* of a thing. E. g.

Δόξα χρημάτων οὐκ ὠνητή (sc. ἐστίν), *glory is not to be bought with money;* πόσου διδάσκει; *for what price does he teach?* μισθοῦ νόμους εἰσφέρει, *he proposes laws for a bribe;* ὁ δοῦλος πέντε μνῶν τιμᾶται, *the slave is valued at five minas.* So τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man estimates my punishment at death* (i. e. *proposes death as my punishment*). Plat. So also Σφοδρίαν ὑπῆγον θανάτου, *they impeached Sphodrias on a capital charge.*

NOTE. The genitive may depend on ἄξιος, *worth, worthy,* and its compounds, or on ἀξιόω, *to think worthy;* as ἄξιός ἐστι θανάτου, *he is worthy of death;* Θεμιστοκλέα τῶν μεγίστων ἠξίωσαν, *they thought Themistocles worthy of the highest honors.* So sometimes ἄτιμος and ἀτιμάζω.

Genitive of Time and Place.

§ 179. 1. The genitive may denote the *time within which* anything takes place. E. g.

Πέρσαι οὐχ ἥξουσι δέκα ἐτῶν, *the Persians will not come within ten years.* Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τὴν νύκτα means *during the whole night*). So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day.*

2. A similar genitive of the *place within which* is found in poetry. E. g.

Ἠ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ; *was he not in Achaean Argos?* Odyss. So in the Homeric πεδίοιο θέειν, *to run on the plain* (i. e. *within its limits*), and similar expressions. So ἀριστερῆς χειρός, *on the left hand,* even in Hdt.

Genitive with Adjectives.

§ 180. The *objective* genitive follows many verbal adjectives.

1. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. E. g.

Μέτοχος σοφίας, *partaking of wisdom* (§ 170, 2). Ἐπήβολος ἐπιστήμης, *having attained to knowledge; ἔμπειρος κακῶν, experienced in evils;* τοῦ ἀρίστου στοχαστικός, *aiming at the best* (§ 171, 1). Κατήκοος τῶν γονέων, *obedient* (lit. *hearkening*) *to his parents;* ἐπιστήμων τῶν δικαίων, *understanding his rights;* ἐπιμελὴς ἀγαθῶν, ἀμελὴς κακῶν, *caring for the good, neglectful of the bad;* φειδωλοὶ χρημάτων, *sparing of money* (§ 171, 2). Ἐγκρατὴς ἑαυτοῦ, *being master of himself;* ἀρχικὸς ἀνδρῶν, *fit to rule men* (§ 171, 3). Μεστὸς κακῶν, *full of evils;* ἔρημοι συμμάχων, *destitute of allies;* ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body;* καθαρὸς φόνου, *free from the stain of murder* (§ 172, 1). Ἔνοχος δειλίας, *chargeable with cowardice* (§ 173, 2). Διάφορος τῶν ἄλλων, *distinguished from the others* (§ 174).

2. Some are kindred to verbs which take the accusative. E. g.

Πόλεως ἀνατρεπτικός, *subversive of the state;* πρακτικὸς τῶν καλῶν, *capable of doing noble deeds;* φιλομαθὴς πάσης ἀληθείας, *fond of learning all truth.*

Note 1. Especially, adjectives compounded with *alpha privative* (§ 132, 1) take the genitive; as ἄγευστος κακῶν, *without a taste of evils;* ἀμνήμων τῶν κινδύνων, *forgetful of the dangers;* ἀπαθὴς κακῶν, *without suffering ills;* ἀκρατὴς γλώσσης, *without power over his tongue.*

Sometimes these adjectives take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἄπαις ἀρρένων παίδων, *childless (in respect) of male children;* ἄτιμος πάσης τιμῆς, *destitute of all honor;* ἀδωρότατος χρημάτων, *most free from taking bribes.*

For the genitive of *price* after ἄξιος, see § 178, Note.

§ 181. The *possessive* genitive sometimes follows adjectives denoting *possession* or the opposite. E. g.

Οἰκεῖα τῶν βασιλευόντων, *belonging to the kings;* ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis;* κοινὸν ἁπάντων, *common to all;* δημοκρατίας ἀλλότρια, *things foreign to democracy.*

For the dative after such adjectives, which is more common than the genitive, see § 185.

NOTE. Some adjectives of place, like ἐναντίος, *opposite*, may take the genitive instead of the regular dative (§ 185), but chiefly in poetry; as ἐναντίοι ἔσταν Ἀχαιῶν, *they stood opposite the Achaeans.*

Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. E. g.

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him;* ἀναξίως τῆς πόλεως, *in a manner unworthy of the state;* ἐμάχοντο ἀξίως λόγου, *they fought in a manner worthy of mention.*

2. The genitive follows many adverbs of *place*. E. g.

Εἴσω τοῦ ἐρύματος, *within the fortress;* ἔξω τοῦ τείχους, *outside of the wall;* ἐκτὸς τῶν ὅρων, *without the boundaries;* χωρὶς τοῦ σώματος, *apart from the body;* μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance;* πέραν τοῦ ποταμοῦ, *beyond the river,* πρόσθεν τοῦ στρατοπέδου, *in front of the camp;* ἀμφοτέρωθεν τῆς ὁδοῦ, *on both sides of the road;* εὐθὺ τῆς Φασήλιδος, *straight to Phasēlis.*

Such adverbs, besides those given above, are chiefly ἐντός, *within;* δίχα, *apart from;* ἐγγύς, ἄγχι, πέλας, and πλησίον, *near;* πόρρω (πρόσω), *far from;* ὄπισθεν 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 εὐθύ resembles that after verbs of *aiming at* (§ 171, 1).

Λάθρᾳ and κρύφα, *without the knowledge of,* sometimes take the genitive.

NOTE. Πλήν, *except,* ἄχρι and μέχρι, *until,* ἄνευ and ἄτερ, *without,* ἕνεκα (οὕνεκα), *on account of,* take the genitive like prepositions. For these and ordinary prepositions with the genitive, see § 191, 1.

Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence often stand by themselves in the genitive. This is called the *genitive absolute.* E. g.

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general.* Διαβεβηκότος ἤδη Περικλέους, ἠγγέλθη αὐτῷ ὅτι, &c., *when Pericles had already crossed over, news was brought to him that,* &c.

For the relations denoted by the genitive absolute, and for peculiarities in its use, see § 278.

IV. DATIVE.

Remark. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done. 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 Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See § 162.)

Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*. E. g.

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army;* ὑπισχνεῖταί σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies;* ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened.*

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*. E. g.

Εὔχομαι τοῖς θεοῖς, *I pray* (*to*) *the Gods;* δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to* (or *profits*) *the one having it;* τοῖς νόμοις πείθεται, *he is obedient to the laws* (*he obeys the laws*); βοηθεῖ τοῖς φίλοις, *he assists his friends;* ἀρέσκει τοῖς πολίταις, *it is pleasing to* (or *it pleases*) *the citizens;* εἶκε ἀνάγκῃ, *yield to necessity;* οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends;* τοῖς Θηβαίοις ὀνειδίζουσιν, *they reproach the Thebans;* τί ἐγκαλεῖς ἡμῖν; *what have you to blame us for?* ἐπηρεάζουσιν ἀλλήλοις, *they revile one another;* ὀργίζεσθε τοῖς ἀδικοῦσιν, *you are angry with the offenders.* So πρέπει μοι λέγειν, *it is becoming me to speak;* προσήκει μοι, *it belongs to me;* δοκεῖ μοι, *it seems to me;* δοκῶ μοι, *methinks.*

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, abuse, reproach, envy, anger,* or *threats.*

Note 1. The impersonals δεῖ, μέτεστι, μέλει, and προσήκει take the dative of a *person* with the genitive of a *thing;* ὡς δεῖ μοι τούτου, *I have need of this;* μέτεστί μοι τούτου, *I have a share in this;* μέλει μοι τούτου, *I am interested in this;* προσήκει μοι τούτου, *I am concerned in this.* (For the gen., see § 170, 2, § 172, N. 2.) So μεταμέλει.

Δεῖ and χρή take the accusative (very rarely the dative) when an infinitive follows. For δεῖ (in poetry) with the accusative and the genitive, see § 172, Note 2.

Note 2. Some verbs of this class may take an object accusative. Others (as μισέω, *to hate*) take only the accusative. Κελεύω, *to command*, has only the accusative with the infinitive. Λοιδορέω, *to revile*, in the active takes the accusative, and in the middle (λοιδορέομαι) the dative.

3. The dative of *advantage* or *disadvantage*, which is generally introduced in English by *for*. E. g.

Πᾶς ἀνὴρ αὑτῷ πονεῖ, *every man labors for himself;* Σόλων Ἀθηναίοις νόμους ἔθηκε, *Solon made laws for the Athenians;* οἱ καιροὶ προεῖνται τῇ πόλει, *the opportunities have been sacrificed for the state* (*for its disadvantage*); ἐλπίδα ἔχει σωτηρίας τῇ πόλει, *he has hope of safety for the state.*

Note 1. A peculiar use of this dative is found in statements of time: as τῷ ἤδη δύο γενεαὶ ἐφθίατο, *two generations had already passed away for him* (i. e. *he had seen them pass away*). Hom. Ἡμέραι ἦσαν τῇ Μυτιλήνῃ ἑαλωκυίᾳ ἑπτά, *for Mitylene captured* (i. e. *since its capture*) *there had been seven days.* Ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις, *it was the fifth day for the Athenians sailing on* (i. e. *it was the fifth day of their voyage*).

Note 2. Here belong such Homeric expressions as τοῖσιν ἀνέστη, *he rose up for them* (i. e. *to address them*); τοῖσι μύθων ἦρχεν, *he began to speak before them.*

Note 3. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as Δαναοῖσι λοιγὸν ἄμυνον, *ward off destruction from the Danai* (lit. *for the Danai*). Here the accusative may be omitted, so that Δαναοῖσι ἀμύνειν means *to defend the Danai.* For other constructions of ἀμύνω, see the Lexicon.

Δέχομαι, *to receive*, takes a dative by a similar idiom; as δέξατό οἱ σκῆπτρον, *he took his sceptre from him* (lit. *for him*).

Note 4. Sometimes this dative has nearly the same force as a possessive genitive; as οἱ ἵπποι αὐτοῖς δέδενται, *their horses are tied* (lit. *the horses are tied for them*); διὰ τὸ ἐσπάρθαι αὐτῷ τὸ στράτευμα, *because his army has been scattered;* ἦρχον τοῦ ναυτικοῦ τοῖς Συρακοσίοις, *they commanded the navy for the Syracusans* (i. e. *the Syracusans' navy*).

NOTE 5. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake*, &c., and sometimes cannot easily be translated; as τί σοι μαθήσομαι; *what am I to learn for you?* πῶς ἡμῖν ἔχεις; *how are you (we wish to know)?*

NOTE 6. The participles βουλόμενος, ἡδόμενος, προσδεχόμενος, ἀχθόμενος, and a few others, may agree with a dative, the phrase being equivalent to the verb of the participle; as αὐτῷ βουλομένῳ ἐστίν, *it is to him wishing it* (i. e. *he wishes it*).

4. The dative of *possession*, after εἰμί, γίγνομαι, and similar verbs. E. g.

Πολλοί μοι φίλοι εἰσίν, *I have many friends;* πάντα σοι γενήσεται, *all things will belong to you;* ἔστιν ἀνθρώπῳ λογισμός, *man has reason;* Ἱππίᾳ μόνῳ τῶν ἀδελφῶν παῖδες ἐγένοντο, *to Hippias alone of the brothers there were children born.*

5. The dative denoting that *with respect to which* a statement is made, — often belonging to the whole sentence rather than to any special word. E. g.

Ἅπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is afraid;* σφῷν μὲν ἐντολὴ Διὸς ἔχει τέλος, *as regards you two, the order of Zeus is fully obeyed.*

So in such expressions as these: ἐν δεξιᾷ ἐσπλέοντι, *on the right as you sail in (with respect to one sailing in);* συνελόντι, or ὡς συνελόντι εἰπεῖν, *concisely*, or *to speak concisely* (lit. *for one having made the matter concise*). So ὡς ἐμοί, *in my opinion.*

§ 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. E. g.

Δυσμενὴς τοῖς φίλοις, *hostile to his friends;* ὕποχος τοῖς νόμοις, *subject to the laws;* ἐπικίνδυνον τῇ πόλει, *dangerous to the state;* βλαβερὸν τῷ σώματι, *hurtful to the body;* σοφὸς ἑαυτῷ, *wise for himself;* ἐναντίος αὐτῷ, *opposed to him.* (For the genitive after ἐναντίος, see § 181, Note.) So καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις, *subjugation of the Greeks to the Athenians.* Συμφερόντως αὐτῷ, *profitably to himself;* ἐμποδὼν ἐμοί, *in my way.*

Dative of Resemblance and Union.

§ 186. The dative is used with all words implying *resemblance*, *union*, or *approach*. This includes verbs, adjectives, adverbs, and nouns. E. g.

Σκιαῖς ἐοικότες, *like shadows;* ὁμιλοῦσι τοῖς κακοῖς, *they associate with the bad;* τοὺς φεύγοντας αὐτοῖς ξυνήλλαξεν, *he reconciled the exiles with them;* ὁμολογοῦσιν ἀλλήλοις, *they agree with one another;* διαλέγονται τούτοις, *they converse with these;* τοὺς ἵππους ψόφοις πλησιάζειν, *to bring the horses near to noises.* Ὅμοιοι τοῖς τυφλοῖς, *like the blind;* κύματα ἶσα ὄρεσσιν, *waves like mountains* (Hom.); τοῖς αὐτοῖς Κύρῳ ὅπλοις ὡπλισμένοι, *armed with the same arms as Cyrus.* Ἐγγὺς ὁδῷ, *near a road* (also the genitive, § 182, 2); ἅμα τῇ ἡμέρᾳ, *as soon as* (*it was*) *day;* ὁμοῦ τῷ πήλῳ, *together with the mud;* τὰ τούτοις ἐφεξῆς, *what comes next to these.*

Note 1. To this class belong not merely such verbs as **διαλέγομαι**, *to discourse with*, but also μάχομαι, πολεμέω, and others signifying *to contend with, to quarrel with;* as μάχεσθαι τοῖς Θηβαίοις, *to fight with the Thebans;* πολεμοῦσιν ἡμῖν, *they are at war with us;* ἐρίζουσιν ἀλλήλοις, *they contend with each other;* διαφέρεσθαι τοῖς πονηροῖς, *to be at variance with the base.* So ἐς χεῖρας ἐλθεῖν τινι, or ἐς λόγους ἐλθεῖν τινι, *to come to a conflict* (or *words*) *with any one.*

Note 2. After adjectives of *likeness*, an abridged form of expression may be used; as κόμαι Χαρίτεσσιν ὁμοῖαι, *hair like* (*that of*) *the Graces* (Hom.); τὰς ἴσας πληγὰς ἐμοί, *the same number of blows with me.*

Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with *ἐν, σύν,* or *ἐπί*; and some compounded with *πρός, παρά, περί,* and *ὑπό.* E. g.

Τοῖς νόμοις ἐμμένων, *abiding by the laws;* αἱ ἡδοναὶ ἐπιστήμην οὐδεμίαν ψυχῇ ἐμποιοῦσιν, *pleasures produce no knowledge in the soul;* ἐνέκειντο τῷ Περικλεῖ, *they pressed hard on Pericles;* ἐμαυτῷ συνῄδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing* (lit. *with myself*); ἤδη ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τειχίσματι, *to attack the fortification;* ἀδελφὸς ἀνδρὶ παρείη, *let a brother stand by a man* (i. e. *let a man's brother stand by him*); τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils;* ὑπόκειται τὸ πεδίον τῷ ἱερῷ, *the plain lies below the temple.*

The dative here sometimes depends on the preposition (§ 193), and sometimes may be explained by the meaning of the compound verb.

Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the *cause, manner, means,* or *instrument.* E. g.

CAUSE: Ἀποθνήσκει νόσῳ, *he dies of disease*; πολλάκις ἀγνοίᾳ ἁμαρτάνομεν, *we often err through ignorance.* MANNER: Δρόμῳ ἠπείγοντο, *they pressed forward on a run*; πολλῇ κραυγῇ ἐπίασι, *they advance with a loud shout*; τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus.* MEANS OF INSTRUMENT: Ὁρῶμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων, *they were recognized by the fashion of their arms*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures.*

NOTE 1. The dative of *respect* is a form of the dative of *manner*; as δυνατὸς τῷ σώματι, *strong in his body*; πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name.*

NOTE 2. Χράομαι, *to use* (*to serve one's self by*), takes the *instrumental* dative; as χρῶνται ἀργυρίῳ, *they use money.* A neuter pronoun (τί, τὶ, or ὅ τι) may be added as an adverbial accusative (§ 160, 2); as τί τούτοις χρήσομαι; *what shall I do with these?* (lit. *in what way shall I use these?*). Νομίζω has sometimes the same meaning and construction as χράομαι.

2. The dative of *manner* is used with comparatives to denote the *degree of difference.* E. g.

Πολλῷ κρεῖττόν ἐστιν, *it is much better* (*better by much*); τῇ κεφαλῇ μείζων (or ἐλάττων), *a head taller* (or *shorter*); τοσούτῳ ἥδιον ζῶ, *I live so much the more happily*; τέχνη ἀνάγκης ἀσθενεστέρα μακρῷ, *art is weaker than necessity by far.*

So sometimes with superlatives, and even with other expressions which imply comparison; as μακρῷ κάλλιστά τε καὶ ἄριστα, *by far the most beautiful and the best*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the battle at Salamis.*

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. E. g.

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*; ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, *when preparation had been made by the Corinthians.*

With other tenses, the agent is regularly expressed by ὑπό, &c. and the genitive (§ 197, 1); rarely by the dative, except in poetry.

4. With the verbal adjective in -τέος the agent is expressed by the dative, but sometimes by the accusative. See § 281.

5. The dative is used to denote that by which any person or thing is *accompanied*. E. g.

Ἦλθον οἱ Πέρσαι παμπληθεῖ στόλῳ, *the Persians came with an army in full force;* ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα, *let us march with the strongest horses and with men;* οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν, *the Lacedaemonians attacked the wall both with their land army and with their ships.*

This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means* or *instrument*. The last example might be placed equally well under § 188, 1.

Note. This dative sometimes takes the dative of αὐτός for emphasis; as μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἷλον, *they took one* (*ship*), *men and all.*

Dative of Time.

§ 189. The dative 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;* Ἑρμαῖ μιᾷ νυκτὶ οἱ πλεῖστοι περιεκόπησαν, *the most of the Hermae were mutilated in one night;* οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί, *the Samians were taken by siege in the ninth month;* τετάρτῳ ἔτει ξυνέβησαν, *they came to terms in the fourth year;* ὡσπερεὶ Θεσμοφορίοις νηστεύομεν, *we fast as if it were on the Thesmophoria.* So τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day*, and δευτέρᾳ, τρίτῃ, *on the second, third,* &c., in giving the day of the month.

Note. 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 νυκτί), but μιᾷ νυκτί, *in one night.*

A few expressions occur like ὑστέρῳ χρόνῳ, *in after time;* χειμῶνος ὥρᾳ, *in the winter season;* νουμηνίᾳ (*new-moon day*), *on the first of the month;* and others in poetry.

Dative of Place (Poetic).

§ 190. In poetry, the dative often denotes the place *where*. E. g.

Ἑλλάδι ναίων, *dwelling in Hellas;* αἰθέρι ναίων, *dwelling in heaven;* οὔρεσι, *on the mountains;* τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders;* μίμνει ἀγρῷ, *he remains in the country.* Hom.

Ἧσθαι δόμοις, to sit at home. Aesch. *Νῦν ἀγροῖσι τυγχάνει, now he happens to be in the country.* Soph.

Note. In prose, the dative of place is chiefly confined to the names of Attic demes; as *ἡ Μαραθῶνι μάχη, the battle at Marathon;* but only *ἐν Ἀθήναις*. Still some exceptions occur.

Some adverbs of place are really *local* datives; as *ταύτῃ, τῇδε, here; οἴκοι, at home · κύκλῳ, in a circle, all around.* See § 61, N. 2.

PREPOSITIONS.

§ 191. 1. The following prepositions take the genitive: —

Ἀμφί, ἀντί, ἀπό, διά, ἐκ (*ἐξ*), *ἐπί, κατά, μετά, παρά, περί, πρό, πρός, ὑπέρ, ὑπό,* — i. e. all the prepositions except *εἰς* (*ὡς*), *ἐν, σύν, ἀνά.* Also *ἄνευ, ἄτερ, ἄχρι, μέχρι, ἕνεκα,* and *πλήν,* which are sometimes called *improper prepositions.*

Note. Even *ἀνά* takes the genitive in the Homeric *ἀνὰ νηὸς βαίνω, to go on board of a ship.*

2. The following prepositions take the dative: —

Ἀμφί, ἀνά, ἐν, ἐπί, μετά, παρά, περί, πρός, σύν (*ξύν*), *ὑπό.*

3. The following take the accusative: —

Ἀμφί, ἀνά, διά, εἰς (or *ἐς*), *ἐπί, κατά, μετά, παρά, περί, πρός, ὑπέρ, ὑπό,* — i. e. all except *ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν.* *Ὡς, to,* is sometimes used for *πρός* with words denoting *persons.*

Note 1. The meaning and use of the prepositions must be learned by practice and from the Lexicon. It will be noticed how the peculiar meaning of each case often modifies the original force of a preposition. Thus *παρά* means *near, alongside 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.*

Note 2. The prepositions were originally adverbs; and as such they are sometimes used without a noun, especially in the older Greek, — seldom in Attic prose. Thus *περί, roundabout* or *exceedingly,* in Homer; *πρὸς δέ* or *καὶ πρός, and besides,* in Herodotus.

Note 3. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as *ἐπὶ*

κνέφας ἦλθε (for κνέφας ἐπῆλθε), *darkness came on;* ἡμῖν ἀπὸ λοιγὸν ἀμῦναι (for ἀπαμῦναι), *to ward off destruction from us.*
This is called *tmesis*, and is found chiefly in Homer.

Note 4. A preposition sometimes follows its case, or a verb to which it belongs; as νεῶν ἄπο, παιδὸς πέρι; ὀλέσας ἄπο (for ἀπολέσας). For the accent, see § 23, 2.

Note 5. A few prepositions are used adverbially with a verb understood; as πάρα for πάρεστι, ἔπι and μέτα (in Homer) for ἔπεστι and μέτεστι. So ἔνι for ἔνεστι, and ἄνα, *up!* for ἀνάστα (ἀνάστηθι). For the accent, see § 23, 2.

Note 6. Sometimes εἰς with the accusative stands, by a peculiar mixture of constructions, for ἐν with the dative; as αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο, *the synods were held in the temple* (lit. *into the temple*, involving the idea of going *into* the temple to hold the synods). So ἀπό with the genitive for ἐν with the dative; as διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *even the very timbers in the houses* (lit. *from the houses*) *had been stolen.*

§ 192. 1. Four prepositions take the *genitive only:* ἀντί, ἀπό, ἐκ (ἐξ), and πρό, — with ἄνευ, ἄτερ, ἄχρι, μέχρι, ἕνεκα, and πλήν.
2. Two take the *dative only:* ἐν and σύν (ξύν).
3. Two take the *accusative only:* εἰς (ἐς) and ὡς.
4. Three take the *genitive* and *accusative:* διά, κατά, and ὑπέρ.
5. One, ἀνά, takes the *dative* and *accusative*, very rarely the *genitive* (§ 191, 1, Note). The dative is only Epic and Lyric.
6. Seven take the *genitive, dative,* and *accusative:* ἀμφί, ἐπί, μετά, παρά, περί, πρός, and ὑπό.

§ 193. A preposition is often followed by its own case when it is part of a compound verb. E. g.

Παρεκομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy;* ἐσῆλθέ με, *it occurred to me;* ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, *his mother assisted him in this* (i. e. ἔπραττε σὺν αὐτῷ). For the genitive, see § 177; for the dative, see § 187.

ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. E. g.

Οὕτως εἶπεν, *thus he spoke;* ὡς δύναμαι, *as I am able;* πρῶτον ἀπῆλθε, *he first went away;* τὸ ἀληθῶς κακόν, *that which is truly evil;* μᾶλλον πρεπόντως ἠμφιεσμένη, *more becomingly dressed.*

For adjectives used in the sense of adverbs, see § 138, N. 7. For adverbs preceded by the article and qualifying a noun, see § 141, N. 3. For negative adverbs, see § 283.

THE VERB.

VOICES.

Active.

§ 195. In the active voice the subject is represented as acting or being; as τρέπω τοὺς ὀφθαλμούς, *I turn my eyes;* ὁ πατὴρ φιλεῖ τὸν παῖδα, *the father loves the child;* οὗτός ἐστι σοφός, *this man is wise.*

NOTE. The active voice includes most intransitive verbs; as τρέχω, *to run;* εἰμί, *to be.* Some transitive verbs have certain intransitive tenses; as ἕστηκα, *I stand,* ἕστην, *I stood,* from ἵστημι, *to place.* Such tenses are said to have a *middle* or a *passive* meaning.

The same verb may be both transitive and intransitive; as ἐλαύνω, *to drive* or *to march.* In the second case we may supply ἐμαυτόν, *myself.* Compare the English verbs *drive, turn, move,* &c.

Passive.

§ 196. 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.*

§ 197. 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by ὑπό and the genitive in the passive construction.

NOTE 1. Other prepositions than ὑπό with the genitive of the agent, though used in poetry, are not common in Attic prose. Such are παρά, πρός, ἐξ, and ἀπό.

NOTE 2. When the active is followed by two accusatives, or by an accusative and a dative, the case denoting a *person* is generally made the subject of the passive, and the other case remains unchanged. E. g.

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *the man is taught nothing else* (in the active οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον). Ἄλλο τι μεῖζον ἐπιταχθήσεσθε, *you will have some other greater command imposed on you* (act. ἄλλο τι μεῖζον ὑμῖν ἐπιτάξουσιν, *they will impose some other greater command on you*). Οἱ ἐπιτετραμμένοι τὴν φυλακήν, *those to whom the guard has been entrusted* (act. ἐπιτρέπειν τὴν φυλακὴν τούτοις). Διφθέραν ἐνημμένος, *clad in a leathern jerkin* (act. ἐνάπτειν τί τινι, *to fit a thing on one*). So ἐκκόπτεσθαι τὸν ὀφθαλμόν, *to have his eye cut out*, and ἀποτέμνεσθαι τὴν κεφαλήν, *to have his head cut off*, &c., from possible active constructions ἐκκόπτειν τί τινι, and ἀποτέμνειν τί τινι (§ 184, 3, N. 4). This construction has nothing to do with that of § 160.

See also § 169, 2, Note, for a genitive retained with the passive.

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The verbal in -τέος or -τέον takes the dative (sometimes the accusative) of the agent (§ 188, 4).

§ 198. Even the cognate accusative (§ 159) can be made the subject of the passive. Thus even intransitive verbs can have a passive voice. E. g.

Ἀσεβεῖται οὐδέν, *no act of impiety is committed* (act. ἀσεβεῖν οὐδέν). This occurs chiefly in such participial expressions as τὰ ἠσεβημένα, *the impious acts which have been committed;* τὰ κινδυνευθέντα, *the risks which were run;* τὰ ἡμαρτημένα, *the errors which have been made*, &c.

Middle.

§ 199. In the middle voice the subject is represented

1. As acting *on himself;* as ἐτράποντο πρὸς λῃστείαν, *they turned themselves to piracy.*

2. As acting *for himself;* as ὁ δῆμος τίθεται νόμους, *the people make laws for themselves,* whereas τίθησι νόμους would properly be said of a lawgiver.

3. As acting on an object which *belongs to himself;* as ἦλθε λυσόμενος θύγατρα, *he came to ransom his (own) daughter.* Hom.

NOTE 1. The last two uses may be united in one verb, as in the last example. Often the middle expresses no more than is *implied* in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves,* generally adds nothing to what is implied in τρόπαιον ἱστάναι, *to* *raise a trophy;* and either form can be used. The middle sometimes does not differ at all from the active; as the poetic **ἰδέσθαι**, *to see,* and **ἰδεῖν**.

NOTE 2. The middle sometimes has a *causative* meaning; as **ἐδιδαξάμην σε**, *I had you taught.*

This gives rise to some special uses of the middle; as in **δανείζω**, *to lend,* **δανείζομαι**, *to borrow* (*cause somebody to lend to one's self*). So **μισθόω**, *to let,* **μισθόομαι**, *to hire* (*cause to be let to one's self*).

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, **ἀποδίδωμι**, *to give back,* **ἀποδίδομαι**, *to sell;* **γράφω**, *to write* or *to propose a vote,* **γράφομαι**, *to indict;* **τιμωρῶ τινι**, *I avenge a person,* **τιμωροῦμαί τινα**, *I avenge myself on a person* or *I punish a person;* **ἅπτω**, *to fasten,* **ἅπτομαι**, *to cling to* (so **ἔχω** and **ἔχομαι**).

The passive of some of these verbs is used as a passive to both active and middle; thus **γραφῆναι** can mean either *to be written* or *to be indicted.*

NOTE 4. The future middle of some verbs has a passive sense; as **ἀδικέω**, *to wrong,* **ἀδικήσομαι**, *I shall be wronged.*

TENSES.

I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows:—

PRESENT, continued present action; **γράφω**, *I am writing.*

IMPERFECT, continued past action; **ἔγραφον**, *I was writing.*

PERFECT, action finished in present time; **γέγραφα**, *I have written.*

PLUPERFECT, action finished in past time; **ἐγεγράφειν**, *I had written.*

AORIST, simple past action; **ἔγραψα**, *I wrote.*

FUTURE, simple future action; **γράψω**, *I shall write.*

FUTURE PERFECT, action to be finished in future time; **γεγράψεται**, *it will have been written.*

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as **πορεύεται πρὸς βασιλέα ᾗ ἐδύνατο τάχιστα**, *he goes* (*went*) *to the king as fast as he could.*

For the present expressing a general truth, see § 205, 1.

Note 2. The present and especially the imperfect often express an *attempted* action; as πείθουσι ὑμᾶς, *they are trying to persuade you;* Ἁλόννησον ἐδίδου, *he offered* (*tried to give*) *Halonnesus;* ἃ ἐπράσσετο οὐκ ἐγένετο, *what was attempted did not happen.*

Note 3. The presents ἥκω, *I am come*, and οἴχομαι, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects.

The present εἶμι, *I am going*, has a future sense.

Note 4. The present with πάλαι or other expression of past time has the force of a present and perfect combined; as πάλαι σοι τοῦτο λέγω, *I have long been telling you this* (*which I now tell*).

Note 5. The *aorist* takes its name (ἀόριστος, *unlimited*, *unqualified*) from its denoting a simple past *occurrence*, with none of the limitations (ὅροι) as to *completion*, *continuance*, &c., which belong to the other past tenses. It corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing*, &c. Thus, ἐποίει τοῦτο is *he was doing this* or *he did this habitually;* πεποίηκε τοῦτο is *he has already done this;* ἐπεποιήκει τοῦτο is *he had already* (*at some past time*) *done this;* but ἐποίησε τοῦτο is simply *he did this*, without qualification of any kind.

The aorist of verbs which denote a *state* or *condition* generally expresses the *entrance into* that state or condition; as πλουτέω, *to be rich;* ἐπλούτουν, *I was rich*; ἐπλούτησα, *I became rich.* So ἐβασίλευσε, *he became king;* ἦρξε, *he obtained office.*

The distinction between the imperfect and aorist was sometimes neglected, especially in the earlier Greek. See βαῖνον and βῆ in Il. I. 437 and 439; βάλλετο and βάλετο in Il. II. 43 and 45; ἔλιπεν and λεῖπε, Il. II. 106 and 107.

Note 6. Some perfects have a present meaning; as θνήσκειν, *to die*, τεθνηκέναι, *to be dead;* γίγνεσθαι, *to become*, γεγονέναι, *to be;* μιμνήσκειν, *to remind*, μεμνῆσθαι, *to remember;* καλεῖν, *to call*, κεκλῆσθαι, *to be called.* So οἶδα, *I know*, novi. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as ᾔδειν, *I knew* (§ 130, 2).

Note 7. The perfect sometimes refers vividly to the future; as εἴ με αἰσθήσεται, ὄλωλα, *if he shall perceive me, I am ruined* (perii). So sometimes the present; as ἀπόλλυμαι, *I perish!* (for *I shall perish*).

Note 8. The second person of the future may express a *permission*, or even a *command;* as πράξεις οἷον ἂν θέλῃς, *you may act as* *you please;* πάντως δὲ τοῦτο δράσεις, *and by all means do this* (*you shall do this*). So in imprecations; as ἀπολεῖσθε, *to destruction with you!* (lit. *you shall perish*). See § 257.

Note 9. The future perfect is sometimes merely an emphatic future, denoting that a future act will be *immediate* or *decisive;* as φράζε καὶ πεπράξεται, *speak, and it shall be* (*no sooner said than*) *done.*

§ 201. The division of the tenses of the indicative into *primary* and *secondary* (or *historical*) is explained in § 90, 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.

Πράττουσιν ἃ ἂν βούλωνται, *they do whatever they please;* ἔπραττον ἃ βούλοιντο, *they did whatever they pleased.* Λέγουσιν ὅτι τοῦτο βούλονται, *they say that they wish for this;* ἔλεξαν ὅτι τοῦτο βούλοιντο, *they said that they wished for this.*

These constructions will be explained hereafter (§ 233 and § 243). The gnomic aorist is a primary tense, as it refers to present time (§ 205, 2); and the historic present is secondary, as it refers to past time (§ 200, N. 1).

Note 1. The only exception to this principle occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. See § 242.

Note 2. The distinction into primary and secondary tenses extends to the dependent moods only where the tenses keep the same distinction of time which they have in the indicative. It is important chiefly in the infinitive in indirect discourse (§ 203).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

§ 202. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. E. g.

Ἐὰν ποιῇ τοῦτο, *if he shall do this (habitually)*, ἐὰν ποιήσῃ τοῦτο, (simply) *if he shall do this;* εἰ ποιοίη τοῦτο, *if he should do this (habitually)*, εἰ ποιήσειε τοῦτο, (simply) *if he should do this;* ποίει τοῦτο, *do this (habitually)*, ποίησον τοῦτο, (simply) *do this.* Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory* (aor.) *and be considered* (pres.) *wise.* Βούλεται τοῦτο ποιεῖν, *he wishes to do this (habitually)*, βούλεται τοῦτο ποιῆσαι, (simply) *he wishes to do this.*

This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to εἰ ποιοίη and εἰ ποιήσειεν. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, when it occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on.* E. g.

Δέδοικα μὴ λήθην πεποιήκῃ, *I fear lest it may prove to have caused forgetfulness* (μὴ ποιῇ would mean *lest it may cause*). Μηδενὶ βοηθεῖν ὃς ἂν μὴ πρότερος βεβοηθηκὼς ὑμῖν ᾖ, *to help no one who shall not previously have helped you* (ὃς ἂν μὴ .... βοηθῇ would mean *who shall not previously help you*). Οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες, *they would not (on inquiry) prove to have failed to pay on this account* (with διδοῖεν this would mean *they would not fail to pay*). Οὐ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεῦσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating.*

Note 1. The perfect *imperative* generally expresses a command that something shall be *decisive* and *permanent;* as ταῦτα εἰρήσθω, *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 τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed.* 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 (§ 200, N. 6).

Note 2. The perfect *infinitive* is sometimes used like the imperative (Note 1), and sometimes it is merely emphatic; as εἶπον τὴν θύραν κεκλεῖσθαι, *they ordered the gate to be shut (and kept so);* ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ τρέχειν ἐπὶ τὰ ὅπλα, *so that they were (once for all) thoroughly frightened and ran to arms* (the perfect here is merely more emphatic than the present). The regular meaning of this tense, when it is not in indirect discourse, is that given in § 202, 2.

3. The future infinitive is regularly used only in *indirect discourse* (§ 203).

It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic the future idea which the infinitive receives from the context. E. g.

Ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, *they asked the Megarians to escort them with ships;* οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, *not being able to prevent.* So rarely after ὥστε, and to express a purpose. In all these constructions the future is *strictly exceptional*, the only regular forms of the infinitive out of indirect discourse being the present and aorist, except in the few cases in which the perfect is used (§ 202, 2) and in the case mentioned in the following Note. See also § 203, N. 2.

Note. One regular exception to the principle just stated is found in the periphrastic future (§ 98, 3), where the present and future infinitives with μέλλω are equally common, but the aorist is very rare.

4. The future optative is used only in indirect discourse (§ 203, N. 3). Even here the future indicative generally takes its place. See also § 217, and § 248, Note.

B. In Indirect Discourse.

Remark. 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.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of a verb in the direct discourse. E. g.

Ἔλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψοι, *he said that he would write* (he said γράψω, *I will write*); ἔλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραψα); ἔλεγεν ὅτι γεγραφὼς εἴη, *he said that he had already written* (he said γέγραφα). Ἤρετο εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἔστι τις;).

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράψω); φησὶ γράψαι, *he says that he wrote* (ἔγραψα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα).

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι, *he said that he was bringing a man whom it was necessary to confine* (he said ἄνδρα ἄγω ὃν εἶρξαι δεῖ). Ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ πό-

λεις, they considered that, if they should not fight, the cities would revolt (they thought *ἐὰν μὴ μαχώμεθα, ἀποστήσονται, if we do not fight, they will revolt*).

These constructions will be explained in § 243; § 246; and § 247, 1. They are given here merely to show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between *φησὶ γράφειν* and *φησὶ γράψαι* under § 203 with that between *βούλεται ποιεῖν* and *βούλεται ποιῆσαι* under § 202. Notice also the same distinction in respect to the present and aorist optative.

Note 1. The present infinitive represents the *imperfect* as well as the present indicative; as *τίνας εὐχὰς ὑπολαμβάνετ' εὔχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; what prayers do you suppose Philip made when he was pouring libations?* (i. e. *τίνας ηὔχετο;*). The perfect infinitive likewise represents both perfect and pluperfect.

So rarely the present optative represents the imperfect indicative. See § 243, Note 1.

Note 2. Verbs of *hoping, expecting, promising*, &c., form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see Rem. before § 203); and they allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). E. g.

Ἤλπιζον μάχην ἔσεσθαι, they expected that there would be a battle (Thuc.); but *ἃ οὔποτε ἤλπισεν παθεῖν, what he never expected to suffer* (Eur.). *Ὑπέσχετό μοι βουλεύσασθαι*, and *ὑπέσχετο μηχανὴν παρέξειν* (both in Xen.)

The construction of indirect discourse (the future) is the more common here. In English we can say *I hope* (*expect* or *promise*) *to do this* (like *ποιεῖν* or *ποιῆσαι*), or *I hope I shall do this* (like *ποιήσειν*).

Note 3. The future optative is never used except as the representative of the future indicative, either in indirect discourse (as in the examples under § 203), or in the construction of § 217 (which is governed by the principles of indirect discourse).

III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle express generally 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.

Ἁμαρτάνει τοῦτο ποιῶν, *he errs in doing this;* ἡμάρτανε τοῦτο ποιῶν, *he erred in doing this;* ἁμαρτήσεται 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.) Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they departed.* Οὐ πολλοὶ φαίνονται ξυνελθόντες, *not many appear to have joined the expedition.* Ἐπῄνεσαν τοὺς εἰρηκότας, *they praised those who had (already) spoken.* Τοῦτο ποιήσων ἔρχεται, *he is coming to do this;* τοῦτο ποιήσων ἦλθεν, *he came to do this.*

Note 1. The present here represents also the imperfect; as οἶδα κἀκείνω σωφρονοῦντε, ἔστε Σωκράτει συνήστην, *I know that they both were continent as long as they associated with Socrates* (i. e. ἐσωφρονείτην).

Note 2. The aorist participle in certain constructions does not denote time past with reference to the leading verb, but expresses a *simple occurrence* without regard to time (like the aorist infinitive in § 202). This is so in the following examples: —

Ἔτυχεν ἐλθών, *he happened to come;* ἔλαθεν ἐλθών, *he came secretly;* ἔφθη ἐλθών, *he came first.* (See § 279, 2.) Περιιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged* (*to see it ravaged*). (See § 279, 3.) Εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me,* and elsewhere when the participle denotes that in which the action of the verb consists. (See § 277.)

IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos* (*annually*).

2. 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.

Ἢν τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, i. e. *they impose a penalty on all who transgress.* Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω, *one day* (*often*) *brings down one man from a height and raises another high.*

Note 1. Here one distinct case in past time is vividly used to represent all possible cases. Examples containing such adverbs as πολλάκις, *often,* ἤδη, *already,* οὔπω, *never yet,* illustrate the construction; as ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν, *disheartened men never yet raised a trophy.*

NOTE 2. An aorist resembling the gnomic is found in Homeric similes; as *ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν, and he fell, as when some oak falls* (lit. *as when an oak once fell*).

NOTE 3. The gnomic aorist occurs in the infinitive and participle.

3. The perfect sometimes has a gnomic sense, like the aorist. E. g.

Ἐπειδάν τις παρ' ἐμοῦ μάθῃ, ἐὰν μὲν βούληται, ἀποδέδωκεν ὃ ἐγὼ πράττομαι ἀργύριον, when any one has been my pupil, if he pleases, he pays the sum of money which I ask.

The gnomic perfect may be used in the infinitive.

§ 206. The imperfect and aorist are sometimes used with the adverb ἄν to denote a *customary* action. E. g.

Διηρώτων ἂν αὐτοὺς τί λέγοιεν, I used to ask them (I would often ask them) what they said. Πολλάκις ἠκούσαμεν ἂν ὑμᾶς, we used often to hear you.

This construction must be carefully distinguished from the ordinary apodosis with ἄν (§ 222). It is equivalent to our phrase *he would often do this* for *he used to do this.*

NOTE. The Ionic has iterative forms in -σκον and -σκομην in both imperfect and aorist. (See § 122, 2.) Herodotus uses these also with ἄν, as above.

THE PARTICLE ἌΝ.

§ 207. The adverb ἄν (Epic κέ) has two distinct uses.

1. It is 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 *condition*, expressed or implied. Here it belongs to the verb.

2. It is joined *regularly* to εἰ, *if*, and to all relative and temporal words (and *occasionally* to the final particles ὡς, ὅπως, and ὄφρα), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in ἐάν, ὅταν, ἐπειδάν.

There is no English word which can translate ἄν. In its first use it is expressed in the *would* or *should* of the verb (*βούλοιτο ἄν, he would wish; ἑλοίμην ἄν, I should choose*). In its second use it has no force which can be made apparent in English.

The above statement (§ 207) includes all regular uses of ἄν except the Epic construction explained in § 255, and the iterative construction of § 206. The following sections (§§ 208–211) enumerate the various uses of ἄν, with reference to the sections in which they are explained in full.

§ 208. 1. The *present* and *perfect* indicative never take ἄν.

2. The *future* indicative often takes ἄν (or κέ) in the early poets, especially in Homer; very rarely in Attic Greek. E. g.

Καί κέ τις ὧδ' ἐρέει, *and perhaps some one will thus speak*; ἄλλοι, οἵ κέ με τιμήσουσι, *others who will honor me* (*if occasion offers*). The future with ἄν seems to have been an intermediate form between the simple future, *will honor*, and the optative with ἄν, *would honor*. One of the few examples found in Attic prose is in Plat. *Apol.* p. 29 C.

3. The most common use of ἄν with the indicative is when it forms an apodosis with the *secondary* tenses. It here denotes that the condition upon which the action of the verb depends *is not* or *was not* fulfilled. See § 222.

For the *iterative* construction of ἄν, see § 206.

§ 209. 1. In Attic Greek the subjunctive is used with ἄν only in the construction mentioned in § 207, 2, where ἄν belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. In Epic poetry, where the subjunctive is often used nearly or quite in the sense of the future indicative (§ 255), it may, like the future (§ 208, 2), take ἄν or κέ. E. g.

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *and if they do not give her up, I will take her myself.*

§ 210. The optative with ἄν forms an apodosis, with which a condition must be either expressed or implied. It denotes what *would happen* if the condition *should be* fulfilled (§ 224).

The *future* optative is never used with ἄν. See § 203, N. 3.

§ 211. The present and aorist (rarely the perfect) infinitive and participle are used with ἄν to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with ἄν, — the present representing also the imperfect, and the perfect also the pluperfect.

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.

Φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι, εἰ τοῦτο ἔπραξαν, *he says that they would (now) be free* (ἦσαν ἄν), *if they had done this;* φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι, εἰ τοῦτο πράξειαν, *he says that they would (hereafter) be free* (εἶεν ἄν), *if they should do this.* Οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ τοῦτο ἔπραξαν, *I know that they would (now) be free* (ἦσαν ἄν), *if they had done this;* οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ ταῦτα πράξειαν, *I know that they would (hereafter) be free* (εἶεν ἄν), *if they should do this.*

Φασὶν αὐτὸν ἐλθεῖν ἂν (or οἶδα αὐτὸν ἐλθόντα ἂν), εἰ τοῦτο ἐγένετο, *they say* (or *I know*) *that he would have come* (ἦλθεν ἄν), *if this had happened:* φασὶν αὐτὸν ἐλθεῖν ἂν (or οἶδα αὐτὸν ἐλθόντα ἂν), εἰ τοῦτο γένοιτο, *they say* (or *I know*) *that he would come* (ἔλθοι ἄν), *if this should happen.*

The context must decide in each case whether we have the equivalent of the indicative or the optative with ἄν. In the examples given, the form of the protasis settles the question.

Note. As the early poets who use the future indicative with ἄν (§ 208, 2) do not use this construction, the *future* infinitive and participle with ἄν are very rarely found.

§ 212. 1. When ἄν is used with the subjunctive (as in § 207, 2), it can be separated from the introductory word only by such particles as μέν, δέ, τέ, γάρ, &c.

2. In a long apodosis ἄν may be used twice or even three times with the same verb; as οὐκ ἂν ἡγεῖσθ' αὐτὸν κἂν ἐπιδραμεῖν, *do you not think that he would even have rushed thither?* In Thucydides, II. 41, ἄν is used three times with παρέχεσθαι.

3. Ἄν may be used elliptically with a verb understood; as οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον), *the slaves are snoring; but they would n't have done so once.*

4. When an apodosis consists of several *co-ordinate* verbs, ἄν is generally used only with the first.

Note. The adverb τάχα, in the sense of *perhaps*, is often prefixed to ἄν, in which case τάχ' ἄν is nearly equivalent to ἴσως, *perhaps.* The ἄν here always forms an apodosis, as usual, with the verb of the sentence.

THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as γράφει, *he writes*; ἔγραψεν, *he wrote*; γράψει, *he will write*; γέγραφεν, *he has written*.

It also expresses certain other relations which the following examples will illustrate: —

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice*; εἰ ἔγραψεν, ἦλθον ἄν, *if he had written, I should have come*; εἰ γράψει, γνώσομαι, *if he shall write* (or *if he writes*), *I shall know* (§ 220). Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen.* (§ 217.) Εἴθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* (§ 251, 2, § 216, 3.) Εἴθε τοῦτο ἀληθὲς ἦν, *O that this were true!* (§ 251, 2.)

These constructions are explained in the sections referred to. Their variety shows the impossibility of giving any precise definition, which will be of practical value, including all the uses even of the indicative. With the subjunctive and optative it is equally impossible.

2. The various uses of the subjunctive are shown by the following examples: —

Ἔρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this*; φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen.* (§ 216; § 218.) Ἐὰν ἔλθῃ, τοῦτο ποιήσω, *if he shall come* (or *if he comes*), *I shall do this*; ἐάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one* (*ever*) *comes, I* (*always*) *do this.* (§ 220.) Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he shall come* (or *when he comes*), *I shall do this*; ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I* (*always*) *do this.* (§ 232, 3; § 233.)

Ἴωμεν, *let us go.* (§ 253.) Μὴ θαυμάσητε, *do not wonder.* (§ 254.) Τί εἴπω; *what shall I say?* (§ 256.) Οὐ μὴ τοῦτο γένηται, *this* (*surely*) *will not happen.* (§ 257.)

3. The various uses of the optative are shown by the following examples: —

Ἦλθεν ἵνα τοῦτο ἴδοι, *he came that he might see this*; ἐφοβεῖτο μὴ τοῦτο γένοιτο, *he feared lest this should happen.* (§ 216; § 218.) Εἰ ἔλθοι, τοῦτ᾽ ἂν ποιήσαιμι, *if he should come, I should do this*; εἴ τις ἔλθοι, τοῦτ᾽ ἐποίουν, *if any one* (*ever*) *came, I always did this.* (§ 220.) Ὅτε ἔλθοι, τοῦτ᾽ ἂν ποιήσαιμι, *whenever he should come* (*at any time when he should come*), *I should do this*; ὅτε τις ἔλθοι, τοῦτ᾽ ἐποίουν, *whenever any one came, I* (*always*) *did this.*

(§ 232, 4; § 233.) **Εἶπεν ὅτι τοῦτο ποιοίη** (**ποιήσοι** or **ποιήσειε**), *he said that he was doing* (*would do* or *had done*) *this.* (§ 243.) **Ἔλθοι ἄν**, *he might go* (*if he should wish to*). **Εἴθε μὴ ἀπόλοιντο**, *O that they may not perish!* (§ 251, 1.)

4. The imperative is used to express commands and prohibitions; as **τοῦτο ποίει**, *do this; μὴ φεύγετε, do not fly.*

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1). The infinitive and participle are included here only so far as they are used in indirect discourse or in protasis and apodosis. These constructions are divided as follows:—

I. Final and Object clauses after **ἵνα, ὡς, ὅπως,** and **μή**. II. Conditional sentences. III. Relative and Temporal sentences. IV. Indirect Discourse. V. Causal sentences. VI. Wishes. VII. Commands, Exhortations, and Prohibitions. VIII. Homeric Subjunctive (like Future Indicative). — Interrogative Subjunctive. — **Οὐ μή** with Subjunctive or Future Indicative.

I. FINAL AND OBJECT CLAUSES AFTER *ἵνα, ὡς, ὅπως, μή.*

§ 215. The clauses which depend on the *final* particles *ἵνα, ὡς, ὅπως, that, in order that,* and *μή, lest, that not,* may be divided into three classes:—

A. *Final* clauses, expressing the *purpose* or *motive;* as *ἔρχεται ἵνα τοῦτο ἴδῃ, he is coming that he may see this.* Here all the final particles may be used.

B. *Object* clauses with *ὅπως* after verbs signifying *to strive for, to care for,* &c.; as *σκόπει ὅπως τοῦτο γενήσεται, see to it that this is done.*

C. *Object* clauses with *μή* after verbs of *fear* or *caution;* as **φοβεῖται μὴ τοῦτο γένηται,** *he fears lest this may happen.*

REMARK. The first two classes are to be distinguished with special care. The object clauses in B 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 ὄψεται, *see to this, namely, that he does not see you.* But a final clause could stand in apposition only to τούτου ἕνεκα, *for the sake of this*, or διὰ τοῦτο, *to this end;* as ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ, *he is coming for this purpose, namely, that he may see us.*

NOTE 1. The negative adverb in all these clauses is *μή*; except after *μή*, *lest*, where *οὐ* is used.

NOTE 2. Ὄφρα, *that*, is used as a final particle in Epic and Lyric poetry.

A. Final Clauses.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. E. g. Διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε, *he thinks of breaking up the bridge, that you may not pass over.* Λυσιτελεῖ ἐᾶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα, *it is expedient to allow it for a time, lest we may add him to the number of our enemies.* Παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ, *you call in physicians, that he may not die.* Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not be punished.* Τούτου ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνέργους ἔχοι, *he thought he needed friends for this purpose, namely, that he might have helpers.*

NOTE 1. The future indicative occasionally takes the place of the subjunctive in final clauses after ὅπως and ὄφρα, rarely after μή. This is almost entirely confined to poetry. See Odyss. I. 56, IV. 163; Il. XVI. 242, XX. 301.

NOTE 2. The adverb ἄν (κέ) is sometimes joined with ὡς, ὅπως, and ὄφρα before the subjunctive in final clauses; as ὡς ἂν μάθῃς, ἀντάκουσον, *hear the other side, that you may learn.* It adds nothing to the sense that can be made perceptible in English. In Homer and Herodotus it is occasionally used in the same way even before an optative.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (§ 242). Hence, instead of the optative after secondary tenses, we can have the mood and tense which would be used when a

person conceived the purpose in his own mind; that is, we can say either ἦλθεν ἵνα ἴδοι, *he came that he might see* (§ 216, 1), or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see.* (See § 248, Note.)

On this principle the subjunctive in final clauses after secondary tenses is nearly as common as the more regular optative. E. g.

Πλοῖα κατέκαυσεν ἵνα μὴ Κῦρος διαβῇ, *he burned the vessels, that Cyrus might not pass over.*

3. The secondary tenses of the indicative are used in final clauses with ἵνα, sometimes with ὡς or ὅπως, to denote that the end or object is dependent on some *unfulfilled condition*, and therefore *is not* or *was not attained.* E. g.

Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε; &c., *why did you not take me and kill me at once, that I might never have shown?* &c. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνὴν, ἵν' ἦσαν μηδὲν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.*

B. Object Clauses with ὅπως after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying *to strive for, to care for, to effect,* regularly take the *future indicative* 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 explained in § 216, 2. (See § 202, 4.) E. g.

Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take heed that you do nothing unworthy of this honor.* 'Εμηχανώμεθα ὅπως μηδεὶς . . . . γνώσοιτο, *we were planning that nobody should know it* (here γνώσεται would be more common). Ἔπρασσον ὅπως τις βοηθεία ἥξει, *they were trying to effect* (*this*), *that some assistance should come.*

Note 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses. Here also ὡς may be used. Ὅπως ἂν or ὡς ἂν may be used before the subjunctive, never before the regular future indicative. Μή is sometimes used for ὅπως μή, generally with the subjunctive.

Note 2. 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 τοιούτους, *they exhort him to take vengeance on all such.*

Note 3. The construction of § 217 is not found in Homer; but such verbs as are mentioned in Note 2, and verbs signifying *to consider*, *to try*, and the like, take ὅπως or ὡς with the subjunctive and optative, as in final clauses. E. g.

Λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτέα εἴπῃ, *and implore him thyself to speak the truth*; λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα, *he implored him to liberate Ares.* So φράσσεται ὥς κε νέηται; βούλευον ὅπως ὄχ' ἄριστα γένοιτο.

Note 4. Both ὅπως and ὅπως μή are often used with the future indicative in *exhortations* or *prohibitions*, some imperative like σκόπει or σκοπεῖτε, *take care*, being understood. E. g.

Ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας, (*see that you*) *prove yourselves worthy of freedom.* Ὅπως μοι μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δὶς ἕξ, *see that you do not tell me that twelve is twice six.* For a similar ellipsis of a verb of *fearing*, see § 218, N. 2.

C. Object Clauses with μή after Verbs of Fearing, &c.

§ 218. After verbs denoting *fear*, *caution*, or *danger*, μή, *lest* or *that*, 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. E. g.

Φοβοῦμαι μὴ τοῦτο γένηται (vereor *ne* accidat), *I fear that this may happen*; φοβοῦμαι μὴ οὐ τοῦτο γένηται (vereor *ut* accidat), *I fear that this may not happen* (§ 215, N. 1). Φροντίζω μὴ κράτιστον ᾖ μοι σιγᾶν, *I am anxious lest it may be best for me to be silent.* Οὐκέτι ἐπετίθεντο, δεδιότες μὴ ἀποτμηθείησαν, *they no longer made attacks, fearing lest they should be cut off.* Ἐφοβοῦντο μή τι πάθῃ, *they feared lest he should suffer anything* (§ 216, 2).

Note 1. 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 § 217, with both future indicative and subjunctive.

Note 2. Μή with the subjunctive, or ὅπως μή with the future indicative, may be used elliptically, a verb of *fear* or *caution* being understood. E. g.

Μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν, (I fear that) the truth may be too rude a thing to say. Ἀλλὰ μὴ οὐ τοῦτ' ᾖ χαλεπόν, but (I fear that) this may not be the difficult thing. See § 217, N. 4.

Note 3. Verbs of *fearing* may refer to objects of fear which are *present* or *past*. Here *μή* takes the present and past tenses of the indicative. E. g.

Δέδοικα μὴ πληγῶν δέει, I fear that you need blows. Φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, we fear that we have missed both at once. Δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, I fear that all which the Goddess said was true. (Hom.) *Ὅρα μὴ παίζων ἔλεγεν, beware lest he was speaking in jest.*

II. CONDITIONAL SENTENCES.

§ 219. 1. 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 *εἰ, if.*

The Doric *αἰ* for *εἰ* is sometimes used in Homer.

2. The adverb *ἄν* (Epic *κέ*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *ἐάν, ἄν* (*ā*), or *ἤν*. (See § 207, 2.) The simple *εἰ* is used with the indicative and optative.

The same adverb *ἄν* is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the protasis is regularly *μή*, that of the apodosis is *οὐ*.

When *οὐ* stands in a protasis, it always belongs to some particular word (as in *οὐ πολλοί, few, οὔ φημι, to deny*), and not to the protasis as a whole; as *ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε, both if you and Anytus deny it and if you admit it.*

Classification of Conditional Sentences.

§ 220. The supposition contained in a protasis may be either *particular* or *general.* A particular supposition refers to a *definite* act or a definite series of acts; as *if he* (*now*) *has this, he will give it; if he had it, he gave it; 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 to *any one* of a series or class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions; as *if ever he receives anything, he* (*always*) *gives it; if ever he received anything, he* (*always*) *gave it; if ever any one shall* (or *should*) *wish to go, he will* (or *would*) *always be permitted.*

In *present* and *past* conditions, except those implying non-fulfilment (§ 222), the Greek makes an important distinction in construction between these two classes; in *future* conditions it makes no distinction.

I. Four forms of Ordinary Conditions.

Excluding the past and present *general* suppositions which have a peculiar construction, we have four forms of ordinary conditional sentences. The protasis may refer (*a*) to the *present* or *past*, or (*b*) to the *future.*

(*a.*) 1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as *if he is* (*now*) *doing this*, εἰ τοῦτο πράσσει;—*if he was doing it*, εἰ ἔπρασσε;—*if he did it*, εἰ ἔπραξε;—*if he has* (*already*) *done it*, εἰ πέπραχε. The apodosis here expresses simply what *is* (*was* or *will be*) the result of the fulfilment of the condition. Thus we may say:—

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well;* εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred;* εἰ πράσσει τοῦτο, καλῶς ἕξει, *if he is doing this, it will be well.* Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἕξει), *if he did this, it is* (*was* or *will be*) *well.* So with the other tenses of the indicative. (See § 221.)

So in Latin: *Si hoc facit, bene est; Si hoc fecit, bene erit.*

(*a.*) 2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as *if he were* (*now*) *doing this*, εἰ τοῦτο ἔπρασσε;—*if he had done this*, εἰ τοῦτο ἔπραξε (both implying the opposite). The apodosis here expresses what *would be* (or *would have been*) the result, if the condition *were* (or *had been*) fulfilled. The adverb ἄν in the apodosis distinguishes these forms from otherwise similar forms under (*a*) 1. Thus we may say:—

Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were* (*now*) *doing this, it would be well;* εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well.* (See § 222.)

In Latin: *Si hoc faceret, bene esset; Si hoc fecisset, bene fuisset.*

(*b.*) We may state a future condition in Greek (as in English) in either of two ways.

1. We may say *if he shall do this*, ἐὰν πράσσῃ (or πράξῃ) τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The apodosis expresses what *will be* the result if the condition shall be fulfilled. Thus we may say:—

'Εὰν πράσσῃ (or πράξῃ) τοῦτο, καλῶς ἕξει, *if he shall do this, it will be well* (sometimes εἰ πράξει τοῦτο). (See § 223.) In Latin: *Si hoc faciet* (or *si hoc fecerit*), *bene erit;* sometimes *Si hoc faciat.*

(*b.*) 2. We may also say *if he should do this*, εἰ πράσσοι (or πράξειε) τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The apodosis corresponds in form, and expresses what *would be* the result if the condition should be fulfilled. Thus we can say:—

Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well.* (See § 224.) In Latin: *Si hoc faciat, bene sit.*

II. Present and Past General Suppositions.

In *general* suppositions two classes are distinguished in construction,—one (*a*) referring to indefinite time represented in English as *present*, the other (*b*) to the *past:*—

(*a.*) We may refer indefinitely to any one of a class of acts liable to occur at the present time; as *if* (*ever*) *any one steals*, ἐάν τις κλέπτῃ;—*if* (*ever*) *any one does such a thing*, ἐάν τις πράσσῃ τοιοῦτόν τι (not *if any one is now stealing* or *now doing*). The apodosis here must contain a verb of present time, expressing a customary or repeated action. Thus we may say:—

'Εάν τις κλέπτῃ, κολάζεται, *if any one steals, he is* (*always*) *punished;* ἐάν τις πράσσῃ (or πράξῃ) τοιοῦτόν τι, χαλεπαίνομεν αὐτῷ, *if ever any one does such a thing, we are* (*always*) *angry with him.* (See § 225.)

(*b.*) We may refer in the same way to any one of a class of acts in the past; as *if* (*ever*) *any one stole*, εἴ τις κλέπτοι;—*if* (*ever*) *any one did such a thing*, εἴ τις πράσσοι (or πράξειε τοιοῦτόν τι. The apodosis expresses a customary or repeated action in past time. Thus we may say:—

Εἴ τις κλέπτοι, ἐκολάζετο, *if* (*ever*) *any one stole, he was* (*always*) *punished;* εἴ τις πράσσοι (or πράξειε) τοιοῦτόν τι, ἐχαλεπαίνομεν

αὐτῷ, *if (ever) any one did such a thing, we were (always) angry with him.* (See § 225.)

Although the Latin sometimes agrees with the Greek in distinguishing *general* conditions from ordinary present and past conditions, using *si faciat* and *si faceret* like **ἐὰν πράσσῃ** and **εἰ πράσσοι** above, it yet commonly agrees with the English in not recognizing the distinction, and uses the indicative alike in both classes.

FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

(a.) Present and Past Conditions.

§ 221. When the protasis *simply states* a present or past condition, implying nothing as to its fulfilment, it takes the indicative with **εἰ**. Any form of the verb may stand in the apodosis. E. g.

Εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί, *if the Gods do anything disgraceful, there are no Gods.* Eur. **Εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμαυτοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων**, *if I do not know Phaedrus, I have forgotten myself; but neither of these is so.* **Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής**, *if he was the son of a God, he was not avaricious.* **Ἀλλ' εἰ δοκεῖ σοι, πλέωμεν**, *but if it pleases you, let us sail.* **Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ**, *may I die most wretchedly, if I do not love Xanthias.*

NOTE. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall be done; as **αἶρε πλῆκτρον, εἰ μαχεῖ**, *raise your spur, if you are going to fight.* Arist. Here **εἰ μέλλεις μάχεσθαι** would be the more common expression in prose. It is important to notice that a future of this kind could not be changed to the subjunctive, like the ordinary future in protasis (§ 223, N. 1).

§ 222. When the protasis states a present or past condition, implying that it *is not* or *was not fulfilled,* the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb **ἄν**.

The imperfect here refers to *present* time or to a *continued* or *repeated* action in *past* time, the aorist to an action *simply occurring* in *past* time, and the (rare) pluperfect to an action *finished* in *past* or *present* time. E. g.

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτῃ μετρίᾳ ἐχρῶντο,

they would not be able to do this (*as they do*), *if they did not lead an abstemious life.* Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὡς σὺ φῄς, οὐκ ἄν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases). Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down.* Τοῦτο εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη ἐμεμαθήκη (§ 122, 2), *if you had answered this, I should already have learned enough* (*which now I have not done*). Εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλέα, *if you had not come* (Aor.), *we should now be on our way* (Imp.) *to the King.*

Note 1. Sometimes ἄν is omitted in the apodosis, as in English we may say *it had been* for *it would have been*, or in Latin *aequius fuerat* for *aequius fuisset;* as καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθην ὁ ἄνθρωπος ἐκεῖνος, *it had been good for that man, if he had not been born.* N. T.

Note 2. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, and others denoting *necessity, propriety, obligation, possibility*, and the like, are often used with the infinitive to form an apodosis implying the nonfulfilment of a condition. Ἂν is not used here, as these phrases simply express *in other words* what is usually expressed by the indicative with ἄν. Thus ἔδει σε τοῦτον φιλεῖν, *you ought to love him* (*but do not*), or *you ought to have loved him* (*but did not*), is equivalent to *you would love him*, or *would have loved him* (ἐφίλεις ἂν τοῦτον), *if you did your duty* (τὰ δέοντα). So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this;* εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly have done this.* The real apodosis is here always in the infinitive.

When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past.

Note 3. In Homer the imperfect indicative in this class of sentences (§ 222) always refers to the past. We occasionally find a present optative in Homer in the sense in which Attic writers use the imperfect; and in a few passages even the aorist optative with κέ in the place of the aorist indicative (see Il. V. 311 and 388).

(*b.*) Future Conditions.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with ἐάν (Epic εἴ κε). The apodosis takes the future indicative or some other *future* form. E. g.

Εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ, αὐτὸς ἔπειθ᾽ Ἑλένην ἐχέτω καὶ κτήματα πάντα, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself.* Il. Ἄν τις ἀνθιστῆται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him.* Ἐὰν οὖν ἴῃς νῦν, πότε ἔσει οἴκοι; *if therefore you go now, when will you be at home?*

The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive exactly; but the ordinary modern English uses *if he goes* even when the time is clearly future.

Note 1. The future indicative with εἰ is very often used for the subjunctive in conditions of this class, as a still more vivid form of expression; as εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά, *if you do not (shall not) restrain your tongue, you will have trouble.* This common use of the future, in which it is merely a more vivid form than the subjunctive, must not be confounded with that of § 221, Note.

Note 2. In Homer εἰ (without ἄν or κε) is often used with the subjunctive, apparently in the same sense as εἴ κε or ἤν. The same use of εἰ for ἐάν is occasionally found even in Attic poetry.

For the Homeric subjunctive with κέ in apodosis, see § 255, Note.

§ 224. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis takes the optative with εἰ, and the apodosis takes the optative with ἄν. E. g.

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would not be endurable, if you should be in prosperity.* Οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *would it not be great senselessness, if such a man should fear death?* Οἶκος δ᾽ αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ᾽ ἂν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly.*

The *future* optative cannot be used in protasis or apodosis (§ 202, 4).

Note. Ἄν is very rarely omitted in an apodosis of this kind, and most examples occur in Homer. But ἄν is sometimes omitted in the Attic poets after such expressions as οὐκ ἔσθ᾽ ὅπως and οὐκ ἔστιν ὅστις (see Aesch. *Prom.* 292, Eur. *Alc.* 52).

Present and Past General Suppositions.

§ 225. In general suppositions, the protasis refers indefinitely to any one of a series or class of acts, and the apodosis expresses a *customary* or *repeated* action or a *general truth.*

Here the protasis has the subjunctive with ἐάν after tenses of present time, and the optative with εἰ after tenses of past time. The apodosis has the present or imperfect indicative or some other form which implies *repetition*. E. g.

Ἢν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death comes near, no one is (ever) willing to die.* Ἅπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, *all speech, if deeds are wanting, appears a vain and empty thing.* Εἴ τινας θορυβουμένους αἴσθοιτο, κατασβεννύναι τὴν ταραχὴν ἐπειρᾶτο, *if he saw any making a disturbance* (or *whenever he saw*, &c.), *he (always) tried to quell the disorder.* Εἴ τις ἀντείποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death.*

The gnomic aorist (§ 205, 2), which is a primary tense (§ 201), can always be used in the apodosis with the subjunctive depending on it; as ἢν τις παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses, they impose a penalty on him.*

Here, as in ordinary protasis (§ 223, N. 2), εἰ is sometimes used with the subjunctive for ἐάν or εἴ κε.

Note 1. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions, that is, these sentences follow the construction of ordinary present and past suppositions (§ 221), as in Latin and English; as εἴ τις δύο ἢ καὶ πλέους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts on two or even more days, he is a fool.* See § 233, N. 1.

Note 2. General suppositions referring to the future are not distinguished from particular, and are included under § 223 and § 224.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

Ellipsis and Substitution.

§ 226. 1. The protasis sometimes is not expressed in its regular form with εἰ or ἐάν, but is contained in a participle or in 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) includes the imperfect. E. g.

Σὺ δὲ κλύων εἴσει τάχα, *but you will soon know, if you listen* (= ἐὰν κλύῃς). Τοιαῦτά τἂν γυναιξὶ συνναίων ἔχοις, *such things would you have to endure if you should dwell among women* (i. e. εἰ συνναίοις). Ἠπίστησεν ἂν τις ἀκούσας, *any one would have disbelieved* *such a thing if he had heard it* (i. e. εἰ ἤκουσεν). Ἀπολοῦμαι μὴ μαθών, *I shall be ruined unless I learn* (ἐὰν μὴ μάθω). So with all the other forms of protasis.

Διά γε ἡμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer evil.*

2. The protasis is often altogether omitted, leaving the optative or indicative with ἄν alone as an apodosis. Here some indefinite protasis is implied, like *if he pleased, if he should try, if he could*, &c. E. g.

Ἴσως ἄν τις ἐπιτιμήσειε τοῖς εἰρημένοις, *perhaps some one might* (*if he wished*) *find fault with what has been said.* Ἡδέως δ' ἂν ἔγωγ' ἐροίμην Λεπτίνην, *and I would gladly ask Leptines* (*if I could*). Οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε, *for there was nothing which you could have done* (*if you had tried*). So βουλοίμην ἄν (velim), *I should wish* (in some future case); ἐβουλόμην ἄν (vellem), *I should now wish* (on some condition not fulfilled).

The optative with ἄν, used in this way, may express a mild command, and is sometimes a mere future; as χωροῖς ἂν εἴσω, *you may go in;* κλύοις ἂν ἤδη, *hear now;* οὐκ ἂν μεθείμην τοῦ θρόνου, *I will not give up the throne* (lit. *I would not give it up on any condition*).

3. The apodosis may be expressed by an infinitive or participle whenever the construction of the sentence requires it, each tense representing its own tenses of the indicative or optative. (See § 203, with Note 1.) If the finite verb in the apodosis would have taken ἄν, this particle is used with the infinitive or participle. E. g.

Ἡγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, *I believe that, if you are doing this, all is well;* ἡγοῦμαι, ἐὰν τοῦτο ποιῆτε, πάντα καλῶς ἕξειν, *I believe that, if you shall do this, all will be well.* For examples of the infinitive and participle with ἄν, see § 211.

Note. Sometimes the apodosis is merely implied in the context, and in such cases εἰ or ἐάν is often to be translated *supposing that* or *in case that*, as ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταὐτὰ δοκῇ, *hear me also, in case the same shall please you* (i. e. *that then you may assent to it*); οἱ δ' ᾤκτειρον, εἰ ἁλώσοιντο, *and others pitied them, in case they should be captured* (i. e. *thinking what they would suffer if they should be captured*). See § 248. So πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, *they marched towards the city, in case they* (*the citizens*) *should rush out* (i. e. *to meet them if they should rush out*). On this principle we must explain **αἴ κέν πως βούλεται**, Il. I. 66; **αἴ κ' ἐθέλῃσθα**, Od. III. 92; and similar passages.

Mixed Constructions. — Δέ in Apodosis.

§ **227.** 1. The protasis and apodosis sometimes belong to different forms. This happens especially when an indicative with **εἰ** in the protasis is followed by an optative with **ἄν** (§ 226) in the apodosis, the latter having another protasis implied. E. g.

Εἰ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε, *if these had a right to secede, you could not possibly hold your power rightfully.* **Εἰ νῦν γε δυστυχοῦμεν, πῶς τἀναντί' ἂν πράττοντες οὐ σωζοίμεθ' ἄν;** *if we are now unfortunate, how could we help being saved by doing the opposite?*

Note. Sometimes a protasis contains the adverb **ἄν**, belonging not to **εἰ**, but to the verb. Here the verb is also an apodosis at the same time; as **εἰ μὴ ποιήσαιτ' ἂν τοῦτο,** *if* (*it is true that*) *you would not do this* (i. e. *if it should be necessary*), which differs entirely from **εἰ μὴ ποιήσαιτε τοῦτο,** *if you should not do this.*

2. The apodosis is sometimes introduced by the conjunction **δέ**, which cannot be translated in English. E. g.

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *but if they do not give her up, then I will take her myself.*

Εἰ after Verbs of Wondering, &c.

§ **228.** Some verbs expressing *wonder*, *contentment*, *disappointment*, *indignation*, &c. take a protasis with **εἰ** where a causal sentence would seem more natural. E. g.

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, *and I wonder that no one of you is either concerned or angry* (lit. *if no one of you is*, &c., *I wonder*). See also § 248.

Such verbs are especially **θαυμάζω, αἰσχύνομαι, ἀγαπάω,** and **ἀγανακτέω.** They sometimes take **ὅτι,** *because*, and a causal sentence (§ 250).

III. RELATIVE AND TEMPORAL SENTENCES.

§ **229.** Relative sentences include all *temporal* clauses, except those introduced by **πρίν** and other words meaning *until*. (See §§ 239, 240.)

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 ἃ ἔχω ὁρᾷς, *you see these things which I have*; or ἃ ἔχω ὁρᾷς. Ὅτε ἐβούλετο ἦλθεν, (*once*) *when he wished, he came.*

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἕξουσιν, *they will have everything which they may want*; or ἃ ἂν βούλωνται ἕξουσιν, *they will have whatever they may want.* Ὅταν ἔλθῃ, τοῦτο πράξω, *when he shall come* (or *when he comes*), *I will do this.* Ὅτε βούλοιτο, τοῦτο ἔπρασσεν, *whenever he wished, he* (*always*) *did this.*

Definite Antecedent.

§ 230. A relative with a *definite* antecedent has no effect on the mood of the following verb; it therefore takes the indicative (with *οὐ* for its negative), unless the general sense requires some other construction. E. g.

Τίς ἔσθ᾽ ὁ χῶρος δῆτ᾽ ἐν ᾧ βεβήκαμεν; i. e. *the place in which,* &c. Ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, (*now*) *while there is an opportunity,* &c.

Indefinite Antecedent. — Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, and is often called a protasis, the antecedent clause being called the apodosis. Such a relative is called a *conditional* relative. The negative particle is *μή.*

NOTE. Relative words (like εἰ, *if*) take ἂν before the subjunctive. (See § 207, 2.) With ὅτε, ὁπότε, ἐπεί, and ἐπειδή, ἂν forms ὅταν, ὁπόταν, ἐπάν or ἐπήν (Ionic ἐπεάν), and ἐπειδάν. In Homer we generally find ὅτε κε, &c.

§ 232. The conditional relative sentence has *four* forms (two of *present* and *past,* and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221 – 224).

1. Present or past condition *simply stated* (§ 221). E. g.

Ὅ τι βούλεται δώσω, *I will give him whatever he (now) wishes* (like εἴ τι βούλεται, δώσω, *if he (now) wishes anything, I will give it.* Ἃ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι, *what I do not know, I do not even think I know* (like εἴ τινα μὴ οἶδα, *if there are any things which I do not know*).

2. Present or past condition stated so as to imply that the condition *is not* or *was not* fulfilled (*supposition contrary to fact,* § 222). E. g.

Ἃ μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (like εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *if he had not wished to give certain things, he would not have given them*). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα, *we should not (then) be undertaking to do (as we now are) things which we did not understand* (like εἴ τινα μὴ ἠπιστάμεθα, *if there were any things which we did not know,* the whole belonging to a supposition not realized). So ὃν γῆρας ἔτετμεν, Odyss. I. 217.

This case occurs less frequently than the others.

3. Future condition in the *more vivid* form (§ 223). E. g.

Ὅ τι ἂν βούληται, δώσω, *I will give him whatever he may wish* (like ἐάν τι βούληται, δώσω, *if he shall wish anything, I will give it*). Ὅταν μὴ σθένω, πεπαύσομαι, *when I (shall) have no more strength, I shall cease.* Ἀλόχους καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν, *we will carry them as soon as we shall take the city.* Hom.

The future indicative cannot generally be substituted for the subjunctive here, as it can in common protasis (§ 223, N. 1).

4. Future condition in the *less vivid* form (§ 224). E. g.

Ὅ τι βούλοιτο, δοίην ἄν, *I should give him whatever he might wish* (like εἴ τι βούλοιτο, δοίην ἄν, *if he should wish anything, I should give it*). Πεινῶν φάγοι ἂν ὁπότε βούλοιτο, *if he were hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο, *if he should ever wish*).

§ 233. The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. E. g.

Ὅ τι ἂν βούληται δίδωμι, *I (always) give him whatever he wants* (like ἐάν τι βούληται, *if he ever wants anything*). Ὅ τι βούλοιτο ἐδίδουν, *I (always) gave him whatever he wanted* (like εἴ τι βούλοιτο). Συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὁρῶσι παρεσκευασμένους, *all wish to be allies of those whom they see prepared.* Ἡνίκ' ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνάσχετα, *when they get home, they do things unbearable.* Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἶεν ἠρώτα, καὶ ἐπεὶ πύθοιτο ἐπῄνει, *he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them.* Ἐπειδὴ δὲ ἀνοιχθείη, εἰσῄειμεν παρὰ τὸν Σωκράτη, *and (each morning) when the prison was opened, we went in to Socrates.*

Note 1. The indicative sometimes takes the place of the subjunctive or optative here, as in the general suppositions of common protasis (see § 225, N. 1). This occurs especially in poetry after the indefinite relative ὅστις, which itself expresses the same idea of indefiniteness which ὅς with the subjunctive or optative usually expresses; as ὅστις μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων, κάκιστος εἶναι δοκεῖ, *whoever does not cling to the best counsels, seems to be most base.* Soph. *Antig.* 178. (Here ὃς ἂν μὴ ἅπτηται would be the common expression.) Such examples belong under § 232, 1.

Note 2. Homeric similes sometimes have ὡς, ὥς τε, ὡς ὅτε, ὡς ὅς (seldom ὥς κε, &c.), with the subjunctive, where we should expect the present indicative, which is sometimes used; as ὡς γυνὴ κλαίῃσι, ... ὣς Ὀδυσεὺς, &c., *as a wife weeps, so did Ulysses,* &c. Odyss. VIII. 523. See Odyss. V. 328; Il. X. 5; XI. 67.

§ **234.** Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis and apodosis may have different forms (§ 227, 1); the simple relative is sometimes found in poetry with the subjunctive (like εἰ for ἐάν or εἴ κε, § 223, N. 2); the relative clause may depend on an infinitive, participle, or other construction (§ 226, 3); and the conjunction δέ may connect the relative clause to a following antecedent clause (§ 227, 2).

Assimilation in Conditional Relative Clauses.

§ **235.** When a conditional relative clause *referring to the future* depends on a subjunctive or optative referring to the future, it regularly takes by *assimilation* the same mood with its leading verb. E. g.

Ἐάν τινες οἳ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἕξει, *if any who shall be able do this, it will be well;* εἴ τινες οἳ δύναιντο τοῦτο ποιοῖεν, καλῶς ἂν ἔχοι, *if any who should be able should do this, it would be well.* Εἴθε πάντες οἳ δύναιντο τοῦτο ποιοῖεν, *O that all who may be able would do this.* (Here the optative ποιοῖεν, § 251, 1, makes οἳ δύναιντο preferable to οἳ ἂν δύνωνται, which would express the same idea).

Note. A secondary tense of the indicative may assimilate a dependent conditional relative clause in the same way.

Relative Clauses expressing Purpose, Result, or Cause.

§ 236. The relative is used with the future indicative to express a *purpose* or *object.* E. g.

Πρεσβείαν πέμπειν ἥτις ταῦτ᾽ ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, *to send an embassy to say this, and to be present at the transactions.* Οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω, *for I have no money to pay the fine with.*

The antecedent here may be definite or indefinite; but the negative particle is always μή, as in final clauses.

Note 1. In Homer, the subjunctive (with κέ joined to the relative) is commonly found in this construction after primary tenses, and the optative (without κέ) after secondary tenses. The optative is sometimes found even in Attic prose, usually depending on another optative.

Note 2. Ἐφ᾽ ᾧ or ἐφ᾽ ᾧτε, *on condition that*, which commonly takes the infinitive (§ 267), sometimes takes the future indicative; as ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ᾽ ᾧτε ὑπ᾽ οὐδενὸς ὑμέων ἄρξομαι, *I withdraw on this condition, that I shall be ruled by none of you.* Hdt.

Note 3. In this construction the future indicative generally remains unchanged, even after past tenses.

§ 237. Ὥστε (sometimes ὡς), *so that*, which generally takes the infinitive (§ 266), is sometimes followed by the indicative. E. g.

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?*

Note. A simple relative sentence with ὅς or ὅστις sometimes denotes a *result*, where ὥστε would be expected; as τίς οὕτως εὐήθης ἐστὶν, ὅστις ἀγνοεῖ; &c., *who is so simple as not to know?* &c.

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative. The verb is in the indicative, as in ordinary causal sentences (§ 250). E. g.

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). Δόξας ἀμαθὴς εἶναι ὃς . . . . ἐκέλευε, *having seemed unlearned, because he commanded, &c.*

Temporal Particles signifying Until and Before that.

§ **239.** 1. When ἕως, ἔστε, ἄχρι, μέχρι, and ὄφρα, *until*, refer to a definite point of past time, they take the indicative. E. g.

Νῆχον πάλιν, ἕως ἐπῆλθον εἰς ποταμόν, *I swam on again, until I came into a river.* Hom. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on.*

2. These particles follow the construction of conditional relatives in the last three forms corresponding to ordinary protasis and in general suppositions. E. g.

Ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἴποιμ' ἂν . . . . ἕως παρατείναιμι τοῦτον, *I would tell him*, &c., *until I put him to the torture* (§ 232, 4). Ἡδέως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . . ἀπέδωκα, *I should (in that case) gladly have continued to talk with him until I had given him back*, &c. (§ 232, 2). Ἃ δ' ἂν ἀσύντακτα ᾖ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμένομεν ἑκάστοτε, ἕως ἀνοιχθείη τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233).

Note. The omission of ἄν after these particles and πρίν, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (§ 223, N. 2), occurring sometimes in Attic prose; as μέχρι πλοῦς γένηται, Thuc. I. 137.

§ **240.** 1. When πρίν, *before, before that, until*, is not followed by the infinitive, it takes the indicative, subjunctive, or optative, like ἕως (§ 239). E. g.

Οὐκ ἦν ἀλέξημ' οὐδὲν, πρίν γ' ἐγὼ σφισιν ἔδειξα, &c., *there was no relief, until I showed them*, &c. Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῷ δίκην, *I must not leave this place until he is punished.* Οὐκ ἂν εἰδείης πρὶν πειρηθείης, *you would not know until you had (should have) tasted it.* Ἐχρῆν μὴ πρότερον συμβουλεύειν, πρὶν ἡμᾶς ἐδίδαξαν, &c., *they ought not to have given advice until they had instructed us*, &c. Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them.* Οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, *they dismissed them from no place before they had set a meal before them.*

2. Πρίν regularly takes the subjunctive and optative (when they are allowed) only if the leading verb is *negative* or interrogative with a negative implied; very seldom if that is affirmative. It takes the indicative after both negative and affirmative sentences, but chiefly after negatives.

Otherwise πρίν takes the infinitive (§ 274). In Homer, the infinitive is the form regularly used after πρίν, without regard to the leading sentences.

Note. Πρὶν ἤ, πρότερον ἤ (*priusquam*), and πρόσθεν ἤ may be used in the same constructions as πρίν itself.

IV. INDIRECT DISCOURSE.

General Principles.

§ 241. 1. A *direct* quotation gives the exact words of the original speaker or writer. In an *indirect* quotation 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 ὅτι ταῦτα βούλεται or λέγει τις ταῦτα βούλεσθαι, *some one says that he wishes for this.*

Ὅτι, *that*, occasionally precedes even direct quotations; as in *Anab.* I. 6, 8.

2. Indirect quotations may be introduced by ὅτι or ὡς, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

3. Indirect *questions* follow the same rule as indirect quotations, in regard to their moods and tenses.

Note. The term *indirect discourse* applies to all clauses (even single clauses in a sentence of different construction) which indirectly express the words or thought of any person, even past thoughts of the speaker himself.

§ 242. 1. Indirect quotations after ὅτι and ὡς and indirect questions follow this general rule:—

After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse. After secondary 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 implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

The imperfect and pluperfect, having no tenses in the optative, remain unchanged in all kinds of sentences. The aorist indicative likewise remains unchanged when it belongs to a *dependent clause* of the direct discourse (§ 247), but otherwise it is changed like the primary tenses (§ 243).

2. 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 (ἄν being retained when there is one), and the dependent verbs follow the preceding rule.

3. Ἄν is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but ἄν belonging to a relative word or particle in the direct form is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

Ἄν is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have μή where οὐ would be used in direct discourse.

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

Indicative and Optative after ὅτι and ὡς, and in Indirect Questions.

§ 243. When the direct form is an indicative (without ἄν), the principle of § 242 gives the following rule for indirect quotations after ὅτι or ὡς and for indirect questions: —

After primary tenses the verb retains both its mood and tense. After secondary tenses it is either changed to the *same tense* of the *optative* or retained in the original *mood* and *tense*. E. g.

Λέγει ὅτι γράφει, *he says that he is writing;* λέγει ὅτι ἔγραφεν, *he says that he was writing;* λέγει ὅτι ἔγραψεν, *he says that he wrote;* λέξει ὅτι γέγραφεν, *he will say that he has written.* Ἐρωτᾷ τί βούλονται, *he asks what they want;* ἀγνοῶ τί ποιήσουσιν, *I do not know what they will do.*

Εἶπεν ὅτι γράφοι or ὅτι γράφει, *he said that he was writing* (he said γράφω). Εἶπεν ὅτι γράψοι or ὅτι γράψει, *he said that he would write* (he said γράψω). Εἶπεν ὅτι γράψειεν or ὅτι ἔγραψεν, *he said that he had written* (he said ἔγραψα, *I wrote*). Εἶπεν ὅτι γεγραφὼς εἴη or ὅτι γέγραφεν, *he said that he had written* (he said γέγραφα, *I have written*).

(Opt.) Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἴοιτο μὲν εἶναι σοφός, εἴη δ᾽ οὔ, *I tried to show him that he believed himself to be wise, but was not so* (i. e. οἴεται μὲν .... ἔστι δ᾽ οὔ). Ὑπειπὼν ὅτι αὐτὸς τἀκεῖ πράξοι, ᾤχετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τἀκεῖ πράξω). Ἔλεξαν ὅτι πέμψειεν σφᾶς ὁ Ἰνδῶν βασιλεύς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἴη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἔπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος;). Ἤρετο εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether there was any one wiser than I* (i. e. ἔστι τις σοφώτερος;).

(Indic.) Ἔλεγον ὅτι ἐλπίζουσι σὲ καὶ τὴν πόλιν ἕξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me.* Ἧκε δ᾽ ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται, *some one was come with a report that Elatea had been taken* (here the perf. opt. might have been used). Ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once.* Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;). Ἐβουλεύοντο τίν᾽ αὐτοῦ καταλείψουσιν, *they were considering the question, whom they should leave here.*

Note 1. The imperfect and pluperfect regularly remain unchanged in this construction after secondary tenses (§ 242, 1). But occasionally the present optative represents the imperfect here; as ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, *they replied that there had been no* *witness present* (οὐδεὶς παρῆν), where the context makes it clear that παρείη does not stand for πάρεστι. See § 203, N. 1.

Note 2. In a few cases the Greek changes a present indicative to the *imperfect* in this construction, instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, *they were in despair, considering that they were at the King's gates.* This is also the English usage.

Subjunctive or Optative representing the Interrogative Subjunctive.

§ 244. In indirect questions, after a primary tense, an *interrogative subjunctive* (§ 256) retains its mood and tense; after a secondary tense, it may either be 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;). Οὐκ οἶδ' εἰ Χρυσάντᾳ τούτῳ δῶ, *I do not know whether I shall give them to this Chrysantas.* Οὐκ ἔχω τί εἴπω, *I do not know what I shall say* (τί εἴπω;), Non habeo quid dicam. Ἐπήροντο εἰ παραδοῖεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*). Ἠπόρει ὅ τι χρήσαιτο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι;). Ἐβουλεύοντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσωνται, *they were deliberating whether they should burn them or dispose of them in some other way.*

In these cases εἰ (never ἐάν) is used for *whether*, before the subjunctive as well as the optative.

Indicative or Optative with ἄν.

§ 245. An indicative or optative with ἄν retains its mood and tense unchanged in indirect discourse. E. g.

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἂν ἐγένετο, *he says* or (*said*) *that this would have happened;* ἔλεγεν ὅτι οὗτος δικαίως ἂν θάνοι, *he said that this man would justly die.*

Infinitive and Participle in Indirect Quotations.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, 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.

Ἀρρωστεῖν προφασίζεται, he pretends that he is ill; ἐξώμοσεν ἀρρωστεῖν τουτονί, he took an oath that this man was ill. Κατασχεῖν *φησι τούτους, he says that he detained them.* Ἔφη *χρήμαθ᾽ ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, he said that the Thebans had offered a reward for him.* Ἐπαγγέλλεται τὰ δίκαια ποιήσειν, *he promises to do what is right.* See examples under § 203, and N. 1.

Ἤγγειλε τούτους ἐρχομένους, *he announced that these were coming* (οὗτοι ἔρχονται); ἀγγέλλει τούτους ἐλθόντας, *he announces that these came;* ἀγγέλλει τοῦτο γενησόμενον, *he announces that this will be done;* ἤγγειλε τοῦτο γενησόμενον, *he announced that this would be done;* ἤγγειλε τοῦτο γεγενημένον, *he announced that this had been done* (τοῦτο γεγένηται).

See examples of ἂν with infinitive and participle under § 211.

NOTE. 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 ἂν) or optative (with ἄν), which can be transferred without change of tense to the infinitive. Thus in βούλεται ἐλθεῖν, *he wishes to go*, ἐλθεῖν represents no form of either aorist indicative or aorist optative, but is merely the ordinary infinitive (§ 202) not in indirect discourse. But in φησὶν ἐλθεῖν, *he says that he went*, ἐλθεῖν represents ἦλθον of the direct discourse.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rules for simple sentences (§§ 243 – 246).

After primary tenses the dependent verbs retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* subjunctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged in all cases. E. g.

Ἂν ὑμεῖς λέγητε, ποιήσειν (φησὶ) ὃ μήτ᾽ αἰσχύνην μήτ᾽ ἀδοξίαν αὑτῷ φέρει, *if you shall say so, he says he will do whatever does not bring shame or discredit to him.* (Here no change is made, except in ποιήσειν, § 246.)

Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταιντο, *he replied,* *that they learned what they did not understand* (he said **μανθάνουσιν ἃ οὐκ ἐπίστανται**, which might have been retained). **Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο,** *he announced, that if he should catch any one running away, he should treat him as an enemy* (he said, **εἴ τινα λήψομαι, χρήσομαι**, § 223, N. 1). **Ἐνόμιζε, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἕξειν,** *he believed that he should hold all those places securely which he should take from the city beforehand* (**ὅσ' ἂν προλάβω, ἕξω**). **Ἐδόκει μοι ταύτῃ πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ 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* (here we might have had **εἰ λάθοιμι, σωθησοίμην**). **Ἔφασαν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας,** *they said that they should kill the men whom they had living* (**ἀποκτενοῦμεν οὓς ἔχομεν**, which might have been changed to **ἀποκτενεῖν οὓς ἔχοιεν**). **Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε,** *it was plain that this would be so unless you should prevent* (**τοῦτο ἔσται εἰ μὴ κωλύσετε,** for which we might have had **εἰ μὴ κωλύσοιτε**). **Ἤλπιζον τοὺς Σικελοὺς ταύτῃ, οὓς μετέπεμψαν, ἀπαντήσεσθαι,** *they hoped the Sikels whom they had sent for would meet them here.*

NOTE 1. One verb may be changed to the optative while another is retained; as **δηλώσας ὅτι ἕτοιμοί εἰσι μάχεσθαι, εἴ τις ἐξέρχοιτο,** *having shown that they were ready to fight if any one should come forth* (**ἕτοιμοί εἰσι, ἐάν τις ἐξέρχηται**). This sometimes causes a great variety of constructions in the same sentence.

NOTE 2. The *aorist* indicative is not changed to the optative in dependent clauses, to avoid confusion with the aorist subjunctive, which is regularly so changed. In dependent clauses in which confusion would be impossible (as in *causal* sentences), which never have a subjunctive), even an aorist indicative may become optative.

NOTE 3. A dependent optative of course remains unchanged in all indirect discourse.

§ 248. The principles of § 247 apply also to *any dependent clause* (in a sentence of any kind) which expresses indirectly the *past thoughts* of any person, even of the speaker himself.

This applies especially to the following constructions: —

1. Clauses depending on an infinitive after verbs of *wishing, commanding, advising*, &c.; as these verbs imply *thought*, or the *expression* of *thought*, although the infinitive after them is *not* in indirect discourse (§ 246, Note).

2. Clauses containing a protasis with the apodosis implied in the context (§ 226, Note), or with the apodosis expressed in a verb like θαυμάζω (§ 228).

3. Temporal clauses expressing a *past intention*, especially those introduced by ἕως or πρίν after past tenses.

4. Even ordinary relative sentences, which would regularly take the indicative.

This affects the construction of course only after past tenses. E. g.

(1.) Ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen.* (Here ἐβούλοντο ἐλθεῖν ἐὰν τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived.) Ἐκέλευσεν ὅ τι δύναιντο λαβόντας μεταδιώκειν, *he commanded them to take what they could and pursue* (he said ὅ τι ἂν δύνησθε, *what you can*, and therefore we might have had ὅ τι ἂν δύνωνται). Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν 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.* (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used.)

(2.) Ὤικτειρον, εἰ ἁλώσοιντο, *they pitied them, in case they should be captured* (the thought being εἰ ἁλώσονται, which might have been retained). Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων 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 ἐάν τι φανῇ). Τἆλλα, ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, *they made the other preparations* (*to be ready*) *in case the Athenians should still venture a naval battle.* Ἔχαιρον ἀγαπῶν εἴ τις ἐάσοι, *I rejoiced, being content if any one would let it pass* (the thought was ἀγαπῶ εἴ τις ἐάσει). Ἐθαύμαζε εἴ τις ἀργύριον πράττοιτο, *he wondered that any one demanded money*; but in the same book (Xen. *Mem.* I.) we find ἐθαύμαζε δ' εἰ μὴ φανερὸν αὐτοῖς ἐστιν, *he wondered that it was not plain.*

(3.) Σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce,* (*to continue*) *until what had been said should be reported at Sparta* (their thought was ἕως ἀπαγγελθῇ, which might have been retained). Οὐ γὰρ δή σφεας ἀπίει ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην, i. e. *until they should come,* &c. (where ἀπίκοιντο might have been used). Hdt.

(4.) Καὶ ἤτεε σῆμα ἰδέσθαι, ὅ ττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο, *he wished to see the token, which he was bringing* (*as he said*) *from Proetus.* Κατηγόρεον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, *they accused the Aeginetans for what* (*as they said*) *they had done in betraying Greece.*

For the same principle in causal sentences, see § 250, Note.

Note. On this principle, final and object clauses with ἵνα, ὅπως, ὡς, μή, &c., admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.) The same principle extends to all conditional and conditional relative sentences depending on final or object clauses, as these too belong to the indirect discourse.

ὍΠΩΣ AND Ὃ IN INDIRECT QUOTATIONS.

§ 249. 1. In a few cases ὅπως is used for ὡς or ὅτι in indirect quotations, chiefly in poetry. E. g.

Τοῦτο μή μοι φράζ', ὅπως οὐκ εἶ κακός, *do not tell me this, that you are not base.* Soph.

2. Homer rarely uses ὅ (neuter of ὅς) for ὅτι. E. g.

Λεύσσετε γὰρ τό γε πάντες, ὅ· μοι γέρας ἔρχεται ἄλλῃ, *for you all see this, that my prize goes another way.* Γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands.*

V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by ὅτι, ὡς, *because*, ἐπεί, ἐπειδή, ὅτε, ὁπότε, *since*, and by other particles of similar meaning. They take the indicative after both primary and secondary tenses. The negative particle is οὐ. E. g.

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο, *for he pitied the Danai, because he saw them dying.* Ὅτε τοῦθ' οὕτως ἔχει, προσήκει, &c., *since this is so, it is becoming*, &c.

Note. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused Pericles, because* (*as they said*) *being general he did not lead them out.* Thuc. (This assigns the reason why the *Athenians* abused him, and does not show the historian's opinion.)

VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without εἴθε or εἰ γάρ, *O that, O if.* The negative is μή, which can stand alone with the optative. E. g.

Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶν ἔχεις, *for the present may you continue to do these things which you have now in hand.* Hdt. Εἴθε φίλος ἡμῖν γένοιο, *O that you may become our friend.* Μηκέτι ζῴην ἐγώ, *may I no longer live.* Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things* (§ 235).

For the distinction between the present and aorist, and an example illustrating it, see § 202, 1.

2. 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 by a secondary tense of the indicative with εἴθε or εἰ γάρ, which here cannot be omitted. The imperfect and aorist are distinguished here as in protasis (§ 222). E. g.

Εἴθε τοῦτο ἐποίει, *O that he were doing this,* or *O that he had done this.* Εἴθε τοῦτο ἐποίησεν, *O that he had done this;* εἰ γὰρ μὴ ἐγένετο τοῦτο, *O that this had not happened.*

Εἴθ᾽ εἶχες βελτίους φρένας, *O that thou hadst a better understanding.* Εἰ γὰρ τοσαύτην δύναμιν εἶχον, *O that I had so great power.* Εἴθε σοι τότε συνεγενόμην, *O that I had then met with you.*

Note 1. The aorist ὤφελον of ὀφείλω, *debeo*, and in Homer sometimes the imperfect ὤφελλον, are used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as ὤφελε τοῦτο ποιεῖν, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); ὤφελε τοῦτο ποιῆσαι, *would that he had done this.*

Ὤφελον is negatived by μή (not οὐ), and it may even be preceded by εἴθε or εἰ γάρ; as μή ποτ᾽ ὤφελον λιπεῖν τὴν Σκῦρον, *O that I had never left Scyros;* εἰ γὰρ ὤφελον οἷοί τε εἶναι, *O that they were able*, &c. As this is really an apodosis, like ἔδει, &c., with the infinitive (§ 222, N. 1), the use of εἴθε, εἰ γάρ, and μή with it is an anomaly.

Note 2. The two forms of wishes (§ 251) are elliptical forms of protasis, as is seen by εἰ in εἴθε and εἰ γάρ (sometimes in poetry the simple εἰ), and by the force of the different tenses.

VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as *λέγε, speak thou; φεῦγε, begone! ἐλθέτω, let him come; χαιρόντων, let them rejoice.*

Note. A singular combination of a command and a question is found in such phrases as *οἶσθ' ὃ δρᾶσον; do—dost thou know what?*

§ 253. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is *μή*. E. g.

Ἴωμεν, let us go; ἴδωμεν, let us see; μὴ τοῦτο ποιῶμεν, let us not do this.

Note. Both subjunctive and imperative may be preceded by *ἄγε* (*ἄγετε*), *φέρε*, or *ἴθι, come!* These words are used without regard to the number or person of the verb which follows; as *ἄγε μίμνετε πάντες*.

§ 254. 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 ποίει 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 δικάσητε· μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ εὐορκεῖτε, do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths.*

The two forms have merely the usual distinction between the *present* and *aorist* (§ 202, 1).

Note. The *third person* of the aorist imperative sometimes occurs in prohibitions; very rarely the second person.

VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE IN HOMER. — INTERROGATIVE SUBJUNCTIVE. — SUBJUNCTIVE AND FUTURE INDICATIVE WITH *Οὐ μή*.

§ 255. In Homer, the subjunctive sometimes has the force of a future indicative in independent sentences. E. g.

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, for I never yet saw nor shall I ever see such men. Καί ποτέ τις εἴπῃσιν, and some one will (or *may*) *say.*

NOTE. This subjunctive may, like the future indicative, take ἄν or κέ to form an apodosis. See § 209, 2.

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another *what he is to do.* It is negatived by μή. It is often introduced by βούλει or βούλεσθε (in poetry θέλεις or θέλετε). E. g.

Εἴπω ταῦτα; *shall I say this?* or βούλει εἴπω ταῦτα; *do you wish that I should say this?* Ποῖ τράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither shall I go?* Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where now wilt thou that we sit down and read?* Τί τις εἶναι τοῦτο φῇ; *what shall any one* (i. e. *I*) *say this is?*

So in τί πάθω; *what will become of me? what harm will it do me?* (lit. *what shall I undergo?*).

§ 257. The subjunctive and future indicative are used with the double negative οὐ μή in the sense of the future indicative with οὐ, but with more emphasis. E. g.

Οὐ μὴ πίθηται, *he will not obey.* Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *for there is not, nor has there been, nor will there ever be,* &c. Οὔ ποτ᾽ ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, *you never shall suffer this at my hands.* Οὔ τοι μήποτε σε . . . . ἄκοντά τις ἄξει, *no one shall ever take you against your will,* &c.

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The *aorist subjunctive* is generally used in these expressions.

NOTE. This construction in the *second person* sometimes expresses a strong *prohibition;* as οὐ μὴ καταβήσει, *do not come down* (lit. *you shall not come down*). The future indicative and the aorist subjunctive are both allowed in this sense. The imperative force is to be explained as in § 200, N. 8.

THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the subject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of ἐστί; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. E. g.

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go;* ἐξῆν μένειν, *it was possible to remain;* δεῖ αὐτὸν μένειν, *he must remain;* ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* Φησὶ δεῖν τοῦτο ποιῆσαι, *he says it is necessary to do this* (ποιῆσαι is subject of δεῖν). Τὸ γνῶναι ἐπιστήμην λαβεῖν ἐστιν, *to learn is to acquire knowledge.* Τοῦτό ἐστι τὸ ἀδικεῖν, *this is to commit injustice.* Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death is nothing else than to seem to be wise without being so.*

Note. These infinitives usually stand without the article; but whenever it is desired to emphasize the infinitive, or to make the subject more prominent than the predicate (see the last examples), the article can be added.

§ 260. The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learned by practice. E. g.

Βούλεται ἐλθεῖν, *he wishes to go;* βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike;* παραινοῦμέν σοι μένειν, *we advise you to remain;* προείλετο πολεμῆσαι, *he preferred to make war;* κελεύει σε μὴ ἀπελθεῖν, *he commands you not to depart;* ἀξιοῦσιν ἄρχειν, *they claim the right to rule;* ἀξιοῦται θανεῖν, *he is thought to deserve to die;* δέομαι ὑμῶν συγγνώμην μοι ἔχειν, *I ask you to have consideration for me.* So κωλύει σε βαδίζειν, *he prevents you from marching;* οὐ πέφυκε δουλεύειν, *he is not born to be a slave;* ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this;* κινδυνεύει θανεῖν, *he is in danger of death.*

The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3). In this construction the infinitive has no more reference to *time* than any other verbal noun would have. Its negative is μή (§ 283, 3).

2. The object infinitive in indirect discourse follows a verb

implying *thought* or the *expression of thought* or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE 1. Of the three common verbs meaning *to say*, φημί regularly takes the infinitive in indirect discourse, εἶπον takes ὅτι or ὡς with the indicative or optative, and λέγω allows either construction.

NOTE 2. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεῳγμένην καταλαμβάνειν τὴν θύραν, *and when they came to the house*, &c. Herodotus allows this even after εἰ, *if*, and διότι, *because*.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. E. g.

Δυνατὸς ποιεῖν τοῦτο, able to do this; δεινὸς λέγειν, skilled in speaking; ἄξιος τοῦτο λαβεῖν, worthy to receive this; πρόθυμος λέγειν, eager to speak; μαλακοὶ καρτερεῖν, (too) effeminate to endure; ἐπιστήμων λέγειν τε καὶ σιγᾶν, knowing how both to speak and to be silent.

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, there is a necessity that all should withdraw; κίνδυνος ἦν αὐτῷ παθεῖν τι, he was in danger of suffering something; ὥρα ἀπιέναι, time to go away; ἐλπίδας ἔχει τοῦτο ποιῆσαι, he has hopes of doing this.

NOTE. Adjectives of this class are especially those denoting *ability*, *fitness*, *desert*, *readiness*, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally εἰμί) an expression equivalent to a verb which takes the infinitive. Most nouns take the infinitive *with the article* as an adnominal genitive (§ 262, 2).

2. Any adjective or adverb may take the infinitive without the article as an accusative of *specification* (§ 160, 1). E. g.

Θέαμα αἰσχρὸν ὁρᾶν, a sight disgraceful to behold; λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι, words most useful for you to hear; τὰ χαλεπώτατα εὑρεῖν, the things hardest to find; πολιτεία χαλεπὴ συζῆν, a government hard to live under. Κάλλιστα ἰδεῖν, in a manner most delightful to behold.

This infinitive is usually active rather than passive; as πρᾶγμα *χαλεπὸν ποιεῖν, a thing hard to do,* rather than *χαλεπὸν ποιεῖσθαι, hard to be done.*

Note. Nouns and even verbs may take the infinitive on this principle; as *θαῦμα ἰδέσθαι, a wonder to behold.* *Ἀριστεύεσκε μάχεσθαι, he was the first in fighting* (like *μάχῃ*). Hom.

§ 262. 1. The infinitive may depend on a preposition, in which case the article *τοῦ, τῷ,* or *τό* must be prefixed. E. g.

Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, *before taking the oaths;* **πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν,** *besides receiving nothing by the embassy;* **διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι,** *you think you would not be wronged on account of your being a stranger.*

2. 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 adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner, means,* &c., the dative after verbs and adjectives, and sometimes in that of the genitive of *cause* or *purpose* (§ 173, 1). E. g.

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink;* **κρεῖττον τοῦ λαλεῖν,** *better than prating;* **ἐπέσχομεν τοῦ δακρύειν,** *we ceased our weeping* (§ 263); **ἀήθεις τοῦ κατακούειν τινός εἰσιν,** *they are unused to obeying any one.* **Τῷ φανερὸς εἶναι τοιοῦτος ὤν,** *by having it evident that he was such a man;* **τῷ κοσμίως ζῆν πιστεύειν,** *to trust in an orderly life;* **ἴσον τῷ προστένειν,** *equal to lamenting beforehand.* **Μίνως τὸ λῃστικὸν καθῄρει, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ,** *Minos put down piracy, that his revenues might come in more abundantly.* Thuc.

§ 263. 1. Verbs and expressions denoting *hindrance* or *freedom* from anything allow either the infinitive with *τοῦ* (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative *μή* without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. (See Note, and § 263, 2.) E. g.

Εἴργει σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, all meaning *he prevents you from doing this.* **Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλῦσαι,** *they could not hinder Philip from passing through.* **Τοῦ δὲ**

δραπετεύειν ἀπείργουσι, they restrain them from running away. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, which prevented (him) from ravaging Peloponnesus. Ἕξει αὐτοὺς τοῦ μὴ καταδῦναι, it will keep them from sinking.

Note. When the leading verb is negatived (or interrogative implying a negative), the double negative *μὴ οὐ* is generally used rather than the simple *μή* with the infinitive (§ 283, 7), so that we can say *οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, he does not prevent you from doing this.* Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

2. The infinitive with *τὸ μή* is sometimes 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 just mentioned (1), and it may often be considered an accusative of *specification* (§ 160, 1), and sometimes (as after verbs of *denial*) an *object* accusative. Sometimes it expresses merely a *result*. E. g.

Τὸν ὅμιλον εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, they prevented the crowd from injuring the neighboring parts of the city. (This adds a *fifth* form *εἴργει σε τὸ μὴ τοῦτο ποιεῖν* to the four already given in § 263, 1, as equivalents of the English *he prevents you from doing this*). *Κίμωνα παρὰ τρεῖς ἀφεῖσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, they allowed Cimon by three votes to escape the punishment of death;* lit. *they let him off (so as) not to punish him with death.*

Here, as above (1, Note), *μὴ οὐ* is used when the leading verb is negatived; as *οὐδὲν γὰρ αὐτῷ ταῦτ᾽ ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, for this will not at all suffice to prevent him from falling.*

§ 264. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by the article, the whole standing as a single noun in any ordinary construction. E. g.

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ᾽ ἐκείνων εὐνοίας εὐεργέτημ᾽ ἂν ἔγωγε θείην, but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it,—this I should ascribe as a benefaction to their good-will. Dem. (Here the whole sentence *τὸ .... χρῆσθαι* is the object of *θείην*.)

§ 265. The infinitive without the article may express a *purpose*. E. g.

Οἱ ἄρχοντες, οὓς εἵλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me.* Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the city to them to guard.* Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing them* (*something*) *to drink.*

Note. In Homer, where ὥστε is seldom used in its sense of *so as*, the simple infinitive may express a *result;* as τίς σφωε ξυνέηκε μάχεσθαι, *who brought them into conflict, so as to contend?*

Such expressions as μεῖζον ἢ φέρειν, *too great to bear*, are to be explained on the same principle.

§ 266. 1. The infinitive after ὥστε, *so that, so as*, expresses a *result*. E. g.

Ἦν πεπαιδευμένος οὕτως, ὥστε πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα, *he had been so educated as very easily to have enough.* Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ, *and you delay, so that I wonder.*

2. The infinitive after ὥστε sometimes expresses a *condition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε; and sometimes a *purpose*, like a final clause. E. g.

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King.* Πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι, *they do everything, so that they may not suffer punishment* (ἵνα μὴ διδῶσι might have been used).

Note 1. Ὡς sometimes takes the infinitive like ὥστε, generally to express a *result*, seldom to express a *purpose*.

Note 2. Ὥστε may also take the indicative to express a *result* (§ 237). Ὥστε in Homer usually means *as*, like ὥσπερ. (See § 265, Note.)

§ 267. The infinitive follows ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that, for the purpose of.* E. g.

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher.* Αἱρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους, *chosen for the purpose of compiling laws.*

For the future indicative after these words, see § 236, N. 2.

§ 268. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὡς or ὅσον. E. g.

Τὸ Δέλτα ἐστὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός, *the Delta has recently, so to speak, made its appearance.* So ὡς ἔπος εἰπεῖν, *so to speak;* ὡς συντόμως (or συνελόντι, § 184, 5) εἰπεῖν, *to speak concisely;* τὸ ξύμπαν εἰπεῖν, *on the whole;* ὡς ἀπεικάσαι, *to judge* (i. e. *as far as we can judge*); ὅσον γέ μ' εἰδέναι, *as far as I know;* ὡς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, *as it seems to me;* οὐ πολλῷ λόγῳ εἰπεῖν, *not to make a long story, in short.* So ὀλίγου δεῖν, *to want little*, i. e. *almost;* in which δεῖν can be omitted.

Note. In certain cases εἶναι seems to be superfluous; especially in ἑκὼν εἶναι, *willing* or *willingly*, which generally stands in a *negative* sentence. So τὸ νῦν εἶναι, *at present;* τὸ τήμερον εἶναι, *to-day;* τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*, and some other phrases.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. E. g.

Μή ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι, *be thou never indulgent to thy wife.* The subject is here in the nominative; but in the three next constructions it is in the accusative.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. E. g.

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus.* Hom.

§ 271. In *laws, treaties,* and *proclamations*, the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded;* which may be expressed in a previous sentence or understood. E. g.

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου, &c., *and* (*be it enacted*) *that the Senate on the Areopagus shall have jurisdiction in cases of murder*, &c. Ἔτη δὲ εἶναι τὰς σπονδὰς πεντήκοντα, *and that the treaty shall continue fifty years.*

§ 272. The infinitive, with or without τό, may be used to express surprise or indignation. E. g.

Τῆς μωρίας· τὸ Δία νομίζειν, ὄντα τηλικουτονί, *what folly! to believe in Zeus when you are so big!* So in Latin: Mene incepto *desistere* victam!

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, *it is said*, in a preceding sentence. E. g.

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον, and coming to Argos, they were (it is said) setting out their cargo for sale (*διατίθεσθαι* is an imperfect infinitive, § 203. N. 1). Hdt. I. 1. See Hdt. I. 24, and Xen. *Cyr*. I. 3, 5.

§ **274.** *Πρίν, before, before that, until*, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after *affirmative* sentences; but in Homer without regard to the leading verb. E. g.

Ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι, they send him away before he hears. Μεσσήνην εἵλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom.

See the rules for *πρίν* with the finite moods, § 240.

NOTE. *Πρὶν ἤ, πρότερον ἤ, πρόσθεν ἤ, before that, sooner than*, and even *ὕστερον ἤ, later than*, may take the infinitive like *πρίν* alone. See § 240, Note.

THE PARTICIPLE.

§ **275.** The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ **276.** 1. The participle, like any other adjective, may qualify a noun. Here it must often be translated by a relative and a finite verb, especially when it is preceded by the article. E. g.

Πόλις κάλλει διαφέρουσα, a city excelling in beauty; ἀνὴρ καλῶς πεπαιδευμένος, a man who has been well educated (or *a well-educated man*); *οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, the ambassadors who were sent by Philip; ἄνδρες οἱ τοῦτο ποιήσοντες, men who are to do this.*

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. E. g.

Οἱ πεπεισμένοι, those who have been convinced; παρὰ τοῖς ἀρι-

στοις δοκοῦσιν εἶναι, among those who seem to be best; ὁ τὴν γνώμην ταύτην εἰπών, the one who gave this opinion; τοῖς Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προεῖπον, they proclaimed to those who were their allies among the Arcadians.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time;* the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). E. g.

Ταῦτα ἔπραττε στρατηγῶν, he did this while he was general; ταῦτα πράξει στρατηγῶν, he will do this while he is general; τυραννεύσας δὲ ἔτη τρία Ἱππίας ἐχώρει ἐς Σίγειον, and when he had been tyrant three years, he withdrew to Sigeum.

2. *Cause, manner, means,* and similar relations, including *manner of employment.* E. g.

Λέγω δὲ τούτου ἕνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί, and I speak for this reason, because I wish that to seem good to you which, &c. Προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, he preferred to die abiding by the laws rather than to live transgressing them; τοῦτο ἐποίησε λαθών, he did this secretly; ἀπεδήμει τριηραρχῶν, he was absent on duty as trierarch. Ληιζόμενοι ζῶσιν, they live by plunder.

3. *Purpose* or *intention;* generally expressed by the *future* participle. E. g.

Ἦλθε λυσόμενος θύγατρα, he came to ransom his daughter. Hom. *Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας, to send ambassadors to say this and to ask for Lysander.*

4. *Condition;* the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition* or *limitation;* where the participle is generally to be translated by *although* and a verb. E. g.

Ὀλίγα δυνάμενοι προορᾶν, πολλὰ ἐπιχειροῦμεν πράττειν, although we are able to foresee few things, we try to do many things.

6. Any *attendant* circumstance, the participle being merely *descriptive.* E. g.

Ἔρχεται τὸν υἱὸν ἔχουσα, she comes bringing her son; παραλα-

βόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *taking the Boeotians with them, they marched against Pharsalus.*

NOTE 1. The adverbs ἅμα, μεταξύ, εὐθύς, αὐτίκα, and ἐξαίφνης are often connected (in position and in sense) with the *temporal* participle, while grammatically they qualify the verb of the sentence; as ἅμα καταλαβόντες προσεκέατό σφι, *as soon as they overtook them they pressed hard apon them;* Νεκὼς μεταξὺ ὀρύσσων ἐπαύσατο, *Necho stopped while digging* (*the canal*). Hdt.

The participle denoting *opposition* is often strengthened by καίπερ or καί, *although*, in the poets also καί .... περ; as ἐποικτείρω νιν, καίπερ ὄντα δυσμενῆ, *I pity him, although he is an enemy.*

NOTE 2. The participles denoting *cause* or *purpose* are often preceded by ὡς. This shows that they express the idea 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; as τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν, *they found fault with Pericles, on the ground that he had persuaded them to the war;* ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι, *they are indignant, because* (*as they say*) *they have been deprived of some great blessings.*

The participle denoting *cause* is often emphasized by ἅτε, οἷον, or οἷα, *as, inasmuch as;* but these particles have no such force as ὡς (above); as ἅτε παῖς ὤν, ἥδετο, *inasmuch as he was a child, he was pleased.*

NOTE 3. Ὥσπερ, *as*, before a *conditional* participle, generally belongs to an implied apodosis, to which the participle forms the protasis; as ὥσπερ ηδη σαφῶς εἰδότες, οὐκ ἐθέλετ' ἀκούειν, *you are unwilling to hear, as* (*you would be*) *if you already knew it well.* Here ὥσπερ means merely *as;* the *if* belongs to the participle. Compare ὥσπερ εἰ λέγοις, *as if you should say.*

§ **278.** 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute.*

See § 183, and the examples there given. All the particles mentioned in the notes to § 277 can be used here.

2. The participles of *impersonal* verbs stand in the *accusative absolute,* in the neuter singular, when others would be in the genitive absolute. So with passive participles and ὄν when they are used impersonally. E. g.

Οἱ δ᾽ οὐ βοηθήσαντες, δέον, ὑγιεῖς ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound?* So εὖ δὲ παρασχόν, *and when a good opportunity offered;* οὐ προσῆκον, *improperly (it being not becoming);* προσταχθέν μοι, *when I had been commanded;* εἰρημένον, *when it has been said;* ἀδύνατον ὄν, *it being impossible;* ἀπόρρητον πόλει (sc. ὄν), *when it is forbidden by the state.*

Note. The participles of personal verbs sometimes stand with their nouns in the accusative absolute, but very seldom unless they are preceded by ὡς or ὥσπερ.

§ 279. The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with verbs signifying *to begin, to continue, to endure, to cease* (or *cause to cease*), *to represent, to find*, and some others. E. g.

Ἄρξομαι λέγων, *I will begin to speak;* παῦσαι λέγουσα, *cease speaking;* οὐκ ἀνέξομαι ζῶν, *I shall not endure to live;* τοῦτο ἔχων διατελεῖ, *he continues to have this;* πεποίηκε τοὺς ἐν Ἅιδου τὸν ἀεὶ χρόνον τιμωρουμένους, *he has represented those in Hades as suffering continual punishment.* Εὗρε Κρονίδην ἄτερ ἥμενον ἄλλων, *she found the son of Kronos sitting apart from the others.* Hom.

2. With the following verbs the participle contains the leading idea of the expression: λανθάνω, *to escape the notice of;* τυγχάνω, *to happen;* φθάνω, *to anticipate.* The aorist participle here does not denote past time, but coincides in time with the verb (§ 204, N. 2). E. g.

Λήσετε διαφθαρέντες, *you will be corrupted before you know it.* Ἔτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there;* ἔτυχε κατὰ τοῦτο τοῦ καιροῦ ἐλθών, *he happened to come* (not *to have come*) *just at that time.* Ἔφθησαν τοὺς Πέρσας ἀπικόμενοι, *they came before the Persians.* Hdt. Οὐδ᾽ ἄρα Κίρκην ἐλθόντες ἐλήθομεν, *nor did we come without Circe's knowing it.* Hom. See examples under § 204, N. 2.

The *perfect* participle here has its ordinary force.

Note. The participle with διατελέω, *to continue* (§ 279, 1), οἴχομαι, *to be gone* (§ 277, 2), θαμίζω, *to be wont* or *to be frequent*, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as οἴχεται φεύγων, *he has taken flight* (§ 200, N. 3); οὐ θαμίζεις καταβαίνων εἰς τὸν Πειραιᾶ, *you don't come down to the Peiraeus very often.*

3. With verbs signifying *to overlook* or *to allow* (*περιοράω* and *ἐφοράω*, with *περιεῖδον* and *ἐπεῖδον*, sometimes *εἶδον*), the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). E. g.

Μὴ περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν, *let us not allow Lacedaemon to be insulted and despised.* Μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν, *not to see me killed by citizens.* Eur. Τλῆναί σε δρῶσαν, *that thou shouldst take courage to do.* Soph. Περιιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged.* Thuc. II. 18. (But in II. 20, we find περιιδεῖν τὴν γῆν τμηθῆναι, referring to the same thing.) See § 204, N. 2.

§ 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see, to perceive, to know, to hear* or *learn, to remember, to forget, to show, to appear, to prove, to acknowledge,* and *ἀγγέλλω, to announce.*

See § 246 and examples; and § 211 for examples of the participle with ἄν representing both indicative and optative with ἄν.

Note 1. Δῆλός εἰμι and φανερός εἰμι take the participle in indirect discourse, where we use an impersonal construction; as δῆλος ἦν οἰόμενος, &c., *it was evident that he thought,* &c. (like δῆλον ἦν ὅτι οἴοιτο).

Note 2. With σύνοιδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or dative; as σύνοιδα ἐμαυτῷ ἠδικημένῳ (or ἠδικημένος), *I am conscious to myself that I have been wronged.*

Note 3. Most of the verbs included in § 280 may take a clause with ὅτι in indirect discourse.

Most of them are found also with the infinitive. Οἶδα takes the infinitive regularly when it means *I know how;* as οἶδα τοῦτο μαθεῖν, *I know how to learn this* (but οἶδα τοῦτο μαθών, *I know that I learned this*).

Note 4. Ὡς may be used before this participle in the sense explained in § 277, N. 2. The genitive absolute with ὡς is sometimes found where we should expect the participle to agree with the object of the verb; as ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I* *announce from you that there is war?* (lit. *assuming that there is war, shall I announce it from you?*), where we might have πόλεμον ὄντα ἀπαγγελῶ; with less emphasis.

VERBAL ADJECTIVES IN -τέος AND -τέον.

§ 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in *-dus*. E. g.

Ὠφελητέα σοι ἡ πόλις ἐστίν, *the city must be benefited by you.* Ἄλλας μεταπεμπτέας εἶναι (ἔφη), *he said that other* (*ships*) *must be sent for.* Ὃ λέγω ῥητέον ἐστίν, *what I say must be spoken.*

The noun denoting the agent is in the dative (§ 188, 4).

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἐστί expressed or understood. It is *active* in sense, and is equivalent to δεῖ with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. E. g.

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι, § 184, 2, N. 1). Οἰστέον τάδε, *we must bear these things* (sc. ἡμῖν). Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν). Τοὺς ξυμμάχους οὐ παραδοτέα τοῖς Ἀθηναίοις, *we must not abandon our allies to the Athenians.*

The Latin has this construction (but seldom with verbs which take an object accusative); as *Eundum est tibi* (ἰτέον ἐστί σοι), — *Moriendum est omnibus*, — *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἐστὶν ἡμῖν), *we must go to war.* (See Madvig's Latin Grammar, § 421.)

INTERROGATIVE SENTENCES.

§ 282. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative ὅστις (sometimes ὅς) and most other relative words may be used in indirect questions. (See § 149.)

2. The principal *direct* interrogative particles are ἦ and ἆρα.

These imply nothing as to the answer expected; but ἆρα οὐ implies that an *affirmative*, ἆρα μή that a *negative*, answer is expected. Οὐ and μή alone are often used with the same force as with ἆρα. So μῶν (for μὴ οὖν). E. g.

Ἠ σχολὴ ἔσται; *will there be leisure?* Ἆρ' εἰσί τινες ἄξιαι; *are there any deserving ones?* Ἆρ' οὐ (or Οὐ) βούλεσθε ἐλθεῖν; *do you not wish to go* (i. e. *you wish, do you not*)? Ἆρα μὴ βούλεσθε ἐλθεῖν; (or Μὴ βούλεσθε; or Μῶν βούλεσθε;) *do you wish to go* (*you don't wish to go, do you*)? This distinction between οὐ and μή does not apply to the interrogative subjunctive (§ 256), which allows only μή.

3. Ἄλλο τι ἤ; *is it anything else than?* or simply ἄλλο τι; is sometimes used as a direct interrogative. E. g.

Ἄλλο τι ἢ ἀδικοῦμεν; *are we not* (*are we anything else than*) *in the wrong?* — ἄλλο τι ὁμολογοῦμεν; *do we not agree?*

4. *Indirect* questions may be introduced by εἰ, *whether*; and in Homer by ἤ or ἠέ. E. g.

Ἠρώτησα εἰ βούλοιτο ἐλθεῖν, *I asked whether he wished to go.* Ὤιχετο πευσόμενος ἤ που ἔτ' εἴης, *he was gone to inquire whether possibly you were still living.* Hom.

5. *Alternative* questions (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἤ, *whether . . . or.* *Indirect* alternative questions can also be introduced by εἰ . . . ἤ, εἴτε . . . εἴτε, εἴτε . . . ἤ, *whether . . . or*; and in Homer by ἤ (ἠέ) . . . ἦ (ἦε). E. g.

Πότερον ἐᾷς ἄρχειν ἢ ἄλλον καθίστης; *do you allow him to rule*, or *do you appoint another?* Ἐβουλεύετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν, *he was deliberating whether they should send some or should all go.*

NEGATIVES.

§ **283.** The Greek has two negative adverbs, οὐ and μή. What is said of each of these applies to its compounds, — οὐδείς, οὐδέ, οὔτε, &c., and μηδείς, μηδέ, μήτε, &c.

1. Οὐ is used with the indicative and optative in all *independent* sentences (except *wishes*, which are really elliptical protases, § 251, Note 2); also in *indirect discourse* after ὅτι and ὡς, and in *causal* sentences. See Note, below.

2. Μή is used with the subjunctive and imperative in all constructions (except the Homeric subjunctive, § 255, which

has the force of a future indicative). Μή is used in all *final* and *object* clauses after ἵνα, ὅπως, &c.; except after μή, *lest*, which takes οὐ. It is used in all *conditional* sentences, in relative sentences with an *indefinite antecedent* (§ 231) and the corresponding temporal sentences after ἕως, πρίν, &c. (§§ 239, 240), in relative sentences expressing a *purpose* (§ 236), and in all expressions of a *wish* (§ 251).

3. Μή is used with the infinitive in all constructions, both with and without the article, except that of *indirect discourse*. In indirect discourse it regularly has οὐ, to retain the negative of the direct discourse; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes μή; so when it is equivalent to a relative with an *indefinite antecedent* (as οἱ μὴ βουλόμενοι, *any who do not wish*). Otherwise it takes οὐ. In indirect discourse it sometimes, like the infinitive, takes μή irregularly.

5. 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 with an indefinite antecedent); as οἱ μὴ ἀγαθοὶ πολῖται, (*any*) *citizens who are not good*, but οἱ οὐκ ἀγαθοὶ πολῖται means *special citizens who are not good.*

6. When verbs which contain a *negative* idea (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *distrusting*) are followed by the infinitive, the negative 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 § 263.

7. When an infinitive would regularly be negatived by μή, either in the ordinary way (3) or to strengthen a preceding negation (6), if its *leading verb* has a negative, it generally takes the double negative μὴ οὐ. Thus δίκαιόν ἐστι μὴ τοῦτον ἀφεῖναι, *it is just not to acquit him*, becomes, if we negative the leading verb, οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφεῖναι, *it is not just not to acquit him.* So ὡς οὐχ ὅσιόν σοι ὂν μὴ οὐ βοηθεῖν δικαιοσύνῃ, *since (as you said) it was a failure in piety for you not to assist justice.* Again, εἴργει σε μὴ τοῦτο ποιεῖν (§ 263, 1), *he prevents you from doing this*, becomes, with εἴργει negatived, οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this.*

Μὴ οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; *what is there to prevent* (us) *from being insulted and perishing?*

It is sometimes used with participles, or even nouns, to express an *exception* to a negative statement.

8. 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;* as οὐδὲ τὸν Φορμίωνα οὐχ ὁρᾷ, *nor does he not see Phormio* (i. e. *he sees Phormio well enough*). But if they belong to different words, each is independent of the other; as οὐ δι' ἐμπειρίαν γε οὐ φήσεις ἔχειν ὅ τι εἴπῃς, *it is not surely through inexperience that you will deny that you have anything to say;* οὐ μόνον οὐ πείθουσιν, *they not only do not obey;* εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, *if they had not refused to receive Proxenus.*

But when a negative is followed by a *compound* negative in the same clause (or by several), the negation is strengthened; as ἄνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε γένοιτο ἄξιος, *if it were not for this, no one of you would ever come to be of any value for anything.* This does not apply to cases in which οὐ is merely interrogative (§ 282, 2).

For the double negative οὐ μή, see § 257.

Note. An exception to § 283, 1 occurs in indirect questions after εἰ, *whether,* in which μή can be used as well as οὐ. Also in the second part of an indirect alternative question (§ 282, 5) both οὐ and μή are allowed. Thus σκοπῶμεν εἰ πρέπει ἢ οὐ, *let us look and see whether it is becoming or not;* εἰ δὲ ἀληθὲς ἢ μή, πειράσομαι μαθεῖν, *but I will try to learn whether it is true or not.*

PART IV.

METRES.

§ 284. A VERSE is composed of portions called *feet*. The following are the feet of two and three syllables:—

Trochee	– ⏑	*Dactyl*	– ⏑ ⏑	*Amphibrach*	⏑ – ⏑
Iambus	⏑ –	*Anapaest*	⏑ ⏑ –	*Bacchius*	⏑ – –
Spondee	– –	*Tribrach*	⏑ ⏑ ⏑	*Antibacchius*	– – ⏑
Pyrrhic	⏑ ⏑	*Cretic*	– ⏑ –	*Molossus*	– – –

The following are the feet of four syllables:—

Choriambus	– ⏑ ⏑ –	*Ditrochee*	– ⏑ – ⏑
Ionic a majore	– – ⏑ ⏑	*Diiambus*	⏑ – ⏑ –
Ionic a minore	⏑ ⏑ – –	*Dispondee*	– – – –
Proceleusmatic	⏑ ⏑ ⏑ ⏑	*Antispast*	⏑ – – ⏑

To these are to be added
Four *Paeons*, – ⏑ ⏑ ⏑, ⏑ – ⏑ ⏑, ⏑ ⏑ – ⏑, ⏑ ⏑ ⏑ –;
And four *Epitrites*, ⏑ – – –, – ⏑ – –, – – ⏑ –, – – – ⏑.
The *Dochmius* has five syllables, ⏑ – – ⏑ –.

§ 285. 1. Verses are called *Trochaic, Iambic, Dactylic*, &c. from their fundamental foot.

2. In most kinds of verse a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter*, of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (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.

3. A verse which has an unfinished foot at the close is called *catalectic* (*κατάληκτος, stopped short*). A complete verse is called *acatalectic*.

Verses are called *catalectic in syllabam, in dissyllabum*, or *in trissyllabum*, according to the number of syllables which appear in the unfinished foot. A verse *catalectic in syllabam* is sometimes said to be *hypercatalectic* (or *redundant*); thus a *trimeter catalectic in syllabam* can be called a *dimeter hypercatalectic.*

§ 286. 1. A long syllable is considered the metrical equivalent of two short ones, and is often resolved into these, as when a tribrach ⏑ ⏑ ⏑ stands for a trochee – ⏑ or an iambus ⏑ –. Two short syllables are often contracted into one long syllable, as when a spondee – – stands for a dactyl – ⏑ ⏑.

2. The last syllable of every verse is common (*syllaba anceps*), and may be considered long or short to suit the metre, without regard to its usual quantity. But the continuous *systems* described in § 298 allow this only at the end of the last verse.

§ 287. 1. The syllable of a foot on which the stress of voice (*ictus* or *rhythmical accent*) falls is called the *arsis;* the rest of the foot is called the *thesis.* The *ictus* properly falls on a long syllable; as –́ ⏑, ⏑ –́, –́ ⏑ ⏑, ⏑ ⏑ –́, –́ ⏑ ⏑ –́, ⏑ –́ ⏑, &c.

When a long syllable in the *arsis* is resolved into two short (§ 286, 1), the ictus properly belongs to the two, but is usually placed on the first. Thus a tribrach used for a trochee (–́ ⏑) is ⏑́ ⏑ ⏑; a tribrach used for an iambus (⏑ –́) is ⏑ ⏑́ ⏑. So a spondee used for a dactyl (–́ ⏑ ⏑) is –́ –; a spondee used for a anapaest (⏑ ⏑ –́) is – –́. Likewise a dactyl used for an anapaest is – ⏑́ ⏑. The spondee and tribrach have no natural arsis or thesis; and they are used only as metrical equivalents of feet which have these naturally marked by a long syllable.

2. The *ictus* was entirely independent of the word-accent, although we do not know how the two were distinguished or reconciled by the Greeks in reciting poetry.

We usually mark the *ictus* by our *accent* (as the only representative of the ancient *ictus* which we have), and neglect the word-accent or make it subordinate to the *ictus.*

§ 288. 1. Certain verses have an introductory foot prefixed to them, called a *basis.* A basis is generally a *trochee, iambus,* or *spondee;* sometimes a *tribrach, dactyl,* or *anapaest.*

2. A *single* syllable prefixed to a verse of which the first syllable has the *ictus* is called *anacrusis* (ἀνάκρουσις, *upward beat*).

§ 289. *Caesura* (i. e. *cutting*) *of the foot* occurs when a word ends in the middle of a foot. This becomes important when it coincides with the *caesura of the verse*, which is a pause introduced into the verse to make it more melodious or to aid in its recital. In many verses the place of one or both of these caesuras is fixed. See § 293, 4; § 295, 4 and 5.

TROCHAIC VERSES.

§ 290. Trochaic verses are measured by dipodies (§ 285, 2). The trochaic dipody has the *last* syllable common, — ⏑ — ⏒. In trochaic verse, therefore, the tribrach ⏑́ ⏑ ⏑ can stand in any place for the trochee; and the spondee can stand in all the *even* places, that is, in the *second* part of every dipody. The anapaest is sometimes used as the equivalent of the spondee. The dactyl is sometimes used in proper names.

§ 291. The following are the most common trochaic verses:—

1. The dimeter (acatalectic and catalectic),—

Φήσομεν πρὸς | τοὺς στρυτηγούς. — ⏑ — ⏒ | — ⏑ — ⏒
Ψυχαγωγεῖ | Σωκράτης. — ⏑ — ⏒ | — ⏑ ⏓

2. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined:—

Ὦ σοφώτα|τοι θεᾶται, || δεῦρο τὸν νοῦν | πρόσχετε.
— ⏑ — ⏒ | — ⏑ — ⏒ || — ⏑ — ⏒ | — ⏑ ⏓

Tél me nót in | moúrnful númbers, || lífe is bút an | émpty dréam.

3. The Ithyphallic, which is a trochaic *tripody* (not allowing the spondee or its equivalents),—

Μήποτ' ἐκτακείη. — ⏑ — ⏑ — ⏒

For *trochaic systems* see § 298.

IAMBIC VERSES.

§ 292. Iambic verses are measured by dipodies (§ 285, 2). The iambic dipody has the *first* syllable common, ⏒ — ⏑ —. In iambic verse, therefore, the tribrach can stand in any place for the iambus; and the spondee can stand in the *odd* places, that is, in the *first* part of every dipody. The dactyl and anapaest are allowed as equivalents of the spondee. The comedians allow an anapaest to stand irregularly in the second part of the iambic dipody; and even the tragedians allow this license in proper names.

§ 293. The following are the most common iambic verses:—

1. The monometer,—

Μετὰ Σωκράτους. ⏒ – ⏑ – (here ⏑ ⏑ – ⏑ –)

2. The dimeter (acatalectic and catalectic),—

Ζηλῶ σε τῆς | εὐβουλίας. ⏒ – ⏑ – | ⏒ – ⏑ ⏓
Καὶ τὸν λόγον | τὸν ἥττω. ⏒ – ⏑ – | ⏒ – ⏒

3. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined,—

Εἴπερ τὸν ἄνδρ' | ὑπερβαλεῖ, || καὶ μὴ γέλωτ' | ὀφλήσεις.
⏒ –́ ⏑ –́ | ⏒ –́ ⏑ – || ⏒́ –́ ⏑ –́ | ⏒ –́ ⏒
A cáptain bóld | of Hálifáx, || who lívd in coún|try quárters.

4. The TRIMETER ACATALECTIC, the most common of all iambic verses, in which most of the dialogue of 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 spondee can stand in the first place of every dipody. The *tragedians* allow the anapaest only in the first place, and the dactyl only in the first and third. The *comedians* allow the dactyl in all the *odd* places, and the anapaest (by comic license, § 292) in every place except the last. The most common caesura is that after the *thesis* of the third foot.

The following scheme shows the tragic and the comic iambic trimeter compared,—the forms peculiar to comedy being enclosed in [ ].

⏒ –	⏑ –	⏑ –	⏑ –	⏒ –	⏑ ⏒
⏑ ⏑⏑	⏑ ⏑⏑	⏑ ⏑⏑	⏑ ⏑⏑	⏑ ⏑⏑	
– –		– –		– –	
– ⏑⏑		– ⏑⏑		[– ⏑⏑]	
⏑⏑ –	[⏑⏑ –]	[⏑⏑ –]	[⏑⏑ –]	[⏑⏑ –]	

In general the tragedians avoid the feet of three syllables, even where they are allowed. The following are examples of both the tragic and the comic form:—

(Tragic.) Χθονὸς μὲν εἰς | τηλουρὸν ἥ|κομεν πέδον,
Σκύθην ἐς οἶ|μον, ἄβατον εἰς | ἐρημίαν.
Ἥφαιστε, σοὶ | δὲ χρὴ μέλειν | ἐπιστολάς.
(Comic.) Ὦ Ζεῦ βασιλεῦ· | τὸ χρῆμα τῶν | νυκτῶν ὅσον
Ἀπέραντον· οὐ|δέποθ' ἡμέρα | γενήσεται;
Ἀπόλοιο δῆτ', | ὦ πόλεμε, πολ|λῶν οὕνεκα.
And hópe to mér|it Heáven by mák|ing Eárth a Héll.

For *iambic systems* see §. 298.

DACTYLIC VERSES.

§ 294. The regular substitute for the dactyl is the spondee. Its other equivalent, the anapaest, is not allowed in dactylic verse; although the dactyl is allowed in anapaestic verse (§ 296).

§ 295. The following are the most common dactylic verses: —

1. The dimeter, —

Μυστοδόκος δόμος. — ⏑ ⏑ | — ⏑ ⏒
Μοῖρα διώκει (Adonic). — ⏑ ⏑ | — ⏓

2. The trimeter (acatalectic and catalectic), —

Ἀδυμελῆ κελαδήσω. — ⏑ ⏑ | — ⏑ ⏑ | — ⏕
Παρθένοι ὀμβροφόροι — ⏑ ⏑ | — ⏑ ⏑ | ⏓

3. The tetrameter (acatalectic and catalectic), —

Οὐρανίοις τε θεοῖς δωρήματα. — ⏑ ⏑ | — ⏑ ⏑ | — ⏕ | — ⏑ ⏒
Ἔλθετ' ἐποψόμεναι δύναμιν. — ⏑ ⏑ | — ⏑ ⏑ | — ⏑ ⏑ | ⏓

4. The HEROIC HEXAMETER, the Homeric verse. It always has a spondee in the last place, seldom in the fifth. The most common caesura (called *heroic*) is in the third foot, generally after the *arsis*. If it divides the *thesis*, it is called a *feminine* caesura. The caesura sometimes occurs after the arsis of the fourth foot. A verse-caesura at the end of the fourth foot is called *bucolic*, from its frequent occurrence in bucolic poetry.

For examples see the Iliad and Odyssey.

5. The ELEGIAC DISTICH consists of an heroic hexameter followed by the *Elegiac pentameter*. This pentameter consists of two dactylic trimeters catalectic (2), each containing *two and a*

half feet (–́ ⏑ ⏑ –́ ⏑ ⏑ –́), and arose from a repetition of the first *penthemim* (*five half-feet*) of the hexameter. A caesural pause always divides the two parts. The last two complete feet are always dactyls. The following is an Elegiac Distich:—

Τίς δὲ βί|ος, τί δὲ | τερπνὸν, ἄ|νευ χρυσέ|ης Ἀφρο|δίτης;
Τεθναί|ην ὅτε | μοι || μηκέτι | ταῦτα μέ|λοι.

– ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏓
– – – ⏑ ⏑ – || – ⏑ ⏑ – ⏑ ⏑ –

Note. In the Homeric verse and in Lyric poetry, a long vowel or a diphthong is often shortened at the end of a word when the next word begins with a vowel. E. g.

Ὢ πόποι, | ἦ μάλα | δὴ μετε|βούλευ|σαν θεοὶ | ἄλλως.
Χρῡσέῳ ἀ|νὰ σκή|πτρῳ, καὶ ἐ|λίσσετο | πάντας Ἀ|χαιούς (§ 10).

This sometimes occurs in the middle of a word. Sometimes a short final vowel occurs in Homer where a long one is required by the verse. This can often be explained by supposing a following semi-vowel to have been doubled in pronunciation. Many anomalies in Homeric quantity are explained by the omission of *Vau* or *Digamma* (§ 1, Note 2); as *τοῖόν οἱ* (– – –) for *τοῖόν Ϝοι*.

ANAPAESTIC VERSES.

§ **296.** Anapaestic verses are measured by dipodies (§ 285, 2). The spondee and the dactyl (– –́ and – ⏑́ ⏑) may stand for the anapaest. The proceleusmatic (⏑ ⏑ ⏑́ ⏑) occurs occasionally in comedy; but generally a succession of four short syllables was avoided.

§ **297.** The following are the most common anapaestic verses:—

1. The monometer,—

Τρόπον αἰγυπιῶν. ⏑⏑ – | ⏑⏑ –
Καὶ θέμις αἰνεῖν. – ⏑⏑ | – –
Σύμφωνος ὁμοῦ. – – | ⏑⏑ –

2. The dimeter acatalectic,—

Μέγαν ἐκ θυμοῦ | κλάζοντες Ἄρη. ⏑⏑ – – – | – – ⏑⏑ –
Οἵτ᾽ ἐκπατίοις | ἄλγεσι παίδων. – – ⏑⏑ – | – ⏑⏑ – –

And the ólive of peáce || sends its bránches abroád.

3. The dimeter catalectic, or *paroemiac*, —

Ἠραν στρατιῶ|τιν ἀρωγάν. – – ⏑ ⏑ – | ⏑ ⏑ – ⏒
Οὕτω πλουτή|σετε πάντες. – – – – | ⏑ ⏑ – ⏒
The Lórd is adván||cing. Prepáre ye! – –́ ⏑ ⏑ –́ | ⏑ ⏑ –́ ⏒

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. The principal verse-caesura is after the second dipody.

Πρόσχετε τὸν νοῦν | τοῖς ἀθανάτοις || ἡμῖν, τοῖς αἰ|ὲν ἐοῦσι,
Τοῖς αἰθερίοις, | τοῖσιν ἀγήρῳς, || τοῖς ἄφθιτα μη|δομένοισιν.

§ 298. An *anapaestic system* consists of a series of anapaestic dimeters *acatalectic*, with occasionally a monometer, ending always with the paroemiac (or dimeter *catalectic*). These are very frequently employed in both tragedy and comedy.

Iambic and trochaic systems are sometimes formed, on the same principle, of iambic or trochaic dimeters acatalectic, with occasionally a monometer, ending always with a dimeter catalectic.

CHORIAMBIC VERSES.

§ 299. The most common equivalent for the choriambus is the iambic dipody or *diiambus*, which very often alternates with the choriambus. The most common forms of catalectic choriambic verses are produced by dropping one, two, or three syllables of a final iambic dipody. Thus, a choriambic dimeter may have the form – ⏑ ⏑ – | ⏑ – ⏑ ⏓. By dropping one syllable we have – ⏑ ⏑ – | ⏑ – ⏒, a dimeter catalectic *in amphibrachyn*; by dropping two syllables we have – ⏑ ⏑ – | ⏑ ⏓, a dimeter catalectic *in iambum*; and by dropping three syllables we have – ⏑ ⏑ – | ⏒, a dimeter catalectic *in syllabam* (or a *monometer hypercatalectic*, § 285, 3).

§ 300. The following are examples of some of the most common choriambic verses: —

Ὑψιμέδον|τα μὲν θεὸν, – ⏑ ⏑ – | ⏑ – ⏑ – dimeter acat.
Ζῆνα τύραν|νον ἐς χορὸν – ⏑ ⏑ – | ⏑ – ⏑ – dimeter acat.
Πρῶτα μέγαν | κικλήσκω· – ⏑ ⏑ – | ⏑ – ⏒ dim. catal. *in amphibrachyn.*
Καὶ τὸν μεγα|σθενῆ τριαί|νης ταμίαν,
⏒ – ⏑ – | ⏑ – ⏑ – | – ⏑ ⏑ – trimeter acat.
Γῆς τε καὶ ἀλ|μυρᾶς θαλάσ|σης ἄγριον | μοχλεύτην·
– ⏑ ⏑ – | ⏑ – ⏑ – | – ⏑ ⏑ – | ⏑ – ⏒ tetram. catal. *in amphibrachyn.*

Τόν θ' ἱππονώ|μαν, ὃς ὑπερ- — — ⏑ — | — ⏑ ⏑ — |
λάμπροις ἀκτῖ|σιν κατέχει — — — — | — ⏑ ⏑ — |
Γῆς πέ|δον, μέγας ἐν | θεοῖς — ⏑ | — ⏑ ⏑ — | ⏑ ⏓
Ἐν θνη|τοῖσί τε δαί|μων. — — | — ⏑ ⏑ — | ⏒

Of the last four verses, the third is a *Glyconic*, a dimeter catalectic *in iambum*, with a basis (§ 288, 1); the two preceding are variations of the Glyconic, monometers with double basis; and the last is a *Pherecratic*, a dimeter catalectic *in syllabam*, with a basis, or a Glyconic shortened by one syllable.

LOGAOEDIC VERSES.

§ 301. 1. A verse beginning with dactyls and ending with trochees is called *logaoedic*. E. g.

Μαρμαρέ||αις ἐν αὐγαῖς, — ⏑ ⏑ || — ⏑ — ⏒
Παρθένε τὰν κεφαλὰν τὰ δ' ἔ||νερθε νύμφα.
— ⏑ ⏑ — ⏑ ⏑ — ⏑ ⏑ || — ⏑ — ⏒

2. The same name is given to a verse beginning with anapaests and ending with iambi. E. g.

Ὀργὰς ἐδιδά|ξατο καὶ || δυσαύλων. — — ⏑ ⏑ — ⏑ ⏑ — || ⏑ — ⏒
Ζεφύρου || γίγαντος αὔρᾳ. ⏑ ⏑ — || ⏑ — ⏑ — ⏒

APPENDIX.

CATALOGUE OF THE PRINCIPAL IRREGULAR VERBS.

Note. This catalogue contains generally only the forms which are found in the strictly *classic* Greek before Aristotle. The few other forms are marked as *later*. All tenses which are not used by *Attic* writers are enclosed in [ ], except occasionally the present indicative of a verb which is Attic in other tenses. Some pure verbs which retain the short vowel of the stem (§ 106, N. 2) or which insert σ in the perfect and aorist passive (§ 113, N. 1), but are regular in other respects, — for example, τελέω, — are not inserted. The *simple stem* (§ 107), when this does not appear in the present, is added in ( ); but when the simple stem is modified in certain tenses (not the present) by adding ε, as in αἰσθάνομαι, only the simpler form is given. A hyphen prefixed to a word (as -ἕνεκα) indicates that it occurs only in composition. This is omitted, however, if the simple form occurs even in later Greek.

The imperfect or pluperfect is generally omitted when the present or perfect is given. Very frequently also the future or aorist middle is omitted when the future or aorist active is given; and the future passive, when the aorist passive is given. The catalogue, therefore, does not profess to indicate verbs which are *defective in these tenses*.

A.

Ἄγαμαι, *admire*, [Ep. fut. ἀγάσομαι, rare,] ἠγάσθην, ἠγασάμην.

Ἀγγέλλω (ἀγγελ-), *announce*, ἀγγελῶ [ἀγγελέω], ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην. Second aorists with λ are rare or doubtful.

Ἀγείρω (ἀγερ-), *collect*, a. ἤγειρα; [Ep. plp. p. ἀγηγέρατο; a. p. ἠγέρθην, 2 a. m. ἀγερόμην with part. ἀγρόμενος.]

Ἄγνυμι (ϝαγ-), in comp. also ἀγνύω, *break*, ἄξω, ἔαξα (rarely ἦξα), 2 p. -έᾱγα [Ion. ἔηγα], 2 a. p. ἐάγην [Ep. ἄγην].

Ἄγω, *lead*, ἄξω, ἦξα (rare), ἦχα (in comp.), ἦγμαι, ἤχθην; 2 a. ἤγαγον, ἠγαγόμην; ἄξομαι (as pass.), [a. m. ἀξάμην.]

[(**Ἁδ-, ἁδε-**), *be sated*, stem with aor. opt. ἁδήσειεν, pf. part. ἀδηκώς. Epic.]

Ἀείδω, *sing*, ἀείσω and ἀείσομαι, ἤεισα. In Attic prose, **ᾄδω**, ᾄσομαι (ᾄσω, rare), ᾖσα, ᾔσθην.

Ἀείρω (ἀερ-), *take up*, f. ἀερῶ, ἀρῶ, a. ἤειρα, ἠέρθην; [Hom. plp. p. ἄωρτο for ἤερτο.] In Attic prose always **αἴρω** (ἀρ-), ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην; ἀροῦμαι, ἠράμην. Poetic 2 a. m. ἀρόμην.

Ἄημι (ἀε-), *blow*, inf. ἀῆναι, ἀήμεναι, part. ἀείς; imp. ἄην. Mid. ἄημαι, imp. ἀήμην. Poetic, chiefly Epic.

Αἰδέομαι, poet. αἴδομαι, *respect*, αἰδέσομαι, ᾔδεσμαι, ᾐδέσθην, ᾐδεσάμην. [Hom. imperat. αἰδεῖο, § 124, 2.]

Αἰνέω, *praise*, αἰνέσω [αἰνήσω], ᾔνεσα [ᾔνησα], -ᾔνεκα, -ᾔνημαι, ᾐνέθην.

Αἱρέω (ἑλ-), *take*, αἱρήσω, ᾕρηκα, ᾕρημαι [Hdt. ἀραίρηκα, ἀραίρημαι], ᾑρέθην; fut. pf. ᾑρήσομαι (rare); 2 a. εἷλον, ἕλω, &c.; εἱλόμην, ἕλωμαι, &c.

Αἴρω, Attic prose form of ἀείρω.

Αἰσθάνομαι (αἰσθ-), *perceive*, αἰσθήσομαι, ᾔσθημαι, ᾐσθόμην. Pres. αἴσθομαι (rare and doubtful).

[**Ἀκαχίζω** (ἀχ-, ἀκαχ-), *afflict*, ἀκαχήσω, ἀκάχησα; p. ἀκάχημαι, ἀκάκησθαι, ἀκαχήμενος (or -έμενος); 2 a. ἤκαχον, ἀκαχόμην. Epic.]

[**Ἀκαχμένος**, *sharpened*, Epic perf. part. with no present in use.]

Ἀκούω (ἀκο-), *hear*, ἀκούσομαι, ἤκουσα, 2 p. ἀκήκοα [Dor. p. ἄκουκα], ἠκούσθην, ἀκουσθήσομαι.

Ἀλάομαι, *wander*, p. ἀλάλημαι (as pres.), a. ἀλήθην. Chiefly poetic.

Ἀλδαίνω (ἀλδ-), *nourish*, [Ep. 2 aor. ἤλδανον.]

Ἀλείφω (ἀλιφ-), *anoint*, ἀλείψω, ἤλειψα, -ἀλήλιφα (or -ειφα), ἀλήλιμμαι, ἠλείφθην.

Ἀλέξω (ἀλεκ-), *ward off*, fut. [Ep. ἀλεξήσω] ἀλεξήσομαι or ἀλέξομαι; aor. ἠλέξησα (-ἤλεξα, rare), ἠλεξάμην; [Ep. 2 a. ἄλαλκον for ἀλ-αλεκ-ον.]

[**Ἀλέομαι**, *avoid*, Epic; aor. ἠλεάμην.]

Ἀλεύω, *avert*, ἀλεύσω, ἤλευσα, ἠλευάμην.

Ἀλέω, *grind*, ἀλέσω (ἀλῶ), ἤλεσα, ἀλήλεσμαι or ἀλήλεμαι.

Ἁλίσκομαι (ἁλ-, ἁλο-), *be captured*, ἁλώσομαι, ἥλωκα or ἑάλωκα, 2 aor. ἥλων or ἑάλων, ἁλῶ [Epic ἁλώω], ἁλοίην, ἁλῶναι, ἁλούς. All passive in meaning. No active ἁλίσκω, but see **ἀν-αλίσκω**.

Ἀλιτραίνω (ἀλιτ-), *sin*, 2 aor. ἤλἴτον, [ἀλιτόμην.] Mid. **ἀλιταίνομαι** [perf. part. ἀλιτήμενος, *sinning*]. Chiefly Epic.

Ἀλλάσσω (ἀλλαγ-), *change*, ἀλλάξω, &c. regular; 2 a. p. ἠλλάγην.

Ἅλλομαι (ἁλ-), *leap*, ἁλοῦμαι, ἡλάμην; 2 a. ἡλόμην (rare). [Epic 2 a. ἆλσο, ἆλτο, ἄλμενος, by syncope. § 122, 2.]

Ἀλύσκω (ἀλυκ-), *avoid*, ἀλύξω and ἀλύξομαι, ἤλυξα (rarely -αμην).

Ἀλφάνω (ἀλφ-), *find, acquire*, [Epic 2 aor. ἦλφον.]

Ἁμαρτάνω (ἁμαρτ-), *err*, ἁμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἥμαρτον [Ep. ἤμβροτον].

Ἀμβλίσκω (ἀμβλόω in compos.), *miscarry*, [ἀμβλώσω, late,] ἤμβλωσα, -ἤμβλωκα, -ἤμβλωμαι, ἠμβλώθην.

Ἀμείρω and **ἀμέρδω** (ἀμερ-), *deprive*, ἤμερσα, ἠμέρθην. Poetic.

Ἀμπ-έχω and **ἀμπ-ίσχω** (ἀμφί and ἔχω), *wrap about*, *clothe*, ἀμφέξω, 2 a. ἤμπισχον. Mid. ἀμπέχομαι, ἀμπίσχομαι, ἀμπισχνέομαι; imp. ἠμπειχόμην, 2 a. ἠμπισχόμην and ἠμπεσχόμην.

Ἀμπλακίσκω (ἀμπλακ-), *err*, *miss*, ἠμπλάκημαι; 2 a. ἤμπλακον, part. ἀμπλακών or ἀπλακών. Poetic.

[**Ἀμπνύω**, Epic for ἀναπνέω, *take breath*, only in a. p. ἀμπνύνθην, and a. m. ἄμπνῡτο for ἀμπνύετο.]

Ἀμφι-γνοέω, *doubt*, ἠμφιγνόεον and ἠμφεγνόεον, ἠμφεγνόησα; aor. pass. part. ἀμφιγνοηθείς. See § 105, 1, Note 3.

Ἀμφι-έννῡμι (see ἕννυμι), *clothe*, fut. [Ep. ἀμφιέσω] Att. -ἀμφιῶ; ἠμφίεσα, ἠμφίεσμαι, ἀμφιεσάμην (poet.).

Ἀμφισβητέω, *dispute*, augmented ἠμφισ- and ἠμφεσ-.

Ἀναίνομαι (ἀναν-), *refuse*, imp. ἠναινόμην, aor. ἠνηνάμην.

Ἀναλίσκω and **ἀνᾱλόω**, *expend*, ἀνᾱλώσω, ἀνάλωσα and ἀνήλωσα (κατηνάλωσα), ἀνάλωκα and ἀνήλωκα, ἀνάλωμαι and ἀνήλωμαι, ἀνᾱλώθην and ἀνηλώθην, ἀναλωθήσομαι.

Ἁνδάνω (ϝαδ-, ἁδ-), *please*, ἁδήσω, [2 p. Epic ἕᾱδα,] 2 a. ἕᾰδον and ἅδον [Epic εὔαδον, ἔϝαδον]. Ionic and Poetic.

Ἀνέχω, *hold up*; see ἔχω, and § 105, 1, Note 3.

Ἀν-οίγνυμι and **ἀνοίγω** (see οἴγνυμι), *open*, imp. ἀνέῳγον [Epic ἀνῷγον]; ἀνοίξω, ἀνέῳξα (ἤνοιξα, rare) [Hdt. ἄνοιξα], ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην (subj. ἀνοιχθῶ, &c.); fut. pf. ἀνεῴξομαι.

Ἀν-ορθόω, *set upright*, augm. ἀνωρ- and ἠνωρ-. § 105, 1, Note 3.

Ἀνώγω, *order*, *exhort*, imp. ἤνωγον; ἀνώξω, ἤνωξα; 2 p. ἄνωγα (as pres.), with imperat. ἄνωχθι, ἀνώχθω, ἄνωχθε. Ionic and Poetic.

(**Ἀπ-αυράω**), *take away*, not found in present; imp. ἀπηύρων; a. m. ἀπηυράμην (?); aor. part. ἀπούρας, ἀπουράμενος. Poetic.

Ἀπαφίσκω (ἀπαφ-), *deceive*, 2 a. ἤπαφον [2 a. m. opt. ἀπαφοίμην]. Poetic.

Ἀπεχθάνομαι (ἐχθ-), *be hated*, ἀπεχθήσομαι, ἀπήχθημαι; 2 a. ἀπηχθόμην.

Ἀπόχρη, *it suffices*, impersonal. See **χρή**.

Ἀραρίσκω (ἀρ-), *fit*, ἦρσα, ἤρθην; 2 p. ἄρᾱρα; 2 a. ἤραρον; 2 a. m. part. ἄρμενος (as adj.), *fitting*.

Ἀρέσκω (ἀρε-), *please*, ἀρέσω, ἤρεσα, ἠρέσθην.

Ἁρμόζω or **ἁρμόττω** [Ion. ἁρμόσσω], *fit*, ἁρμόσω, ἥρμοσα [συν-άρμοξα Pind.], ἥρμοκα, ἥρμοσμαι, ἡρμόσθην; ἡρμοσάμην.

Ἀρόω, *plough*, ἤροσα, [p. p. Ion. ἀρήρομαι,] ἠρόθην.

Ἁρπάζω (ἁρπαγ-), *seize*, ἁρπάσω and ἁρπάσομαι [Ep. ἁρπάξω], ἥρπᾰσα [ἥρπαξα], ἥρπακα, ἥρπασμαι, ἡρπάσθην [Hdt. ἡρπάχθην].

[**Ἀτιτάλλω** (ἀτιταλ-), *tend*; aor. ἀτίτηλα. Poetic.]

Αὐξάνω or **αὔξω** (αὐξε-), *increase*, αὐξήσω, ηὔξησα, ηὔξηκα, ηὔξημαι, ηὐξήθην.

Ἀφ-ίημι, *let go*, imp. ἀφ-ίην (or ἠφ-); fut. ἀφ-ήσω, &c. See § 129.

Ἄχθομαι (ἀχθε-), *be displeased*, ἀχθέσομαι or ἀχθεσθήσομαι, ἠχθέσθην.

B.

Βάζω (βαγ-), *speak, utter*, -βαξω, [p. p. Ep. βέβακται].

Βαίνω (βα-), *go*, βήσομαι (poet. except in comp.), βέβηκα, -βέβᾰμαι, -ἐβάθην (rare); 2 a. ἔβην (like ἔστην); 2 p. (βέβαα) βεβῶ, &c. (§ 130, 1); [a. m. Ep. ἐβησάμην (rare) and ἐβησόμην]. In active sense, *cause to go*, poet. βήσω, ἔβησα.

Βάλλω (βαλ-), *throw*, f. [βαλέω] βαλῶ (rarely βαλλήσω), βέβληκα, βέβλημαι [Ep. βεβόλημαι], ἐβλήθην; 2 a. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; fut. pf. βεβλήσομαι, [2 a. m. Ep. ἐβλήμην.]

Βιβρώσκω (βρο-), *eat*, p. βέβρωκα, βέβρωμαι, [ἐβρώθην; 2 a. ἔβρων; fut. pf. βεβρώσομαι]; 2 p. part. βεβρώς (§ 130, 1).

Βιόω, *live*, βιώσομαι, ἐβίωσα (rare), βεβίωκα, (βεβίωμαι) βεβίωται; 2 a. ἐβίων (like ἔγνων, § 127, Note 1).

Βιώσκομαι, *revive*, ἐβιωσάμην.

Βλάπτω (βλαβ-), *injure*, βλάψω, &c. regular; 2 a. p. ἐβλάβην.

Βλαστάνω (βλαστ-), *sprout*, βλαστήσω, &c.; 2 a. ἔβλαστον.

Βλέπω, *see*, βλέψομαι [Hdt. -βλέψω], ἔβλεψα.

Βλώσκω (μολ-, μλο-, βλο-), f. μολοῦμαι, p. μέμβλωκα, 2 a. ἔμολον. Poetic.

Βοάω (βο-), *shout*, βοήσομαι, ἐβόησα. [Ion. -βώσομαι, ἔβωσα, (βέβωμαι) βεβωμένος, ἐβώσθην.]

Βόσκω (βοσκε-), *feed*, βοσκήσω.

Βούλομαι (βουλε-), *will, wish* (augm. ἐβουλ- or ἠβουλ-); βουλήσομαι, βεβούλημαι, ἐβουλήθην; 2 p. προ-βέβουλα, *prefer*.

Βρυχάομαι (βρυχ-), *roar*, p. βέβρῡχα; ἐβρυχησάμην; βρυχηθείς.

Γ.

Γαμέω (γαμ-), *marry* (said of a man), f. γαμῶ [γαμέω], a. ἔγημα, p. γεγάμηκα, γεγάμημαι; a. m. ἐγημάμην. Mid., *marry* (said of a woman).

Γεγωνέω (γων-), *shout*, γεγωνήσω, (ἐγεγώνησα) γεγωνῆσαι; 2 p. γέγωνα, subj. γεγώνω, imper. γέγωνε, [inf. γεγωνέμεν, part. γεγωνώς.]

Γείνομαι (γεν-), *be born*; a. ἐγεινάμην, *begat*.

Γελάω, *laugh*, γελάσομαι, ἐγέλασα, ἐγελάσθην.

Γηθέω (γηθ-), *rejoice*, [γηθήσω, ἐγήθησα ;] 2 p. γέγηθα (as pres.).

Γηράσκω and **γηράω**, *grow old*, γηράσω and γηράσομαι, ἐγήρᾱσα, γεγήρᾱκα (*am old*); 2 a. (ἐγήραν) [ἐγήρα Hom.], inf. γηράναι, pt. γηράς.

Γίγνομαι and **γίνομαι** (γεν- § 108, 8), *become*, γενήσομαι, γεγένημαι, [ἐγενήθην Dor. and Ion.]; 2. a ἐγενόμην [Ep. γέντο for ἐγένετο]; 2 p. γέγονα, *am*, poet. (γέγαα) § 130, 1, Note 1.

Γιγνώσκω (γνο-), nosco, *know*, γνώσομαι, [Ion. ἀν-έγνωσα,] ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; 2 a. ἔγνων, *perceived*. § 127, Note 1.

Γράφω, *write*, γράψω, &c. regular; 2 a. p. ἐγράφην (ἐγράφθην is not classic).

Δ.

(**Δα-**), no present, *teach*, *learn*, [δαήσομαι, δεδάηκα, δεδάημαι, 2 p. (δέδαα) § 130, 1; 2 a. δέδαον or ἔδαον,] 2 a. p. ἐδάην. Chiefly Epic.

Δαίνυμαι (δαι-), *feast*, δαίσω, ἔδαισα, (ἐδαίσθην) δαισθείς, ἐδαισάμην. Chiefly poetic.

Δαίομαι (δα-), *divide*, [Ep. δάσομαι,] δέδασμαι [Ep. δέδαιμαι], ἐδασάμην.

Δαίω (δα-), *kindle*, [Ep. 2 p. δέδηα ; 2 a. (ἐδαόμην) subj. δάηται.]

Δάκνω (δακ-, δηκ-), *bite*, δήξομαι, δέδηγμαι, ἐδήχθην ; 2 a. ἔδακον.

Δαμάζω (δαμ-, δμα-), *tame*, *subdue*, [Ep. fut. δαμῶ (for δαμάσω), δαμάσσομαι,] ἐδάμασα, [δέδμημαι,] ἐδαμάσθην and ἐδμήθην ; fut. pf. δεδμήσομαι ; 2 a. p. ἐδάμην.

Δαρθάνω (δαρθ-), *sleep*, 2 a. ἔδαρθον, poet. ἔδραθον ; p. κατα-δεδαρθηκώς ; κατ-εδάρθην (later).

Δείδω (δει-, δι-), *fear*, δείσομαι, ἔδεισα, δέδοικα [Ep. δείδοικα]. From stem δι-, 2 p. δέδια [Ep. δείδια]. § 130, 1, Note 2.

Δείκνυμι (δεικ-), *show*; see § 126. [Ion. -δέξω, -ἔδεξα, -δέδεγμαι (Ep. δείδεγμαι), -ἐδέχθην].

Δέρω, *flay*, δερῶ, ἔδειρα, δέδαρμαι ; 2 a. ἐδάρην.

Δέμω (δμε-), *build*, ἔδειμα, [δέδμημαι], ἐδειμάμην. Chiefly Ionic.

Δέρκομαι (δρα-), *see*, ἐδέρχθην ; 2 a. ἔδρακον, (ἐδράκην) δρακείς ; 2 p. δέδορκα (§ 109, 1).

Δεύομαι (δευε-), Epic for δέομαι. See **δέω**, *want*

Δέχομαι, *receive*, δέξομαι, δέδεγμαι [Hom. δέχαται for δεδέχαται], ἐδέχθην, ἐδεξάμην ; fut. pf. δεδέξομαι ; 2 a. m. chiefly Epic (ἐδέγμην) δέκτο, imper. δέξο, inf. δέχθαι, part. δέγμενος (sometimes as pres.).

Δέω, *bind*, δήσω, ἔδησα, δέδεκα (rarely δέδηκα), δέδεμαι, ἐδέθην ; δεδήσομαι.

Δέω (δεε-), *want*, *need*, δεήσω, ἐδέησα [Ep. ἔδησα,] δεδέηκα, δεδέημαι, ἐδεήθην. Mid. δέομαι, *ask*. From Epic stem δευ- or δευε- come [ἐδεύησα (once in Hom.), and δεύομαι, δευήσομαι]. Impersonal **δεῖ**, debet, *there is need*, *(one) ought*, δεήσει, ἐδέησε.

Διδάσκω (διδαχ-), *teach*, διδάξω, ἐδίδαξα [ἐδιδάσκησα], δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην.

Διδράσκω (δρα-), only in comp., *run away*, -δράσομαι, -δέδρᾱκα ; 2 a. -ἔδρᾱν [Ion. ἔδρην], -δρῶ, -δραίην, -δρᾶναι, -δράς.

Δίδωμι (δο-), *give*, δώσω, ἔδωκα, δέδωκα, &c.; see § 126. [Ep. δόμεναι or δόμεν for δοῦναι, fut. διδώσω for δώσω.]

(**Δίω**), δέδια ; see δείδω.

Δοκέω (δοκ-), *seem*, *think*, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην (rare). Poetic δοκήσω, &c. regular. Impersonal, **δοκεῖ**, *it seems*, &c.

Δράω, *do*, δράσω, ἔδρᾱσα, δεδρᾱκα, δέδρᾱμαι (rarely δέδρασμαι), (ἐδράσθην) δρασθείς.

Δύναμαι, *be able*, augm. ἐδυν- and ἠδυν-; δυνήσομαι, δεδύνημαι, ἐδυνήθην (rarely ἐδυνάσθην), [Ep. ἐδυνησάμην.]

Δύνω (δυ-), *enter*; 2 a. ἔδυν. See § 126.

Δύω, *cause to enter*, δύσω (ῡ), ἔδῡσα, δέδῡκα, δέδῠμαι, ἐδύθην (ῠ); a. m. ἐδῡσάμην [Ep. ἐδῡσόμην, inflected as 2 aor.].

E.

Ἐάω [Ep. εἰάω], *permit*, ἐάσω, εἴᾱσα [Ep. ἔασα], εἴᾱκα, εἴᾱμαι, εἰάθην; ἐάσομαι (as pass.).

Ἐγγυάω, *proffer*, *betroth*, augm. ἠγγυ- or ἐνεγυ- (ἐγγεγυ-). § 105, 1, Notes 2, 3.

Ἐγείρω (ἐγερ-), *raise*, *rouse*, ἐγερῶ, ἤγειρα, ἐγήγερμαι, ἠγέρθην; 2 p. ἐγρήγορα, *am awake* [Hom. ἐγρηγόρθασι, ἐγρήγορθε (for -ορασι, -ορατε), inf. εγρήγορθαι or -όρθαι]; 2 a. m. ἠγρόμην [Ep. ἐγρόμην.]

Ἔδω, *eat*, see **ἐσθίω.**

Ἕζομαι, *sit*, see **καθέζομαι** and **ἵζω.**

Ἐθέλω and **θέλω** (ἐθελε-), *wish*, ἐθελήσω, ἠθέλησα, ἠθέληκα.

Ἐθίζω, *accustom*, ἐθίσω, εἴθισα, εἴθικα, εἴθισμαι, εἰθίσθην.

Ἔθω, *be accustomed*, 2 p. εἴωθα [Ion. ἔωθα], as present.

Εἶδον (ἰδ-, Ϝιδ-), vid-i, *saw*, 2 aor., no present; (ἴδω, ἴδοιμι, ἴδε or ἰδέ, ἰδεῖν, ἰδών.) Mid. (chiefly poet.), **εἴδομαι**, *seem*, [Ep. εἰσάμην;] 2 a. εἰδόμην, *saw*, = εἶδον. **Οἶδα** (2 pf. as pres.), *know*, plp. ᾔδειν, *knew*, f. εἴσομαι; see § 130, 2.

(**Εἴκω**) not used in pres. (ἰκ-, εἰκ-, οἰκ-), *resemble*, *appear*, imp. εἶκον, f. εἴξω (rare), 2 p. **ἔοικα** [Ion. οἶκα] (with ἔοιγμεν, [ἔϊκτον,] εἴξᾱσι, εἰκέναι, εἰκώς, chiefly poetic); 2 plp. ἐῴκειν [with ἐΐκτην]. Προσῄξαι, *art like* [and Ep. ᾔϊκτο or ἔϊκτο], sometimes referred to ἐΐσκω. Impersonal **ἔοικε**, *it seems*, &c.

(**Εἴλω**) not used in pres. (ἐλ-, ἀλ-), *roll up*, *press together*, [a. ἔλσα.] [Pass. **εἴλομαι**, p. ἔελμαι, 2 a. ἐάλην or ἄλην.] Epic.

Εἰμί, *be*, and **Εἶμι**, *go*. See § 129, I. and II.

Εἶπον (ἐπ-), *said*, [Ep. ἔειπον,] 2 aor., no present; (εἴπω, εἴποιμι, εἰπέ [Ep. imp. ἔσπετε], εἰπεῖν, εἰπών); 1 aor. εἶπα (opt. εἴπαιμι, imper. εἶπον or εἰπόν, inf. εἶπαι, pt. εἴπας), [Hdt. ἀπ-ειπάμην.] Other tenses are supplied by Hom. εἴρω (ἐρ-), and a stem ῥε-: f. ἐρέω, ἐρῶ; p. εἴρηκα, εἴρημαι; a. p. ἐρρήθην, rarely ἐρρέθην [Ion. εἰρέθην]; fut. pass. ῥηθήσομαι; fut. pf. εἰρήσομαι. See **ἐνέπω.**

Εἴρομαι (Ion.), *ask*, εἰρήσομαι; see **ἔρομαι.**

Εἴρω (ἐρ-), *say*, Epic in present. See **εἶπον.**

Εἴρω (ἐρ-), sero, *join*, a. -εἶρα [Ion. -ἔρσα], p. -εἶρκα, εἶρμαι [Ep. ἔερμαι].

Ἐκκλησιάζω, *call an assembly* (ἐκκλησία); augm. ἠκκλη- and ἐξεκλη-.

Ἐλαύνω, poet. ἐλάω (ἐλ-, ἐλα-), *drive*, *march*, f. ἐλάσω, ἐλῶ; ἤλασα, ἐλήλακα, ἐλήλαμαι [Ion. and late -ασμαι, Hom. plup. ἐληλέδατο], ἠλάθην.

Ἐλέγχω, *confute*, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (§ 113, Note 3), ἠλέγχθην.

Ἕλκω (late ἑλκύω), *pull*, ἕλξω (rarely ἑλκύσω), εἵλκυσα, εἵλκυκα, εἵλκυσμαι, εἱλκύσθην.

[**Ἔλπω**, *cause to hope*, 2 p. ἔολπα, *hope*. Mid. ἔλπομαι (ἐέλπ-), *hope*. Epic.]

Ἐμπολάω, *traffic*, ἐμπολήσω, &c. regular. Augm. ἠμπ- or ἐνεμπ-.

Ἐναίρω (ἐναρ-), *kill*, [Ep. a. m. ἐνηράμην,] 2 a. ἤναρον. Poetic.

Ἐνέπω or **ἐννέπω**, *say, tell*, [Ep. f. ἐνίψω and ἐνισπήσω,] 2 a. ἔνισπον. Poetic.

Ἐνίπτω [Ep. ἐνίσσω], *chide*, [Ep. 2 a. ἐνένῑπον and ἠνίπᾰπον.]

Ἕννυμι (ἑ-, ϝε-), ves-tio, *clothe*, pres. act. only in comp. [f. ἕσσω, a. ἕσσα, p. ἕσμαι] or εἷμαι; [ἑσσάμην.] In comp. -ἕσω, -ἕσα, -εσάμην. Chiefly Epic: ἀμφι-έννυμι is the common form in prose.

Ἐπαυρέω and **ἐπαυρίσκω** (both rare), *enjoy*, f. ἐπαυρήσομαι, a. ἐπηυράμην, 2 a. ἐπηυρόμην [Dor. and Ep. ἐπαῦρον.] Chiefly poetic.

Ἐπίσταμαι, *understand*, imp. ἠπιστάμην, f. ἐπιστήσομαι, a. ἠπιστήθην. (Not to be confounded with forms of ἐφίστημι.)

Ἕπω (σεπ-), *be after* or *busy with*, imp. εἷπον, f. -ἕψω, 2 a. -ἕσπον (for ἐ-σεπ-ον), [a. p. περι-έφθην Hdt.,]—all chiefly in comp. Mid. **ἕπομαι**, *follow*, ἕψομαι; 2 a. ἑσπόμην, σπῶμαι, &c.

Ἐργάζομαι, *work, do*, augm. εἰρ-, ἐργάσομαι, εἴργασμαι, εἰργάσθην, εἰργασάμην.

Ἔρδω and **ἕρδω** (ϝεργ-), *work, do*, ἔρξω, ἔρξα, [Ion. 2 p. ἔοργα]. Ionic and poetic. See **ῥέζω**.

Ἐρείδω, *prop*, ἐρείσω (later), ἤρεισα, [-ήρεικα, ἐρήρεισμαι with ἐρηρέδαται and -ατο,] ἠρείσθην.

Ἐρείκω (ἐρικ-), *tear, burst*, ἤρειξα, ἐρήριγμαι, 2 a. ἤρικον.

Ἐρείπω (ἐριπ-), *throw down*, ἐρείψω, ἤρειψα, [ἐρήριπα, *have fallen*, ἐρήριμμαι], ἠρείφθην; [2 a. ἤριπον, ἠρίπην.]

Ἐρέσσω (ἐρε-), *strike, row*, [Ep. aor. ἤρεσα.]

Ἔρομαι (rare or ?) [Ion. **εἴρομαι**, Ep. **ἐρέω** or **ἐρέομαι**], fut. ἐρήσομαι [Ion. εἰρήσομαι], 2 a. ἠρόμην.

Ἔρρω (ἐρρε-), *go to destruction*, ἐρρήσω, ἤρρησα, -ήρρηκα.

Ἐρυγγάνω (ἐρυγ-), *eruct*, 2 a. ἤρυγον. [Ion. ἐρεύγομαι, ἐρεύξομαι.]

Ἐρύκω, *hold back*, [Ep. f. ἐρύξω,] ἤρυξα, [Ep. 2 a. ἠρύκακον.]

Ἔρχομαι (ἐλυθ-, ἐλευθ-), *go, come*, ἐλεύσομαι, 2 p. ἐλήλυθα [Ep. ἐλήλουθα and εἰλήλουθα], 2 a. ἦλθον (poet. ἤλυθον). In Attic *prose*, εἶμι is used for ἐλεύσομαι (§ 200, Note 3).

Ἐσθίω, also **ἔσθω** and **ἔδω** (φαγ-), edo, *eat*, fut. ἔδομαι, p. ἐδήδοκα, ἐδήδεσμαι [Ep. ἐδήδομαι], ἠδέσθην; 2 a. ἔφαγον; [Epic pres. inf. ἔδμεναι for ἐδ-εμεναι; 2 perf. part. ἐδηδώς.]

Ἑστιάω, *feast*, augment εἱστι- (§ 103).

Εὕδω (εὑδε-), *sleep*, εὑδήσω [-εύδησα]. Commonly in **καθ-εύδω**.

Εὑρίσκω (εὑρ-), *find*, εὑρήσω, εὕρηκα, εὕρημαι, εὑρέθην; 2 a. εὗρον, εὑρόμην. Sometimes augmented ηὑρ-.

Ἔχω (*σεχ-*), *have*, imp. *εἶχον*; *ἕξω* or *σχήσω*, *ἔσχηκα*, *ἔσχημαι*, *ἐσχέθην* (chiefly Ion.); 2 a. *ἔσχον* (for *ἐ-σεχ-ον*), *σχῶ*, *σχοίην* (*-σχοῖμι*), *σχές*, *σχεῖν*, *σχών*, poet. *ἔσχεθον*, &c. [Hom. p. part. *συν-οχοκώς*]. Mid. **ἔχομαι**, *cling to*, *ἕξομαι* and *σχήσομαι*, *ἐσχόμην*.

Ἕψω (*ἑψε-*), *cook*, *ἑψήσω* and *ἑψήσομαι*, *ἥψησα*, [*ἥψημαι*, *ἡψήθην*.]

Z.

Ζάω, *live*, § 123, Note 2. Imperf. *ἔζαον* and *ἔζην*; *ζήσω*, &c.

Ζεύγνυμι (*ζυγ-* cf. jug-um), *yoke*, *ζεύξω*, *ἔζευξα*, *ἔζευγμαι*, *ἐζεύχθην*; 2 a. p. *ἐζύγην*.

Ζώννυμι (*ζο-*), *gird*, *ἔζωσα*, *ἔζωσμαι*, *ἐζωσάμην*.

H.

Ἧμαι, *sit* (perf. from stem *ἑ-*), chiefly in *κάθ-ημαι*; plup. (as imp.) *ἥμην*; 3 pers. sing. *ἧσται* and *ἧστο* (in comp. also *ἧται*, *ἧτο*); *κάθ-ωμαι*, *καθ-οίμην*, *ἧσο*, *ἧσθαι* (*κάθ-ησθαι*), *ἥμενος*. [Ion. *εἵαται* or *ἕαται*, *εἵατο* or *ἕατο*, for *ἧνται*, *ἧντο*.] See **ἕζω**.

Ἠμί, *say*, chiefly in imperf. *ἦν δ' ἐγώ*, *said I*, and *ἦ δ' ὅς*, *said he* (§ 151, Note 3). [Epic *ἦ* (alone), *he said*.] Ἠμί, *I say*, colloquial.

Θ.

Θάλλω (*θαλ-*), *bloom*, 2 perf. *τέθηλα* (as present).

(**Θαπ-** or **ταφ-**), *astonish*, stem with 2 perf. *τέθηπα*, *am astonished*, and 2 a. *ἔταφον*, also intransitive.

Θάπτω (*θαφ-*), *bury*, *θάψω*, *ἔθαψα*, *τέθαμμαι*, [Ion. *ἐθάφθην*, rare;] 2 a. p. *ἐτάφην*; 2 fut. *ταφήσομαι*; fut. pf. *τεθάψομαι*.

Θείνω (*θεν-*), *smite*, *θενῶ*, *ἔθεινα*; 2 a. *ἔθενον*.

Θέλω, *wish*, *θελήσω*, *ἐθέλησα* (not in indic.); see **ἐθέλω**.

Θέω (*θευ-*), *run*, fut. *θεύσομαι*.

Θιγγάνω (*θιγ-*), *touch*, *θίξομαι* or *τεθίξομαι* (?), 2 a. *ἔθιγον*.

Θνήσκω (*θαν-*), *die*, *θανοῦμαι*, *τέθνηκα*; fut. pf. *τεθνήξω* (§ 120, Note) or *τεθνήξομαι*; 2 a. *ἔθανον*; 2 p. (*τέθναα*) § 130, 1, part. *τεθνεώς* [Hom. *τεθνηώς*]. In Attic prose always *ἀπο-θανοῦμαι* and *ἀπ-έθανον*.

Θρύπτω (*θρυφ-*), *crush*, *-ἔθρυψα*, *τέθρυμμαι*, *ἐθρύφθην* [Ep. 2 a. p. *-ἐτρύφην*].

Θρώσκω (*θορ-*), *leap*, fut. *θοροῦμαι*, 2 a. *ἔθορον*.

Θύω (ῠ), *sacrifice*, imp. *ἔθῡον*; *θύσω* (ῡ), *ἔθῡσα*, *τέθῠκα*, *τέθῠμαι*, *ἐτύθην* (ῠ), *ἐθῡσάμην*. See § 17, 2, Note.

Θύω or **θύνω** (ῡ), *rage*, *rush*. Poetic: classic only in pres. and imperfect.

I.

Ἰάλλω (ἰαλ-), *send*, fut. -ιαλῶ, [Ep. aor. ἴηλα.]

Ἵζω (ἱζε-), *seat* or *sit*. Mid. **ἵζομαι** and **ἕζομαι** (ἑδ- for σεδ-, cf. sed-eo), *sit*, used chiefly in καθ-ίζω, which see. Ion. and poet. aor. εἷσα or ἕσα (from stem ἑ), with εἱσάμην [or ἑσσάμην (ἑεσσ-); fut. inf. ἐφ-έσσεσθαι Hom.] See **ἧμαι**.

Ἵημι (ἑ-), *send*; see § 129, III. § 121, Note 2. Fut. m. -ἥσομαι, [ἀν-έωνται for ἀν-εῖνται, Hdt.]

Ἱκνέομαι (poet. ἵκω), *come*, ἵξομαι, ἶγμαι; 2 a. ἱκόμην. In prose usually ἀφ-ικνέομαι. From ἵκω [Ep. imp. ἶκον, 2 a. ἷξον].

Ἱλάσκομαι [Ep. ἱλάομαι], *propitiate*, ἱλάσομαι, ἱλάσθην, ἱλασάμην.

Ἵπταμαι, *fly*, imperf. ἱπτάμην; see **πέτομαι**.

Ἵστημι (στα-), *set, place*; see § 126. Fut. pf. ἑστήξω (§ 120, Note) and ἑστήξομαι. Perf. ἕστηκα, with (ἕσταα), ἑστῶ, ἑσταίην, &c. (§ 130, 1), *stand*; 2 aor. ἔστην, *stood*. The 1 aor. ἔστησα is transitive, *placed*.

K.

Καθ-έζομαι (ἑδ-), *sit down*, imp. ἐκαθεζόμην, f. καθεδοῦμαι.

Καθίζω, *set*, *sit*, f. καθιῶ (for καθίσω), καθιζήσομαι; a. ἐκάθισα, ἐκαθισάμην; κάθημαι, see **ἧμαι**.

Καίνυμαι (καδ-), *excel*, p. κέκασμαι [Dor. κεκαδ-μένος].

Καίνω (καν-), *kill*, f. κανῶ, 2 a. ἔκανον, 2 p. κέκονα.

Καίω (καυ-), or **κάω**, *burn*; καύσω; ἔκαυσα, poet. ἔκεα [Ep. ἔκηα]; -κέκαυκα, κέκαυμαι, ἐκαύθην, [2 a. ἐκάην.]

Καλέω (κλε-), *call*, f. καλῶ (rarely καλέσω); ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην; fut. m. καλοῦμαι; fut. pf. κεκλήσομαι.

Κάμνω (καμ-), *labor*, καμοῦμαι, κέκμηκα [Ep. part. κεκμηώς]; 2 a. ἔκαμον.

(Καφ-), *pant*, stem with [Hom. perf. part. κεκαφηώς].

Κεδάννυμι, Ep. for σκεδάννυμι, *scatter*, [ἐκέδασα, ἐκεδάσθην.]

Κεῖμαι, *lie*, κείσομαι; see § 129, V.

Κείρω (κερ-), *shear*, f. κερῶ, a. ἔκειρα (poet. ἔκερσα), κέκαρμαι, [(ἐκέρθην) κερθείς; 2 a. p. ἐκάρην;] f. m. κεροῦμαι, a. m. ἐκειράμην (w. poet. part. κερσάμενος).

Κέλλω (κελ-), *land*, κέλσω, ἔκελσα. Poetic.

Κέλομαι (κελε-), *order*, [Ep. κελήσομαι, ἐκελησάμην]; 2 a. m. κεκλόμην or ἐκεκλόμην (§ 122, 1). Chiefly Epic.

Κεράννυμι (κερα-), *mix*, ἐκέρασα [Ion. ἔκρησα], κέκρᾱμαι [Ion. -ημαι], ἐκράθην [Ion. -ήθην] and ἐκεράσθην; f. pass. κραθήσομαι.

Κερδαίνω (κερδαν-), *gain*, f. κερδανῶ [Ion. κερδέω and κερδήσομαι], ἐκέρδᾱνα [Ion. -ηνα or -ησα], κεκέρδηκα.

Κεύθω (κυθ-), *hide*, κεύσω, [-ἔκευσα;] 2 p. κέκευθα (as pres.); [Ep. 2 a. κύθον, subj. κεκύθω.]

Κήδω (καδ-, κηδε-), *vex*, [κηδήσω, -ἐκήδησα ; 2 p. κέκηδα]. Mid. κήδομαι, *sorrow*, ἐκηδεσάμην, [Ep. fut. pf. κεκαδήσομαι.]

Κιχάνω (κιχ-), *find*, κιχήσομαι, [Ep. ἐκιχησάμην] ; 2 a. ἔκιχον [and ἐκίχην].

Κίχρημι (κρα-), *lend*, [χρήσω Hdt.], ἔχρησα, κέχρημαι ; ἐχρησάμην.

Κλάζω (κλαγγ-, κλαγ-), *clang*, κλάγξω, ἔκλαγξα ; 2 p. κέκλαγγα [Ep. κέκληγα] ; 2 a. ἔκλαγον ; fut. pf. κεκλάγξομαι.

Κλαίω and **κλάω** (κλαυ-), *weep*, κλαύσομαι (rarely κλαυσοῦμαι, sometimes κλαιήσω or κλαήσω), ἔκλαυσα, κέκλαυμαι ; fut. pf. (impers.) κεκλαύσεται.’

Κλείω, *shut*, κλείσω, ἔκλεισα, κέκλειμαι or κέκλεισμαι, ἐκλείσθην. [Ion. pres. **Κληΐω**, ἐκλήϊσα, κεκλήϊμαι, ἐκληΐσθην or ἐκληΐθην.] Older Attic **Κλῄω**, κλῄσω, ἔκλῃσα, -κέκλῃκα, κέκλῃμαι, -ἐκλῄσθην.

Κλέπτω (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκλοφα, κέκλεμμαι, (ἐκλεφθην) κλεφθείς ; 2 a. p. ἐκλάπην.

Κλίνω, *bend*, *incline*, κλινῶ, ἔκλῑνα, [κέκλῐκα, later,] κέκλῐμαι, ἐκλίθην [Ep. ἐκλίνθην] ; 2 a. p. ἐκλίνην. § 109, Note 1.

Κλύω, *hear*, imp. ἔκλυον (as aor.) ; 2 a. imper. κλῦθι, κλῦτε [Ep. κέκλῠθι, κέκλῠτε]. Poetic.

Κορέννυμι (κορε-), *satiate*, [f. κορέσω Hdt., κορέω Hom.,] ἐκόρεσα, κεκόρεσμαι [Ion. -ημαι], ἐκορέσθην ; [Ep. 2 p. pt. κεκορηώς.]

Κράζω (κραγ-), *cry out*, fut. pf. κεκράξομαι (rare), 2 pf. κέκρᾱγα (imper. κέκραχθι), 2 a. -ἔκρᾰγον.

Κραίνω (κραν-), *accomplish*, κρανῶ, ἔκρᾱνα [Ion. ἔκρηνα], ἐκράνθην ; p. p. 3 sing. κέκρανται (cf. πέφανται, § 113, Note 4). Ionic and poetic. [Epic **κραιαίνω**, aor. ἐκρήηνα, pf. and plp. κεκράανται and κεκράαντο.]

Κρέμαμαι, *hang* (intrans.), κρεμήσομαι.

Κρεμάννυμι (κρεμα-), *hang* (trans.), κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμάσθην.

Κρίζω (κριγ-), *creak*, *squeak*, 2 a. (ἔκρικον) 3 sing. κρίκε ; 2 p. (κέκρῑγα) κεκριγότες, *squeaking*.

Κρίνω, *judge*, f. κρινῶ, &c. See § 109, Note 1. [Ep. a. p. ἐκρίνθην.]

Κρύπτω (κρυβ-, κρυφ-), *conceal*, κρύψω, &c. regular ; 2 a. p. ἐκρύφην (rare).

Κτάομαι, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι or ἔκτημαι, *possess* (subj. κεκτῶμαι or κέκτωμαι, opt. κεκτῄμην or κεκτῴμην), ἐκτήθην (as pass.) ; κεκτήσομαι (rarely ἐκτ-), *shall possess*.

Κτείνω (κτεν-, κταν-), *kill*, f. κτενῶ [Ion. κτενέω, Ep. also κτανέω], a. ἔκτεινα, 2 p. ἔκτονα (p. ἔκταγκα, rare); [Ep. ἐκτάθην ;] 2 a. ἔκτανον (ἔκτᾰν poet.); 2 a. m. poet. ἐκτάμην (as pass.).

Κτυπέω (κτυπ-), *sound*, *cause to sound*, ἐκτύπησα, 2 a. ἔκτυπον.

Κυλίνδω or **κυλινδέω** (rarely κυλίω), *roll*, ἐκύλῑσα, κεκύλισμαι, ἐκυλίσθην.

Κυνέω (κυ-), *kiss*, ἔκῠσα. **Προσ-κυνέω** is generally regular.

Κύρω, *meet*, *chance*, κύρσω, ἔκυρσα. **Κυρέω** is regular.

Λ.

Λαγχάνω (λαχ-), *obtain by lot*, λήξομαι [Ion. λάξομαι], εἴληχα, Ion. and poet. λέλογχα, (εἴληγμαι) εἰληγμένος, ἐλήχθην ; 2 a. ἔλαχον.

Λαμβάνω (λαβ-), *take*, λήψομαι, εἴληφα, εἴλημμαι (poet. λέλημμαι), ἐλήφθην ; 2 a. ἔλαβον, ἐλαβόμην. [Ion. λάμψομαι, λελάβηκα, λέλαμμαι, ἐλάμφθην.]

Λανθάνω, poet. λήθω (λαθ-), *lie hid, escape the notice of* (some one), λήσω, [-έλησα], 2 p. λέληθα ; 2 a. ἔλαθον. Mid. *forget*, λήσομαι, λέλησμαι [Hom. -ασμαι], fut. pf. λελήσομαι, 2 a. ἐλαθόμην.

Λάσκω (λακ-), *speak*, λακήσομαι, ἐλάκησα, 2 p. λέλᾰκα [Ep. λέληκα] ; 2 a. ἔλακον [λελακόμην]. Poetic.

[**Λάω**, λῶ, *wish*, λῇς, λῇ, &c.; Infin. λῆν. § 123, Note 2. Doric.]

Λέγω, *say*, λέξω, ἔλεξα, λέλεγμαι (δι-είλεγμαι), ἐλέχθην ; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἴρηκα is used (see εἶπον).

Λέγω, *gather, arrange, count* (Attic only in comp.), λέξω, ἔλεξα, -εἴλοχα, εἴλεγμαι or λέλεγμαι, ἐλέχθην (rare) ; 2 a. p. ἐλέγην ; [2 a. m. ἐλέγμην (λέκτο, imper. λέξο, inf. λέχθαι, pt. λέγμενος)]. [The Hom. forms λέξομαι, ἐλέξάμην, ἔλεξα, and ἐλέγμην, in the sense *put to rest, rest*, are generally referred to stem λεχ-, whence λέχος, &c.]

Λείπω (λιπ-), *leave*, λείψω, λέλειμμαι, ἐλείφθην ; 2 p. λέλοιπα ; 2 a. ἔλιπον, ἐλιπόμην. See § 95.

[**Λιλαίομαι**, *desire eagerly*. Ep. p. λελίημαι, λελιημένος, *eager*.]

Λίσσομαι (or λίτομαι, rare), *supplicate*, [ἐλισάμην, 2 a. ἐλιτόμην].

[**Λοέω**, Epic for λούω ; λοέσομαι, ἔλόεσα, ἐλοεσάμην.]

Λούω or **λόω**, *wash*, regular. In Attic writers and Herod. the pres. and imperf. generally have contracted forms of λόω, as ἔλου, ἐλοῦμεν, λούμενος.

Λύω, *loose*, see §§ 96 and 106 ; 2 a. m. ἐλύμην (as pass.), λύτο and λῦτο.

M.

Μαίνομαι (μαν-), *be mad*, [f. μανοῦμαι Hdt.,] ἔμηνα [Ep. -άμην], 2 p. μέμηνα, *am mad*, 2 a. p. ἐμάνην.

Μαίομαι (μα-), *seek*, μάσομαι, ἐμασάμην. Chiefly Epic.

Μανθάνω (μαθ-), *learn*, μαθήσομαι, μεμάθηκα ; 2 a. ἔμαθον.

Μάομαι, only in contract form μῶμαι (imper. μώεο or μῶσο, inf. μῶσθαι, pt. μώμενος), *desire eagerly* ; 2 p. (μέμαα) § 130, 1 [part. μεμαώς (-ῶτος or -ότος). A second p. μέμονα (μεν-) supplies the singular of (μέμαα).

Μάρναμαι, *fight* (subj. μάρνωμαι, imp. μάρναο) ; a. ἐμαρνάσθην. Poetic.

Μάσσω (μαγ-), *knead*, μάξω, &c. regular ; 2 a. p. ἐμάγην.

Μάχομαι [Ion. μαχέομαι], *fight*, f. μαχοῦμαι [Hdt. μαχέσομαι, Hom. μαχέομαι or μαχήσομαι], p. μεμάχημαι, a. ἐμαχεσάμην [Ep. also ἐμαχησάμην ; Ep. pres. part. μαχειόμενος or μαχεούμενος].

[**Μέδομαι** (*μεδε-*), *think of, plan, μεδήσομαι* (rare). Epic.]

Μεθ-ίημι, *send away;* like **ἵημι**. [Hdt. p. pt. *μεμετιμένος*.]

Μείρομαι (*μερ-*), *obtain*, [Ep. 2 p. 3 sing. *ἔμμορε*;] impers. *εἵμαρται, it is fated, εἱμαρμένη* (as subst.), *Fate.*

Μέλλω (*μελλε-*), *intend*, augm. *ἐμ-* or *ἠμ-*; *μελλήσω, ἐμέλλησα.* § 98, 3.

Μέλω (*μελε-*), *concern, care for, μελήσω* [Ep. *μελήσομαι*, 2 p. *μέμηλα*]; *μεμέλημαι* [Ep. *μέμβλεται, μέμβλετο*, for *μεμέληται, μεμέλητο*]; (*ἐμελήθην*), *μεληθείς.* **Μέλει**, *it concerns*, impers.; *μελήσει, ἐμέλησε, μεμέληκε.*

Μέμονα, *desire*, 2 perf. with no present. Ionic and poetic. See **μάομαι.**

Μένω, *remain*, f. *μενῶ* [Ion. *μενέω*], *ἔμεινα, μεμένηκα.*

Μερμηρίζω, *ponder, μερμηρίξω, ἐμερμήριξα* (rarely *-σα*). Poetic.

Μήδομαι, *devise, μήσομαι, ἐμησάμην.* Poetic.

Μηκάομαι (*μακ-, μηκ-*), *bleat*, [2 a. part. *μᾰκών*; 2 p. part. *μεμηκώς, μεμᾰκυῖα*; 2 plp. *ἐμέμηκον.*] Chiefly Epic.

Μίγνυμι and **μίσγω** (*μιγ-*), *mix, μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην*; 2 a. p. *ἐμίγην*; 2 a. m. *ἔμικτο* and *μίκτο* for *ἐμίγετο*; fut. pf. *μεμίξομαι.*

Μιμνήσκω (*μνα-*), *remind.* Mid. *remember; μνήσω, ἔμνησα, μέμνημαι, remember, ἐμνήσθην* (as mid.); *μνησθήσομαι, μνήσομαι, μεμνήσομαι*; *ἐμνησάμην* (poet.). **Μέμνημαι** (memini) has subj. *μέμνωμαι* or *μεμνῶμαι*, opt. *μεμνῴμην* or *μεμνήμην*, imp. *μέμνησο* [Hdt. *μέμνεο*], inf. *μεμνῆσθαι*, pt. *μεμνημένος.*

[From Ep. *μνάομαι* come *ἐμνώοντο, μνωόμενος*, &c. § 124, 1.]

Μυκάομαι (*μυκ-*), *bellow*, 2 p. *μέμῡκα*; [Ep. 2 a. *μύκον.*]

N.

Ναίω (*να-*), *dwell, ἔνασσα, ἐνάσθην, ἐνασσάμην.* Poetic.

Νάσσω, *stuff*, [*ἔναξα*,] *νένασμαι.*

Νέμω (*νεμε-*), *distribute*, f. *νεμῶ, ἔνειμα, νενέμηκα, νενέμημαι, ἐνεμήθην.*

Νέομαι, *go, come*, or (as future) *will go.* Chiefly poetic.

1. **Νέω** (*νευ-*), *swim, -ἔνευσα, -νένευκα*; f. m. part. *νευσούμενος.*

2. **Νέω**, *heap up, ἔνησα, νένημαι* or *νένησμαι.*

3. **Νέω** and **νήθω**, *spin, νήσω, ἔνησα, ἐνήθην*; [Ep. a. m. *νήσαντο.*] From **νηέω**, Ion. *νήησα, νηῆσαι*, &c.

Νίζω, later *νίπτω* (*νιβ-*), *wash, νίψω, ἔνιψα, νένιμμαι*, [*-ενίφθην.*]

Νοέω, *think, perceive, νοήσω*, &c., regular in Attic. [Ion. *ἔνωσα, -νένωκα, νένωμαι.*]

O.

(**Ὀδυ-**), *be angry*, stem with only [Hom. *ὠδυσάμην, ὀδώδυσμαι*].

Ὄζω (*ὀδ-, ὀζε-*), *smell, ὀζήσω* [Ion. *ὀζέσω*], *ὤζησα* [Ion. *ὤζεσα*], 2 p. **ὄδωδα** (late), [plp. *ὀδώδειν* Hom.]

Οἴγνυμι and **οἴγω**, *open*, οἴξω, ᾦξα [Ep. also ὤϊξα], -έῳγμαι, a. p. part. οἰχθείς. See **ἀν-οίγνυμι**.

Οἴομαι, *think*, in prose generally οἶμαι, ᾤμην; οἰήσομαι, ᾠήθην. [Ep. act. οἴω (only 1 sing.), often ὀΐω; ὀΐομαι, ὀϊσάμην, ὠΐσθην.]

Οἴχομαι (οἰχε-), *be gone*, οἰχήσομαι, οἴχωκα or ᾤχωκα [Ep. ᾤχηκα, Ion. οἴχημαι or ᾤχημαι, doubtful in Attic].

Ὀλισθάνω, rarely ὀλισθαίνω (ὀλισθ-), *slip* [Ion. ὠλίσθησα, ὠλίσθηκα]; 2 a. ὤλισθον.

Ὄλλυμι, rarely ὀλλύω (ὀλ-), *destroy*, *lose*, f. ὀλῶ [ὀλέσω, ὀλέω], ὤλεσα, -ολώλεκα; 2 p. ὄλωλα, *perish*. Mid. ὄλλυμαι, *perish*, ὀλοῦμαι, 2 a. ὠλόμην. In prose generally ἀπ-όλλυμι.

Ὄμνυμι and **ὀμνύω** (ὀμ-, ὀμο-), *swear*, f. ὀμοῦμαι, ὤμοσα, ὀμώμοκα, ὀμώμοσμαι (with ὀμώμοται), ὠμόθην and ὠμόσθην; ὀμοσθήσομαι.

Ὀμόργνυμι (ὀμοργ-), *wipe*, ὀμόρξω, -ώμορξα; ἀπ-ομορχθείς.

Ὀνίνημι (ὀνα-), *benefit*, ὀνήσω, ὤνησα, ὠνήθην; ὀνήσομαι; 2 a. m. ὠνάμην or ὠνήμην (rare) [Hom. imper. ὄνησο, pt. ὀνήμενος].

[**Ὄνομαι** (ὀν-, ὀνο-), *insult* (inflected like δίδομαι); ὀνόσομαι, ὠνοσάμην (Epic also ὠνάμην), -ωνόσθην. Epic pres. ind. 2 pl. οὔνεσθε. Ionic and poetic.]

Ὁράω (ὀπ-), *see*, imperf. ἑώρων [Ion. ὥρων or ὥρεον, § 124, 1]; ὄψομαι, ἑώρᾱκα or ἑόρᾱκα, ἑώρᾱμαι or ὦμμαι, ὤφθην; 2 p. ὄπωπα (Ion. and poet.). For 2 a. εἶδον, &c. see **εἶδον**. [Hom. pres. mid. 2 sing. ὅρηαι.]

Ὀρέγω, *reach*, ὀρέξω, ὤρεξα, [Ion. ὤρεγμαι Hom., p. p. 3 sing. ὀρωρέχαται, plp. ὀρωρέχατο,] ὠρέχθην.

Ὄρνυμι (ὀρ-), *raise*, *rouse*, ὄρσω, ὦρσα, 2 p. ὄρωρα (as mid.); [Ep. 2 a. ὤρορον.] Mid. *rise*, *rush*, [f. ὀροῦμαι, p. ὀρώρεμαι,] 2 a. ὠρόμην (with ὦρτο, [imper. ὄρσο, ὄρσεο, ὄρσευ, inf. ὦρθαι,] part ὄρμενος). Poetic.

Ὀρύσσω or **ὀρύττω** (ὀρυγ-), *dig*, ὀρύξω, ὤρυξα, -ορώρυχα (rare), ὀρώρυγμαι (rarely ὤρυγμαι), ὠρύχθην; 2 f. p. -ορυχήσομαι; [ὠρυξάμην, *caused to dig*, Hdt.]

Ὀσφραίνομαι (ὀσφρ-), *smell*, ὀσφρήσομαι, ὠσφράνθην (rare), 2 a. m. ὠσφρόμην.

Οὐτάω, *wound*, οὐτήσω, οὐτήθην; [Ep. 2 a. 3 sing. οὖτα, inf. οὐτάμεναι and οὐτάμεν; mid. οὐτάμενος as pass.]

Οὐτάζω, *wound*, οὐτάσω, οὔτᾰσα, οὔτασμαι.

Ὀφείλω (ὀφειλε-, ὀφελ-), § 108, 4, II.) [Ep. reg. ὀφέλλω], *owe*, *ought*, ὀφειλήσω, ὠφείλησα, (ὠφείληκα ?) a. p. pt. ὀφειληθείς; 2 a. ὤφελον, used in *wishes* (§ 251, Note 1), *O that!*

Ὀφλισκάνω (ὀφλ-), *be guilty*, *incur* (a penalty), ὀφλήσω, ὤφλησα (rare), ὤφληκα, ὤφλημαι; 2 a. ὦφλον (inf. and pt. sometimes ὄφλειν, ὄφλων).

Π.

Παίζω (παι-), *sport*, παιξοῦμαι, ἔπαισα, πέπαικα (later), πέπαισμαι.

Παίω, *strike*, παίσω (poet. παιήσω), ἔπαισα, -πέπαικα, ἐπαίσθην.

Πάλλω (παλ-), *brandish*, ἔπηλα, πέπαλμαι; [Hom. 2 a. ἀμπεπαλών, as if from πέπαλον; πάλτο for ἐπάλετο.]

(**Πάομαι**, imaginary pres.), *acquire*, whence πάσομαι (ᾱ), πέπᾱμαι, ἐπᾱσάμην. Poetic. See **πατέομαι**.

Παρανομέω, *transgress law*, augm. παρην-, παρανεν-. § 105, 1, Note 2.

Παροινέω, *insult* (*as a drunken man*), imp. ἐπαρῴνουν; παροινήσω, ἐπαρῴνησα, πεπαρῴνηκα, ἐπαρῳνήθην.

Πάσχω (παθ-, πενθ-), *suffer*, πείσομαι (for πενθ-σομαι), 2 p. πέπονθα [Hom. πέποσθε and πεπᾰθυῖα]; 2 a. ἔπαθον.

Πατέομαι (πα-), *eat*, πάσομαι (ᾰ), ἐπᾰσάμην; [Ep. plp. πεπάσμην.] Ionic and poetic. See (**πάομαι**).

Πείθω (πιθ-), *persuade*, πείσω, &c. regular (§ 16); 2 p. πέποιθα, *trust*, [Ep. ἐπέπιθμεν, plp. for ἐπεποίθειμεν;] poet. 2 a. ἔπιθον and ἐπιθόμην [Ep. πέπιθον and πεπιθόμην].

Πελάζω (πελαδ-, πλα-), πελάω or πελάθω, *bring near*, *come near*, f. πελῶ (for πελάσω), ἐπέλασα, πέπλημαι, ἐπελάσθην and ἐπλάθην (trag.); [2 a m. ἐπλήμην, *approached*.]

Πέλω and **πέλομαι**, *be*, imp. ἔπελον, ἐπελόμην [syncop. ἔπλε, ἔπλεο (ἔπλευ), ἔπλετο, for ἔπελε, &c.; so ἐπι-πλόμενος and περι-πλόμενος].

Πέμπω, *send*, πέμψω, &c., regular, except perf. πέπομφα.

Πέρδομαι (παρδ-), Lat. *pedo*, -παρδήσομαι, 2 p. πέπορδα, 2 a. -ἔπαρδον.

Πέρθω (πρα-), *destroy*, *sack*, πέρσω, ἔπερσα, [Ep. 2 a. ἔπραθον, ἐπραθόμην (as pass.), with inf. πέρθαι.] Poetic.

Πέσσω or **πέττω** (πεπ-, § 108, 4, I.), *cook*, πέψω (?), ἔπεψα, πέπεμμαι, ἐπέφθην.

Πετάννυμι (πετα-), *expand*, πετάσω (πετῶ), ἐπέτασα, πέπταμαι (πεπέτασμαι late), ἐπετάσθην.

Πέτομαι (πτε-, πτα-), *fly*, πτήσομαι (poet. πετήσομαι), 2 a. m. ἐπτόμην. From **ἵπταμαι** (rare), 2 a. ἔπτην (poet.) and ἐπτάμην. The forms πεπότημαι and ἐποτήθην (Dor. -ᾱμαι, -ᾱθην) belong to ποτάομαι.

Πήγνυμι (παγ-), *fix*, *freeze*, πήξω, ἔπηξα, ἐπήχθην (rare and poet.); 2 a. p. ἐπάγην; 2 p. πέπηγα, *be fixed*; [Ep. 2 a. m. κατ-έπηκτο.]

Πίμπλημι (πλα-), *fill*, πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην; [Ep. 2 a. m. ἐπλήμην.]

Πίμπρημι (πρα-), *burn*, πρήσω, ἔπρησα, πέπρημαι and πέπρησμαι, ἐπρήσθην; [Ion. fut. pf. πεπρήσομαι.] Kindred to πρήθω, *blow*.

Πινύσκω and **πινύσσω** (πνυ-), *make wise*, chiefly Epic; [πέπνῡμαι, *be wise*, part. πεπνύμενος, *wise*.] See **πνέω**.

Πίνω (πι-, πο-), *drink*, fut. πίομαι; πέπωκα, πέπομαι, ἐπόθην; 2 a. ἔπιον.

Πιπράσκω (περα-, πρα-), *sell*, [Ep. περάσω, ἐπέρασα,] πέπρᾱκα, πέπραμαι [Hom. πεπερημένος], ἐπράθην [Ion. -ημαι, -ηθην]; fut. pf. πεπράσομαι. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor.

Πίπτω (πετ-, § 108, 8), *fall*, f. πεσοῦμαι [Ion. πεσέομαι]; p. πέπτωκα, part. πεπτώς [Ep. πεπτηώς or -εώς]; 2 a. ἔπεσον [Dor. ἔπετον].

Πλάζω (πλαγγ-), *cause to wander*, ἔπλαγξα. Pass. and Mid. **πλάζομαι**, *wander*, πλάγξομαι, *will wander*, ἐπλάγχθην, *wandered*. Ionic and poetic.

Πλέκω, *plait*, *knit*, πλέξω, &c. regular; perf. πέπλοχα or πέπλεχα (rare); 2 a. p. -ἐπλάκην.

Πλέω (πλευ-), *sail*, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι. § 123, Note 1. [Epic 2 a. ἔπλων.]

Πλήσσω or **πλήττω** (πλαγ-), *strike*, πλήξω, ἔπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 p. πέπληγα (rare); 2 a. p. ἐπλήγην (in comp. ἐπλάγην); 2 f. pass. πληγήσομαι and πλᾰγήσομαι; fut. pf. πεπλήξομαι; [Ep. 2 a. πέπληγον (or ἐπεπλ-), πεπληγόμην.]

Πνέω (πνευ-), *blow*, *breathe*, πνεύσομαι and πνευσοῦμαι, ἔπνευσα, -πέπνευκα. For πέπνῡμαι see **πινύσκω**.

(**Πορ-**), *give*, *allot*, stem whence 2 a. ἔπορον, p. p. πέπρωται, *it is fated* (with πεπρωμένη, *Fate*). See **μείρομαι**.

Πράσσω or **πράττω** (πραγ-), *do*, πράξω, &c. regular; fut. pf. πεπράξομαι; 2 p. πέπρᾱγα, *have fared* (*well* or *ill*).

Πτάρνυμαι (πταρ-), *sneeze*; 2 aor. ἔπταρον [ἐπταρόμην], (ἐπτάρην) πταρείς.

Πτήσσω (πτακ-, πτηκ-), *cower*, ἔπτηξα, ἔπτηχα, 2 a. -ἔπτακον, [Ep. καταπτήτην dual, as if from ἔπτην; 2 p. pt. πεπτηώς].

Πυνθάνομαι, poet. **πεύθομαι** (πυθ-), *hear*, *enquire*, πεύσομαι [Dor. πευσοῦμαι], πέπυσμαι; 2 a. ἐπυθόμην.

Ρ.

Ῥαίνω (ῥαν-, ῥαδ-), *sprinkle*, ῥανῶ, ἔρρᾱνα [Ep. ἔρρασσα], ἔρρασμαι [Hom. ἐρράδαται, ἐρράδατο], (ἐρράνθην) ῥανθείς. Ionic and poetic.

Ῥάπτω (ῥαφ-), *stitch*, -ῥάψω, ἔρραψα, ἔρραμμαι; 2 a. p. ἐρράφην.

Ῥάσσω or **ῥάττω** (ῥαγ-), *throw down*, ῥάξω, ἔρραξα, ἐρράχθην.

Ῥέζω (ῥεγ-), for ἔρδω, *do*, ῥέξω, ἔρεξα (rarely ἔρρεξα); [Ion. a. p. ῥεχθείη, ῥεχθείς.]

Ῥέω (ῥευ-), *flow*, ῥεύσομαι, ἔρρευσα, ἐρρύηκα; 2 a. p. ἐρρύην; ῥυήσομαι.

(**Ῥε-**), stem of εἴρηκα, εἴρημαι, ἐρρήθην (ἐρρέθην). See **εἶπον**.

Ῥήγνυμι (ῥαγ-, ῥηγ-, ῥωγ-), *break*, ῥήξω, ἔρρηξα, [-ἔρρηγμαι rare, ἐρρήχθην rare;] 2 a. p. ἐρράγην; ῥαγήσομαι; 2 p. ἔρρωγα, *be broken*.

Ῥιγέω (ῥιγ-), *shudder*, ῥιγήσω, ἐρρίγησα, 2 p. ἔρρῑγα (as pres.).

Ῥιγόω, *shiver*, regular; inf. ῥιγῶν or ῥιγοῦν, § 123, Note 3.

Ῥίπτω (ῥιφ-), *throw*, ῥίψω, ἔρριψα (poet. ἔριψα), ἔρρῑφα, ἔρριμμαι [poet. ῥέριμμαι, Hom. plp. ἐρέριπτο], ἐρρίφθην; 2 a. p. ἐρρίφην; ῥιφθήσομαι.

Ῥώννυμι (ῥο-), *strengthen*, ἔρρωσα, ἔρρωμαι (imper. ἔρρωσο, *farewell*), ἐρρώσθην.

Σ.

Σαίρω (*σαρ-*), *sweep*, aor. pt. *σήρας* ; 2 p. *σέσηρα*, *grin*, esp. in part. *σεσηρώς*.

[**Σαόω**, *save*, *σαώσω*, *ἐσάωσα*, *ἐσαώθην* ; imperf. 3 sing. *σάω* (for *ἐσάω*) as if from Aeol. *σάωμι* ; imperat. *σάω* (for *σάου*). Poetic.]

Σβέννυμι (*σβε-*), *extinguish*, *σβέσω*, *ἔσβεσα*, *-ἔσβηκα*, *ἔσβεσμαι*, *ἐσβέσθην* ; 2 a. *ἔσβην* ; *σβήσομαι*.

Σείω, *shake*, *σείσω*, *ἔσεισα*, *σέσεικα*, *σέσεισμαι*, *ἐσείσθην* [Ep. imp. *ἐσσείοντο*].

Σεύω (*συ-*), *move*, *urge*, a. *ἔσσευα*, *ἐσσευάμην* ; *ἔσσυμαι*, *ἐσσύθην* or *ἐσύθην* ; 2 a. m. *ἐσσύμην* (with *ἔσυτο*, *σύτο*, *σύμενος*). Poetic.

Σήπω (*σαπ-*), *rot*, *σήψω*, 2 p. *σέσηπα* (as pres.), 2 a. p. *ἐσάπην*.

Σκεδάννυμι (*σκεδα-*), *scatter*, f. *σκεδῶ* (for *σκεδάσω*), *ἐσκέδασα*, (*ἐσκέδασμαι*) *ἐσκεδασμένος*, *ἐσκεδάσθην*.

Σκέλλω (*σκαλ-*, *σκλα-*), *dry up*, [Ep. a. *ἔσκηλα*,] *ἔσκληκα* ; 2 a. *ἔσκλην*.

Σκώπτω (*σκωπ-*), *jeer*, *σκώψομαι*, *ἔσκωψα*, *ἐσκώφθην*.

Σπάω, *draw*, *σπάσω* (ᾰ), *ἔσπᾰσα*, *ἔσπᾰκα*, *ἔσπασμαι*, *ἐσπάσθην*.

Σπείρω (*σπερ-*), *sow*, *σπερῶ*, *ἔσπειρα*, *ἔσπαρμαι* ; 2 a. p. *ἐσπάρην*.

Σπένδω, *pour a libation*, *σπείσω*, *ἔσπεισα*, *ἔσπεισμαι*. § 16, 3 and 5.

Στείβω (*στιβε-*), *tread*, *ἔστειψα*, *ἐστίβημαι*. Poetic.

Στείχω (*στιχ-*), *go*, *-ἔστειξα*, 2 a. *ἔστιχον*. Poetic and Ionic.

Στέλλω (*στελ-*), *send*, *στελῶ* [*στελέω*], *ἔστειλα*, *ἔσταλκα*, *ἔσταλμαι* ; 2 a. p. *ἐστάλην* ; *-σταλήσομαι*.

Στέργω, *love*, *στέρξω*, *ἔστερξα* ; 2 p. *ἔστοργα*.

Στορέννυμι or **στόρνυμι** (*στορε-*), *στορῶ* (for *στορέσω*), *ἐστόρεσα*, [*ἐστορέσθην*.]

Στρέφω, *turn*, *στρέψω*, *ἔστραμμαι*, *ἐστρέφθην* rare [Ion. *ἐστράφθην*] ; 2 a. p. *ἐστράφην*.

Στρώννυμι, same as **στορέννυμι** ; *στρώσω*, *ἔστρωσα*, *ἔστρωμαι*.

Στυγέω (*στυγ-*), *dread*, *ἐστύγησα* [*ἔστυξα*], [*ἐστύγηκα*,] *ἐστυγήθην* ; 2 f. p. *στυγήσομαι* ; [Ep. 2 a. *ἔστυγον*.]

Σφάλλω (*σφαλ-*), *trip*, *deceive*, *σφαλῶ*, *ἔσφηλα*, *ἔσφαλμαι* ; 2 a. p. *ἐσφάλην*.

Σῴζω (*σο-*, *σω-*, *σωδ-*), *save*, *σώσω*, *ἔσωσα*, *σέσωκα*, *σέσωσμαι* (or *-ωμαι*), *ἐσώθην*.

T.

(Τᾰγ-), *seize*, stem with [Hom. 2 a. pt. *τεταγών*.] See *τῆ*, *τῆτε*, *take*, in Lex

Ταράσσω (*ταραχ-*), *disturb*, *ταράξω*, &c. regular. [Ep. pf. (*τέτρηχα*) *τετρηχώς*, *disturbed* ; plp. *τετρήχει*.]

Τάσσω (*ταγ-*), *arrange*, *τάξω*, &c. regular ; 2 a. p. *ἐτάγην* ; *τετάξομαι*.

Τείνω (*τεν-*), *stretch*, *τενῶ*, *ἔτεινα*, *τέτακα*, *τέταμαι*, *ἐτάθην*. § 109, Note 1.

Τέμνω (*τεμ-*, *τμε-*) [Ion. *τάμνω*], *cut*, f. *τεμῶ*, *τέτμηκα*, *τέτμημαι*, *ἐτμήθην* ; 2 a. *ἔτεμον*, *ἐτεμόμην* (or *ἐταμ-*). See **τμήγω**.

(Τεμ-), *find*, stem with only [Hom. redupl. 2 a. *τέτμον* or *ἔτετμον*].

Τέρπω (*ταρπ-*, *τραπ-*), *amuse*, *τέρψω*, *ἔτερψα*, *ἐτέρφθην* [Ep. *ἐτάρφθην*, 2 a. p. *ἐτάρπην* (with subj. *τραπείω*), 2 a. m. (*τ*)*εταρπόμην*].

[**Τέρσομαι**, *become dry*, 2 a. p. *ἐτέρσην*. Fut. *τέρσω* in Theoc.]

[**Τετίημαι**, Hom. perf.; generally in part. τετιημένος, with τετιηώς, both passive, *dejected, troubled.*]

[**Τέτμον** or **ἔτετμον** (Hom.), *found*, for τε-τεμ-ον. See (**τεμ-**).]

Τεύχω (τυχ-, τυκ-), *prepare, make*, τεύξω, ἔτευξα, [Ep. τέτευχα as pass.,] τέτυγμαι [Ep. τετευγ-], ἐτύχθην [Ion. ἐτεύχθην; Ep. 2 a. τέτυκον, τετυκόμην; fut. pf. τετεύξομαι].

Τήκω (τακ-), *melt*, τήξω, ἔτηξα, ἐτήχθην (rare); 2 a. p. ἐτάκην; 2 p. τέτηκα (as mid.).

Τίθημι (θε-), *put;* see § 126.

Τίκτω (τεκ-), *beget, bring forth*, τέξομαι (poet. also τέξω), ἔτεξα (rare), ἐτέχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἐτεκόμην.

Τίνω (τι-), *pay*, τίσω, ἔτῑσα, τέτῑκα, -τέτισμαι, -ἐτίσθην.

Τιτράω (τρα-), *bore*, ἔτρησα, τέτρημαι.

Τιτρώσκω (τρο-), *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην.

Τλάω, *bear, dare*, syncop. for (ταλα-ω), pres. not classic; f. τλήσομαι, [Ep. a. ἐτάλασσα,] p. τέτληκα with (τέτλαα) § 130, 1 [Ep. part. τετληώς]; 2 a. ἔτλην [Dor. ἔτλᾱν]. Poetic.

[**Τμήγω** (τμαγ-), *cut*, poet. for τέμνω; τμήξω (rare), ἔτμηξα, 2 a. ἔτμαγον, ἐτμάγην (τμάγεν for ἐτμάγησαν).]

Τορέω (τορ-), *pierce*, [-τορήσω,] rarely τετορήσω, [ἐτόρησα, 2 a. ἔτορον.]

Τρέπω [Ion. τράπω], *turn*, τρέψω, ἔτρεψα, τέτροφα (rarely τέτραφα), τέτραμμαι, ἐτρέφθην [Ion. ἐτράφθην]; a. m. ἐτρεψάμην; 2 a. ἐτράπην, ἐτραπόμην, [Ep. ἔτραπον.] § 109, 3. This verb has all the six aorists.

Τρέφω (θρεφ-, § 17, 2, Note), *nourish*, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐθρέφθην (rare); 2 a. p. ἐτράφην, [Ep. 2 a. ἔτραφον as pass.]

Τρέχω (θρεχ-, § 17, 2, Note, δραμ-), *run*, f. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), δεδράμηκα, -δεδράμημαι; 2 p. -δέδρομα (poet.), 2 a. ἔδραμον.

Τρίζω (τριγ-), *squeak*, [2 p. τέτρῑγα as present.]

Τρύχω (τρυχο-), *exhaust*, [τρύξω,] p. p. part. τετρυχωμένος.

Τρώγω (τραγ-), *gnaw*, τρώξομαι, [-ἔτρωξα,] -τέτρωγμαι; 2 a. ἔτραγον.

Τυγχάνω (τυχ-, τευχ-), *hit, happen*, τεύξομαι, [Ep. ἐτύχησα,] τ[illegible]ύχηκα or τέτευχα; 2 a. ἔτυχον.

Τύπτω (τυπ-), *strike*, τυπτήσω, ἔτυψα (ἐτύπτησα later), τέτυμμαι; 2 a. ἔτυπον (rare), ἐτύπην (poet.); τυπτήσομαι (as pass.).

Τύφω (θυφ-, § 17, 2, Note), *raise smoke, smoke*, τέθυμμαι, 2 a. p. -ἐτύφην.

Υ.

Ὑπισχνέομαι, poet. and Ion. **ὑπίσχομαι** (strengthened from ὑπέχομαι), *promise*, ὑποσχήσομαι, ὑπέσχημαι, (ὑπεσχέθην) once in ὑποσχέθητε (Plat.); 2 a. m. ὑπεσχόμην.

Ὕω, *rain*, ὕσω, ὗσα, ὕσμαι, ὕσθην. [Hdt. ὕσομαι as pass.]

Φ.

Φαίνω (φαν-), *show*, f. φανῶ [φανέω], a. ἔφηνα, πέφαγκα, πέφασμαι (§ 113, Note 4), ἐφάνθην; 2 a. p. ἐφάνην; 2 p. πέφηνα; f. m. φανοῦμαι, f. p. φανήσομαι; [Ep. iter. 2 aor. φάνεσκε, *appeared.*] See § 97.

Φάω, *shine* (pres. late), [Hom. imperf. φάε, fut. pf. πεφήσεται.]

Φείδομαι (φιδ-), *spare*, φείσομαι [Hom. πεφιδήσομαι], ἐφεισάμην, [Hom. 2 a. πεφιδόμην.]

(**Φεν-**, **Φα-**), *kill*, stems whence [Hom. πέφαμαι, πεφήσομαι; 2 a. redupl. πέφνον or ἔπεφνον, with part. πέφνων].

Φέρω (οἰ-, ἐνεκ-, ἐνεγκ-), *bear*, f. οἴσω, a. ἤνεγκα, p. ἐνήνοχα, ἐνήνεγμαι, a. p. ἠνέχθην; 2 a. ἤνεγκον; ἐνεχθήσομαι and οἰσθήσομαι; οἴσομαι (sometimes as pass.); ἠνεγκάμην. [Ion. ἤνεικα and -αμην, ἤνεικον, ἐνήνειγμαι, ἠνείχθην; Hdt. ἀν-ῷσαι, inf. from aor. ὦσα; Hom. aor. imper. οἶσε for οἶσον, pres. imper. φέρτε for φέρετε].

Φεύγω (φυγ-), *flee*, φεύξομαι and φευξοῦμαι, 2 p. πέφευγα (§ 116, Note 2), 2 a. ἔφυγον; [Hom. p. part. πεφυγμένος and πεφυζότες.]

Φημί (φα-), *say*, φήσω, ἔφησα; p. p. imper. πεφάσθω, part. πεφασμένος. For other forms and inflection, see § 129, IV.

Φθάνω (φθα-), *anticipate*, φθάσω and φθήσομαι, ἔφθᾰσα, [ἔφθᾰκα;] 2 a. act. ἔφθην (like ἔστην), [Ep. 2 a. m. φθάμενος.]

Φθείρω (φθερ-), *corrupt*, f. φθερῶ [Ion. -φθερέω, Ep. φθέρσω], ἔφθειρα, ἔφθαρκα, ἔφθαρμαι; 2 a. p. ἐφθάρην; 2 p. δι-έφθορα; f. m. φθεροῦμαι [Hdt. φθαρέομαι].

Φθίνω [Ep. also φθίω], *waste, decay*, φθίσω, ἔφθισα, ἔφθιμαι, ἐφθίθην; 2 a. m. ἐφθίμην [subj. φθίωμαι, opt. φθίμην for φθι-ι-μην, imper. 3 sing. φθίσθω, inf. φθίσθαι], part. φθίμενος. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive.

Φιλέω (φιλ-), *love*, φιλήσω, &c. regular. [Ep. a. m. ἐφιλάμην; inf. pres. φιλήμεναι, from Aeolic φίλημι.]

Φράζω (φραδ-), *tell*, φράσω, &c. regular. [Ep. 2 a. πέφραδον or ἐπέφραδον.]

Φύω, *produce*, φύσω, ἔφῡσα, πέφῡκα, *be* (*by nature*), with 2 p. (πέφυα) § 130, 1; 2 a. ἔφῡν, *be, be born*; 2 a. p. ἐφύην.

X.

Χάζω (χαδ-), *yield, retire* (pres. only in ἀνα-χάζω), [Ep. f. χάσομαι, κεκαδήσω (causative), 2 a. κέκαδον (caus.), 2 a. m. κεκαδόμην;] a. m. ἐχασάμην (Epic, once in Xen. δια-χάσασθαι).

Χαίρω (χαρ-, χαιρε-), *rejoice*, χαιρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι, 2 a. p. ἐχάρην, [Ep. 2 a. m. κεχαρόμην; 2 p. pt. κεχαρηώς; fut. pf. κεχαρήσω, κεχαρήσομαι.]

Χανδάνω (χαδ-, χενδ-), *hold*, [χείσομαι, 2 p. κέχανδα (as pres.), 2 a. ἔχαδον.] Chiefly Epic.

Χάσκω, later **χαίνω** (χαν-), *gape*, f. χανοῦμαι, 2 p. κέχηνα (as pres.), 2 a. ἔχανον. Poetic.

Χέζω (χεδ-), fut. χεσοῦμαι (rarely χέσομαι), ἔχεσα, 2 p. -κέχοδα ; 2 a. ἔχεσον (rare) ; p. p. part. κεχεσμένος.

Χέω (χυ-, χευ-), *pour*, f. χέω [Ep. χεύω], a. ἔχεα [Ep. ἔχευα], κέχυμαι, ἐχύθην ; 2 a. m. ἐχύμην.

Χόω, *heap up*, χώσω, ἔχωσα, -κέχωκα, κέχωσμαι, ἐχώσθην.

(**Χραισμε-** and **χραισμ-**), *avert*, *help*, stem whence [Hom. χραισμήσω, ἐχραίσμησα ; 2 a. ἔχραισμον].

Χράομαι, *use*, perhaps mid. of χράω ; χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην. For χρῆται [Hdt. χρᾶται], &c., see § 123, Note 2.

Χράω, *give oracles*, χρήσω, ἔχρησα, κέχρηκα (later), κέχρησμαι (-ημαι ?), ἐχρήσθην. Mid. *consult an oracle*. § 123, Note 2.

Χρή (impers.), irreg. contr. for χράει, *there is need*, (*one*) *ought*, *must*, subj. χρῇ, opt. χρείη, inf. χρῆναι (poet. χρῆν) ; imperf. χρῆν or ἐχρῆν ; f. χρήσει. **Ἀπό-χρη**, *it suffices*, inf. ἀποχρῆν, imperf. ἀπέχρη, [Ion. ἀποχρᾷ, ἀποχρᾶν, ἀπέχρα ;] ἀποχρήσει, ἀπέχρησε. Χρῄς and χρῄ (for χράεις, χράει) are rarely used in the sense of χρῄζεις, χρῄζει, *wish*, *want*.

Χρίω, *anoint*, *sting*, χρίσω, ἔχρῑσα, κέκρῑμαι (or -ισμαι), ἐχρίσθην.

Ψ.

Ψύχω (ψυγ-), *cool*, ψύξω, ἔψυξα, ἔψυγμαι, ἐψύχθην ; 2 a. p. ἐψύχην or (generally later) ἐψύγην.

Ω.

Ὠθέω (ὠθ-), *push*, ὤσω (poet. ὠθήσω], ἔωσα [Ion. ὦσα], ἔωσμαι [Ion. -ὦσμαι], -ἐώσθην ; ὠσθήσομαι ; a. m. ἐωσάμην [Ion. ὠσάμην].

Ὠνέομαι, *buy*, imp. ἐωνούμην or ὠνούμην ; ὠνήσομαι, ἐώνημαι, ἐωνήθην. Classic writers use ἐπριάμην (§ 126) for later ὠνησάμην (or ἐωνησάμην).

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