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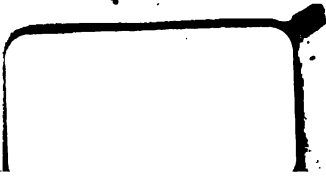
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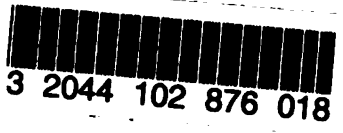
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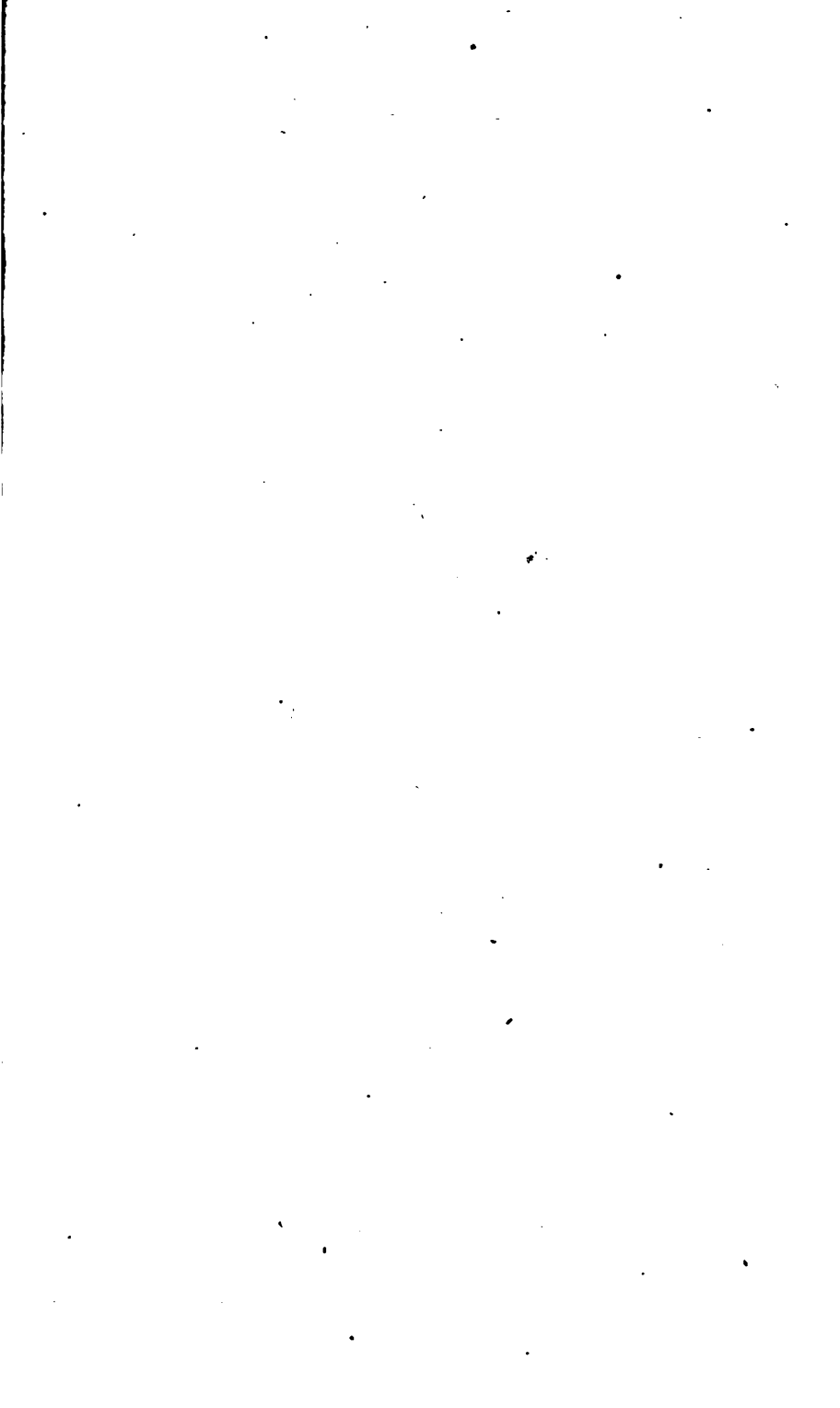
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AND

FOR UNDERSTANDING THE GREEK WRITERS.

Translated from the French of the

MESSIEURS DE PORT ROYAL,

BY

THOMAS NUGENT, LL. D.

.....
A NEW EDITION,

CAREFULLY REVISED AND CORRECTED.

LONDON:

PRINTED FOR P. WINGRAVE, IN THE STRAND;

SUCCESSOR TO MR. NOURSE:

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THE
TRANSLATOR'S PREFACE.

TO illustrate the grammatical art, was the favourite employment of many of the greatest men of antient and modern times; but none deserves a higher commendation than the author of the following performance. This was the learned Claude Lancelot, member of the celebrated society of Port Royal, in the neighbourhood of Paris. He was born in that capital in 1613, and educated from the age of twelve in the seminary of St. Nicholas du Chardonner, where he entered himself in the year 1627. After he had finished his studies, he retired to Port Royal, and was employed in the education of youth. This province he executed with the utmost diligence, and made such improvements in the art of teaching, as to draw up those excellent methods of learning the Latin, Greek, Italian, and Spanish tongues, generally called *The Port Royal Grammars*. He is likewise said to have written the *Jardin des racines Grecques*, and, last of all, *The General and Rational Grammar*.

But of all our author's performances, the present work is generally reckoned to deserve the preference. The order and perspicuity that shine through the whole, and the profound knowledge of the principles and analysis of the Greek language, are not to be matched in any other writer. He had made an excellent use of the grammarians that went before him; and by his method he far outstripped them all. This consists in drawing up his instructions in vulgar idiom, as more easy than Latin to young beginners; in distinguishing necessary rules from others, by way of text and annotations; in retrenching superfluities, by reducing the ten declensions of former grammarians to three, and the thirteen conjugations to two; in disposing the tenses in such a manner, as to render it easier to ascend to the theme of the verb; in subjoining the dialects in their proper places; in comprehending the resolution of verbs within a few rules; in rectifying and methodizing the rules of syntax, and observing similar constructions between the Latin and the Greek; and lastly, in treating the subject in a rational and critical manner, so as not

to proceed merely on the foot of authority, but to appeal likewise to the reason and judgment of the scholar.

It is now about a dozen years, since I undertook to translate this work, at the desire of several members of our two learned universities. The many editions of the original abroad, and the several extracts and abridgments of it in most parts of Europe, were an encouragement to the undertaking. The success has answered, and I may justly say, exceeded my expectation; when I consider that the translation was printed at a time that I was in Germany, and incapable of superintending the press. It is true a person, known in the literary world, was employed for that purpose; but either through want of being acquainted with my handwriting, or through disuse of Greek literature, or through some other cause which I cannot divine, he suffered the work to go abroad too incorrect, I must own, for the use it was intended to serve. However, as the public have been so indulgent, as to accept it with all its faults, I must return them my thanks; and I hope I have made some amends, by the extraordinary care bestowed upon this second edition. The whole copy hath been carefully revised and compared with the original; the several errors have been corrected, and many passages altered and retouched, especially the preface, which may be said to be a new translation. The quotations from the classics have been also compared and corrected in a multitude of places. A strict adherence to the original has been observed throughout; except the rendering the rules into metre; for this not being an elementary introduction, but a complete system, if so I may express myself, of the Greek language, such puerile versification hath been judged improper.

With the revisal of this work I finish my translations of all the grammatical pieces of Messieurs de Port Royal*; a task, I own, of more labour than reputation; yet if my labour hath been of service to our British youth; and if in this toilsome province, I may be also said to have deserved well of this most useful art, my ambition is satisfied.

* Except the Spanish Grammar: they are all printed for F. Wingrave, Successor to Mr. Nourse, in the Strand.

PREFACE,

CONCERNING THE RESTORATION OF

GREEK LEARNING

IN EUROPE,

AND THOSE WHO CONTRIBUTED MOST THERETO.

WITH

Some General Directions relating to the Method of Teaching
and Learning properly the Greek Tongue ;

AND

A Critical Account of the most celebrated Authors, whether
sacred or profane, who have written in this Language.

*I. Of the ancients, that have treated of the Greek tongue ;
and of the difference between learning a living and a
dead language.*

I PRESENT thee at length, dear reader, with my New Method of learning Greek, which, though demanded hitherto with importunity, still (as I was desirous of rendering it at least as serviceable as that of the Latin tongue) I could have hardly been induced to publish so soon, if the repeated entreaties of my friends had not obliged me to it. The arduousness of the undertaking, and the consciousness of my incapacity, would have deterred me even from attempting it, had I not been engaged by superior authority. I should have been entirely silent, in order to make room for so many learned men, who have been, and are still employed on the same subject ; but I was persuaded that this work, though inferior in merit to several others, would be perhaps attended with some utility, as it is digested in a method entirely new, and has been allowed by some gentlemen, who have used it within these few years, to have been of very great service to them.

The Greek language has been always in such high repute, that there never have been wanting men of abilities, who have employed their time and study in illustrating it. This advantage it has above all others, that there is not one, which has been so variously and copiously handled, having had masters, who taught it regularly, and wrote grammars on it, a considerable time before the Hebrew, which is, notwithstanding, the most ancient of all languages, and from whence the Greek itself derives its origin. Suidas has transmitted to us a very honourable character of several of those authors, the greatest part of whose writings hath perished through the injuries of time. Among those that have come down to us, we may reckon particularly Apollonius of Alexandria, surnamed the Difficult, who flourished under Marcus Aurelius, about fifteen hundred years ago, and Herodian his son *, supposed to be the very same whose history is extant. To these we may add Tryphon, who is thought to be the person that lived in the reign of Augustus; as also Theodosius, Dionysius, Cheroboscus, and some others.

But notwithstanding that those authors are valuable for their erudition, and considered as streams that flow by so much the purer, as they were nearer to the fountain-head; having written at a time, when the language subsisted in its full vigour: still, we may venture to affirm, that they are defective in several points, with regard to order and method. There is a very wide difference between the manner of handling a living, and that of teaching a dead language: and never are grammars less perfect, than when the language is most so; because, in this case, use supplies every deficiency of art.

Thus we see, that the Romans had no better method of perfecting themselves in this language, than that of sending their children to study at Athens, in order to learn it there, in its full purity: a practice which still obtained long after the ruin of their republic. But no sooner was the imperial seat transferred to Constantinople, than the Greek tongue began considerably to decline from its purity, because of the mixture of Romans who flocked to that capital, and not only preserved all their own particular names of offices and dignities, but even introduced several other words. At length, when through the inundation of Barbarians, ignorance had spread itself over all Europe, without sparing even Greece, which was always considered as the seat of learning; this language came to be so dishonoured, as hardly to retain the least features, by which it could be known to foreigners, or even to the Greeks themselves, among whom, though it be not quite extinct, yet the ruins are very imperfect.

* Gesper in Bibl.

II. *Restoration of the Greek tongue in Europe, and particularly in France and Italy.*

The fatal destruction of the Eastern empire was attended with this advantage to us, that it forced the few men of letters in that celebrated monarchy, to fly for refuge into the West, where they contributed to the restoration of learning.

History remarks, among others, Emanuel Chrysoloras, who having been sent into Europe by John Palæologus, emperor of Constantinople, to implore the assistance of Christian princes, and having discharged his embassy with great fidelity and diligence, settled afterwards in Italy, and taught at Venice, Florence, Rome, and Pavia. He left behind him several very eminent pupils, such as Philephus, Gregory of Tifernum, Leonard of Arezzo, Poggius, and others: at length he went to Constance, and died there, at the time of holding the council, which ended in the year 1418.

Argyropylos of Constantinople held a professorship also at Florence, some time after Chrysoloras, and was preceptor to Peter of Medicis, and to his son Laurence: Chalcondylas succeeded him; but having been obliged to withdraw himself from the persecution of his enemy Politianus, he retired to Milan, whither he had been invited by Lewis Sforza, and was appointed public professor in that city.

Gaza of Thessalonica came into Italy, after his country had been wrested from the Venetians, which happened in the year 1444. He flourished at the same time with George of Trebisond, to whom Pope Eugene the Fourth committed the direction of one of the colleges at Rome, and Gaza had a benefice in Calabria, where he resided the greatest part of his time.

France, ever productive of men of genius, had, much about this time, the pleasure of seeing this language revived, after having lost all knowledge of it such a vast number of years; and for this she was indebted to several great men, who resorted thither to shew their literature. Gregory, native of Tifernum in Italy, one of the disciples of Chrysoloras, was the first who paved the way. He repaired to Paris so early as the commencement of the reign of Lewis XI. There he met with a favourable reception from the rector and the university, and was admitted a public professor. This kind treatment was the means of drawing thither, a short time after, Jerom of Sparta, who succeeded him; and had Reuchlinus or Capnion, and Budæus for his auditors: Tranquillus of Andronica came afterwards, and was the last of those who visited France in that king's reign.

John Lascaris, possessed of all the qualities of a man illustrious for birth and abilities, left Italy likewise to reside in

th's kingdom. But this did not happen till after the death of Laurence of Medicis, who had entertained him very honourably, and employed him in collecting the famous library of Florence: for which purpose he made a voyage to Africa and to the Levant, and enriched it with the scarcest manuscripts he could find. He was beloved by two of our kings, Charles VIII. and Lewis XII: the latter employed him as agent, to treat with the Venetians.

Under him, Budæus perfected himself in this language, to such a degree, as to be looked upon as the wonder of the age he lived in; having cleared up the obscurest passages of all Greek antiquity. He was in very great favour with Francis I. who honoured him with the office of Master of Requests, at a time when there were only four: at his desire the same prince collected the royal library, which has been always considered as one of the first in Europe; and he also founded the professorships for languages and the mathematics, so early as the year 1530, to which the rest have been added since.

Then it was that the Greek tongue began to be esteemed and cultivated all over Europe. The university of Paris, ever fertile of great men, was one of those that contributed mostly to this progress of Greek literature. It is she that gave the first encouragement to Jerom Alexander. After he had taught the Greek language for some time in her schools, she judged him worthy of the direction of one of her colleges: this made him known to Leo X. by whom he was sent nuncio into Germany; afterwards he was made Bishop of Brindisi by Clement VII. and at length, Paul III. created him cardinal. It is she that trained up the Capnions, the Eurasmus's, the Gesners, who diffused the rays of learning through Germany and the Netherlands. It is she that formed Budæus and Henry Stephens, the Chief promoters of Greek literature; the first by his Commentaries, and the second by his Thesaurus: from whence all those, who afterwards handled the same subject, have borrowed the best part of their stock. It is she, in fine, that in guise of an universal nursery, produced in former times, and still continues to produce men not less valuable for the knowledge of this tongue, than for their skill in all other arts and sciences.

III. *Of those who have written on the Greek grammar in these latter ages, whether in Greek or Latin.*

BUT to trace things a little higher, and to return to the natives of Greece, whom I had quitted.

Chrysoloras was the first, that attempted to publish any abridgment of the Greek grammar in Italy, from whence this language had been exiled upwards of seven hundred years, as is attested by Leonardus Arctinus, his disciple, one of the

After him, Gaza obtained the applause of all the learned, by his grammar; which he divided into four books. But Chalchondylas finding him obscure and difficult, endeavoured to lay down easier rules for beginners.

And, finally, Constantine Lascaris having had the advantage of coming after them, strove to render himself more copious and intelligible in several things, restoring part of the ancient glory of Athens at Messina, where he was professor in the year 1470.

Since that time, Europe has never been without writers on this subject. Several, in imitation of the native Greeks, who have left us precepts on their own language, began to publish instructions also in Latin; among whom, the most esteemed, are Urbanus, preceptor of Leo. X. and Caninius, professor in the university of Paris.

Clenardus likewise acquired great reputation, by his small abridgment of grammar, which he published in Flanders, in the year 1536: but he had not time to revise it; for very soon after he went to Spain where he was preceptor to the king of Portugal's brother. From thence he crossed over into Barbary, to learn Arabic, into which tongue he was desirous of translating the Scripture, with a real Christian view of promoting the conversion of the Mahometans: at length he returned to Spain, where he died, towards the year 1542.

But soon after him succeeded Ramus, a man in whom the university of Paris may really glory; since he is considered in great measure as the restorer of all human science. He endeavoured, therefore, to illustrate this, as he had done all other arts; and pursuant to this design, he wrote his grammar, which was published at Paris in the year 1557, and afterwards in Germany, where it was immediately embraced by almost every school; whilst his enemies endeavoured to decry him at Paris, and at last murdered him in the year 1572. We find that several learned men have pursued his method since, as, among others, Henry Cranzius and Sylburgius; to whom we may join Alstedius and Sanctius, though they have turned a little out of the path that had been beaten by their predecessors.

Justly may we therefore say, that if Ramus did not make a full discovery of the right method of teaching this and other arts; he was, at least, one of the first that began the inquiry, and that excited others, by his example: insomuch, that the glory is intirely due to the university of Paris, the parent of so celebrated a genius.

It is to Her I consecrate these poor endeavours, from whence if any utility may chance to arise, it will be all

owing to *Alma mater*. For having made a declaration of advancing nothing of my own head, but only of collecting such observations, whether ancient or modern, as I thought most curious, I may acknowledge myself chiefly indebted to Caninius, who was bred at this university, and to Sylburgius and Sanctius, whom we must consider as the disciples of Ramus.

Not but that I have also made a proper use of others, and particularly of Vossius. But as the greatest part of what he has added to Clenardus, in order to form the grammar which goes by his name, is almost intirely borrowed from Sylburgius and Caninius; I should rob those two learned men of their due praise, did I not bear witness to their ability, and acknowledge the assistance they have afforded me. Some help I have likewise received from Crusius, Tschonder, Gualtper, Surcin, Enoc, Gretser, Golius, Huldric, Alstedius, and several others: not to mention the great etymologist Eustathius, Hesychius, Phavorinus, Budæus, H. Stephen, Gesner, Constantine, Scapula, and other old or new dictionaries, scholiasts, commentators, and authors, whom I have either carefully perused, or occasionally consulted.

IV. *The motive of undertaking this new grammar, and drawing it up in French.*

Now if any body should be surprized at seeing me propose a new method of learning the Greek tongue, after I had acknowledged that so many grammarians have already treated of this subject; it is easy to answer, that, although the language continues always the same, yet the art of teaching it may be new. Deriving the same materials from the same source, we may infinitely diversify the manner of handling them, wherein we give a further opportunity to admire the beauty of this language, and the fertility of this art, the key and entrance to all others. But I shall likewise add, that Clenardus, who has hitherto obtained pretty much in the schools, has never been judged sufficient. The Greek language, as Constantine Lascaris very justly remarks, is like unto a wide ocean; and in vain would you pretend to circumscribe the knowledge of it within the limits of a simple abridgment. I am am ignorant that several have attempted to illustrate or enlarge the above author. But my endeavours towards facilitating a thorough acquirement of this language; ought to be so much the more acceptable, as it seemeth proper, after so many books upon this subject, written in Greek and Latin, that there should be one also in our native idiom, for the honour of this great kingdom. No body, as I know of, has yet undertaken it, so as to include all the rules necessary for the knowledge of this tongue; though it is unquestionable, that this is the best

way to comprehend them more readily, and to recollect them with greater ease.

V. Order and division of this whole work.

THE œconomy I pursue is also quite new : for having found by experience, that Clenardus's method was not the most useful, and that of Ramus was somewhat intricate and incommodious, which Sylburgius had in part taken notice of, and Sanctius had a mind to remedy, by following another path : I have therefore made such use of all those authors, as to pick out what I judged most worthy of notice, without entering into things that seemed too intricate and remote from the common method now received in France.

This work I have divided into nine books : the first treats of the analogy of letters, of their pronounciation, and of the changes and relations they bear to each other ; which is the foundation of what follows : the second treats of declensions, nouns, and pronouns : the third of the conjugation of verbs in *ω* : the fourth of the conjugation of verbs in *μ* : the fifth of defective verbs, and the investigation of the theme : the sixth of indeclinable participles ; with a very useful treatise on the derivation and composition of nouns : the seventh of syntax : the eighth of curious remarks on all the parts of speech : and the ninth of quantity and accents ; with a review of the dialects, and of poetic licence.

I reduce all the declensions to two ; one parisyllabic, and the other imparisyllabic : but I subdivide the parisyllabic again into two ; one following the feminine article, and entirely analogous to the first of the Latins : the other following the masculine article, and analogous to their second declension ; as the imparisyllabic is to the third, and the contracts to the other two, which are properly no more than a branch of the third.

I likewise reduce all the conjugations to two ; one of verbs in *ω*, and the other of verbs in *μ* : but I divide also those verbs in *ω* into two sorts, viz, one of barytonous verbs, and the other of circumflexed ; which I have caused to be printed in two different colours, that the different manner of conjugating them may immediately strike the eye, without any danger of confusion.

The disposition of the tenses, and their formation, are also new. For having observed, that the preterit and the aorist depend in many things on the future, I thought it would be proper to place the latter tense before the other two : and having found, by experience, as well as Ramus, Sylburgius, Cranzius, Sanctius, and several others, that this long genealogy of tenses, whereby they are made to descend successively the one from

the other, is as inconvenient in practice, as it seems plausible to those that have not well examined it; because it fatigues the mind in so tedious a circuit, and hinders it from finding the theme of the verb so readily as one could wish: I have therefore given a method of reducing them all immediately to the future active, which is as well known as the present.

Thus, in whatsoever tense or mood I find myself, whether active, passive, or middle, I ascend commonly to the theme of the verb in two steps, which is not sometimes compassed in six or seven in the ordinary method.

In each place I have given all the dialects, together with observations proper for every sort of nouns and pronouns, or particular to each tense of verbs; knowing, by experience, how troublesome it is to be obliged to look out for what relates to the same subject in two or three different places. But I have distinguished these, in such a manner, by the difference of the type, that there is no danger of their incommoding those who choose to overlook them.

As to what regards the nouns and pronouns, having given at first the manner of declining them according to the common tongue, I have afterwards exhibited tables, which include the terminations, with all the different dialects; insomuch that every thing that is necessary may be seen at one view.

And concerning the verbs, I give at first a table for conjugating, either the active, or passive voice, choosing, with Sanctius, *τιν*, for an example of the barytonous verbs, as one of the most simple, and to which the rest may be easier reduced. Afterwards I treat of each tense in particular, leaving *τιν*, for a paradigm, in favour of those who are used to it: and putting the common form in a large letter, I subjoin the dialects to each person in a smaller character; and then I give a short account of those said dialects, to explain their analogy, and render them more easy to retain. For which reason I have not judged it necessary to mention them all in the rules, but have contented myself with including those that were most necessary, or might easiest escape the memory.

But having considered how useful it is for beginners to have a knowledge of the *investigation of the theme*, I have comprised the whole of it in very easy rules; though, among those who have endeavoured to digest the Greek grammar into Latin verse, I know not one that has ever attempted it.

With regard to the syntax, I have reduced it to a very small, but sufficient number of principles; supposing the learner to be somewhat acquainted with the Latin syntax. If there is any thing particular, I have reserved it either for the annotations that are in a small letter at the end of each rule; or for the eighth book, which consists intirely of curious and solid re-

marks; and I have pointed out the reason of each government, in order to be better prepared for the reading of authors, which ought to be our chief aim in this study.

· VI. *Three things necessary for learning a language.*

I AM of opinion, that it will not be improper to observe three things, which will particularly contribute towards forwarding this design: The first is a competent knowledge of grammar; the second the knowledge of words; and the third, to be acquainted with the phraseology; without which qualifications it is impossible ever to attain to a thorough knowledge of any language.

If the Greek is somewhat more difficult than the Latin, with regard to the two first articles, it has at least this advantage, that it is much easier with respect to the last which contains almost inconceivable difficulties in the Latin. The Latin idiom is much wider from ours than the Greek. Having fewer terms, it is obliged to give a greater extent to the same expression; and to vary the phrase, and manner of connecting words and sentences. On the contrary, the Greek very often conveys by one particular word, or by a compound term of several roots, all that can be desired.

In regard to the grammar, it will be perhaps a difficult matter to acquire an exact knowledge of it, in less time, than by this new method. I had discovered long ago, that this was what chiefly prevented the progress of the Greek language; because the abridgments, as I have already observed, are insufficient, and the universal grammars of Scotus and Antesignanus, though fraught with erudition, are ill digested, without order or principles, and stuffed with so many useless or embarrassing articles, that a person must have a great deal of resolution to read them through. Hence, I have endeavoured to draw up this work with the utmost regularity and order; not only by the division of the books and chapters; by the running titles, which point out the subject matter in every page; and by the rules, which comprise in a few words, and easily imprint in the memory just so much as is necessary for beginners: but moreover, by reducing every thing, as much as possible, to general principles, as well with regard to the analogy of nouns, verbs, and dialects, as to the syntax, accents, and every thing else.

For we must always make a distinction between two sorts of persons, that apply themselves to the study of languages, viz. children, and those who are capable of reflexion and judgment. It is chiefly to serve the former, I have drawn up these rules in so few lines; and for the second I have settled things by reasons founded on analogy: not but that the one

and the other may make use of every thing indiscriminately, as inclination and occasion shall lead them.

And not to mention any thing here, but what is known to many, and has been confirmed by long experience, we have seen boys of a middling capacity, go through all their rules tolerably well in less than two or three months, with the help of this method. Some, even in less than six weeks, have got over all the general principles, and entered directly upon the practice of authors.

But having afterwards remarked, that the knowledge of grammar would be of very little service, if not followed by some method of stocking the memory with *words*; I have thought proper to publish at the same time a lesser work, not less useful than the present; namely *The Greek Roots*; drawn up in French verse, with their principal derivatives underneath. It is the easiest method I could find, after long inquiry, for learning the words of this language; concerning which I refer the reader to what has been said in the preface to that book.

With respect to the *phrasology*, I fancy that most of the difficulties on this head are pretty well explained in the seventh and eight books, which contains the syntax and the remarks; and that nothing can contribute more to solve all doubts of construction, than the general maxims, which I have there laid down, and endeavoured to establish by variety of examples, rendered into our own language, for the greater ease and advantage of beginners. If there should be any thing further wanting, either for the understanding the phraseology, or for the explication of certain terms, I shall endeavour, with God's assistance, to remedy that inconvenience in another work, which will be so much easier to retain, as it is to consist entirely of a chain of etymologies, written in our language.

VII. *Two things that obstruct the study of the Greek tongue.*

The first, its not being referred immediately to one's native language.

ONE of the chief obstructions to the learning of Greek, is, in my opinion, our not accustoming ourselves sufficiently to compare it immediately to our mother tongue, but making a long circuit to convey our sentiment in a Latin translation. Hence the same thing happeneth here, as was mentioned above with regard to the formation of tenses: the mind is embarrassed with such a multiplicity of things, which it must have all present at the same time, in so tedious a circuit.

But, if after the publication of a Greek grammar in our own language, such as the present, together with a treatise on the roots and etymologies, which I promise hereafter, some skilful hand would favour us with an edition of Greek books,

and a vulgar translation on the opposite page : I would venture to affirm, that this language would become not only more easy and agreeable, but, moreover, more common by half, than it is at present, throughout the kingdom.

VIII. *The second, by not following the right pronunciation.*

I MUST mention here another thing which would be no less conducive to so good an end, and that is to be a little more attached, than we generally are, to the true and ancient pronunciation of this language. I have therefore carefully ascertained it in the first book, though in few words, by reason that there are several who have writ whole treatises on this subject; and, I do not pretend to prescribe laws to others, but only to represent a pure matter of fact, which I submit to every free and impartial judge. Hence I have taken particular care not to insert any thing in the rules, that might prevent this method from being no less serviceable to those who reject, than to those who embrace this pronunciation.

For which reason, I cannot think that any man will refuse to acknowledge its utility, when he considers how inconvenient it is, not to understand a word of Greek, but by the assistance of the eye; and to be under a continual necessity of asking whether, what one hears, be writ with such and such a letter, and the like: which embarrasseth even the reader, who must be very well versed in the language, before he will be able to distinguish a great number of words, that are pronounced exactly alike. Those, on the contrary, who use themselves to speak as they write, find it an easy matter to distinguish the words; because they are directed both by the eye and the ear, which is having two masters instead of one.

And, indeed, it seems very extraordinary, that, whereas the Greek tongue is far more difficult, as we have observed, than the Latin, with regard to the words, still there should be so little care taken to lessen this inconvenience in the manner the Greeks themselves have done, by means of several marks, which help to distinguish the terms, and to fix the pronunciation; such as long and short vowels, rough and smooth consonants, breathings and accents, that have been wisely, and by a very rational analogy, introduced into this language: whereas, if they are neglected in speaking, they can be considered only as an useless incumbrance in writing.

Had there been any arguments of weight to refute this ancient pronunciation, I should be the less surpris'd at the difficulty of its reception. But there is scarce any body, that will not acknowledge its use. Without it, says a learned man of the past century, the dialects become a labyrinth, prose grows flat, and verse itself loses all its dignity and grace. It is there-

fore quite absurd to forego this advantage, under pretence of being afraid to offend, perhaps, the ear of some prejudiced person; because, in case you had a mind to avoid this inconvenience, it would be much more eligible to humour him upon this occasion, and at other times conform to the right pronunciation, than, for so trifling a reason, to deprive yourself of so considerable a benefit.

IX. That the false pronunciation is owing to the modern Greeks; and that the learned have constantly recommended the ancient.

CERTAIN it is, that this proposition cannot incur the censure of novelty; since it only recalls the language to its origin, and to the time of its full perfection. For it is observable, that the Greeks who fled for refuge to France and Italy about two hundred years ago, were the first that introduced this corrupt mode of uttering: finding no traces of this tongue in the West, they gave us the pronunciation, which Barbarians had introduced into their country; and Gaza himself acknowledges, in some parts of his work, that it is not the right one.

And indeed ever since that time there have not been wanting men of learning, who have shewn the advantages of this ancient pronunciation, maintained it in their writings, and endeavoured to spread it throughout Europe. Antony, surnamed Nebrissensis, from the place of his nativity in Andalusia, was one of the first, who, in promoting the restoration of letters in Spain, so early as the end of the fourteenth century, used all his interest to introduce this pronunciation.

Above a hundred years ago Erasmus, being then at Lovain, composed a whole book to this purpose, where we find he has ascertained this very point.

Ceratinus did the same thing in Holland, in a treatise dedicated to Erasmus; and this practice has since universally obtained throughout that country.

Sir John Cheke, professor of Greek at Cambridge, and preceptor to young king Edward, did his country the very same service, notwithstanding the opposition he met with from the bishop of Winchester, chancellor at that time of the said university: and now this pronunciation is generally received by the English.

Vergara, one of the most able grammarians of the last century, who was professor in Spain in the year 1555, exactly a hundred years ago, has condemned this new mode of utterance as spurious, and recommended the ancient as genuine.

Aldus Manucius, a Roman, has made the same remark in the *Πάρισιος*, at the end of his Latin grammar.

Lipsius professeth the same doctrine in his treatise of pronunciation.

Erycius Puteanus, who succeeded him in his professorship at Lovain, and had taught publicly before at Milan, and several other cities of Italy, always conformed to this same way of speaking, and advised every body to embrace it, as one of the most effectual means towards making a progress in the Greek language: all which may be seen in his oration on this subject, delivered at Milan, the sixth among his works.

Sanctius, a Greek professor, and head of a college in the celebrated university of Salamanca in Spain, has established it likewise in his Greek grammar, and in divers other parts of his works.

Meckerchus has endeavoured to promote the same design in Flanders; as also Sylburgius in Germany; and Andrew Hoi, the king's professor, in the Netherlands, at the request of the learned and pious Estius, who was eager for having this pronunciation prevail, being sensible of its utility; and before him Peter Tiare, professor at Doway, who introduced it into that university, upon its first foundation. To these I might add Glareanus, Pierius, Camerarius, Scapula, Constantine, Vossius, Alstedius, and others, who have all unanimously extolled this ancient manner of speaking, and mentioned the great advantages arising from it; some of them have even left us very learned and curious treatises on this subject.

Neither has France been without learned men, who have constantly promoted the same design.

Budæus was one of the first who laid the foundation of it in sundry parts of his works.

Postellus approves of this same pronunciation, when in his book of Origins he shews, that the names of the Greek letters are borrowed from the Hebrew.

It is full an hundred years ago, since Caninius, a native of Milan, and professor in the college of Cambay at Paris in the year 1555, wrote a treatise on Hellenisms, which may be justly called one of the most learned performances, that has ever appeared on the principles of the Greek tongue: and in this treatise he gives the said pronunciation the preference.

Robert Stephen has done the same in his Greek alphabet, printed at Paris in the year 1554.

His son Henry Stephen, to whom this language is indebted for the famous Thesaurus, has likewise established this point.

Ramus has followed his example; not only in his grammar, but also in the third-book of his schools.

The young Messieurs Huraut de l' Hospital maintained the same doctrine, in a particular treatise intitled Philapappus: this they wrote under the direction of their preceptor Peter Chabot, a learned professor of the university of Paris, and pre-

sented it to their grandfather, the chancellor de l' Hospital, one of the wisest magistrates that ever was in France: and the chancellor approved of this pronunciation, as may be seen at the end of this book, in the Paris edition of the year 1580, and afterwards in the Basil edition of the year 1587.

The learned Lambinus also, professor in the same university, recommended it in his time, as we learn from Meckerchus at the end of his treatise on pronunciation.

Simon, doctor of physic, embraced it likewise, in his *Methodical history of the Greek tongue*, dedicated to cardinal du Perron, and applauded by the most learned men of that time. And Robinet, also doctor of physic, who wrote the advertisement to the reader prefixed to this book, justly complains of those, who, notwithstanding the practice of antiquity, and the advantages that arise from it, would fain have the French nation still ingloriously submit to a barbarous pronunciation, which all other countries have exploded.

Finally, we have observed in our days, that the famous M. Valens, the king's professor, has constantly inculcated the same practice. Which shews, that the ancient pronunciation was never condemned in this, nor in any other, learned university.

And so true it is, that the spreading of this corrupt pronunciation is to be attributed to the modern Greeks, that Meckerchus assures us, he saw a Psalter of the Septuagint, written in the year mcv, in a beautiful Latin character, where the right mode of utterance was perfectly expressed, as *Ecclesia, Basileus, Aggelos, panta, uranu, autu, kyrios, &c.* (where it is to be observed, that the Latin *u* is sounded like the French *ou*, and *y* like the French *u*.) And that at the end of the same Psalter there was a Greek alphabet, with the power of the letters thus marked, *alpha, beta, gamma, delta, e brevis, æta, eta; theta, iota, cappa, lamda, my, ny, xi, a brevis, pi, rho, sigma, tau, y, phi, chi, psi, o longa*; which is exactly the sound the learned maintain they ought to have, and the greatest part of Europe has now adopted.

We likewise see in the works of pope Innocent the third, who lived towards the close of the twelfth century, and the commencement of the thirteenth, that in his time they pronounced *Kyrie eleeson, Christe eleeson*; and that S. Gregory commanded the clergy to chant *Kyrie eleeson*, which was sung by the whole congregation in the Greek church. We find also in the life of S. Gertrude of the order of S. Benedict, written in part by herself, who lived about three hundred years ago, that upon citing these very same words of the mass, she writes *eleeson* with an *e* and not *eleison*. Moreover we see, that the *Ἀμήν* of the Septuagint, which is the Amen,

of the Hebrews, has been preserved down to our time, notwithstanding the corrupt pronunciation of the modern Greeks, who read *Amin* with an *i* instead of *Amen*.

X. *That it is necessary to proceed from the grammar to the use of authors: and whether it is proper to learn Greek before Latin.*

BUT I have dwelt too long on so clear a point, which I should have treated with greater brevity, had I not thought it necessary to produce such a number of authorities, in order to remove all further difficulty. I shall only add, that if a person will be at the pains of accustoming himself betimes to this pronunciation, and of following the formation of tenses, which I have marked out together with the rest of this method, I do not question but he will be quickly sensible of the great advantages thereof; provided he does not neglect, at the same time, to exercise himself in the use of authors. For theory and practice should go hand in hand, the latter being generally looked upon as the chief foundation of languages.

Quintilian long since declared it to be his opinion, that children should begin with learning Greek, because the Latin tongue being more common, it is attained with greater ease, and as it were, of itself: which reason will perhaps, hold good with us, as well as with the Romans; for our language is an appendix, and sort of dialect of the Latin.

Not that I think Quintilian's advice ought to be followed literally. For, since we are to proceed by a gradual ascent, it is very proper to learn a little Latin (the greatest part of our words being derived from that language) before we enter upon the Greek, from whence the Latin is descended. Besides, it is certain, that the rudiments of the Latin tongue, the declensions, conjugations, and other principles, are much easier, and more adapted to the capacity of youth, than those of the Greek: not to mention, that there are several who only want to learn a little Latin, without ever troubling their heads about the other language.

But I believe, that Quintilian's advice ought to be more carefully weighed; and upon inquiry we shall often find, either that children are not seriously initiated, or not sufficiently advanced in the study of the Greek. For as the difficulty of this language consists particularly in the words, as it is easier than Latin with regard to the phraseology, and as the use and necessity of it is generally confined to the understanding of authors, there being scarce ever any occasion to

speak or write it; nothing seems more natural, than that children should be taught it very early. As soon as they have been initiated in the Latin tongue, they should immediately proceed to the Greek, and make a considerable progress in it, whilst they have more memory than judgment. In the mean time it will be just sufficient to keep up their Latin; and we may defer to a riper age, the forming them to a more graceful manner of writing and speaking, or to the sublimer rules of eloquence.

With regard to entering upon this practice; my opinion is, that after they have at least gone through the abridgment of this Grammar, which abridgment containeth all that is necessary for declining and conjugating, and will be published very shortly; they may begin to read some book or other, accompanied with Scholia, such as *Æsop's Fables*, or *Lucian's Dialogues*, in order to see their rules exemplified, whilst they endeavour at the same time to get thoroughly grounded in the remainder of this method.

I must only observe, that, as for interlineary versions, it is much better to have but little to do with them. Nothing is more apt to render us supine and indolent, and to hinder the mind from ever reaching the genuine sense of the author. I should, therefore, be against recommending them, even to young people, unless it be at the very beginning, when they are to learn something by heart. Care must be taken afterwards to make them enter gradually of themselves, by diligent reading, into the force of words, and the signification of the phrase. A collateral translation may be of more service to them, supposing it clear and faithful: but, they should endeavour to do even without this, as soon as possible.

In order to arrive at such a pitch, nothing can be of greater use in the beginning, than to read the same thing, either entire, or by parts, over and over again, repeating it as often, as either the memory, or capacity of the scholar requireth, in order to be as familiar and perfect in it, as if it was written in our own language. One page studied in this manner, is worth ten hurried over with precipitation, not only because more benefit is reaped from it at present, but, moreover, there is a better foundation laid for future advantages. And if to this a proper care be added, in collecting a sufficient stock of new words, in reducing them to their roots, and in committing to memory such passages, as are most curious in their subject, or most elegant in their expression; it is almost incredible how expeditious a progress may be made in this language.

XI. *Of the choice of authors; and of the principles that are to be observed, in pursuing this design.*

To what has been said, we may further add, how useful it is, to observe some order in the choice of books, proper to be read by young people, in proportion to their progress in this study. I am very sensible it is a difficult task, to give advice upon this article, so as to please every body; for there is no subject whatever, concerning which there is a greater diversity of opinions, than that of the censure and judgment of authors. However, I think, we may safely adhere to three principles, which ought to be inviolably observed in the instruction of youth: these are to begin with the most easy; to pitch upon some books of entertainment, in order to render this study more diverting; and to join as much as possible the utility of the subject to that of the language: by which means they will form their judgment, while they stock their memory; and even their memory will be helped by annexing words to things, as these make a greater impression on the mind, than bare words.

Lucian is an author, in whom those three qualities shine in high perfection, and who has this advantage, which Quintilian observed in Cicero, that he may be of service to beginners, and not unuseful even to those who are far advanced. His language is pure, his phrase elegant, his wit agreeable, his style perspicuous, his narrative surprising, and his copiousness sufficient to supply the most barren capacities.

He handles mythology in a very entertaining manner, so as to imprint the fable in the memory, which contributes not a little towards the better understanding of the poets. In several places he draws an admirable picture of the misery of human life, of the vanity of mankind, of the arrogance of the learned, and of the pride of philosophers. In fine, he ridicules the avarice of the rich, the insolence of the great, and the whole system of Pagan religion: which contributes not a little towards raising the mind to the only and sovereign good.

Yet choice and discernment are requisite, even in reading this author. For not to mention, that there are several passages very dangerous to youth, and entirely unworthy, not only of Christian purity, but even of Pagan modesty; there are, moreover several useless treatises. And perhaps, in general, his manner of writing may be hurtful to persons of a wrong turn of mind, who are of themselves inclinable to profaneness, and buffoonry.

The collection formerly made, and which is still in the hands of children, might be of service, were it not full of errors in the late impressions; besides, I cannot conceive

why the editor has retrenched some things which are less hurtful; and, at the same time, left others, that seem far more dangerous.

But a great many useful pieces might be added to that collection, such as *the dream, the trial of the vowels, the sale of the life of philosophers, the fishermen, or the men raised to life; the men of learning, that enter into the service of the great; Hermetimus, or the sects; Herodotus, or Ebion; Zeuxis and Antiochus; the tyrant slayer; the disinherited; the tragical Jupiter; Alexander, or the false prophet; the master of the rhetoricians; of those, who have been long lived; a discourse against Herodotus: and the death of the pilgrim* (whether it be his or no); and some others, provided, as I observed, that care be taken to expunge every thing that can be offensive to modesty, which, indeed, should be done in all books whatsoever, that are designed for the instruction of youth.

Next to Lucian there is nothing more pleasing, nor more useful than history. Polyænus, who lived under M. Aurelius, towards the close of the second century, has left us a large collection of stratagems, of the greatest men of antiquity, written with extraordinary ease, clearness, and purity.

The histories of Ælian, who flourished under Adrian, towards the commencement of that same century, are very entertaining; his expression is copious, and his style extremely pure, particularly in his history of animals, where he has inserted a great number of precepts, most useful in the conduct of human life. His various histories are less polished; and in several places, they seem to be rather a collection of detached papers, than a finished piece; though they may be read with some utility.

Herodian is proper for beginners, because of the smallness of the volume, and the beauty of the Latin version, together with the Greek elegance of his style, which Photius, patriarch of Constantinople, affirms to be clear, pure, and agreeable; ever uniform, but neither mean, nor affected: in short, he looks upon him as inferior to few historians. His history commences at the death of the emperor M. Aurelius, near the close of the second century; and terminates in Gordianus the younger, towards the middle of the third. It is esteemed for its truth, as the author scarce wrote any thing, but what he had been an eye-witness of; excepting what regards Alexander and Maximinus, where his veracity is suspected. He is somewhat more difficult with regard to the phraseology, than the foregoing, and seems even to have been corrupted in several places. But, perhaps, we shall give a new edition of him very soon, compared with

ancient copies, and accompanied with short notes, which may be of service to those who desire to make use of this author.

After these you may proceed to some of Plutarch's writings, though he is more obscure than any hitherto mentioned. However, there is one particular advantage in him, that he alone is worth a multitude of authors, each life being a separate work; and there is so great a variety, as to admit of choice: besides they contain the best, and most remarkable part of the Greek and Roman histories. His moral pieces are likewise incomparable; though some treatises might be left out, which are either obscure or less useful, or even dangerous in regard to morals. But his *discourses on the education of children* (though there is some room to question whether this be his); *on the reading of poems*; *on hearing*; *on the difference between a flatterer and a friend*; *on the benefit that may accrue from enemies*; *on vice and virtue*; *his consolation to Apollonius*; *his treatises of superstition*; *of passion*; *of the tranquillity of the mind*; *of brotherly friendship*; *of evil shame*; *that vice is sufficient to make men unhappy*; *which passions are most dangerous, those of the mind, or those of the body*; *of garbularity*; *of the love of riches*; *concerning such as God is slow to punish*; *of usury*; *against ignorant princes*; *political precepts*; *whether old men should concern themselves with state affairs*; *his apophthegms*; *of the fortune of the Romans*; *of the success of Alexander*; *Roman questions*; *which are the most crafty, water animals, or those that breed upon land*: and, perhaps, some others, are all master-pieces in their kind, and of immense value, both for the utility of the subject, and the beauty of the figures, the copiousness of expression, beside the great variety of excellent reflexions, and examples of human conduct, scattered through the whole. Which made Gaza say, that if he was to be confined only to one book, he should choose the works of Plutarch. Hence he was in so great esteem among the ancients, as to be caressed by three emperors successively; one of whom, viz. Trajan, who lived at the beginning of the second century, raised him to the consular dignity.

XII. *Order to be observed by those who are willing to peruse authors, according to the series of time. Judgment on the historians.*

Those, who are masters of this author, may safely venture afterwards upon all the rest, and go through them gradually, according to the order of time, as Josephus Herodotus, Dio-

dorus, Thucydides, Xenophon, Dionysius Halicarnassensis, Polybius, Appian, Dion, and others. Josephus, who lived toward the close of the first century, wrote the history of the Old Testament, and that of the war of the Jews. He presented the latter, which he had divided into seven books, to Vespasian, and his son Titus: it not only met with the general applause, but was so greatly esteemed at Rome, that they erected a statue to the author. He wrote his antiquities some time later, for they were not finished till the thirteenth year of the reign of Domitian. They are comprised in twenty books, beginning with the creation, and ending at the twelfth year of Nero. His diction is pure, says Photius, and proper to convey a distinct and clear image, of the noblest and most elevated subjects. He is eloquent and persuasive in his harangues, as sententious as most authors, artful and insinuating, a strong reasoner, and a thorough master in exciting the passions, which made St. Jerom call him the Greek Livy.

Herodotus flourished towards the eighty-third Olympiad, viz. upwards of four hundred and forty years before the birth of Christ, under the reign of Xerxes and Artaxerxes, kings of Persia. He is looked upon as *the father of history*, a title given him by Cicero in his second book of laws; and to him we are particularly indebted for the history of the Persians. He wrote in the Ionic dialect; yet he is very easy and pure. He is clear, agreeable, and fluent, according to Quintilian: and Cicero says, he glides with all the majesty of a great river, smooth and uniform. Athenæus calls him, ὁ θαυμασιώτατος καὶ μελιώγης, *most admirable and sweet as honey*. His books were in so great repute, as to be called the *Nine Muses*. They begin with Cræsus and the empire of Cyrus, by whom Cræsus was defeated, and are continued down to Xerxes, the fourth Persian king after Cyrus.

Diodorus is useful, by reason of his *Universal History*, wherein he treats of the Egyptians, Assyrians, Medes, Persians, Greeks, Romans, Carthaginians, and others. He has borrowed a great many things from Berossus, Theopompus, Ephorus, Philistes, Callisthenes, Timæus, and other authors, who have perished through the injuries of time, which has also been the fate of some of Diodorus's books. For they were originally forty, and comprised the *Universal History* down to Julius Cæsar, under whom this author flourished, having died very old, towards the middle of the reign of Augustus: but there are only fifteen remaining; which come down to the year of Rome four hundred and fifty-two. Photius says, his language is clear, and unaffected; his style middling, and proper enough for history.

Thucydides flourished at the same time as Herodotus, and was induced to write his history, by having heard that author repeat his works with such high applause at Athens, during the feast of Minerva. He has only given us the first twenty years of the Peloponnesian war, though he takes his subject from a higher date. But he is esteemed for his veracity, and has conformed so scrupulously to the laws of history, that several look upon him as a pattern in that kind of writing.

He is one of the most difficult authors, and so very obscure, particularly in his harangues, that Tully, in his book of illustrious orators, says, he is sometimes unintelligible; nevertheless, in his second book *De Oratore*, he recommends him extremely, and affirms that he surpasses all others in his art; that almost every word is a sentence; that he is so accurate and expressive, as to render it difficult to determine, whether his words set off the things, more than the things his words. Demosthenes had so great an esteem for this history, that he transcribed it eight times himself, in order to be thoroughly acquainted with it: and in these latter ages, the emperor Charles the Vth is reported to have respected Thucydides as his master in the art of war, and to have made him the constant companion of all his enterprises. But it requires a good deal of application to understand him well; and the German edition, with the Scholia, and Commentaries of Portus, will contribute very much to this end.

Xenophon, to whom we are obliged for the works of Thucydides, because it was he that published them, flourished a little after him, viz. according to Eusebius, in the ninety-fifth Olympiad. His turn of writing is quite different from that of the last author. He is clear, pure, and familiar in his style, but elegant withal, and pretty much resembling Cæsar, except that Cæsar is sometimes more grave, and Xenophon more fluent. His language is so smooth, that Quintilian says, it seems to have been formed by the Graces. Tully affirms he is sweeter than honey, and that the Muses spöke, as it were, through his mouth: hence, according to Laertius, he was called the *Attic muse*, or, according to others, the *Attic bee*. Dion Chrysostom recommends this author very much, assuring us, that he is sufficient, not only to form his reader to a pure elegant style, but moreover, to instruct him in sound policy.

The learned are divided in regard to the *Cyropædia*, viz. this author's book concerning the education, and great exploits of Cyrus. Tully says, he wrote, *non ad historiae fidem, sed ad effigiem veri imperii*, an expression which

several have wrested to a wrong sense: and Joseph Scaliger has ventured so far as to say, that he found nothing true in the *Cyropædia*, except the siege of Babylon. For my part, I am of opinion, that the story is really true, and that it is very difficult to fill up properly the ancient chronology, without taking several things, as Usher has done, from this work. It is at the same time probable, that Xenophon has endeavoured to embellish it; which was the reason of Cicero's giving the above judgment. Thus we see he is no more reserved in the taking of Babylon, than any where else; for there he paints his hero as a prince of extraordinary clemency, whereas the Scripture gives us a most terrible idea of the destruction of this city. Be that as it may, the *Cyropædia* is a very entertaining treatise. Hence it might, perhaps, be ranked among those writings, which we mentioned as a proper introduction for beginners, before they enter upon a promiscuous use of Greek authors.

Dionysius Halicarnassensis, who, as Strabo and Photius observe, lived in the reign of Augustus, has traced the Roman history to its earliest period, and brought it down in the twenty books, still extant, to the year three hundred and twelve, of the foundation of Rome: those which are lost, continued it to the year four hundred and ninety, where Polybius begins. Photius calls him *καίσιμον*, as much as to say, *endowed with a singular beauty of style*; and he says, that besides entering into a full detail in his narratives, and being judicious in his digressions, he has an elegance that softens any roughness that may happen to be in his language, or tediousness in his history.

Out of forty books, which Polybius wrote, there are only five extant compleat, with some of the rest abridged, which comprised the Roman history, from the commencement of the second Punic war, down to the subversion of the Macedonian empire. This writer was an intimate acquaintance of Scipio Africanus the younger, whom he accompanied into Afric: and Brutus had so great an esteem for his writings, that they afforded consolation to him in all his troubles; though he writes like a soldier, and his style is somewhat unpolished. He died in the year of Rome, six hundred and thirty-one; before Christ, one hundred and twenty.

To these we may add Appian, especially the five books of the civil wars, where he is much esteemed for his veracity. He was a native of Alexandria, but went to live at Rome, where he followed for some time the profession of an advocate: he also wrote his history in that city, under Antoninus Pius, towards the beginning of the second century.

Dion Cassius flourished toward the close of that same century, under the reign of Commodus, when he was honoured with the dignity of senator, and lived to be promoted to the consulate by Alexander Severus. To this period he carried down his history, in fourscore books, beginning with the coming of Æneas into Italy. But the first thirty-four are lost, and the greatest part of the thirty-fifth. The following five and twenty, which are extant, begin with the wars of Lucullus, and come down to the death of the emperor Claudius; the rest are all lost. Photius thinks his style majestic, and that he rises in proportion to the dignity of his subject. His phrase is a little antique, and very much resembles that of Thucydides, though he is more clear and intelligible. His history is faithful and entertaining, except that he is a little too prolix in his harangues, and speaks less respectfully, than becomes him, of some great men, such as Cicero, Brutus, and a few others.

XIII. *Judgment of the poets, philosophers, orators, and others.*

If we would attain to a perfect knowledge of this language we ought not to neglect the poets, but particularly Homer, who has been ever considered as the standard of Greek literature. For, notwithstanding that several do not find in him all the beauties, which the ancients remarked in his writings; and that many join with Scaliger, in preferring Virgil to Homer; still there is no doubt, but it is absolutely necessary to be acquainted with this poet, not only because he alone contains all the words and dialects, but, moreover, the Greek authors abound with quotations from him, and allusions to his poems, so that it is difficult to understand them thoroughly, without being versed in his writings.

Aristophanes might also be rendered very useful, if he was properly purged of obscenities: for he abounds in witty sayings, in sprightly sallies, and in *Attic urbanity*, that is, those ingenious turns, wherein Quintilian allows the Greeks to have far surpassed the Latins.

Euripides is full of beautiful sentences, which made Cicero say, that his verses are so many rules and maxims.

Finally, persons of better capacities may afterwards proceed to the writings of philosophers, orators, physicians, or such as treat of that particular art or science, in which they intend to excel.

The sublimity of human reason is found in Plato, together with all the beauty of language.

The eloquence of Demosthenes is admirable, though our being unacquainted with the forms of the bar at Athens, is

the cause of his being somewhat obscure, and less agreeable.

Isocrates excels in the harmony of his periods and the perspicuity of his language : but his first discourses especially are worthy of being read, for the beauty of the sentences, and the moral instructions.

XIV. Of the inspired writings : and of the fathers.

I HAVE omitted mentioning the sacred writings, or the works of the fathers, because I can hardly agree with those, who recommend the sacred text for learning a language, which is frequently considered only as a branch of profane literature : yet some part of it may be read on particular days and hours, according to the progress of the learner in years and piety.

And with regard to the fathers, though their writings are very beautiful and eloquent, I do not think them proper for young people, till after having gone through the profane authors. A few pieces, indeed, may be singled out, only by way of religious exercise on certain days ; but as to perusing them for any continuance, this must be reserved for a riper age, when it is more likely to be attended with real advantage.

However, if some religious persons, who have no great need of profane literature, should be desirous of attaining to a knowledge of this language by reading the fathers, we might conduct them with the same ease in this new road, as in introducing them to the profane authors.

The edition of St. Chrysostom, for example, is easy even for beginners ; and he has writ with such purity and eloquence, as hath been admired by all ages.

St. Basil is somewhat closer : but his style is pure, and in the judgment of Budæus, inferior to none of the ancient Greeks.

St. Gregory of Nazianzum is still more elaborate : his thoughts are refined, and abound with points : his diction is pure, his style elegant : his eloquence more striking than that of Demosthenes ; his versification beautiful ; and his subject far more majestic and sublime, than that of Homer.

In short, the Greek has this advantage of the Latin, that the great men of the church have preserved its purity with as much care as the profane writers, and have greatly ennobled it by the sublimity of the mysteries, and the dignity of the subjects, explained in their eloquent writings. It is, therefore, proper to reserve them for the very last, and to initiate boys into the profane authors, before we offer to supply them with such substantial nourishment.

XV. *Of the labour and time necessary for the perfect attainment of a language; objection against translations.*

I CAN safely affirm, without advancing any thing but what I have experienced myself, that it is not difficult to make young people acquainted with a good many of the authors above mentioned: especially considering, as I have observed, that this language ought to be their principal object for three or four years, when their minds are not yet susceptible of the manly beauties of eloquence,

For it is, in my humble opinion, a great mistake, which several are guilty of, to imagine, that a person may acquire a thorough knowledge of the Greek tongue, only by giving it an hour's study every day, or five or six months constant application. Languages are learnt by long practice, and assiduity, if we would possess them in any degree of perfection. And, as it is no longer in our power to converse with Greeks, that speak this tongue in its purity, we must confine our acquaintance to books, and be long conversant with those illustrious deceased, in order to observe the purity of their style, their beautiful turn of expression, and dignity of sentiment.

It is true, that some helps are expected from the principles of grammar, and that a great deal of time and trouble may be saved to young beginners; which I have endeavoured to do, to the utmost of my abilities, in the new method of learning Latin, and in this of learning the Greek tongue: but to attain a language in its full degree of purity and perfection (a thing not so easy as some people imagine) long practice and labour are requisite.

But I am apt to think there are not many, who would refuse to be at some pains to learn Greek, when they come to reflect on the great benefit of possessing a language, that may strictly be called the source from whence all arts and sciences are extracted; especially if we would trace things to their origin, and have a fundamental knowledge of an infinite variety of terms that lie scattered in so wide a field. Besides, the Greek may be said to have the advantage of all other languages, in perspicuity, energy, and harmony; and it may be styled *holy*, since it contains a great part of the inspired writings, and of the learning and doctrine of the church.

I must only observe, that it is a very weak pretence to exempt one's self from the trifling labour, requisite for so useful and glorious a design, by saying, that most of the Greek writers are translated into Latin. For, not to mention that the art of interpreting in another language was very little known in former times, and that translators seldom

took such pains with their copies, as to animate them with the beauty and elegance of those noble originals; we may, moreover, venture to affirm that very frequently they do not even understand their author; so that, instead of being a true guide to us, they only lead us into error. And the reason of this, as the learned Gesner well observes, is because the ancients were so curious in regard to this language, and so fond of contemplating its beauties at the fountain-head, that they expressed an utter contempt for all translations, which afterwards became the employment of low capacities, utterly disqualified for so arduous an undertaking.

Not that I intend to disparage all Latin versions, or to defraud some worthy persons, who have carefully performed this task, of their merited applause: but I think it may safely be affirmed, that there are very few translations, which can be deemed perfect; and, as I observed before, it would be of singular service to this language, as well as to this kingdom, if those incomparable originals were accompanied with a translation into our own language, which would be an exacter copy, and might give us a more adequate idea of their exquisite beauties.

XVI. *Conclusion of this preface.*

But I perceive, though too late, that I have drawn out this preface to too great a length, by attempting to write concerning grammar, and Greek authors; and at the same time to treat of the proper method of studying this language. Yet I hope, that this discourse contains some things, which will not prove altogether useless, nor meet with a general dislike. What remains now, my dear reader, is to beg you will excuse such mistakes, as you may happen to meet with in the course of this work, and that you will assist me with your prayers, since the only aim of my labour has been to shorten yours. And if it be true, that this is chiefly effected by consulting the ease of beginners, I am convinced, you will receive some help from this new book, and from the abridgment thereof, which you shall have very shortly; where I have inserted only what is necessary for beginners; so that it will serve, in some measure, for a plan of this undertaking, and will plainly shew the advantages that may be reasonably expected from this *new method*.

August, 1656.

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A
NEW AND EASY METHOD
OF
LEARNING
THE
GREEK TONGUE.

BOOK I.
OF LETTERS AND SYLLABLES.

CHAP. I.

General division of this work.

THIS new method containeth an easy manner of learning the principles of the Greek tongue and grammar.

The Greek grammar is the art of speaking and writing this language correctly.

This language is either to be considered generally, according to the practice of the several nations that spoke it; which is called the common tongue: or particularly, according to the manner of speaking in use among particular people; which manner we call **DIALECTS**.

These dialects are principally four; viz. the **ATTIC**, the **IONIC**, the **DORIC**, and the **ÆOLIC**; to which we may reduce some others less known, as the **Bœotian**, the **Cyprian**, and such like; adding thereto the poetical licences, as we shall more particularly observe in the ninth book.

Of these four the **ATTIC** is the most considerable, as the most elegant, and most diffused through the common tongue; which last makes no distinct dialect, but is compounded principally of the **Attic**, with a mixture of the rest.

The parts of the Greek grammar, whether considered in general with regard to the common tongue, or in particular according to its several dialects, are two; viz. **ETYMOLOGY** and **SYNTAX**.

Etymology treats of separate words; and **Syntax** considers their connection and structure in discourse.

Words are compounded of letters and syllables.

Letters are the smallest parts of words. The Greeks call them *στοιχεῖα*, viz. *elementa*, or *γράμματα*, *litteræ*, whence cometh the word *grammar*: as from *littera* the Latins have sometimes also called it *litteratura*, as may be seen in **Quintilian**, and in **St. Augustin** in his second book of order, chap. 12.

In letters, we are to consider their number, figure, name, power, pronounciation, and division: which includes the interchanging of these letters, according to the relation they bear to each other.

CHAP. II.

Of Letters in general.

THE Greeks have 24 letters, whose figure, name, and power are as follow.

Figure.	Name.	Power.
1. Α α	ἄλφα	Alpha a.
2. Β β β̄	βῆτα	Bêta b.
3. Γ γ γ̄	γάμμα	Gamma g.
4. Δ δ	δέλτα	Delta d.
5. Ε ε	ἒψιλόν	E parvum e short
6. Ζ ζ ζ̄	ζῆτα	Zêta z ds.
7. Η η	ἦτα	Eta e long.
8. Θ θ θ̄	θῆτα	Thêta th.
9. Ι ι	ἰῶτα	Iôta i vowel.
10. Κ κ	κάππα	Cappa k, c.
11. Λ λ	λάμβδα	Lambda l.
12. Μ μ	μῦ	Mu m.
13. Ν ν	νῦ	Nu n.
14. Ξ ξ	ξῖ	Xi x.
15. Ο ο	ὀ μικρόν	O parvum o short
16. Π π π̄	πί	Pi p.
17. Ρ ρ ρ̄	ῥῶ	Rho r.
18. Σ σ σ̄ Ϛ	σίγμα	Sigma s.
19. Τ τ τ̄	ταῦ	Tau t.
20. Υ υ	ὕ ψιλόν	T parvum u.
21. Φ φ	φῖ	Phi ph.
22. Χ χ	χῖ	Chi ch.
23. Ψ ψ	ψῖ	Psi ps.
24. Ω ω	ὦ μέγα	O magnum o long.

ANNOTATION.

Of these letters Cadmus introduced 16, from Phœnicia into Greece, where he settled as early as the time of the first judges of Israel: and these letters are,

A, B, Γ, Δ, Ε, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, Υ;
 which alone are sufficient to express all the different sounds of the Greek language: the other eight were invented afterwards more for conveniency than necessity.

Of these eight Palamedes invented four at the siege of Troy, viz. in the year of the world 2800, according to Petavius, and

upwards of 250 years after the arrival of Cadmus, viz. ζ, and the three aspirates, Θ, Φ, Χ; though some ascribe Θ and Χ to Epicharmus.

Simonides, whom Eusebius placeth in the 61st Olympiad, which is near 650 years after the Trojan war, invented the remaining four, viz. Η, Ω, and Ζ, Ψ: but the addition of these letters shall hereafter be better accounted for.

CHAP. III.

Of the division and change of letters.

LETTERS may be considered either alphabetically or arithmetically.

Letters taken alphabetically are divided into vowels and consonants; into *Φωνήεντα* (sup. *γράμματα*) and *σύμφωνα*: which is done by certain classes, according to which these letters are easily changed, one for the other.

Vowels are those which form a sound of themselves: and these may be considered either separately, or conjunctively. Vowels taken separately are divided into long, short, and doubtful.

RULE I.

Of vowels long, short, and doubtful.

<i>The long vowels are</i>	η, ω.
<i>The short are</i>	ε, ο.
<i>The doubtful</i>	α, ι, and υ.

EXAMPLES.

The Greeks reckon seven vowels, viz.

- | | | |
|------------------------|--------|--------------------------------------------------------------|
| 2 long, <i>μακρὰ</i> | η ω | } which correspond, and are often changed one for the other. |
| 2 short, <i>βραχέα</i> | ε ο | |
| 3 common, <i>κοινὰ</i> | α ι υ. | |
- These last are so called, not only because they are sometimes long in particular words, and short in others; but because they are sometimes doubtful, since they may be either long or short in the same word.

ANNOTATION.

The Greeks had formerly but five vowels as in Latin, viz. A, E, I, O, U: the η and ω were afterwards added to mark the difference in quantity.

This is easily proved from Plato in his *Cratylus*, where having said, that the ancients wrote *ἰμετα* for *ἡμετα*; he adjoins, *ὡ γὰρ*

ἢ ἐρχόμεθα, ἀλλὰ ἰ τοπαλαῖον. For heretofore we did not make use of η, but only of ε. The same is further evinced from Plutarch in his book of εἰ. And on the Farnesian columns, brought to Rome from the Via Appia, we still find E for η, ΔΕΜΕΤΡΟΣ for Δημητρός, ΚΟΠΕΣ for Κόρες, and such like. As also ε for ω, ΛΟΙΟΝ for λῶιον, ΘΕΟΝ for Θεόν, and the like.

Térentianus has very clearly expressed the nature of these two vowels η and ω in the following verses,

Litteram namque E videmus esse ad ἦτα proximam,

Sicut ο δὲ ω videtur esse vicina sibi :

Temporum momenta distant, non soni nativitas.

He says that they differ only in quantity, and not in the natural and essential sound, though the long ones are pronounced fuller than the short.

Pronunciation of ἦτα.

ἦτα being a long E ought to be pronounced full, as e in the French words *bête, fête*, &c. whereas εἰλαῖον should be short and close, as e final in the French word *netteté*. But ἦτα ought to have a middle sound betwixt ε and α, as there is a relation between it and these two vowels, which we shall often have occasion to observe.

Thus Eustathius, who lived towards the close of the twelfth century, says that βῆ, βῆ, is a sound made in imitation of the bleating of sheep, and quotes to this purpose the following verse of an ancient writer called Cratinus;

Ὁ δ' ἡλίθιος, ὡσπερ περὶ βῆτος, βῆ, βῆ λέγων βαδίζει :

Is fatuus perinde ac ovis bē, bē divens incedit,

And the same is attested by Varro.

St Augustin, in his second book of the Christian doctrine, says that ΒΕΤΑ, with the same sound and pronunciation, signifieth a letter amongst the Greeks, and an herb among the Latins.

And it is thus also that Juvenal hath called this letter :

Hoc discunt omnes ante ALPHA δὲ BETA puellæ.

This is still further demonstrated by the term ALPHABET, which is used to this very day in almost all vulgar languages. And these authorities are sufficient to ascertain not only the pronunciation of η, but also that of β. As they are both yet further proved from antiquity by the word *Beel*, which is the same as Βῆλος, *Belus*, father of Ninus king of the Assyrians, who had divine honours paid him by the Babylonians.

Pronunciation of ω.

ὠμίγω ought also to be distinguished from ὠμικρὸν in the pronunciation: this last being pronounced on the extremity of the lips; and the other in the hollow of the mouth, as being of a fuller sound. Caninius and Sylburgius are both of this opinion: and Terentianus, who lived before St. Augustin, teacheth expressly the same in these verses :

Ω Grajugenūm longior, altera est figura,

Alter sonus, temporumque nota variata.

*Igitur sonitum reddere, cum voles, minori,
Retrorsus adactam modicè teneto linguam,
Rictu neque magno, sat erit patere labra.
At longior alto tragicum sub oris antro
Mollita rotundis acuit sonum labellis.*

This difference of *o* long and short is also found in the French tongue, where *il saute*, (*saltat*) is pronounced differently from *une sottie* (*stulta*;) *coste* (*costa*) from *une cottie*, &c.

Pronunciation of υ.

ΥϜιλδν was heretofore pronounced like a French *u*, whereas the Latin *U* was sounded like the French *ou*, as has been shewn in the New method of learning the Latin tongue: for the Greek *υ*, according to Capella, Terentianus, and Priscian, had a middle sound betwixt *ou* and *lōra*. Whence Capella saith, that it was pronounced by breathing softly, and at the same time closing the lips. And Aristophanes in his *Plutus* designing to express the sound a man makes at a particular smell, while at the same time he draws his breath very fast, puts *υ, υ, υ, υ, υ, &c.*

Hence it appears that the pronunciation of this letter was different from that of *u*. And those who pronounce it in this manner, and consequently give the same sound to five or six other vowels or diphthongs, viz. *i, u, a, oi, ii, ui*, introduce a strange confusion into the Greek tongue; as there are a great many words, which it would be then impossible to distinguish by the sound.

CHAP. IV.

Of diphthongs.

DIPHTHONGS are formed of vowels joined together: the word is entirely Greek, διφθόγγοι, *double sounding*. They are generally reckoned twelve, which are divided into two classes; six proper, and six improper.

RULE II.

Of diphthongs proper and improper.

1. *Proper diphthongs are ai, aū, ei, eū, oi, oū.*
2. *Improper, α, η, φ, ηυ, αυ υι.*
3. *These diphthongs are often changed, resolved, or cut off.*

EXAMPLES.

The six proper are,

αι Μαῖα	Maia.
ει εἶα	Eia.
οι Τροῖα	Troia.
αυ αὔρα	Aura.
ευ εὐγε	Euge.
ου οὐρον	urina.

The six improper,

α Θράσσα	Thrassa.
η Θρήσσα	Thressa.
ω Ἡρώδης	Herodes.
ηυ ἦυς	bonus.
ωυ αὐτός, for ὁ αὐτός,	ipse.
υι Ἄρκυια	Harpyia.

All diphthongs end with a *i* or a *u*: hence these two vowels are called *subjunctive*, or following, and the others *prepositive*.

1. The proper diphthongs are formed of *α* or of the two short vowels *ε* and *ο*, joined each with *i* and afterwards with *u*. The Greeks call them *εὐφωνοί*, *benè sonantes*, because they give the distinct sound of the two vowels.

2. The improper are derived from the proper, as may be seen in the examples above: but there are two sorts; the one silent, *ἄφωνοί*, viz. the three subscribed, *α*, *η*, *ω*, which have a *ῑ* written under them, only to shew, that, according to the received opinion of the learned, it was no longer pronounced; for which reason some have neglected also to subscribe it. They used however frequently to place it on the side of capital letters, as *Αι*, *Ηι*, *Ωι*, though afterwards the custom prevailed of subscribing it to these, as well as to the smaller letters.

The others are called *malè sonantes*, *κακῶφωνοί*, being more difficult to pronounce, especially *ηυ* and *ωυ*, by reason of the long vowel before *u*. For as to the last diphthong *υι*, it seems to have been placed in this class, only to make an equality in the division; since it may well pass for a proper diphthong, as Ramus, Crantzius, and several others have ranked it. But it is never used except before a vowel, as Herodian the grammarian has observed.

3. These diphthongs are oftentimes changed, either the proper into improper, or vice versa, according to the relation they bear to each other: or in

some other particular way, of which we shall have occasion to speak hereafter. They are often also resolved, whether the subjunctive, being marked with two points over it, makes a separate syllable, as *παῖς* for *παῖς*, *puer*; *Λητοῖι* for *Λητοῖ*, *Latona*; which is called diæresis, or division: or whether the diphthong is changed into two simple vowels according to its value, as *η* into *εε*, or into *εα*, and the like.

They are also cut off; either in part, losing their prepositive, as *λείπω*, *linquo*, *ἔλιπον*; *φεύγω*, *fugio*, *ἔφυγον*; or their subjunctive, as *κλαίω*, *κλάω*, *φθο*; *χρῶς*, *color*: or altogether, as *ἀλείρω*, *ἄγω*, Att. *congrego*. Which is sufficient to remark in general, in order to refer hereto what we shall hereafter more particularly observe.

Pronunciation of proper diphthongs.

The pronunciation of these diphthongs is almost sufficiently expressed in the examples added to the rule. They must have a double sound, so as to make the ear distinguish two vowels, otherwise they are no longer diphthongs: but this should be all with the same breath, and without dividing the voice; otherwise they would be two separate vowels.

All the vulgar languages have their diphthongs, where the double sound is heard in the same syllable, without offending the ear, as in French *payens*, *ciel*, *cieux*, *beau*, &c. Hence the Greek tongue ought not to be deprived of those which are peculiar to it.

Of *αι*.

The diphthong *αι* therefore requires both these letters to be sounded, and not an open *ε*, which would confound it with *ε*.

The Romans, according to Quintilian, formerly pronounced this diphthong by an *α* and *ι*, in the same manner as the Greeks. The same is likewise attested by Scaurus an ancient grammarian, who says, that the Latins having borrowed this diphthong of the Greeks, and having afterwards changed it for *ε*, they still pronounced it in such a manner, as to distinguish the two vowels. The authority of the poets, who divided *αι* into two syllables, as Virgil in these genitives *αυλῆι*, *πικτῆι*, &c. is sufficient to prove, that the sound of those two letters was distinguished in the diphthong, otherwise they could never have found an *α* and an *ι* in the sound of a simple *ε*.

The interjection *αἶ*, *αι*, being used as an expression of pain among the Greeks, as may be seen in Aristophanes, Sophocles, Lucian, and others, has also the same signification in French, having retained the same sound.

Therefore the right pronunciation of this diphthong is that which has still remained in *Maia*, *Gruis*, *Naiades*; and which is pretty near the same as in these French words, *jayance*, *Mayence*, *payen*, *ayant*, &c. with this exception, that in French we hear something like a silent *e* after this diphthong, for which reason it never precedes a consonant, but has always after it another vowel; whereas in Greek it is used indiscriminately, as well before vowels, as diphthongs, because the *i* passeth more nimbly, not in the least partaking of the sound of the French silent *e*: so that to pronounce it exactly, it is requisite to sustain the *a*, and finish short upon the *i*, to the end that both letters may have their distinct sound, as Quintilian observes, while they make but one syllable.

Of *ei*.

Ei was also pronounced by two vowels, and had a fuller sound than *īētz*.

Hermogenes, treating of the final cadence of periods, saith, that diphthongs and vowels are generally graceful at the end of words; though to this rule it was an exception: but if they ended with a single *i*, as that vowel rather closes the mouth than fills it, the sentence then has nothing sonorous or sublime. Whereby he manifestly shews, that though the sound of *i* be less full than that of other diphthongs, it is still however different from that of a single *i*, since he makes so particular a distinction between them.

Of *au* and *eu*.

The other diphthongs are easy; *au* was pronounced as in *aurum*, *autem*, only giving it a little more of the *a*, as is practised in several provinces in France.

Aristophanes, to express the barking of a dog, make him say *αῦ αῦ*; and this pronunciation should be observed in *Παῦλος*, as well as in *Paulus*, since the Greek word is borrowed of the Latin.

Eu is pronounced as in *euge*, *eucharistia*, where the *e* is always sounded a little.

The opinion of those who pronounce *iu* as *ef*, *au* as *af*, is almost universally exploded, not only because there never was a diphthong compounded of a vowel and a consonant, but also because there never was such a letter as *f* in the Greek alphabet. Besides, if the foregoing pronunciation were to stand, we should say *of* instead of *ov*; which would be quite ridiculous.

Of *oi* and *ou*.

Oi ought to be pronounced as in *Oileus*; *hoi* for *hei* in Terence; *quo* for *cui* in old authors; *proinde*, of two syllables in Virgil, and such like. Ramus, who has been followed by several, says, that it ought to be pronounced as the French words *may*, *toy*, *soy*. But the other pronunciation seems softer and more natural, and is more generally received.

As for *ou* most people seem to pronounce it tolerably well; only the *o* should be sustained a little to produce the double sound,

otherwise it would have only the force of the Latin *u*, which was pronounced like *o* with a simple sound. This diphthong cannot be better represented to the ear than by the noise of things falling to the ground, *ου*.

CHAP. V.

Of Consonants.

CONSONANTS are letters that cannot form a sound unless they be joined to vowels. They are divided into mutes, (*ἄφωνα*) liquids or immutables, (*ὄγχα ἀμετάβολα*) and double consonants, (*διπλά*); to which we may add *σ*, of which the double are compounded.

RULE III.

Of the division of mutes.

1. There are three smooth mutes, — π, κ, τ.
Three intermediate, — β, γ, δ.
And three rough, — φ, χ, θ.
2. These according to their rank are easily exchanged for one another.

EXAMPLES.

	1	2	3	
1. The mutes are nine,	3 smooth, <i>ψιλὰ</i> , - -	π	κ	τ
	3 intermediate, <i>μέσα</i> ,	β	γ	δ
	3 rough, <i>δασέα</i> , - -	φ	χ	θ

2. These mutes ought to be considered in their rank perpendicularly; according to which those of the first rank, for example, are easily changed one for the other: in like manner those of the second and third; for instance, *χιτῶν, κιτῶν, tunica; ἀκάνθιον, ἀγάνθιον, spinæ genus, &c.*

This change is made very naturally: for the intermediate become insensibly smooth, when they are pronounced somewhat too softly; as on the contrary they become aspirates, when they are sounded with a little more force.

Pronunciation of aspirates.

This difference should not be neglected in the pronunciation, since even in French we distinguish the aspirated *h*, there being a wide difference in the pronunciation between *hauteur* and *auteur*, *hache* and *ache*, a sort of *herb*, &c.

☉ therefore ought not to be pronounced like a simple *f*, because *f* has no aspiration. Quintilian remarks, that Cicero rallied a Greek who used to pronounce *Fundanius* like *ϕundanius*; viz. *Pϕundanius* according to Lipsius, or rather *Fhundanius* according to Sylburgius.

Pronunciation of β.

The pronunciation of *β*, which was formerly controverted, several saying *vita* instead of *beta*, seems now to be universally agreed to; and what has been already mentioned concerning *v*, is sufficient to establish it.

The old Syrians called it also *beta*, whereas the Hebrews gave it the name of *beth*. And the ancient Greeks used to write *βeta* with an *ε*, whence the Latins have taken only the first syllable *be*. Which made Ausonius say:

Dividium beta, monosyllabum Italicum B.

Therefore if the Greeks had pronounced *vita*, or even *βita* with an *i*, the Romans in all appearance would have been to blame not to follow the same denomination of this letter.

Nor will it avail to object, that they have sometimes used *β* instead of *v* consonant, as *Σεβηρος* for *Severus*; for this is no proof that *β* was pronounced like *v* consonant, but only sheweth that the Greeks had no character to express the Latin *v* consonant; because the *Æolic* digamma, which supplied its room, was never universally adopted by the Greeks, and was even but of a very short duration among the *Æolics*. Hence it is that we oftener find *Σεβηρος* than *Σεβηρος*; the first being upwards of a dozen times in Goltzius's medals, whereas the other is not there above thrice. They used also to write *βηρος*, *βουρων*, *βουργίλιος*, *βουρπασιαδης*, &c. as may be seen in Suidas, and other authors.

Gaza translating this passage of Tully on old age, *Turpione Ambivio magis delectabatur*, has put, *ἐπὶ Τυρπίωνι Ἀμβιβίῳ ἤδεται*. Where having used *β* promiscuously for *b* and *v*, it is evident, that the latter was put there merely through necessity, since its natural pronunciation appears sufficiently in the former. Plutarch writes sometimes *Σεβίος*, and other times *Σεβάνιος*.

They have also made use of *τ* to express this same *V* consonant, as *CEYHPOC*, *Severus*, *ΥΕΣΠΙΑΙΣΑΝΟΣ*, *Vespasianus*, (where another sort of sigma is used, of which we shall give an account presently.) Hence it is, that *David* in some editions of Scripture is written with a *β*, *Δαβιδ*, and in others with a *v*, *Δαυιδ*.

Pronunciation of γ.

γ retains every where the same pronunciation, as the French give to *g* before *a*, *o*, and *u*, as *galan*, *façot*, *aigu*. It is therefore

wrong to say ἀλλήλας, with a soft pronunciation in the middle as in the French word *ange*, or in *j'ay*, or *j'aura*, and the like words with an *j* consonant.

RULE IV.

Of liquids or immutables.

Liquids or immutables are Λ, Ρ, Μ, and Ν.

EXAMPLES.

These four letters are called LIQUIDS, because they pass nimbly in the pronunciation; and IMMUTABLES, because they are not easily changed. Hence it is, that when they are in the nominative of a noun, they continue in the other cases; and when they are in the present tense of a verb, they remain in the future, and oftentimes in the preterit.

Nevertheless they are sometimes changed in words, one for the other, especially as we have marshalled them, viz. λ for ρ, and μ for ν, or vice versa.

Pronunciation of the other consonants.

The pronunciation of all the other consonants is easy, each being sounded according to its power: for the opinion of those, who maintain that ν is to be pronounced like a μ before β, ω, μ, for instance, *tom bion*, for τὸν βίον, is sufficiently condemned by Quintilian, when he says that no Greek word ends with a μ; because it is certain that *tom* would then end with a μ.

True it is, that as ν is changed into γ before κ, γ, χ, this γ assumes a new sound something like that of a French *n*, ἀγγελος being pronounced in the first syllable as *angelus*, *angel*: and so in ἄγγειον, *ungere*, *inungere*, ἀπαρῆς, *apparui*, and ἔγχος, *hasta*. But then it does not so much supply the place of a γ, as of a new character, necessary to express this sound, which is neither that of a *gamma*, nor of a Greek ν, as the reader may see in the treatise of letters in the New method of learning the Latin tongue.

It is moreover to be observed, that κ is changed into μ in composition before the first rank of mutes, ω, β, φ, as also before μ, as for instance συμφλέγω, *comburo*, from σύν, *with*, and φλέγω, *to burn*: but then it is no longer a κ final, because the particle unites into one word: nor is it a ν pronounced like a μ, but a real μ; though produced by the change of ν, which cannot remain in the same word before these letters: concerning which see what is further observed in the sixth book, chap. 2.

RULE V.

Of double letters, and the letter σ.

The double letters are ψ, ξ, ζ.

Which are resolved by σ.

EXAMPLES.

The double letters are three, all of which include the letter σ with one of the mutes to which they bear a relation, according as we have marked them in the rule, thus:

ψ , ξ , ζ .
 $\omega\sigma$ $\kappa\sigma$ $\delta\sigma$
 $\beta\sigma$ $\gamma\sigma$
 $\phi\sigma$ $\chi\sigma$

ANNOTATION.

The double letters are nothing more than abbreviations in writing for the letters which we see they contain. The utility of this observation will appear as well in the formation of the genitive of the imparisyllabic declension, as in the formation of the future tense of verbs.

ζ is equivalent to $\delta\sigma$, whence the Dorics by transposition have taken their $\sigma\delta$, saying $\sigma\delta\omega\iota\varsigma$ for $\zeta\omega\iota\varsigma$, $\sigma\delta\upsilon\gamma\omega\iota\varsigma$ for $\zeta\upsilon\gamma\omega\iota\varsigma$:

This letter seems even to have had formerly some sort of relation to γ : in regard to which see the treatise of letters in the Method of learning the Latin tongue.

Of $\sigma\gamma\mu\alpha$.

Though σ be alone in the division of letters, we may join it nevertheless with the double letters, not only because it constitutes a part of them, but also because they have all a hissing sound.

This letter should be taken notice of, as having a particular relation to the last rank of mutes, τ , δ , θ , which is the reason, that nouns ending in σ , and increasing in the genitive, do form their cases by one of these three consonants; and that verbs, which have for their characteristic one of these three letters, take a single σ in their future, as we shall see hereafter in the second and third book.

Σ had formerly the figure of a Latin *c*, as Terentianus has observed;

similiter $\omega\tau\alpha$ credi, & C potest quod sigma sit.

We find it also thus shaped in ancient inscriptions, ΔΙΟΚΟΡΟΣ, *Dioscoros*; ΣΑΡΑΠΙΔΟΣ, *Sarapidos*; ΦΛΑΤΙΟΣ *Flavios*, &c.

Thence it is, that the name of *sigma* did sometimes denote whatever was in the shape of a crescent or half moon, as in the description of Constantinople, *Porticum semicircundum, quæ ex similitudine fabricæ SIGMA Græcorum vocabulo nuncupatur.* And we have still a sort of *C* a good deal in this form.

Pronunciation of σ .

The pronunciation of σ ought to be firm and intire, as well between two vowels, as in any other place. Wherefore it is to be pronounced in $\chi\epsilon\iota\omega\iota\varsigma$ in the same manner as in $\sigma\eta$, *tuæ*: though in French we pronounce *chryses* differently from *scs*.

hundred, viz. 500. ῙΧ̄Ι five times a thousand, viz. 5000, &c. And in the same manner to combine ῙΔ̄Ι, 51. ῙΔ̄ΙΠ, 55. ῙΔ̄ΙΔ, 60. and so on.

CHAPTER VII.

Of Syllables in general.

AFTER having treated of letters, we proceed now to syllables.

The word *syllable* comes from the Greek συλλαβήν, to assemble or put together: consequently it is a junction of two or more letters. Nevertheless there are not only syllables, but even intire words of a single letter, as in Latin *i*, go, the imperative of *eo*; and in Greek *ὁ* *hic*, the masculine article, &c.

Syllables therefore may be divided into simple and compound: the simple is that which consisteth of a single letter, viz. a vowel, as in the examples above cited: the compound is that which includes two or more letters, such as diphthongs, or consonants joined to vowels, or diphthongs, whether the consonant beginneth or endeth the syllable: Upon which we have a few observations to make.

1. A syllable in Greek may begin with two consonants, as γέλλω, *mitto*: or even with three (which cannot happen in the Hebrew) as γάγγξ, *gutta*.

2. But the same consonant repeated cannot commence a syllable in Greek; as it can in the Hebrew.

3. An aspirate never ends a syllable; hence it is, that when ς is doubled in the middle of a word, the former is pronounced with a smooth breathing, because it finishes the preceding syllable.

4. The same aspirate is never doubled in the same word, because in that case they must either both commence the subsequent syllable, contrary to the second observation; or the former must end the preceding syllable, contrary to the third.

5. In the putting of syllables together, the usual method is for those consonants which can be joined in the beginning of a word, to be joined also in the middle, as ἔθνος, *nation*, in the same manner as θνήσκω, to die. But concerning this I refer the reader to the treatise of letters in the *Latin method*, chap. xiv. n. 13.

6. When two mutes commence a syllable, they must either be both smooth; as τίτυπται, *verberatus est*, and not τίτυφται, though it comes from τίτυφα, *verberari*; or both intermediate, as ἑβδομος, *septimus*, and not ἑβδομος, though it be derived from ἑπτά, *septem*; or else they must be both aspirates, as ἰτύφθης, notwithstanding that the grammarians deduce it from τίτυπται.

7. The mutes of the last rank τ, δ, θ, are never placed before the rest. Thus for instance, we say, τίκτω, *pario*, and not τίκτω, though it comes from τίκω, and κ remains the characteristic: on the contrary we say κίπτω, *cado*, not κίπτω, though it be de-

rived from *πίπυ*: where we find that the letter added, which is *π*, goes before *τ*; according to its rank; whereas in the other example, the letter added, which is *τ*, follows *π*, for the same reason.

8. It is rare that two syllables begin successively with an aspiration, lest they should occasion too great a roughness in the language. Hence it is, that the aspirates are often changed into smooth, as we have observed above: thus we say *τείχον*, *curro*, instead of *τέτιχον*, whence cometh the future *τείξω*: from *πίπυ*, *percussio*, we say *πίπυα*, and not *πίπυαα*, and the like. There are nevertheless some examples of the contrary, as *σχεοθαί*, in Lucian, *to come*, or *to go*; *ἀμφιχυρο*, *circumfusus erat*, in Homer, for *ἀμφιχυρο*, from *ἀμφιχυσίω*. Nay sometimes we meet with three successively, as *ἀμφιχυσίω* in the same author; though this happens but seldom.

CHAP. VIII.

Of the properties of syllables.

THE properties of syllables are three; quantity, accent, and breathing.

Quantity is the measure of time in pronouncing a syllable, according to which some are long, and others short.

The rules of quantity may be divided into two branches: one general, and the other particular.

The general quantity depends upon the analogy of letters, and consists only in knowing the two short vowels *ε*, *ο*; the two long ones, *η*, *ω*; the three common, *α*, *ι*, *υ*; and the diphthongs.

So that when a syllable is to be lengthened, these short vowels are frequently changed into long ones, according to the relation they bear to one another: and when a syllable is to be shortened, the long ones are to be changed into short.

As for the diphthongs, they are generally long, save only sometimes at the end of words.

The particular quantity includes other rules, which require a more perfect knowledge of the language, and are therefore to be reserved for another place.

Of ACCENTS.

Accents, by the Greeks called *τόνοι*, *tones*, are the elevation or depression of the voice in pronouncing:

D

which

which may be considered either separately in distinct syllables, or jointly in the same.

Hence there are two sorts of accents: two simple; viz. the acute, ὀξεῖα, figured thus (´), which denotes the elevation of the voice; and the grave, βαρυῖα, shaped thus (`) to signify the falling or depression of the voice; and another compound, viz. the circumflex, περιεπιπέτασμα, which was formed at first of these two strokes joined together thus (ˆ), and afterwards was rounded like an inverted *upsilon* thus (η), and at length was made like a couchant *s* in this manner (̂).

ANNOTATION.

The rules of accents are either general or particular. The particular suppose a knowledge of quantity, and ought to be referred to another place.

The general rules regard the nature, difference, and place of accent: whereof it is proper to treat here.

RULE VI.

Of syllables capable of being accented.

The acute accent may be on one or other of the three last syllables, whether short or long.

The circumflex is only upon a long syllable, which must be either the last or last but one.

The grave is never but on the last syllable, and when another word follows in a sentence, instead of an acute.

EXAMPLES.

The accents in Greek, as well as in Latin, cannot be removed further from the last syllable than to the antepenultima.

1. The acute may be placed upon one or other of the three last syllables, whether that which receives it be long or short: and if the last of all be short, the accent is generally on the antepenultima; on the contrary, if it be long, the antepenultima, generally speaking, cannot be accented.

2. The circumflex is never upon any other syllable than the last, or last but one, which must always be long by nature.

The grave is only on the last syllable, and when another word follows in a sentence, instead of an acute.

ANNOTATION.

The grave accent is only a depression of the voice. Therefore, as after having raised the voice upon a syllable, it must necessarily sink upon those that follow; these syllables are called grave or *barytons*, though they be not marked with this accent: for the grave accent is never marked but when another word follows in a sentence, on *oxytons*, or words acuted on the last, as *Θεός*; which in that case do change their acute into grave, as *Θεός ἡμῶν*, *Deus noster*, to shew that we must not raise the last syllable; otherwise it would bear upon the following word, and produce the same effect as that of enclitics, namely, to be joined to the preceding word.

Of BREATHINGS.

The grammarians call breathing (*πνεῦμα*) the different force of the voice in pronouncing,

These breathings are twofold; one weak and smooth, *ψιλον*, which is figured like a small comma over a word, thus *ἐγώ*, *ego*.

The other strong and rough, *δασυ*, which is shaped like a small *c*, thus *ἀμα*, *simul*.

Every vowel in the beginning of a word is marked with one of these breathings. The vowel *α* has always the rough breathing, *ἄνερ*, *aqua*; the others commonly the smooth, as we shall more particularly observe in the last book.

But the mark of the smooth breathing seems to be quite unnecessary, since where there is not a rough breathing, we must suppose a smooth.

ANNOTATION.

Formerly *η* was the mark of aspiration among the Greeks, as it is still in Latin. For they wrote *HEKATON* instead of *ἑκατόν*, and *ΠΗ, ΚΗ, ΤΗ*, for *φ, χ, θ*. And those breathings which now obtain, are the remains of this *η*, which being split into two, the first part was used for the rough breathing, and the second for the smooth, as we see them marked in ancient copies. And in process of time these two demi-figures came to be rounded a little, to form those we now make use of *ϲ, ϳ*.

The ancients put the aspiration sometimes in the middle of words, *αερίε*, *μίσσε*, just as we use an *H* in the Latin *mitti*.

And by the same analogy,

A comes from { αη: βοῆη, βοῆ, *clamat*.
αι: βοᾶει, βοᾶ, *clamat*, because the *i* is sub-
scribed.

H comes from { ηη: Ἀπελλῆς, ἦς, *Apelles*; ποιέητον, ποιῆτον,
ambo faciatis, or *faciant*.
εε: ἀληθέε, ἀληθῆ, *veri*: ἰκπέεες, ἦς, Att. E-
quites.
εα: ἀληθέα, ἀληθῆ, *vera*.

And by the same analogy,

Ω comes from { εω: ἀληθέων, ἀληθῶν, *verorum*: ποιῶ, ποιῶ, *facio*.
οω: νόων, νῶν, *mentium*: χρυσῶ, ῶ, *inauro*.
οα: Ληκόα, Λητῶ, *Latonam*. But if it precedes
a consonant, it is changed into *u*, βῶας,
βῶς, *boves*: sometimes the change is
made into *a*; διπλόας, διπλᾶς.
αω: κρέας, κρέως, *carnis*: βοᾶων, βοᾶν, *claman*s.
αω: κρεῖων, κρεῶν, *carnium*: βοᾶω, βοᾶ, *clamo*.
αω: βοᾶα, βοᾶ, *clameris*. For the *u* is dropped,
and *ao* is then contracted into *o*.

And by the same analogy,

Ω comes from { αοι: κρεῖοιν, κρεῶν, *carnium*: βοᾶοις, βοᾶς, *cla-*
mares.

ΟΙ comes from { εοι: χρῶσει, χρυσοῖ, σκεῖ: ποίσοις, ποιοῖς, *faceres*.
οοι: νόοι, νοῖ, *mentes*: χρυσοῖς, οῖς, *inaurares*.
οει: χρυσόεις, χρυσοῖς, *inauras*.
οη: χρυσόης, χρυσοῖς, *inaures*.

ΟΤ comes from { εη: χρῦσεης, χρυσεῖ, *aureos*: ποίεησι, ῆσι, *faciunt*-
οη: χρυσοῦς, χρυσῶ, *inaureis*.
οο: νόος, νῶς, *mens*: χρυσόμεν, ἤμεν, *inauramus*.
εο: ἀληθέος, ἦς, *veri*: ποίεομεν, ποιῆμεν, *facimus*.
οε: νόε, νῶ, *mens*: χρῦσοε, χρῦση, *inaura*: ὁ ἐπὶ,
supra, ὁ ὑπὲρ, *Aristoph*.
οει: ἀμαθῆεις, ἀμαθῆς, *arenosus*: χρυσάω, χρυ-
σᾶν, *inaurare*: because the *i* is cut off,
before the contraction is made.
οα: βῶας, βῶς, *boves*.

EI comes from { ee: ποίεε, ποίει, fac: ἀληθείες, ἀληθεύς, veri.
 eei: πλέεις, πλεῖς, πανίγας.
 εε: only in this word πλέων, πλεῖν, plus; for
 δεῖν, oportere, is a real infinitive.

The above are the most general contractions, to which the following may be added,

I comes from { ii: Ὀφίῃ, ὄφι, serpenti: διήφιλος, διήφιλος, Jovis
 amicis.
 ia: σινήκια, σινήκι, sinapi.
 ie: πόλεις, πόλις, urbes: ιερὸς, ἱερός, sacer.

T comes from { ues: βότρυες, βότρυς, ra-
 ceti. } only for barytons.
 uas: ἰχθύας, ἰχθύς, pisces.

CHAP. XI.

Change of the last syllables on the meeting of two words.

THIS change is often made to prevent the concurrence of vowels: which the Greeks usually effectuate, either by apostrophe, or crasis and composition, or, in fins, by inserting a letter between the two words, as we shall see in the three following rules.

RULE VIII.

Of the apostrophe.

1. An apostrophe denotes the rejecting of a short vowel or diphthong.
2. When an aspirate follows the apostrophe, an aspirate must also precede it.

EXAMPLES.

1. An apostrophe (*ἀπόστροφος*, *aversio*) is like a small comma, which is put over a word to denote the rejecting of a short vowel or diphthong in the course of vowels or diphthongs of two different words, which happens in a twofold manner: one ordinary, when the first word endeth with α, ε, ι, ο, or with α, or οι, (these two diphthongs being deemed short with regard to accents or apostrophe) the final of this word is rejected: Thus instead of πάντα ἔλεγον, we say πάντ' ἔλεγον, omnia dixi.

The

The other extraordinary, and used only by the Attics and poets, who often reject these very vowels or diphthongs in the beginning of the second word. Thus they say ᾠ'γαθὲ for ᾠ'ἀγαθὲ, ὀ'βονεῖς ἢ'γαθῆ, *bona illa*, for ἠ'ἀγαθή: πῆ'σι and μῆ'σι, for πῆ' ἐσι, *ubi est*; μῆ' ἐσι, *non est*: τῶ'μῶ, for τῶ' ἐμῶ, *meo*. Though Apollonius, in his second book of syntax, calls this a *crasis*, because the two words may be drawn into one, so as to make but one compound, as we shall observe in the following rule.

2. When the vowel beginning the following word is marked with an aspirate or rough breathing, the smooth consonant preceding is changed into an aspirate, because it assumes the same breathing as the vowel to which it is joined, it being impossible to pronounce it otherwise: thus instead of ἀπὸ ᾠ, we say ἀφ' ᾠ, *a quo*, &c.

ANNOTATION.

Sometimes the apostrophe does not take place, notwithstanding the concurrence of vowels.

1. In πειρῆ and πειρῶ; πειρῆ αὐτοῦ, *ad ipsum*: προάγω, *produco*.

2. In other particular circumstances, as to avoid an unpleasant sound, an obscurity, or other like inconveniency, which must be learned by practice. The Ionics even affect this meeting of vowels, without using the apostrophe: whereto we must refer these examples in scripture, ἐπὶ ἐπὶ, *Luc. xv. 7. for ἐπ' ἐπὶ; over one. Κατὰ ἀποκάλυψιν, Rom. xvi. 25. and Gal. ii. 2. according to the revelation*; and such like.

Sometimes an apostrophe takes place, without any concurrence of vowels; as παρ' Θεῶ for παρὰ Θεῶ, *apud Deum*, &c.

RULE IX.

That instead of using an apostrophe, the two words are drawn into one.

The two vowels are sometimes united by crasis and composition.

EXAMPLES.

The two vowels which meet at the end of one word, and at the beginning of another, are sometimes united by crasis, and then there results but one compound of the two words; as ἐγῶμαι, ἐγῶδα, for ἐγῶ ὄμαι, *ego ruo*, ἐγὼ αἶδα, *ego novi*: μῆμερ for μῆ εὔρω, *non invenero*;

invenero : περιεργου, περιβλίγου, instead of προ εργου, *ex re, opera pretium, προ δλίγου, paulo ante, &c.*

ANNOTATION.

This union is frequently made between the conjunction *κ* and the following word; and if the word begins with an *a* or *an* *ι*, the crasis is made in *a* sometimes subscribed, and sometimes not, as κἀδικα or κἀδικα, for *κ* ἀδικα, *et iniqua* : κἀγὼ and κἀμοί, for *κ* ἐγὼ, *et ego* ; *κ* ἡμοί, *et mihi* : κἀκεῖνος for *κ* ἐκεῖνος, *et ille* : κἀμῦ for *κ* ἐμῦ, *et illuc* : thus κἀκ, κἀς, κἀν, κἀπι, are used instead of *κ* ἐκ, *κ* ἐς, *κ* ἐν, and *κ* ἐπι : but κἀν stands for *κ* ἀν, *etiv*.

Before the diphthong *ιι*, the contraction is always in *a* subscribed, as κἀτα for *κ* εἶτα, *deinde*.

But before *ο*, the contraction is in *ω* ; and if there be an *οι*, it is then in *υ* subscribed; as κῆνος for *κ* οἶνον, Aristoph. *et vinum*. But κῆον comes from *κ* ὄνον, *et asinum*.

If the subsequent syllable begins with a rough vowel, *κ* is changed into *χ*, for the reason abovementioned; as χῶτι, χῶπως, for *κ* ὄτι, *et quod* ; *κ* ὄπως, *et ut*.

This crasis is also very common with the masculine and neuter articles, as ἀνὴς, ἄνθρωπος, for ὁ ἀνὴς, *vir* ; ὁ ἄνθρωπος, *homo* : τῶν χαίσι, for τὸ ἀρχαῖον, *antiquum* : τῶμπίχονον for τὸ ἀμπίχονον, *indumentum*.

But with this neuter article, *ο* and *α* are sometimes contracted in *ου*, contrary to the common course of contraction; as τᾶλλο, τᾶθρον, for τὸ ἄλλο, *alterum*, τὸ ἄρθρον, *articulus* : and sometimes a syncope is used instead of a crasis, as τανάφορον, for τὸ ἀνάφορον, *vectis, bajulus* : τἀργύριον, for τὸ ἀργύριον, *argentum, &c.*

We find also in the plural τᾶληθῆ, τᾶρχαῖα, for τὰ ἀληθῆ, *vera*, τὰ ἀρχαῖα, *antiqua, &c.*

Ο ἕτερος, *alter*, admits of a particular kind of crasis; for though Herodotus hath ἕτερος in the masculine, and θάτιμον in the neuter, nevertheless we generally say ἄτερος in the masculine, and θάτιρον in the neuter. And so in the genitive θατίρου, the dative θατίρῃ, in the plural θάτιροι, *alteri* : and θάτιρα, *altera*. The remainder both singular and plural is seldom contracted.

Whoever has a mind to see this subject more amply discussed, may read *Sylburgius*, page 279, &c.

R U L E X.

Of *ν* added to words ending in *ε* or *ι*.

When words end in ε or ι, they often require ν to be added.

E X A M P L E S.

The Greeks have still another method of avoiding the concurrence of vowels, which is, by adding a *ν* to the end of words, especially if they terminate in *ε* or *ι*; as for instance, εἴκοσιν ἄνδρες, Demosth. *viginti viri* ;

λεπῶν, ἢ ἄλλοις τισὶν ἀγροῖς, Galen. *leonibus vel aliis quibusdam agrestibus: παντάπασιν ἀγαμαί*, Plato, *prorsus admiror: δέδωκεν αὐτῷ, ipsi dedit, &c.*

ANNOTATION.

It is for this same reason that the compounds of the particle α do take a γ, when another vowel comes after, as ἀνάξιος for ἀνάξιος, unworthy, ἀπόδus for ἀπόδus, one that has no teeth. And that the negative particle ἔ, non, takes a κ, when a vowel followeth, ἔκ ἴδου, ἔπιθέμεν, Hom. *non vidi, non audiui*. But if the vowel that follows be aspirated, instead of a κ you must take a χ; ἔχ ἡδαν, *non placebat*; by the same analogy as that explained above, when treating of the apostrophe.

This γ is moreover added by the Attics to the end of the three persons of verbs in ι and in ι, even when a consonant follows: τῖπτεσιν, or ἐτυπεν τῦτον, *they strike, or he has struck him*. Whereas the Ionians, instead of adding this γ, cut off the ι or ι final, to avoid this meeting of vowels; τῖπτεσ' αὐτῶν, *they beat him*; which agrees with the rule of apostrophe abovementioned.

This is nearly all that appears worthy of consideration in treating of letters, Those who have a mind for more, may see the treatise of letters in the Latin method. But as the changes of letters are the first foundation of dialects, I have inserted here an alphabetical list of them; extracted chiefly from Caninius, and illustrated with familiar examples, taken from the Latin and French tongues.

CHAP. XI.

A list of the letters with their most considerable changes.

A. Α Φ Α comes from the Hebrew aleph, as much as to say ἀλεφα; or rather from the old Syriac alpha.

It is put for Ε, μέγιστος, Ion. μέγιστος, *magnitudo: τράχμα*, Dor. τράχμα, *currus: ἔρωγα, ἰγώγα*, Pindar. *ezomet. ἔρωθεν*, Æol. ἔρωθα, *retro*, where moreover the γ is cut off.

Thus in French ἔλευσεν, *alleure, incessus*.

It is also put for Η, especially among the Æol. and Dor. φήμι, φέμεν, whence the Latin *fama* is derived: so πλάγῃ, πλάγῃ, *plaga: μαχανή, μηχανή, machina: μάτηρ, μάτηρ, mater*. For, as Quintilian observeth, the Latins have particularly affected to follow these two dialects.

Hereto we may refer the resolution which the poets make of α into αα, as ἦγα, λέγα, *fractus sum, &c.*

Α is likewise used for Ο among the Dor. ἄλοσι, ἄλοσι, *viginti*. Thus the Latins from ἀλοσιον have taken ara-

trum, though with a long α; from παρσία, *cor*.

For Ω; πῶτος, Dor. πῶτος, *primus: θυρῶν, θυρῶν, portarum: ἐπίχα, ἐπίχα, fixisti: γάλλοι, γάλλοι, ridens: Περσίδου, Bœot. Περσίδου, Neptunus*.

It is contracted from ΕΑ; ἰσφία, ἰσφία, *Attic, ingeniozum*; but in this case it requires a vowel before it, for we should not say ἰσγία, ἰσγία, *generosum*.

It is added to the beginning of words; σφίσι, ἀσφίσι; *usa passa: στήχου, στήχου, epica*. But this is chiefly practised by the Attics. Thus from percipere the French write apercevoir.

It is cut off; ἀμαυρία, μαυρία, *obscurus, hebetus*. Thus from ἀμίλγος cometh mulgeo; from ἀουρα, τυς, τυρα; from ἀμῖον, ἀμῖον, *massis and melo*. For the Latin verb is oftentimes derived from the Greek noun verbal, as from φημι, *dico, φωνῆς, descendus*, cometh fateor, I confess; from γαστήρ, *gustabilis*, taken from γαστήρ, *to taste*,

comes *gusto*: and so *λίγος*, *dicere*, *λίγος*, *dictio*, and thence *liquor*.

The French also cut off *a*, as from *apotheca*, *boutique*.

The poets sometimes insert 'it in the middle; *πυλαρίς*, *πυλαρίης*, *junior*: *κίρπις*, *κίρπιος*, *cornu*: *μανίκης*, *μανικεύς*, *manica*, a sleeve: *μουσών*, *μουσών*, *Æol.* whence comes *μουσαν*: *ἔφα*, *ἔφας*, *videre*.

They also cut it off; *γαλακτοφάγος*, *γαλακτοφάγα*, *qui lacte vicitant*: *ἰλάσις*, *ἰλας*, *praefectus*. So from *βαλανεύων* comes *balneum*: from *πυλάμη*, *παίμα*: from *γάλος*, *glos*: and in French from *compaganus*, *compagnon*.

Ἄα, *παρά*, *παρά*, and *ἄρα*, frequently lose their *a* final; *ἔρ*, *itaque*, *igitur*, *utique*, *nempe*; *ἄν*, *cum*, *πάρ*, whence cometh the Latin *per*. Hence also is it, that their final vowel is subject to several changes in composition, as we shall observe in the fourth book.

B.

βήνα comes from the Hebrew *beth*, or from the old Syriac *betha*.

The *Æol.* use it instead of *Δ*; *βλήθης*, *βλήθης*, *dolphins*: *βλήμα*, *βλήμα*, and by syncope and *crasis*, *βλήε*, *esca*. Thus from *βίς* comes *bis*, twice: from *duellum*, *bellum*.

B is changed into *β*; *ἰσχυροῦν*, *ισχυροῦν*, *calumniari*. Thus from *scamnum* comes *scabellum*: from *marmor*, the French word *marbre*. So from *μέλι*, *m-l*, *μελίσιον*, comes *βλίσιον*, *mel ex favis aufero*: from *μέλιον* comes *βέριον*, *καός*, *βύρρακα*, whence *fortica*, &c.

B is inserted after *μ* in words formed by syncope; *γάμος*, *νυμφίος*: *γαμπίς*, *γαμπίος*, *gener*, *sponsus*: *μεσημερία*, *μεσημερία*, *meridies*: *παρμαμίλιον*, or *παρμαμίλιον*, *παρμιμίλιον*, *adest*, *mansit*. Where there is moreover a change of *η* into *α*, and a syncope of *α* in *παρά*: *μίλιον*, *μμίλιον*, *μέλιον*, *μελίον*, *curio*: *ἡμαρτίς*, *ἡμαρτίς*, *peccasti*. Thus the Latins say *conuburo*, for *conuro*; and in French *chambre* from *camera*; *nombre* from *numerus*, &c.

The Pamphylians used to put *β* before all vowels, which practice prevailed also among the Cretans and Lacedæmonians: *βέας*, *φέας*, *lumen*, *lux*: *ἄβλιος*, *βαβίλιος*, *sol*: *ἀβιδός*, *βίβριος*, *floridus*, where the *φ* is also changed into *α*.

The *Æol.* never used to put *β* before *s*, but when the succeeding syllable had *α*, *η*, *ζ*, or *σ*; *βέας*, *βέας*, *pannus vilis*, *vestis laecea*: *βουτῆς*, *βουτῆς*, *hubena*, *flagellum*.

Γ.

Γάρμα, *Ion.* *gemma*, from the Hebrew *gimel*, or from the old Syriac *gamta*.

The Attics put it for *Β*: *βλήχων*, *γλήχων*, *rulegium*: *βλήφαμα*, *γλήφαμα*, *palpebra*. Thus the French of *rubus* have made *ronge*, of *rabies*, *rage*.

The Bœotians on the contrary; *βανῆς*, for *γυναικίς*, *mulieres*; where moreover an *η* is substituted for *αι*.

It is also used instead of *Δ*; *κρήγυον*, for *κρηδύον*, *verum*, *bonum*, *placitum*, *idoneum*. Thus in French from *mandere*, *manger*: *rodere*, *ronger*: *viridarium*, *verger*: and the Ital. *diurnum*, *giorno*. Somewhat akin to this is the change the French make of *d* into *j* consonant, *dies*, *jour*: by reason of the likeness between it and *g* in their way of pronouncing.

The Attics put it for *Δ*; *μέλις*, *μόγλις*, *vix*, *tandem*, *αγρίδ*: thus from *μάλλον* comes *mugis*; from *σιγάριον*, *sileo*.

Γ is also added: *γλῆκον*, *lipps*, from *λίμη*, *lippsitudo*: *γίφος*, *nubes*, from *νίφος*, *nubilum*. Thus in Latin, *natus*, *gnatus*; *navis*, *gnavis*: and in French *raucunculus*, *grenouille*: *rinçate*, *grincer*: *cadum*, *gues*, for *vé*, whence the Normans still say, *le grand vé*, *le petit vé*: *vespa*, *guespe*.

It is also cut off; *γαῖα*, *δα*, *terra*: *ἰγὰ*, *Bœot.* *id* for *ἰα*, whence the Italians have taken their *io*, the Spaniards *yo*, and the French *je*.

Δ.

Δίλτα from the Hebrew *daleth*, or *deleth*, whence *deleta*, and by syncope *delta*; or from the old Syriac *delta*.

It is put for *Γ*: *γίφος*, *δίφος*, *caligo*: *γῆ*, *δα*, *terra*: *ἔδα*, that is to say, *ἔμα τῆν γῆν*, *non per terram*. Thus from *γλυκίς* comes *dulcis*, and in French from *fungere*, *joindre*, from *fulgur*, *foudre*, &c.

It is also put for *Ζ*; *Ζεύς*, *δέος*, *Jupiter*, whence cometh *δέος*, *Jovis*; unless you have a mind to derive it from *δῆς*: *Ζηρέας*, *δαρέας*, *caprea*. The Spartans and Bœotians double it in the room of the said *ζ*; *μάζα*, *μάζα*, *massa*

farinacea: *χάρις, χάρη*, indigeo: *χάρις, χάρις, cedo*.

For Σ ; *δριμύ, δριμύ, odor*: *δριμύ, δριμύ, scimus*: *κικασμένος*, Hom. *κικασμένος*, Pind. *instructus*.

For \Nu ; *είσο, Æol. εἴσο*, and thence *tendo*.

It is added; *ὑμ, pluo, ὑμ, pluvia*: *πίω, bibo, πίδαξ, fons*: *ἀνίρος, ἀνδρῶς, viri*. Thus from *prosum* comes *prodes*; and in French from *tener, tendre*; from *cineres, cendres*, &c.

It is also omitted; *δριμύ, ἀνδρῶς, gravis, vehemens*: *μάλιθος, μάλιθος, plumbum*: *κάρδος, cadus*. For Δ is also changed into L ; *Ὀδυσσεύς, Æol. Ὀδυσσεύς, Ulysses*: *Πολυδύκην, Pollux*, quasi *Pol-dux*: *δαίρ, levir* for *devir*: *δάκρυον, lachryma*.

E.

Ἐψιλόν, ϵ short.

It is put for A ; *είσομαι, εἴσομαι*, Ion. *quatuor*: *κίρμα, κίρμα, cornua*: *ἄρα, ἄρα, postea, alius, nonne*; *ἕλας, Art. ἕλας, vitrum*; *κρίνος, Æol. κρίνος, robur, vis, potentia*. And in the plural passive by adding ν ; *λεγιόμεθα, for λεγόμεθα, dicimur*, &c.

Thus from *τάλαντον* comes *talentum*; from *mando, commendo*; from *ἄντα, ante*; from *πέλλω*, or else from *πέλλω, pelio*; and in French from *ἄλα, sal, du sel*.

For H ; *ἔσομαι, for ἔσομαι, or ἔσομαι, minor*; whence *ἔσομαι, for ἔσομαι, vinco*: *σπυρίον, Æol. σπυρίον, lugebis*: *ἀσπυρίον, ἀσπυρίον, sanus, ulcens*. Thus in Latin from *κρηπίς, ἰσος, comes crepida*, and *crepido*; from *μῆδω, medeor*, and *remedium*.

For O ; *δόντις, Æol. δόντις, dentes*: *ἰδύνη, ἰδύνη, dolor*. Thus from *ἰγύω, tigeo*: *γόνυ, genu*: *προσώριον, propere*. And in Latin *vortices, vertices*, &c.

It is added; *ἔσος, for ἔσος, misisti*: *ἔσος, ἔσος, ἰσίδανος, placuit*: *ἔσος, ἔσος, ἔσος, solum*. Thus in French from *spiritus, esprit*; from *spero, esperer*, &c.

Also in the middle; *μυσίον, Ion. μυσίον, musatum*, &c. from *μυσίος, comes μυσίος, vacuus*; from *χρῆμα, χρῆμα, utens*, &c.

Which is more usual among poets; *γινίσσεται, esse*: *μυμίσσεται, recordatus est*: *δευίσσεται, sulphure purgabo, Deo sacrificabo*, &c.

It is sometimes cut off; *προσώριον, προσώριον, ante faciem*: *ἔσος, ἔσος, persto*: *ἔσος, ἔσος, illinc*: *ἔσος, ἔσος, ille*: *ἔσος, ἔσος, festum*. So from *ἔσος, rictor*; from *ἔσος, ructo*,

Likewise in the middle, especially in verse; *ἔσος, ἔσος, suit*: *ἔσος, ἔσος, erat*: *ἔσος, ἔσος, cito*: *ἔσος, ἔσος, caprificus*. Thus from *ἔσος, ἔσος, uita*: *ἔσος, ἔσος, p (to), &c.*

And at the end; *ἔσος, ἔσος, lavabal*. Thus in Latin, *fac* for *face*, &c. But the Latins change it also into u short; *ἔσος, ἔσος, scopulus*: *ἔσος, ἔσος, Brundisium*: and sometimes into u long; *ἔσος, ἔσος, unus*: *ἔσος, ἔσος, utor*.

Z.

Ζῆτα, from the old Syriac *zetha*, or *dseta*, for it is not to be pronounced like an ϵ between two vowels, as when the French say *nisere*: nor like a double sz , but like ds , which is what Quintilian calls a very soft sound.

The Dor. change it into $\sigma\delta$, *συστάω, for συρίζω, stibilo*.

The Æol. change Δ into Z , *Ζακάλλειν, for διακάλλειν, calumniari*; whence, *Ζακάλλειν, for διακάλλειν, calumniator*; or else they resolve it into $\delta\sigma$, *Ζεὺς, deus, Jupiter*.

The Tarentines changed it into two $\Sigma\Sigma$; *πλάσσω, for πλάζω, plasmo, compono, formo*. And the Ææot. and Lacedæm. into $\delta\delta$, *μαῖδα, for μαῖζα, massa hordeacea*: *χάδδω, for χάζω, cedo*.

It is sometimes added to verbs in ω pure; *ἔσος, ἔσος, serpo*: *ἔσος, ἔσος, tero, corrumpto*: *ἔσος, ἔσος, stido, gemo*.

The Latins change it into j consonant; *Ζῶγος, jugum*.

Ἡτα, eta, comes from the old Syriac *hetha*, which is the same as *heth*, the strongest Hebrew aspiration; wherefore it signified formerly, as we have observed already, the aspiration in Greek, as H does in Latin. Thus we see $\text{H}\Theta$ $\text{E}\Sigma\text{TIN}$, on the two Farnesian columns, for H $\text{E}\tau\eta$, *quod est*: and Simonides is supposed to have put it for a long ϵ , for no other reason, but because being obliged before to write two EE for that purpose, these two letters turned one towards the other $\text{E}\Sigma$ form almost the same figure as H .

The most common changes of η are in putting it for ω and ϵ , as *ἔσος* for *ἔσος, wisdom*; $\text{H}\eta$ for $\text{I}\eta$, *well*.

It is also used in derivatives instead of ω , as *ἔσος, ira, ἔσος, iratus*.

It is added sometimes to the beginning; *ἔσος, ἔσος, pausulum*; *ἔσος, ἔσος,*

um, ibant : sometimes to the end ; *ισια* for *ισια*, *quandoquidem* ; *ιση* for *ιση*, *quia* ; *ωρη* for *ωρη*, *præquam*.

Hence the Dor. say *ισωτην, ετην*, for *ιση, εη, ego, tu, &c.*

It is cut off in the optative plural ; *φαιμεν, φαμεν, dicēbamus, &c.* Agreeably to this the Latins say *audibam, lenibam, &c.* And the French of *ermite* make *ermite*.

Θ.

Θητα, thēta, and not *thita*, from the Hebrew *theth*, or from the old Syriac *theta*.

The Dor. and the Æol. put it for Δ : *ψυθος, ψυθος, falsum* : *μηθω, μήθω, suadeo* : *θαιος, θάσιος, densitas, locus sylveus*.

It is put for Σ ; *δυσμη, δυμη, solis occasus* : *μυθημυθ, μυθημυθ, iracundia* : *ιρχημυθ, ιρχημυθ, saltatio*.

It is added ; *δχη, εχη, ερη : χαμαλ, ημα* : *χαμαλός, ηματις : αχος, αχθος, σκεπη, gravitas* : *μαλακεις, μαλακεις, mollis*. Thus from *ιση, fortiter*, comes *ισημος, potens, fortis*, and not from *δμη, amici confidentia*, as some imagine.

So from *δχη* or *δχηα*, comes *δχηθω, bifariam* ; from *εχηθ* or *εχηα, εχηθω, trifariam, &c.*

So from *ιρχημυθ* comes *ιρχημυθωσαν*. II. n. *vigilaverunt, expectati sunt*.

Sometimes it is cast off ; *ισθλος, ισθλος, bonus, strenuus*. Thus from *δθμα, difficilis respiciendi*, the Ital. make *αμα, &c.*

I.

ἰωτα, iota, trissyllable, from the Hebrew *iod*, or from the old Syriac *iota*. It is always a vowel among the Greeks, but in Hebrew words it is a consonant. Whence Caninius censures Claudian for making four syllables of *Judeus* : adding, that *ἰωτης* should be a dissyllable in Greek, as it is in Hebrew.

The Ion. put it for E ; *ισια, ιση, focus, lares, domicitium* : whence *ισησιος* for *ισησιος, domesticus, familiaris, simplex, hospitalis sedes*. Thus in Latin from *πλικο, plico* ; from *τιγω, tingo* : *ιθω, ιθω, &c.* On the contrary they said anciently *leber, Menerva, &c.* See Meth. Lat.

The Æol. use it for T ; *ιψωτην, ιψωτην, decuper* : *ιψωτην, ιψωτην, visum, visio, teta* ; *βυβλω, βυβλω, papyrus, codex,*

liber ; whence comes the word *bibla*. Thus from *φριγω, frigo* ; from *σιψω, sipto* ; from *φω, fio* ; and anciently they used to say, *optumus, maximus, &c.*

The Syracusians casting off *s* and *a* after *s* to form a diphthong ; *ειωσος, ειωσος, nonus, &c.*

It is sometimes contracted from two *u* ; *διφωλος, διφωλος, Jovi annicus* : and sometimes from *u* ; *ιερως, ιερως, sacer, magnus* : *ιερως, ιερως, accipiter*.

It is often added in verse, either to make a diphthong with *s* and *o* ; as *ιριον, ιριον, vellus* : *μια, facit*, *μια* : *γλω, ridco, γλωγιωντις, Od. v. for γλωγιωντις, ridentis* : or to constitute a syllable apart, *λαωτος, λαιωτος, ultimus* : *αβλω, αβλω, cestamina, præmia* : *ιστωχαδωμω, equis gaudens, from ιστω, equus*.

Thus from *ιστω, ιστω, comedo* ; from *μω, mina* ; from *αλλω, alius* ; from *ναω, navis* ; from *ναωτην, nauia, navita*.

It is also added to prepositions either at the beginning or end, as *ι, ιη, ιω, ιω, ιη, ιη, per*. Which happens even to compounds ; *ιηδωτος, computatilis* ; *ιηχωρως, leviter, vulnero*.

Thus from *ωρη* comes *ωρηθω*, Dor. for *ωρηθω, ad, ab, apud, &c.* And in Homer *ωρηθω*, casting off *ρ*.

This preposition is frequently in use among the Dor. but in composition it loseth *ι*, when another vowel follows, as *ωρωτησων* from *ωρωτησων* for *ωρωτησων*, *persona, vultus, species* : *ωω, ωωταγω* for *ωωταγω*, *adduco, admittens, admitto* : *ωωρωω* for *ωωρωω*, *aspicio, observo* : *ωωθω* in Theoc. for *ωωθωθω*, that is *ωωθωθω* or *ωωθωθω*, from *ωωθω, ω, appone, compone, impulsa*.

With the article it loseth *ι*, and makes but one word of two ; *ωωθω* for *ωωθω θω*, instead of *ωωθω θω, per hunc* : *ωωθω* for *ωωθω θω, ad hunc* : *ωωθω* for *ωωθω θω, ad hos* : *ωωθω, ad has* : *ωωθω, ad hæc*.

From *ωωθω*, comes *αωωθω* Nicander, *α, ab, ex, de*, from *ωωθω, ωωθω*, Hom. *α, ab, sub* ; *ω* being changed into *α*, before the addition of *ι*. As of *ωωθω* the Latins have not only made *pro*, but also *præ* : *ωωθωθω* for *ωωθωθω*, *supereminebat* : *ωωθωθω*, *excellens*.

It is also added to pronouns ; *δωω, δωωθω, hic* : to datives plural ; *λωωθω, λωωθω, sermonibus* : to participles in the first aor. *ωωθωθω, ωωθωθω, qui verberavit* : to imparisyllabic nouns in long

αι; μέλας, μέλας, niger; to the accusatives of the plural feminine in αι; σοφός, σοφῶν, prudentes; and then they agree in termination with the dative plural νέμφαις, τροπῆς, et τροπῆσι: to adverbs, ὦν, ὠν, νῦν, &c.

It is often left out in the diphthongs αι, υ, ει; καίω, κείω, υρο; μέζω, μέζω, παίζω, παίζω, factio: τετραμέριος, τετραμέριος, quadrifarius. Thus in Latin *audaciter, audacter; calidum, calidum; laminæ, lamina; &c.* Also at the end of words, μέλι, mel; ἐστ, est, &c.

K.

Κάσσα, kappa, from the Hebrew *cap* or *capā*, or rather from the old Syriac *kappa*.

It is pronounced every where, as in French or in English *c* before *a*.

The Ionics put K for Π in relatives and interrogatives; αἰός, αἰός; ἔσως, ἔσως, quomodo: αἰῶ, αἰῶ, quā: ἔσως, ἔσως, quāntus, &c. So, σπάρω, σπάρω, for σφάρω.

Thus in Latin from *scintilla* comes *scintilla* for *spintilla*; from *lingua*, *λίγνυ*, *λινγυ*, cometh *linguo*. So in French from *rupes* comes *rocher*, the *c*, which is all one as *s*, taking an aspiration.

On the contrary we meet with Π for K; αἰάμος for αἰάμος, *saba*. As in Latin *lupus* is derived from *λύπος*; *λεπῶν* from *λεπῶν*; and *μαγαλία* from *μαγαλία*: for *γ* being akin to *s*, is subject to the same change.

The Dorics put it for Τ in some adverbs; αἰόνι, αἰόνι, quātō: ἄλλοτι, ἄλλοτι, interdum, alibi: τόντι, τόντι, whence *tunc*: so from *τίς* comes *quis* in Latin; and from *τιμα*, *ciurma* in Italian.

It is sometimes added, as in verbs derived from the future; ἐρίω, ἐρίω, *plateo*: and elsewhere among the poets, ἔχω, ἔχω, *vehiculum, rota, futuri*: ἔω, ἔω, Pind. *quando*.

It is cut off; κείχημα, κείχημα, *gloria, jactantia*. Thus in Latin, κείχημα, *aper*: ἐκλήιος, Æol. ἐκλήιος, *talis*.

It is also added to prevent an hiatus; μακίσι for μακίσι, *ne amplius*; as in Latin *sicubi* for *si ubi*.

A.

Λάμδα, from the Hebrew *lamed*, or the old Syriac *lambda*.

The Attics put it for *ν*; νίτρον, λήτρον, *nitrum*; ἀνόμεον, ἀνόμεον, whence the Latins have taken *plumo*. Thus ἀμαλῆ, *ignorantia*, comes from *a* privative, and ἴμασι, *peritius*; νιογυλός, *purpur natus*, from νιογυλός. Thus from νύμφη comes the Latin *lymphea*; from Πάναγος comes Palermo, a city in Sicily; from Ναύπακτος, Lepanto, a town in Achaia; and from ἀπρίσιος, the French *perigue*.

M.

Μῶ, according to the Ionics μῶ, from the Hebrew *mem*, or from the old Syriac *me*, the vowel being changed in all probability for no other end than to agree with the following letter *ν*.

The Æolians use it for Π; μανῶ, *passundo, kedo, ambulo*: μαδύσα, *supplicio affecta*. Thus in Latin from ἕστος comes *sonitus* for *sopnus*.

It is added; ἔχός, ἔχμος, *vehiculum*: λήχων, λήχμων, *lingo*. The poets double it; ἔραβη, ἔραβη, *didicit*: ἔμεις, Æol. ἔμεις, *nos*. See the pronouns in the following book, ἄσος, *Mars*.

It is sometimes rejected; μῆα, *ta, una*; μῆμας, *imitor*, for *nimitor*: σκίμπος, *scipio, a staff*.

N.

Νῶ, from the Hebrew *nun*, which has not changed its name either among the ancient or modern Syrians.

The Dor. use it for Α, when there follows a *ν* or a *θ*; ἔλδω, ἔλδω, *veni*: βέλγιος, βέλγιος, *optimus*: φίλγιος, φίλγιος, *amicissimus*: φίλγιος, φίλγιος, *auriga*: Pind. ἔλδω, ἔλδω, *jubebit*, Alcman. ἔλδω, ἔλδω, ἔλδω, and adding *γ*, ἔλδω, *cepit*.

The people of Crete used it for Σ, whence cometh *is* for *is*, *in*, *is* *chorum*; and afterwards changing *is* into *i*, *is* for *is*, *is* *phos*, Hesych. whence the Latin *in*, *in* *lucem*.

It is added to verbs in *ω*, *υ*, and others; τῖω, τῖω, *pendo, luo, honoro*; θῖω, θῖω, *sacrifico, ruo, curro*, &c.

And the poets by inserting *ν*, of a baryton do make a circumflex verb; ἔω, ἔνω, ἔνω, *venio, emitto*: ἔγω, ἔγω, ἔγω, *ago, duco*: and by taking also an *ι*, ἔγω, ἔγω, *vehō, comporto*: ἔγω, Hom. (for ἔγω from ἔγω) ἔγω;

whence *πρίστειν* and *πρίστειναι*. Iliad. *v.*
τραπέζω, transfigo, emello.

It is often added only to render the sound more distinct and clear; thus from *μπίδω, minuo, μίνωθα, paululum, μπιόθω, brevis durans: ἀκαμαντοχάρων, pugna infatigabilis, from ἀκάμαντα, indefessus; and thus in Latin from *λίσσι, datus, λίσσω, lingo.**

Instead of *v*, they add *γ* before *γ*, *ζ*, *χ*, *ξ*, because it supplies then the place of *v*: as *πλάζωμαι, πλάζωμαι, erro, errabo: Od. α. πλάζωθι, seductus est, Od. α. πάλμαλαρχήντις, iterum errantes; where it is to be observed that *π* is changed into *χ*, by reason of the other aspirate: *σπυρίων, icuncula cerea, from ἔσπρωγον, percussus: κίλορχα, for κίλοχα, comes from κίλοχα, sortitium sum; or else from λίσσω, κίλοχα, legi.**

In like manner *μ* is added instead of *v* before *β*, *σ*, *φ*, *ψ*, *μ*; as *βρονίς, mortalis: ἀμυροσία, ambrosia: ἀμυρόνθη for ἀμυρόνη, respiravit.* Hence the Ionics say, *λάμφομαι for λήφομαι, accipiam: ἐλάμφθη for ἐλήφθη, acceptus sum, and the like.*

The inhabitants of Crete and Argos used frequently to cast the *v* out of the diphthong *uv*, and then to insert a *v*; as from *σπίδω, libo: from βίωω, (whence cometh also the first aor. βίωω) βίωω, sero.* In like manner from *δαι* they make *μιν*, and *αι*, *semper*; whence *αίνωος* and *αίνωος, semper fluit: σπιός, pomus, in the neuter σπιός, &c. ἰδίωω, scire, ἰδίωω, Hesych. φασίς, Æol. φασίς, lucidus, speciosus: ἰωίς, ἰωίς, conviciium, &c.*

In like manner the Latins of *δαιός* have made *densus: of λίσσω, lingo: of σπασί, Dor. σπασί, campus, &c.* And the French of *laterna, lanterne; of cucumis, concombres; of πασιάρω, pascuante.*

The Lacedæmonians and Cyprians rejected the subjunctive of *uv*, and inserted *v* in its stead; *ἀνω, ἄνω, ἴρα;* where moreover there is a *δ* for a *τ*; *ἀρχω, ἀμφω, cervix: where there is a φ for a χ: εὔ ἀνω ἴρα, ἀντίω, εὔ ἀνω ἀνω.*

N is also inserted after an *s* or an *t*, as we have elsewhere observed. Thence it followeth, as Caninius remarks, that we say in the vocative *ὦ ἴσα, ὦ ἀμικε,* instead of *ὦ ἴσαν, from ἴσσω, ἴσα.* Though others are of opinion, that it is a noun derivative, as from *Ἑρμῆς, Ἑρμῆς, Mercurius.*

A double *s* being changed into *v* in

the imperfect, a *θ* is inserted at the end; *ἴωλυ, ἴωλυ, navigabat; ἴθη, ἴθη, fluebat; ἴσ, ἴσ, Eust. erat: which agrees with the analogy of verbs in *μ*.*

N is cast off sometimes; *σύζωγος for σύζωγος, conjux, maritus.* Thus from *πάλω, iterum, retro, comes παλιώω, iterata persecutio; παλιώω, umbr. sus: So from πρῶτος comes πρῶθι in verse, ulterius, anterus: as from ἰσπερῶω, ἰσπερῶω, utrinque, by syncope. In like manner the Latins of *Πλάτων* have made *Plato; of Σίμων, Simo, &c.**

Ξ.

Ξ is equivalent to *uv* or *γv*, as appeareth by *φίνε, mes, palma: τίνε, γγος, cicada.*

The Æol. transpose these two letters, resolving *ξ* into *σv*; *ξίνος, γίνος, hospes, novus, absurdus: ξφίος, σφίος, picis.* Thus the Latins of *ἀξία*, have made *ascia, a saw.*

The Æol. change *κ* into *ξ*; *κισσω ἔξωω, Aristoph. ἔξωω: ἴσσω, ἴξω, pervenerunt, Hom. though others chose to say, that from the future of ἴσσω, ἴξω, another present is derived, whose aor. is ἴξω.*

The Latins vice versa put *κ* for *ξ*; *μξω, mucus.*

The old Attics used to change *σ* into *ξ* in the preposition *σίν*; *σύμμαχος, ἑμμαχος, commilito: but this seems to have been disused since the time of Thucydides.*

The Dor. use the same change in the futures and first aor. *κλίσσω, κλίσσω, celebro. κλίσσω, κλίσσω, κλίσσω, κλίσσω, ἰσπίδω, from κλίσσω, scdo, insideo.* Thus from *κλίσσω* comes *κλίσσω, clavus* from *ἴσσω, ἴσσω, avis, ales, oraculum, &c.*

The Ion. change two *σv* into *ξ*; *δισσός, διξός, duplex.* In like manner the Latins of *πασσάω* have made *passillus; of σισσάω, pis, &c.*

Ο.

Ὀμικρὸν, little *o*, so called to distinguish it from the great *o*, *Ὀμμεγα*. The old Syrians call it *o*, and the ancient Greeks *ō*.

It has a great affinity with *α*; *μαλόχη, μελόχη, μήλα: σπάτος, σπῆτος, Æol. σπῆτις; ἴω, ἴω, supra, &c.* So in Latin from *δομῶ, domo.*

It is used for *s*; *λίγω, dico, κίλοχα, dixi: τριπῶ, τριπῶ, tremo, tremeo:*

ἄριστος, curro, ἀπαυδροῖμαι, recurro, recedo, recipro. In like manner in Latin, *pendo, pondus, pondero: ἄριστος, libo, spondeo: tego, logas*; and in French *molte from meta; crote from creta.*

The *Æol.* use it for *ω*, changing the imparisyllabic nouns into parisyllabic; *ἔπος, ὄπας, ἀμῶρ*; *ἔπος, οὐ, idem.* And in other places, *ἴρα ἴρα, ἠὲ ἠὲ*; and among the poets, *ἰεὺχος, ἰεὺχος, ἀρακίους, ἀρακί, ἀμπίλιος: ἵμης, εἰμης, ἰορ ἰορ, Hom. &c.*

It is sometimes added to the beginning; *μαργνῖος, ἰμαργνῖος, abstergo.* Thus in Latin *ωλάγιος, obliquus.* It is also inserted in the middle, *ἱρῶ, ἱρῶν, video: ἄλλω, Od. α. for ἄλλω, the imperat. of ἄλλωμαι, ἔρτο, palor: ἀντίχρητος, ἀντιχρητος, per se fusus: φῶς, φῶς, lumen: ἔ, ἐν, cuius, II. β.*

It is sometimes rejected by the Dor. *Ἀουσίλαος, Ἀουσίλαος; Νηλέλαος, Νηλέλαος; Μινίλαος, Μινίλαος; Αἰδιῖον, Αἰδιῖον.* Thus the Latins of *αῖος* have made *pus*; of *μαῖος, mors*; of *de ποσο, depno*; of *ἄνομα, nomen*; of *ὄνοστη, post*; of *ἱεῖος, iuo*; of *ἔραμνος, iunus*; of *ἐκίλλω, celo.*

And the *Æol.* say, *ἱμῖος, ὀίος, ἴος*, for *ἱμῖος, ὀίος, ἴος*, of the sensitives *ἱμῖος, ὀίος, ἴος*, formed by resolution, instead of *ἱμῖ, ὀί, ἴ, mei, tui, sui.*

By the same analogy it is that we say, *τίσῃ, cur*, instead of *τίσσει.*

II.

II., from the Hebrew *phe*, of which with a *daguesh*, they make *pe.*

The *Æolians* use it sometimes for *μ*: *ἡμαῖα, ὄπαται, oculi: μὲν ἱμῖ, ὀπί, mecum: μενίχρημαι, ἐνδίχρημαι, prætereo, appello, quæro: μετάρσιος, ἐνδάρσιος, sublimis, volans.* And sometimes for *σ*: *εἰλλῆ, ἐνδῆ, stola, amictus: εἰλλῆς, ἐσῆλῆς, mizus, pulvis: ἐνερσῆται, ἐνερσῆται, conversus est: ἀνῖσι, ἀνῖσι, quinque: ἔχῃ ἀνωσῆ-καλα χροῖ, Od. γ. habebant præ manibus hastilia in quinque cuspidibus divisa.*

The people of *Crete* in like manner used to say *εἰάθῃσι for εἰάθῃσι, stadium*: and *ἰόνῃσι for ἰόνῃσι, quatuor.* Thus in Latin from *εἰχῆος* comes *spica*; from *εἰσῆος, pavo.* And in French from *signum, pignon d'une maison.*

Several adverbs assume a *ω* to mark the interrogation; *ἔθι, ubi, indefinitely*; *ᾤθι, ubi, by interrogation*: *ἔ, ubi, indefinitely*; *ᾤ, quo, or ubi by interrogation*: *ἔ, ubi, quo, and*

quâ, or ea ratione, indefinitely; *ᾤθι, quâ ratione by interrogation, signifying also quo*: *ἔθῃ, unde, ex quo loco quare, indefinitely*; *ᾤθῃ, unde, quare, in interrogat. on.*

Likewise several that are interrogative, by casting of *ω*, and assuming an aspirate, become relative: then reassuming their *ω* with an *σ* before it, they return to be interrogative; *ᾤσθι, quando? ἔτι, qui? ἔπειτα, quando? ᾤθι, ubi? ἔ, cuius? ἔθῃ, ubi? ᾤθῃ, unde? ἔθῃ, quare? ἔθῃ, quæ hora? &c.*

P.

ᾤθῃ, from the Hebrew *tesch*, or from the old *Syriac roe.*

It is often changed into *σ*, as we have observed in the method of learning the Latin tongue. It is often reduplicated, but then the *Æolians* make a transposition, changing *ι* into *ε*; *κόπρα, κούπρη, stercus: ἄλλοτρητος, ἀλλοτρητος, alienus, and thence alter.*

P is sometimes lost; *αισχρῆς, αἰσχρῆς, ius, turpis, ior, issimus: μακρῆς, μακρῆς, ius, a moreover being changed into *ι*, *λῆγος, ior, issimus.* Thus the Dor. say *εἰάθῃσι* for *εἰάθῃσι, scriptum*, and hence *εἰάθῃσι βασιλῆος, rex scriptifer*, in Hom. *μικρῆς for μικρῆς, parvus: ᾤσθι for ᾤσθι or ᾤσθι, ad: μακρῆς from μακρῆς, capio, aor. 2. ἱμαρῆσι, infin. μακρῆς, μακρῆς, Ion. μακρῆς.**

In like manner the Latins of *ἄρθρον* make *artus*; of *λίκτρον, lectus*; of *μῆτρος, melior*; of *κῆτρος, centones*, &c. and perhaps of *ἀνὰρ, ai.*

Σ.

Σῆγμα, from the Hebrew *semekh*. The Dor. call it *σῆς*, according to Herodotus.

It is used sometimes by syncope for *σ*: *ἡδῆμαν, ἡδῆμαν, sciveratus.*

The *Lacedæmonians* used to put it for *θ*: *Θῆος, εἰός.* In like manner the Athenians, *ἀγαθός, ἀγαθός, bonus: ἔμμιον, ἐμμιον, crebro*: as also the Ion. *βυθός, βυθός, profundum, gurgis*: and hence *ἔβυθος, bottomless.*

Which moreover is a further proof of the relation we have so often remarked between *σ* and the last class of mutes.

It is used for *ν*: *δελφῆ, δελφῆ, delphinus: μῆς, μῆς, mensis.* The *Æol.* do the same in regard to the infinitive;

ταῖς, τῶν, intelligere: γὰρ, γάρ, in the first person plural; τῖς/τις, verberamus: ἔρπασμα, serpebamus. See the conjugations, Book III.

By the same analogy, the people of Crete used τ for ν, erat: ἀδῆ, for ἀνῆ, semper: μῆ for μῆ, quidem: καλῆς, for καλῆ, pulchram. And the Latins of ἄλιον, have made plus; of πριον, prius, &c.

Σ is often added for greater emphasis; as φάω, φάω, σφάω, jugulo, pacto, immolo: μῶ, σμῶ, γμῶ: μῖδω, σμῖδω, τideo. The same practice almost obtained among the old Latins; for they used stlites for lites: stlocum for locum, &c. And of si they made si; of iud, sum, &c. as the French of umbra have made sombre.

On the contrary, the Ion. and Æol. frequently rejected it; as σμίλαξ, μίλαξ, hedera, ταυς: σμυρῆς, μυρῆς, παυς: σμυδάξω, μυδάξω, dispero, dispergo: σφῆ, φῆ, tibi. A practice that has been sometimes followed by the Latins; σφάλλω, fallo: σφάνθη, funda, &c.

The Lacedæmonians, and those of Pamphylia, Eubœa, and Argos, rejected it, substituting a rough breathing in its place; μῦσα, μῦῶ, musa: πῦσα, πῦῶ, omnis: βῦσα, βῦῶ, bonum custos: ἴν ἑῶ, ἴν, ἑ, bene tibi sit; from whence comes εὐοῶ, an exclamation of joy. Hence also ἑ, for ἑus still remains in the common tongue.

The Latins on the contrary have often changed the rough breathing into σ; ἑπε, sub: ἑπερ, super: ἑ, sex, &c. And even sometimes they have put it for a smooth breathing, as ἑ, si.

The people of Crete and Megara used to add it to the end of words; ἑκαδῆ, ἑκαδῆς, ad domum: ἑγι, ἑγῆς, ætæ, age. And this perhaps may be the reason of our saying in the imperative, ἑχε, tene: ἑπίχε, intende: ἑς, pone: ἑίε, ἑίε, (by syncope) ser, &c. which are the imperatives of ἑχῆμι, ἑθῆμι, &c.

The poets on the contrary do sometimes cast off the σ final, to serve the measure of their verse; ἑθῆαι, serpius: χῆαι, serpens, &c. as the old Latins used to say veridū' tuū', &c.

The Dor. used also δ for ἑ, qui; and ἑ for ἑ, quicunque.

T.

Ταῖ, tau, and not taf, from the He-

brew tau, which has preserved the old Syrian name.

This has been a favourite letter of the Egyptians.

The Athenians used it for σ; ἑσσα, τῖς/τις, quatuor: ἑμμερον, ἑμμερον, hodie, &c.

As did also the Dor. but less frequently, ἑ, τῖ: ἑς, τῖς, tuus: ἑσῖν, ἑσῖ, or, according to the Æol. ἑσῖ, sunt. Thus the Latins of ἑς, have made ut; of ἑσῖα, tot, &c.

The same Dorics put τ for π; κῖνος, τῖνος, ille.

The old Attics often added τ both to nouns and verbs; ἑπίλεμος, ἑπίλεμος, bellum; from whence comes Ptolemy: ἑπῶ, ἑπῶ, cædo: ἑπῶ, ἑπῶ, verbo, &c. And hence it is that the nouns often take a τ in the genitive; τῖς, νυκῖς, nox, noctis: ἑναξ, ἑναξ, rex; whence ἑναξίον, templum, palatium: γάλαξ, (or γάλα) γάλακῖς, lac. See the list of genitives in the second book.

The Latins in like manner of linum, have made linum, &c.

T is added to several adverbs, when they bear a relation to others; ἑ, ἑς, cum, tum: ἑνῖνα, ἑνῖκαι; quando, tum, jam: ἑ, ἑς, ut, sic: ἑφρα, ἑφρα, interim, aliquando: ἑς, ἑς, quatenus, tamdiu: ἑ, ἑ, ubi, ibi: ἑ, ἑ, unde, inde: ἑ, ἑ, ἑ, and ἑ, quando, tunc. And in French amita, tante.

It is also sometimes cut off; ἑίγῆς, ἑίγῆς, vitula, juvenca: and hence ἑίγῆς in Lycoph. Thus from ἑίγῆς comes perna in Latin, &c.

T.

Τψῖλῶ, little u, to distinguish it from the Latin U, which was fuller, and sounded like the French diphthong ou.

It was sometimes put for α, but not very frequently; τῖσσαρις, τῖσσαρις, quatuor: γάλαψ, γάλαψ, sodio, scapulo. Thus of ἑγαψῖλας, the Latins have made uncus.

Sometimes for σ; ἀμφῖλῶν, ἀμφῖλῶν, qui circum-circa habitat: τριψῖλαι, τριψῖλαι, galea tres habens cristas.

And often for ο among the Æol. ἑνεμα, ἑνεμα, nomen: μέγῆς, μέγῆς, vix, ægre, &c. In like manner the Latins of Νεμῖδῆς have made Numidæ; of βάλῆς, bulbis; Θεῖς, Deus, &c.

The people of Crete rejecting λ, used frequently to substitute an υ;

ἀλατῶν, ἀκυπῶν, *halcyone*: ἐλατῶ, ἀκυπῶ, *subsidiūm*. The same has been imitated by the French; *alter, autre*: *Alvernia, Auvergne*, &c.

The poets casting off *v* use an *υ*; ἀγανύς, ἀγανύς, *pulcher, splendidus*: ἀνιαχῶς, ἀνιαχῶς, *resonans, tumultuosus*. We read also in Hesiod, *ναυάτας* for *ναυάτας*, *confrigeris*; from *ναυάτας*, rejecting the *τ*, and assuming an *υ*.

The Ionics often insert an *υ* after an *ο*; κίρος, κίυρος, *filius, puer, juvenis*, *uis, geruon, tamis*: ἕρος, εἕρος, *mons*. Thus of *παλύντας*; *multipes, piscis, tuberculum in nare*, the Attics make *παλύπασα*, and the Ion. and Dor. *πάλυπος*.

— *veluti Balbinum polyprus Agnæ.*
Hom.

In like manner *Σαῖρος*, *impetuosus, hibidinus*, from *Σαῖα*, *terror, salio, curro* ἰλαρίων, εὐλαμία, *postifera, noxia*: Ὀλύμπιος, Ὀβλύμπιος, *Olympus*, a mountain of Thessaly.

T is added to some verbs, in order to form derivatives; *πλήθω, πλάθω, plenus sum, sarcio, intumesco*: *ἰταίω, ἰταῖω*, or changing *ε* into *α*, *ἡτῶω*, and according to the Dor. *ἁτῶω, jubro, clamo*.

T is also sometimes cut off; *ἄλλοπος, ἄλλοπος, velox*: *ἁρτίπους, ἁρτίπος, valens pedibus*. In the same manner, *δίπτος, δίπτος, tripes*, &c. So from *ἀλατῶ* comes *ἄλατῶς, sulcus*, and *ἀλατῶω, sulco, aro*; as in Latin from *παυρῶς* comes *parum*; from *παυρόντις*, *parumpet*, &c.

Θ.

Θι, *shi*, or *phi*, viz. a *p* aspirated, or at least an half *p*, to soften the letter a little, because of the roughness of the aspiration, which must absolutely be expressed.

Besides the change of this mute into its corresponding letters, as we have shewn above, Chap. v. and which may be observed here in the word *σφίω*, from whence comes *sibi*, the *Æol.* moreover used *φ* for *θ*; *θλίω, φλίω, comprimo, frango*: from whence *φλίωται, teret*, Hom. So in Latin from *θόρα*, comes *fortis*, and from *θίω*, *suffio*, &c.

The *Æol.* used also *χ* for *χ*; *ἀνχίω, ἀνφίω, cervicem, fauces, jugulum, collum*.

Χ.

Χι, *chi*, viz. a *c* aspirated, which

ought not to be pronounced like the French *ch*, but as the Hebrew *cheth*; *ῶχος, πάσχα, Ἀχτιόβα, &c.*

It is sometimes dropped in the beginning of words; *χλιμῆς, tepidus, λιμῆς, calidus, temperatus*; *χλαίνα, lana*. And very likely, from *χαρμῆ* is derived *hum* for *chumi*; as from *χέω*, *concedo, cvilo*, comes *έω*, *colo, veneror*; according to *Eustath.*

Ψ.

Ψι, the ancient Greeks wrote *ωψ* for *ψ*, which the *Æol.* have retained; *κύλωψ, κύλωψ*; and after their example the Latins, *Cylops*.

They likewise transposed these letters now and then; *σπίλων* for *σπίλων*, or *ψίλων, armilla*.

Ψ being equivalent to *ω*, probably *έψ, retrò, rursus, posthac*, is derived from *έωω*, by cutting off *ε* and *ω*, and by changing afterwards *ε* into *α*. As from *σφι*, by metathesis, comes *σφι*, and according to the Dorics *ψι*, and from thence *ipse, a, um*.

It is sometimes dropped; *ψάμμα, άμμα, arena, litus*.

Ω.

Ωμῖγα, *o magnum*, to distinguish it from the little, *o, micron*.

It is sometimes formed of *ε* and *ε*; as *ε* ἔγω, *εγω*, Theogrit. *ego, qui*: *εὐδομα, Att. εὐδουμα, Dor. εὐδομα, amictus*. See above, Chap. xi. Rule ix.

Thus of *Marci pueri, Publii pueri*, they used formerly to make *Maxci-pores, Publipores*, to signify the slaves or servants of Publius and Marcus, &c.

The poets change sometimes *α* into *ω* in the circumflex verbs in *αω*; *ἡέω, ἡέω, pubesco*. The *Boeot.* practised the same on other occasions; *ἄρχόμενος, ἀρχόμενος, incipiens*; *ἀρῆτος, ὀρῆτος*; *ἀρῆτος*. Thus in Latin from *ἄρω*, and *ἀρῆμα*, comes *oro*.

The Ionics change *α* into *ω*; *βόωω, βόωω, clamabo*. In like manner from *νη* privative and *δομα*, is derived *νόωω, obtusus, ignobilis*.

The poets change *ε* into *ω*, in the first of barytons, of which they make circumflex verbs in *αω*; *ερίω, ἐρωώω, ἔω, verto*: *έρω, ἔρω, ἔω, ἀνῆω, ἔω, do, &c.*

In like manner from *πλίω* comes *πλώω, navigo*, though a baryton;

and in the opinion of some, from *μία*, *βία*, *βία*.

In circumflex verbs in *ω*, they change *ο* into *ω*; *δαω*, *δαω*, *δαωμεν*, *δο*, *δαμω*: *χάω*, *χάω*, *χάωμεν*, *χο*, *χάωμεν* *reddo*, *molesto*.

The Ion. and Dor. change *υ* into *ω*; *ῶν*, *ῶν*, *ἰγίτωρ*, *certe*: *βῶν*, *βῶν*, *βοῶμεν*: *βῶν*, *βῶν*, *βοῶμεν*, &c.

H is often changed into *ω*, to make a fuller sound; *ῥῆσσα*, *ῥῆσσα*, *φορῆσσα*: *ψῆχω*, *ψῆχω*, *ραδο*, *stringo*, *perplexo*: *ρηγγωμ*, *irango*; *ῥήματα*, *fractus sum*.

The old Attics used to insert this letter; *ἀφίσα*, *ἀφίσα*, *dimisi*: *ἴδα*, *ἴδα*, *and ἴδα*, *consecui*.

Sometimes it is cut off by syncope; *ἔργισθε*, *ἐπίθετε*, *retro*; *πρότε*, *προτε*, *and Dor. προτε*, *paulo ante*.

The Latins have done the same; *κορῆμα*, *cornix*; or else they add an *α*, as in *μάτρα*, *matrix*.

From *ἀλώπηξ* comes *vulpes*; for the Æolians added a digamma to it, *Γαλώπηξ*; of which it is proper we take some notice.

Of the Æolic digamma,

The Æol. having no rough breathing, invented another character, which they called *digamma*, from its figure, resembling that of two *gammas*, one over the other, thus, *F*. From whence the Latins have taken their

great *F*, which they even used instead of *υ* consonant, when there followed a *υ* vowel, as *serFus*, *DaFus*, &c.

Hence the Æolians used to write *Fῶνος*, *υνομ*: *Ἐσπῆρα*, *vespera*: *Ἑλένη*, *Helena*, &c.

Hes chius therefore is mistaken in writing several words with a *γ*, which should be written with a digamma; as *γαλλῆς*, *γισχῆς*, for *Γαλλῆς*, *Γισχῆς*, taken from *ἱαλλῆς* *strabus*, *rusticus*; and *ισχῆς*, *vis*, *fortitudo*, *robur*, &c. Into which error the resemblance of the capital characters might perhaps have led him.

In the very same manner he has erred in writing *πίπτα*, *τισεῖοντι*, for *Πίπτα*, *Τισεῖοντι*, coming from *ἰπίπτα*, *septem*, *ἰουκῶν*.

The people of Crete made use of a *β* for a digamma; *ἄβιον*, *ουβη*: *βαβίλιος*, for *άβίλιος*, *sol*, &c. And hence perhaps arose the error of pronouncing *β* like a *υ* consonant. To this digamma we must refer the etymology of some French words; as *flanc*, from *Φλαγῆς* for *λαγῆς*: *flatter*, from *λατταρε*.

To this same digamma we must likewise refer a multitude of words, to which the Latins have added a *υ* consonant; as *ρῶν*, *Φιρῶν*, *vomo*: *ἰρία*, *Ἔστια*, *vesta*. As also in the middle; *ἄιον*, *ἄιδῶν*, *scum*. But for a further explanation of this matter, I refer the reader to the treatise of letters in the New Method of learning the Latin Tongue.

C H A P. XIII.

Of some other particulars that relate to reading and writing.

1. Marks of separation.

TO divide syllables, two points are put over the vowel, which is separated from the other, as *πῶϊς*, *puer*, a dissyllable, for *πῶϊς*, a monosyllable. The Greeks call this *διάλυσις*, *dissolutio*, *dissolution*.

The Greeks use also another figure of separation, called by them *διαφορά*, which is a small comma placed between two syllables, to make two distinct words, and prevent them from coalescing into one, as *ἔ,τι*, *which*, to distinguish it from *ἔτι*, *that*; upon which we shall make some remarks in the eighth book, chap. ii.

2. *Marks of re-union.*

There are two sorts of marks of re-union in writing. The first is between syllables, as when we are obliged to divide a word at the end of a line; which is done with a small stroke, thus - :

The second is in the composition of words, and is figured thus \vee , as $\delta\sigma\iota\varsigma\vee\omicron\upsilon\upsilon$, for $\delta\sigma\iota\varsigma\omicron\upsilon\upsilon$; *sub-deacon*, for *subdeacon*. The Greeks call it $\dot{\upsilon}\phi\epsilon\iota$, *subunio*, to *unite under*, because it used to be put under the words. But instead of the latter, we often make use of the former small stroke between two words, thus, *sub-deacon*, &c.

The Greeks also make use of a couchant line, to mark a long syllable, as in Latin; likewise for a mark of abbreviation, as $\overline{\Theta}\rho$, $\overline{\Theta}\iota\delta\iota$, *Deus*.

And for a mark of things taken materially, as $\tau\acute{\alpha}\ \bar{\alpha}$, *this letter $\bar{\alpha}$* : $\tau\acute{\alpha}\ \bar{\beta}$, *of this letter $\bar{\beta}$* : $\tau\acute{\alpha}\ \overline{\Pi\acute{\epsilon}\tau\epsilon\omicron\varsigma}$, *this word $\overline{\Pi\acute{\epsilon}\tau\epsilon\omicron\varsigma}$* .

3. *Of proper names.*

The same mark was also employed in the 16th century for proper names, which they afterwards distinguished from one another by the addition of certain points. For whereas the ancients never made any difference betwixt these and other words; the Venetian and Paris printers were the first who devised to put a single line over proper names of men, women, or animals, and their derivatives, as $\overline{\delta\delta\upsilon\sigma\sigma\epsilon\upsilon\delta\iota\varsigma}$, *Ulysses*.

To put a line and a point over it, as a mark of the names of different people and nations, as $\overline{\iota\lambda\lambda\acute{\alpha}\varsigma}$, *Greece*; $\overline{\iota\lambda\lambda\eta\upsilon\iota\varsigma}$, *the Greeks*.

To put this same line and two points for mountains, as $\overline{\omega\acute{\alpha}\rho\gamma\omega\sigma\sigma\omicron\varsigma}$, *mount Parnassus*.

And finally, to put a line and three points for seas, rivers, lakes, morasses, &c. as $\overline{\iota\lambda\lambda\eta\sigma\pi\omicron\upsilon\omicron\tau\omicron\varsigma}$, *the Hellespont*.

But all these marks are laid aside, since the practice has been introduced of marking proper names with capitals, as in Latin; and of leaving the others without any distinction. Thus we write $\overline{\Lambda\acute{\iota}\omega\upsilon}$ for *Leo*, a proper name; and $\lambda\acute{\iota}\omega\upsilon$, a *lion*. And so for the rest.

4. *Of dialogues and pointing.*

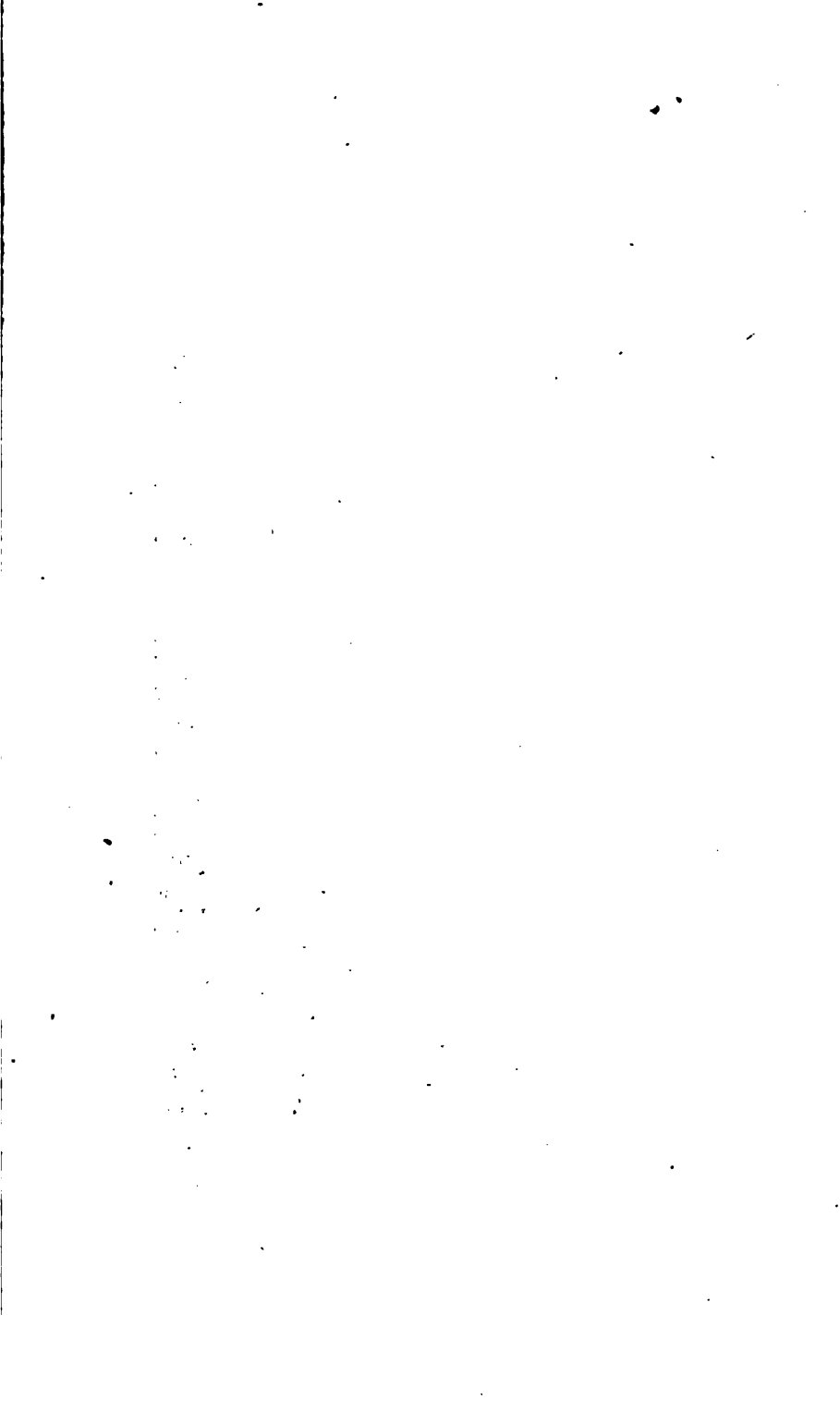
It is proper also to remark, that with respect to dialogues, the personages are not only distinguished by putting their names, but likewise by the letters of the alphabet, especially where there are but two: *A* denoting the first, and *B* the second.

But as for pointing, since it tends more particularly to prevent obscurity and confusion in speech, we shall treat of it in the introduction to syntax, Book VII.



LETTERS connected or abbreviated.

ωγα	παγα	σα	σσα	τϷ. τϷ. τρο	
ωχι.	περι	ωχον	σσαν	των. των	
πδβ.	πευ	ωω	σσω	ω. ωδ. τω τω	
πo. π.	πο	β. βαν. στ. σταν	ω	τω	
ππε	ππε	βι. βι. στει. στι	τδ. τ.	των	
πποβ.	πποβ	βρ. βω. στρ. στω	δ. υ.	υ, υι	
ππ. ππ.	ππ. ππ.	σσω	συν	υν. ω. υν	
πω. πω.	πωω	χα. χι. σχα. σχι	ω	ύω	
πυ	πυι	χω.	σχην	ωρ. ύπερ	
ρ. ρ.	ρα. ρι	χο. χι. σχο. σχο	ω	ύω	
ρ	ρο	χω	σχυν	ω. ωσι. ως. υσι	
ρ. σα.	ρα. σα	ρ	ρω	χο	χαγ
ραι.	ραρ.σαι.σαι	ρα	τα	χαρ. χρ. χαρ	
ραι	σαι	ρ. τρ.	ται	χει	χαρι
ρσ	ρσ	ρ	ταίς	χι	χει
ρτ.	ρτ. ρει. ρε	ρθη.	ταγ	χω	χην
ρταρ.	ρταρ. ρται	ρταρ.	ταρ	ρα	ραα
ρτω.	ρτην	ρτω	ταρτα	ρτω	ρτην
ρτι.	ρτι. ρω. ρω. ρω.	ρ	τε	ρτρ	ρτρ
ρτ. Ϸ.	ρτ. Ϸ. Ϸ. Ϸ.	ρ. τω. τ. τ.	την	ρτρ	ρτρ
ρτ.	ρτ.	ρ. Ϸ.	τηρ	ρ. Ϸ.	ρ.
ρωα	ρωα	ρ. π.	τι. τι	χι	χρι
ρωαι	ρωαι	ρ. Ϸ.	τω	χω	χυν
ρωον	ρωον	ρ	τωι	ρωο	ψαν
ρωο	ρωο	ρδ. Ϸ. τω. τδ	τω	ψ	ψει
ρωυ	ρωυ	ρ. Ϸ.	τρ	ω	ω
ρωω	ρωω	ρ. τρι.	τρι	ρδ.	ρδ.



C H A P. XIV.

Of abbreviations.

SINCE it is equally necessary for reading well to be acquainted with the abbreviations of letters, as with the letters themselves; it is proper for us to mention something of them here, before we proceed any further.

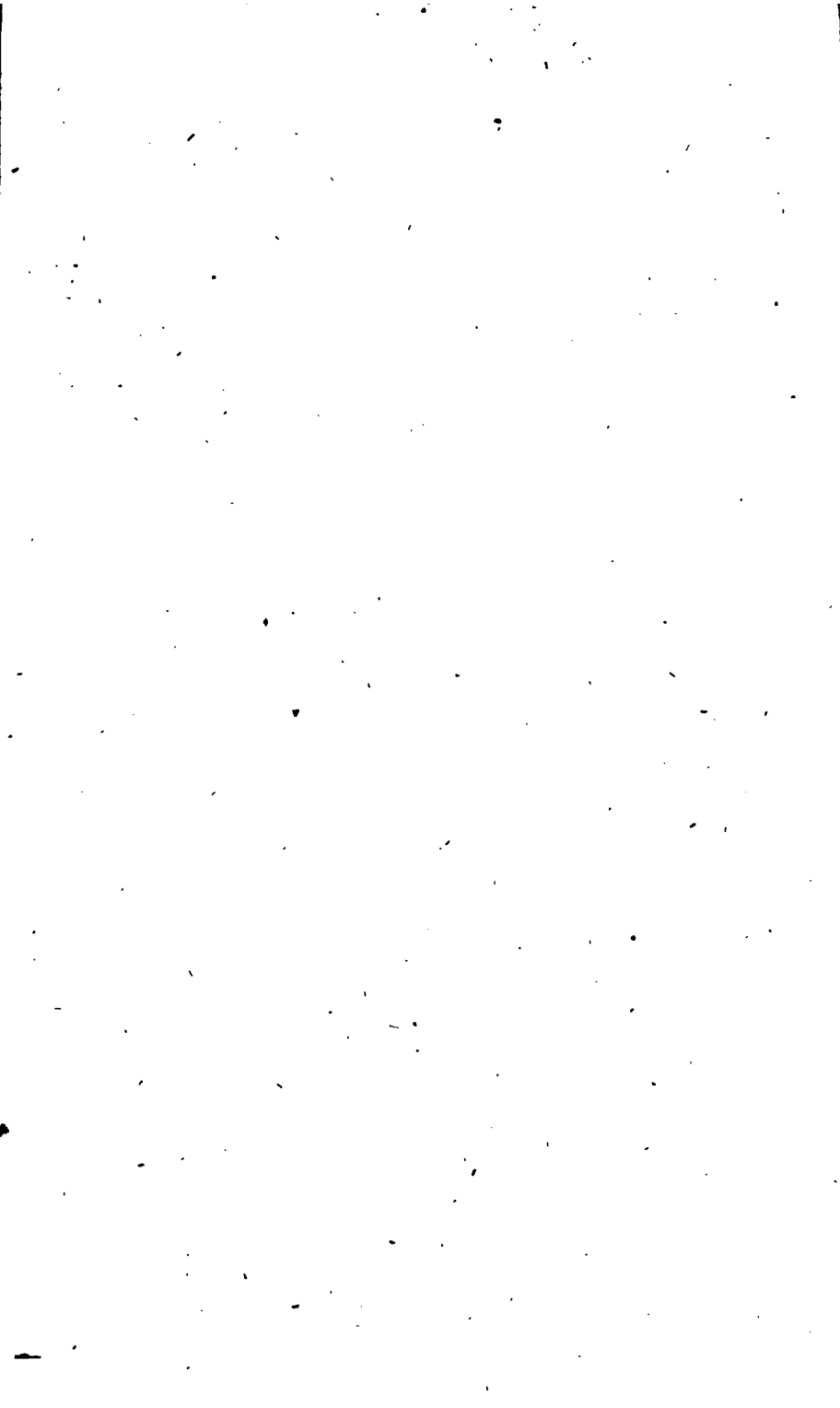
Some abbreviations only connect letter and letter, such as those between consonants, as $\gamma\zeta$ for $\gamma\zeta$: but those that connect vowels, are either syllables, or words, as $\alpha\lambda$, $\alpha\lambda\lambda$; α , ϵ , δ .

There are abbreviations to which the accent is fixed, as τ , $\tau\bar{\tau}$; κ , $\kappa\alpha$; and others to which it is not fixed, but added, as γ^{δ} , $\gamma\acute{\alpha}$; κ^{ι} , $\kappa\alpha\iota$.

Sometimes whole syllables are abbreviated, as $\sigma\gamma$ for $\sigma\theta\alpha$; $\mu\theta\rho$ for $\mu\iota\nu$: and sometimes entire words, as $\kappa\alpha$ for $\kappa\alpha\tau\alpha$: $\Theta\iota$ for $\Theta\epsilon\acute{\omicron}\varsigma$.

When an abbreviation includes an entire word, or the end of a word, there is no point put after it; but when it only contains the beginning, it requires a point after it, which supposeth the rest, and signifieth that the word is not finished, as $\gamma\zeta$. for $\gamma\zeta\acute{\alpha}\phi\iota$: $\Sigma\alpha\kappa\zeta$. for $\Sigma\alpha\kappa\zeta\acute{\alpha}\tau\eta\varsigma$, &c.

Examples of the others may be seen in the words above marked, and in the following list.



B O O K II.
O F W O R D S,
AND FIRST OF NOUNS.

C H A P. I.

Definition and division of a word.

AFTER having treated of letters and syllables in the foregoing book, we now come to speak of words.

A word is a sound, that signifieth something.

The Greek grammarians make eight different sorts, which they call parts of speech; viz. article, *αρθρον*; noun, *ονομα*; pronoun, *αντωνυμια*; verb, *ρημα*; participle, *μετοχη*; adverb, *επιβηημα*; preposition, *προθεσις*; and conjunction, *συνδεσμος*. But these eight may be reduced to three; noun, verb, and indeclinable particles: for the article and pronoun, as well as the participle, are real nouns.

Of these words, some, viz. the noun and verb, admit a difference of number; the others do not.

Number is the difference of a word, to signify one or more: thus there are two numbers, the singular, *ενικος*, that speaks but of one only; and the plural, *πληθυντικος*, that speaks of many.

But the Greeks have invented a third kind of number, which they call dual, *δυικος*, when speaking of two only: this having been introduced but very late into the language, was never much used; and frequently the plural is put in its stead.

C H A P. II.

Of a noun in general.

A NOUN is a word that serves to nominate or qualify a thing.

A noun is declined by gender, number, and case,

A case is a noun's special manner of signifying.

Cases are six in Greek, as in Latin.

But the ablative is always like the dative in the singular, as well as in the plural; as the vocative is generally like the nominative.

In the dual, the accusative is also like these two cases, as the genitive is like the other two.

Gender is the difference of a noun with respect to sexes. There ought therefore in rigour to be but two, the masculine and the feminine. But the Greeks, and after their example the Latins, have added a number, called neuter, ἠδέτερον, for nouns which they could ascribe to neither of those two genders; which has not been imitated by the eastern languages, nor by several of those that obtain now in the west.

The mark of the masculine is δ , of the feminine η , and of the neuter $\tau\delta$. This the Greeks call article, from a word which properly signifieth the *joints of the fingers*, by reason of the particular connection there is between the article and the noun.

RULE I.

Manner of declining the article.

Singular.

Ὁ, τῆ, τῷ, τὸν, *are masculine.*

Τῷ, τῆ, πῷ, τὸ, *are neuter.*

Ἡ, τῆς, τῇ, τὴν, *are feminine.*

The datives are all subscribed.

Dual.

Τῶ, τοῖν, *are masculine and neuter.*

Τῆ, ταῖν, *are feminine.*

Plural.

Οἱ, τῶν, τοῖς, τῆς, *are masculine.*

Τὰ, τῶν, τοῖς, τᾶ, *are neuter.*

Αἱ, τῶν, ταῖς, τὰς, *are feminine.*

The ablative is to be taken from the dative.

EXAMPLES.

The article therefore is to be declined thus :

N. G. D. Ab. Ac.		N. Ac. D. Ab.		N. G. D. Ab. Ac.	
M. S.	ὁ, τῷ, τῷ, τῶν.	D.	τῷ, τοῖν.	P.	οἱ, τῶν, τοῖς, τοῖς.
N. S.	τὸ, τῷ, τῷ, τῶ.	D.	τῷ, τοῖν.	P.	τὰ, τῶν, τοῖς, τὰ.
F. S.	ἡ, τῷ, τῷ, τῶν.	D.	τῷ, ταῖν.	P.	αἱ, τῶν, ταῖς, τὰς.

The article is without a vocative. But the adverb ὡ supplies the defect of this case in all numbers, the same as *o* in Latin. This adverb has a smooth breathing with a circumflex; whereas ὦ with a rough breathing, and ἰ subscribed, is the dative singular of ὅς, ἡ, ὄ; which may be seen among the pronouns, where I shall give also the dialects of this article.

CHAP. III.

Of declensions; and of the first declension of parisyllabics.

GRAMMARIANS reckon ten declensions, five simple, ἀπλάς, and five of contracted nouns, συννηγμένας.

But nouns are declined, either with an equal number of syllables, ἰσοσυλλάβως, or with an increase in their obliques, περισυλλάβως: and this makes two remarkable differences of declension; the one parisyllabic, which receives no increase; the other imparisyllabic, which admits of increase.

RULE II.

General for the declension of parisyllabics:

1. *Nouns not increasing are declined like the article :*
2. *They likewise require the dative case to be subscribed :*
3. *And they form the accusative in ν, with the vowel of the nominative.*

EXAMPLES.

1. The parisyllabic declension is that which follows the article according to its terminations. But as the article includes two different manners of declining; one of the masculine, to which the neuter refers; and the other of the feminine: so the parisyllabic declension is twofold; one which follows the feminine article, containing the feminines in α and η , and the masculines in $\alpha\varsigma$ or $\eta\varsigma$, which correspond to the first declension of the Latins; the other, which follows the masculine article, including the masculine, feminine, and common nouns in $\omicron\varsigma$, which the neuters in $\omicron\nu$; which correspond to the second declension of the Latins.

2. Both these parisyllabic declensions have the dative subscribed, or a point written under it, in the same manner as the article.

3. Its accusative terminates in ν , with the vowel of the nominative; as $\eta\ \mu\tilde{\alpha}\sigma\alpha$, $\tau\tilde{\eta}\ \mu\tilde{\alpha}\sigma\eta$, $\tau\tilde{\eta}\nu\ \mu\tilde{\alpha}\sigma\alpha\nu$. δ 'Ανδρέας , $\tau\tilde{\omega}\ \text{'Ανδρέα}$, $\tau\tilde{\omicron}\nu\ \text{'Ανδρέαν}$. δ λόγος , $\tau\tilde{\omega}\ \text{λόγω}$, $\tau\tilde{\omicron}\nu\ \text{λόγον}$.

Which we intend to shew more particularly in the sequel, beginning with the feminines, as the most simple.

ANNOTATION.

The $\tilde{\omega}\tau\alpha$ subscribed, of which we have been speaking, is frequently omitted, as being no longer pronounced. Wherefore Sextus Empiricus in his ninth chapter against the grammarians pretends, that the dative may do as well without this point, as with it.

RULE III.

Of the feminines in α and η , which grammarians call the second declension of simple nouns.

1. A, H, are declined like the feminine article.
2. Their accusative is in $\alpha\nu$, $\eta\nu$.
3. But A pure, as well as ΔA , ΘA , ΦA , retain A throughout the singular number.

EXAMPLES.

1. Parisyllabic nouns in α and η are feminine, and follow the feminine article.

2. They form the accusative in *αν*, or *ην*, retaining, as we have marked already, the vowel of their nominative. They are therefore declined thus :

N.F.	G.	D.Ab.	Ac.	N.Ac.	G.D.	N.F.	G.	D.Ab.	Ac.	
S. <i>α</i>	} <i>ης</i>	} <i>ῆς</i>	} <i>αν</i>	} D.	} <i>α</i>	} P.	} <i>αι</i>	} <i>ων</i>	} <i>αις</i>	} <i>ας</i> .
<i>η</i> .										

Ἡ μῆσα, *μῆσα*, τῆς μῆσης, τῇ μῆσῃ, τὴν μῆσαν, &c.

Ἡ τιμῆ, *τιμῆ*, τῆς τιμῆς, τῇ τιμῇ, τὴν τιμῆν, &c.

Σίβυλλα, σκύλλα, τρύπα, *ης*, ψύλλα, *ης*, *rulex*, κακιάβα, *ρηαίix*, κύλλα, δίκηλλα, εὐλάκα, *ης*, *vomer*, Ἴδα, *ης*, θύελλα, *ης*, *storm*, *tempest*, τόλμα, *ης*, *boldness*, *rashness*, φέλλα, *ης*, δίαίτα.

3. Those in *α* pure (that is, where *α* makes a syllable by itself, without being joined to a consonant) or ending in *δα*, *θα*, *ρα*, retain *α* in all cases of the singular number ; as,

ἡ Φιλία, *amicitia*, τῆς Φιλίας, τῇ Φιλίᾳ, &c.

ἡ Λήδα, *Leda*, τῆς Λήδας, τῇ Λήδᾳ, &c.

ἡ ἄκανθα, *spina*, τῆς ἀκάνθας, τῇ ἀκάνθᾳ.

ἡ ἡμέρα, *dies*, τῆς ἡμέρας, τῇ ἡμέρᾳ.

ANNOTATION.

**Ἀθῶα* *Pallas* ; *Ναυσικᾶ*, *Nausicaë*, and *μῆα*, *mina*, retain also *α* in the genitive and dative, because they are formed by contraction from nouns in *α* pure : **Ἀθήνα*, *Ναυσικαῖα*, *μῆα*. *Θείλα*, *Thecla*, makes also *Θείλας*, and *Θείλα*.

It is not improper to observe here, that this analogy seems the most natural for all nouns in *α*, because this vowel does not love to quit its situation. We find also in Josephus *Μίλχα*, *Μίλχης*, *Ῥάκλα*, *ας*. We might even give it as a general rule for nouns substantive, since the termination in *α* pure is considerably most numerous of nouns ending in *α*. But as there are a vast many participles, which forming their feminine in *α*, follow the other analogy, by making *ης* in the genitive, and *ῆς* in the dative, we have preferred this last for the general rule.

The ancient Latins used to follow this manner of declining in *as* ; whence *terras* for *terræ* ; *escas* for *escæ* ; *Latonas* for *Latonæ* ; *paterfamilias* for *paterfamiliaë* : the latter remains still in use.

RULE IV.

Of masculines in *ΑΣ*, or in *ΗΣ*, of which the grammarians make the first declension of simple nouns

1. *ΑΣ*, *ΗΣ*, have *ως* in the genitive :

2. *And cast off ς in the vocative.*

*In the other cases ΑΞ follows ἡμέρα;
And ΗΞ follows τιμή.*

EXAMPLES.

1. These nouns being masculine, follow the masculine article in the genitive, by making ου: but in the other cases they are declined like the feminine article, with this exception, that those in ας retain α in the singular, in the same manner as ἡμέρα, and the others abovementioned.

2. These nouns also reject ς in the vocative, and are declined thus:

S. ὁ Ἀνδρέας, *Andreas*, ὦ Ἀνδρέα, τῷ Ἀνδρέῳ, τῶ Ἀνδρέῳ,
τὸν Ἀνδρέαν.

D. τὰ and ὦ Ἀνδρέα, τοῖν Ἀνδρέαιν.

P. οἱ and ὦ Ἀνδρέαι, τῶν Ἀνδρεῶν, τοῖς, Ἀνδρέαις, τοῖς Ἀνδρέαις.

S. ὁ Χρῦσις, *Chryses*, ὦ Χρῦσι, τῷ Χρῦσι, τῶ Χρῦσι, τὸν Χρῦσιν, &c.

In the same manner you are to decline Αἰνέας,
Poet. Αἰνεΐας, υ, ὁ ληστῆς, *latro*, &c.

ANNOTATION.

Ainias is poetical, as also Ἀνδρείας, which Nonnus has used, to serve the measure of his verse. But the right names are Ἀνδρίας and Αἰνίας. The former is read not only in St. Matthew, chap. iv. but likewise in Athen. lib. vii. in Dioscorides, and others: the latter is to be found in the Acts of the Apostles, chap. ix. in Pindar, and others; from whence Homer has taken Αἰνιάδαι, and the Latins Æneadæ, the second short.

Lascaris, Vergara, and others, place here common nouns in ΗΞ; and Priscian, lib. v. observes, that the Greeks used to say ὁ κῆ ὁ ληστῆς. But this noun is always masculine in construction. Wherefore Urban, Caninius, Vossius, and the most learned grammarians, admit only of masculines in ης.

RULE V.

Nouns in ης making α in the vocative.

Nouns making α in the vocative are

1. Those in ΤΗΣ,
2. Gentiles,
3. Poetics in ΠΗΣ,
4. And three sorts of verbals. But
5. ΣΤΗΣ, admits either of η or α.

EXAMPLES.

Four sorts of nouns make the vocative in α short.

1. Those in τικς; ἱππλάτης, *equitator*, ὦ ἱππλάτα, *προφήτης*, *propheta*, ὦ προφήτα; and others of the same sort, preserving the accent in the same place, except δεσπότης, *dominus*, which draws it back, ὦ δεσποτα.

2. The names of countries and nations; Σκύθης, ὦ Σκύθα, *Scytha*. Πέρσης, ὦ Πέρσα, *a Persian*, &c. but when it signifies *Perses*, a proper name, the vocative then is Πέρση.

3. The poetic nouns in πικς; as κυνώπης, ὦ κυνώπα, *aspectu canino præditus, impudens*. To which we may join λάγνης, *lascivus*; and Πυραίχμης, *Pryæchmes*.

4. Verbal nouns derived from these three verbs, μετρέω, *metior*; πωλέω, *vendo*; τρίβω, *tero*; as γεωμέτρης, *geometra*; βιβλιοπώλης, *bibliopola, a bookseller*; παιδοτρέτης, *puerorum exercitator*, vocative, ὦ γεωμέτρη, &c.

5. But nouns in σικς admit of either termination; ὁ ληστής, *prædo*, ὦ ληστή and ληστᾶ; in like manner πελταστής, *pellatus*; ἀκοντιστής, *jaculator*; Ὀρέστης, *Orestes*; Θυέστης, *Thyestes*.

Observations on the dialects of the singular.

The Ionians change α into η, and the Dorics vice versa. Thus the former decline Αἰτίας like Χεύσις, and the latter Χεύσις like Αἰτίας.

The Macedonians rejecting σ in nouns in ης, used to change η into α, as ὁ μυράλλης, ὁ μυράλλα. Thence comes ἱππότη Νέστωρ, *eques Nestor*; νηπιληγέτα Ζεὺς, *nubium coactor Jupiter*. Hom. Wherefore Vossius, and with him the greatest part of the grammarians, are mistaken, in imagining that this is a vocative for a nominative. See the remarks after the syntax.

The genitive changes ου into α or α, Dor. into αα, Æol. into ια, Ion. the accent remaining always as in the nominative. Παλίδης, Παλίδιω, *Pelida*; ποιητής, ποιητιῷ, *poeta*.

The accusat. Ion. is in αα, as Αἰτίαα for Αἰτίαν, *Æncam*: διαπίτιαα for διαπίτην, *dominium*.

RULE VI.

Of nouns that retain α in the genitive of the common tongue.

Sometimes ΑΣ hath in the genitive α :

Thus ὁ Θωμάς makes τῷ Θωμᾶ,

ANNOTATION.

Poets generally join the Ionic ι in the same syllable with the following vowel: as here in τῷ genitive singular, ἰῶν plural, and elsewhere. Thus ποιητῶ is a trisyllable, πλείων, a monosyllable, χρυσίου, τύχια, dissyllables, and in Homer, Πηληϊάδεω of five syllables:

Μῆνιν ἄσπεδ, Οἶα, Πηληϊάδεω Ἀχιλῆος,
Iram cane, Dea, Pelidæ Achillis.

Which shews Plutarch's mistake in censuring this verse as incorrect and too long by a syllable.

The same also sometimes happens to imparisyllabics, whether simple or contracted; likewise to pronouns, and even to participles, as πολέας for πολλῆς, multos; τύχεα, muri; Θεσίωσ, of Theseus; ἰμῶν, singing; all words of two syllables in Homer and others: and this synæresis is also sometimes made of ι, as σφῶν, monosyl. for σφιν, vobis.

CONTRACTED NOUNS.

Contracted nouns of the parisyllabic declension oftentimes admit of a contraction through all their cases, (and are then called by grammarians ὀσπαθῆ) but without changing their essential terminations.

Those in ᾱ come from ᾱα, μῆαα, μῆᾱ, mina; or from ια, when ι is preceded by a vowel or a ρ; as ἰεῖα, ἰεᾱ, lana: πορφύρεα, πορφοεᾱ, purpurea.

Those in ῆ come from ια; when not preceded by a vowel, nor by α ς; as γῆα, γῆ, terra; λεοντία, λεοντῆ, leonina, sub. pellis: or from οη; as ἀπλόη, ἀπλῆ, simpla: διπλόη, διπλῆ, dupla.

The contraction is formed by rejecting the vowel that precedes the termination: so that to decline them, it is almost sufficient to make the contraction in the nominative, and afterwards to follow the common analogy of the other cases; as,

Μῆαα, μῆᾱ; μῆας; μῆᾱ; μῆᾶν, &c.

Διπλόη, διπλῆ; διπλῆς; διπλῆν, &c.

The masculines in ιας and ιης are contracted in ῆς, to whose analogy they conform in all their cases; as,

Ἐμῆας, Ἐμῆς, Mercury: Ἐμῆ; Ἐμῆ; Ἐμῆν, &c.

CHAP. IV

Of the second declension of parisyllabics.

THE second parisyllabic declension is of nouns, that follow the masculine or neuter article. And this by the grammarians is stiled the third declension of simple nouns.

RULE VII.

Of nouns in ΟΣ.

1. ΟΣ *masculine and feminine follows the masculine article.*
2. *But the vocative is in Ε, ὦ Ὁ λóγε, as ὁ domine.*

EXAMPLES.

1. Parisyllabic nouns in ος are either masculine, or feminine, or common, that is both masculine and feminine: and all these nouns are declined like the masculine article.

2. Their vocative is in ε, in the same manner as the second of the Latins, with which, as we have already observed, this declension hath a great affinity: It is therefore declined thus:

	N. V. G. D. Ab. Ac.		N. A. G. D.		N. V. G. D. Ab. Ac.
Sing.	ος, ι, υ, γ ος.	D.	υ, οισ.	Pl.	οι, υτ, υς, υς.
	ὁ λόγος, <i>sermo</i> ,	ὦ λόγε,	τῷ λόγῳ,	τῷ λόγῳ,	τὸν λόγον, &c.
	ἡ ὁδός, <i>via</i> ,	ὦ ὁδὲ,	τῆς ὁδῆς,	τῇ ὁδῷ	τὴν ὁδόν, &c.
	ὁ κς ἢ ἄνθρωπος, <i>homo</i> ,	ὦ ἄνθρωπε,	τῷ κς	τῆς ἀνθρώπου,	&c.

ANNOTATION.

The ancient Greeks, before the new orthography derived from the Samians, used to write in the genitive τὸ λόγο, in the dative τοῖ λόγοι. For Longus and several other grammarians attest, that they wrote ο for υ, this being its name, as we have mentioned in the method of learning the Latin tongue, and οι for υ, whence the Latins came to say quoi in the dative. And there is still to be seen at Rome, on the two Farnesian columns. EN TEI HOΔOI TEI AΠΠHAI, EN TOI HEPOΔO AΓPOI, for ἐν τῇ ὁδῷ τῇ Ἀππία, ἐν τῷ Ἡρωδου ἀγρῷ and the like. We find also λόγω, without α, subscribed, according to the Æolics and Dorics; whence the Latins have taken their dative in o long, domino, &c.

RULE VIII.

Of neuter nouns in ON.

ON, following the neuter article, has three cases perfectly like in every number:

Which in the plural terminate in α.

EXAMPLES.

Nouns in ον are neuter, and follow the neuter article, having always three cases perfectly like, the nominative, vocative, and accusative, which in the plural

terminate in *α*, as in Latin. They are therefore declined thus:

N.F.A. G. D.Ab.	N.F.A. D.Ab.	N.F.A. G. D.Ab.
S. <i>ω</i> , <i>ων</i> , <i>ω</i>	D. <i>ω</i> , <i>ων</i>	P. <i>α</i> , <i>ων</i> , <i>ων</i>
τὸ ξύλον, <i>lignum</i> , τὸ ξύλον, τὸ ξύλον, &c.		

RULE IX.

The Attic manner of declining, which grammarians call the fourth declension of simple nouns.

1. The Attics use *ω*, *ων*, for *α*, *ων*, and in all cases they put an *ω*, subscribing the *ι* wherever they find it:
2. They likewise make the vocative the same as the nominative.

EXAMPLES.

1. The Attics follow a particular manner of declining certain nouns, which is to change all the vowels or diphthongs of the preceding terminations, and even the *α* of the neuter plural, into *ω*, subscribing the *ι* wherever they find it.

2. They likewise make the vocative the same as the nominative, as well here, as every where else.

These nouns are declined thus:

N.F. G. D.Ab. Ac.	N.F. D.Ab.	N.F. G. D. Ac.
Sing. <i>ω</i> , <i>ω</i> , <i>ω</i> , <i>ων</i>	D. <i>ω</i> , <i>ων</i>	Pl. <i>ω</i> , <i>ων</i> , <i>ων</i> , <i>ων</i>
<i>ω</i> , for the neuter nouns,		
ὁ λαός, <i>populus</i> ,	τὸ λαὸν,	τῷ λαῷ,
τὸ εὐγενὲς, <i>fertile</i> ,	τῷ εὐγενί,	τῷ εὐγενί, &c.
ἡ ἄλυσ, <i>arca</i> ,	τῷ ἄλυ,	τῷ ἄλυ,
		τῷ ἄλυ, &c.

Nouns in *α* that have *α* long in the penultima, change it here into *ε*; as *νάος*, *νεώς*, *templum*: *λαός*, *λαῖος*, *populus*. But if *α* be short, it continues; as *κάλος*, *καλός*, *καλῶς*: *ταός*, *ταῶς*, *ταῶς*: *λαγός*, *λαγῶς*, *λαγῶς*.

ANNOTATION.

There is one neuter noun in *ω*, viz. τὸ χεῖρω, *debilium*, τὸ χεῖρω; though τὸ χεῖρον, τῷ χεῖρον, is also used. We likewise meet with τὸ εὐγενί in Philo, *seni experte*: τὸ ἐπιπλεῖω, in Plutarch, *plenum*.

The Attics often reject *ι* in the accusative, as in these five nouns; ὁ Ἄθως, τῷ Ἄθω, *monte Athos*: ἡ ἴω, τῇ ἴω, *aeora*: ἡ Κίω, τῇ Κίω, *insula*.

τὴν Κῆν, the *isle of Cos*: ὁ λαγών, τὸν λαγών, *lepais*: ὁ Κῆς, τὸν Κῆ, the *isle of Cos*: τὸν Θεὸν, *Deum propitium*, as in St. Gregory.

Hence it is, that the neuters in *ο* lose their *υ* in the common tongue; ἄλλα, *aliud*: τοῦ κίβητος, *tantum, tam grande nati*: τοῦτο, *tale*: τοῦτο, *tantum*: as also the article ὁ, and some pronouns: of which hereafter.

But many of these nouns are also written with a *υ*; as τοῦτον, τοῦτο, &c. τὸν ἄβαν, Herod. τὸν λαγών, Plut. and others in the same manner.

The common tongue has sometimes affected to Atticize, by forming the vocative like the nominative; ὦ ἄνθρωπε, *hominis*: ὦ Θεε; whence comes the Latin *o Deus*, &c.

The Latins have likewise imitated this Attic form of declining, by saying *Lethum Androgea*, Virg. *ad montem Atho*, Liv. *Ego quidem sum Pauli, ego vero Apollo*, 1 Cor. i. where Apollo is a genitive from the nominative Ἀπολλῶν, and the same may be said of the rest. See the Latin method.

Observations on the dialects.

The Ionics make the genitive in *οιο*; λόγῳ, λόγῳ. The Dorics change *ο* into *ω*, not only in the genitive singular, but also in the accusative plural; τῷ λόγῳ, τὸς λόγῳ. But sometimes they use only an omicron, λόγος: and this termination agrees with that of the nominative, ὁ λόγος, and may be moreover an Attic vocative, ὦ λόγος.

The genitive and dative dual assume an *ι* before *υ*; λόγῳι, λόγῳι. The Ionics add also a *ι* to the dative plural, λόγῳισι for λόγῳσι, as if it came from the singular, λόγῳσι, λόγῳσι. The poets add sometimes an *ο* to the Attic genitive, τῷ Μειλίῳι, Μειλίῳι; and sometimes they subscribe the *υ*; τῷ Μίῳι, Μίῳι, or Μίῳι, as if it came from the singular, Μίῳι. All which may be seen at one view in the following table.

Table of the second parasyllabic declension, with its dialects.

SINGULAR.					DUAL.		PLURALS.			
N.	Vocat.	G.	D.	Ac.	N. A.	G. D.	N.	G.	D.	Ac.
ος	ος	ου				ου	αι			ους
	ος At.	Ion.		ου						
		οιο								
		Dor.								
	ου	ω			ω	αιι	αι		αις	ως D.
	At.			υ			αιι	αιι	αις	ως Sy.
	αις	ω				υ				αις
		οιο		ου						
		οιο								
ου	ου	ω					αι		ω	

CONTRACTED NOUNS.

These contracted nouns are as easy as the preceding, because like them they are contracted through all their cases, without suffering scarce any sort of change in their termination; as the following table will make appear.

Sing.	{	ος	έω	έω	ου	
		ους	οῡ	ω̄	οῡν	
		ους	οῡ	.οῡ	οῡν	οῡ-οῡ
Dual.	{	έω	έοιν			
		ὀ̄	οῖν	<i>circumflex.</i>		
		έω	έοιν			
Plur.	{	έοι	έων	έοις	έως	
		οῖ	ων̄	οῖς	οῖς	
		έοι	έων	έοις	έως.	

EXAMPLES.

Ὁ νόος, νόε, mens; τῷ νόω, νόῳ; τῶ νόῳ, νόῳ; τῶν νόων, νόων, &c.

In like manner its compounds, ὁ ἰστικός, *isutus*, benevolus; ὁ ἀστικός, *amens*, &c. So ὁ βόσος, βόσος, *flukus*; ὁ πλοῖος, πλοῖος, *navigatio*; ὁ χροῖος, χροῖος, *lanugo*; ὁ χροῖος, χροῖος, *cutis et corpus amictum cute*. And their compounds, as ὁ κατάρροος, κατάρροος, *defluxus*;

ὁ καλῆρρος, καλῆρρος, *pulchritudus*, *pulchra habens fluente*, &c. In the same manner the Adjectives, ὁ ἀπλοῖος, ἀπλοῖος, *simplex*; διπλοῖος, διπλοῖος, *duplex*.

Their feminine follows the contraction of feminines, as we shall see hereafter.

The neuter is contracted in the same manner as the masculine, excepting that, in the plural, of *us* and *uv* we make *ων̄*, τὰ δεικῶ, δεικῶ, *essa*; τὰ χροῖω, χροῖω, &c.

But the compounds do not contract the three plural cases in *ων̄*; for we do not say *ἰσων̄*, but *ἰσων*, *benevola*; in like manner, *καλῆρρων*, *pulchritua*; *ἰπλοων*, *navigatu facilis*, &c. Even in the genitive we rather say, *ἰσῶν*, *ἰσῶν*, than *ἰσῶν*, *ἰσῶν*, &c. For which we have the authority of Sylburgius, though this remark has escaped Gretser, Moccus, and most of the grammarians.

Σάος, saluus, is contracted thus: ὁ, ὅ, ὅτι, τῆ, ἀντί, τὸ ὅσον, ὅτι, saluum, τὰς σάους and τὰς σάας, ὅτι, salvos et salvas: also τὰ σάα, ὅτι, saliva, which is hardly to be found any where but in French and Sicily. The remaining cases are not contracted.

CHAP. V.

Of the imparisyllabic declension, which grammarians call the fifth of simple nouns.

RULE X.

Terminations of this declension.

1. Nouns of the imparisyllabic declension have nine different endings.
2. Their singular increase is in ος, ι, α:
Their dual terminates in ε, οιν:
The plural in ες, ων, οι, ας.
3. But in contracting, these terminations are often changed.

EXAMPLES.

1. **T**HIS declension corresponds with the third of the Latins. It comprizes a great number of terminations; and these may be all reduced to nine; viz. four vowels, which are the three common, α, ι, υ, with ω; and five consonants, viz. two liquids, ν, ρ; two double, ξ, ψ; and σ.

ANNOTATION.

No Greek noun ends in ι, and those in υ are always feminine Parisyllabics. None likewise ends in a mate, nor in λ, μ, or ζ. And if we should meet with any nouns in those endings, we are to consider them as foreign and barbarous.

2. The terminations of the imparisyllabic cases are comprized in these few words, mentioned in the rule,

1	2	3
Sing. ὁ-ι-α	D. ε-οιν	Pl. ες-ων-οι-ας.

S. ὁ and ὁ Τίτων, Τίτω, τῷ Τίτῳ, τῶ Τίτῳ, τὸν Τίτωνα.

D. τὰ Τίτῳ, τοῖν Τίτῳιν.

P. οἱ and ὁ Τίτῳες, τῶν Τίτῳων, τοῖς Τίτῳσι, τῶς Τίτῳας.

But in contracting, there is frequently a change in the termination of the cases of this declension, as we shall see more particularly hereafter.

RULE XI.

Of the vocative.

1. *The vocative is generally like the nominative.*
2. *But sometimes it differs, by assuming a short vowel, by casting off s, or by taking a v.*

EXAMPLES.

1. The vocative is generally like the nominative; as ὁ Τίταν, ὦ Τίταν, *Titan*: ὁ ἀνδρῶν, ὦ ἡμᾶς, *vinculum*: ἡ λαμπάδα, ὦ λαμπάδα, *a lamp*: ὁ Κλήμης, ὦ Κλήμης, *Clemens*: ὁ Ξενοφῶν, ὦ Ξενοφῶν, *Xenophon*, &c.

2. Nevertheless it frequently admits of some difference, which may be reduced to three classes:

I. *By putting a short vowel instead of the long vowel of the nominative; which happens,*

1. To adjectives in ην; τέτην, *tener*, ὦ τέτην.

2. To barytonous nouns (that is, which have no accent marked on the last) in ης: ἡ μήτηρ, ὦ μήτηρ, *mater*, ἡ μήτηρ, ὦ μήτηρ: ἡ θυγάτηρ, ὦ θυγάτηρ, *filia*, ἡ θυγάτηρ, ὦ θυγάτηρ: ἡ Δημήτηρ, ὦ Δημήτηρ: where, for this very reason, the accent is changed or drawn back.

3. To these four oxytons, or that have an acute on the last; πατήρ, ὦ πατήρ, *pater*, ὦ πατήρ: ἀδελφός, ὦ ἀδελφός, *frater*, ὦ ἀδελφός: ἀνὴρ, ὦ ἀνὴρ, *vir*, ὦ ἀνὴρ: σωτήρ, ὦ σωτήρ, *servator*, ὦ σωτήρ; though we meet also with ὦ σωτήρ.

4. To nouns in ων; ὁ ἢ ἡ ἐλεήμων, ὦ ἐλεήμων, *misericos*, ὦ ἐλεήμων: ὁ ἢ ἡ Ἀπόλλων, ὦ Ἀπόλλων, *Apollo*, ὦ Ἀπόλλων: ὁ Ποσειδῶν, ὦ Ποσειδῶν, *Nephtis*, ὦ Ποσειδῶν: ὁ ἢ ἡ κύων, ὦ κύων, *canis*, ὦ κύων. In like manner comparatives; βελτίον, ὦ βελτίον, &c. Some of these nouns in ων do not draw back the accent, as Λακεδαιμόνιον, ὦ Λακεδαιμόνιον, &c.

5. To barytons in ως: ὁ ἢ ἡ Ἑκτώρ, ὦ Ἑκτώρ, *Hector*, ὦ Ἑκτώρ: πάντοκρος, ὦ πάντοκρος, *omnipotens*, ὦ πάντοκρος.

6. To nouns in ης of the first contracted declension; ὁ Δημοσθένης, ὦ Δημοσθένης, *Demosthenes*, ὦ Δημοσθένης.

And among the Æol. according to the remark of *Lascaris*, ω is always shortened in the vocative, even

Σάος, saluus, is contracted thus: ὁ Σάος, τὸ Σάος, οὐς, saluum, τὰς Σάους and τὰς Σάας, οὐς, salvos et salvas: also τὰ μίνα, οὐς, salva, which is hardly to be found any where but in Hesych. and Suid. The remaining cases are not contracted.

C H A P. V.

Of the imparisyllabic declension, which grammarians call the fifth of simple nouns.

RULE X.

Terminations of this declension.

1. Nouns of the imparisyllabic declension have nine different endings.
2. Their singular increase is in ος, ι, α:
Their dual terminates in ε, ον;
The plural in ες, ων, οι, ας.
3. But in contracting, these terminations are often changed.

EXAMPLES.

1. **T**HIS declension corresponds with the third of the Latins. It comprizes a great number of terminations; and these may be all reduced to nine; viz. four vowels, which are the three common, α, ι, υ, with ω; and five consonants, viz. two liquids, ν, ρ; two double, ξ, ψ; and σ.

ANNOTATION.

No Greek noun ends in ι, and those in υ are always feminine imparisyllabic. None likewise ends in a mute, nor in λ, ρ, or ζ. And if we should meet with any nouns in those endings, we are to consider them as foreign and barbarous.

2. The terminations of the imparisyllabic cases are comprized in these few words, mentioned in the rule.

1		2		3	
Sing.	ος-ι-α	D.	ε-ον	Pl.	ες-ων-οι-ας.

Σ. ι and ω Τίταν, Τίταν, τὸ Τίτανος, τὰς Τίτάνων, τὸν Τίτάνον.

D. τὰ Τίτάνε, τοὺν Τίτάνων.

P. οι and ω Τίτάνες, τὸν Τίτάνων, τοὺς Τίτάνους, τὰς Τίτάνας.

But in contracting, there is frequently a change in the termination of the cases of this declension, as we shall see more particularly hereafter.

RULE XI.

Of the vocative.

1. *The vocative is generally like the nominative.*
2. *But sometimes it differs, by assuming a short vowel, by casting off s, or by taking a v.*

EXAMPLES.

1. The vocative is generally like the nominative; as ὁ Τίταν, ὦ Τίταν, *Titan*: ὁ and ὦ ἱμάς, *vinculum*: ἡ and ὦ λαμπάς, *a lamp*: ὁ and ὦ Κλήμης, *Clemens*: ὁ and ὦ Ξενοφῶν, *Xenophon*, &c.

2. Nevertheless it frequently admits of some difference, which may be reduced to three classes:

I. *By putting a short vowel instead of the long vowel of the nominative; which happens,*

1. To adjectives in ην; τέτην, *tener*, ὦ τέτην.

2. To barytonous nouns (that is, which have no accent marked on the last) in ης: ἡ μήτηρ, *mater*, ὦ μήτηρ: ἡ θυγάτηρ, *filia*, ὦ θύγατερ: ἡ Δημήτηρ, ὦ Δημητηρ: where, for this very reason, the accent is changed or drawn back.

3. To these four oxytons, or that have an acute on the last; πατήρ, *pater*, ὦ πάτερ: δαίηρ, *levir*, *mariti frater*, ὦ δαερ: ἀνὴρ, *vir*, ὦ ἄνερ: σωτήρ, *servator*, ὦ σῶτερ; though we meet also with ὦ σωτήρ.

4. To nouns in ων; ὁ ὧ ἡ ἐλεήμων, *misericors*, ὦ ἐλεῦμον: ὁ Ἄπολλον, *Apollo*, ὦ Ἄπολλον: ὁ Ποσειδῶν, *Νεβριππις*, ὦ Πῶσειδον: ὁ ὧ ἡ κύων, *canis*, ὦ κύον. In like manner comparatives; βελτίον, *melior*, ὦ βέλτιον, &c. Some of these nouns in ων do not draw back the accent, as Λακεδαιμόων, *Lacedæmon*, ὦ Λακεδαῖμον, &c.

5. To barytons in ως: ὁ Ἑκτωρ, *Hector*, ἡ Ἑκτορ: παντοκράτωρ, *omnipotens*, ὦ παντοκράτορ.

6. To nouns in ης of the first contracted declension; ὁ Δημοσθένης, *Demosthenes*, ὦ Δημοσθένης.

And among the Æol. according to the remark of *Lascaris*, ω is always shortened in the vocative, even

Nouns formed by apocope or rejection, are also indeclinable; as ἕρα for ὑφάσμα, *textura*, σίττα for σιτίασμα, *tegumentum*, ἀλιφα for ἀλιφωφ, *pinguedo*, &c.

The other vowels form the genitive in *os* pure; as

1 } ιος: τὸ αἰσπι, αἰσπίος, or ιος, σινάρι. In like manner κόμμι, *gummi*, κιννάβαρι, *cinnabaris*, πίπρι, *peper*; which are all words of foreign growth: wherefore Athen. saith, that there is no Greek word (viz. substantive) ending in ι, except μίλι.

ιος: only one substantive, τὸ μίλι, μιλίος, *mel*; and a few neuter adjectives, which conform however to the analogy of the following rules, because they always take the genitive from the masculinae.

Υ } υος: τὸ γόνυ, γόνυος, *genu*: but γόνυος is also used: in like manner τὸ δένυ, δένυος, *henna*, δένυος, and δένυος: whereof in the heteroclitics; σπάπυ, υος, σπάρυ; δάκρυ, υος, *lacruma*.

ος: τὸ ἄγρυ, ἄγρυος, *urbs*: τὸ πῶνυ, πῶνυος, *grex ovium, ovile*: And here we have six nouns in υ, though Aristotle in his Poetics acknowledges but five.

Ω } ωος: ἡ Ἀητώ, Ἀητίος, *Lutona*. But δῶ for δῶμα is indeclinable.

II. Those in γ or ρ generally retain these letters, because they are unchangeable; and sometimes they take a τ or a δ; as,

AN } ανος: ὁ καιῶν, καιῶνος, *psalm*, an hymn in honour of Apollo: τὸ μέλαν, ανος, *niagram*, *atramentum*.
αντος, for participles; τὸ τύψαν, αντος, which follow their masculine.

EN } ενος: τὸ τίγρυ, τίγρυος, *tenerum*.

HN } ηνος: ὁ Ἑλλητ, ηνος, *Græcus*: ἡ σείρη, ηνος, *siren*, a kind of insect in Pliny, and the name of a fabulous woman.

ηνος: ὁ ποιμήν, ηνος, *pastor*: ἡ φηρῆ, ηνος, *phœnix*: ὁ κῆ, ἡ ἄγρυ, ανος, *mas*: ὁ κῆ, ἡ τίγρυ, ενος, *tener, tenera*: ἄγρυ, ανος, by syncope makes ἄγρυος for ἄγρυος, according to Eustath, unless we choose to derive ἡ from ἄγρυ, ἄγρυος.

IN } ινος: ὁ ἀλφίς, ινος, *delphin*: ἡ ἀκτίς, ινος, *radius*: ὁ κῆ, ἡ δῶμα, ινος, *litus*. The nominatives of these nouns frequently end in ις, as ἀλφίς.

ON } ονος: τὸ μίξον, ονος, *majus*; and all other neuters of nouns in ον.

οντος, for participles; as τὸ τέρπεν, οντος, *verberans*.

OYN } οδος: τὸ δίπουν, δίπουνος, deriving it from δίπουν, *bipes*.

οντος, for participles; as τὸ τερπεν, οντος, *verberatum*.

ΥΝ } υνος: ὁ μίσην, μίσηνος, *turtis, propugnaculum ligneum*: those also whose ending is in υι or υς; as ὁ Φόρκεν, or Φόρκεν, υνος, *Phorcys, the son of Neptune, and father of Medusa*.

ΥΝ } υνος: ὁ ζυγγίον, υνος, *jungens*,
υντος, for participles; τὸ ζυγγίον, υνος, *jungens*.

- ωντος: ας ὁ κλων, κλωνος, ramus: ὁ αἰων, αἰωνος, avium: Πλάτων, Plato: ἡ μήκων, παπατερ.
- ονος: ὁ περιων, περιονος, setta: ἡ χελιδων, ὄνος, hirundo: ὁ κῆ ἡ δαίμων, ονος, dæmon, genius: ὁ κῆ ἡ κρείσσων, ονος, melior.
κῆων, canis, makes κωνος, by syncope, for κῆωνος.
- ωντος: ὁ Ξενοφων, ὤντος, Xenophon.
- ON { ὄντος: δράκων, οντος, draco. In the same manner the participles, ὁ τύπλων, οντος, verberans: ὁ τύπων, ὄντος, qui verberavit. Likewise all other second aorists active.
- οντος: τυπὼν, οὔντος, terberaturus. In the same manner all other second futures active: and even the present of circumflex verbs coming from εω or οω: as ποιῶν, οὔντος, faciens: δηλῶν, ὤντος, manifestans.
- αρος: μάκαρ, αρος, beatus: τὸ ἰκτμερ, αρος, nectar: ψάρ, αρος, sturnus, a starling.
- AP { ατος: τὸ ἥπαρ, ἥπατος, jecur, hepār. In like manner τὸ δῆλαρ, ατος, esca quæ animalia capiuntur, illecebræ: γίαρ, αδος: φρίαρ, πνευς. But the last three are sometimes contracted: for we say δέλτων, σπῆτος, φρητὸς, &c.
ἡ δάμαρ, retains ρ in verse, making δάμαρτος.
- ηρος: ὁ Σῆρ, ηρος, Scy, the name of a people; also the silkworm: ὁ λετήρ, λετήρος, pelvis: τὸ κῆρ, ἦρος, cor: ἡ κῆρ, κηρος, futum, sors.
- HP { ηρος: ὁ αἰθῆρ, ἴρος, æther: ὁ ἀῆρ, αἶρ: ὁ ἀσῆρ, stella: ὁ δαῆρ, levir: a husband's brother.
- Several are synocopated in the genitive; ὁ πατήρ, pater, πατήρος, πατρὸς: ὁ ἀνῆρ, vir, ἀνίρος, ἀνδρὸς, taking a δ, &c.
- EIP { ηρος: φθειρ, ειρὸς, pediculus; ἡ χθιρ, ειρὸς, manus: ὁ ἀντίχθιρ, pollex: ὁ κῆ ἡ πολύχθιρ, multimanus.
- OP { ορος: τὸ ἦτορ, ἦτορος, cor, animus. In like manner its compound, ὁ κῆ ἡ μεγαλήτωρ, ορος, magnanimus.
- TP { υρος: ψίθυρ, υρος, susurro: ὁ κῆ ἡ μάρτυρ, υρος, testis: τὸ πῶρ, πυρὸς, ignis.
- ωρος: ὁ φῶρ, φωρὸς, fur: ὁ ἰχῶρ, ἰχῶρος, sanies tenuior, a serosity of blood: τὸ ἴλωρ, captura, præda.
- OP { ορος: ὁ Νίρωρ, ορος, Nestor: ὁ κῆ ἡ ἀπάτωρ, ἀπάτορος, carens patre. But ἴδωρ, aqua, makes ἴδατος, as coming from ἴδας: and σκῶρ, merda, makes σκατὸς.

III. Those in ξ or ψ form the genitive, according to the power of their doubled letter: whereof ψ takes the first class of mutes, π, β, φ: and ξ the second η, γ, χ; thus,

- ξ { κος: ὁ θώραξ, θώρακος, pectus, thorax: ἡ κύλιξ, κύλικος, poculum, calix: ὁ κῆ ἡ μείραξ, ακος, adolescens: ἡ ἀλώπηξ, ἀλώπηκος, vulpes: changing η into ε.
- Some take a τ with κ, making
- κτος: ὁ ἀναξ, ἀνακτος, rex: ἡ ὑξ, υκτὸς, rex.

κ	}	γας: ὁ ἀργαξ, ἀργαγος, γαργας: ὁ τίτηξ, ἴγος, cicada: λήγξ, λίγος, singulus. But λήγξ, ἴγος, makes λήγιδος.
		χος: ὁ κή ἢ βήξ, βήχος, tussis: ἡ θρήξ. τερχός, capillus: where τ is put for θ, by reason of the following aspirate.
γ	}	ως: ὁ ὠψ, ὠψος, oculus, visus: ἡ λαίλαψ, αἶψος, procella: ὁ Κύκλωψ, ὠπος, Cyclops.
		βος: ὁ Ἄραψ, Ἄραβος, Arabs: ὁ φάψ, αἶβος, palumbus: ἡ φλίψ, εἶβος, vena.
		φος: Κίνυψ, Κίνυφος, fluvius Africa: ἡ κατῶληψ, ἴφος, colu- men, scala.

IV. Those ending in *c* generally take the last class of mutes, τ, δ, θ; or else a ν, which sometimes retains the τ along with it, making ντ. And sometimes the *c* of the nominative is rejected, and the genitive ends in *ος* pure; thus.

ΑΣ	}	ατος: τὸ γῆρας, ατος, senectus: τὸ ἄλας, ἄλατος, sal.
		ατος: γίγας, gigas, γίγατος: ἀνδριάς, ἀνδριάντος, statua: ὁ ὠᾶς, ὠαντός, ὀμπis. In like manner its compounds, ἄπας and σύμπας, ὀμπis.
ΑΣ	}	ατος: ὁ μέλας, μέλανος, niger: ὁ τάλας, ατος, miser.
		ατος: for the feminine, ας ἢ μοναίς, μονάδος, μονίας, unitas: λαμπάς, λαμπάδος, lampas, lucerna: or for the common, ας ὁ κή ἢ φυγάς, φυγάδος, exul, profugus.
ΑΙΣ	}	ατος: ὁ λάας, lapis, λάαος, and by contraction λάος. But the contracted nominative λάς, makes its genitive in λάος acuted.
		αίτος: ἡ δαίς, δαίτος, convivium: τὸ φαίς, φαίτος, farina aqua subacta.
ΑΥΣ	}	αίδος: ὁ κή ἢ φαίς, puer, puella, παιδός.
		αός: ἡ γράυς, γράος, avis, vetula: ναῦς, ναός, navis. Att. νεῦς: and γεῦς: and in the plural νεῶν and γεῶν. The Ionics say νῆς, νῆος (or by diæresis νῆος) and in the plural νῆς for νᾶς. But the accusative is ναῦς for νάας.
ΕΣ	}	εος: for the neuter of nouns in ης; as τὸ ἀληθές, τῷ ἀληθείος, verum.
		εος: ὁ κτεῖς, κτεῖος, pecten: εἶς, εἶος, unus. In like manner μηδῆς, ἠδῆς, nullus: and other compounds.
ΕΙΣ	}	εἶτος: ὁ Σιμόεις, Σιμόεντος, Simois, a river of Troy: ἡ Ὀπείος, Ὀπείοντος, Ὀρῆς, Ὀρῆνιος: a city of Greece: ὁ χαρῆς, ἴτος, tepusius. Likewise the participles; as τυφθῆς, ἴτος, verberatus.
		εἶδος: ἡ κλεις, clavis, κλειδός, κλειδί, κλειδα, and κλειῶν: plur. κλειῶς, claves, Matth. xvi. 19.
ΕΥΣ	}	εος and ῆος, according to the Ionics, or εως, according to the Attics; ὁ βασιλεύς, τῷ βασιλείος, ῆος, ἴος, γει.
		ητος: ὁ λέβης, ητος, lebes: ἡ ἰσθῆς, ἦτος, vestis. In like manner the feminine substantives derived of an adjective; as κακός, malus: ἡ κακότης, ητος, malitia: ἀστῆς, urbanius: ἡ ἀστῆότης, ητος, urbanitas, &c.

HE

ἴπτος: ὁ τιμῆς, τιμῆπτος, honoratus: δαφνῆς, δαφνῆτος, laureatus: both contracted from τιμῆσις and δαφνῆσις, ἴπτος.

ἴπτος: Κλήμης, ἴπτος Clemens: Οἰάλης, ἴπτος, Valens. And the like nouns borrowed from the Latin, which generally lose their π.

ἴπτος: Δημοσθένης, ἴπτος, Demosthenes: ἡ τριήρης, ἴπτος, triremis: ὁ κῆ ἢ ἀληθῆς, ἴπτος, verus et vera.

ἴπτος: ὁ ἔρις, ἴπτος, ἴπτος: ἡ πόλις, ἴπτος, urbs. Att. ἴπτος.

ἴπτος: ὁ Πάρις, ἴπτος, Paris; ἡ κρηπίς, κρηπίδος, basis, fundamentum, crepidula; ὁ κῆ ἢ ἀπολις, ἴπτος, extorris, exul.

ἴπτος: ἡ χάρις, χάριτος, gratia. In like manner ἔχαιρις, gratius, ἀχαιρις, ingratus, &c.

IE

ἴπτος: ὁ κῆ ἢ ἔρις, ἴπτος, avis, ales; ἡ μίριμις, μίριμιθος, funiculus.

ἴπτος: ἡ δίμις, jus, fas, δίμιτος, (whence δίμιστευσις, in Hom. jura, dare) and δίμιδος: as χάρις hath χάριτος, and moreover χάριδος and χάριτος, according to Lascaris.

ἴπτος: ὁ κῆ ἢ τις, τινός, aliquis, quidam; and τις, τίνος, quis, interrogative.

OE

ἴπτος: τὸ τείχος, τείχεος, murus. In the same manner all neuter nouns in ος.

ἴπτος: for the neuter participles, τὸ τιτυφός, ἴπτος, quod verberavit.

ἴπτος: ὁ κῆ ἢ βῆς, βόης, βοός; ὁ χερῆς, τῷ χροός, culis; ὁ ἴπτος, τοός, pennis.

ἴπτος: ὁ πλακῆς, πλακῆπτος, placenta; ἡ Ὀπῆς, Ὀπῆπτος, Opus, Opuntis; which are nouns formed by contraction.

OYE

ἴπτος: ὁ ἴπτος, τῷ ἴπτος, dens; and several participles, as ἴπτος, ἴπτος, qui dedit.

ἴπτος: πῆς, ποός, pes, with its compounds, ἴπτος, carens pedibus; &c.

ἴπτος makes ἴπτος, 'avis; taking it from ἴπτος, which would be Doric, as they say ἴπτος for ἴπτος.

ἴπτος: ὁ μῆς, μῆος, mus; ὁ ἴπτος, or ἴπτος, ἴπτος, piscis; ἡ ἴπτος, ἴπτος, chelys, cithara.

ἴπτος: ὁ ἴπτος, ἴπτος, acutus, velox; ἴπτος, suavis; ἴπτος, velox.

ἴπτος: Att. ὁ ἴπτος, ἴπτος, cubitus; ὁ ἴπτος, ἴπτος, senex; ὁ ἴπτος, ἴπτος, securis; whose plurals are in ἴπτος, ἴπτος, ἴπτος, ἴπτος, ἴπτος, &c.

IE

ἴπτος: ἡ χλαμῆς, χλαμῆδος, chlamys; ὁ κῆ ἢ ἴπτος, ἴπτος, advena.

ἴπτος: ἡ ἴπτος, ἴπτος, galea.

ἴπτος: ὁ ἴπτος, ἴπτος, jungens, and the like participles of verbs in ἴπτος.

ἴπτος hath only the dative plural, ἴπτοις, martyr, testis. But we say also ἴπτος, ἴπτος, as above.

ἴπτος: ὁ ἴπτος, ἴπτος, risus; ὁ ἴπτος, ἴπτος, vit; τὸ ἴπτος, ἴπτος, lux, lumina.

OE

ἴπτος: ἡ ἴπτος, ἴπτος, pustula, red spots, such as those that mark the legs after being too near the fire.

ἴπτος: ἡ ἴπτος, ἴπτος, pudor; ἡ ἴπτος, ἴπτος, aurora.

ΩΣ { οτος: τειφώς, τειφώτος, qui verberavit; and such like participles.
 { αος: ὁ Τρώς, Τρωός, Tros, Trojanus: ὁ ἥρως, ἥρωος, heros.

V. Those that have a liquid along with the *ς*, retain it, because of its immutability; and sometimes they add to it a *τ*, or a *θ*; as,

ΛΣ { λος: ὁ ἄλς, ἀλός, sal: ἡ ἄλς, ἀλῆς, mare, in verse.

ΝΣ { νθος: ἡ ἔλμινς, ἔλμινθος, lumbricus.

ΡΣ { ρτος: ὁ μάκαρς, μάκαρτος, which is the same as μάκαρς, μάκαρος, beatus.

RULE XII.

Nouns which form the accusative in *ν*.

Nouns ending in *ις*, *υς*, *αυς*, *ους*, if their genitive be in *ος* pure, and the accusative in *ν*.

EXAMPLES.

We have already observed, that the accusative is in *α*, as τὸν, Τιτᾶνα. There are however several in *ν*; as nouns in *ις*, *υς*, *αυς*, *ους*, when they make the genitive in *ος* pure; as ὁ ὄφις, ἰος or εος, ὄφιν, serpens: ὁ βότρυς, racemus, υος, υν: ὁ ὄξυς, ὄξεος. ὄξυν, acutus: ἡ ναῦς, ναός, ναυίς, ναῦν: βοῦς, βόος, βοῦν, bos. But some of these end also in *α*; τὸν βότρυα, ὄξεα, νέα, or νῆα, and particularly among the poets. From Διός cometh also Δία, Jovem.

ANNOTATION.

Barytons (that is, nouns accented on the last) in *ις* and *υς*, which do not form the genitive in *ος* pure, admit of both terminations; ἡ ἔρις, ἰδος, τὴν ἔριδα and ἔριν, lis, contentio; ὁ νήλυς, υδος, τὸν νήλυδα and νήλυν, qui recens advenit. Though the true reason of their having the termination in *ν*, is because the Ionics declined them in *ος* pure: and thus they follow the same rule as the rest.

Among the nouns declined with a syncope, these here, πατήρ, pater; μήτηρ, mater; γαστήρ, tener, are never syncopated in the accusative singular, and frequently not even in the genitive or accusative plural; τὸν πατέρα, τὴν μητέρα, τὴν γαστέρα, to distinguish them from ἡ πάτρα, pairiu; ἡ μήτρα, matrix; ἡ γάστρα or γάστρη, the belly of a bottle, or the cavity of a ship or vessel.

RULE XIII.

Of the dative plural.

1. The dative plural is formed of the singular, by inserting σ before ι .
2. In adding σ , the following letters, δ , θ , ν , τ , must be cast off.
3. The dative singular $\epsilon\nu\tau\iota$ makes the plural $\epsilon\iota\sigma\iota$; but $\omicron\nu\tau\iota$ makes $\omicron\sigma\iota$.

EXAMPLES.

1. The dative plural is made of the singular, by putting σ before ι ; as δ $\rho\acute{\eta}\tau\omega\rho$, *rhetor*, $\tau\tilde{\omega}$ $\rho\acute{\eta}\tau\omicron\rho\iota$, $\tau\omicron\iota\delta$ $\rho\acute{\eta}\tau\omicron\rho\sigma\iota$.

2. But if any of these letters δ , θ , ν , τ , happen to be in the way, they must be rejected; as,

Nom. δ	Τιτᾶν,	ἡ	λαμπάς,	ὁ	ζᾶς,	ὄρνις,
D. S.	τῷ Τιτᾶνι,	τῇ	λαμπάδι,	τῷ	ζᾶντι,	ὄρνιθις
D. P.	τοῖς Τιτᾶσι,	ταῖς	λαμπάσι,	τοῖς	ζᾶσι,	ὄρνισι.

3. But if after the removal of these letters, there remains one of the short vowels ϵ , $ο$, in the penultima, each of them takes its subjunctive ν , or ι , in order to form a diphthong: thus $\epsilon\nu\tau\iota$ makes $\epsilon\iota\sigma\iota$; and $\omicron\nu\tau\iota$, $\omicron\sigma\iota$; as for example,

N. S. δ	τιθείς, <i>ponens</i> .	λίαν, <i>leo</i> .	τύπιον, <i>verberans</i> .
D. S.	τῷ τιθείτι,	λίοντι,	τύπιοντι,
D. P.	τοῖς τιθείσι.	λίεσι.	τύπιεσι.

ANNOTATION.

The reason of this is, because the penultima of the dative plural ought never to be less in quantity than that of the singular.

Insomuch, that if the latter was long by position, the position being taken away, the loss of it must be supplied by a diphthong.

But if it should be a common vowel, as this may pass for a long one of its own nature, nothing is then inserted; for instance, Αἴαντι , Αἴασι ; Ἰσάντι , Ἰσᾶσι . And if it be short, it may continue so in the plural, as φρονί , φροντι , φροσι ; or it is made long by position, as μάετρον , τεσι , μάετροσι ; ἄλι , σᾶσι , ἄλοσι , &c.

RULE XIV.

Dative of nouns ending in a diphthong before ϵ , or in ξ or ψ .

1. Nouns ending in a diphthong before ϵ , or in ξ , or ψ , form the dative plural, by adding ι :

2. Those which end in ηρ, and are syncopated in declining, form their dative plural in άσι.

EXAMPLES.

1. Nouns that have a diphthong before ε, form their dative plural from the nominative singular, by adding ι: thus, βασιλεύς, βασιλεῦσι, τερ; βῦς, βωσι, βοσ: ἄρκαξ, ἄρκαξι, ταραχ: Ἄραψ, Ἄραψι, Arabs, &c.

2. But nouns in ηρ, that are syncopated in declining, form their dative plural in άσι, as πατήρ, pater; πατέρος, πατρός, τῷ πατρί, τοῖς, πατράσι, patribus. In the same manner, μητέρασι, matribus: θυγατέρασι, filiarum: ἀνδράσι, viris; and such like.

ANNOTATION.

Which is only a softening; because if of πατερι we should make πατερασι, it would be too rough: for the same reason, of ἀγην, αγριός, ἀγι for ἀγιη, agnus, they make ἀγιάσι.

Observations on the dialects of imparisyllabics.

There remains very little to observe concerning the dialects of this declension, after what has been said in treating of the others.

The poets use an apocope, or rejection, at the end of words, and almost in all cases.

In the nominative in μα; δῶ for δῶμα, domus.

In the genitive of nouns in ας declined by αντες, they cut off τας; Αἴας, Αἴαντος, and Αἴαν, Ajaxis: Θάας, Θάαντος and Θάαν. Though Lascaris is of opinion, that these cases should be Αἴα, Θάα, &c.

They cast off the last syllable of the dative, terminating it still in ι; after the apocope; Θίτι for Θίτιδι, Thetidi: μάσι for μάσιγι, flagello: and sometimes ending it in ω, under which they subscribe the ι: ιδεῶ for ιδεῶτι, sudori: Μίλω for Μίλωσι, Miloni: so that these nouns conform to the analogy of the parisyllabic declension.

In the accusative, where there is generally an ω after the apocope; Ἀπόλλω for Ἀπόλλωνα, Apollinem: ιδεῶ for ιδεῶτα, sudorem.

In the vocative in αν, from whence they reject the ν; ᾧ Αἴα, Θάα, for ᾧ Αἴαν, Θάαν, &c.

Poets often form the dative plural of the nominative in ες; τιτάνας, τοῖς τιτάνασι, or doubling the σ, τιτάνασσι: and even in contracted nouns; τειχια, τειχίισι, or ίσσι.

On the contrary, they sometimes form this case in nouns ending in ας or ος, not of the nominative singular, according to the general rule, but of the dative, in the same manner as other nouns; βασιλιά, regi, βασιλίισι, regibus; βόι, bovi, βοσι, and βωσι, Dqr. bovibus, &c.

CHAP. VII.

Of imparisyllabic contracted nouns.

IMPARISYLLABIC contracted nouns are of two sorts: The former receive the contraction in the nominative, and retain it afterwards through all their cases, without changing their essential termination, no more than those of the parisyllabic declension: as δ τιμήεις and τὸ τιμῆεν, ἤεντος; δ τιμῆ; and τὸ τιμῆν, ἦντος, *honoratus ut*: δ μελιτόεις, and τὸ μελιτόεν, ἔεντος; δ μελιτώς and τὸ μελιτῆν, ἔντος, *mellitus*, and *ut*. Their feminine is also contracted, but it follows the parisyllabic declension; ἡ τιμῆσσα, τιμῆσσα, ας, *honorata*, &c.

Likewise, δ πλακῆεις, ἔεντος; δ πλακῆς, ἔντος, *placenta*: δ Σιμῆς, *Simois*, a river: ἡ Ὀπις, *Opis*, *ut*, a city: ἡ Ἀμαθῆς, *Amathus*, &c.

In the same manner, τὸ ἔαρ, ἦρ, *ver*, τῷ ἔαρος, ἦρος: τὸ κῆαρ, κῆρ, *cor*, τῷ κῆρος, &c. Here some add, τὸ ζῆρ, τῷ ζῆρος, *sebum*, from ζῆαρ; but the latter makes ζῆατος.

Ὁ παῖς, παῖς, τῷ παιδος, παιδος, *puer*: δ λαῖς, λαῖς, *lapis*, τῷ λάαος, λάος: τῷ λάαι, &c.

The latter do not receive their contraction in the nominative, but only in certain cases. These are much more numerous, and more remarkable than the preceding, because the contraction being made in the last syllable, it generally changes the termination of the cases contracted: and we may compare these to the two last declensions of the Latins, which are only a sort of branches of the third.

They all follow the general analogy of contraction laid down in the first book; we shall however deliver some particular rules concerning them, so as to prevent their giving any trouble.

RULE XV.

General for the contraction of imparisyllabics.

1. *e penultima makes ei in the dative singular, and eo in the three plural cases.*
2. *i penultima makes i only.*
3. *ee, or ea final, makes η.*

EXAMPLES.

The contraction of nouns is always made of the penultimate vowel with the vowel following; concerning which we have three general remarks to make.

1. As often as the dative singular, and the three like cases of the plural, viz. the nominative, accusative, and vocative, have an ε in the penultima, there is a crasis of this ε with the vowel following, into εἰ diphthong.

2. But if there be an ι in the penultima, the crasis is then into ι only.

3. The contraction of εε, or εα final is into η. This will appear better, when illustrated by examples: we shall begin with the nouns most simple.

Nouns in ευς, which grammarians call the third of contracted nouns.

Sing. ὁ βασιλεὺς, *rex*, ὦ βασιλεῦ; τῷ βασιλέως, *Att.* ἕως, more usual; τῷ βασιλεί, βασιλεῖ; τὸν βασιλέα, poet. βασιλῆ.

Dual. τῶ and ὦ βασιλέε, ἦ, rarely used; τοῖν βασιλέοιν.

Pl. οἱ and ὦ βασιλέες, εἶς; τῶν βασιλέων; τοῖς βασιλεῦσι; τὲς βασιλέας, βασιλεῖς.

Nouns in ις and ι, which grammarians call the second of contracted nouns.

Sing. ὁ ὄφις, *serpens*, ὦ ὄφι, τῷ ὄφιως, τῷ ὄφει, ὄφι; τῷ ὄφειν.

Dual. τῶ and ὦ ὄφιε, τοῖν ὄφίοιν.

Pl. οἱ and ὦ ὄφιεσ, ὄφεις, τῶν ὄφιων, τοῖς ὄφισι, τὲς ὄφιας, ὄφεις.

In like manner ἡ πόλις, *ιως, urbs*: τὸ σινηπι, *εως, sinapi*, mustard: and in the plural, τὰ and ὦ σινηπια, *σινῆπι*.

ANNOTATION.

This declension in ις is properly Ionic, as appears from Herodotus, who wrote in this dialect, and from the almost general agreement of the learned. But these nouns are also commonly declined in ιως, like the preceding; which gave occasion to the grammarians of calling this last manner Ionic, and the other common, though without any foundation or reason.

We may also refer to our general rule the neuters in ος, declined in ιως, which follow the same contraction, though they are not comprised by grammarians in their declensions; as τὸ ἄστυ, τῷ ἄστυος, τῷ ἄστυϊ; ἄστυι: pl. τὰ ἄστυα, η, &c. In the same manner

τὸ πᾶν, τῷ πᾶντι, *græc*: τὸ ἡμιον, *dimidium*; whence comes τὸ ἡμισιον, in Aristot. 6. *Metaph.*

There to also may be referred the oxytons in *us*, declined in *os*, which have likewise been omitted by grammarians in their declensions; as ὁ ἡδὺς, *suavis*; τῷ ἡδίῳ, τῆ ἡδίῃ, ἡδίῳ: οἱ and ἡ ἡδίῃς, ἡδίῃς, τῷ ἡδίῳ, ἡδίῃς. In the same manner, ὁ ὀξύς, *acutus*: ὁ δριμύς, *acerbis*: and such like. But the neuter plural of these is not susceptible of contraction.

RULE XVI.

For all nouns in *us*, and neuters in *es* and *os*, by grammarians called the first of contracted nouns.

Nouns in us, and neuters in es, or os, are contracted in the three genitives, thus:

*The singular contracts eos into es; But
The dual ἑών, and the plural ἑών, lose their e.*

EXAMPLES.

These nouns in *us*, may be masculine, feminine, or common; those in *es* or *os* are always neuter. They follow the general rule, in the same manner as the preceding; but besides this, they are contracted in the genitives singular, dual, and plural: thus,

Genitive	{	Sing. εος, ους.
		Dual. ἑών, οἶν.
		Plur. ἑών, ᾶν.

Sing. ὁ Δημοσθένης, *Demosthenes*, ὡ Δημοσθένης; τῷ Δημοσθένει, *ους*; τῆ Δημοσθένης, *ους*; τῷ Δημοσθένει, *ναι*; τὸν Δημοσθένα, *νη*.

Dual. τὰ Δημοσθένηε, *νη*; τοῖν Δημοσθενέοιν, *νοῖν*.

Plur. οἱ and ὡ Δημοσθένηες, *νεις*; τῶν Δημοσθενέων *νῶν*; τοῖς Δημοσθένεσι; τῷς Δημοσθένας, *νεις*.

In like manner, τὸ and ὡ τείχος, *πυργίς*, τῷ τείχεος, *ους*, &c. plur. τὰ τείχεα, *η*, &c.

ANNOTATION.

The neuters in *os* do sometimes contract *os* into *o*; τὸ σκίλον, *scilus*: dual. σκίλοι, σκίλοι. But ὄσος for ὄσους, *oculí*, is said by *aprosopos*.

Nouns that have two *os* in the penultima, commonly drop one of them before the contraction; but the plural (if they be neuter) is in *os*, and not in *η*; τὸ χρεῖος, *debitum*, τῷ χρεῖοι, *χρεῖα*; τὸ κλέος, *gloria*, τὰ κλέα, *κλέα*. Though perhaps this might be more truly called a syncope than a contraction, were it not that *o* becomes long.

Proper names composed of κλέος are variously contracted; for instance,

Nom. Ἡρακλῆς, κλῆς, *Hercules*. Voc. Ἡράκλειε, κλείε, or by syncope, Ἡράκλειε. Gen. Ἡρακλείου, ἴου, οὔ. Dat. Ἡρακλείῳ, εῖ, &c. In the same manner Θημιστοκλῆς, Περικλῆς, &c. But appellatives, such as ἰπκλῆς, *gloriosus*, ἀκλῆς, *inglorius*, are declined like Δημοσθένε.

Nouns in κ pure, make the contraction of the accusative also into α; as ἰφκλῆς, τὸν ἰφκλῆα, ἰφκλῆ or ἰφκλῆα, *ingeniosus*: ἰγκλῆς, τὸν ἰγκλῆα, ἰγκλῆ or ἰγκλῆα, *unus*. And this contraction into α, being of the Attic form, is most commonly used.

Observations on the dialects of the preceding contracted nouns.

The genitive in εος is contracted into ους, according to the Æol. and Dor. ὁ βασιλεύς, rex, τῷ βασιλεῖ, Dor. βασιλεύς, and Æol. βασιλεύς: πόλις, urbs, πόλιος, πόλιου: Ἀριστοφάνης, εος, ους, &c.

Poets decline these very nouns with η throughout all their cases; as ὁ βασιλεύς, ῆος, ῆι, ῆα, &c. ἡ πόλις, ῆος, ῆι, ῆα, &c. τὸ σπῆος, σπῆος, σπῆος, &c. and this is done by a crasis of the two ε into η, for σπῆος, ἴου, &c.

The old Attics made the contraction of the nominative and accusative plural into ῆς, or ῆι subscribed, instead of εῖς; as βασιλῆς for βασιλεῖς, *reges*: ἰπκῆς for ἰπκῆις, *equites*, &c. which is often to be met with in Thucydides.

The Ion. form the dative plural in ῆσι, as βασιλῆσι, from their singular in ῆι, βασιλῆι: in like manner υῖος, υῖου, υῖι, υῖισι, *filii*: δρομῆς, δρομῆσι, *cursor*, &c.

Nouns in ους are often changed by the Æol. and Dor. into κς, wherein they have been followed by the Latins, as Ἀχιλλεύς, Ἀχιλλεύς, *Achilles*. And hence it is, that sometimes they make the genitive *Achillis*, deriving it then from *Achilles*; and sometimes *Achillei*, by contraction *Achilli*, taking it then from *Achilleus*. In like manner *Ulyssis* and *Ulyssæi*, *Mosis* and *Mosæi*. Hence also it comes, that in the accusative they say *Persea* and *Persæa*, &c.

But these same nouns in κς are declined sometimes parasyllabically and sometimes imparisyllabically; as Ὀρφεύς, κς, and εος, *Orpheus*: and hence it is, that the Latins have several nouns of the first and fifth declensions. See the new method of learning the Latin tongue.

Lascaris, lib. iii. enumerates six or seven different genitives of nouns in ους; as Ἀχιλλεύς, Ἀχιλλέος, in the common tongue; Ἀχιλλέως, Att. Ἀχιλλῆος, according to the old Ionics; Ἀχιλλῆος, according to the new; Ἀχιλλῆος with the accent on the antepenultima, according to the old Æol. or Ἀχιλλῆος, according to the new; and Ἀχιλλῆος, according to the Bœot.: for all which he produces different authorities.

The Attics contract also the genitive and accusative singular of nouns in ους pure: as ὁ χοῦς, *congius*, an Attic measure; τῷ χοῦι, χοῦς; τὸ χοῦί, χοῦί. But then the accusative makes its contraction into α; τὸν χοῦία, χοῦᾶ; ὁ Πειραιεύς, *Piræus*: τῷ Πειραιεῖ, Πειραιεῖ; τὸν Πειραιεῖα, Πειραιεῖα, &c.

RULE XVII.

Of feminines in ω ; and ω , which grammarians call the fourth of contracted nouns.

1. Contracted feminines in ω ; and ω , make the obliques in $\bar{\upsilon}$; $\omicron\bar{\iota}$, $\bar{\omega}$; $\omicron\bar{\iota}$.
2. The dual is declined like $\tau\bar{\omega}$, and the plural like $\omicron\bar{\iota}$.

EXAMPLES.

1. The feminines in ω ; and ω make $\omicron\bar{\iota}$ in the vocative. In their other cases they have always an \omicron in the penultima, and are contracted as follows;

Sing. ἡ αἰδώς, pudor; ᾧ αἰδοί; τῆς αἰδόος, ὤς; τῇ αἰδῶί, οἷ; τὴν αἰδοα, ᾧ.

In the same manner ἡ Λητώ, Latona, ᾧ Λητοί; τῆς Λητόος, ὤς, &c.

2. The dual is declined like $\tau\bar{\omega}$, and the plural like $\omicron\bar{\iota}$, that is, like the masculine article, τὰ αἰδῶ, αἰ αἰδοί, &c. Though we meet with Κλωθοί, and Κλωθες, in the plural of Κλωθώ, Clotho.

ANNOTATION.

Take notice, that the vocative singular αἰδοί is like the nominative plural; whereas the dative singular is circumflexed, τῇ αἰδῶί.

Observations on the dialects.

The genitive Æol. is in $\bar{\omega}$ s instead of $\bar{\upsilon}$ s; τῆς αἰδόος, αἰδῶς.

The accusative Ion. is in $\bar{\upsilon}$ v, and the Æol. in $\bar{\omega}$ v; τὴν αἰδῶν, αἰδῶν.

RULE XVIII.

Of neuters in $\alpha\iota$ pure, or in $\rho\alpha\iota$, which grammarians make the fifth of contracted nouns.

*In contracting $\alpha\iota$ pure, or $\rho\alpha\iota$, τ must be left out:
Then the genitives take ω , and the other cases α :
And if you meet with an ι , you are to subscribe it.*

EXAMPLES.

In declining these nouns, you must first cast off τ , according to the Ion. after which the contraction is formed into ω in the three genitives; and into α in the other cases: and you subscribe ι in those cases, that had it before the contraction. Thus:

Sing. τὸ κρέας, *caro*: τῷ κρέατος, κρέατος, κρέως; τῷ κρέατι, κρέατι, κρέα.

Dual. τῶ κρέατε, κρέατε, κρέα: τοῖν κρέατοῖν, κρέατοιν, κρέατιν.

Plur. τὰ κρέατα, κρέατα, κρέα: τῶν κρέατων, κρέατων, κρέων: τοῖς κρέασιν.

Observations on the contracted nouns.

We meet likewise with κρέης, by contraction for κρέας, in Theocritus.

The Ion. put here an *s* in the penultima in the place of the *a*; γῆρα for γῆραα, *dona*: κῆρα κῆραα, *cornua*: as may be seen in Herodotus.

Moreover they use the Attic contraction; as in the same author, κρέα, for κρέαα; whence the dative plural κρέασσι, in verse, for κρέασι. We say likewise κρέατισι, and κρέασισι; κρέατισι, and κρέασισι; and such like.

Contracted nouns that vary from the analogy of the preceding.

Nouns in *us, vos*, are contracted in the nominative, vocative, and accusative plural, forming always their contraction into *u*; ἰ βότευς, *vacatui*, τῷ βότευσι: οἱ and ὦ βότευσι, τῶς βότευσι, βότευσι. In like manner *ivus, mortuus*: γάχυς, *spica*: ὁ ἰχθύς, *piscis*: ἡ ἀγκυς, *rete*, &c. Nouns in *ovs* are also contracted in these three plural cases; ὁ βοῦς, τῷ βοῶς, βοῦ: οἱ and ὦ βῶας, βῶς, τῶς βῶας, βῶς; and among poets βῶς; which, as *ov* makes *a*, would seem most natural, were it not that the contraction of the accusative ought always to be the same as that of the nominative in imparisyllabics.

Comparatives in *ov* are contracted in the accusative singular of the common gender and in the three plural cases, nominative, vocative, and accusative, of all genders: first by rejecting the consonant, according to the Ionics; and afterwards by making the contraction of *o* with the following vowel, according to the Attics: ὁ κῆ ἢ μείζων, *major*, τῷ κῆ τῆς μείζονος, τὸν κῆ, τῆν μείζονα, μείζονα, μείζω: οἱ, αἱ, κῆ ὦ μείζονε, μείζονε, μείζονε: τῶς κῆ τῶς μείζονας, μείζονας, μείζονε, and not μείζων (for the reason above given, when mentioning βῶς) τὰ and ὦ μείζονα, μείζονα, μείζω, *majora*: and in the same manner the rest.

CHAP. VIII.

Of irregular nouns, and first of those that change their gender.

THERE are some masculine nouns in *os*, that make the plural in *a* neuter; which proceeds from their having had formerly the singular in *os* and *ov*. Thus we say, ὁ δίφρος, *biga*: ὁ κρετμῶς, *vepus*; ὁ ζυγὸς, *jugum*: ὁ κύνελος, *circulus*: ὁ λύχνος, *lucerna*: ὁ μοχλῶς, *vectis*:

pectis: ὁ γαθμός *statio, statera*: ὁ τεράχλος, *collum*: ὁ σίτος, *cibus* ἐν *frumento*. And in the plural, τὰ δίφρα, τὰ ἱετριά, &c. but we meet also with τὰς κύκλας, masculine, as we meet with ὁ δεσμός; and τὸ δεσμὸν, *vinculum*: οἱ δεσμοί; and τὰ δεσμὰ. In like manner βέτυρος and βέτυρον, *butyrum*: γάρος and γάρων, *garum*, a sort of sauce: ἰώτος and ἰώτον, *dorsum*: ἀντιδοτος and ἀντιδοτον, *antidote*, and the like. Thus ἡ κίλευθος, *vicia*, ὁ κ; ἡ τάρταρος, *tartarus*; in the plural have τὰ κίλευθα, τὰ τάρταρα, neuter, though we meet also with τὰς κίλευθους.

Στάδιον, *stadium*, has οἱ γάδιοι; and τὰ γάδια.

The following feminines, ἡ γυνή, ἡ γυναῖξ, *mulier*; ἡ ὄδῶς, *vicia*; ἡ πόλις, *ciuitas*; ἡ χεῖρ, *manus*; seem masculine in the nominative and accusative dual: for we say τὸ γυναικί, τὸ ὄδῶν, τὸ πόλις, τὸ χεῖρι. But the reason of this is, because then τὸ, according to the Attics, is taken for τὰ, as appears clearly from Apollon. lib. ii. cap. 7. just as we say, τὸ φῶσι, τὸ ἡμέρα, τὸ τίχρα, &c. See the remarks after the syntax, Book viii. Nevertheless some of these nouns admit also of τὰ, as τὰ πόλις, Isocr. *urbes*.

Irregular in declension.

Some nouns in Greek, as well as in Latin, are declined differently under the same termination of the nominative; as ὁ Δάρις, *Dares*, τὸ Δάριτος and Δάρι; τὸν Δάριτα, and Δάρι: ὁ Ἀριστοφάνης, τὸ ἰος, *Aristophanes*; τὸν Ἀριστοφάνη: thus also τὸν Δημοσθένη and Δημοσθένη; ὁ δεσπότης, *dominus*, τὸν δεσπότηα and δεσπότην, τὸς δεσπότηας; and δεσπότης, and such like.

Ὁ οἶς, τὸ οἶ, and τὸ οὖος, *ovis*; δῖπος, τὸ δῖποδος and δῖπον, *bipes*. In the same manner the other compounds of οἶς.

Ὁ κάλος, τὸ κάλωος and τὸ κ, *funis, rudens*: ὁ ἱερός, τὸ ἱερωτος, and τὸ ἱερον, *amor*.

Several change their termination also in the nominative; as τὸ χρεῖος, *chreios*, χρεῖος, *debitum*, as *alienum*; ὁ χρεῖος, τὸ χρεῖον, *the same*: likewise τὸ χρεῖον, κ, or τὸ χρεῖον, ῶ, and τὸ χρεῖος, τὸ χρεῖον, *idem*: λιτὸς, σ, and λις, λιτὸς, *simplex*: whence cometh λιτὸ and λιτὶ; λιτὸν and λιτὰ; with several others.

Frequently from an imparisyllabic genitive is formed a nominative, which we decline parisyllabically: thus from μάριτυς, *μαρτυρος*, comes μάριτυρος, *μαρτύριον, testis*; from ψίθυρ, *ψίθυρος*, ὁ ψίθυρος, *ψιθύριον, eusurro*. Thus from τὸ δάκρυ, τὸ δάκρυος, cometh τὸ δάκρυον, τὸ δακρυῖον, *lacryma*.

In others the nominative is variously changed; as ὁ μάκαρ, *μάκαρος, beatus*; or μάκαρ, *μάκαρτος*; or μακάριος, *μακαρίος*.

Ὁ Μωσῆς, τὸ Μωσῆ, and ὁ Μωσῆς, τὸ Μωσῆος. We say also Μωϋσῆς, Μωϋσῆος, *Moses*.

Τὸ γένυ, *genu*, τὸ γόνυος, or, by metathesis, γονός, and τὸ γόνυος, whence comes the plural γόνατα, by epenthesis γόνατα, and afterwards by syncope γόνα.

Τὸ δέρι, *ves*, and by transposition δερός, whence comes the dative δερει, and among the poets δερι; or τὸ δέρας and δερεις, *ator*, whence the plur. δέρματα, and by syncope δέρκα: also τὸ δέρας, *ves*, *hasta*.

Ὁ υἱός, τῷ υἱῷ, or ὁ υἱός, τῷ υἱός, or υἱός, τῷ υἱός, *filius*, &c.

Ὁ λάας, λάρις, τῷ λάας, and by crasis λάας; ὁ λάας, τῷ λάω or λάω; and ὁ λάς, λάος; with several others of the like sort.

The genitive of the same noun sometimes varies, though in the same declension, as ἡ χεῖρ, *manus*, τῆς χειρός, poet. χερός; whence comes the dative plural, ταῖς χεῖσι, and the genitive dual, ταῖν χεῖσιν.

Some take their cases from different nominatives; as ἡ γυνή, *mulier*, from ἡ γύναιξ, obsolete; τῆς γυναικός, τῇ γυνικί, τῶν γυναικῶν, ὡ γύναι, rejecting the ξ of the nominative. In the same manner as we say sometimes ὡ ἄνα from ἄναξ, *rex*.

Thus τὸ γάλα, *lac*, τῷ γάλατος, and even τῷ γάλα, according to Eustath. assumes also τῷ γάλακτος, from γάλαξ, obsolete; whence nevertheless comes the dative plural τοῖς γάλαξι, Eustath.

Ὁ Ζεὺς, *Jupiter*, ὡ Ζεῦ, τῷ Διός, τῷ Διί, τὸν Δία, from Δίε. For heretofore they used to say, Δίς, Διός, Eustath. And Ζεὺς made Ζεῖν in the accusative, according to Polycrat. in the same Eustath. pag. 1387. 24. The poets say also, ὁ Ζεῦ, τῷ Ζεῖος, &c. or even ὁ Ζῆς or Ζᾶς, accusat. Ζῆν, or Ζᾶν. And the Boeotians, Δεῖς, Δῆν, and Δᾶν.

Some neuters in *ae* have the genitive in *atos*, as if they came from nouns in *as*; τὸ ἥπαρ, *hepar*, ἥπατος; τὸ ἥμαρ, (with a smooth breathing) *dies*, taken from ἡμέρα, with an aspirate, according to Eustath. τὸ εἶδαρ, *esca*; τὸ φεῖαρ, *pecus*; τὸ εἶαρ, *adeps*; τὸ δίλαρ, *esca, illecebra*; τὸ ὀνιαρ, *utilius, cibi, pecunia*; τὸ ὕθαρ, *uber, mamma in bestiis*; τὸ κάρπαρ, *caput*. To which we must add also the following in *er*; τὸ σκῶρ, *merda*, τῷ σκατὸς; τὸ ὕδωρ, *aqua*, τῷ ὕδατος, changing *u* into *a*. The poets for ὕδωρ use τὸ ἶδος, τῷ ὕδιος.

Ἡ δάμαρ, *uxor*, makes δάμαρτος, taking it from the obsolete δάμαρος.

Τὸ ὄς, *auris*, makes τῷ ὠτὸς, changing *u* into *o*, as we have already observed in the table of genitives.

To these some more are added by the grammarians, which, they say, follow the parisyllabic and unparisyllabic terminations, without receiving an increase more in one than in the other; as ἀλκῆ and ἀλκί, in Hom. both, say they, from ἀλκή, ἦς, *robur, pecunia*; ἰωκῆν and ἰωκά, *clamorem, minas, persecutionem*, both from ἰωκή, ἦς; and such like. But all this is void of foundation. Wherefore the etymologist is in the right to remark, that the first, ἀλκί, comes from ἀλξ, ἀλκός; and the second, ἰωκά, from ἰώξ, ἰωκος.

The same we may say of all the rest; which can never follow so different an analogy, without supposing a different nominative. As when we say, κρόκη and κρόκα, *tramam, subtegmen*: Ἄτιν and Ἄτιν, *Atia*: ὕσμιν and ὕσμιν, *rugna*: φυγῆν and φύγα, *fugam*; from whence φύγαδε: διχομήνην and διχόμενην, Arat. *semiplena Luna*: μελικράτην and μελικρατι, *mulso*, &c.

Hereto we must refer also these other nouns, μῆλα and μύλατα; μῆλων and μυλάτων, *pecorum*, in Lycophr. For the last comes from μῆλας, *atos*, according to Eustath. As also προσωπα and προσωπατά, *persona facies*, whence προσωπατων and προσωπασι, in Homer: likewise προσάτοις and προσάσι, *pecudibus*: κρείοις and κρείοισι, *liliis*: γρόντοις and γέροισι, *senibus*: παθημάτοις and παθημασι, *affectionibus*:

affectionibus; and several others: in the same manner as the Latin^s say *thematis* and *thematibus*, &c.

And we may always feign such nominatives, though they are not to be found, in order to form the derivation of these cases; since Apollon. lib. ii. teacheth, that *μεγάλος, πολλός, ἕδαι*, and *γύναιξ*, though not used in the nominative, nevertheless ought not to be considered as altogether obsolete, because they are to be met with in the other cases.

Of defective nouns.

Some have only the plural: not only the names of festivals, as *Διονύσια, Liberalia*; or of cities, as *αἱ Ὀῆσαι, Thebae*; τὰ *Μέγαρα, Megara*; which is common with the Latin: but also some others; as τὰ *ἄλφιστα*, taken for *provisions*; because, taken for *barley*, it has a singular: τὰ *ἰπιτίμια, mulctæ, ræna*, &c.

Some have only particular cases; as *οἱ φθοῖς*, from *φθῆις*, and τὸς *φθοῖς*, from *φθῆϊας*, a sort of cake.

The following is only to be found in these three cases; genitive, *ἀλλήλων*; dative, *ἀλλήλοις, ἀλλήλαις, ἀλλήλοισι*; accusative, *ἀλλήλους, ἀλλήλας, ἀλλήλα*: which is rendered by the adverb *ἰπιπέτω*, *πιπέτω*; or by the nouns *alter, altera, alterum, alii, alios*.

These have neither genitive nor dative; τὸ *δίμας, corpus*: τὸ *σίλας, fulgor*: τὸ *λίπας, rupes, promontorium*: τὸ *ἦδος, suavitatis*: τὸ *ἔφελος, utilitatis*: τὸ *βεΐτας, simulacrum*: τὸ *ὄναρ, somnium*.

Others are indeclinable in all their cases; as Hebrew and other foreign words; which are also indeclinable in Latin: likewise words shortened by apocope; τὸ *δῶ* for *δῶμα*. τὸ *κάρα* or *κάρη* for τὸ *κάραρον, caput*: τὸ *σῶ κάρα*, τὸ *καρῖνι*, Eurip. and words lengthened by paragoge, as *ἰτίρηφι* for *ἰτίρα, altera*. But as these last receive some alteration in their penultima, it behoves us to be more particular concerning them.

Of indeclinable nouns, augmented by Φι, or Φιν.

These nouns are to be met with in the parasyllabic and imparisyllabic declensions, and are indeclinable both in the singular and plural. They are formed thus:

Parasyllabics in *α* change sometimes their *α* into *η* Ion. the accent of the nominative remaining on the same syllable; only when it is upon the last it becomes a circumflex, by reason *η*; as *Οὐρανίῃφι, πυρῆφι, ἀναγκαιῆφι*, for *Οὐρανία, Urania, πυρὰ, perous, ἀναγκαία, necessitas*. In like manner the feminine participles in *μένη*; as *φαινομένηφι*, for *φαινομένη, apparatus*, &c.

Parasyllabics in *ος* or *ων*, first reject *ς* or *ν* final, and the accent is on the penultima; as from *στρατός, στρατόφι, exercitus*: from *ὄσις, ἔσιφι, os, ossis*: in the same manner the pronouns, *αὐτός, αὐτόφι, ἴψα*, which is also found for *ipsas* in Hom.

Imparisyllabics in *ος* (which are always contracted nouns) change *ο* into *ε*, and retain their accent. Those in *ων*, and declined in *οντος*, drop the *ς* of the genitive, and take *φι*, at the same time retaining their accent; as *ὄχος, curvus, ὄχοσφι: κοτυληδων, ὄνος, φοτα, κοτυληδέοφι, &c.*

EXAMPLES.

1. Adjectives of two terminations (except the Attic in *ως* abovementioned) generally take a short vowel in the neuter. Thus the common in *ων* makes the neuter in *ου*; as *ὁ κ̄ ἢ ἑυδαίμων, τὸ ἑυδαίμων, felix*. In the same manner the comparative; *ὁ κ̄ ἢ μείζων, τὸ μείζων, major* and *majus*.

The common in *ην* makes *εν*; as *ὁ κ̄ ἢ ἄρσεν, κ̄ τὸ ἄρσεν, masculus, a, um*: *ὁ κ̄ ἢ τέρεν, κ̄ τὸ τέρεν, tener, a, um*: *τέρεν* feminine is scarce to be found but among the grammarians; wherefore it is better to say, *ἡ τέρενα*, as we read it in Euripid. according to the preceding rule.

The common in *ης* makes *ες*, and always belongs to the first of contracted nouns; as *ὁ κ̄ ἢ ἀληθής, τὸ ἀληθές, verus*. But those in *ης* formed by contraction have three terminations. See above.

2. The common in *ις* makes *ις*; *ὁ κ̄ ἢ εὐχαρις, τὸ εὐχαρις, gratus*: *ὁ κ̄ ἢ Φιλόκατρις, τὸ Φιλόκατρι, studiosus patriæ*. And these are generally compound nouns.

The common in *υς* makes *υς*; *ὁ κ̄ ἢ ἄδακρυς, τὸ ἄδακρυ, non lacrymans*; and generally these are only compounds.

3. The common in *ους* makes *ους*; *ὁ κ̄ ἢ πολύτις, τὸ πολύτις, multipes*.

But *ους* contracted has three terminations. See above.

ANNOTATION.

Some writers, among whom *Clenardus*, place here other adjectives of one termination only; as *ἄεραξ, rapax, μάκαρ, beatus*. But it is far more probable, that the Greeks have no such adjectives, and that the above mentioned are of the common gender only: for instead of *τὸ ἄεραξ*, it is better to say *τὸ ἀρπακτικόν*: and instead of *τὸ μάκαρ*, we choose to say *τὸ ἑυδαίμων*. We even find *μάκαρα* in the feminine, *beata*, *Vossius*.

Irregular adjectives.

There are also irregular adjectives; as *ὁ πολὺς, multus, accus. τὸ πολὺν*, the neuter *τὸ πολὺ*. The other cases, in whatsoever gender or number, are generally taken from *πολλός* (which is sometimes to be met with) as *τὸ πολλοῦ, τῷ πολλῷ*: *ὁ πολλῶ, τῆς πολλῆς, τῷ πολλῷ, &c.*

But poets decline *πολύς* quite through, like *ὄδῶς*, whence comes the genitive *πολύος*: the nominative plural *πολύες, πολυῖς*: the genitive *πολύων*: the accusative *πολύας, πολυῖς*. They say also in the nominative *πολλῶς*.

II. Of the variation of substantives.

The substantives have also their formation or variation, for the distinction of sexes.

The feminines derived from the parisyllabic masculines in *α*, are formed,

1. In *τις*; as from

ὁ προφήτης, <i>propheta</i> , comes	ἡ προφήτις, <i>prophetissa</i> .
ὁ πραιάτης, <i>praefectus</i> ,	ἡ πραιάτις, <i>praefecta</i> .
ὁ παρακάτις, <i>maritus</i> ,	ἡ παρακάτις, <i>uxor</i> .
ὁ Σκυθῆς, <i>Scythia</i> ,	ἡ Σκυθίς, <i>mulier à Scythia</i> , &c.

2. In *τρια*; as,

ὁ ψάλτης, <i>psallere doctus</i> ,	ἡ ψάλτρια, <i>psaltria</i> ,
ὁ ποιητής, <i>poeta</i> ,	ἡ ποιήτρια, <i>poetria</i> .

3. In *ρις*; as from *αὐλατής*, *tibicen*, comes *αὐλατρίς*, *tibicina*; for which we say also *αὐλήτρια*.

From *δοσιτής*, *dominus*, comes *δοσιτίς*, and *δοσινα*, *domina*.

From *ἰχθυοπώλης*, *piscium venditor*, comes *ἰχθυοπώλαινα*.

This termination in *αινα* takes place also in the parisyllabics in *α*; as,

ὁ λύκος, <i>lypus</i> ,	ἡ λύκαινα, <i>lypa</i> .
ὁ σκορπίος, <i>scorpius</i> ,	ἡ σκorpionαινα, <i>scorpionis piscis</i> .

Others terminate in *η* or in *α*; as,

ὁ δῦλος, <i>seruus</i> ,	ἡ δούλη, <i>serua</i> .
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ὁ Θεός, *Deus*; ἡ Θεά: the poets say also *Θεiana*, *Dea*; and moreover they use *Θείς*, in the feminine.

Or in *ις*; as

ὁ ἄγνος, <i>agnus</i> ,	ἡ ἄγνις, <i>agna</i> :
ὁ κυνηγός, <i>venator</i> ,	ἡ κυνηγίς, <i>venatrix</i> .

Those that are derived from the imparisyllabic declension, do also terminate generally in *αινα*; as likewise those whose masculine ends in *ων*.

ὁ τέκτων, <i>faber</i> ,	ἡ τέκταινα, <i>fabricatrix</i> .
ὁ Δραπέων vel Δραψ, <i>famulus</i> ,	ἡ Δραπάναινα and Δραπανίς, <i>famula</i> .

ὁ Λάκων, <i>Lacon</i> , <i>Spartanus</i> ,	ἡ Λάκαινα, <i>Lacana</i> .
ὁ λέων, <i>leo</i> ,	ἡ λέαινα, <i>leona</i> .
ὁ δράκων, <i>draco mas</i> ,	ἡ δράκαινα, <i>draco femina</i> , &c.

Or in *σσα*, as those whose masculine ends in *ξ*, *ψ*, or *σ*.

ὁ βασις, *rex*, *dominus*; ἡ βασίσα, *regina*, *regis uxor*, *soror*, aut *filia*.

ὁ παῦς, *palkumbus*, ἡ πάσσα, and Att. φάτρα, *palkumba*.

ὁ βασιμῆς, *rex*, ἡ βασίλισσα, *regina*; for which we use also *βασίλις* and *βασίλαινα*.

ὁ πτωχός, *pauper*, ἡ πτωχισσα, *pauper aliqua*.

And several gentiles; as

ὁ Θρᾷξ, <i>Thrax</i> , Ion. Θρῆξ,	ἡ Θρῆσσα, <i>Thressa</i> .
ὁ Κρής, <i>Cretensis</i> ,	ἡ Κρήσσα, <i>Cressa</i> .
ὁ Φοίνιξ, <i>Phenix</i> ,	ἡ Φοίνισσα, <i>Phanissa</i> .
ὁ Κίλιξ, <i>Cilix</i> ,	ἡ Κιλίσσα, <i>Cilissa</i> .
ὁ Λίβυς, <i>Liby</i> ,	ἡ Λίβυσσα, <i>Libyssa</i> .

There

There are also some that end in *ua*, coming from *us*; or in *ura*, coming from *ur*; as,

ὁ ἱερεὺς, sacerdos; masc.

ἡ ἱερεῖα, sacerdos; fem.

ὁ σωτὴρ, servator,

ἡ σωτῆρα, servatrix.

And the poetical.

ὁ πρεσβύτης, senex,

ἡ πρεσβυτέρα, vetula.

ὁ δότηρ, dator.

ἡ δότηρα, datrix; unless we derive it from δότης.

From ἕχιδνα, viperā, masc. comes ἕχιδνα, viperā, fem.

CHAP. X.

Of the comparative and superlative degrees.

RULE XXI.

Of their termination.

1. Regularly the comparative is in *τέρος*, and the superlative in *τατος*:
2. Irregularly they are in *ων*, and *ςος*. †

EXAMPLES.

NOUNS are compared either regularly, or irregularly.

1. Regularly the comparative is in *τέρος*, and the superlative in *τατος*; as ἅγιος, ἀγιώτερος, ἀγιώτατος, sanctus, sanctior, sanctissimus.

2. Irregularly they are formed in *ων* and *ςος*; as κακός, malus; κακίων, pejor; κακίσκος, pessimus: and this is almost as much as is requisite to remark for beginners.

Manner of forming the comparative.

The manner of forming these comparatives and superlatives, as also the change that is sometimes made in the termination of the positive, may be easily learnt by the following examples, which we shall range according to their terminations.

as: ὁ μέλας, μελάντερος, μελάντατος, niger, nigrior, nigerrimus: which may be formed from the neuter μέλας, adding thereto *τερος* and *τατος*.

ης: ὁ εὐσεβὴς εὐσεβέτερος, εὐσεβέτατος, pius, magis pius, piissimus: from the neuter in *ει*, τὸ εὐσεβές.

ΟΣ { ὁ ἰδοξός, gloriosus, ἰδοξότερος, ἰδοξότατος.
ὁ πρῶτος, primus, πρώτερος, πρώτατος.
ὁ σοφός, sapiens, σοφότερος, σοφώτατος.

These are all formed from the positive, changing *α* into *τερος* and *τατος*.

ος : *ειρῆς, laetus, ειρηνέστερος, ειρηνότατος* : from the neuter in *ο*.
 εις : *ὁ χαριῖς, graciosus, χαριέστερος, χαριέστατος* : from the masculine in *εις*, rejecting *ι* from the diphthong.

ους : *ὁ ἀπλῆς, simplex, ἀπλῆστερος, ἀπλῆστατος* : from the positive in *ους*.

ων : *ὁ σῶφρων, modestus, σωφρονέστερος, σωφρονέστατος* : from the nominative plural in *ων*.

To these we may add also those in *αρ* ; as *ὁ μάκαρ, beatus, μακαρέστερος, μακαρέστατος*.

Those in *ος*, preceded by a syllable long by nature or position, make *ότερος* and *ότατος*, with an *ὀμικρὸν* ; as *ἔδοξος, ἠρῆος*, above mentioned. And those which have a short syllable before *ος*, make *ώτερος* and *ώτατος*, with an *ὀμίγα* ; as *ὁ σοφὸς* above mentioned.

But *ὁ κενός, vacuus*, makes *κενότερος, κενότατος* ; and *κενός, ἀγυῖα, κενότερος, κενότατος*. Nevertheless we meet with *κενώτερος* and *κενώτατος* in the best MSS. to which I think it safest to conform.

Some that have *ος*, preceded by a doubtful vowel, will admit either of *ο* or *ω* ; as *ὁ ἴσος, aequalis, ἰσότερος* or *ἰωότερος* : *ὁ ἰκανός, aptus, ἰκανότερος* and *ἰκανώτερος*.

From *πορφύρεος, purpureus*, is formed by syncope *πορφυρέωτερος*, for *-ώτερος* : the same is also practised in regard to some others.

ἴσερος and ἴστατος.

To these regular comparisons we may refer those in *ἴσερος* and *ἴστατος*, though formed irregularly ; as,

ὁ λαίλας, loquax, λαίλιστερος, λαίλιστατος.

And the Attics form a vast number of this sort ; as,

ὁ λάγνος, libidinosus, λαγνίστερος, λαγνίστατος.

ὁ ὀλίγος, paucus, ὀλιγίστερος, ὀλιγίστατος, and even *ὀλιγίστερος*.

Thus *τηρεῖος, jucundus*, makes *τηρενέτατος* and *τηρεμνός*.

ὁ ἀλαζῶν, superbus, ἀλαζονέστερος, ἀλαζονίστατος.

ὁ πτωχὸς, mendiculus, πτωχίστατος.

ὁ βλαβῆ, curidus, βλαβίστατος.

ὁ ἐσφαγῆς, obsonatorum imitus, ἐσφαγιέστατος.

ὁ ἀκρατῆς, intemperans, ἀκρατίεστατος.

ὁ ψευδῆς, mendax, ψευδίστατος.

ἴσερος and ἴστατος.

Some are also formed by the Attics, and even by the Ionics, in *ἴσερος* and *ἴστατος* ; as,

ὁ στυδαῖος, invidiosus, στυδαϊέστερος, στυδαϊέστατος.

ὁ ἀρθῆος, invidiae expertus, largus, ἀρθονέστερος, ἀρθονέστατος, whence Eupolis hath taken *ἀρθονέστατος* : just as Pind. hath *ἀποιέστερος* ; and Apollon. lib. iv. de Synt. *πιθακίστερος*.

ὁ ἀκρατος, metus, non mixtus, ἀκρατίεστερος, ἀκρατίεστατος, &c.

αἰτέρος and αἰτατος.

Some in *αιος* are likewise formed by the Attics in *αἰτέρος*, *αἰτατος*, by syncope ; as,

ὁ παλαιός, vetus, παλαιέστερος, παλαιέστατος. In the same manner,

ὁ γρηαῖος, senex, ὁ σχολαῖος, tardus ; and some others.

This termination is found in some, without being syncopated; as ὁ ἴδιος, *proprius*, *ἰδιότης*, *ἰδιότητος*. As also ὁ ἤσυχος, *quietus*; ἴσος, *æqualis*; μέσος, *medius*; ὠλεσῖος, *propinquus*; ἔψιος, *serus*, &c. ὁ φίλος, *amicus*, forms by syncope φίλτερος and φίλτατος; and among poets φίλιος. Att. φιλαίτερος and φιλαίτατος. ὁ ματῦρ, *maturnus*, makes *ματῦρτερος*, *ματῦρτατος*.

Irregular comparison.

Among those compared irregularly, the following take *ίων* and *ος*.

ὁ καλὸς, *pulcher*, *καλλίων*, *κάλλιτος*.
 ὁ αἰσχρὸς, *turpis*, *αἰσχίω* (losing *ρ*) *αἰσχίος*.
 ὁ οὐκρεός, *misericabilis*, *οὐκρίω*, *οὐκρίτος*.
 ὁ ἰχθρὸς, *inimicus*, *ἰχθίω*, *ἰχθίτος*.
 ὁ ῥαδίος, *facilis*, *ῥαίω* (casting off *δ*) *ῥαίως*, and by synchresis *ῥαίω*, *ῥαίως*.

In like manner those in *υς*, though they are also compared regularly.

ὁ βαθύς, *profundus*, *βαθύτερος*, *βαθύτατος*, and *βάθειος*.
 But from *ίων*, *ι* is also cut off, and the preceding consonant changed into two *σσ*; *βαθίων*, *βάσσω*. In the same manner are compared *βραδύς*, *tardus*; *γλυκύς*, *dulcis*; ἄδύς, *suavis*; *πραχῦς*, *crassus*; *ταχῦς*, *celer*; ὠκύς, *velox*; *βραχῦς*, *brevis*; and the like.

Comparisons more irregular than the preceding.

There are others still more irregular than the preceding; as ἀγαθὸς *bonus*; ἀμείων, *melior*; from whence there is no superlative formed.

And *βελτίων*, " *βέλτιος* } * from *βέλομαι*, as *optimus* from *opto*; or
 from *βέλτερος*, *melior*, *præstantior*.
κρείσσω, " *κράτιος* } * from *κρατὺς*, or *κραταῖος*, *fortis*.
ἄρειων, " *ἄρειος* } * from *Ἄρειος*, *Martius*; *Ἄρης*, *Mars*.
λαίω, " *λήγιος* } * from *λῶ* for *θίλω*, or *θίλω*, *volo*, *quasi*
melior, *optimus*, } *quærit magis volutus*.

We sometimes meet with ἀγαθώτατος, as in Josephus and others, though it is rejected by Lucian, as well as κορυφαίωτατος, whose positive *κορυφαῖος* has already the force of a superlative.

καυδός, *malus*; *κακίω*, *pejor*; *κάκιστος*, *pessimus*.

Likewise *χείρω*, }
 or poetically *χειρίων*, } *χειρίστος*.

And sometimes *κακώτερος*,
μέγας, *magnus*, *μείζων*, *μέγιστος*.

μικρὸς, *parvus*, makes regularly *μικρότερος*, *ταπεινός*.

And moreover in { *ἥσσω* } whence no superlative is formed.
 the comparative { *μείων* }

Ἐλαχῦς, or *ἰλαχός*, in Eust. *παρῦς*, *ἰλάσσω*, or *τῶν*, *ἰμάχιος*.

Πολύς, *nullus*, *ωλίω*, *ωλίος*, for *ωλίω*, *ωλίος*.

Comparatives and superlatives not formed from a positive.

There are comparatives and superlatives frequently formed, not from a positive, but from elsewhere.

1. Some are formed even from a comparative or superlative.

- | | | |
|-----------------------------|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| From a comparative; as from | } | <p>λαίων, <i>melior</i>: λαϊότερος.
 μαιών, <i>minor</i>: μαιότερος.
 πρεότερος, <i>prior</i>: πρεοτιεράτερος.
 ῥαίων, <i>facilior</i>: ῥαϊότερος, in the neuter: and ἰση-
 ῥώτερος.
 καλλίων, <i>pulchrior</i>: καλλιώτερος.
 χειρίων, <i>mejor</i>: χειριώτερος.
 χειρίων, <i>vilior</i>: χειρότερος.
 χείριος, <i>peissimus</i>: χειροτιετή, feminine in Hip-
 ποcr.
 κώδιος, <i>illustrissimus</i>: κωδιώτατος.
 ἰλαχίος, <i>minimus</i>: ἰλαχιώτερος.</p> |
| From a superlative; as from | } | <p>κώδιος, <i>illustrissimus</i>: κωδιώτατος.
 ἰλαχίος, <i>minimus</i>: ἰλαχιώτερος.</p> |

2. From a noun substantive: τὸ κίεδος, *luctum*; κίεδιον, *luctosior*; κίεδιστος, *luctosissimus*.

ὁ βασιλεύς, *rex*; βασιλεύτερος, *magis regius*; βασιλεύτατος, *regno dignissimus*.

τὸ βίγος, *rigor*, horror; βίγιον, *horridior*, *terribilior*, *deterior*; βίγιος, *maxime horrendus*.

ὁ θεός, *Deus*, θεώτερος, *divinior*, Hom.

ὁ φάξ and ὁ κλίπης, *fur*; φασέτατος and κλεπτίτατος, *furacissimus*.

ὁ πλάκτης, *percussor*; πλάκτίτατος, *promptissimus ad percutendum*.

ὁ πότις, *potor*; ποτίτατος, *bibacissimus*.

ἡ κράμβη, *brassica*; κρεμβέτατος, Aristoph. *quasi braccissimus for brassicae olentissimus*.

3. From a pronoun: αὐτός, *ipse*; αὐτότατος, as in Latin *ipsissimus* among the comic poets.

4. From a verb: φέρω, *fero*: φέριερος, *præstantior*, as much as to say, *he who can carry more*; φέριτατος, and also φέριερος and φέριος, *præstantissimus*.

5. From a participle: ὁ ἱρρυμένος, *validus*; ἱρρυμέντερος, *validior*; ἱρρυμέντατος, *validissimus*.

6. From an adverb: ἄνω, *supra*; ἀνώτερος, *superior*; ἀνώτατος, *supremus*; κάτω, *infra*; κατώτερος, *inferior*; κατώτατος, *infimus*; ὠρῖον, *longe*; ὠρῖότερος, *remotior*; ὠρῖότατος, *remotissimus*.

In the same manner ἴσω, *intra*; ἐξω, *extra*; ἠέσω, *ante*.

But ἐγγύς, *prope*, makes ἐγγύτερος, ἐγγύτατος: or ἐγγίον, ἐγγίος, *propior*, *proximus*.

From ἐπίσω, *retro*, comes ἐπίερος, *posterior*, and ἐπίετατος, *postremus*.

From πρῶτῳ, *mane*, *maturè*; πρῶταίτερος, *maturior*: πρῶταίτατος, *maturrimus*, *omnium primus*.

* From ὑψί, *altd*; ὑψίος, *altissimus*. And in verse, from ἄφραξ, *cilio*, comes ἀφάριερος, *citior*.

7. From a preposition; as,

From ἐπίε, *super*; ἐπίετερος, *superior*; ἐπίετατος, *supremus*, and by syncope ἐπιατος, *consul*.

From

From *αὐτῶν*, *ante*; *πρώτους*, *prior*; *πρώτατος*: then rejecting *τ*, and making a crasis, *πρωτος*, *primus*.

Observations on the dialects of the comparative and superlative.

The comparative *λῶϊον*, *melior*, is almost quite poetic; as also the superlative *λῶϊστος*, *optimus*: instead of which in prose we use *λῶϊον* and *λῶϊστος*.

Instead of *κρείσσων*, *melior*, the Ionics and Dorics say *κρείσσων*. But *καίρῶν* is also used, as if it came from *καρτερῶν*, *fortis*, according to the Etymol.

Instead of *βέλτερος*, the Dor. say *βέντερος*, *optimus*.

Instead of *κακίον*, the poets say *κακίωτον*, *pejor*: *χειρίον*, *ones*, *pejor*, makes *χειρίον*, *χειρίονα*, plur. *χειρίονες*; and the dative syncopated, *χείρῳ*; then by changing the diphthong, *χείρῳ*, II. α. ἀνδρὶ *χείρῳ*, *viro deteriori*. We also meet with *χείρα* for *χειρίονα*, *χειρίονα*, *χειρίον*, *deteriorem*, and *χείρης* for *χειρίονες*. In like manner we find *χειρίον* and *χείρων*, from whence are formed *χειρότερος*, *vilior*, and *χειρότατος*, *viliissimus*.

ῥαδίος and *ῥῶτος* change *α* into *η* Ion. putting the *ι* after it; *ῥαδίος*, *facilis*; *ῥῶτος*, *facillimus*. We likewise find *ῥαύτερος* among the poets.

Μέγαλος, *magnus*, bath sometimes in the vocative *μέγαλε*, *magne*; and in the comparative *μαγαλώτερος*, *major*, among poets.

Μεῖζων makes Ion. *μείζων*, *major*, and Dor. *μάσσων*, which is also taken for *μακρότερος*, *longior*; in the same manner as *βραύσσων* for *βραδύτερος* or *βραχυτέρος*, *brevior*.

Μικρός, *parvus*, makes Dor. *μίκκος*, whence the diminut. *μίκκυλος*, *parvulus*.

From *ἴσων* comes Ion. *ἴσων*, *minor*; whence *ἴσσιον*, the same with *ἡλίον*, *vinco*.

Of *πολύς* the poets and Ionics make *πολύς*, *multus*. See the chapter of adjectives.

In the comparative, for *πλείον*, the Attics say *πλείων*, and in the neuter *πλείον*, *plus*, which is taken adverbially. We meet also with *πλείν*, Att. and *πλείν*, Ion. and so in the other cases, *πλείονος*, *ι*, *α*, *ε*, *ον*, &c.

We likewise say *πλείς*, *πλείς*, for *πλείονες*, *πλείονας*, *plures*, especially in verse.

CHAP. XI.

Of Numeral Nouns.

NUMBERS are either cardinal, that is, which serve as a foundation to the rest, as *εἷς*, *unus*; *δύο*, *duo*; *τρεῖς*, *tres*: or ordinal, viz. which are expressive of order; as *πρῶτος*, *primus*.

The

The four first Numeral Nouns are declined thus :

SINGULAR.

N.	ἓξ, unus, μία, una, ἑν, unum.
G.	ἑξῆς, μίας, ἑνός.
D.	ἑνί, μιᾷ, ἑνί.
A.	ἓνα, μίαν, ἓν.

DUAL.

Nom. Ac. Δύο, or, according to the Attics, δύο, duo.

G. D. Δουῶν, and in the feminine δυῶν, and poet. in the dat. δυοῖν.

Sometimes δύο is not declined at all, being of all cases and genders, and taken for duo, duæ, duorum, duarum, &c.

Sometimes it receives the dual article, and sometimes the plural; τὸ καὶ τὰ δύο; οἱ καὶ τὰ δύο.

Δυοῖν is a case formed according to the analogy of the plural. Wherefore we find it used thus even by St. Luke, Acts xxi. 33. καὶ ἐνέλευσεν δευτέρῳ ἀλύσει δυοῖν, et jussit eum (Paulum) vinciri catenis duabus, We likewise meet with δυῶν in the genitive, for δυοῖν.

PLURAL.

Nom. ὅ καὶ αἱ τρεῖς tres, καὶ τὰ τρία, tria.

Gen. τριῶν, trium.

Dat. τρισί, tribus.

Acc. τὰς καὶ τὰς τρεῖς, tres, καὶ τὰ τρία, tria.

In like manner,

Nom. ὅ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, quatuor.

Gen. τεσσάρων,

Dat. τέσσαρσι,

Acc. τὰς καὶ τὰς τέσσαρας, καὶ τὰ τέσσαρα.

The Attics say, τέτταρες and τέτταρα; in like manner the other cases.

Observations on the Cardinal numbers.

Numeral nouns from four to an hundred are indeclinable; πέντε, quinque; ἕξ, sex; ἑπτὰ, septem; ὀκτώ, octo; ἑνὴν, novem; δέκα, decem.

From ten to twenty the least number may be placed first or last; thus,

Ἐνδέκα, or δέκα ἑν, undecim; δωδέκα, or δέκα δύο, duodecim; δέκα τρεῖς, or τριακαίδεκα, tredecim. In the same manner, δεκατέσσαρες, quatuordecim; δεκαπέντε, quindecim; δεκαἕξ, sexdecim; δεκαεπτὰ, septemdecim; δεκαοκτώ, octodecim; δεκαεννία, novemdecim; εἴκοσι, viginti.

From twenty to thirty the smallest number is always put last; εἴκοσι ἓξ, viginti et unus; εἴκοσι ἑν, viginti unum; εἴκοσι δύο, viginti duo, &c. τριάκοντα, triginta.

From thirty upwards the conjunction is commonly inserted in the middle; as τριάκοντα καὶ ἑν, or, in one word, τριακοντακαὶ ἑν, triginta et unum.

From thirty to a hundred the tens are all terminated in ἑκοντα or ἑκοστα, corresponding to the Latin, ginta; thus, τριάκοντα, tri-

ginta; τεσσαράκοντα, *quadragesima*; πενήκοντα, *quingagesima*; ἑξήκοντα, *sexagesima*; ἑβδομήκοντα, *septuagesima*; ὀγδοήκοντα, *octoginta*; ἑννήκοντα, *nonaginta*; ἑκατὸν, *centum*.

Ἑκατὸν κ' ἢ, *centum et unam*; ἑκατὸν κ' δύο, *centum et duo*, &c.

The other hundreds are declinable; οἱ διακισιοί, *ducenti*; αἱ διακισίαι, *ducentæ*; διακισία, *ducenta*. In like manner, οἱ τετρακισιοί, *trecenti*; οἱ τεσσαράκισιοι, *quadringenti*; οἱ πεντακισιοί, *quingenti*; οἱ ἑξακισιοί, *sexcenti*, οἱ ἑπτακισιοί, *septingenti*; οἱ ὀκτακισιοί, *octingenti*; οἱ ἑννακισιοί, *noncenti*.

Οἱ χίλιοι, *mille*; οἱ δισχίλιοι, *bis mille*; αἱ τρεσχιλίοι, *ter mille*; οἱ τετρακισχίλιοι, *quater mille*; οἱ ἑπτακισχίλιοι, *septies mille*; οἱ ὀκτακισχίλιοι, *octies mille*; οἱ ἑννακισχίλιοι, *novies mille*.

Οἱ μίρηι, *decies mille*; but μίρηι, with an acute on the penultima, signifies *infiniti*, according to Eustath. οἱ δέκαμυροι, *vicies mille*; αἱ τριμύριοι, *tricies mille*; and so on.

Of Ordinal Numbers.

The ordinal numbers end always in *ος*. Those of the first ten are in *τος*, except the second, the seventh, and the eighth. Those of the second are compound nouns, ending also in *τος*; and those of the third, and the rest, terminate in *ης*; in the manner as follows:

Ὁ πρῶτος, *primus*; ὁ δεύτερος, *secundus*; ὁ τρίτος, *tertius*; ὁ τέταρτος, *quartus*; ὁ πέμπτος, *quintus*; ὁ ἕκτος, *sextus*; ὁ ἑβδομῶς, *septimus*; ὁ ὀγδοῦς, *octavus*; ὁ ἑκάστος, *nonus*; ὁ δέκατος, *decimus*.

Ὁ ἑνδέκατος, *undecimus*; ὁ δωδεκάτημος, *duodecimus*; ὁ τρισημιάκιμος, *decimus tertius*, &c.

Ὁ τριακῶς, *tricesimus*; ὁ τεσσαράκωτος, *quadragesimus*; ὁ πεντακῶς, *quingagesimus*; ὁ ἑξακῶς, *sexagesimus*; ὁ ἑβδομῶς, *septuagesimus*; ὁ ὀγδομῶς, *octogagesimus*; ὁ ἑνναμῶς, *nonagesimus*; ὁ ἑκατῶς, *centesimus*.

ὁ διακοσῶς, *ducentessimus*; ὁ τετρακοσῶς, *trecentessimus*.

ὁ χίλιος, *millesimus*; ὁ δισχίλιος, *bis millesimus*, &c.

ὁ δεκάμυρος, *decies millesimus*.

ὁ δεκάμυρος, *vicies millesimus*.

ὁ τριμύριος, *tricies millesimus*, &c.

Of Numbers formed by abstraction.

Numbers formed by abstraction are feminine; as ἡ μονή, *unitas*; ἡ δυάς, *duitas* or *binarius*; ἡ τριάς, *trinitas* or *trinaris*; ἡ τετράς, *quaternitas* or *quaternarius*; ἡ πεμπάς, *quintarius*; ἡ ἑξάς, *sextarius*; ἡ ἑπτάς, *septenarius*; ἡ ὀγδάς, *octonarius*; ἡ ἑννὰς, *nonarius*; ἡ δεκάς, *denarius*; ἡ ἑξήκοντάς, *centenarius*; ὁ χίλιος, *milenarius*; ἡ μυριάς, *myrias* or *decies milenarius*; where the word *numerus* is always to be understood.

Of Multiplying Numbers.

Some are in *ης*, and denote the simplicity or multiplicity of a thing itself; as ἡ ἀπλή, *simplex*; ἡ διπλή, *duplex*; ἡ τριπλή, *triplex*, &c.

Others are in *ος*, and signify proportion; as ἡ διπλάσιος, *duplicus*; ἡ τριπλάσιος, *triplicus*; ἡ τετραπλάσιος, *quadruplicus*, &c.

There are others in *ος*, which chiefly mark the time; ἡ τετραήμερος, *quartanus*; ἡ πενταήμερος, *quintanus*; ἡ ἑξαήμερος, *sextanus*; ἡ ἑπταήμερος, *septimanus*; ὁ ὀγδοήμερος, *qui octo dierum est*; ὁ ἑναήμερος, *qui novem*; ὁ δεκαήμερος, *qui decem dierum est*, &c. Thus, πυρετὸς τετραήμερος, *febris tertiana*; or absolutely, τετραήμερος, *tertiana*; ἡ τετραήμερος, *quartana*; ἡ πενταήμερος, *quintana*, &c.

The four first Numeral Nouns are declined thus :

SINGULAR.

N.	ἓς, unus,	μία, una,	ἓν, unum.
G.	ἑνός,	μιάς,	ἑνός.
D.	ἑνί,	μιά,	ἑνί.
A.	ἑνα,	μίαν,	ἓν.

DUAL.

Nom. Ac. Δύο, or, according to the Attics, δύο, duo.

G. D. Δουῶν, and in the feminine δουῶν, and poet. in the dat. δουί.

Sometimes δύο is not declined at all, being of all cases and genders, and taken for duo, duæ, duorum, duarum, &c.

Sometimes it receives the dual article, and sometimes the plural; τὸ καὶ τὰ δύο; οἱ καὶ τὰ δύο.

Δουί is a case formed according to the analogy of the plural. Wherefore we find it used thus even by St. Luke, Acts xxi. 33. καὶ ἰούλιου δεσπότου ἀλύσοι δύο, et jussit eum (Paulum) vinciri catenis duabus, We likewise meet with δύοῦν in the genitive, for δουί.

PLURAL.

Nom. ὅ καὶ αἱ τρεῖς tres, καὶ τὰ τρία, tria.

Gen. τριῶν, trium.

Dat. τρισί, tribus.

Acc. τὰς καὶ τὰς τρεῖς, tres, καὶ τὰ τρία, tria.

In like manner,

Nom. ὅ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, quatuor.

Gen. τεσσάρων,

Dat. τέσσασι,

Acc. τὰς καὶ τὰς τέσσαρας, καὶ τὰ τέσσαρα.

The Attics say, τέτταρας and τέτταρα; in like manner the other cases.

Observations on the Cardinal numbers.

Numeral nouns from four to an hundred are indeclinable; πέντε, quinque; ἕξ, sex; ἑπτὰ, septem; ὀκτώ, octo; ἑνὴς, novem; δέκα, decem.

From ten to twenty the least number may be placed first or last; thus,

Ἐδέκα, or δέκα ἓν, undecim; δώδεκα, or δέκα δύο, duodecim; δέκα τρεῖς, or τριακάδεκα, tredecim. In the same manner, δεκατέσσαρες, quatuordecim; δεκαπέντε, quindecim; δεκαἕξ, sexdecim; δεκαἑπτὰ, septemdecim; δεκαὐτὼ, octodecim; δεκαεννία, novemdecim; εἴκοσι, viginti.

From twenty to thirty the smallest number is always put last; εἴκοσι ἓς, viginti et unus; εἴκοσι ἓν, viginti unum; εἴκοσι δύο, viginti duo, &c. τριάκοντα, triginta.

From thirty upwards the conjunction is commonly inserted in the middle; as τριάκοντα καὶ ἓν, or, in one word, τριακοιτακαὶἓν, triginta et unum.

From thirty to a hundred the tens are all terminated in ἄκοντα or ἕκοντα, corresponding to the Latin, ginta; thus, τριάκοντα, tri-

ginta; τεσσαράκοντα, *quadragesima*; πενήκοντα, *quingagesima*; ἑξήκοντα, *sexagesima*; ἑβδομηκοντα, *septuagesima*; ὀγδοήκοντα, *octogesima*; ἑννηκοντα, *nonaginta*; ἑκατὸν, *centum*.

Ἐκατὸν καὶ ἓν, *centum et unum*; ἑκατὸν καὶ δύο, *centum et duo*, &c.

The other hundreds are declinable; οἱ διακόσιοι, *ducenti*; αἱ διακόσιοι, *ducenta*; διακόσια, *ducenta*. In like manner, οἱ τετρακόσιοι, *trecenti*; οἱ τεσσαράκοντα, *quadragesimi*; οἱ πενήκοντα, *quingenti*; οἱ ἑξήκοντα, *sexcenti*, οἱ ἑβδομηκοντα, *septingenti*; οἱ ὀγδοήκοντα, *octingenti*; οἱ ἑννηκοντα, *noningenti*.

Οἱ χίλιοι, *mille*; οἱ διςχίλιοι, *bis mille*; οἱ τριςχίλιοι, *ter mille*; οἱ τετρακισχίλιοι, *quater mille*; οἱ ἑπτακισχίλιοι, *septies mille*; οἱ ὀκτακισχίλιοι, *octies mille*; οἱ ἑνωκισχίλιοι, *novies mille*.

Οἱ μύριοι, *decies mille*; but μυρία, with an acute on the penultima, signifies *infiniti*, according to Euseb. οἱ δεκάμυριοι, *vicies mille*; οἱ τριμύριοι, *trices mille*; and so on.

Of Ordinal Numbers.

The ordinal numbers end always in *ος*. Those of the first ten are in *τος*, except the second, the seventh, and the eighth. Those of the second are compound nouns, ending also in *τος*; and those of the third, and the rest, terminate in *ος*; in the manner as follows:

Ὁ ἀρσένος, *primus*; ὁ δεύτης, *secundus*; ὁ τρίτος, *tertius*; ὁ τεταρτος, *quartus*; ὁ πέμπτος, *quintus*; ὁ ἕκτος, *sextus*; ὁ ἑβδομος, *septimus*; ὁ ὄγδοος, *octavus*; ὁ ἑναυτος, *nonus*; ὁ δέκατος, *decimus*.

Ὁ ἑνδέκατος, *undecimus*; ὁ δωδεκάτητος, *duodecimus*; ὁ τριςκαιδέκατος, *decimus tertius*, &c.

Ὁ τριακοῦς, *tricesimus*; ὁ τεσσαράκωντος, *quadragesimus*; ὁ πενήκωντος, *quingagesimus*; ὁ ἑξήκωντος, *sexagesimus*; ὁ ἑβδομηκωντος, *septuagesimus*; ὁ ὀγδοήκωντος, *octagesimus*; ὁ ἑννηκωντος, *nonagesimus*; ὁ ἑκατοῦς, *centesimus*.

ὁ διακοσῶς, *ducentesimus*; ὁ τετρακοσῶς, *trecentesimus*.

ὁ χίλιος, *millesimus*; ὁ διςχίλιος, *bis millesimus*, &c.

ὁ δεκάμυριος, *decies millesimus*.

ὁ δεκάμυριος, *vicies millesimus*.

ὁ τριςμυριος, *trices millesimus*, &c.

Of Numbers formed by abstraction.

Numbers formed by abstraction are feminine; as ἡ μονή, *unitas*; ἡ δυάς, *duitas* or *binarius*; ἡ τριάς, *trinitas* or *trinarius*; ἡ τετραάς, *quaternitas* or *quaternarius*; ἡ πενταάς, *quintarius*; ἡ ἑξαάς, *sexarius*; ἡ ἑπταάς, *septenarius*; ἡ ὀκταάς, *octenarius*; ἡ ἑνωάς, *nonenarius*; ἡ δεκάς, *decenarius*; ἡ ἑκατάς, *centenarius*; ὁ χίλιος, *milenarius*; ὁ μυριάς, *myrias* or *decies milenarius*; where the word *numerus* is always to be understood.

Of Multiplying Numbers.

Some are in *πλάς*, and denote the simplicity or multiplicity of a thing itself; as ἡ ἀπλάς, *simplex*; ἡ διπλάς, *duplex*; ἡ τριπλάς, *triplex*, &c.

Others are in *πλάς*, and signify proportion; as ἡ ἀπλάσιος, *simplex*; ἡ τριπλάσιος, *triplex*; ἡ τετραπλάσιος, *quadruplex*, &c.

There are others in *αἰας*, which chiefly mark the time; ἡ πενταήμερος, *quintana*; ἡ ἑξαήμερος, *sextana*; ἡ ἑβδομήνηρος, *septimana*; ἡ ὀκταήμερος, *octidierum res*; ἡ ἑνωήμηρος, *nonidierum res*, &c. Thus, πυρετός ἑπταήμερος, *febris septidies continuata*; ἡ τετραήμερος, *quartana*; ἡ πενταήμερος.

ANNOTATION.

For what concerns the letters and figures, by which the Greeks used to mark their numbers, see Book i. Chap. vi.

Observations on the Dialects of Numeral Nouns.

From *εις*, *ases*, comes *εις*, Ion. ; and from *μία*, *iana*, *ια*, Æol.

Its compounds take *θ* for *δ*, Æol. and Dor. *οὐθεις*, *μῦθεις*, *nullus*; *οὐθεις*, *μῦθεις*, *nullum*; whence comes *ἔθεθαι* and *ἔθεθίζω*, *nothing*. And this *θ* sometimes occurs even in prose.

The compound is also resolved, Æol. and Dor. in two words; *ἔθι εις*, *ἔθι εἰ*, *nullus*, *nullum*; *μῦθι εις*, *μῦθι εἰ*; or, in one word, *μῦθειν*. But Homer oftener makes use of *ἕντις*, *ἕντι*, *ἕντις*, for *ἕντις*, &c. And the Ionics say, *ἑδαμῶν*.

The poets use *δωοι* and *δωῶν*, for *δύο*, *duo*; in the dative *δωοῖσιν*, *duobus*.

Instead of *τεσσαρῆς*, not only the Attics say *τέτταρες*, *quatuor*; but moreover the Ionics say *τέσσαρες*; and even in compounds, *τεσσαρῆκοντα*, *quadringenta*. The Dorics say *τέτταρες* or *τέτταρες*, and the poets *τέσσαρες* or *τέσσαρες*, and the obliques in the same manner. The Æol. say *τέσσαρες*, whence Hesych. takes *τέσσαρες*.

For *ἕντις*, *viginti*; the Dor. say *ἕκκαρις*; the poets and Ion. *ἕκκαρις*; whence comes *ἕκκαρις*, *vigintim*,

Instead of *εξήκοντα*, *triginta*; *εσσαράκοντα*, *quadragesima*; *διακόσιοι*, *ducenti*; *τριακόσιοι*, *triginti*; the Ion. say, *τριακόσιοι*, *εσσαράκοντα*, *διηκόσιοι*, *τριηκόσιοι*, &c.

For *ἑξήκοντα*, *octoginta*, the poets say *ἑξήκοντα*.

In ordinal numbers, the Dorics say *ἑξῆς* for *ἑξῆς*, and *ἑξῆς* for *ἑξῆς*, *primus*.

And the poets say *δύττος* for *δύττος*, *secundus*.

CHAP. XII.

Of PRONOUNS:

And first of Primitives.

PRONOUNS are properly irregular nouns, which ought to be referred to the parasyllabic declension. They may be considered either according to their species, or according to their signification.

According to their species, pronouns are primitives, derivatives, or compounds. According to their signification, they are demonstratives, relatives, possessives, or gentiles.

There are three primitives, *ἐγώ*, *ego*, for the first person: *σύ*, *tu*, for the second: *ἐγώ*, *ego*, for the third; which is without a nominative, the same as *ego* in Latin. These pronouns are declined thus:

M 2

Singular.

Singular.

Nom. Ἐγώ, <i>ego</i> ;	Σὺ, <i>tu</i> ;	Ἔ, <i>sui</i> .
Gen. ἐμέ, <i>mei</i> ;	σὺ, <i>tui</i> ;	οἱ, <i>sibi</i> .
Dat. ἐμοί, <i>mibi</i> ;	σοί, <i>tibi</i> ;	ἐ, <i>se</i> .
Acc. ἐμέ, <i>me</i> ;	σέ, <i>te</i> ;	

Dual.

Nom. ὑῶ, <i>nos duo</i> ;	σφῶ, <i>vos duo</i> ;	σφι, <i>ipsi duo</i> .
Gen. ὑῶν, <i>nostrī</i> ;	σφῶν, <i>vestri</i> ;	σφιν, <i>sibi</i> .

Plural.

Nom. ἡμεῖς, <i>nos</i> ;	ὑμεῖς, <i>vos</i> ;	σφεῖς, <i>ipsi, e, um</i> .
Gen. ἡμῶν, <i>nostrum</i> ;	ὑμῶν, <i>vestrum</i> ;	σφῶν, <i>sui</i> .
Dat. ἡμῖν, <i>nobis</i> ;	ὑμῖν, <i>vobis</i> ;	σφίσι, <i>sibi</i> .
Acc. ἡμᾶς, <i>nos</i> ;	ὑμᾶς, <i>vos</i> ;	σφᾶς, <i>se</i> .

ANNOTATION.

These three pronouns, and the greatest part of the rest, have no vocative; and those that have, make them always like the nominative. But whereas the Latins say *tu*, the Greeks say *ὦ ἄνθρωπε*.

Σφι and σφῆς cannot be expressed in Latin, because *sui* is without a nominative. But the Greeks use these cases for those of *αὐτός*, of which hereafter. Wherefore they may be rendered by *ipsi*, *ipsas*, *ipsa*.

Observations on the Dialects of the Three Primitives.

The Attics put *γε* after *εγὼ* and *σὺ*, drawing back the accent; *εγωγε*, *συγε*; which they observe through the whole singular number.

The Dor. add *ν* or *νι*; *εγών* (*Æol.* *εγῶν*) or *εγῶνα*. They also put *γα* for *γε*; *εγῶνγα*. But the Bœot. say *εῶγα* and *εῶγγα*, where *γα* does not enter into the composition of the word, no more than *εγῶν*, which is the reason why it does not draw back the accent.

The poets cut off *ι*; *γῶ* for *εγὼ*.

The Dor. change *σ* into *τ*; for *σὺ* they say *τὺ*, whence the Latin *tu*. They also say *τῶν* and *τῶγα*. The genit. is *τῷ* or *τῶ*; dat. *τῶν*; acc. *τῖ* or *τῶ*, which is here an enclitic, though it be not so in the nominative.

The genitive singular *ἐμέ*, *σὺ*, *ἐ*, are by the Ion resolved into *μο*; *ἐμό* (or *μέο*) *σέο*, *ἐε*; where the poets insert a *ι*, *ἐμεῖο*, &c.

The Cyprians say *Φίω*, with the digamma; and hence Hesych. is mistaken in reading *φίω*. We also meet with *τῶσσι*, *tui*, *ἰῶσσι*, *sui*, in Hom. But *ἰῶσσι* signifies *sui*, coming from *ἰός*, *suus*: and *ἰῶσσι* (with a smooth breathing) *boni*, coming from *ἰός* or *ἰός*, *bonus*, *formosus*, *mansuetus*.

The Attics join also *Sev* to the genit. *ἑμῶν*, and *ἑμῶν*, or *ἐμῶν*, &c.

The datives *ἐμοί, μοί, τοί*, change *ei* into *iv* Dor. *ἐμῖν, τῖν*: and this last admits also of an *s*, *τῖνς*; and by resolution, *τῖνν*.

The poets prefix an *s* to the pronoun of the third person; *ἑσὶ* for *ἑ*; *ἑῖ* for *ῖ*: and the Dor. instead of this accusative use *μῖν* or *τῖν*, from the antiquated nom. *ἑ*, acc. *ἑν*. It serves for all numbers and genders, and not only for *se*, but also for *ipsum, ani, um*; *ἑσος, as, a*; or *illos, as, a*.

In the dual number the poets say *ἑῶν, σφῶν*; and the Æol. *ἄμμεν* *mos duo*; *ἑμμε, vos duo*; which are also taken for the accusative plural, and used according to the analogy of the plural: of which presently.

The poets resolve the diphthong of the genitive; saying *ἑῶνν*, *σφῶνν* for *ῶν, σφῶν*: and sometimes they cast off the *v*; *ἑῶν, σφῶν*, as in the nominative.

They likewise add an *s* to the third person dual, *σφῆς* for *σφῆ*; and sometimes an *ω*, *σφῶς* or *σφῶνς*; and even *σφῶ*, which agrees with the dual of *σὺ*.

Thus the nominative dual *σφῶ*, and the genitive *σφῶν* or *σφῶνν*, which are properly from *σὺ*, are taken for *ipsi duo, ipsorum duorum, ipsis duobus*, and then they are derived from *ἑ, sui*. Whose nominative dual *σφῆ* is moreover used by poets for the accusative singular of the relative *αὐτός*, and for *σφῶς*, accusative plural.

The nominative plural is resolved into *εις*; Ion. *ἡμῖς* for *ἡμῖνς*, &c. This *s* is also preserved in the genitive and accusative. But the poets add thereto an *i*; *ἡμῖνς, &c.* except the accusative *σφῖας*, where they do not say *σφῖας*.

The Dor. change *v* into *α* in the pronoun of the first person; in which, as also in the second, they change *eis* into *es*, observing the same analogy in the other cases: drawing back the accent in the nominative only, and leaving it on the last, but circumflexed in the other cases, except the dative, which may be acuted: moreover, taking the genitive Ion. in *ων*, where they only change *v* into *α*, *ἑμῶν* for *ἑμῶν*, they retain the accent upon the penultima.

The Æol. preserve likewise this *α*, and reduplicate *μ*, changing the rough breathing into a smooth, and still keeping the accent on the penultima in all cases.

The dative plural, Ion. and poet. is in *ῖν* acuted; *ἡμῖν* (Att. *ἑμῖν*) *ἑμῖν, σφῖν*, and even *σφῖ* and *φῖ*.

The poets moreover say *σφῖς* for *ipsi* or *ipsos*, which is also found in Thucydides.

The Dor. say *σφῖς* for *σφῶς*, and likewise *ψῖ*, which comes from *σφῆ*, for *σφῆ*. And *ψῖ* in Hesych. is also taken for the accusative singular.

But those dialects may be viewed easily all together in the following table.

TABLE of the Three Primitive Pronouns, with their Dialects.

I. EGO.		II. TU.		III. SUI.	
SINGULAR.		SINGULAR.		SINGULAR.	
N. $\epsilon\gamma\omega$	<p>Pœt. $\gamma\omega$.</p> <p>Att. $\epsilon\gamma\omega\gamma\alpha$.</p> <p>Dor. $\epsilon\gamma\omega\gamma, \epsilon\gamma\omega\gamma\eta$, and $\epsilon\gamma\omega\gamma\alpha$.</p> <p>B. $\iota\epsilon\gamma\omega$ & $\iota\epsilon\gamma\omega\alpha$.</p>	$\sigma\upsilon$	<p>Att. $\sigma\upsilon\gamma\epsilon$.</p> <p>Dor. $\tau\upsilon$ ($\gamma\epsilon$ is used in all cases) $\tau\upsilon\gamma\omega$ and $\tau\upsilon\gamma\alpha$.</p>		
G. $\epsilon\gamma\omega$ and $\mu\omega$	<p>Ion. $\epsilon\gamma\omega\epsilon$, $\mu\epsilon\omega$, and $\epsilon\gamma\omega\iota\omega$.</p> <p>Att. $\epsilon\gamma\omega\theta\epsilon\tau$, and $\epsilon\gamma\omega\iota\theta\epsilon\tau$.</p> <p>D. $\epsilon\gamma\omega\epsilon\upsilon$, and $\mu\omega\upsilon$.</p>	$\sigma\upsilon$	<p>Ion. $\sigma\upsilon\iota\omega$, $\sigma\upsilon\iota\omega$.</p> <p>Att. $\sigma\upsilon\iota\theta\epsilon\tau$, and $\sigma\iota\theta\epsilon\tau$.</p> <p>D. $\tau\upsilon$, $\tau\upsilon\iota\omega$, $\tau\upsilon\iota\omega$</p> <p>Eol. $\sigma\upsilon\upsilon$.</p>	ι	<p>Ion. $\iota\alpha$, and $\iota\beta$.</p> <p>Att. $\iota\alpha\theta\epsilon\tau$, $\iota\theta\epsilon\tau$.</p> <p>D. $\iota\alpha$, $\iota\alpha\iota$, & $\iota\alpha\iota\beta$, as if they came from $\iota\alpha$.</p>
D. $\epsilon\gamma\omega\iota$	<p>$\mu\omega\iota$.</p> <p>Att. $\epsilon\gamma\omega\iota\gamma\alpha$.</p> <p>Dor. $\epsilon\gamma\omega\iota\gamma$ and $\epsilon\gamma\omega\iota\gamma\eta$.</p>	$\sigma\upsilon\iota$	<p>Att. $\sigma\upsilon\iota\gamma\epsilon$.</p> <p>Dor. $\tau\upsilon\iota$.</p> <p>Pœt. $\tau\upsilon\iota$, $\tau\upsilon\iota\eta$, and $\tau\upsilon\iota\eta$.</p>	$\omega\iota$	<p>Encl.</p>
A. $\epsilon\gamma\omega\iota$	<p>$\mu\omega\iota$.</p> <p>Att. $\epsilon\gamma\omega\iota\gamma\alpha$.</p>	$\sigma\iota$	<p>Dor. $\tau\upsilon\iota$.</p> <p>Encl. $\tau\upsilon\iota$.</p>	ι	<p>Pœt. $\iota\omega\iota$.</p> <p>Pœt. $\iota\alpha$, $\mu\alpha\iota$, or $\nu\alpha$, for all the three genders.</p>
DUAL.		DUAL.		DUAL.	
N. } ω	<p>Pœt. $\nu\omega\iota$.</p> <p>Dor. $\alpha\mu\mu\epsilon$.</p>	$\sigma\phi\omega$	<p>Pœt. $\sigma\phi\omega\iota$.</p> <p>Eol. $\epsilon\mu\mu\epsilon$.</p>	$\sigma\phi\iota$	<p>$\sigma\phi\iota\iota$, $\sigma\phi\iota$, & $\sigma\phi\omega\iota$, or $\sigma\phi\omega\iota$</p>
G. } $\omega\upsilon$	<p>Pœt. $\nu\omega\iota\eta$, and</p>	$\sigma\phi\omega\upsilon$	<p>$\sigma\phi\omega\iota\eta$.</p> <p>$\sigma\phi\omega\iota$.</p>	$\sigma\phi\iota\eta$	<p>and $\sigma\phi\omega\iota\eta$.</p>
D. } $\omega\upsilon\iota$	<p>$\nu\omega\iota$.</p>				
PLURAL.		PLURAL.		PLURAL.	
N. $\epsilon\gamma\omega\iota\varsigma$	<p>Ion. $\epsilon\gamma\omega\iota\varsigma$, $\epsilon\gamma\omega\iota\varsigma$.</p> <p>Dor. $\alpha\mu\mu\epsilon\varsigma$.</p> <p>Eol. $\alpha\mu\mu\epsilon\varsigma$.</p>	$\epsilon\gamma\omega\iota\varsigma$	<p>Ion. $\epsilon\gamma\omega\iota\varsigma$.</p> <p>Pœt. $\epsilon\gamma\omega\iota\varsigma$.</p> <p>Dor. $\epsilon\gamma\omega\iota\varsigma$.</p> <p>Eol. $\epsilon\gamma\omega\iota\varsigma$.</p>	$\sigma\phi\omega\iota\varsigma$	<p>Dor. $\sigma\phi\omega\iota\varsigma$.</p> <p>Pœt. $\sigma\phi\omega\iota\varsigma$.</p>
G. $\epsilon\gamma\omega\iota\omega\tau$	<p>Ion. $\epsilon\gamma\omega\iota\omega\tau$, and $\epsilon\gamma\omega\iota\omega\tau$.</p> <p>Dor. $\alpha\mu\mu\epsilon\omega\tau$.</p> <p>Eol. $\alpha\mu\mu\epsilon\omega\tau$, $\omega\tau$.</p>	$\epsilon\gamma\omega\iota\omega\tau$	<p>Ion. $\epsilon\gamma\omega\iota\omega\tau$, and $\epsilon\gamma\omega\iota\omega\tau$.</p> <p>Eol. $\epsilon\gamma\omega\iota\omega\tau$, $\epsilon\gamma\omega\iota\omega\tau$.</p>	$\sigma\phi\omega\iota\omega\tau$	<p>Ion. $\sigma\phi\omega\iota\omega\tau$</p> <p>Pœt. $\sigma\phi\omega\iota\omega\tau$</p>
D. $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$	<p>D. $\alpha\mu\mu\epsilon\omega\tau$ or $\alpha\mu\mu\epsilon\omega\tau$.</p> <p>Eol. $\alpha\mu\mu\epsilon\omega\tau$ and $\alpha\mu\mu\epsilon\omega\tau$.</p>	$\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$	<p>Dor. $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$.</p> <p>Eol. $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$ and $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$.</p>	$\sigma\phi\omega\iota\omega\tau\epsilon\varsigma$	<p>P. $\sigma\phi\omega\iota$, $\sigma\phi\omega\iota$, and $\sigma\phi\omega\iota$.</p>
A. $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$	<p>Ion. $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$, and $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$.</p> <p>Dor. $\alpha\mu\mu\epsilon\omega\tau\epsilon\varsigma$.</p> <p>Eol. $\alpha\mu\mu\epsilon\omega\tau\epsilon\varsigma$, and $\alpha\mu\mu\epsilon\omega\tau\epsilon\varsigma$.</p>	$\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$	<p>Ion. $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$, and $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$.</p> <p>Eol. $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$, and $\epsilon\gamma\omega\iota\omega\tau\epsilon\varsigma$.</p>	$\sigma\phi\omega\iota\omega\tau\epsilon\varsigma$	<p>Ion. $\sigma\phi\omega\iota\omega\tau\epsilon\varsigma$.</p> <p>Pœt. $\sigma\phi\omega\iota\omega\tau\epsilon\varsigma$.</p> <p>Dor. $\psi\iota$.</p>

II. Of Derivatives, whether Possessives or Gentiles.

There are eight pronouns possessive, which are derived from the three primitives, in the following manner.

1. From the genitive of ἐγώ, which is ἐμῷ, comes ἐμός, ἐμή, ἐμὸν, meus, mea, meum.

2. From σὺ, the genitive of σὺ, comes σός, σή, σόν, tuus, tua, tuum.

3. From the genitive ἔ, comes ὅς, ἡ, ὄν, suus, sua, suum.

4. From the nominative dual of ἐγώ, of which is νῶ or νῶϊ, is formed νοῖτερος, α, ον, noster, a, um, ours, for two.

5. From εΦῶ or εΦῶϊ, the nominative dual of σὺ, comes εΦοῖτερος, α, ον, vester, a, um, yours, for two.

6. From the nominative plural ἐγώ, which is ἡμεῖς, comes ἡμέτερος, α, ον, noster, a, um, ours, for more than two.

7. From ὑμεῖς, the nominative plural of σὺ, comes ὑμέτερος, α, ον, vester, a, um, yours, for more than two.

8. From σφεῖς, the nominative plural of ἔ, comes σφέτερος, α, ον, suus, sua, suum, theirs, for more than two.

From these plurals are also derived the following two gentiles, ἡμεδαπός, ἡ, ὄν, nostras, atis; and ὑμέδαπός, vestras, atis.

The interrogative of which is ποδαπός, cujus? their second root being δάπεδον, solum; whence also cometh ἄλλοδαπός, alio solo natus.

Observations on the Dialects of the Possessives.

All these pronouns follow the parisyllabic declension according to their gender, and receive the dialects thereof.

The Dor. and poets change σ into τ in σός, in the same manner as in σὺ; saying τός, from whence the Latin tuus, a, um. They sometimes insert an ι; τός, τιά, τόν: and thus also they say ἴος, ἴα, ἴον, a, um.

The same Dor. form other possessives from the nominative plural of their own dialect; saying ἄμός, ἄμή (poet. ἄμη) ἄμόν: ἡμός, ἡμή, ἡμόν, a, and

ἦ, and ἧ, ὄν: ὄφθς, ἄ, and ἦ, ὄν; likewise σφίος, ἄ, ὄν: instead of ἡμίτερος, nositer; ὑμίτερος, vester; σφίτερος, suus, &c.

The Æol. join the article with the pronoun, and draw back the accent; ὄσος, ἦσα, τέσσοι, instead of ὁ σός, ἡ σή, τὸ σόν.

III. Of Demonstratives and Relatives.

There are two demonstratives, ἕτος, *hic*; ἐκεῖνος, *ille*; which are both declined like the article, and have the neuter in ο, and not in ον. The first takes a τ in the beginning, where the article has one.

There are two relatives of all persons, viz. ὅς, ἡ, ὅ, *qui, quæ, quod*; and αὐτός, ἡ, ὅ, *ipse, a, um*. They are both declined like the article.

Observations on the Dialects of the Demonstratives ἐκεῖνος and ἕτος; and of the Relative αὐτός.

The Att. add a ι to the demonstrative pronouns, ἕτοσι, αὐταί, αυτοί or τυτι. In like manner ἐκεῖνοσι, ἐκεῖνῃ, ἐκεῖνοι, &c.

We often meet with κείνος, especially among the poets, for ἐκεῖνος; and the same is used in the other cases.

The Dor. say τῆνος or τῆνος, changing κ into τ, and the proper diphthong η into the improper η, or into η only.

The Ion. put σ before the long vowels, or the final diphthongs of the demonstrative ἕτος, and of the relative αὐτός, and their compounds; αὐσίν for αὐτή, *hæc*; τυστίς for τόσα, *hujus*, &c. αὐσίν, for αὐτή, *ipsa*; αὐσίς for αὐτῆ, *ipsius*: in the same manner ἱμαυστίς, ἐκυστίς, &c.

The nominative plural is excepted, because the final diphthongs αι and οι are reputed short; ἕτοι, and not ἕτοιοι, *hic*; αὐται, and not αὐταίοι, *hæc*, taken from the demonstrative ἕτος. In the same manner in the relative αὐτοί and αὐταί, *ipsi* and *ipsæ*. Some say the same of the dual, but with less foundation.

The relative in αὐτός, *ipse*, being joined to the article ὁ αὐτός, ἡ αὐτή, τὸ αὐτό or ταὐτό, is taken for *idem, eadem, idem*: and here the Ion. change αυ into αυ, both in the masculine and the neuter; which they observe also in αὐτός, even when it is taken for *ipse*, but only in the nominative singular and masculine: as may be seen in the following table.

TABLE of the Demonstratives *ἐκεῖνος* and *ἐτός*, and the Relative *αὐτός*; with their Dialects.

SINGULAR.		SINGULAR.			SINGULAR.		
Masc.	Fem.	Masc.	Neuter.	Fem.	Masc.	Neuter	Fem.
Nom. <i>ἐκεῖνος</i>	Nom. <i>ἐκεῖνη</i>	Nom. <i>ἐτός, hic.</i>	Nom. <i>τόνο</i>	Nom. <i>αὐτή</i>	Nom. <i>αὐτός, ipse</i>	Nom. <i>αὐτό</i>	Nom. <i>αὐτή</i>
P. <i>ἐκεῖνος</i>	<i>ἐκεῖνης</i>			Ion. <i>αὐτήν</i>	Ion. <i>αὐτός</i>	<i>αὐτόν</i>	Ion. <i>αὐτήν</i>
A. <i>ἐκεῖνον</i>	<i>ἐκείνην</i>	A. <i>ἐτόσι</i>		<i>αὐτήν</i>	<i>αὐτόν</i>	<i>αὐτόν</i>	<i>αὐτήν</i>
Gen. <i>ἐκεῖνου</i>	Gen. <i>ἐκεῖνης</i>	Gen. <i>τότου</i>	Gen. the same as Masc.	Gen. <i>αὐτῆς</i>	Gen. <i>αὐτοῦ</i>	Gen. the same as Masc.	Gen. <i>αὐτῆς</i>
<i>ἐκείνου</i>	<i>ἐκείνης</i>	A. <i>ἐτοσὶ</i>		and <i>αὐτῆς</i>	I. <i>αὐτοῦ</i>		and <i>αὐτῆς</i>
<i>ἐκείνου</i>		I. <i>ἐτοσὶν</i>		<i>αὐτῆς</i>	<i>αὐτοῦ</i>		<i>αὐτῆς</i>
Dat. <i>ἐκεῖνῳ</i>	Dat. <i>ἐκεῖνῃ</i>	Dat. <i>τότῳ</i>	Dat. the same as Masc.	Dat. <i>αὐτῇ</i>	Dat. <i>αὐτῷ</i>	Dat. the same as Masc.	Dat. <i>αὐτῇ</i>
<i>ἐκείνῳ</i>	<i>ἐκείνῃ</i>	A. <i>ἐτοσὶ</i>		and <i>αὐτῇ</i>	<i>αὐτῷ</i>		and <i>αὐτῇ</i>
<i>ἐκείνῳ</i>		I. <i>ἐτοσῶν</i>		<i>αὐτῇ</i>	<i>αὐτῷ</i>		<i>αὐτῇ</i>
Accus. <i>ἐκεῖνον</i>	Accus. <i>ἐκείνην</i>	Accus. <i>τότον</i>	Accus. as the Nom.	Accus. <i>αὐτήν</i>	Accus. <i>αὐτόν</i>	Accus. as the Nom.	Accus. <i>αὐτήν</i>
<i>ἐκεῖνον</i>	<i>ἐκείνην</i>	<i>ἐτότον</i>		<i>αὐτήν</i>	<i>αὐτόν</i>		<i>αὐτήν</i>
		<i>ἐτότον</i>		<i>αὐτήν</i>	<i>αὐτόν</i>		<i>αὐτήν</i>
DUAL.		DUAL.			DUAL.		
Nom. Ac. <i>ἐκεῖνο</i>	Nom. Ac. <i>ἐκεῖνα</i>	Nom. Ac. <i>τότω</i>	Nom. Ac. the same as Masc.	Nom. Ac. <i>αὐτῶ</i>	Nom. Ac. <i>αὐτῶ</i>	Nom. Ac. the same as Masc.	Nom. Ac. <i>αὐτῶ</i>
<i>ἐκεῖνο</i>	<i>ἐκεῖνα</i>	<i>τότω</i>		<i>αὐτῶ</i>	<i>αὐτῶ</i>		<i>αὐτῶ</i>
Gen. Dat. <i>ἐκεῖνων</i>	Gen. Dat. <i>ἐκεῖναν</i>	Gen. Dat. <i>τότων</i>	Gen. Dat. the same as Masc.	Gen. Dat. <i>αὐτῶν</i>	Gen. Dat. <i>αὐτῶν</i>	Gen. Dat. the same as Masc.	Gen. Dat. <i>αὐτῶν</i>
<i>ἐκεῖνων</i>	<i>ἐκεῖναν</i>	<i>τότων</i>		<i>αὐτῶν</i>	<i>αὐτῶν</i>		<i>αὐτῶν</i>
		<i>τότων</i>		<i>αὐτῶν</i>	<i>αὐτῶν</i>		<i>αὐτῶν</i>
PLURAL.		PLURAL.			PLURAL.		
Nom. <i>ἐκεῖνοι</i>	Nom. <i>ἐκεῖναι</i>	Nom. <i>ἐτοί</i>	Nom. <i>ταῦτα</i>	Nom. <i>αὐτοί</i>	Nom. <i>αὐτοί</i>	Nom. <i>αὐτὰ</i>	Nom. <i>αὐταί</i>
<i>ἐκεῖνοι</i>	<i>ἐκεῖναι</i>	<i>ἐτοί</i>	A. <i>αὐτῶ</i>	<i>αὐτοί</i>	<i>αὐτοί</i>	<i>αὐτὰ</i>	<i>αὐταί</i>
Gen. <i>ἐκεῖνων</i>	Gen. the same as Masc.	Gen. <i>ἐτόνων</i>	Gen. the same as Masc.	Gen. the same as Masc.	Gen. <i>αὐτῶν</i>	Gen. the same as Masc.	Gen. the same as Masc.
<i>ἐκεῖνων</i>		I. <i>ἐτοίων</i>			<i>αὐτῶν</i>		
Dat. <i>ἐκεῖνοις</i>	Dat. <i>ἐκεῖναίς</i>	Dat. <i>τότοις</i>	Dat. the same as Masc.	Dat. <i>αὐτοῖς</i>	Dat. <i>αὐτοῖς</i>	Dat. the same as Masc.	Dat. <i>αὐταῖς</i>
<i>ἐκεῖνοις</i>	<i>ἐκεῖναίς</i>	P. <i>ἐτότων</i>		<i>αὐτοῖς</i>	<i>αὐτοῖς</i>		<i>αὐταῖς</i>
<i>ἐκεῖνοις</i>		I. <i>ἐτοίων</i>		<i>αὐτοῖς</i>	<i>αὐτοῖς</i>		<i>αὐταῖς</i>
Accus. <i>ἐκεῖνους</i>	Accus. <i>ἐκεῖνας</i>	Accus. <i>τότους</i>	Accus. as the Nom.	Accus. <i>αὐτούς</i>	Accus. <i>αὐτούς</i>	Accus. as the Nom.	Accus. <i>αὐτάς</i>
<i>ἐκεῖνους</i>	<i>ἐκεῖνας</i>	<i>τότους</i>		<i>αὐτούς</i>	<i>αὐτούς</i>		<i>αὐτάς</i>

ANNOTATION.

The neuter of *ἐκεῖνος*, for which there was no room in this table, can occasion no difficulty. For the singular being in *ο*, as we have already observed, may be formed from the masculine by dropping *ς*; *ἐκεῖνο, κεῖνο, τῆνο*. The plural is in *α*; *ἐκεῖνα, κεῖνα*. The genitive and dative, as also the dual, are the same as in the masculine.

Observations on the Dialects of the Article, and of the Relative, &c.

The relative *ὅς, ἡ, ὃ, qui, quæ, quod*, is declined like the article *ὁ, ἡ, τὸ*, rejecting *τ* in those cases, where the article has it.

They both conform to the dialects of the parasyllabic declension, by which they are declined according to their genders; with this exception, that from *ὅς* we do not say *οἷο* for *ἵ, cuius*; nor *αῖν, ἅων*, or *ἄων* for *ἅν, quorum*, but *τοῖο* is used for *τῷ, &c.* In every thing else they agree with the nouns; as may be seen in the following table.

But it should not pass unobserved, that the article is frequently put in the common dialect, and the noun it belongs to, in another particular; as *τοῖς λόγισιν*, Aristoph.

The poets say *οἷο* for *ἵ cuius*; which *ἵ* is often used by writers for *quo* or *ubi*.

In the genitive the Ion. say *κῷ* for *τῷ*, and in the dative *τίῃ* for *τῷ*.

The particles *γε*, and *δε*, added to the article, make it serve for a demonstrative; *ὅδε, ἡγε, τόδε*: *ὅδε, ἡδε, τόδε, &c.* But the Attics change *ε* into *ι*; *ὅδι, ἡδι, τοδι, &c.*

TABLE of the Article and of the Relative *ὅς*, with their Dialects.

THE ARTICLE.

SINGULAR.				DUAL.		PLURAL.			
Nom.	Gen.	Dat.	Ac.	N. A.	G. D.	Nom.	Gen.	Dative.	At.
Mas. <i>ὁ</i> ,	<i>οῦ</i> ,	<i>οῦ</i> ,	<i>τὸν</i> .	<i>εἶ</i> ,	<i>εἶν</i> ,	<i>οἱ</i> ,	<i>εἶν</i> ,	<i>τοῖς</i> ,	<i>τοῖς</i> .
	I. <i>οῦ</i> ,	<i>οῖ</i> ,				D. <i>τοῖ</i> ,		P. <i>οῖσιν</i> .	
	<i>οῦο</i>							<i>οῖσιν</i> .	
	D. <i>οῦ</i> ,							<i>οῖσιν</i> .	
N. <i>τὸ</i> ,	<i>τοῦ</i> ,	<i>τῷ</i> .		<i>εἶ</i> ,	<i>εἶν</i> ,	<i>ταῖ</i> .	<i>ταῖν</i> .	<i>τοῖσιν</i> .	<i>τοῖσιν</i> .

The Dialects are the same as in the Masculine.

Fem. <i>ἡ</i> ,	<i>ἡς</i> ,	<i>τῇ</i> ,	<i>τήν</i> ,	<i>εἶ</i>	<i>εἶν</i> ,	<i>αἱ</i> ,	<i>αἶν</i> ,	<i>ταῖς</i> ,	<i>ταῖς</i> .
						<i>ταῖ</i> ,	<i>ταῖν</i> ,	<i>ταῖσιν</i> .	
							<i>ταῖν</i> ,	<i>ταῖσιν</i> .	

THE RELATIVE *ὅς*.

SINGULAR.				DUAL.		PLURAL.			
Nom.	Gen.	Dat.	Ac.	N. A.	G. D.	Nom.	Gen.	Dative.	Ac.
M. <i>ὅς</i> ,	<i>οῦ</i> ,	<i>οῦ</i> ,	<i>ὅν</i> ,	<i>ὅ</i> ,	<i>ὅν</i> ,	<i>οἱ</i> ,	<i>οἶν</i> ,	<i>οἷς</i> ,	<i>οἷς</i> .
Poet. <i>ὅ</i> ,	<i>οῦ</i> ,							<i>οἷσιν</i> ,	
N. <i>ὃ</i> ,	<i>οῦ</i> ,	<i>οῖ</i> ,	<i>ὃν</i> ,	<i>ὃ</i> ,	<i>ὃν</i> ,	<i>οἱ</i> ,	<i>οἶν</i> ,	<i>οἷς</i> ,	<i>οἷς</i> .

The Dialects the same as in the Masculine.

Fem. <i>ἥ</i> ,	<i>ἥς</i> ,	<i>ἥ</i> ,	<i>ἥν</i> ,	<i>ἥ</i> ,	<i>ἥν</i> .	<i>αἱ</i> ,	<i>αἶν</i> ,	<i>αἷς</i> ,	<i>αἷς</i> .
Dor. <i>ἥ</i> ,	<i>ἥς</i> ,	<i>ἥ</i> ,	<i>ἥν</i> ,	<i>ἥ</i> ,	<i>ἥν</i> .			<i>αἷσιν</i> ,	

IV. Of Compound Pronouns.

There are three compound pronouns, which are formed from the accusative singular of the primitive, and from the genitive αὐτῷ: these are ἐμαυτῷ, *mei ipsius*; σεαυτῷ, *tui ipsius*; ἐαυτῷ, *sui ipsius*. They have no nominative, and are declined in the other cases, like λόγος, ο, for the masculine and the neuter; and like τιμή, ῆς, for the feminine.

	Masc.	Fem.	Neut.
- Gen.	ἐμαυτῷ,	ἐμαυτῆς,	ἐμαυτῷ.
Dat.	ἐμαυτῷ,	ἐμαυτῆ,	ἐμαυτῷ.
Acc.	ἐμαυτόν,	ἐμαυτήν,	ἐμαυτό.

In the same manner the other two.

The two first have no plural; but the last hath, and is declined either jointly or separately: thus,

ἐαυτῶν, σφῶν αὐτῶν; ἐαυτοῖς, σφίσι αὐτοῖς; ἐαυτῶς, σφᾶς αὐτῶς. And the other genders in like manner.

This plural agrees to all persons; ἐαυτῶς, *non ipsos, vos ipsos, se ipsos, &c.*: and sometimes in the singular, ἐαυτῷ, *tui ipsius*.

The compounds of the two last persons are also sometimes contracted; σεαυτῷ for σεαυτῷ; αὐτῷ for ἐαυτῷ, preserving always the same breathing.

ANNOTATION.

The reason of these reciprocals being without a nominative is obvious. For as the nature of reciprocation consisteth in making the action recoil upon the agent, we cannot say, ἐμαυτὸς φιλῶ, σεαυτὸς φιλεῖς, but ἐμαυτῷ φιλῶ, I love myself: σεαυτῷ φιλεῖς, thou lovest thyself; where the accusative points out the person to whom the action returns, as to the subject that produced it.

It is observable that Homer never useth ἐμαυτῷ, σεαυτῷ, or ἐαυτῷ; but ἐμὲ αὐτὸν, σὲ αὐτὸν, ἑαυτὸν, or absolutely, αὐτὸν: nor the plural ἐμαυτῶς, σεαυτῶς, or ἐαυτῶς; but ἡμᾶς αὐτῶς, ὑμᾶς αὐτῶς. Whence it is, that they who consider this poet as the standard of the Greek tongue, reject entirely these plurals: because, though we may resolve ἐαυτὸν into I, se, αὐτὸν, ipsum, nevertheless ἐαυτῶς is not equally resolvable. So that this composition seems to have been introduced into the Greek language, without any foundation or reason.

There

There remains still an indefinite pronoun, which signifies nothing determinately, *δεῖνα*, *quidam*, *nescio quis*, which is used for the singular and plural, and is generally indeclinable.

Nom. <i>ὅ, ἧ, τὸ, δεινα,</i>	and among poets, <i>ὀδαις.</i>
Gen. <i>τῷ, τῆς, τῷ, δεινατος,</i>	<i>δεινος,</i> and <i>δεινα.</i>
Dat. <i>τῷ, τῇ, τῷ, δεινατι,</i>	<i>δαινι,</i> and <i>δεινα.</i>
Acc. <i>τῷ, τῇ, τὸ, δεινα,</i>	

ANNOTATION.

Hereto we may also join *τις, τινος*, which when marked with an acute is interrogative, and with a grave is indefinite.

From this *τις*, and *τις, ἧ, ὅ*, is formed the compound *ὅστις, quicumque*, where the two nouns are jointly declined; *ὅς*, according to the parisyllabic declension, and *τις*, according to the imparisyllabic.

But instead of *ὅστις* the poets use *ὄτις*: whose Attic cases are, gen. *ὄτου*, dat. *ὄτῳ*; and in the plural, *ὄτων* and *ὄτοις*. The Ion. say in the genitive *ὄτσο* (poet. *ὄτσο,*) retaining this *σ* also in the other cases. Instead of *ὅστις* the poets say *ὄςτις*, and instead of *ὄτι* they say *ὄττις*; as may be seen in the following table.

TABLE of *ὄστις, quicumque, with its Dialects.*

SINGULAR.		PLURAL.	
M. <i>ὄστις,</i>	<i>ὄτινος, ὄτινι, ὄτινα.</i>	<i>οἴτις,</i>	<i>ὄτινων, ὄτισσι, ὄτινας.</i>
P. <i>ὄτις,</i>	<i>ὄτου, ὄτω.</i>	A. <i>ὄτων,</i>	
and I. <i>ὄτιω, ὄτιω.</i>		I. <i>ὄτινι, ὄτισι,</i>	
<i>ὄστω, P. ὄστω,</i>			
D. <i>ὄτῳ,</i>			
N. <i>ὄτι,</i>	<i>ὄτινος, ὄτινι, ὄτι,</i>	<i>ἄτινα,</i>	<i>ἄτινων, ἄτισσι, ἄτινα.</i>
P. <i>ὄττι,</i>		<i>ἄττα,</i>	
<i>quodcunque.</i>		<i>ἄττω,</i>	
F. <i>ἄτις,</i>	<i>ἄτινος, ἄτινι, ἄτινα.</i>	<i>αἴτις,</i>	<i>ἄτινων, αἴτισσι, αἴτινας,</i>
<i>quæcunque.</i>			<i>ἄτισσι.</i>

The dual, which we could not make room for in this table, hath nothing in it particular.

Ἄσσα, or in the Attic form *ἄττα*, is used for *ἄτινα, quæcunque*, as the above table sheweth. But *ἄσσα*, with a smooth breathing, is taken for *τινὸς, quædam*.

B O O K III.

Of VERBS: and first of those in Ω.

CHAP. I.

Of the Nature and Properties of a Verb.

A VERB is a word including an affirmation, which generally denotes some action.

Verbs are divided into personal and impersonal.

The personal is determined by a difference of number, person, and tense; which comprizeth the moods or manners, and composeth the conjugation.

The impersonal is indefinite, neither determining person, number, nor tense; as *τίειν*, *honorare*, to honour.

Of Numbers, Ἀριθμοί.

A verb has three numbers, in the same manne as a noun. But the dual is seldom used.

ANNOTATION.

Diomedes observes, that the ancient Greeks never used the dual number; wherefore the Æolics have entirely rejected it; wherein they have been followed by the Latins. I should think it therefore much more convenient for beginners to omit this number in conjugating, and only to mind the singular and plural. The analogy between this manner of conjugating, and that of the Latins, will contribute to render the Greek conjugations much easier. Besides, the dual afterwards will in no wise retard them; forasmuch as it is seldom met with, and always of the same termination, as we shall make appear hereafter in a little table apart.

Of Persons, Πρόσωπα.

There are three Persons in Greek, as in Latin. But in the active conjugation, the dual is without the first person.

Of Tenses, Χρόνοι.

The Greeks have in all nine sorts of tenses; of which some are definite, and others indefinite.

The definite tenses are those, which ever express a particular time. There are seven of them, viz. the present,

present, which is also called the theme ($\alpha\epsilon\mu\alpha$), three futures, and three preterites:

The preterites are the same as in Latin; the imperfect, the perfect, and the plu-perfect. But the imperfect is frequently used in Greek, to signify some delay, repetition, or continuance of an action.

Of the three futures the last is only for the passive, and is commonly called the *paulo. post-future*; because it signifies the thing imminent: but this tense is very little used.

ANNOTATION.

The other two are often taken one for the other; though Sanctius calls the second, the future more remote; and it is very probable, that these tenses were not originally multiplied without some necessity or distinction. See the remarks, Book viii. Chap. ix. This second future is much seldom used than the first; and it is scarce to be met with but in the passive.

The indefinite tenses, called $\acute{\alpha}\rho\iota\sigma\tau\iota$, aorists, are two, which are used indifferently for all times; though the first has generally a greater relation to the past: hence it is, that authors most remarkable for purity of diction use it oftener than the preterite. See the remarks, Book viii. Chap. ix.

Of Moods, $\text{\textit{Ἐγκλίσεις}}$.

The Greeks so far vary in their moods from the Latins, as to make the tenses of the optative different from those of the subjunctive; and therefore they make a distinct manner: unless we choose, without mentioning any thing about moods, to divide each tense into two or three, as Sanctius has done; since these tenses and moods are frequently taken for one another.

ANNOTATION.

Our tables shall be disposed in such manner, as to exhibit both ways of conjugating: so that from the first, or the indicative tense, the corresponding ones are to be formed, changing only the termination of the former into that which is peculiar to the latter; where it is to be observed, that the imperative passes for a future; and the infinitive for a verb impersonal. See the remarks, Book viii.

Of the different kinds of Verbs, $\text{\textit{Διαθέσεις}}$.

The Greeks have three different kinds of verbs; the first active, $\text{\textit{ἐνεργητικῆ}}$, ending in ω , or in $\mu\iota$; the second passive, $\text{\textit{παθητικῆ}}$, ending always in $\mu\alpha\iota$; and the third middle, $\text{\textit{μέση}}$, which partakes of the other two,

two, either in the formation of its tenses, or in its signification; which we shall explain in a more particular manner in its proper place.

ANNOTATION.

There are also verbs in ω of a passive signification; as $\omega\delta\acute{o}\chi\eta\tau\alpha\iota$, pator: and others in $\mu\alpha\iota$, of an active signification; as $\mu\acute{\alpha}\chi\eta\mu\alpha\iota$, pugno: Some even seem to have an active and passive, or neuter signification; as $\omega\lambda\alpha\theta\acute{\iota}\nu\omega$, multiplico, cresco, and multiplicor, or rather multiplico me, as the French say, je me multiplie. See the remarks, Book viii.

Of Conjugations, $\Sigma\upsilon\lambda\lambda\upsilon\gamma\mu\alpha\iota$.

Grammarians commonly reckon thirteen conjugations; viz. six barytons, three circumflex, and four of verbs in $\mu\iota$.

But this great variety of conjugations may be reduced to two; one of verbs in ω , and the other of verbs in $\mu\epsilon$.

The conjugation of verbs in ω is the most extensive of the two, and may be divided into two sorts; for its verbs are conjugated either simply, or with contraction. Those conjugated simply are called grave or barytons, βαρύτονοι; because, as they are not accented on the last syllable, a grave accent is to be understood. The contracted, are verbs in $\acute{\alpha}\omega$, $\acute{\epsilon}\omega$, $\acute{\omicron}\omega$, which by reason of their accent are called circumflex.

The conjugation of the verbs in $\mu\iota$, has not many tenses; but we must refer thereto the passive aorist of the barytons, which follow the analogy of this active conjugation.

CHAP. II.

Observations to learn easily to CONJUGATE.

TO conjugate rightly, four things must be attended to; whereof two are to be observed in all tenses; viz. the characteristic, and the termination; and two more which happen only to particular tenses; namely, the augment, and the change of the penultima.

Of the Characteristic.

The characteristic is the letter which precedes the termination.

ANNOTATION.

Most grammarians have made use of the characteristic to distinguish the conjugations themselves, pretending that the first consonant of the alphabet

alphabet, which is β, with the two corresponding mutes; viz. π and φ, served to mark the first conjugation, whose verbs of course ended in βω, πω, φω, or πτω, the π taking a τ along with it.

That the second consonant, viz. γ, with its correspondents κ, χ, marked the second conjugation, whose verbs ended in γω, κω, χω, or κλω, the κ likewise taking a τ with it.

That the third consonant, viz. δ, with its correspondents, τ, θ, marked the third conjugation of verbs in δω, τω, θω.

That the fourth consonant, viz. ζ, served to mark the fourth conjugation: and ζ being a double letter composed of σ, and being also resolvable into two σ, which the Attics change into two ττ; the verbs of this conjugation came to end in ζω, σσω, ττω.

That the fifth consonant following, viz. λ (θ and κ having been taken already) with its fellow liquids μ, ν, ξ, marked the fifth conjugation of verbs, in λω, μω, νω, ξω.

That the sixth conjugation was always to have for its characteristic some vowel or diphthong as ι, υ, &c. which they call terminating in ω pure; as ίω, ύω, &c.

These different classes of characteristics deserve to be taken notice of, forasmuch as they may be of service in the formation of tenses. But there is not the least reason why they should produce different conjugations, since the manner of conjugating is not at all different.

Wherefore the use of the characteristics consists only to distinguish the tense, and not the conjugation.

The grammarians call it *characteristicam*, or *formativam*. We shall divide it into three classes: the first of the present, the second of the future, and the third of the perfect. The formation of the other tenses depends entirely upon these three, as it depends in Latin upon the present, the perfect, and the supine.

RULE I.

Of the Tenses that have the Characteristic of the Present.

The characteristic of the present serves for the preter-imperfect;

For the second future, and second aorist;

For the perfect and plu-perfect middle.

EXAMPLES.

The characteristic of the present serves for the tenses mentioned in the rule. But observe, that in verbs in πτω, κτω, μνω, the first, and not the second, is reckoned the characteristic. Thus, from

Τίω, *honoro, punio*, the imperfect is ἔτιον, the second future τιῶ, the second aorist ἔτιον (which happens to be here the same with the preter-imperfect) and the

the perfect middle *ἔτια*; where *ι*, which is the characteristic, remains always the same.

But from *τύκω*, *verbero*, having formed the imperfect *ἔτυκον*, you say in the second future *τυκῶ*, in the second aorist *ἔτυκον*, in the perfect middle *τέτυκα*; where *τ*, the second consonant, is lost, and there remains only *ι* the characteristic.

RULE II.

Of the Characteristic of the other Tenses.

1. The characteristic of the first future serves for the first aorist active: As also
For the first future, and first aorist middle.
2. The characteristic of the perfect serves for the pluperfect.

EXAMPLES.

1. The first future forms the first aorist, as likewise the first future and first aorist middle, which have all the same characteristic; as for instance,

<i>τίω,</i>	Fut. 1. <i>τίω,</i>	Fut. 1, middle, <i>τίσομαι,</i>
	Aor. 1. <i>ἔτισα,</i>	Aor. 1, middle, <i>ἔτισάμην;</i>

Where *σ* continues always the characteristic.

<i>τύκω,</i>	Fut. 1. <i>τύκω,</i>	Fut. 1, middle, <i>τύξομαι;</i>
	Aor. 1. <i>ἔτυξα,</i>	Aor. 1, middle, <i>ἔτυξάμην;</i>

Where *ψ* remains the characteristic.

2. The characteristic of the perfect serves for the pluperfect; as *τίω*,—*τέτικα*, *ἔτετικεν*, both with *κ*: *τύκω*,—*τέτυκα*, *ἔτετύκειν*, both with *φ*. In the middle, *τέτυκα*, *ἔτετύκειν*, both with *π*. And in like manner the rest.

Of the Termination.

The termination is to be considered with regard to the tenses and moods in the active and passive voice.

RULE III.

Termination of the Active in all its Moods.

- | | |
|-----------------------------------------------------------|------------------------------------------------------|
| 1. The indicative terminates
in <i>ω, ου, α, ειν</i> : | 4. The imperative in <i>ε, ου</i> : |
| 2. The subjunctive in <i>ω</i> : | 5. The infinitive in <i>ειν, αι,</i>
<i>έναι;</i> |
| 3. The optative in <i>οιμι, αιμι</i> : | 6. The participle in <i>ων, ας, ως.</i> |

EXAMPLES.

In reading the explication of this rule, you should

direct your eye to the following table, which will render the whole more intelligible.

1. The indicative has but four terminations, contained in the rule; which are ω , $\sigma\nu$, α , $\epsilon\nu$.

ω for the present, and the two futures; which are conjugated alike; except that where there is an ϵ or an o in the present, they are changed into the diphthongs $\epsilon\iota$ or σ in the second future, by reason of the circumflex accent with which this second future is marked: the same happeneth also to the first future of verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$, which hath the same accent, and this can be no other than a long syllable.

$\sigma\nu$ for the imperfect and second aorist.

α for the perfect and first aorist.

$\epsilon\nu$ for the plu-perfect; which retains its diphthong $\epsilon\iota$ through all the persons.

2. The subjunctive terminates in ω , like the indicative, and is conjugated in the same manner, save only, that instead of the short vowels ϵ , o , it assumes the long ones η , ω , through all its tenses, which are conjugated alike.

3. The optative has only two terminations; $\sigma\iota\mu\iota$ for all tenses, excepting that $\alpha\eta\mu\iota$ is for the first aorist.

4. The imperative likewise has but two terminations; ϵ for all tenses, except the first aorist, which takes $\sigma\nu$, and like the rest is conjugated in $\tau\omega$.

But it takes an α in the penultima, coming from the first aorist of the indicative, from whence it is formed.

ANNOTATION.

Therefore take notice that there may be some difference in the second person of the imperative (for there is no first) but in all sorts of verbs the other persons have the same termination, $\tau\omega$, $\tau\epsilon$, $\tau\omega\sigma\alpha\iota$, &c. except that the passive instead of ι τ requires a δ , as we shall shew in its proper place.

5. The infinitive hath three terminations; $\epsilon\nu$ for the present, and the other tenses which preserve its characteristic: $\alpha\iota$ for the first aorist: $\epsilon\nu\alpha\iota$ for the perfect.

6. The participle has also three; $\omega\nu$ for the present; the second aorist, and the futures: $\alpha\varsigma$ for the first aorist: ω ; for the perfect.

ANNOTATION.

The masculine and neuter of all these participles follow the imparisyllabic declension, as we have already observed in the table of genitives: the feminine conforms to the parisyllabic declension and the feminine article.

But we must say something here of the third person plural of each tense, which beginners generally find the most difficult to retain.

RULE IV.

Of the Third Person Plural.

The third person plural in every tense is formed thus:

The tenses in *ω*, and the perfect, have *σι*:

Those in *ο*, and also in *ο*ν:

The other tenses have their terminations in *ε*ν or *α*ν, which are always formed from the singular.

EXAMPLES.

The tenses in *ω*, and the perfect, terminate this person in *σι*; viz. the present and the futures in *ωσι*; the subjunctive in *ωσι*, retaining its *ω*; and the perfect in *ασι*.

The tenses in *ο*ν, that is to say, the imperfect and the second aorist, terminate this person in *ο*ν, like the first of the singular.

The other tenses terminate it in *ε*ν, or in *α*ν, and form it from the singular, viz. the first aorist from the first person, by adding *ν*; the plu-perfect (to which we may join the passive aorists) and the imperative, from the third person singular, by adding *σαν*; the optative also from the third person, but by adding *εν*: as may be seen in the following table.

ANNOTATION.

Concerning the Augment and the Penultima.

There are still two things to learn, before you can conjugate well; the augment and the penultima: but the changes of the penultima will be shown more conveniently in each tense, according to which it often varies. And as for the augment, the particular rules concerning it will be easier to retain, when you have learned a little to conjugate. We shall only remark here, that the augment is nothing else but an increase of quantity, or of letters, prefixed to a verb in some tenses; as *τιω*, honoro; *τριω*, honorabam; *τιτω*, honoravi; *τριτω*, honoraveram: as may be seen in the following table; which if the learner will but give himself the trouble to compare with the preceding observations, he will quickly perceive their use in assisting his memory, and instructing him to conjugate with great facility.

TABLE of CONJUGATION

INDICATIVE.		SUBJUNCTIVE.		OPTATIVE.	
Ἐγγλίους ; ἄριστά.		ὑποτακτικά.		ἀντικτικά.	
Ἐνεσως. Instans. The present.					
1.	$\left. \begin{array}{l} \alpha, \omega, \iota. \\ \text{Honorō, as, at.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$	2.	$\left. \begin{array}{l} \eta, \theta, \varphi. \\ \text{Honorēm, es, et.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$		
Παρατατικός. Quasi extensus in rem non exactam. The imperfect.					
1.	$\left. \begin{array}{l} \sigma, \omega, \iota. \\ \text{Honorabam, as, at.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Ἐτι-} \\ \text{Ἐτι-} \end{array}$			2.	$\left. \begin{array}{l} \alpha\mu\iota, \omega\iota, \omega\iota. \\ \text{Honorarem, es, et.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$
Μίλλον. Vulgo futurum primum. The first future.					
1.	$\left. \begin{array}{l} \alpha, \omega, \iota. \\ \text{Honorabo, is, it.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Ἐτι-} \\ \text{Ἐτι-} \end{array}$			2.	$\left. \begin{array}{l} \alpha\mu\iota\omega, \omega\iota\omega, \omega\iota. \\ \text{Honorēm, es, et.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$
Ἐσόμενος. Quibusdam futurum remotius. The second future.					
1.	$\left. \begin{array}{l} \alpha, \omega, \iota. \\ \text{Honorabo, is, it.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Ἐτι-} \\ \text{Ἐτι-} \end{array}$			2.	$\left. \begin{array}{l} \alpha\mu\iota\omega, \omega\iota\omega, \omega\iota. \\ \text{Honorēm, es, et.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$
Παρεληλυθός. Tempus exactum. Vulgo the first aorist.					
1.	$\left. \begin{array}{l} \alpha, \omega, \iota. \\ \text{Honoravi, isti.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Ἐτι-} \\ \text{Ἐτι-} \end{array}$	2.	$\left. \begin{array}{l} \alpha, \eta, \theta, \varphi. \\ \text{Honoraverim, is.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$	3.	$\left. \begin{array}{l} \alpha\mu\iota\omega, \omega\iota\omega, \omega\iota. \\ \text{Honoraverim, is, it.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$
Ἄριστος. Indefinitum tempus. The second aorist.					
1.	$\left. \begin{array}{l} \alpha, \omega, \iota. \\ \text{Honoravi, isti.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Ἐτι-} \\ \text{Ἐτι-} \end{array}$	2.	$\left. \begin{array}{l} \alpha, \eta, \theta, \varphi. \\ \text{Honoraverim, is.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$	3.	$\left. \begin{array}{l} \alpha\mu\iota\omega, \omega\iota\omega, \omega\iota. \\ \text{Honoraverim, is, it.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$
Παρακείμενος. Adjacens præsenti. The preter-perfect.					
1.	$\left. \begin{array}{l} \alpha, \omega, \iota. \\ \text{Honoravi, isti.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Ἐτι-} \\ \text{Ἐτι-} \end{array}$	2.	$\left. \begin{array}{l} \alpha, \eta, \theta, \varphi. \\ \text{Honoraverim, is.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$		
Ἰσωςοντελικός. Plusquam perfectum. The plu-perfect.					
1.	$\left. \begin{array}{l} \omega, \omega, \iota. \\ \text{Honoraveram,} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Ἐτι-} \\ \text{Ἐτι-} \end{array}$			2.	$\left. \begin{array}{l} \alpha\mu\iota\omega, \omega\iota\omega, \omega\iota. \\ \text{Honoravibsem.} \\ \alpha\mu\epsilon\upsilon, \sigma\upsilon\tau\iota, \sigma\upsilon\iota. \end{array} \right\} \begin{array}{l} \text{Τί-} \\ \text{Τί-} \end{array}$

for the VERB ACTIVE.

IMPERATIVE. ἐροῦσθετιδες.	INFINITIVE. ἀπαρίμματα.	PARTICIPLES. μετοχαι.
Ti- { s, έρω, Honorati, ato. sra, έρωσας.	Ti- ω. Honorare.	Ti- { αν, οντος, ωσα, ωσ, αν, οντος.
	Ti- αν. Honoraturum esse.	Ti- { αν, οντος, ωσα, ωσ, αν, οντος.
	Ti- αν.	Ti- { αν, οντος, ωσα, ωσ, αν, οντος.
Ti- { αν, έρω, fac Honoraveris. ωσα, έρωσας.	Ti- αν. Honoravisse.	Ti- { αν, οντος, ωσα, ωσ, αν, οντος.
Ti- { s, έρω, fac Honoraveris. ωσα, έρωσας.	Ti- αν.	Ti- { αν, οντος, ωσα, ωσ, αν, οντος.
Ti- { s, έρω, fac Honoraretis. ωσα, έρωσας.	Ti- αν- έρω. Honoravisse.	Ti- { αν, έρω, ωσα, αν, έρω, ωσα, αν, έρω.

Futurum imperandi formatur ab indicativis temporibus sic:

Infinita seu impersonalia, quolibet fere omnium temporum formatur sic:

Participia omnia omnium fere temporum formatur quoque sic:

Honorans, antis.

Honoraturus, e, um.

Qui, quae, quod honoravi, isti, illi.

CHAP. III.

Of the Augment, divided into Syllabic and Temporal.

THE augment, as we have already observed, is an increase prefixed to a verb in certain tenses.

There are two sorts: one syllabic, which consists in an increase of syllables; and the other temporal, which is made by an increase of measure or quantity. But all tenses are not capable of this increase.

Out of nine Greek tenses, three are never augmented, viz. the present, and the two futures: two are augmented through all the moods, viz. the perfect, and the *paulo-post-future*, which is only for the passive: and four have an augment only in the indicative, viz. the imperfect, and the two aorists; to which we may join the plu-perfect (for those that are willing to divide this tense according to our table into first and second) which, out of the indicative, drops the syllabic *i*, that had been superadded to the augment of the perfect; as *τέτικα, ἐτέτικειν, τετίκοιμι*. But yet it is not quite without an augment, since that of the perfect still continues.

RULE V.

Of the Syllabic Augment.

1. *The syllabic augment is ε prefixed to the imperfect of a verb beginning with a consonant:*
2. *And then the initial letter of the present tense is repeated in the perfect:*
3. *But if the initial letter be an aspirate, you must change it into its corresponding tenuis:*
4. *And there must be still prefixed another syllabic ε, in the plu-perfect.*

EXAMPLES.

1. The syllabic augment is nothing else but an *ε* prefixed to the imperfect of verbs commencing with a consonant; as *τιω, honoro; ἔτιον, honorabam; τύκω, I beat; ἔτυκον, I did beat*. And this *ε* is also retained in the aorists, as we shall see hereafter; *ἔτισα, honoravi; ἔτυψα, verberavi; ἔτυπον, the same, &c.*

2. But

2. But then the perfect re-duplicates the initial letter, of the verb; as *τίω*, *bonoro*; *τέτικα*, *bonoravi*: *τύπω*, *verbero*; *τετυφα*, *verberavi*.

3. Which, if it be an aspirate, must be changed into its corresponding *tenuis* before it is repeated: thus,

δίω,	<i>stimulo</i> ;	τίθακα,	<i>stimulaui</i> .
φαίω,	<i>luceo</i> ;	ωίφαγκα,	<i>luxi</i> .
χαίρω,	<i>gaudeo</i> ,	κίχαεκα,	<i>gauius sum</i> .

4. And the plu-perfect receives still a syllabic augment over and above that of the perfect; but only in the first, viz. the perfect of the indicative; as *τέτικα*, *ἐτετίκειν*, *bonoraueram*. In like manner,

τύπω,	<i>verbero</i> ;	τίτυφα,	ίτιτύφει,	αυί,	<i>aueram</i> .
γράφω,	<i>scribo</i> ;	γίγραφα,	ίγγράφειν,	σκριψι,	<i>eram</i> .
κλίω,	<i>inclino</i> ;	κίκλικα,	ικικλίκειν,	αυί,	<i>aueram</i> .
κρίνω,	<i>judico</i> ;	κίκρικα,	ικικρίκειν,	αυί,	<i>aueram</i> .

ANNOTATION.

This reduplication, which the Greeks call *ἀναδιπλασιασμὸν*, duplicationem, is also in use among the Latins, as we have made appear in the Latin method: thus *fallo*, *fefelli*; *pello*, *pepuli*; *pango*, *pepig*, &c.

RULE VI.

Of the Augment E, long by Position.

P is re-duplicated in this augment; at which time, as also whenever the augment *ε* is long by position, the increase of the perfect is the same with that of the imperfect.

EXAMPLES.

The letter *ρ* is always repeated after the syllabic augment. And then, as also whenever *ε* is long by position, viz. when it is followed by a double letter, or by two consonants, the augment of the perfect is the same as that of the imperfect, without any reduplication.

ῥίπιω,	<i>projicio</i> ;	ῥῥίπτον,	ῥῥίφα,	<i>projiciebam</i> ,	<i>projeci</i> .
σπίρω,	<i>semino</i> ;	ίσπειρον,	ίσπαεκα,	<i>seminabam</i> ,	<i>seminavi</i> .
ζίω,	<i>ferveo</i> ;	ῖζοι,	ῖζεκα,	<i>fervebam</i> ,	<i>ferui</i> .
ξίω,	<i>polio</i> ;	ῖξιοι,	ῖξεκα,	<i>poliebam</i> ,	<i>polui</i> .
ψάλλω,	<i>cano fidibus</i> ;	ῖψαλλον,	ῖψαεκα,	<i>canebam</i> ,	<i>cecini</i> , &c.

But a mute and a liquid do not make a syllable long by position; and therefore verbs beginning with them, follow

follow the general rule; as κλίνω, inclino; ἐκλινου, κέκλι-
να; and others.

ANNOTATION.

The poets do not always repeat the ε in the augment; as ῥάπτω, to sew; ἔραπτου, I did sew. Therefore the perfect shall then have its reduplication; βίπτω, to throw, ἔραπτου; ῥίριφα for ἔρριφα, I have thrown; ῥίριμμαi for ἔρριμμαi, I have been thrown. And in the plu-
perfect ἔρεξιματ, ψο, πλο, &c. In like manner ῥίζω, to do, imperf. ἔριζοι, aor. 1. ἔριξα, from whence cometh κατέριξα, I have finished.

RULE VII.

Of Verbs that neglect, and others that are indifferent about the Reduplication of the Perfect.

1. Verbs commencing with γν neglect the reduplication of the perfect:
2. And a few others either take it, or neglect it.

EXAMPLES.

Although μ and ν, preceded by a mute, do not make a syllable long by position in Greek; nevertheless,

1. Verbs beginning with γν do not repeat the first letter; as γνῶω, nosco, ἐγνωκα; γνωρίζω, notum reddo, ἐγνωρίκα; and such like. To which we may add γρηγορέω, vigilo, ἐγρηγόρηκα.

ANNOTATION.

The reason of this is to avoid a cacophony, because the ear would be offended at the sound of γγνωκα, γγνωρίκα, &c.

2. On the contrary, verbs commencing with κλ, πλ, and μν, sometimes take this reduplication because these letters make the syllable common in verse; as κτάομαι, acquiro, possideo, κέκτημαι; μνάομαι, meminī, μέμνημαι: And sometimes they neglect it; as ἔκτεμαι for κέκτημαι, possedi; ἔκτακα from κτείνω, occido; ἔκτισμαι from κτίζομαι, condor, &c.

Others do the same, though the ε be short or common; sometimes taking the reduplication, and sometimes neglecting it; as,

βλασάνω.	vireo;	ἰβλάσκα,	et βεβλάσκα.
βυλεύω,	consulo;	ἰβύλευκα,	et βεβύλευκα.
κρύπτω,	occulto;	ἰκρυφα,	et κικρυφα.
βλαπύομαι,	torreo;	ἰβλάπυμαι,	et βεβλάπυμαι:
But καθαρίζω,	purgo,	has only	καθαρίσκα.

RULE

RULE VIII.

Of the Temporal Augment.

1. The temporal augment consists in changing a short into a long vowel, as also α into η :
2. In which case the ι of the diphthongs $\alpha\iota$, $\omicron\iota$, is subscribed; and the diphthong $\alpha\upsilon$ is changed into $\eta\upsilon$:
3. And these augments are the same in all tenses.

EXAMPLES.

1. The temporal augment is properly no more than the change of a short into a long vowel, according to the correspondence of vowels and diphthongs, mentioned in the first book; on which account some are called mutable, and others immutable. Which is effected thus:

Mutable, Μεταβολικά.

Vowels.	{	α ι \omicron	}	into	{	η $\acute{\alpha}\nu\omicron\mu$, <i>perficio</i> , $\eta\nu\omicron\nu$. η $\epsilon\lambda\upsilon\theta\omega$, <i>venio</i> , $\eta\lambda\upsilon\theta\omega$. ω $\delta\pi\acute{\alpha}\zeta\omega$, <i>præbeo</i> , $\delta\pi\acute{\alpha}\zeta\omega$.
Diphthongs.	{	$\alpha\iota$ $\alpha\upsilon$ $\omicron\iota$	}	into	{	η $\acute{\alpha}\iota\omega$, <i>tollo</i> , $\eta\tau\omega$. $\eta\upsilon$ $\acute{\alpha}\upsilon\zeta\acute{\alpha}\nu\omega$, <i>augeo</i> , $\eta\upsilon\zeta\acute{\alpha}\nu\omega$. η $\omicron\iota\kappa\acute{\iota}\zeta\omega$, <i>habito</i> , $\eta\omicron\iota\kappa\acute{\iota}\zeta\omega$.

2. Where it is to be observed, that the change of diphthongs follows that of the vowels, according to their prepositive, the subjunctive ι being subscribed, and the υ remaining where it was.

3. These temporal augments continue in all the other tenses capable of augment, and are ever the same.

ANNOTATION.

Nevertheless, though $\acute{\alpha}\iota\tau\omega$ subscribes $\eta\tau\omega$, *tollebam*, yet it does not subscribe $\eta\tau\alpha$, the first aorist, nor $\eta\tau\epsilon\alpha$, the perfect active: wherein several are mistaken, says Caninius; because these tenses come from the future $\acute{\alpha}\tau\omega$, *tollam*, which has no ι . This is further shewn by the participle of the first aor. $\acute{\alpha}\tau\alpha\varsigma$, $\acute{\alpha}\tau\epsilon\alpha\nu\tau\omicron\varsigma$, *qui sustulit*, and not $\acute{\alpha}\iota\tau\alpha\varsigma$, as it should be, if it followed the analogy of the present. Thus from $\phi\alpha\iota\omega$, *appareo*, fut. $\phi\alpha\iota\omega$, cometh $\epsilon\phi\eta\mu\alpha$ and $\omega\epsilon\phi\eta\mu\alpha$. But $\acute{\alpha}\iota\tau\omega$, *peto*, subscribes the first aor. $\eta\tau\iota\sigma\alpha$, *petivi*, and resumes $\alpha\iota$ in the participle $\acute{\alpha}\iota\tau\eta\sigma\alpha\varsigma$, because its future is $\acute{\alpha}\iota\tau\eta\sigma\omega$. Which is a general rule for all others of the like nature.

Gretser pretends, that the change of a long into η , and of the proper diphthong into improper, is rather a simple change than an augment; because, says he, as the syllable was already long, it had its two measures, which is all it can have after the change. But we must not imagine, that art could here comprize the whole natural force and practice of the language. For even among short and long syllables, there were some shorter and others longer than the rest, as we have made appear elsewhere: the common syllables having been deemed common for no other reason, but because, as they had a longer measure than a short syllable, and a shorter measure than a long one, it was no hard matter to make them pass for either: and the diphthongs η , ψ , having had their subjunctive written formerly after the prepositive, in like manner as ω ; which is proved from very ancient manuscripts, as we have made appear in the first book.

RULE IX.

Of Immutable Vowels or Diphthongs.

All other vowels or diphthongs are immutable.

EXAMPLES.

The other vowels, viz. the two long, η , ω , and the two common, ι , υ , together with the diphthongs $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\upsilon$, continue immutable through all tenses and moods in the common tongue.

Immutable, Ἀμετάβητα.

Vowels.	$\left\{ \begin{array}{l} \eta \\ \omega \\ \iota \\ \upsilon \end{array} \right.$	η ἡχίω,	resono,	ἡχισον,	ἡχίσω.
		ω ὤθω,	impello,	ὤθον,	ὤσω.
		ι ἰξείω,	aucupor,	ἰξισον,	ἰξίσω.
		υ ὑξείζω,	insulto,	ὑξείζον,	ὑξείσω.
Diphthongs.	$\left\{ \begin{array}{l} \epsilon\iota \\ \epsilon\upsilon \\ \omicron\upsilon \end{array} \right.$	$\epsilon\iota$ εἰκάσω,	assimilo,	εἰκάσον,	εἰκάσω.
		$\epsilon\upsilon$ εὐθύνω,	dirigo,	εὐθύνον,	εὐθύνω.
		$\omicron\upsilon$ ὀτάζω,	vulnero,	ὀτάζον,	ὀτάσω.

The Attics sometimes change $\epsilon\iota$ into η , as $\epsilon\upsilon$ into ω ; but more of this sort in the next chapter.

Exceptions to the rules of the Temporal Augment.

RULE X.

Verbs that do not change A into H.

A is not changed in $\alpha\omega$, $\alpha\acute{\iota}\omega$, $\alpha\eta\theta\acute{\epsilon}\sigma\omega$, $\alpha\eta\delta\acute{\iota}\zeta\omicron\mu\alpha\iota$.

EXAMPLES.

These four verbs retain α through all their tenses: $\alpha\omega$, *spiro*, *fio*, to distinguish it from $\eta\omega$, taken from $\epsilon\omega$, *sum*: $\alpha\acute{\iota}\omega$, *audio*, $\alpha\acute{\iota}\omega$, to distinguish it from $\eta\acute{\iota}\omega$, taken

taken from εἶω or εἶμι, *vado*: ἀηθέσω, *insuetus sum*, ἀηθεσον, to avoid putting two ηη successively: ἀηδιζομαι, *tædio afficior*, ἀηδιζόμεν, for the same reason.

RULE XI.

Of Verbs that do not change ε into η, but make a Diphthong of it.

E, instead of being changed in η, oftentimes takes an ι after it; as ἔχω, εἶχον: in the same manner, εἶω, ἐλίσσω, ἔμω, ἔλω, ἔθω, ἔρπω, ἐςήνω, ἐρύω, ἔπω, ἐσιάω, ἐργάζομαι, ἔω, ἔπομαι, ἔζομαι.

EXAMPLES.

Several verbs beginning with an ε, take a ι after it; and so make their temporal augment in ει diphthong, as the following:

ἔχω, <i>habeo</i> ;	εἶχον, <i>habebam</i> .
	In the same manner,
εἶω, <i>sino</i> ;	εἶλισσω, <i>volvo</i> .
ἔλω, obsolete, instead of which we say,	
αἰεῖω, <i>capio</i> ;	εἶλω, <i>cepi</i> .
ἔλω, and its derivatives,	ἔλω and ἐλκῶ, <i>traho</i> .
ἔθω, <i>consuesco</i> ;	ἔθω and ἐπέθω, <i>serpo</i> .
ἔπω, <i>sto</i> ;	ἔρω, <i>custodio</i> .
ἔπω, <i>dico</i> ;	ἔπομαι, <i>sequor</i> .
ἐσιάω, <i>convivium celebros</i> ;	ἐργάζομαι, <i>operor</i> .
ἔω, <i>induo</i> , and <i>colloco</i> ;	ἔζω and ἔμομαι, <i>sedeo</i> .

ANNOTATION.

ἔπω, εἶπον, *dixi*, retains its augment through all the other moods; εἶπῃ, *dic*; εἶπὼν, *qui dixit*. See the resolution of verbs, Book v. Rule xix.

ἔστημι, *sto*, *persto*, *permaneo*; ἐστήμι, *steteram*, in the plu-perfect middle. For the perfect ἔστηκα has no augment; unless we choose to make it the perfect active of ἵστημι, and to say that ἔστηκα is used Dor. by taking an α for an η. See Book iv. Rule xiii.

ἔω, whether for *induo*, or for *sedere jubeo*, *colloco*, makes in the preterite εἶμαι, *indutus sum*, *collocatus sum*, *sedī*. See Book iv. Rule xxiv.

ἔριω, *dico*, makes also εἶρηκα, εἶρημαι, whence comes εἰρήθη, and rejecting ι, εἶρήθη. See the resolution of verbs, Book v. Rule ix.

RULE XII.

Of Verbs beginning with εο.

E before o continues; but o is changed into ω.

EXAMPLES.

Verbs that have an ε before o, in the beginning, do not change the ε, but make the augment in the

second syllable, changing *o* into *ω*; as ἐορτάζω, *ferior*; ἀίεταζον.

RULE XIII.

Of Verbs that retain *oi*.

Oi is not augmented in verbs derived from οἶνος, οἶκον, and οἶαξ: as also in the following verbs; οἰκνέω, οἰμάω, οἰσράω, οἰόμαι, and οἰμώζω.

EXAMPLES.

The Ionics do not change the diphthongs for the augment; therefore they say, αἴτεον, *petebam*; οἶκεον, *habitabam*, &c. Hence it is, that in the common tongue there are several verbs that preserve *oi*, without any change; viz. those derived from

οἶνος, vinum; as	{	οἰβίζω,	vinum redoleo.	{	*But these two do some- times change <i>oi</i> into <i>φ</i> .
		οἰνίζομαι,	vina comparo.		
		οἰνοποτάζω,	vinum potō.		
		οἶόνω,*	in vinum verto,		
			vinō modice repleo.		
		οἰνοχοίω,*	vinum infundo.		
		οἶον, volucris, augurium,	οἰωνίζομαι,	{	} auguro.
			οἰωνοσκοπέω,		
			οἰωνοπολίω,		
οἶαξ, temo, guber- naculum navis,	{	οἰανίζω,	} guberno, gubernaculum navis rego.		
		οἰακονομέω,			
		οἰακοιστροφία,			

To these we must join

οἰόμαι,	solus ago,	from	οἶος,	solus.
οἰκνέω,	domum custodio,	from	οἶκος,	custos domus.
οἰμάω,	impetu ruo,	from	οἶμος,	semita.
οἰσράω, or	} astro concitor,	from	οἶσρος,	astrum.
οἰστέω,				
οἰμώζω,	ploro,	from	οἶμοι,	hei mihi.

But the last makes οἶμωζον, and ἤμωζον, *plorabam*.

Hereto may be added οἰδάνω, or οἰδαίνω, *tumeo*, διοιδαινον τῶν ὄχλων ψυχῆι, Herodi. *popularium animi intumuerunt*. Though it comes from οἰδέω, from whence is derived ὠδημῶς, *tumidus, inflatus*, in Suid. and Hesych.

CHAP. IV.

Of the Augment of Compound Verbs.

Compound verbs may be reduced to two classes; those that are formed of a preposition and verb; and those that are formed of other parts of speech.

Those

Those that are formed of other parts of speech, need not occasion any manner of difficulty; because they agree entirely with the general rules, and receive their syllabic or temporal augment, exactly as if they were simple verbs; *αὐτομολέω, sprante venio; ἤτομολέον: Φιλοσοφέω, philosophor, ἐφιλοσόφειον: ὁμοφρονέω, concors sum, idem sentio, ὠμοφρόνεον.*

As for those that are formed of prepositions, we must first of all recollect what has been said concerning the apostrophe, Book i. page 23, and afterwards take notice of the following rule.

RULE XIV.

Of the Augment of Verbs compounded with Preposition.

1. *The augment in compounds generally follows the preposition:*
2. *And sometimes precedes it:*
3. *Sometimes it both precedes and follows.*

EXAMPLES.

1. Verbs compounded with a preposition vary greatly, with regard to their augment: generally speaking, however, it takes place after the preposition, being the same in all tenses as that of the simple verb; *προσβάλλω, adjicio: προσέβαλλον, from βάλλω, jacio: ἐναλλάσσω, immitto, ἐνήλλασσον, from ἀλλάσσω, mitto.* In the same manner, *προφητεύω, propheto, προφήτευσον: συνεργέω, in opera adjungo, συνήργεον: ἐπιδημέω, sum domi, ἐπιδεδήμενα, fui domi: ἐπιώρκειω, rejero, ἐπιώρκηκα, rejeravi: ἐπισατέω, præsum, ἐπεσάτηκα:* and others of the like sort, which may be seen in *Budæus*, and elsewhere.

This appears still further in the compounds of *εὖ*, a particle of good fortune, and of *δύς*, a particle of misfortune, when they precede a mutable vowel or diphthong; as *εὐορκῶ, sancte juro, juramentum religiose seruo, εὐώρκειν: ἐνεργετῶ, beneficio afficio, ἐνεργέτην: εὐαγγελίζομαι, læta nuntio, bonum nuntium affero, ἐυηγγελίζομαι.* Though sometimes the Attics change *ευ* into *ηυ*, as we shall see in the next chapter.

δυσπαρεσῶ, morosus sum, δυσηρέσεν: δυσσπίσις, diffculter credo, diffido, δυσσπίσις; and the like.

2. Some-

2. Sometimes however the augment is put before the preposition; which happens

To the compounds of *δύς*, when it precedes a consonant, or an immutable vowel or diphthong; *δυστυχέω*, *infelix sum*, *εδυσύχην*: *δυσώπείω*, *rudore flecto*, *εχορο*, *ἔδυσωπεον*.

To the compounds of *α* privative; *ἀφρονέω*, *incipiens sum*, *ἠφρόνουν*.

To compounds that make no change in the signification of the simple; *εὔδω*, *dormio*; *καθεῦδα*, *idem*, *ἐκάθειυδον*; though we also meet with *καθεῦδον* without an augment, and without a circumflex on the penultima; because all compounds of two syllables commencing with a vowel, that are without an augment, or that have it in the middle, are thus accented; as *συνάγω*, *ego*, *συνῆγον*: *παρείω*, *concedo*, *παρεῖκον*: *καθήκω*, *devenio*, *καθῆκον*, &c.

Ἄντιόμαι, and *ἐναντιόμαι*, *οἱ ἕμαι*, *contrarius sum*, *ἠναντιώμην*: *ἔπω* and *ἐνέπω*, *dico*, *ἤνεπον*, &c.

To some particular compounds when the simple is obsolete; *ἀμφισβήτεω*, *dubito*, *ἠμφισβήτεον*: *ἀντιβαλῶ*, *supplico*, *οἶο*, *ἠντιβόλην*: *ἀντιδικέω*, *contra adversarium ago*, *ἠντιδίκεν*.

But there are some of these that receive the augment in the middle; *ἀπολαύω*, *fruor*, *ἀπέλαυον*, and Att. *ἀπήλαυον*, (as we shall observe in the next chapter) *ἐπιχειρῶ*, *aggredior*, *ἐπεχειρῶν*: *ἐγκωμιάζω*, *celebro*, *laudo*, *ἐνεκωμιάζον*, (where *ν* is repeated by reason of the following vowel) and *ἐνεγκωμιάζον*, by adding a *γ*.

In like manner, *ἐπικυρέω*, *auxilior*, *ἐπεκύρεον*, Dion. Cass. *ἐπιτηδέυω*, *do operam*, *αογ. 1. ἐπετήδευσα*, Thucyd. The perfect participle *ἐπιτετηδευμένοι*, Dion. Cass. *qui se exercuerant*: *συνδαιταύμαι*, *convivo*, *συνδηταύμην*, *idem*.

3. Others take the augment in the beginning before the preposition, and in the middle after the preposition, as in the simple verb; *ἐκδαιτάω*, *luxuriose vivo*, *ἐκδητήθηκα*: *ἐνοχλέω*, *turbo*, *ἠνώχληκα*: *ἐμπαρονέω*, *petulantier vexo*, *ἐμπεταρῶννηκα*: *ἀνορθῶ*, *ώσω*, *κοττίγω*, *ἠνώρθωκα*, *ἐπηνώρθωκα*: *δαιτέω*, *judico ut arbiter*, (from whence the word *Imperial diet* is derived) *δεδιτήθηκα*: *παρονέω*, *vinolentia pecco*, *ἐπαρῶνεον*, *πεταρῶννηκα*, *ἐπαρῶνησα*, &c. *ἀνέχομαι*, *tolero*, *ἠνειχόμην*, and *ἠνεσχόμην*.

ANNOTATION.

But ἰγγυάω, *spondeo*, receives sometimes its augment in the beginning, as in the first aor. ἰγγύησι, in the imperfect ἰγγυᾶτο; and sometimes in the middle, as in the perfect ἰνῆγγηκε, in the first aor. ἰνῆγγησσι, from whence comes ἰνῆγγησάμην, and without an augment, and syncopated, ἰγγυάμην.

In like manner ἰνῆχυράζομαι, or ἰνῆχυράζομαι, *oppignero*, taken from ἰνῆχυρον, or ἰνῆχυρον, *riginus*, sometimes takes its augment in the middle, at other times in the beginning, and sometimes goes without any augment at all; which also happens to others.

Some verbs have both the syllabic and temporal augment; ἔμπολάω, *επο*, *luctor*; ἔμπυλάω, and ἔμπύλακα; aor. 1. ἔμπύλασα, &c.

Here it is proper to observe, that verbs compounded with ἰν, ἔκ, σθν, where the ν and the κ admit of some change in the present, because of the following consonant, according to what we have remarked in the first book, assume here their natural ν and κ, as often as the augment is in the middle; as συμφλέγω, *comburo*, συνφλέγωι: ἰνῆχρίω, *inpingo*, ἰνῆχρησι. But as for the particular manner of changing these prepositions, we shall treat of it at large in Book vi. Chap. 2.

CHAP. V.

Of the Attic and Ionic Augments.

RULE XV.

Of E changed into H, according to the Attic form.

The Attics generally change ε into η for their augment; thus of-εἶδεν, ἔδυνάμην, they make ἠδεν, ἠδυνάμην.

EXAMPLES.

THE Attics, generally speaking, change ε into η for their augment, whether it makes part of a diphthong or not.

Therefore ει is changed into η subscribed, and ευ into ηυ; as

εἶκω,	assimilo;	Imp.	ἠκαζον,	Att.	ἠκαζον.
εἶδω,	scio, nosco;	Plusp.	ἠδεν,	Att.	ἠδεν.
εὐχόμεαι,	precor;	Imp.	εὐχόμεην,	Att.	ἠυχόμεην.
εἶδω,	dormio;	Imp.	ἠδον,	Att.	ἠδον.

Hence with them the syllabic augment is also changed into the temporal; as ἔμελλον, ἠμελλον, *debebam*: ἔδυνάμην, ἠδυνάμην, *poteram*: ἔβυλόμην, ἠβυλόμην, *volebam*, &c.

RULE

RULE XVI.

E prefixed to the Temporal Augment; η resolved into εα; ει put for λε or με.

1. *The Attics likewise prefix to the temporal augment an ε, which takes the breathing of the present:*
2. *They resolve η into εα:*
3. *And in the perfect they put ει instead of λε or με,*

EXAMPLES.

1. The Attics prefix an ε to the temporal augment, particularly to verbs commencing with an ε or an ο, whether in the imperfect, or in the other tenses capable of augment; and this ε always retains the breathing of the present; whereas ε in the temporal augment takes a smooth breathing.

ὄραω, *video*; ὥραον, and ἐώραον, *videbam*; ὥρανα, and ἐώρανα, *vidi*.

οἶγω, *aperio*; ὄγα, and ἐώγα, *aperui*, from whence comes ἀνώγα, the perfect middle. See the resolution of verbs, Book v.

ἔπω, *dico*; εἶπον, εἶπα, εἶειπον, εἶειπα: whence προσέειπον, *allocutus sum*.

ἔω, or ἴημι, *mitto*; ἴηκα, ἴηκα, *missi*; whence ζυνέηκα, *intellexi*.

εἴκω, *assimilo, conveniens sum*, perfect middle οἶκα and ἔοικα: in like manner, ἔλπω, ὄλπα, and ἔολπα, *speravi*: ἔργω, *facio*, ὄργω, and ἔοργω, *feci*: the plu-perfect of which receives an augment in the middle, as we shall more particularly observe in the 20th rule.

2. They resolve η into εα: as ἀγνυμι, or ἄγω, *frango*, aor. 1. ἤξα, Att. ἔαξα; whence κατιάσαν, *frangerunt*, John xix. 33. ἄδω, *placeo*, perfect middle ἦδα, and ἔαδα, participle ἔαδως, &c.

3. They change the augment of the perfect λε and με into ει: λήβω, *sumo*, λέληθα, and εἰληθα, *sumpsi*: μεύρομαι, *sortior*, μέμαρμαι, εἴμαρμαι; from whence comes εἴμαρμένη, *fatum*.

ANNOTATION.

The Attics also join sometimes the syllabic ε to verbs beginning with υ or ω, though they have no temporal augment.

ἔριω, *peio*, perfect ἔρηκα. Att. ἰέρηκα; from whence comes ἰπύρηκα, *impiumi*, in Aristophanes.

ἔδω, *pello*, aor. 1. ἔσα, Att. ἰσα, middle ἰσάμην, ἰσάμην.

RULE XVII.

Of the Attic Reduplication in the Perfect.

When a verb begins with a short, or with *o*, *e*, the Attics add the two first letters of the present to the perfect.

EXAMPLES.

When a verb begins with a short, or with either of the two short vowels, *o*, *e*, the common perfect is Atticized by receiving the two first letters of the present; as

Pres.		Com Perf.	Att. Perf.	Pas. Perf.
ἔ-ἴζω,	contendo,	ἔρικα,	ἔ-ἔρικα;	ἔ-ἔρισμαι.
ἀγ-είρω,	congrego,	ἤγερκα	ἀγ-ἤγερκα;	ἀγ-ἤγισμαι.
ἔλ-λω,	perdo,	Perf. Mid. ἔλλα,	ἔλ-ἔλλα.	

ANNOTATION.

**Ἡμῶν, cado, inclino*, is also re-duplicated, but changes *η* into *ο*, because this reduplication ought always to be short, making *ἡμικα, ἰρήμικα*, according to the grammarians.

RULE XVIII.

The Third Syllable of the Attic Perfect made short.

If the Attic perfect has more than three syllables, the third is made short, by changing a long vowel into a short one, and by dropping *ε* in the diphthongs *ει*, *ευ*, or *οι*, *ου*.

EXAMPLES.

If the Attic perfect should chance to have more than three syllables, the third syllable is always shortened, by changing *η* and *ω* into their corresponding short vowels *ε*, *ο*, and rejecting the prepositive of the diphthongs *ει*, *ευ*, or the subjunctive of *οι*, *ου*; as for instance,

Pres.	Com. Perf.	Att Perf.	
ἄλλθω,	ἔλλακα,	ἄλλεκα,	πολο.
ἔρωτάω,	ἔρωτῆκα,	ἔρετόκα,	ἰνιπτογο.
ἄλλῖθω,	ἔλλῖφα,	ἄλλῖφα,	πτογο.
ἄλυθω,	ἔλυκα,	ἄλλυκα,	ρπιο.
ἰπτομάξω,	ἰπτομάκα,	ἰπτομάκα,	ραγο.
ἄκθω,	ἔκκακα,	ἄκκακα,	αυδιο.

ANNOTATION.

We must except, *ἰριδω, firmo, hæreo*, which makes *ἔρικα, ἔρικα, ἔρισμα, ἔρισμα*; without shortening the third syllable, to distinguish it from *ἔρικα*, of the verb *ἔριζω, contendo*.

The Ionics use also sometimes this sort of reduplication, in verbs beginning with *αι*; as *αἰείω, capio, αἰεκα, ἀεαίεκα*; whence *ἀναεαίεκα*, in Herod. *qui laurca fuit donatus in certaminibus*. Concerning *ἰθῶνα* and *ἀγγοχα*, see the resolution of verbs, Book. v.

Q

RULE

RULE XIX.

Of the Pluperfect of those same Verbs.

The plu-perfect of those verbs, except ἐλεύθω, admits, moreover, of a temporal augment.

EXAMPLES.

This reduplication remains in the plu-perfect Attic; but then the first vowel is changed to make, moreover, a temporal augment; as,

ἀγάγεμα,	and	ἐγείρωμα,	ἔσπευχα,	ἀκίκαα,	ἐξείτασι,	ἔσπευχεν.
		congregavi,	excitavi,	fodi,	audivi,	ἠγγήρευον.
						ἠκικέειν.

We must except ἐλεύθω, υπειό, ἐλήλυθα, ἐληλύκειν; and in the middle, ἐλήλυθα, ἐληλύθειν; ever preserving ε in the first syllable.

RULE XX.

Of Plu-perfects augmented in the Second Syllable.

Some Attic pluperfects have the augment in the second syllable; as, ἔολκα, ἐώλπειν; ἔοργα, ἐώργειν; ἔοικα, ἐώκειν.

EXAMPLES.

Some preterites of the middle verb having taken a syllabic augment, according to the Attic form, receive also a temporal augment in the second syllable of the plu-perfect, by a similar analogy to that of the verbs of the 12th rule, p. 107.

Ἔλπω, spero, perfect middle ἔλπα; Att. ἔολκα; plu-perfect ἐώλπειν: ἔργω, facio, ἔοργα, ἐώργειν; εἶκω, assimilo, or similis sum, ἔοικα, ἐώκειν: instead of saying ἠόλπειν, ἠόργειν, ἠόικειν, with the temporal augment on the first syllable, like those of the preceding rule.

RULE XXI.

Of the Ionic Augment.

1. *The Ionics give also to the aorists the reduplication of the perfect:*
2. *Which continues the same in the plu-perfect, without any further augment.*

EXAMPLES.

1. *The Ionics use sometimes in the aorists the reduplication of the perfect, and particularly in the second;*

cond; and then this reduplication continues in all the moods; as *κάννω*, *laboro*, *ἐκάνμον*, *κέκαμον*: *χάζω*, *recedo*, *ἔχαδον*, *κέχαδον*: *τύκω*, *Hesych. αρρατο*, *ἔτυκον*, *τέτυκον*, in the infinit. *τετυκειν*: *δαίω*, *disco*, *ἔδαον*, *δέδαον*: *μάσσω*, *ῥεβένδο*, *ἔμασκον*, *μέμασκον*: *τάζω*, *επιένδο*, *ἔταγον*, *τέταγον*. Which continues in the other moods, as we shall see hereafter.

Likewise in the middle verb; *λαμβάνω*, *capio*, *ἔλαβον*. Middle, *ἐλαβόμην*, and *λελαβόμην*, *accipi*: *τέτρω*, *delecto*, *τεταρομην*: *τεύχω*, *struo*, *τετυχόμην*: *πυνθάνομαι*, *οἰπεύομαι*, *audio*, *sciscitor*, *πεπυθόμην*.

Which happens even to verbs in *μι*; as *κένλυθι*, *audi*, for *κλύθι*, *imper.* from *κλύμι*, *audio*.

This reduplication is sometimes also in the future; as *πεπιθήσω*, *Hom.* for *πιθήσω*, from *πιθέω*, *confido*, *credo*, *obsequor*: *μεμίχεται*, *Hesych.* from *μίγω*, or *μίγνυμι*, *misceo*, *commisceo*.

They also repeat now and then the two first letters of the present in the aorists, in the same manner as the Attic perfect above mentioned, Rule xvii. as *ἄραρον*, *-ες*, *-ε*, *Luci.* formed from *ἄρον*, without an augment, instead of *ἤρον*, from the verb *αἴρω*, *to carry or take away*; or from *ἄρω*, *to fit*, or *to accommodate*.

2. The Ionics are sometimes satisfied with this reduplication in the plu-perfect, without requiring another syllabic augment; as *κεκάρκειν* for *ἐκεκάρκειν*, from *κείρω*, *tondeo*: *τεθεμελίωτο*, for *ἐτεθεμελίωτο*, from *θεμελιόομαι*, *fundor*, *aris*: *κεχωρήκεσαν* for *ἐνεχωρήκεσαν*, from *χωρέω*, *evado*, *proficiscor*: *τετύφεισαν*, *Herod.* for *ἐτετύφεισαν*, from *τύφω*, *verbero*, where moreover there is a shortening of the penultima, *-εσαν* for *-εισαν*, which we shall mention hereafter.

Poetic Observations.

The poets give sometimes to the plu-perfect, only the augment of the imperfect; as *ἰδίκετο* for *ἰδίκετο*, *susciperat*, from *δίχομαι*, *accipio*.

Sometimes they neglect giving it any augment at all; as *λίτο* for *λίλυτο*, *solus erat*, from *λύω*: *βλήτο*, *percussus erat*, for *βίβλητο*, from *βάλλω*, which follows *βλήω*, *-ήσω*: *ἄτο* for *ἤτο*, *desiluerat*, from *ἄλλομαι*, *salio*; where there is a smooth breathing, after the Ionic form, instead of a rough one. Hence comes the compound *ἰκαλτο*, the same with *ἄτο*: but *πάλτο* for *πίπαστο*, is from *πᾶλλω*, *vibro*.

When the augment is rejected in the indicative, it is also rejected in the other moods, and particularly in the infinitive and participles; as we shall see hereafter.

CHAP. VI.

Observations on the Persons of the Dual Number.

BEFORE we proceed any further, we think it proper to speak here of the terminations of the dual, which we left out in the table of conjugations purposely for the conveniency of beginners: but they may be learnt here with ease; besides, they will be found in the enumeration of each tense in particular, which we intend to give in the next chapter.

RULE XXII.

Of the Terminations of the Dual Number.

1. *The active dual has no first person: to its tenses in ω, as likewise to the perfect, it gives the termination τῶν and τῶν:*
2. *Its other tenses terminate in τῶν and τῆν:*
3. *The passive has a first person, which ends in μεθῶν, and adds θ to τῶν and τῆν of the active.*
4. *It changes the smooth consonant of the third person singular into an aspirate; and prefixes a σ to θ, coming from τ pure in the singular.*

EXAMPLES.

1. The dual wants the first person in the active voice, which comprizeth also the passive aorists, and terminates the other two in τῶν, in the tenses in ω, viz. in the present, and the two futures, with the whole subjunctive mood, and moreover in the perfect indicative.

2. The other tenses, viz. the imperfect, the pluperfect, the two aorists (both active and passive) and the optative, make τῶν in the second person of this number, and τῆν in the third.

3. The passive dual hath a first person, which ends in μεθῶν, and forms the other two in θ, making θῶν, θῶν, where the active has τῶν, τῶν; and θῶν, θῆν, for τῶν, τῆν, of the active.

4. But if the third person singular, which is always in τῷ or τῶ, and on which this passive dual depends, happens

happens to have a smooth consonant before τ, it must be changed into an aspirate before this θ in the dual, because a smooth consonant cannot precede an aspirate, as we have observed Book I. Chap. vii. But if the τ be pure, then a σ must be added to θ. All this will be made clearer by the following table.

T A B L E of the DUAL NUMBER.

For the Tenses ending in ον, ον.

ACTIVE.

PASSIVE.

The PRESENT.

	τύπλω, -εις, -ει, τύπλεται, τύπλετον.	τύπλομαι, -η, -ηται. τυπλόμεθον, τύπλεσθον, τύπλεσθον.
--	------------------------------------------	-----------------------------------------------------------

1. FUTURE.

	τύψω, -εις, -ει, τύψεται, τύψετον.	τυφθήσομαι, -η, -ηται. τυφθόσμεθον, -θήσεσθον, -εσθον.
--	---------------------------------------	-----------------------------------------------------------

2. FUTURE.

	τυπῶ, -εις, -ει, τυπῶται, τυπῶτον.	τυπήσομαι, -η, -ηται. τυπησόμεθον, -ήσεσθον, -εσθον.
--	---------------------------------------	---------------------------------------------------------

The PERFECT.

	τίτυφα, -ας, -α, τίτύφατον, -τον.	τίτυμαι, -ψαί, -πται. τίτύμεθον, τίτύθηθον, φθον.
--	--------------------------------------	------------------------------------------------------

The SUBJUNCTIVE.

	τύπλω, -ης, -η, τύπλητον, -τον.	τύπλωμαι, -η, -ηται. τυπλόμεθον, τύπλησθον, -ησθον.
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For the Tenses ending in ον and ην.

ACTIVE.

PASSIVE.

The IMPERFECT.

	έτυπλον, -εις, -ει, έτύπλετον, έτυπλήτην.	έτυπλόμην, -α, -ετο. έτυπλόμεθον, έτύπλεσθον, -εσθον.
--	----------------------------------------------	----------------------------------------------------------

The PLU-PERFECT.

	έτιτύφην, -εις, -ει, έτιτύφητον, -την.	έτιτύμην, -ψην, -η. έτιτύμεθον, -έτιτύφθηθον, -ήθηθον.
--	-------------------------------------------	-----------------------------------------------------------

1. AORIST.

	έτυψα, -ας, -α, έτύψατον, ψάτην.	έτύφθη, -φθη, -φθη. έτύφθητον, έτύφθητην.
--	-------------------------------------	----------------------------------------------

2. AORIST.

	έτυπην, -ας, -α, έτύπητον, -ήτην.	έτύπην, -ης, -η. έτύπητον, -ήτην.
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OPTATIVE.

	τύπλομαι, -οις, -οι, τύπλοίην, -οίην.	τυπλόμην, -οιο, -οιγο. τυπλόμεθον, τυπλόσθον, -εσθον.
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CHAP. VII.

Of each Tense in particular, with its Dialects.

And first, of the Present and Imperfect.

PRESENT.

Sing.	{	Dor.	τύπω, -τύπης, τύπῃς, -τύπῃς, τύπῃ.	verbero, -as, -at.
		Æol.	τύπῃς, τύπῃ.	
		---	---	
Dual	{	---	τύπῆτος, τύπῆσι,	verberatis, -ant, duo.
Plur.	{	Dor.	τύπόμεν, τύπῆτε, τύπῆσι, -τύπόμεν, - - - τύπῆντι, et τύπῆσι.	-amus, atis, ant. like the dat. sing. of [the participle.
		---	---	---

Observations on the Dialects.

This Doric analogy of changing *μεν* into *μεν* in the plural is general for all the other tenses of all verbs; as in the aorist, *ἐτύψαμεν, ἐτύψαμας*, from whence seems to be derived the French aorist, *nous allâmes, nous batîmes, nous fîmes*.

The third person plural is always like the dative plural of the participle of the same tense, *τύπῆσι*, verberant or verberantibus: but the Dor. make it like the dative singular, *τύπῆντι*, verberant or verberanti. Which is also general for all sorts of tenses and verbs.

They likewise change *ου* into *σι*; *τύπῆσι*, verberant; *εὐζῶσι*, stillant, &c.

IMPERFECT.

Sing.	{	Ion.	ἐτύπην, ἐτύπῃς, ἐτύπῃς, -τύπῃς, ἐτύπῃς.	verberabam, -as, -at.
		Poet.	τύπῆσκον, τύπῆσας, τύπῆσαι.	
		---	---	
Dual	{	---	ἐτύπῆτον, ἐτύπῆτον, verberabatis, -ant, duo.	
Plur.	{	Dor.	ἐτύπόμεν, ἐτύπῆτε, ἐτύπῆσι, -τύπόμεν, Poet. τύπῆσκον. Bæot. ἐτύπῆσαν.	-amus, atis, -ant.
		---	---	---

Observations on the Dialects.

The Ionics and Poets follow in this tense, and in the aorists, a particular analogy, forming it from the second person, by cutting off the augment, and adding *σκον* to the end; *ἐ-τύπῆς, τυπῆσκον, -τε -ε, plur. -όμεν* and *ου*, as may be seen above.

The second person plural is not in use; but the others are all sufficiently authorized, though the first person plural is more scarce. From *εἶχον, εἶχῃς, εἶχσκον*, (rejecting the *ι* which makes the augment), habebam, *Od. γ. εἶχσκας, habebas, Il. ε. εἶχσκας, habebat, ibid. νικάσκουεν* for *νικάμεν*, vincebamus, *Od. λ. παδάσκου, saltabant, Od. ψ.*

But from *εἶπον, -ας*, is formed, *εἶπσκον*, dicebam, retaining the augment, which it commonly preserves in the other moods, *εἶποιμι*, &c.

This analogy is extended also to the passive; *τυπῆσάμην, -ου, -ετο*, verberabar, -aris, -atur, &c. And it is also found in the circumflex verbs, as well as in those in *μι*, but always shortening the penultima; *ἔπιεσκον, faciebas, ὠλοσκον; εἶδῃσκον, dabas, δίδοσκον, &c.*

C H A P. VIII.

Of the First Future, and First Aorist.

RULE XXIII.

Formation of the First Future.

1. The first Future is generally in --- σω :
2. But βω, πω, Φω, πιω, make - - - - - ψω :
3. γω, κω, κιω, make - - - - - ξω :
4. ζω, σσω, τιω, sometimes follow the latter.

EXAMPLES.

1. **T**HE first future ought to terminate in σω ; it is formed naturally from the present, by putting a σ before ω : τίω, *honoro* ; τίσω, *honorabo*. But verbs in δω, τω, θω, cast off their characteristic to make room for σ ; ἄδω, *cano*, ἄσω : ἀνύτω, *perficio*, ἀνύσω : πλήθω, *impleo*, πλήσω : this is done in order to soften the sound, which would be too harsh were we to say πλήθσω ἄδσω, &c.

2. Verbs in βω, πω, Φω, or πιω (for τ here goes for nothing) form the future in ψω, which is almost the same as if they made them in βσω, πσω, Φσω ; according to the relation which ψι bears to these mutes β, π, Φ. But because the letter σ is seldom written after β or Φ, these two were changed into their smooth correspondent π ; and a new character, ψ, was invented posely for πσ. Thus,

β	λίβω,	}	First Fut. ψ.	{	λείψω,	<i>to anoint.</i>
π	τίρπω,				τίρψω,	<i>to delight;</i>
φ	γράφω,				γράφω,	<i>to write.</i>
πι	τύπτω,				τύψω,	<i>to beat.</i>

3. Verbs in γω, κω, χω, κτω, form the first future in ξω, which is equivalent to γσω, κσω, χσω, according to the relation which ξ bears to these three, γ, κ, χ ; as may be seen in the following examples :

γ	λίγω,	}	First Fut. ξ.	{	λίξω,	<i>to say.</i>
κ	πλίκω,				πλίξω,	<i>to fold.</i>
χ	βρίχω,				βρίξω,	<i>to wet.</i>
κτ	τίκτω,				τίξω,	<i>to be delivered.</i>

4. Verbs in ζω and σσω, or Att. τιω, sometimes form the future like the last mentioned ; as ρίζω, *pingo*, ρίξω : ὀρύσσω, *fodio*, ὀρύξω : or else they follow the general rule, making σω ; as Φράζω, *dico*, Φράσω : πλάσσω, *fin-*
ξω, πλάσω, &c.

RULE XXIV.

Exception for Verbs that have a Liquid before *ω*.

1. Verbs ending in λω, μω, νω, ρω, form the first future like the present, save only that they make the penultima short, and circumflex the last syllable.
2. But the Æolics, even in the above verbs, and especially those in ρω, use the σίγμα.

1. Verbs in λω, μω, νω, ρω, form their first future also in λῶ, μῶ, νῶ, ρῶ, the same as their present; only they require a circumflex on the last syllable, and always shorten the penultima, either by casting off the subjunctive, if there be a diphthong, or the second consonant, if there be two: thus σκείβω, *semino*, makes σπερῶ, *seminabo*: and ψαλλω, *cano*, makes ψαλῶ, *canam*.

2. But the termination σω was heretofore general for these verbs, as well as for the rest; wherefore the Æolics still use the σ, especially in verbs in ρω, rejecting nevertheless the subjunctive vowel, if there be a diphthong; as σκείρω, fut. σκείρωσω, *seminabo*: ὄρω, ὄρωσω, &c.

This future is conjugated like the present; but it admits of some different dialects, as we shall shew presently.

FIRST FUTURE.

Sing.	{	Dor.	τίψω,	τίψης,	τίψη,	verberabo, -bis, -bit.
			τιψῶ	-εις,	-ει.	
Dual	{	Dor.	- -	τίψητος,	τίψητος,	-bitis, -bit, duo.
			- -	τιψήϊτος,	-ήϊτος,	
Plur.	{	Dor.	τίψομεν,	τίψετε,	τίψουσι	-issus, -itis, -unt.
			-όμεν et -όμεν,	-ήϊτε,	-ήϊσι et -ήϊσι.	

Observations on the Dialects.

The Dorics always circumflex the first future, in the same manner as the verbs in λῶ, μῶ, νῶ, ρῶ, are circumflexed in the common tongue.

They also terminate the third person plural in ὄντι, as in the present; τίψουσι, verberabunt; besides the two above mentioned, viz. ὄντι, and ὄντι.

They likewise change σω into ἔσω circumflex; ἐπιδίδω, ἐπιδίδω, exprobrabo, for ἐπιδίδω: likewise κλάξω, from κλάσσω, claudam, for κλείσω, coming from κλείω, claudio: where there is moreover an α for an ω.

The poets often reduplicate σ in the future purposely to lengthen the syllable, and not only here, but also in the middle verb; as φράσσω, and φράσσομαι, dicam, from φράζω, dico. And all those dialects are equally received in the first aorist, which depends upon this tense.

RULE

RULE XXV.

Of Verbs in ω pure, that cast off σ .

Some verbs in ω pure neglect to take a σ in their future.

EXAMPLES.

Some verbs in ω pure are without a σ in their future, especially among the poets; as $\chiέω$, *fundo*; $\chiέσω$, and $\chiένω$, *fundam*: $\kappaέω$, *cubare facio*, fut. $\kappaέω$, from whence comes $\kappaατακείετε$, *cubitum ibitis*, Od. η. $\kappaέων$, *cubiturus*, ibid. Aratus has made use of $\kappaέω$ in the present, which we never see in Homer: $\kappaλείω$, *laudo*; $\kappaλείω$, *laudabo*.

Ἐγὼ δ' ἂν σε κλείω κατ' ἀπίστευα γαῖαν. Od. ε.

Egō te laudabo per immensam terram.

Likewise $\acute{\epsilon}\chiάνω$, *perficiam*: $\acute{\epsilon}\acute{\rho}\acute{\upsilon}\sigma\omega$ for $\acute{\epsilon}\acute{\rho}\acute{\upsilon}\sigma\omega$, *distrābent*: $\acute{\delta}\acute{\epsilon}\omega$, *invenio*, in Alcæus, fut. $\acute{\delta}\acute{\eta}\omega$, *inveniam*, in Hom. from whence comes $\acute{\delta}\acute{\eta}\epsilon\iota\varsigma$, *invenies*; $\acute{\delta}\acute{\eta}\omicron\mu\epsilon\upsilon\upsilon$, *inveniemus*; $\acute{\delta}\acute{\eta}\epsilon\tau\epsilon$, *invenietis*, in the same author. But $\acute{\delta}\acute{\epsilon}\omega$, *opus habeo*, always makes $\acute{\delta}\acute{\epsilon}\acute{\eta}\omega$.

RULE XXVI.

Of Polysyllables in $\acute{\iota}\omega$, which also reject σ .

1. Polysyllables in $\acute{\iota}\omega$, reject σ in their future, and circumflex the last syllable:
2. The same happens sometimes to verbs, whose future is in $\acute{\epsilon}\omega$ or $\acute{\alpha}\omega$.

EXAMPLES.

1. Verbs of many syllables in $\acute{\iota}\omega$, cast off σ from their future, and circumflex the last syllable; as $\nuομίζω$, *puto*; fut. $\nuομίσω$, and $\nuομῶ$, *putabo*; $\Phiροντίζω$, *curam gero*, $\Phiροντίσω$, and $\Phiροντιῶ$. These futures are very common, and, by reason of the circumflex accent, are conjugated like the second future; whereof presently.

In like manner for the middle; $\betaαδίζω$, *vado*; $\betaαδίσομαι$ and $\betaαδιῶμαι$, *vadam*: $\acute{\alpha}\gammaωνίζομαι$, *certo*, $\rhoυγνῶ$; $\acute{\alpha}\gammaωνισαίμαι$ and $\acute{\alpha}\gammaωνιῶμαι$, *rygnabo*. Which is also to be observed in regard to the other moods; as $\sigma\Phiετεριῶσθαι$, Dion. Cass. for $\sigma\Phiετερίζεσθαι$, *suum facere*, to appropriate, the future infinitive of $\sigma\Phiετερίζομαι$.

2. The same happens sometimes to futures in $\acute{\epsilon}\omega$: $\piροσαμφέω$, *insuper iudico*, fut. $\piροσαμφέσω$ and $\piροσαμφῶ$, -εις, -εῖ: $\chiέω$, *fundo*, fut. $\chiένω$, *fundo*, Joel ii. $\acute{\epsilon}\kappa\acute{\upsilon}\sigma\alpha\mu\acute{\iota}$ κατ' τῷ Πνεύματός, *μω*, *effundam de Spiritu meo*.

As also to those in *άσω*, coming from a polysyllable in *άζω*, or in *άω*: *έξελάω*, or *έξελαίνω*, *expello*, fut. *έξελάσω* and *έξελάω*, Aristoph. *πριάω*, *επο*, *πριάσω* and *πριάω*: *διαβιβάζω*, *transmitto*, *διαβιβάσω* and *βάω*, Plato. And these are conjugated like the circumflex verbs, according to the rule of contraction: thus, *έλάω*, *έλας*, *έλα*, *agitabo*, *-is*, *-it*, &c. *ότε έργαs τήν γήν*, Gen iv. *quando operaberis terram*; and others of the same sort.

ANNOTATION.

Hereto we may also add the verbs in *άω*, fut. *άσω*, or *άσω*, for which we have the authority of Thucydides, as in the speech of the Plataeans, lib. iii. *Πρός δι, κ, γήν, εν η ήλευθέρωθησαν οι Έλληνες, δούλωσται; ισρά τι θεών, οis ενθάμνοι Μήδων ιεράτησαν, ισημῆται; κ, δυσίας τας πατριους των ισσαμίων κ, κτισάντων αφαιρήσισθε, &c.* *Besides, can you enslave that very land where the Greeks first exerted their liberty? will you see laid waste those temples, where the vows they offered up to the gods, rendered them victorious over the Medes? can you abolish the rites of your ancestors, and of those who laid the foundation of this edifice? Here we say ισημῆται instead of ισημώσται, as he said before δούλωσται; and afterwards αφαιρήσισθε, in the future.*

RULE XXVII.

Future in *εύσω*, or *κύσω*.

1. The following verbs, *πλέω*, *ρέω*, *χέω*, *πνέω*, *δέω*, *νήω*, make the future in *εύσω*.
2. But *κλαίω*, and *καίω*, take *κύσω*.

EXAMPLES.

1. Dissyllables in *εω* take a *υ* in the future, after the Æolic form; *πλέω*, *παιγο*; *ρέω*, *ρῦο*; *χέω*, *χέω*; *πνέω*, *πνέω*; in the future *πλεύσω*, *ρεύσω*, &c. See the resolution of verbs, Rule xxxii.

θεω, *κυρο*; makes *θεύσω*, middle *θεύσομαι*, and in Thucyd. *θευσῶμαι*; *νέω*, for *παιτο*, *to swim*, makes *νεύσω* and *νήσω*, according to Eustath. and for *προ*, *to spin*, it only makes *νήσω*.

2. After the same Æolic form, *κλαίω*, *κλαίω*, makes *κλαύσω*; and *καίω*, or *καίω*, *κρο*, *καύσω*.

RULE XXVIII.

Of Futures that receive an Aspirate.

Give an aspirate to these four futures, *έξω*, *αρέψω*, *αύψω*, and *αρέξω*.

ΕΧΑΜ-

EXAMPLES.

The four futures mentioned in the rule require a rough breathing, though their present tense be without it.

Ἔξω, habeo, ἴξω. Τρέψω, nutrio, θρέψω.
 Τόψω, accendo, δύψω. Τείχω, curro, θείξω.

ANNOTATION.

Some grammarians pretend, that ἴξω takes an aspirate to distinguish it from ἴξω, extra, which has a smooth breathing: δύψω, accendam, to distinguish it from τόψω, verberabo; and θρέψω, nutriam, to distinguish it from τρέψω, vertam: these differences are proper to be taken notice of, though they do not hold in θείξω, which has no other opposite word.

The true reason therefore of this change is this: the present of these verbs hath a smooth breathing, or a lenis, only because of the other aspirate that followeth; which being left out in the future, they resume the rough breathing which was natural to them. This is still plainer in the perfect, where, for example, the active has τίτρεφα, and the middle τίτρεφα, with a τ in the penultima, by reason of the φ that follows: whereas the passive has τίθραμαι, with a θ, because it is not followed by another aspirate.

There are several barytons which borrow the future of circumflex verbs; δάω, volo, δάλω, and if it came from δάω; βάλωμαι, volo, βάλωμαι, as if it came from βάλωμαι, and the like; of which we shall treat elsewhere. For it is common with the Attics to change the barytonous verbs into circumflex.

Some have both futures; as βάλλω, jacio, βάλω, and βάλλω: χαιρώ, gaudeo, χαρῶ, and χαρήσω.

And frequently they form a new verb from a regular future; as αἶω, fero; αἶσω, feram; ὄσω, fero; whence οἶσται, ferte, II. λ. and the like; of which we shall give further examples, Book v. Chap. i.

RULE XXIX.

Formation of the First Aorist.

The first aorist is formed from the first future, by changing ω into α, and taking the augment of the imperfect.

EXAMPLES.

The first aorist is formed from the first future, changing ω into α, and taking the augment of the imperfect; as,

τίω, honoro, ἴτιω, τίω, ἴτιω.
 τύπω, verbero, ἴτυπω, τόπω, ἴτυπω.
 ἐλπίζω, spero, ἐλπίζω, ἐλπίζω, ἐλπίζω.

So that the characteristic, and the penultima of this tense, are generally the same as those of the future; and it is conjugated thus:

FIRST AORIST.

Sing.	{	ἴτυπα,	ἴτυπας,	ἴτυπε,	verberavi, -isti, -it.
		ἴτυπασαι,	-αις,	-αις,	
Dual	{	ἴτύπαται,	ἴτύπαται,	-ις, -εσσι,	duo.
		ἴτύπαται,	ἴτύπαται,	-ις, -εσσι,	duo.
Plur.	{	ἴτύπαται,	ἴτύπαται,	ἴτυπας,	-imus, -istis, -erunt.
		ἴτύπαται,	ἴτύπαται,	ἴτυπας,	ἴτυπας.

RULE XXX.

Exception for the Penultima.

Verbs in λω, μω, νω, ρω, require the penultima of this aorist always long: hence the ε of the future is changed into ει; and the Attics change α into η.

EXAMPLES.

This tense, as the etymologist observes, always requires the penultima long, where there is never a σ. Therefore in verbs ending in λω, μω, νω, ρω, where the penultima of the future is short, this aorist makes it long, by adding a ι to ε, in order to form a diphthong: thus,

ἔδλω,	πίπτο,	εἰλῶ,	ἔπειλα.
σπείρω,	σείπινο,	σπείρω,	ἔσπειρω.
ἔμιμν,	αἰδίσκο,	διμῶ,	ἔδιμιμα.

The three common vowels, α, ι, υ, remain, according to Sylburgius; but being short in the future, they are long in this aorist. Thus we say,

φάλλω,	cano,	φαλῶ,	ἔφαλα.
μαίνομ,	φαδο,	μαινῶ,	ἔμαίνα.
φαίνομ,	lucco,	φανῶ,	ἔφαινα.
κρίνω,	judico,	κρινῶ,	ἔκρινα.
μολύνω,	conspuro,	μολυνῶ,	ἔμολύσα.

But here the Attics change α into η, saying ἔψηλα, *tecini*, for ἔφαλα: ἐμίμηνα, for ἐμίαινα, *fadavi*. Whereto we may refer ἔγυμα, from γαμῶ, γαμέω, *uxorem duco*.

RULE XXXI.

Exception in regard to the Characteristic of the First Aorist.

1. This aorist sometimes takes the characteristic of the present:
2. Sometimes that of the perfect:
3. And sometimes it has not the τ of the future.

EXAMPLES.

There are three exceptions in regard to the characteristic of this tense.

1. Some verbs take it from the present; ἐνέγκω, *fero*, ἔνεγκω, (Ion. ἐνεῖνω, ἔνεικα:) ἔπω, *dicō*, ἔπα. In like manner κέω, *fundo*, ἔχεα, (Æol. κεύω, ἔχευα:) and among the poets, σεύω, *agito*, ἔσευα: ἀλεύω, *τίτω*, ἔλευα: κέω, or κέω, *cuco*, ἔκεια: ἀκέω, or ἀκέω, *medeor*, *sano*, ἔκεια: whence comes ἀκείμενος, in Hom.

2. Others

2. Others take it from the perfect; ἔω, or ἴημι, πῆλο, ἴρα: δέω, or τίθημι, ῥοπα, ἔθηκα: δέω, or δίδωμι, δα, ἔδωκα: and these three are seldom met with but in the indicative, as we shall further observe when we come to the verbs in μι.

3. Others cast off the σ of the future, according to the analogy above mentioned; as καίω, or κάω, κρο, accendo, ἔκηκα: λάω, video, ἔληκα: δέω, invenio, ἔδηκα, in Hesych.

Hereto we may also add ἴπρια, from whence comes the middle ἴπριάμην, emi, instead of ἴπριασάμην, unless we choose to say it is a syncope.

Observations on the Dialects.

In the other verbs, when the penultima happens to be short, the poets repeat the following consonant, to make it long; as τάλω, ἰσω, ἰτίλασσα, perfecti: κάλιω, ἐκάλισσα, vocavi, or, without the augment, κάλισσα.

We sometimes meet with the third person plural of this tense in ασι, like that of the perfect; ἔξασι, Aristoph. in Nubul. for ἔξαν, cesserunt, from ἔκω, cedo: and again, ἔξασιν ἰπτιρίφαι σί, in Avid. for ἔλθον, venerunt. Though others are of opinion, that this is the third person plural of the perfect, by changing κ into ξ.

And on the contrary, the third person plural of the perfect in ασι, is sometimes formed in αν; πειφεικαν, for πειφεικασι, Lycophr. horruerunt, from φείσω, horreo.

The other dialects have been already explained in the imperfect and future, and are sufficiently marked in the conjugation of this tense.

CHAP. IX.

Of the Second Future, and Second Aorist.

RULE XXXII.

Formation of the Second Future.

1. The second future is formed from the present, and requires a circumflex.
2. It makes its penultima short, either by dropping a consonant; or,
3. By changing η, ω, or also κι, αυ, into α:
4. Or by losing ε in ει, ευ.
5. Dissyllables change the ε of the first future into α in the second, whenever there is a liquid before or after the ε:
6. But the other verbs retain this ε:
7. To which you must join λέγω, Φλέγω, βλέπω.

EXAM-

EXAMPLES.

1. **T**HE second future is formed from the present, having the same penultima, characteristic, and termination; but it requires always a circumflex on its last syllable; as *τίω, bonoro; τιῶ, bonorabo.*

2. The penultima of this tense is commonly short; hence, if there be two consonants, that which follows the characteristic is rejected; as *τύπω, verbero; τυκῶ, verberabo: ψάλλω, digitis pulso; ψαλῶ, pulsabo: τέμνω, seco; ταμῶ, secabo.* For in verbs in *πίω, κτώ, μνω*, the first consonant is the characteristic.

3. And if there be long vowels, or diphthongs, they are changed in the following manner:

ο	}	into α	{	<i>λίβω, cario, λαβῶ, cariam.</i>
ω				<i>τρέγω, comedo, τραγῶ, comedam.</i>
αι				<i>καίω, urō, καῶ, uram.</i>
αυ				<i>πάυω, sedo, παῶ, sedabo.</i>

4. The diphthongs *ει* and *ευ* drop their prepositive *ε*: Thus,

<i>ει</i> into <i>ι</i>	<i>λείπω, linquo, λιπῶ: αἰψέω, urō, αἰψῶ.</i>
<i>ευ</i> into <i>υ</i>	<i>φεύγω, fugio, φυγῶ: ἐρεύω, ructo, ἐρυγῶ.</i>

5. Except that dissyllables change the *ε* of the first future into *α* in this second future (whether it comes from the diphthong *ει* in the present or not) as often as there is a liquid before or after the *ε*:

Before; as

<i>πλίω, plico, fut. 1. πλίξω, fut. 2. πλακῶ:</i>
<i>κλίω, furor, fut. 1. κλίψω, fut. 2. κλαπῶ.</i>

After; as in all verbs in *λω, μω, νω, ρω*:

<i>σπίρω, semio, fut. 1. σπιρῶ, fut. 2. σπιαρῶ, seminabo:</i>
<i>σίλλω, nūto, contraho, fut. 1. σιλῶ, fut. 2. σαλῶ:</i>
<i>δέμω, curro, fut. 1. δεμῶ, fut. 2. δεμαῶ.</i>

And even in some others; as *δέμω, video, δαρκῶ.* See the rule following.

6. But the other verbs retain their *ε*, whether they be dissyllables, when they have never a liquid; as

<i>τίω, pario, fut. 1. τιξῶ, fut. 2. τυκῶ:</i>

Or whether they be trisyllables, even with a liquid; as

<i>ἀγίρω, congrega, fut. 2. ἀγερῶ, congregabo:</i>
<i>ἔπειω, debeo, fut. 2. ἐπελῶ, debebo.</i>

7. Hereto we must add these three dissyllables, which retain the *s*, though preceded by a liquid.

		1 Fut.	2 Fut.	
λίγω,	<i>dicō</i> ;	λίξω,	λαγῶ,	<i>dicam,</i>
φλίγω,	<i>ardeo</i> ;	φλίξω,	φλεγῶ,	<i>ardebo.</i>
βλίπω,	<i>video</i> ;	βλίψω,	βλεπῶ,	<i>videbo.</i>

This future is conjugated thus;

SECOND FUTURE.

Sing. {	Ion.	τοῦ,	τυκί,	τυκῶ,	<i>verberabo, -is, -is</i>
		τυκίω,	τυκίεις,	τυκίει.	
Dual {	Ion.	- - -	τυκίετον,	τυκίετον.	
		- - -	τυκίετον,	τυκίετον.	
Plur. {	Ion.	τοῦμεν,	τυκίετε,	τυκῶσι.	
		τυκίομεν,	τυκίετε,	τυκῶσι.	
	Dor.	τυκίμας,	- - -	τυκῶσι, and τυκῶσι.	

ANNOTATION.

The grammarians tell us, that *τίμω, secō*, makes *τιμῶ* and *ταμῶ*: but *ταμῶ, secabo*, and the second aorist *ἴταμην*, come from *τάμω*, Ion. and Dor. which Homer frequently makes use of.

Πλάσσω, percutio, meant of the body, makes *πλασῶ, percutiam*; whence comes the aorist *ἔπλασθαι*, and the passive *ἐπλάσθην*: but meant of the mind, it makes *πλασῶ, ἔπλασθαι, ἐπλάσθην*.

The first and second future of verbs in *λω, μω, νω, ρω*, are alike, when there is no change in the penultima; *ψάλλω, ψαλῶ, ψαλῶ*: but when the penultima happens to be changed, they are different; as *σπείρω, fut. 1. σπείρω, fut. 2. σπείρω, &c.*

RULE XXXIII.

Of the Penultima of the Second Future long by position.

Though the consonant that follows the characteristic be rejected, yet, when it precedes, it is continued.

EXAMPLES.

Though the consonant, which followeth the characteristic, is cast off in this tense, to shorten the penultima; as *κλέπω, κλαπῶ*, according to the preceding rule; yet that which precedes the characteristic remains, and then the penultima is long by position; as *μάγκω, prebendo*; *μαγκῶ, prebendam*: *ἐνέγκω, fero*; *ἐνεγκῶ, feram*.

In like manner, *φέρω, vasto*; *παρθῶ, vastabo*: *δέκω, video*; *δακῶ, videbo*: where *ε* is changed into *α* by reason of the liquid *ρ*, according to the analogy of the preceding rule; and when the poets want to make it short, they have recourse to transposition; *δακῶ for δακῶ*; *παρθῶ for παρθῶ, &c.*

RULE XXXIV.

Of Verbs that change the Characteristic of the Present.

These verbs, ἀπίω, βάπιω, θάπιω, δρύπιω, ράπιω, ρίπιω, σιάπιω, require an aspirate instead of a lenis, or smooth consonant in the second future :

But καλύπιω, βλάπιω, and κρύπιω, take an intermediate instead of a lenis ;

And σμύχω, ψύχω, take an intermediate instead of an aspirate.

EXAMPLES.

Several verbs change also their characteristic in this second future.

The following take an aspirate instead of a lenis :

Pres.		2 Fut.	Pres.		2 Fut.
ἀπίω,	necto,	ἀφῶ.	βάπιω,	tingo,	βαφῶ.
θάπιω,	spelio,	ταφῶ.	δρύπιω,	lucero,	δρυφῶ.
ράπιω,	neo,	ραφῶ.	ρίπιω,	juicio,	ριφῶ.
σιάπιω,	fodio,	σιαφῶ.			

These take an intermediate instead of a lenis :

Pres.		2 Fut.
καλύπιω,	occulo,	καλιῶ.
βλάπιω,	ludo,	βλαῶ.
κρύπιω,	occulo,	κρυῶ, occultam.

And the following assume an intermediate instead of an aspirate :

Pres.		2 Fut.
σμύχω,	pro,	σμουγῶ.
ψύχω,	refrigero,	ψυγῶ.

ANNOTATION.

The reason of these changes is obvious ; the two last verbs making ξω in the first future, and ξ having the power of a γ, they retain this γ in the second future, because of the affinity it has with the first. And this analogy will be further illustrated by the next rule.

The first seven having been formerly in φω, βάφω, &c. and the other three in βω, βλάφω, &c. they have taken a ω in the present, instead of β and φ, merely because as a τ was inserted, those two letters could not go before it, for the reason alledged, Book I. Chap. vii. p. 6. So that as this τ is lost in the second future, they resume their natural characteristics.

RULE XXXV.

Of Verbs in ζω or σσω

Several verbs in ζω make the second future in δω ; Φραζω, Φραδῶ : and others in σσω, making ξω in the first future, have γῶ in the second, as δρύσσω, δρυγῶ.

EXAM-

EXAMPLES.

Divers verbs in ζω, or σσω, change also their characteristic in this tense to shorten the penultima: for as ζ is equivalent to δσ, taking the σ for the first future, they sometimes keep the δ for the second; as

φράζω, loquor, 1 fut. φράσω, 2 fut. φραδῶ.

And sometimes making ξω in the first future, and the ξ being equivalent to γσ, they retain the γ only in the second; as

ἐρύσσω, fodio; 1 fut. ἐρύξω, 2 fut. ἐρυγῶ, fodiam.

ANNOTATION.

Very few of those verbs have a second future. For from πλάσσω, fingo, for example, we do not say πλαδῶ. Which is still more rare in polysyllables; as βαδίζω, gradior; φρονίζω, considero; ἱρίσσω, remigo; στηρίζω, stabilio; φυλάσσω, custodio; which are not to be found in the second future. And then, as there is only the first future in use, so there is only the first aorist.

There are moreover several other verbs that want this tense; as those in ἔω, with the polysyllables in αῦω, εῦω, ὦω, and ῖω, and many others. For κρύω, pulso, does not make κροῶ: ἀκούω, audio, does not make ἀκοῶ, nor even ἤκουο, unless perhaps in verse: βασιλεύω, regno, hath not ἱερασίλω: nor παιδίωω, instituo, ἱπαιδίωω: no more than ἔρυω, irruo, ἔρρω: no λαύω, cybo, ἴωω; and so for the rest.

Observations on the Dialects of the Second Future.

The Ionics resolve the circumflex of this future, both active and middle, as likewise the first future in λῶ, μῶ, νῶ, ρῶ. Wherefore they say, 2. fut. τυπίω, τυπίω for τυπῶ, -ίης; as we have observed above. The middle is τυπιόμαι, -εη, or -ται, for τυπέμαι, -ῆ, &c. & likewise, 2. fut. μπιῶ, μπιῶ, manebo, for μπιῶ.

This resolution of the diphthong is extended to all the moods and participles, as also to the second aorist of the infinitive active, which is the same as future; τυπίωμι, τυπίωμι, τυπίωμι, &c.

RULE XXXVI.

Formation of the Second Aorist.

The second aorist takes the augment of the imperfect, but the characteristic and penultima of the second future.

EXAMPLES.

The second aorist follows the augment of the imperfect, and is conjugated like it; but takes the characteristic and penultima of the second future; as

τύπω,	verbero,	ἔτυπην;	τυπῶ,	ἴτυπον.
φράζω,	ἄω,	ἔφραζον;	φραδῶ,	ἴφραδον.
εἰσφύω,	verto,	ἔεσφον;	εσφαῶ,	ἴεσφαον.

Though several verbs have this aorist, that are without a second future; but then we must imagine one, in order to form the aorist.

This tense is thus conjugated :

Second Aorist.

Sing.	{	ἔτυπον, ἔτυπεις, ἔτυπε, verberāvī, -isti, -it.
		Ion. τύπτοσκον, -εις, -ε.
Dual	- - - - -	ἔτύπειτον, ἔτυπέτην.
		ἔτύπομεν, ἔτύπετε, ἔτυπον.
Plur.	{	Dor. ἔτύπομαι.
		Ion. - - - - - τύπασκον.
		Bœot. - - - - - ἔτύποσαν.

ANNOTATION.

Sanctius, in his Greek grammar printed by Plantin in the year 1581, insists, that the penultima of this aorist is never long, nor retaineth an *e*. Denique (these are his words) perit potius hic aoristus, quam penultimam producat, aut *e* habeat in penultima. And for a proof thereof, he refers the reader to Urbanus : but Urbanus teacheth directly the reverse, expressly saying, that ἔλαγον, ἔφλαγον, ἔβλαπον, are second aorists, which retain the *e*; shewing at the same time, that dissyllables may have this penultima long, by reason of the augment. But exclusive of that, the penultima may be also long, when a verb of two syllables begins with a long vowel; or when the penultima of the second future is long by position, according to the xxxiii rule: nor do I see how this can be called into question, with any appearance of reason. Thus we find,

ἄω,	cano,	ἔβω.	ἄρω,	invenio,	ἄρω.
ἔλω,	traho,	ἔλωσκον.	ἔλω,	capio,	ἔλω.
ἔω,	dicō,	ἔπω.	ἔχω,	habeo,	ἔχω.
ἔω,	venio,	ἔω.	ἄγω,	ago,	ἔγω.

But the penultima may become short in the second aorist of some of these verbs, either by resolution, as ἤδω, delecto, ἤδω, ἔαδω; ἄγω, or ἄγγυμι, frango, ἔγω, ἔαγω: or by reduplication, as ἄγω, δακνῶ, ἔγω; ἔγαγον: ἄρω, ἀπλο, ἔρω, ἔραρον, whence comes ἔραρον, Odys. 1; for then the penultima becomes ante-penultima.

RULE XXXVII.

Of the Third Person Plural in *σαν*.

The third person plural of the imperfect, of both aorists, and of the optative, is formed in the Bœotian dialect, by changing *μεν* of the first person plural into *σαν*:

EXAMPLES.

The third person plural is equal in syllables with the first singular, as well of the imperfect, as of the two aorists; ἔτυπλον, ἔτυπον: ἔτυψα, ἔτυψαν.

But the Bœotians make it equal to the first person plural, changing *μεν*, the last syllable of the first person of this number into *σαν*: ἐτύπλομεν, verberabamus; ἐτύπλοσαν, verberabant; ἐτύπομεν, verberavimus; ἐτύποσαν, verberaverunt; ἐτύψαμεν, ἐτύψασαν. In like manner they say, ἔιδωσαν, viderunt, novērunt; ἐμάθοσαν, didicerunt; ἤλθοσαν,

ἤλθοσαν, *venērunt*; for εἶδον, ἔμαθον, ἤλθον. Thus in the psalm, ἐδοκίμασαν παῖς γλώσσαις αὐτῶν, *linguis, suis dolose agebant*.

The optative does the same through all its tenses; as from ἔλθοιμεν, *venissemus*, ἔλθοισαν for ἔλθοιεν, *venissent*: εἶπαισαν, for εἶπαιεν, *dixerint*.

ANNOTATION.

There are a great many verbs in ω , which being either scarce or obsolete in the second aorist active, are nevertheless very common in this same tense in the passive; as κῆπῶ, *pronus sum, me inclino*, ἐκποῶ, *semita*, ἐκίπῶ, very usual. In like manner, ἐκλάπῃ, *furatus sum, rather than ἐκλαποῖ, from κλέπῶ*. As also ἀππλλάγῃ, *evasi, liberatus sum, defunctus sum*: ἰβλάβῃ, *detrimentum accipi*: ἰσκάφῃ, *fossus sum*: ἐκρύφῃ and ἐκρύβῃ, *occultatus sum*: ἰτάφῃ, *sepultus sum*: ἰπρίφῃ, *præcipitatus sum*: ἰσμίγῃ, *absumptus sum*: ἰδριφῃ, *laceratus sum*: ἰρράφῃ, *consutus sum*.

CHAP. X.

Of the Perfect and Plu-perfect.

RULE XXXVIII.

Characteristic and Termination of the Perfect.

The termination of the perfect is in ω : but those that have ψ in the future, make the perfect in $\Phi\omega$; and if they have $\xi\omega$, they make it in $\chi\omega$.

EXAMPLES.

THE perfect terminate always in ω , and has generally χ for its characteristic; as $\tau\omega$, *τέτινα*, *bonoravi*: $\psi\alpha\lambda\lambda\omega$, *ἔψαλκα*, *cecini*: $\alpha\nu\theta\omega$, *ἤνυκα*, *perfecti*.

But verbs that form their future with a double letter, take an aspirate for the characteristic of the perfect, each of them the aspirate corresponding to its double consonant; viz. Φ for $\psi\omega$; $\Psi\omega$, making $\Phi\omega$, as $\tau\psi\omega$, *τίψω*, $\tau\psi\omega$, *τέτυφα*: and χ for $\xi\omega$, $\xi\omega$ making $\chi\omega$, as $\lambda\xi\omega$, *λέξω*, $\lambda\xi\omega$, *λέλεχα*, *δίξι*: $\delta\rho\acute{\xi}\omega$, *δρόξω*, $\delta\rho\acute{\xi}\omega$, *δρόρυχα*, *fodi*, &c.

Nevertheless $\Phi\rho\acute{\iota}\sigma\omega$, *horreo*, $\Phi\rho\acute{\iota}\xi\omega$, makes $\psi\acute{\epsilon}\Phi\rho\iota\kappa\alpha$, with a ψ , because of the preceding aspirate Φ .

This tense is conjugated thus:

Perfect.

Sing.	τίτρω, τίτρωι, τίτρωι, δεχέσθαι, -isti, -it.
Dual	τιτρώμεν, τιτρώμετι, τιτρώσθαι.
Plur.	} Dor.	τιτρώμεν, τιτρώμετι, τιτρώσθαι.
		τιτρώμεν, τιτρώμετι, τιτρώσθαι.
	} Boeot.	τιτρώμεν, τιτρώμετι, τιτρώσθαι.

RULE XXXIX.

Of the Penultima of the Perfect.

1. The penultima of the perfect is the same with that of the future.
2. But the *e* of the future dissyllable of verbs in *λω, νω, ρω*, is changed here into *α*:
3. And *υ* into *γ*:
4. Or else the *υ* is intirely dropped, as in dissyllables in *είνω, ίνω, ύνω*:
5. *μ* continues, but takes an *η* after it, without changing *ε* into *α*.

EXAMPLES.

1. The penultima of the perfect is taken from that of the future; as *τύκω, τύψω, τέτυφα*.

<i>παίζω,</i>	<i>ludo;</i>	<i>παίξω,</i>	<i>παίπαχα,</i>	<i>lusi.</i>
<i>αλίθω,</i>	<i>impleo;</i>	<i>αλίθω,</i>	<i>αλίπακα,</i>	<i>implevi.</i>
<i>γυλάω,</i>	<i>video;</i>	<i>γυλάω,</i>	<i>γυγίλακα,</i>	<i>visi.</i>

2. But verbs in *λω, νω, ρω*, assume an *α* in the perfect, instead of the *ε* of the future dissyllable.

<i>σίλλω,</i>	<i>mitto;</i>	<i>σιλώ,</i>	<i>εγαλα,</i>	<i>μισι.</i>
<i>τείνω,</i>	<i>tendo;</i>	<i>τενώ,</i>	<i>τίτακα,</i>	<i>tetendi.</i>
<i>σπίρω,</i>	<i>scitino;</i>	<i>σπιρώ,</i>	<i>ισπαρκα,</i>	<i>scinavi.</i>

3. Those in *νω* change *υ* into *γ*, by reason of the following *κ*:

<i>φαίνω,</i>	<i>lucco;</i>	<i>φανώ,</i>	<i>επίφαγα,</i>	<i>luci.</i>
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4. Or else they drop it entirely, as in dissyllables *είνω, ίνω*, and *ύνω*: for instance,

<i>κτείνω,</i>	<i>interimo,</i>	<i>κτενώ,</i>	<i>ετακα,</i>	<i>interemi;</i>
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(Though the Poets say, *εταγα.*)

<i>κρίνω,</i>	<i>accuso, judico;</i>	<i>κρινώ,</i>	<i>κίκρικα,</i>	<i>accusavi.</i>
<i>δύνω,</i>	<i>impetu feror;</i>	<i>δυνώ,</i>	<i>τίθυκα,</i>	<i>latus sum.</i>

Hereto we may add, according to Cheroboscus,

<i>κέρδαινω,</i>	<i>lucror;</i>	<i>κέρδανώ,</i>	<i>κίρδακα,</i>	without a <i>κ</i> .
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But trissyllables change it into *γ*; as

<i>μολύνω,</i>	<i>polluo;</i>	<i>μολυνώ,</i>	<i>μεμόλυγα.</i>
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5. *μ* continues, but takes an *η* after it, without requiring an *α* to precede, though there should be an *ε* in the future dissyllable; as,

<i>νίμω,</i>	<i>rasco;</i>	<i>νιμώ,</i>	<i>νιμίμηκα,</i>	for <i>νίμηκα.</i>
<i>βρίμω,</i>	<i>frango;</i>	<i>βριμώ,</i>	<i>βεβρίμηκα.</i>	
<i>κάμνω,</i>	<i>laboro;</i>	<i>καμώ,</i>	<i>κακάμηκα.</i>	

And by syncope *κίμημηκα*, in the same manner as *δέμω, σίμω, δέδμηκα*: *τέμνω, seco, τέτμηκα*. See Book v. Rule ix.

ANNO-

ANNOTATION,

Hereto we may join *μῆναι μακροῦ, μῆνῶ, μαμένηκα*; for the true reason of this is, because from the future in *ω* there is formed a new theme in *ῆναι, μῆνῶ, μῆνῆναι*, whence comes *μαμένηκα*, supposing the future *μῆνῶν*; and so for the rest. See the resolution of verbs, Rule I.

RULE XL.

O for E in the Penultima.

The Attics put *ο* for *ε* in preterites dissyllable ending in *Φα* or *χα*.

EXAMPLES.

The Attics change *ε* into *ο* in the penultima of the perfect in *Φα* or *χα*, coming from a verb of two syllables; as,

πίπτω, mitto, πίψα, πίπεχα, Att. πίποθα.
βρίχω, irriigo, βρίζω, βίβριχα, Att. βίβροχα.

ANNOTATION.

The same preterite may come from different verbs: *ἔκα* from *καίω, delecto*; and from *ἔζω, colloco, pono*: *ἔκα* is also in the perfect middle of *ἔκα, venio*; and the first aorist of *ἵημι, mitto*.

RULE XLI.

Formation of the Plu-perfect.

The plu-perfect comes from the perfect, takes *ειν* for *α*, and prefixes its own augment.

EXAMPLES.

The plu-perfect comes from the perfect, changing *α* into *ειν*, and prefixing its proper augment:

πέπλω, τίτυχα, ἔτετύθειν, verberaverim.
ἔπειν, ἤνυκα, ἤνυκαίη, profeceram.

It is conjugated thus:

PLU-PERFECT.

		<i>ἔτετύθειν,</i>	<i>ἔτετύθεις,</i>	<i>ἔτετύθει, verberaveram.</i>
Sing.	Ion.	{ <i>τετύθειν,</i> <i>ἔτετύθεια.</i> }	- - - -	<i>ἔτετύθει.</i>
Dual	- -	- - - -	<i>ἔτετύθειτον,</i>	<i>ἔτετύθειτον.</i>
Plur.	{	Dor.	<i>ἔτετύθειμας.*</i>	
		Att.	- - - -	- - - -

RULE XLII.

Of the Ionic and Attic Persons of this Tense:

The Ionics change here *ειν* into *εα*, and *ει* into *εε*; the Attics change both into *η*, and *εισαν* into *εσαν*.

EXAM-

EXAMPLES.

The Ionics conjugate this tense with *εα* instead of *ειν* in the first person singular, and with *εε* instead of *ει* in the third. The Attics change the Ionic *εα* and *εε* into *η*, as we have shewn above.

Thus they say, *ἐτετύχη εγώ*, *verberabam ego*: *ἐτετύχη ἐκεῖνος*, *verberaverat ille*. In like-manner *ἴδω*, *videram*, for *ἴδειν*, from *εἶδω*. *video*.

The third person plural is in *εσαν*: *ἴδεσαν*, *viderant*: *εἰσέησαν*, *steterant*, coming from *εἰσῆκω*. *sto*: *ἐτετύφεσαν*, or only with the augment of the perfect, according to the twenty-first rule, *τετύφεσαν*, *verberarant*.

This analogy is extended also to the perfect middle, as we shall observe in its proper place.

CHAP. XI.

Of the Formation of the other Moods.

And first, of the Subjunctive and Optative.

I. SUBJUNCTIVE.

THE subjunctive takes its terminations from the present of the indicative; but changes the short vowels into their long correspondents, subscribing *ι*, and rejecting *υ*: hence the second and third persons singular are in *η* subscribed, as coming from *ει* in the indicative; whereas the dual and plural have only a simple *η*, because they come from a simple *ε* in the indicative. This analogy extends to the other tenses of this mood, and is preserved in circumflex verbs, as also in verbs in *μι*. The conjugation is as follows;

Present and Imperfect.

Sing.	{	Ion.	<i>τύχω</i> ,	<i>τύχης</i> ,	<i>τύχη</i> ,	<i>verberarem</i> or <i>verberarem</i> .
			----	<i>τύχῃσθα</i> ,	<i>τύχῃσι</i> .	
Dual	{		<i>τύχῃστων</i> ,	<i>τύχῃστων</i> .		
Plur.	{	Dor.	<i>τύχῳμεν</i> ,	<i>τύχῃτε</i> ,	<i>τύχῃσι</i> .	
			<i>τύχῳμεν</i> ,	----	<i>τύχῳσι</i> .	

First Future and Aorist.

Sing.	{	Ion.	<i>τύχω</i> ,	<i>τύχῃς</i> ,	<i>τύχη</i> ,	<i>verberavero</i> , <i>-is</i> , <i>-it</i> .
			<i>τετύχω</i> ,	----	<i>τύχῃσι</i> .	
Dual	{		<i>τύχῳστων</i> ,	<i>τύχῳστων</i> .		
Plur.	{	Dor.	<i>τύχῳμεν</i> ,	<i>τύχῃτε</i> ,	<i>τύχῃσι</i> .	
			<i>τύχῳμεν</i> ,	----	<i>τύχῳσι</i> .	

Second

Second Future and Aorist.

Sing.	{	Ion.	τύπω,	τύπη,	τύπη, verberavero.
		Dor.	τιτύω,	---	τύπησι.
Dual	--		---	τύπητοι,	τύπηθε.
			---	---	---
Plur.	{	Dor.	τύπωμεν,	τύπητε,	τύπως.
			τύπωμεσ;	---	τύπωντι.

Perfect and Plu-perfect.

Sing.	{	Ion.	τιτύω,	τιτύησ,	τιτύη, verberaverim, or -issam.
		Dor.	---	---	τιτύησι.
Dual	--		---	τιτύητοι,	τιτύηθησ.
			---	---	---
Plur.	{	Dor.	τιτύωμεν,	τιτύητε,	τιτύησσι.
			τιτύωμεσ,	---	τιτύησντι.

ANNOTATION.

In conjugating the subjunctive, it is customary to add *ιαν, σι*: thus, *ιαν τύπω, σι verberem*. It is not true as some pretend, that the subjunctive has no future, because the aorists frequently signify the time to come in this mood, as several before us have observed, Voss. et alii. Wherefore Ramus, Sylburgius, and others, after their example, call these tenses FUTURES PERFECT, that is, composed of the past and of the future.

The Greeks use here a kind of future by circumlocution, taking the preterite of the participle, and the present subjunctive of the verb substantive; thus,

Sing.	ιαν	τιτυφῶσι,	ᾶ,	ῆς,	ῆ, verberavero, -is, -is.
Dual	ιαν	τιτυφῶσιν,	ἄσιν,	ἄσιν.	
Plur.	ιαν	τιτυφῶσιν,	ᾶμεν,	ῆτε,	ᾶσι.

They also make use of the future of the verb substantive in this circumlocution; γηγεφῶς ἴσομαι, scripsero.

They form likewise the circumlocution of the preterite by the optative of the substantive verb *εἶπε, εἶπες, εἶπεν*; as *εἶπε γηγεφῶς, scripsissem*; *εἶπες γηγεφῶς, scripsisses*, &c.

Observations on the Dialects.

The second person singular in *θα*, is not only for this mood, but generally for all persons in *με, ἔσθα, eras*, and even for those in *ωσ*, as we shall see in the resolution of verbs.

The third person singular in *σι*, is not only for the active, but also for the passive aorists, τυφῆσιν; for the verbs in *μι, τιθῆσιν*; and for the circumflex verbs, ποιῆσιν. Hence comes *νικῆσιν*, in Hom. for *νικῆσιν*, increparet, from *νικῆσιν*, poet. for *νικῆσιν*.

The poets frequently put an *ο* instead of *ω* in the first person plural, *τύπωμα*.

II. Of the OPTATIVE.

The penultima of the optative is a diphthong in all sorts of verbs. The barytons take *οι* in all tenses, except the first aorist, which assumes *αι*, both in the active and middle verb, because it comes from the *α* of the indicative, *τύψαιμι*, from *ἔτυψα*.

The

The passive aorists, and the Æolic aorist, take *ει*.

The second future has a circumflex; in other respects it is the same with the aorist.

This mood is thus conjugated:

Present and Imperfect.

Sing.	- -	τέπτομαι,	τέπτοισ,	τέπτοι,	verberatem.
Dual	- -	- - - - -	τέπτοιστο,	τεπτοίστην.	
Plur.	{	τέπτομεν,	τέπτοιτε,	τέπτοιμεν.	
		Dor. τέπτομαις.			

First Future.

Sing.	- -	τέψομαι,	τέψοις,	τέψοι,	verberem, -ει, -ει.
Dual	- -	- - - - -	τέψοιστο,	τεψοίστην.	
Plur.	{	τέψομεν,	τέψοιτε,	τέψοιμεν.	
		Dor. τέψομαις.			

First Aorist.

Sing.	- -	τεψαμι,	τέψαις,	τέψαι,	verberaverim.
Dual	- -	- - - - -	τέψαιστο,	τεψαίστην.	
Plur.	{	τέψαμεν,	τέψαιτε,	τέψαμεν.	
		Dor. τέψαμαις.			

Second Future.

Sing.	- -	τυποῖμαι,	τυποῖς,	τυποῖ,	verberem.
Dual	- -	- - - - -	τυποῖστο,	τυποίστην.	
Plur.	{	τυποῖμεν,	τυποῖτε,	τυποῖμεν.	
		Dor. τυποῖμαις.			

Second Aorist.

Sing.	{	τέπτομαι,	τέπτοισ,	τέπτοι,	verberaverim.
Ion.		τετέπτομαι.			
Dual	- -	- - - - -	τέπτοιστο,	τεπτοίστην.	
Plur.	{	τέπτομεν,	τέπτοιτε,	τέπτοιμεν.	
		Dor. τέπτομαις.			

Perfect and Plu-perfect.

Sing.	- -	τετέφομαι,	τετέφοις,	τετέφοι,	verberavissim.
Dual	- -	- - - - -	τετέφοιστο,	τετεφοίστην.	
Plur.	{	τετέφομεν,	τετέφοιτε,	τετέφοιμεν.	
		Dor. τετέφομαις.			

ANNOTATION,

As the Latins frequently make use of *utinam* in the optative mood, for a mark of desire; so the Greeks use *αἴθε* or *εἴθε*; as *εἴθε τύπτομαι, utinam verberem*. But as these adverbs do not determine the person, we moreover make use of the word *ὄφελον*; of which notice shall be taken in the remarks, Book viii.

RULE XLIII,

Of the First Aorist Æolic.

The Æolic aorist of the optative comes from the indicative aorist, by inserting *ει* before *α*.

EXAM-

EXAMPLES.

The Æolic aorist of the optative is formed from the aorist of the indicative, by dropping the augment, and putting ϵ before α . It is conjugated thus:

Æolic Aorist.

Sing.	τύψια,	τύψιας,	τύψιαι.
Dual	- - -	τυψιάτων,	τυψιάτων.
Plur.	τυψιάμεν,	τυψιάτε,	τύψιαν.

The Attics frequently use this aorist; but then it is only in the second and third person singular, and the third plural.

CHAP. XII.

Of the Imperative and Infinitive.

I. The IMPERATIVE.

Present and Imperfect.

Sing.	- - -	τύπε,	τυπέτω,	verbera, -eret.
Dual	- - -	τύπιτον,	τυπέτων,	verberate, -erent, duo.
Plur.	}	τύπετε,	τυπέτωσαν,	verberent.
		Att. - - - -	τυπέτων.	

First Aorist.

Sing.	- - -	τύψον,	τυψάτω,	fac verberaveris.
Dual	- - -	τύπιτον,	τυψάτων.	
Plur.	}	τύψατε,	τυψάτωσαν.	
		Att. - - - -	τυψάτων.	

Second Aorist.

Sing.	- - -	τύπε,	τυπέτω.
Dual	- - -	τύπιτον,	τυπέτων.
Plur.	}	τύπετε,	τυπέτωσαν.
		Att. - - - -	τυπέτων.

Perfect and Plu-perfect.

Sing.	- - -	τίτυφε,	τιτυφέτω,	verberaveris or hoc age ut
Dual	- - -	τιτυπίτον,	τιτυφέτων,	post-modum verberasse
Plur.	- - -	τιτυφέτε,	τιτυφέτωσαν.	dicaris.*

* Where it is plain that this tense partakes pretty much of the future.

RULE XLIV.

Of the Third Person Attic.

The third person plural Attic in the three tenses of the imperative, is in $\nu\omega\nu$, and formed from the genitive of the participle.

EXAMPLES.

The Attics terminate the third person plural of the present,

present, and of the aorists, in *ντων*, forming it from the genitive plural of the participle of the same tenses. Examples may be seen above in the conjugation of the imperative. The like happens to circumflex verbs, *ποιόντων*, *Luci. faciant*, for *ποιείτων*: *μετρώντων*, *id. metiantur*, for *μετρέιτων*.

ANNOTATION.

The imperative hath no particular future, by reason it is a sort of a future itself, according to Ramus and Sanctius, partaking of the future in all its tenses.

Observations on the Dialects.

*The Boeotians and Syracusians sometimes terminate the second aorist in *σ*, like the first; as *τίπον, άτω*, for *τύπος*: *λάσον* for *λάσει*, *ceperis*: *ειπών, άτω*, for *ειπών*, *dixeris*. And they add the augment of the perfect, *τίτυφα*, as we have observed, Chap. v. Rule xxi.*

II. The INFINITIVE.

The infinitive in each termination may express every difference of time: we shall however divide it as we have done the other moods, not only to comply with the general practice of grammarians, but moreover, because indeed it commonly expresses that kind of time, which is attributed to each termination.

Present & Imperfect,	<i>τύπτεσθαι, verberare,</i>	- - -	{ Æol. <i>τύπτεσθαι, σι τύπτεσθαι.</i> Dor. <i>τύπτεσθαι, τυπτεσθαι, σι τυπτεσθαι.</i>
First Future,	- - - <i>τύπσειν, verberaturum esse,</i>		
First Aorist,	- - - <i>τύπσαι, verberavisse,</i>	- - -	Dor. <i>τυπσειν & τυπσειναι.</i>
Second Future & Aorist,	<i>τυπύσθαι,</i>	- - - - -	{ Ion. <i>τυπύσθαι.</i> Poet. <i>τυπύσθαι.</i> Æol. <i>τυπύσθαι.</i>
Perfect & Plu-perfect,	<i>τυπύσθαι, verberavisse,</i>	- - -	Dor. <i>τυπύσθαι, & τυπύσθαι.</i>

RULE XLV.

Of the principal Dialects of the Infinitive.

τύπτεσθαι makes *τύπτην, τύπτεν, τυπτέμεναι, and τυπτέμεν.*

EXAMPLES.

The Dorics drop *ι* in the termination *ειν* of the infinitive; *τύπτεσθαι, τύπτεν; λαβεῖν, λάβεν, capere; γεραίρειν, γεραίρεν, venerari*; without any necessity for putting a circumflex, though the last syllable becomes short.

The same Dorics, as also the Æolics, insert an *η* before *ν*, either simple, if they take it from the termination *ειν*; or subscribed, if they consider it as coming from

ειν: which they practise in regard to all sorts of verbs; καθεύδην for καθεύδειν, *dormire*: κοσμήν, Theocr. for κοσμεῖν, *ornare*: Φιλῆν, or Φιλῆν, for Φιλεῖν, *amare*; and drawing back the accent, according to the Æol. Φίλην.

In all the infinitives ending in ειν, εν, ναι, the Ionics and poets insert με before ν. (casting off the subjunctive if there be a diphthong) and then the Attics and Dorics add αι sometimes to the last syllable, whether it be in the common tongue or not. Examples have been given already in the conjugation of the infinitive; but since this happens to all sorts of verbs, we shall add here a more particular table.

Common.	Ionic.	Att. & Dor.	
τύπτειν,	τύπτε-μεν,	τυπτέμεν-αι,	verberare.
δηλοῦν,	δηλό-μεν,	δηλόμεν-αι,	significare.
θεῖναι,	θέ-μεν,	θέμεν-αι,	ponere.
δοῦναι,	δό-μεν,	δόμεν-αι,	datē.
τυφθεῖναι,	τυφθῆ-μεν,	τυφθῆμεν-αι,	verberatum esse.
τιθεῖναι,	τιθί-μεν,	τιθίμεν-αι,	ponere.
ιστῆναι,	ιστῆ-μεν,	ιστῆμεν-αι,	stare.
σηῖναι,	ση-μεν,	ση-μεν-αι,	the same.
διδόναι,	διδό-μεν,	διδόμεν-αι,	datē.
δεικνύναι,	δεικνύ-μεν,	δεικνύμεν-αι,	ostenders.

The first aorist conforms likewise to this analogy, casting off the subjunctive ι, and changing α into ε; τύψαι, τυψέμεν, τυψέμεναι. Except the verbs in λω, μω, νω, ρω, in which it receives no change.

Sometimes μ is reduplicated; ἀρβμμεναι for ἀρβμεναι, taken from ἀρβῦν, arare.

Sometimes the diphthong ει remains; ἀείμεναι, for ἀέμεναι; from αἶεν, flare.

Sometimes a syncope is made; ἴδμεν for ἰδέμεν, from ἰδεῖν, videre: ἐγγμεν for ἐχέμεν, from ἔχειν, habere: where you see the aspirate χ changed into its intermediate γ.

The Ionics, to get rid of the circumflex, put an ε before ειν in the second future and aorist; τυκέειν for τυκεῖν; adding thereto the reduplication, as we have observed above. Thus in Hom. we find τετυκέειν for τυκεῖν, from τόπω, παρῶ: πεφραδέειν for φραδεῖν, from φράζω, dico, second aorist, ἔφραδον.

ANNOTATION.

The Greeks have neither gerunds nor supines, but instead of them they make use of the infinitive, in the same manner as the French: *après* τὸ πῶν, *pour boire*. See the Syntax, Rule iii.

CHAP. XIII.

Of Participles.

EACH participle may likewise serve for almost every difference of time: we shall, notwithstanding, divide them according to the common method, distinguishing them by that time which they denote more particularly.

Present.

ὁ κέρων, -ωνος,	- - - - -	} verberans, -antis, or qui, quæ, quod, } verbero, -as, -at. verberubam, -as, -at.
ἡ κέρουσα, -ουσα,	Dor. κέρουσα, -είας,	
τὸ κέρων, -ωνος,	- - - - -	

First Future.

ὁ κέρων, -ωνος,	- - - - -	} verberaturus, or qui, quæ, quod, verberabo, -is, -it.
ἡ κέρουσα, -ουσα,	Dor. κέρουσα, -ας,	
τὸ κέρων, -ωνος,	- - - - -	

First Aorist.

ὁ κέρων, -ωνος,	Dor. κέρων, -	} qui, quæ, quod, verberavi.
ἡ κέρουσα, -ουσα,	Dor. κέρουσα, -	
τὸ κέρων, -ωνος,	- - - - -	

Second Future.

ὁ κέρων, -ωνος,	Ion. κέρων, -ίονος,	} verberaturus, or qui, quæ, quod, verberabo, -is, -it.
ἡ κέρουσα, -ουσα,	{ Ion. κέρουσα, -ίονος, Dor. κέρουσα, -είας,	
τὸ κέρων, -ωνος,	Ion. κέρων, -ίονος,	

Second Aorist, which differs from the Future in Accent only.

ὁ κέρων, -ωνος,	Ion. κέρων, &c.	} qui, quæ, quod, verberavi, -isti, -it.
ἡ κέρουσα, -ουσα,	Dor. κέρουσα, -ας,	
τὸ κέρων, -ωνος,	- - - - -	

Perfect.

ὁ κέρων, -ωνος,	Æol. κέρων, -ωνος,	} qui, quæ, quod, verberavi, -isti, -it and verberaveram, -as, -at, &c.
ἡ κέρουσα, -ουσα,	- - - - -	
τὸ κέρων, -ωνος,	- - - - -	

ANNOTATION.

The masculine and neuter participles follow the imparisyllabic declension; and the feminine the parisyllabic. Besides the dialects above marked, they also admit of those which are proper to their declensions.

Observations on the Dialects.

The feminine in *ωσα* for *ουα*, is according to the *Æolic* as well as *Doric* form; *γαλαῖωσα* for *γαλαύωσα*, *ridens*; and in *Theocritus* we find even *γαλαῖωσα*, though perhaps it is for *γαλῶσα*:

For when the termination *ωσα* is accented, which happens to the second future and second aorist, it is then formed in *ῶσα*; as *λεπῶσα* for *λεπῶσα*, *quæ reliquit*, from *λείπω*, *linguo*.

The lending the termination of the present to the perfect, as *ετύρω*, for *τετυρῆς*, is more usual in the middle verb; as *κελεύω*, *-οντος*, for *κελεύεις*, *-έτος*, from *κλέζω*, *clango*.

The same is also practised in circumflex verbs; *νοήκω*, *-οντος*, from *νοῖω*, *cogito*.

The *Attics* make the masculine and feminine of the dual both alike: thus *Soph.* in *Elect.* hath *ἀφιδήσαντι*, *πράσσοντι*, speaking of two sisters, instead of *ἀφιδήσασα*, *πράσσεισα*; just as they say *τῶ*, for *τὰ*, in the dual of the article.

We likewise meet with *ἑπιπλῶς* and *ἑπιπλώς*, in the first aorist, for *ἑπιπλώτας*, from *πλώω*, *ἑπλωα*, *navigo*: and with *ἀγάγας* for *ἀγαγῶν*, from *ἄγω*, *duco*, *afferō*.

CHAP. XIV.

Of the Verb Passive, and its Terminations.

THE passive is easy to conjugate, because, with regard to its augment, characteristic, and penultima, it depends upon the active, from which it forms all its tenses. So that there remains only the termination, which may be retained easily by means of the following rules.

RULE XLVI.

Of the Passive Terminations.

The present, and both futures, the perfect, and the subjunctive, take *μαι* for their final: but the imperfect, and the plu-perfect, with the optative, have *μην*.

EXAMPLES.

Throughout all the passive (except the aorists, which follow the active form of conjugating) there are but two terminations for the first person, viz. *μαι* for the present, the two futures, the perfect, and the subjunctive; *μην* for the imperfect, the plu-perfect, and the optative.

Here it is to be observed, that those tenses, which have an *ο* or an *ω* before *μαι* or *μην*, retain it in the first person of all numbers, as likewise in the third person plural: but
in

in the other persons they change it. Those that have another vowel preceding the termination, do not alter it, as may be easily seen in the next table.

RULE XLVII.

Of the Third Person Singular and Plural.

From μαι comes ται, and from μνη comes το, which in the plural make νται, ντο.

EXAMPLES.

The tenses in μαι form the third person singular in ται; and those in μνη form the same third person in το; then by adding a ν to both, the plural is terminated in νται or ντο: as τιμμαι, honoror; τιεται, honoratur, τιονται, honorantur.

ANNOTATION.

The second person, pursuant to the same analogy, should be inσαι, or inσο, as it is still in the perfect and plu-perfect, and even in the present of some particular verbs: but the Ionics having rejected the consonant, the Attics made a contraction into η subscribed in the present, and into ε in the imperfect: as τιμμαι, τισαι, τισαι, τισ, honoror, honoraris: τισμαι, τισσο, τισο, τισο, honorabar, honorabaris, &c.

RULE XLVIII.

Formation of the other Persons.

The second person plural of every tense and mood, the present and perfect of the imperative, as also the tenses inσαι in the infinitive, are all formed from ται and το, by changing the τ into θ, and by adding a σ if the θ be alone.

EXAMPLES.

The first person plural is quite easy. For it is always in θα, coming from the first person singular, wherein there is scarce any room for a mistake. The others are more difficult: they are formed thus;

From this third person singular in ται or το, the second person plural is formed in all moods and tenses.

From the same person is also formed the present and perfect of the imperative in all persons; except the second, (for it has no first) which comes from the second person of the same tense in the indicative, in all sorts of verbs passive.

Form

From thence likewise are formed the tenses in *θαι*, in the infinitive, viz. all but the aorists.

Whereto we might also join the second and third person dual in all tenses; but of these we have said enough already.

All these formations are made, by changing *τ* into *θ*, and by adding a *σ* to it, if it be alone; as *τίεται*, *honoratur*; *τιεθε*, *honoramini*.

But if this *τ* should be accompanied by any other consonant, then, at the same time that it is changed into *θ*, the other lenis must be changed into an aspirate, because according to what we have remarked, Book i. Chap vii. an aspirate cannot be preceded by a lenis. In which case the *σ* is not to be added: thus from *τέτυκται*, *verberatus fuit*, is formed *τετύφθαι*, *verberatum fuisse*; from *λέλεκται*, *dictus fuit*, *λελέχθαι*, *dictum fuisse*: and such like.

RULE XLIX.

Of the passive Aorists.

The inditative aorists are, the first in θην, the second in ην. The other moods have ᾶ, εἶην, ηθι, ἦναι, εις: the first aorist always assuming an aspirate.

EXAMPLES.

The passive aorists terminate in *ην*, but the first ever assumes an aspirate. They follow the second active form of conjugating, which is that of verbs in *μι*, and has an affinity with the pluperfect indicative of the verbs in *ει*; hence they are without the first person plural.

The aorists of the other moods, and of the participles, are formed from those of the indicative, according to the particular termination of each, as marked in the rule.

ANNOTATION.

Whenever the aorist happens to have another consonant before the *θ*, the lenis is then changed also into an aspirate; as *ἐτύφθην*, and not *ἐτύθημ*, from *τύπτω*, *verbero*, for the reason mentioned Book i. Chap. vii. as we shall see more particularly in the sequel. But what we have already remarked, is sufficient to learn to conjugate in general, with the help of the following table.

TABLE

TABLE of CONJUGATION

INDICATIVE.		SUBJUNCTIVE.		OPTATIVE.	
Ἰστανός. Instans. The present.					
Τί- 1.	{ ἰμαί, η, ἴται. Honoror, aris. ἰμεθα, ἰσθε, ἴσται.	Τί- 2.	{ ἰμαι, η, ἴται. Honorer, eris. ἰμεθα, ἴσθε, ἴσται.		
Παρατατικός. Quasi extensivus in rem non exactam. The imperfect.					
Ἔτι- 1.	{ ἰμην, ου, ἴσθαι. Honorabar, aris. ἰμεθα, ἰσθε, ἴσται.			Τί- 2.	{ ἰμην, ου, ἴσθαι. Honorarer, eris. ἰμεθα, ἴσθε, ἴσται.
Μίλλον. Vulgo futurum primum. The first future.					
Τί- 1.	{ ἴσομαι, ἴσῃ, ἴσονται. Honorab. r, eris. ἴσομεθα, ἴσθη, ἴσονται.			Τί- 2.	{ ἴσομαι, ου, ἴσσω. Honoror, eris. ἴσομεθα, ἴσθη, ἴσονται.
Ἐσόμενος. Quibusdam futurum remotius. The second future.					
Τί- 1.	{ ἴσομαι, ἴσῃ, ἴσονται. Honorabor, eris. ἴσομεθα, ἴσθη, ἴσονται.			Τί- 2.	{ ἴσομαι, ἴσσω, ἴσσω. Honoror, eris. ἴσομεθα, ἴσθη, ἴσονται.
Παρεληλυθός. Tempus exactum. Vulgo the first aorist.					
Ἔτι- 1.	{ ἴην, ἴης, ἴη. Honoratus fui, isti. ἴημεν, ἴητε, ἴησιν.	Τί- 2.	{ ἴῃ, ἴῃς, ἴῃ. Honoratus fuerim. ἴημεν, ἴητε, ἴησιν.	Τί- 3.	{ ἴην, ἴης, ἴη. Honoratus fuerim. ἴημεν, ἴητε, ἴησιν.
Ἄοριστος. Indefinitum tempus. The second aorist.					
Ἔτι- Γ.	{ ἴην, ἴης, ἴη. Honoratus fui, isti. ἴημεν, ἴητε, ἴησιν.	Τί- 2.	{ ἴῃ, ἴῃς, ἴῃ. Honoratus fuerim. ἴημεν ἴητε, ἴησιν.	Τί- 3.	{ ἴην, ἴης, ἴη. Honoratus fuerim. ἴημεν, ἴητε, ἴησιν.
Παρεκείμενος. Adjacens praesenti. The preter-perfect.					
Τί- σι- 1.	{ ἴμαι, ἴεις, ἴται. Honoratus fui, isti. ἴμεθα, ἴθη, ἴται.	Τί- 2.	{ ἴμαι, ἴῃ, ἴται. * Unusual. ἴμεθα, ἴθη, ἴται.		
ὑπερσυντελικός. Plusquam perfectum. The plu-perfect.					
Ἔτι- σι- 1.	{ ἴμην, ἴσθαι, ἴσθαι. Honoratus fueram. ἴμεθα, ἴσθη, ἴσθαι.			Τί- σι- 2.	{ ἴμην, ἴσθαι, ἴσθαι. * Unusual. ἴμεθα, ἴσθη, ἴσθαι.
Μετ' ὀλίγον μίλλον. Paulo-post-futurum.					
Τί- σί- 1.	{ ἴμαι, η, ἴται. Mox honorabor. ἴμεθα, ἴσθη, ἴσται.			Τί- σι- 2.	{ ἴμαι, ου, ἴσω. Mox honorer. ἴμεθα, ἴσθη, ἴσται.

* These two tenses, which we have marked as *unusual*, are generally formed by circumlocution; as we shall see hereafter.

for the VERB PASSIVE.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Ti- { a, iohu. Honorare, or fac honoreris. ioh, iohuay. }	Ti- iohu. Honorari.	Ti- { iohidu, ohihu, ohihu, ohihu, iohuay, ohihu. } Honorandi.
	Ti- iohuohu. Honoratum iri.	Ti- { iohuohuay, ioh, iohuohuay, iohu, iohuohuay, ioh. } Honorandi, a, um.
	Ti- iohuohu. Honoratum iri.	Ti- { iohuohuay, ioh, iohuohuay, iohu, iohuohuay, ioh. }
	Ti- iohu. Honoratum esse.	Ti- { iohu, iohuohu, iohu, iohuohu, iohu, iohuohu. } Qui, quæ, quod honoratus, fui, isti, it.
Ti- { iohu, iohuohu. Honoratus fueris. iohu, iohuohuay. }		
	Ti- iohu.	Ti- { iohu, iohuohu, iohu, iohuohu, iohu, iohuohu. }
	Ti- iohu. Honoratum esse, or fuisse.	Ti- { iohuohu, u, iohuohu, u, iohuohu, u. }
Ti- { o, ohu. Honoratus fueris. o, ohuay. }		
	Ti- iohu. Mox honoratum iri.	Ti- { iohuohu, u, iohuohu, u, iohuohu, u. } Honorandi.

Honorandi, a, um, sive futurum imperandi formatur a primis sive indicativis temporibus etc.

Honoratum, infinita seu impersonalia, quodlibet ferè omnium temporum formatur sic:

Honoratum, participia omnia omnium ferè temporum formantur quoque sic:

CHAPTER XV.

Of each Passive Tense in particular: *And first,*
Of the Present and Imperfect.

Present.

Sing.	{	τύπτομαι,	τύπτη,	τύπεται,	verberor, -aris.
	{	Ion. - - - -	τύπται.		
Dual	- - -	τυπτόμεθα,	τύπτεσθε,	τύπτεσθε.	
Plur.	{	τυπτόμεθα,	τύπτεσθε,	τύπτονται.	
	{	Ion. τυπτόμεθα.			

THE present passive is formed from the active, by changing ω into ομαι; τύπτω, τύπτομαι.

Sometimes it is syncopated; οἶμαι, for οἶομαι, *puto*: λᾶμαι for λᾶομαι, *lavor*; from whence comes λᾶται, *lavatur*; λᾶσθε, *lavamini*; λᾶνται, *lavantur*.

Observations on the Dialects.

The first person plural Ion. assumes here a σ before θα, which is also practised in all the other tenses.

The second person singular in η, is by the Ionics resolved into ται, from whence it came; τύπτη, τύπται, and adding also a ι, τύπταιι: in like manner in the future; τύψαι, τύψαιι; τόπαι, τόπαιι. In the subjunctive they resolve it into ηαι; τύπτηαι: ἔλαι for ἔλη, *aufaras, eligas, &c.*

RULE L.

Of Verbs that make the Second Person in σαι.

Some verbs from ομαι make εσαι; as Φάγομαι, Φάγεσαι.

EXAMPLES.

There are some verbs which insert a σ in the second person singular, wherein they agree with the natural analogy, mentioned in the preceding chapter; Φάγομαι, Φάγεσαι, *edo*.

In like manner the circumflex verbs, καυχᾶμαι, -ᾶμαι, *glorior*; καυχᾶται, καυχᾶσαι, as we shall see more particularly hereafter. And this is the analogy which has been retained in the passive of verbs in μι, as we shall see Book iv.

RULE LI.

Of the Second Person in ει.

Sometimes the Attics terminate this person in ει; as βῦλει, οἶει, ὄψει, ἔει.

EXAM-

EXAMPLES.

The Attics heretofore terminated this second person in *ει*; hence this termination is still retained in these four verbs; βύλομαι, *volo*; βύλει, *vis*: οίομαι, *puo*; οίει, *putas*: ὄψομαι, *videbo*; ὄψει, *videbis*: ἔομαι, *sum*, ἔει, and by contraction *εἶ*, *es*.

Though we meet also with a few more; τεθνήξομαι, *moriar*; τεθνήξει, *moriertis*: and such like.

The Imperfect.

		ἰτυπτόμην,	ἰτύπτε,	ἰτύπτετο,	verberabar.
Sing.	}	Dor. ἰτυπτόμαι,			
		Ion. -----	ἰτύπτε,	τυπτίσκειτο.	
Dual	-	ἰτυπτόμεθον,	ἰτύπτεσθον,	ἰτυπτίσθη.	
Plur.	}	ἰτυπτόμεθα,	ἰτύπτεσθε,	ἰτύπτετο.	
		Dor. ἰτυπτόμεσθα.			
		Ion. -----	-----	ἰτυπτίετο.	

The passive imperfect is formed from the active, changing *ον* into *όμεν*; ἔτύπτον, *ετυπτόμεν*.

Observations on the Dialects.

The Ionics resolve the second person *υ* into *ω*, from whence it was formed; and the Dorics into *ω*, *ἰτύπτε*.

The Ionic manner of conjugating *τυπτίσκειν*, *τυπτίσκω*, *τυπτίσκωτο*, is scarce used in the first person. Of the other two there are instances: *πυλίσκω*, *Od. σ. πυλίσκειτο*. *Od. λ. obibas, obibat*, for *πυλίσκω*, *-ετο*, from *πυλίσκομαι*: in like manner, *γινίσκωτο*, *erat, ἔχριστο*, *habebatur*; *ζυγίσκωτο*, *cingebatur*; *μυσιγίσκωτο*, *miscabatur*. Likewise in the plural, *τυπτίσκοντο*, *verberabantur*.

We also meet with *πειπίθητο*, *persuasus est*, for *πειπίθητο*, *Od. β.* Though the reduplication of this tense is uncommon; and therefore some have taken it for the second aorist, which ought, however, to have the penultima short, as when Homer says *πειπίθεν*, *-ῆσα*, for *πειθῶν*.

The third person plural in *ἴετο* is in Homer and Herodotus; *ἰπιδίκεῖετο*, for *ἰπιδίκευτο*: it is likewise to be met with in the present, as also in the perfect and plu-perfect; where we shall treat of it more at large.

CHAPTER XVI.

Of the Passive Futures and Aorists.

RULE LII.

Formation of the First Future.

1. Ω of the first future active makes θήσομαι in the passive.
2. But ψω makes Φθήσομαι, and ξω, χθήσομαι.
3. Ω pure sometimes takes a σ, and sometimes rejects it.
4. The penultima of the perfect active is retained in this tense by verbs in λω, μω, νω, ρω.
5. The same penultima in some other verbs is made short.

EXAMPLES.

1. **T**HE first future passive may be easily formed from its active, by changing ω into θήσομαι.

ἴδω,	oblecto;	ἴσω,	ἴσθησομαι.
ἴθω,	pello;	ἴσω,	ἴσθησομαι.
πλάσσω,	tingo;	πλάσω,	πλασθήσομαι.
κομίζω,	porto;	κομίσω,	κομισθήσομαι.
χρίω,	ungo;	χρίσω,	χρισθήσομαι.
βύω,	obihuro;	βύσω,	βυσθήσομαι.
ἰλκίω,	traho;	ἰλκίσω,	ἰλκυσθήσομαι.
βίω, or βίπτω,	valeo;	βίωσω,	βυσθήσομαι.
βαίω,	percutio;	βαίωσω,	βασθήσομαι.
κλείω,	claudio;	κλείωσω,	κλεισθήσομαι.
ψάλλω,	fidibuscano;	ψάλλω,	ψαλθήσομαι.
αἴρω,	tollo;	αἴρω,	αἴρθήσομαι.
ἐγείρω,	excito;	ἐγείρω,	ἐγειρθήσομαι.
φαίνω,	ostendo;	φαίνω,	φανθήσομαι.

2. But ψω makes Φθήσομαι, and ξω, χθήσομαι. Where σ being cast off, a φ or a χ is inserted in its room before θ, by reason that a lenis cannot precede an aspirate: thus,

πίπτω,	verbero;	πίψω,	πυσθήσομαι.
λέγω,	dico;	λέξω,	λεχθήσομαι.
πράσσω,	ago;	πράξω,	πραχθήσομαι.

3. Some verbs in ω pure, according to what we have remarked in the rule, retain the σ, as may be seen in the examples produced, number 1.

And

And on the contrary others reject the σ ; as

αἰνῶ,	laudo;	αἰνίσω,	αἰτιθήσομαι.
ὄραω,	video;	ὄραίσω,	ὄραθήσομαι.
βόσκω, or } βῶω,	pasco;	βόσω,	βοθήσομαι.
ἀροῶ,	aro;	ἀρόσω,	ἀρεθήσομαι.
δραῶ,	facio;	δραίσω,	δραθήσομαι.
φωραῶ,	deprehendo;	φωραίσω,	φωραθήσομαι.

With several others.

4. Verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$, retain in this future passive, whatever changes, additions, or rejections, they make in the penultima of the perfect active; as,

εἶλλω,	orpo;	εἶλω,	ἔσαλκα,	σαλθήσομαι.
ἤμω,	tribuo;	ἤμῶ,	ἠνέμηκα,	ἠμεθήσομαι.
κρίνω,	cerno;	κρίνω,	κίκρικα,	κριθήσομαι.
κτείνω,	excido;	κτενῶ,	ἔκτακα,	κταθήσομαι.
σπείρω,	seco;	σπερῶ,	ἔσπακα,	σπαρεθήσομαι.

5. There are some other verbs, that shorten this same syllable, viz. that which is the penultima of the future active, and precedes the termination $\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ in the passive; which is done either by dropping one of the vowels, if there be a diphthong, or by changing the long vowel into its proper short: as

χίω,	fundo;	χέωσω,	χυθήσομαι.
στυῶ,	concito;	σύσω,	συθήσομαι.
εὐρίσκω, or } εὐρίω,	invenio;	εὐρίσω,	εὐρεθήσομαι.
αἰρίω,	capio;	αἰρήσω,	αἰρεθήσομαι.

With several others; to which we may join the future of verbs in $\mu\iota$; whereof we shall treat in the fourth book.

This future is conjugated in the manner following:

First Future.

Sing. {	Ion.	τυθήσομαι,	τυθήση,	τυθήσεται, verberabor.
	- - - -	- - - -	τυθήσεται,	- - - -
Dual - - -	- - - -	τυθησόμεθον,	τυθησισθον,	τυθησέσθον.
Plur. {	- - - -	τυθησόμεθα,	τυθησισθε,	τυθησονται.
	Dor.	τυθησόμεσθα.	- - - -	- - - -

ANNOTATION.

Some verbs in ω retain the ν in this future verse, conforming thus to our general rule; as $\omega\lambda\acute{\iota}\omega$, *lavo*, $\omega\lambda\upsilon\acute{\nu}\omega$, *ωλυθήσομαι*. In like manner $\kappa\lambda\iota\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, *inclīnabor*, from $\kappa\lambda\iota\acute{\nu}\omega$: $\kappa\lambda\iota\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ *judicabor*, from $\kappa\lambda\iota\acute{\nu}\omega$: $\omega\pi\upsilon\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, *spirabo*, from $\omega\pi\acute{\iota}\omega$, obsolete, for $\omega\pi\acute{\iota}\omega$, or $\omega\pi\acute{\iota}\omega$, *spiro*. In like manner also in the first aorist, $\epsilon\kappa\acute{\rho}\iota\theta\eta\tau\iota$, *judicatus sum*; $\epsilon\kappa\lambda\acute{\iota}\theta\eta\tau\iota$, *inclīnatus sum*; $\epsilon\pi\acute{\iota}\theta\eta\tau\iota$, *spiravi*.

Hence

Hence it is manifest that our method of forming the tenses is at least as analogical as that which is commonly followed: since, if they were to be taken from the third person perfect, we should not find there a ν ; $\kappa\iota\kappa\epsilon\iota\tau\alpha\iota$, and not $\kappa\iota\kappa\epsilon\iota\tau\alpha\iota$, *judicatus est*.

$\Sigma\omega\theta\acute{\iota}\sigma\mu\alpha\iota$, *servabor*, comes from $\sigma\acute{\omega}$, and not from $\sigma\acute{\omega}\zeta\omega$; and is therefore of a regular formation, because ω pure can either take or neglect the σ . Thence also cometh $\sigma\omega\tau\acute{\iota}\rho$, *servator*; $\sigma\omega\tau\acute{\eta}\rho\iota\sigma\iota\varsigma$, *salutare*. $\Gamma\omega\sigma\theta\acute{\iota}\sigma\mu\alpha\iota$, likewise, comes from $\gamma\acute{\omega}\nu$, $\gamma\acute{\omega}\sigma\omega$: $\delta\upsilon\sigma\alpha\sigma\theta\acute{\iota}\sigma\mu\alpha\iota$ from $\delta\upsilon\acute{\alpha}\zeta\omega$, *valco, possum*; but $\delta\upsilon\sigma\alpha\theta\acute{\iota}\sigma\mu\alpha\iota$ comes from $\delta\upsilon\sigma\acute{\alpha}\omega$, $\delta\upsilon\sigma\acute{\iota}\sigma\omega$, *possum*, and is therefore formed regularly.

$\mu\eta\mu\acute{\omega}\sigma\mu\alpha\iota$ comes from $\mu\eta\acute{\alpha}\omega$, $\eta\sigma\omega$, (instead of which is used $\mu\eta\acute{\nu}\omega\sigma\mu\alpha\iota$, *memini*) and is consequently irregular, as also the aorist $\xi\mu\acute{\alpha}\rho\acute{\iota}\sigma\theta\eta$. Which still contributes to confirm our rule, because it could not be taken from the third person perfect, which is $\mu\acute{\epsilon}\mu\eta\tau\alpha\iota$, without a σ .

RULE LIII.

Formation of the Second Future Passive.

The second future is formed by changing ω into $\acute{\eta}\sigma\mu\alpha\iota$.

EXAMPLES.

The second future passive is all formed from that of the active, only by changing ω into $\acute{\eta}\sigma\mu\alpha\iota$; as $\tau\acute{\upsilon}\pi\omega$, $\tau\upsilon\pi\acute{\eta}\sigma\mu\alpha\iota$, *verberabor*: $\acute{\alpha}\lambda\lambda\acute{\alpha}\sigma\omega$, $\mu\upsilon\iota\omega$, $\acute{\alpha}\lambda\lambda\alpha\gamma\omega$, $\acute{\alpha}\lambda\lambda\alpha\gamma\acute{\eta}\sigma\mu\alpha\iota$: $\pi\acute{\eta}\sigma\omega$, $\rho\alpha\gamma\omega$, $\pi\alpha\gamma\omega$, $\pi\alpha\gamma\acute{\eta}\sigma\mu\alpha\iota$: $\xi\acute{\alpha}\pi\tau\omega$, $\xi\acute{\epsilon}\rho\epsilon\lambda\iota\omega$, $\tau\alpha\Phi\acute{\omega}$, $\tau\alpha\Phi\acute{\eta}\sigma\mu\alpha\iota$. It is conjugated like the precedent: thus,

Second Future.

Sing. {	Ion.	$\tau\upsilon\pi\acute{\eta}\sigma\mu\alpha\iota$,	$\tau\upsilon\pi\acute{\eta}\sigma\eta$,	$\tau\upsilon\pi\acute{\eta}\sigma\iota\tau\alpha\iota$,	<i>verberabor.</i>
		-----	$\tau\upsilon\pi\acute{\eta}\sigma\alpha\iota$.		
Dual - - -		$\tau\upsilon\pi\eta\sigma\acute{\omicron}\mu\epsilon\theta\omicron\iota$,	$\tau\upsilon\pi\acute{\eta}\sigma\iota\sigma\theta\omicron\iota$,	$\tau\upsilon\pi\acute{\eta}\sigma\iota\sigma\theta\omicron\iota$.	
Plur. {	Dor	$\tau\upsilon\pi\eta\sigma\acute{\omicron}\mu\epsilon\theta\alpha$,	$\tau\upsilon\pi\acute{\eta}\sigma\iota\sigma\theta\epsilon$,	$\tau\upsilon\pi\acute{\eta}\sigma\iota\tau\alpha\iota$.	
		$\tau\upsilon\pi\eta\sigma\acute{\omicron}\mu\epsilon\sigma\theta\alpha$.			

RULE LIV.

Formation of the Two Passive Aorists.

The passive aorists end in $\theta\eta\upsilon$ and $\eta\upsilon$:

They follow the futures, and assume the augment.

EXAMPLES.

The passive aorists follow the same analogy as their futures, only changing $\acute{\eta}\sigma\mu\alpha\iota$ into $\eta\upsilon$, and assuming their proper augment. The first retains the θ of the first future, so that it ends in $\theta\eta\upsilon$; the second terminates in $\eta\upsilon$ only.

These aorists may be even all at once reduced to the futures active (which is still the shorter method, and consequently

consequently the most eligible in practice) changing ω into $\theta\eta\eta$ or $\eta\eta$, and following the same analogy of the penultima, and the subsequent letter, as in the preceding futures. They are both conjugated alike, in the manner following:

First Aorist.

Sing.	---	ἰτύφθην,	ἰτύφθης,	ἰτύφθῃ,	verberatus sum.
Dual	-----	ἰτύφθητον,	ἰτύφθητος,	ἰτύφθητην.	
Plur.	}	ἰτύφθημεν,	ἰτύφθητε,	ἰτύφθησαν.	
		ἌEol. -----	-----	ἰτύφθα.	

Second Aorist.

Sing.	---	ἰτύπην,	ἰτύπης,	ἰτύπῃ,	verberatus sum.
Dual	-----	ἰτύπητον,	ἰτύπητος,	ἰτύπητην.	
Plur.	}	ἰτύπημεν,	ἰτύπητε,	ἰτύπησαν.	
		ἌEol. -----	-----	ἰτύπι.	

RULE LV.

Of the Third Person Æolic.

Both aorists may change $\eta\eta$ into $\epsilon\eta$ for the third person plural Æolic.

EXAMPLES.

The third person plural Æolic is formed from the first person singular, changed η into ϵ , for which reason it draws back the accent; ἰτύφθην, verberatus sum; ἰτυφθη, verberati sunt: in like manner, ἰτύπην, ἰτύπι, ἠγείθην, congregatus sum; ἠγειθεν, congregati sunt: ἰκοσμήθην, ornatus sum; ἰκόμηθεν, ornati sunt.

Observations on the Dialects.

The Dorics, who change η every where into α , follow the same practice here in the passive; as ἤφαθην, -ας, -α, for ἠφθην, -ης, -η, first aorist of ἄπτομαι, tango. In the same manner, ἰλοίμην for ἰλοίμην, elegissem, second aorist optative middle of αἰγίω, which it borrows of ἴλω.

ANNOTATION.

What we have been saying in regard to the formation of these aorists, viz. to reduce them at once to the future active, is a general maxim for all the other moods; which beginners should be early acquainted with: so that if we find in the imperative τυφθητι, for example, or in the optative τυφθητιν, or in the infinitive τυφθησαι, and the like, they may immediately perceive that each of these words comes from τυφω. And as they are supposed to be generally as well acquainted with the future, as with the present, they will ascend thus immediately to the theme of the verb. Now this is not so easily compassed by that tedious circulation in the formation of tenses, by a successive dependance of one on the other, which is certainly of less use than is commonly imagined. Nor will it be of any signification to object, that our formation may seem very extraordinary, since sometimes it changes a word almost entirely, retaining only one syllable of it; as λῶ, σὺλω, λύσω, λυθήσονται, ἐλευθη, λυθήσεται, &c.

&c. For this is the very advantage of it, that it shews you in an instant what you wanted. Moreover, those who form this objection do not reflect that θέσθαι, ἔθηναι, &c. though of more than one syllable, are nevertheless mere terminations; which is sufficiently proved by their being found in the same tenses in all sorts of verbs. Now it is always allowed in the forming of tenses, to change one termination into another.

But if it should be asked, why we have not rather formed the futures from the aorists, than the aorists from the futures? the reason is, because we choose to follow the same disposition of tenses in the passive as in the active; where it was requisite to mention the future before the aorist, and even before the perfect, by reason that the penultima of these tenses depends upon that of the future. Besides, it is of very little signification, whether the aorist be placed here first, and then the future; or first the future, and then the aorist; because either way is equal, since by our rule we learn to derive them both directly from the future active: a method, which, if I am not greatly mistaken, will, with the least application, prove extremely useful.

CHAP. XVII.

Of the Perfect, Plu-perfect, and Paulo-post future.

RULE LVI.

Formation of the Perfect Passive.

1. From κα of the perfect active is formed μαι, σαι, ται, in the passive.
2. Φα doubles μ, and makes μμαι, ψαι, πται: but χα takes γ, and makes γμαι, ξαι, ηται.
3. δω, τω, θω, ζω, πτω, assume a σ before μαι.
4. ω pure sometimes assumes a σ, and sometimes neglects it.

EXAMPLES.

1. THE passive perfect is formed from the active, changing κα into μαι; as,

ψάλλω,	fidibus cano,	ἰψάλλ-κα,	ἰψάλλ-μαι.
σπείρω,	semino,	ἰσπάρ-κα,	ἰσπάρ-μαι.
κρίνω,	judico,	κίκρι-κα,	κίκρι-μαι.

2. The active in φα makes μμαι, doubling the μ: and the active in χα makes γμαι, assuming a γ; as,

τίπτω,	terbero,	τίτυ-φαί,	τίτυ-μμαι.
λέγω,	dico,	λίλι-χα,	λίλι-γμαι.
δέσσω,	sodio,	ἔρυ-χα,	ἔρυ-γμαι.

3. Verbs in δω, τω, θω, insert here a σ before μαι: and likewise those in ζω, πτω, (or σσω) when they form the active in κα; as,

ἔρω,

ἴσθω,	fulcio,	ἤρω-κα,	ἤρω-σμαι.
πίθω,	persuadeo,	πίπτω-κα,	πίπτω-σμαι.
ἀρύτω,	haurio,	ἤρω-κα,	ἤρω-σμαι.
ποιῶ,	porto,	κεῖμαι-κα,	κεῖμαι-σμαι.
πλάσσω, ὀρτω,	tingo,	πίπλω-κα,	πίπλω-σμαι.

4. Verbs in ω pure sometimes insert a σ, in the same manner as the preceding, and sometimes they neglect it ;

παίω,	percutio,	πίπτω-κα,	πίπτω-σμαι.
ἔλκω,	traho,	ἐλκω-κα,	ἐλκω-σμαι.
λείω,	solvo,	λείω-κα,	λείω-μαι.
τίω,	honoro, punio,	τίω-κα,	τίω-μαι.

In all these verbs, the second person is in σαι, with a σ, or with a double letter, ξ, ψ; and the third is in ται, as we have observed in the rule.

The second and third person dual, as also the second person plural, are formed from the third person singular, by changing the two smooth consonants into aspirates; or, if the termination happens to be pure, by inserting a σ, according to what we have remarked above, in the twenty-second, and forty-eighth rules. And the third person plural is formed from the third person singular, by adding a ν, according to the forty-seventh rule.

The perfect of κρίνω, to judge, or to condemn.

Sing. - - -	κρίμαι,	κρίσμαι,	κρίσται,	judicatus sum or fui
Dual - - -	κρίμεσθε,	κρίσθεσθον,	κρίσθεσθον.	
Plur. {	κρίμεθα,	κρίσθεσθε,	κρίσθονται.	
{ Dor.	κρίμεσθα,	Ion.	κρίσθαι.	

RULE LVII.

Exception for the Third Person Plural formed by Circumlocution.

When ται is not pure in the perfect, the third person plural is then formed by circumlocution from the participle.

EXAMPLES.

The third person plural is formed by circumlocution from the participle of the same tense, and from the verb εἶμι, sum, so often as the third person singular happens to be in ται impure: thus,

The Perfect of σπείρω, to sow.

Sing. *ἠσπασμαι, ἠσπασσαι, ἠσπασται, seminatus sum, or fui.*
 Dual *ἠσπασμεθον, ἠσπασθεον, ἠσπασθεον.*
 Plur. *ἠσπασμεθα, ἠσπασθε, ἠσπασμένοι εἰσι.*

Of τύπτω, to beat.

Sing. *τίτυμμαι, τίτυψαι, τίτυπται, verberatus sum, or fui.*
 Dual *τίτυμμεθον, τίτυψθεον, τίτυψθεον.*
 Plur. *τίτυμμεθα, τίτυψθε, τίτυμμένοι εἰσι.*

Of λέγω, to saw, or speak.

Sing. *ἠλέγμαι, ἠλέξαι, ἠλέκται, dictus sum, or fui.*
 Dual *ἠλέγμεθον, ἠλέχθεον, ἠλέχθεον.*
 Plur. *ἠλέγμεθα, ἠλέχθε, ἠλεγμένοι εἰσι.*

ANNOTATION.

The two last agree in analogy. For as they come from the futures ψω and ξω, they retain their double letter in the second person ψαι, ξαι, and assume the lenis included in the double letter, in the third person, πται and κται. The first person ought to take an intermediate before μαι, as ἠλεγμαι; but as there cannot be a β immediately before μαι, and it would be too harsh to say τίτυβμαι, the β is therefore changed into μ, and thence is formed τίτυμμαι.

Of πείθω, to persuade.

Sing. *ἠπείσμαι, ἠπείσαι, ἠπείσται, persuasus sum, or fui.*
 Dual *ἠπείσμεθον, ἠπείσθεον, ἠπείσθεον.*
 Plur. *ἠπείσμεθα, ἠπείσθε, ἠπείσμένοι εἰσι.*

Of ἀκίω, to hear.

Sing. *ἠκουσμαι, ἠκουσαι, ἠκουσται, auditus sum, or fui.*
 Dual *ἠκούσμεθον, ἠκουσθεον, ἠκουσθεον.*
 Plur. *ἠκούσμεθα, ἠκουσθε, ἠκουσμένοι εἰσι.*

RULE LVIII.

Particular for the Verbs in *ω*.

Now changes γκα into μμαι, νσαι, νται.

The Attics take a σ, and make πείφασμαι.

EXAMPLES.

Verbs in *ω*, which have changed the *ν* into *γ* in the Attic perfect, because of *κ*, change it here into *μ*, in the first person, by reason of the subsequent *μ*, whereas the Attics insert a *σ*. But as there is no impediment in the other persons, they all retain the *ν*. Thus from *Φαίω, πέφαγκα, αρραυι*, we say,

Sing.	{	Att.	<i>πέφασμαι, πέφασσαι, πέφασται.</i>
			<i>πέφασμαι.</i>
Dual	{	Att.	<i>πέφασμεθον, πέφασθεον, πέφασθεον.</i>
			<i>πέφασμεθον.</i>
Plur.	{	Att.	<i>πέφασμεθα, πέφασθε, πέφασμένοι εἰσι.</i>
			<i>πέφασμεθα.</i>

Where

Where it appears that, by the same analogy, μ is reduplicated in the third person plural, when formed by circumlocution, because it comes from the participle of the preterite.

ANNOTATION.

From this first person Attic comes $\phi\acute{\alpha}\sigma\mu\alpha$, *spectrum*. In like manner from $\mu\alpha\rho\acute{\alpha}\iota\omega$, *tabefacio*, $\mu\mu\acute{\alpha}\rho\alpha\mu\mu\alpha\iota$, Att. $\mu\mu\acute{\alpha}\rho\alpha\sigma\mu\alpha\iota$, comes $\mu\alpha\rho\alpha\sigma\mu\acute{o}\varsigma$, *marcor*, *tabes*: from $\omega\alpha\rho\acute{\alpha}\zeta\iota\omega$, *exacio*, *irritio*, $\omega\alpha\rho\acute{\alpha}\zeta\iota\mu\mu\alpha\iota$, Att. $\omega\alpha\rho\acute{\alpha}\zeta\iota\sigma\mu\alpha\iota$, cometh $\omega\alpha\rho\acute{\alpha}\zeta\iota\sigma\mu\acute{o}\varsigma$, *irritatio*, &c. But Caninius makes it appear, that this is only for the first person, because we find in Demosthenes, $\omega\alpha\rho\acute{\alpha}\zeta\iota\sigma\tau\alpha\iota$, *irritati sunt*; $\lambda\acute{\alpha}\lambda\eta\mu\alpha\sigma\tau\alpha\iota$, *devastati sunt*; and the like: and that from $\omega\acute{\iota}\phi\alpha\sigma\tau\alpha\iota$ is derived $\acute{\alpha}\nu\omega\phi\acute{\alpha}\sigma\tau\iota\varsigma$, *assercratió*; from $\omega\acute{\iota}\phi\alpha\sigma\tau\alpha\iota$, $\sigma\upsilon\kappa\omega\phi\acute{\alpha}\sigma\tau\eta\varsigma$, *syco-phanta*, *culmnicator*; and not $\sigma\upsilon\kappa\omega\phi\acute{\alpha}\sigma\tau\eta\varsigma$, as we have said $\omega\acute{\iota}\phi\alpha\sigma\tau\alpha\iota$; and in like manner the rest.

The verbs, which agreeably to the Attic form, have taken an α before $\phi\alpha$ or $\chi\alpha$ in the Attic perfect, resume here their natural ϵ ; $\lambda\acute{\epsilon}\gamma\omega$, *dico*; $\lambda\acute{\epsilon}\lambda\eta\chi\alpha$, Att. $\lambda\acute{\epsilon}\lambda\omicron\chi\alpha$, pas. $\lambda\acute{\epsilon}\lambda\eta\gamma\mu\alpha\iota$: $\omega\acute{\iota}\mu\omega$, *mitto*, $\omega\acute{\iota}\mu\omega\mu\alpha\iota$; $\omega\acute{\iota}\tau\epsilon\mu\mu\alpha\iota$: $\kappa\acute{\iota}\lambda\epsilon\tau\omega$, *furor*, $\kappa\acute{\iota}\lambda\omicron\phi\alpha$, $\kappa\acute{\iota}\lambda\epsilon\mu\mu\alpha\iota$, as also $\kappa\acute{\iota}\lambda\omicron\mu\mu\alpha\iota$, by an analogy agreeable to that of the following rule.

RULE LIX.

Exchanged into α in the Penultima of the Passive Perfect.

1. When $\epsilon\epsilon$ follows a consonant in the active perfect, it is changed into $\epsilon\alpha$ in the passive; as $\epsilon\epsilon\sigma\epsilon\phi\alpha$ $\epsilon\epsilon\sigma\epsilon\phi\alpha\mu\mu\alpha\iota$:
2. But $\beta\acute{\epsilon}\beta\epsilon\sigma\epsilon\chi\alpha$, $\beta\acute{\epsilon}\beta\epsilon\sigma\epsilon\gamma\mu\alpha\iota$, must be excepted.

EXAMPLES.

1. Verbs that have $\epsilon\epsilon$ after a consonant in the active perfect, assume $\epsilon\alpha$ in the passive.

$\sigma\acute{\epsilon}\phi\omega$,	$\sigma\epsilon\sigma\sigma\omega$,	$\lambda\acute{\epsilon}\gamma\omega$,	$\lambda\acute{\epsilon}\gamma\omega\mu\mu\alpha\iota$.
$\tau\acute{\epsilon}\rho\omega$,	$\tau\epsilon\tau\tau\omega$,	$\tau\acute{\epsilon}\tau\epsilon\phi\alpha$,	$\tau\acute{\epsilon}\tau\epsilon\phi\alpha\mu\mu\alpha\iota$
$\tau\acute{\epsilon}\phi\omega$,	$\tau\epsilon\tau\tau\omega$,	$\tau\acute{\epsilon}\tau\epsilon\phi\alpha$,	$\tau\acute{\epsilon}\tau\epsilon\phi\alpha\mu\mu\alpha\iota$.

The latter assumes the θ in the passive, because it is not followed by another aspirate.

2. The following verb retains its ϵ : $\beta\acute{\epsilon}\beta\epsilon\chi\omega$, *irrigo*, $\beta\acute{\epsilon}\beta\epsilon\chi\alpha$, $\beta\acute{\epsilon}\beta\epsilon\gamma\mu\alpha\iota$.

RULE LX.

Of Verbs that reject ϵ from the diphthong $\epsilon\upsilon$.

Sometimes the diphthong $\epsilon\upsilon$ loseth ϵ ; thus, from $\tau\acute{\epsilon}\tau\epsilon\upsilon\chi\alpha$ comes $\tau\acute{\epsilon}\tau\epsilon\gamma\mu\alpha\iota$.

EXAMPLES.

Some verbs that have *εῦ* in the penultima of the active perfect, reject the prepositive *ε* in the passive; as,

τίϋχω,	<i>fabricor,</i>	τίτυχα,	τίτυγμαι.
φύγω,	<i>fugio,</i>	πίφουχα,	πίφουγμαι.

In like manner,

πίθομαι,	<i>sciscitor, audio,</i>	πίθομαι.
σίω,	<i>concito,</i>	σίωμαι.
χίω,	<i>fundo,</i>	κίχουμαι et κίχουμαι.

ANNOTATION.

This kind of syncope has been already taken notice of, when treating of the future and aorist: it is also met with in several nouns verbal; as *σύγχυσις, confusio*, from *χίω, χίωσις, fundo: φέξις, fuga*, from *φείγω, fugio: ἀφύκτος, inevitabilis*, from the same verb; and others of the like sort.

RULE LXI.

Of the Third Person Plural Ionic, in the Present, Imperfect, Perfect, and Plu-perfect Indicative, and likewise in the Optative.

1. *The third person plural Ionic, in the passive present, imperfect, perfect, plu-perfect, and optative, is formed from the third person singular,*
2. *By inserting α before $\tauαι$ or $\tauο$ pure, and shortening the syllable that precedes it.*
3. *When $\tauαι$ or $\tauο$ are not pure, the preceding lenis is to be made an aspirate; and if there be a σ , it is to be changed into δ or θ :*
4. *But the optative retains its diphthong before α .*

EXAMPLES.

1. The third person plural Ionic of the present, imperfect, perfect, and plu-perfect of the indicative passive, as also of the whole optative (except the aorists) terminates in *αται* or *ατο*, and is formed from the singular in *ται*, or in *το*: thus,

2. If *ται* or *το* be pure, an *α* is inserted, whereas in the common tongue they put a *υ*. And then if there happens to be a long vowel before *ται* or *το*, a short one must be put in its stead; and if there be a diphthong, the subjunctive is rejected.

3. But if this termination *ται* or *το* be impure, still the *α* is inserted; but at the same time the preceding lenis must be changed into an aspirate; and if there happens to be a *σ*, it is changed into *δ* or *θ*, according to the characteristic of the second aorist.

4. Likewise in the optative an *α* is inserted before *ται* or *το*; but still it retains its preceding diphthong, without any sort of change: all which may be easily seen in the following examples.

3d Pers.

3d Pers.S.Perf. | Plur. Ion..

ἔ-ται,	ἴσται,	} for	ἦνται,	} from	ἤμαι, ὄραιο.
ἠφιλό-η-ται,	-ίωται,		ἠφιλοῦνται,		ἤμαι, ὄραιο.
ἀνάει-ι-ται,	-αται,		ἀνάεινται,		ἀνάειμαι, τοκυμβο.
εἶθε-εται,	-αται,		εἶθονται,		εἶθεμαι, ῥοπο.
εἴνε-π-ται,	-φαται,		εἴνευμένοι εἰσι,		εἴνεμαι, verbero.
λίλο-π-ται,	-χσται,		λιλογμένοι εἰσι,		λόγω, dico.
δρυ-π-ται,	-χσται,		δρυγμένοι εἰσι,		ἰρόνται, sodio.
ἰσχυ-σ-ται,	-δαται,		ἰσχυρμένοι εἰσι,		ἰρῖδο, firma.
ἠσάλη-σ-ται,	-θαται,		ἠσάλημένοι εἰσι,		ἠλάδο, impleo.
ῥ-σ-ται,	-δαται,		ῥσμένοι εἰσι,		ῥδο, cano.
ἠφρα-σ-ται,	-δαται,		ἠφρασμένοι εἰσι,		φράζω, dico.
ἠψα-σ-ται,	-δαται,		ἠψασμένοι εἰσι,		ῥίζω, resfrundo.
ἠψαλ-σ-ται,	-αται,		ἠψαλμένοι εἰσι,		ψάλλω, psallo.
ἰσπαρ-ται,	-αται,		ἰσπαρμένοι εἰσι,		σπίρω, semino.
ῥιπ-ται,	-αται,		ῥιπνται,		ῥιωμα, fio.
εἶθι-ται,	-αται,	εἶθονται,	εἶθεμαι, ῥοπο.		
ἔω-ται,	-αται,	ἔωνται,	ἔρω, irako.		

In the same manner the tenses in *μην*, that have the termination in *το*.

ἦτο,	ἴαστο,	} for	ἦτο.
ἠι-ι-το,	-αστο,		ἴωντο.
ἠφιλόη-το,	-ίαστο,		ἠφιλοῦντο.

And thus the other verbs above mentioned.

The optative is changed thus :

οἴσταντο, ατο,	} for	οἴσταντο,	} from	οἴσταντο, oesthereror.
εὐφρόνι-το, ατο,		εὐφρόνιστο,		εὐφρόνοιμαι, verberer.
μικροῦ-το, ατο,		μικροῦντο,		μικροῦμαι, gravitus caeco,
				from χαιρω, gaudeo.

ANNOTATION.

The Poets sometimes shorten the diphthong, though it does not precede *ται* or *το* pure; as *ἰριδαται*, in *Hom.* for *ἰρηδαται*, they have used all their endeavours, taken from the third singular, *ἰρησαι*. On the contrary, sometimes they omit shortening the penultima, even when *ται* or *το* is pure; as *μικλώατο* for *μικάλωντο*, *irati erant*, from *χολδαμαι*, *irascor*, *molestè fero*: *διδάιαται*, for *διδαινται*, *divisi sunt*, from *δαίνω*, *divido*, *convivor*, *scio*.

We likewise meet with *ἰσαλάδαται*, *ἠκχηδαται*, *ἠηλίδαται*, for *ἰσαλμένοι*, or *ἰσαλισμένοι*, *εἰσι*, *missi sunt*, or *ornati*, *induti sunt*, from *εἶλλω*, *mitto*, or *εὐλιζω*, *orno*: *ἀκήχεται*, *doluerunt*, from *ἄχλω*, *doleo*; and *ἠλάανται*, *expulsi sunt*, from *ἠλαύνω*, or *ἠλαώ*, *expello*, *moveo*, *agito*: where we find the addition of the syllable *δα* and, moreover, *η* and *α* changed into *ι* in the two last.

Verbs in *ζω*, or *σω*, whose future is in *σω*, take a *δ* instead of *σ* in this perfect, according to the Dorics; *ἠφραδαμαι*, *κίκαδαμαι*, for *ἠφρασμαι*, *dictus sum*, from *φράζω*, *loquor*, *dico*: *κίκασμαι*, *instructus sum*, from *κάζω*, *orno*: and sometimes they take a *θ*; *μικροθυμαι*, from whence comes *μικροθυμένος*, *instructus*, *armatus sum*, from *κορῖσσω*, *ζω*, or *σω*, *armo*, *turbo*, *concito*.

This same *θ* is found also in several verbal nouns in the common tongue, either instead of the *σ*, or merely by addition; *κλαυθμός*, *fletus*, from *κλαύω*,

αλάω, or κλαίω, κλαίωμι, fleo: κινήμι, motus, from κίνη, moveo; βαθμός, gradus, from βαίνω, or βάω, vado, incedo.

RULE LXII.

Formation of the Plu-perfect Passive.

The plu-perfect is formed from the perfect, taking μην for μαι, and its proper augment.

EXAMPLES.

The plu-perfect is formed from its preter perfect; by changing μαι into μην, and assuming its proper augment; τέτυμμαι, τετύμμην.

Its second and third persons are likewise formed from those of the perfect, by changing αι into ο; τέτυψαι, τέτυκται; έτέτυψο, έτέτυκτο.

The third person plural ends in ντο, when the third person singular is in το pure, according to the forty-seventh rule; έκέκρητο, accusatus fuit; έκέκρηντο, accusati fuerant; otherwise it is formed by circumlocution: wherefore it is conjugated thus;

The Plu-perfect.

Sing.	Poet.	ιτιτύμμη,	ιτίτυψο,	ιτίτυκτο,	verberatus, crassus
		ιτύμμη, and	τύμμη,	without the augment.	
Dual	- - -	ιτιτύμμεθα,	ιτίτυφθα,	ιτιτύφθη.	
Plur.	{	ιτιτύμμεθα.	ιτίτυφθε,	τιτυμμίνοισθα.	
		Dor. ιτιτύμμεσθα.	Ion. ιτιτύφατο.		

Observations on the Dialects.

Consult what has been already said in the preceding rules page 156, 157.

*Αωρετο, pendebat, in Hom. comes from αείρω, erigo, eveho, fut. αείρω, perfect ήερα, passive ήεμαι, changing ε into ο; ήεμαι, ήεσαι, ήεσται, Ion. αείρεται, (from whence cometh αωρηε, lorum ensis) plu-perfect αώρησα, αώρησο, αώρητο changing ο into υ, as έλωτα, έλώσται, and others mentioned in the twentieth rule.

RULE LXIII,

Of the Formation of the Paulo-post future.

The paulo-post-future is formed from the second person of the perfect, by inserting ου before αι: thus τετύψου from τετύψομαι.

EXAM-

EXAMPLES.

The paulo-post-future is formed from the second person of the perfect, by inserting *ομ* before *αι*; as *τέτυμμαι, τέτυψαι, τετύψομαι, mox verberabor, I shall be beaten presently: λέλεγμαι, ξαι, λελέξομαι, I shall be presently spoken of.* And this tense preserves its augment through all the moods. Thus. *πεφίσομαι, interficiar,* comes from *φάομαι, πέφημαι, σαι: τετρέσομαι, saucia-bor,* from *τιτρώσκω,* taking its tenses from *τρέω*; and such like. It is conjugated thus:

The Paulo-post-future.

Sing.	{	-	τετύψομαι,	τετύψη,	τετύψεται.
		Ion.	- - - - -	- - -	τετύψαι.
Dual	-	-	τετυψόμεθον,	τετύψισθον,	τετύψισθον.
Plur.	{	-	τετυψόμεθα.	τετύψισθε.	τετύψονται.
		Dor.	τετυψόμεσθα.		

ANNOTATION.

We might have followed here another method of forming this tense; which is, to derive it from the first future active, changing *ω* into *ομαι*, and prefixing the augment; but this would not do for the verbs in *λω, μω, νω, ρω*: nevertheless it may serve for the other verbs, as being much the shortest way.

CHA P. XVIII.

Of the other Moods, and the Participles.

THE SUBJUNCTIVE.

Present and Imperfect.

Sing.	- - -	τύπτομαι,	τύπη,	τύπηται, verberet,
Dual	- - -	τυπτόμεθον,	τύπησθον,	τύπησθον. or
Plur.	{	- - τυπτόμεθα,	τύπησθε,	τύπτανται. -τασε.
		{ Dor. τυπτόμεσθα.		

THE second person of this mood is in *η* subscribed, in all tenses, and in all sorts of verbs, wherein it resembles the third person active of the same mood; *τύπη, verberet, or verbereris; ποιη, faciat, or fias; τιθη, ponat, or ponaris, &c.* though it be from a different reason; because this person is formed here by contraction of *εαι* into *η*, as we have already observed when treating of the indicative passive, which has also its second

τυφθεῖμεν, τυφθεῖμεν, τυφθεῖτε, τυφθεῖτε. In like manner τιθεῖμεν, τιθεῖτε, τιθεῖτε: ἰσαῖμεν, ἰσαῖτε, ἰσαῖτε: φαῖμεν, δοῖμεν, χρυσοῖμεν. Likewise in the second aorist, τυκείμεν, and τυκείν, &c.

But the second person of the second aorist is not susceptible of this syncope, τυκείητε, and not τυκείτε, to distinguish it from the second person plural of the second future active, indicative mood.

As for the third person, we might perhaps with greater reason say, that it is a change of η in the first person into ε, according to the Bœotic form, like that mentioned in the aorists of the indicative, vide Rule lv. Thus from εἶη, *essem*, comes εἶα, *essem*, for εἶσαν.

Perfect and Plu-perfect.

Sing.	τετυμμένος,	εἶη,	εἶης,	εἶη,	} <i>verberatus sim, or fu-</i> <i>crim; essem or fuiss-</i> <i>sem, -es, -et, &c.</i>
Dual	τετυμμένοι,	- - -	εἶητον,	εἶητον,	
Plur.	τετυμμένοι,	εἶημεν,	εἶητε,	εἶησαν,	

ANNOTATION.

The tense is formed here by circumlocution from the participle and the verb-substantive, in the same manner as the subjunctive. Some, however, insist upon its being formed simply, when *μαι* in the perfect indicative is preceded by one of the four vowels above mentioned, *α, η, ι, υ*.

For η, say they, becomes an improper diphthong η; as *νίμω, πασσο, distribuo, πνήμημαι, πνήμημαι, ᾗ, ᾗτε, &c.*

α is changed into *αι*: *κτείνω, interficio, ἔκταμαι, ἔκταίμην, εἶ, αἶτο, &c.*

ι remains, but becomes long here, though short in the perfect indicative; *κρίνω, judico, κτερίμαι, κτερίμαι, ἴα, ἴτο, &c. ἐποφθίμην, perirem, Od. κ. from φθίω, corrumpo, pereō.*

υ, according to Gaza, followed by Vossius, is changed into the diphthong *υι*; *λύω, solvo, λάλυμι, λάλυμι, υῖο, υῖτο, &c.* But according to Caninius, Ramus, Sylburgius, and others, it continues by itself, and is made long: thus,

Sing.	λαλύμην,	λαλύω,	λαλύτω.
Dual	λαλύμεθον,	λαλύσθον,	λαλύσθον.
Plur.	λαλύμεθα,	λαλύσθε,	λαλύτω.

The infrequency of this tense has furnished a subject for this grammatical contest: some regulating it merely by the analogy of the optative, which is ever to have a diphthong in the penultima: and others judging of it by the nature of this diphthong *υι*, which is ever to have another vowel after it. For, besides that the etymological quotes *λαλύτω* from an ancient poet, we find *λύμην* without the augment, for *λαλύμην* in *Il. φ.* and *λαλύτω* in *Od. σ.* And in regard to what Eustathius saith, that *λαλύτω* is there for *λαλύτω*, with the Ionic augment in the second aorist; in that case, says Caninius, *υ* would have been short, whereas

whereas *ἔ* is long: moreover, it would have had an active signification, which, nevertheless, is passive.

—— λαλῶτο δὲ γυία ἰκάτω.

—— soluta essent membra uniuscujusque.

Paulo-post-future.

Sing. - - -	τιτυλοίμην,	τιτύψαι,	τιτύψαιτο, ποτ verberer.
Dual - - -	τιτυλοίμεθα,	τιτύψισθε,	τιτυψίσθη.
Plur. {	- - -	τιτυλοίμεθα,	τιτύψισθε, τιτύψοντε.
{ Dor.	τιτυλοίμεθα.		Ion. τιτυψίατο.

THE IMPERATIVE.

Present and Imperfect.

Sing. τέπτε,	τυπτίσθαι, verberare, verberetur, &c.
Dual τέπτισθον,	τυπτίσθαι.
Plur. τέπτισθε,	τυπτίσθωσαν.

Observations on the Dialects.

The Dorics put sometimes *οι* for *ω*; as *ἰδοι* for *ἰδῶ*, *ἄω*. Which happens not only to the termination, but likewise to the penultima; as *ἄκουσας*, first aor. imper. from *ἀκούω*, audi: *ὑπάκουσον*, obtempera, for *ὑπάκουσον*, &c.

First Aorist.

Sing. τέρθητι,	τερθήτω,	verberator tu, &c.
Dual τέρθητον,	τερθήτων.	
Plur. τέρθητε,	τερθήτωσαν.	

The passive aorists of the imperative ought to end in *θι*; nevertheless this is in *τι*, by reason of the preceding *θ*: so that we say *τέρθητι*, and not *τέρθηθι*.

Second Aorist.

Sing. τέπθηθι,	τυπήτω,	verberator tu, &c.
Dual τέπθητον,	τυπήτων.	
Plur. τέπθητε,	τυπήτωσαν.	

The third person singular, and likewise the two of the other numbers, assume here a *τ*, and not a *θ*, like the first person singular. Thus in the first aorist, we say *τερθήτω*, *τέρθητόν*, *τερθήτων*: and in the second aorist, *τυπήτω*, *τύπητον*, &c.

ANNOTATION.

The imperative aorists are frequently syncopated; as from *φράξω*, to corrupt, *φράξον*, *φράξαι*, *φράξαι*, and casting off *ω*, *φράξθι*: from *κράγω*, comes *κράγθι*, taken from *κράγαμαι*, clamo: from *ἀνάγω*, *ἀνάγθι*.

γῆθι comes διῶχθι, taken from ἀνάγομαι, jubeco. See the resolution of verbs, Remark 43.

Perfect and Pluperfect,

Sing. τίτυψα,	τιτύφω,	verberatus esto, &c.
Dual τίτυφθον,	τιτύφθη.	
Plur. τίτύφθε,	τιτύφθησαν.	

The second person of the plu-perfect imperative, is formed from the second of the plu-perfect indicative, by dropping the augment; as ἐτέτυψο, τέτυψο: ἐλέλεξο, λέλεξο: ἐπέκεισο, πέκεισο: ᾠρυξο, ὄρυξο, &c.

The third per. on is likewise formed from the third, changing το into θω, and the preceding lenis (if there be one) into an aspirate; as ἐτέτυκτο, τέτυκθω, ἐλέλεκτο, λελέχθω: ἐπέκεισο, πεκείσθω. But if it terminates in το pure, then a σ must be inserted; as ἐκέκρητο: κενήσθω, &c. by the same analogy as that of the forty-eighth rule.

THE INFINITIVE.

Present and imperfect,	τύπσθαι,	verberari.
First future, - - -	τυθήσθαι,	verberatum iri.
Second future, - - -	τυθήσθαι,	verberandum esse.
First aorist, - - -	{ τυθήναι, Æol. τυθήμεν. Dor. τυθήμεται.	verberatum esse.

Thus from λανθάνω, lateo, fut. λήσω, ληθήναι, Dor. λασθήμεν, oblitum esse; Theocr.

Second aorist, - - -	{ τυπήναι, Æol. τυπήμεν, Dor. τυπήμεται.	verberatum esse.
Perfect & plu-perfect,	τιτύφθαι,	verberatum esse et fuisse.
Paulo-post-future, -	τιτύψισθαι,	max verberatum iri.

Observations on the Dialects.

The Æolics change α into ο in the penultima of this tense, in verbs in λω, μω, νω, ρω, and draw back the accent; as πίρω, πίρωσθαι, transfixum esse: μίρω, μίρωσθαι, divisum esse, &c.

PARTICIPLES.

Present and Imperfect.

ὁ τυπτόμενος,	τῷ τυπτομένῳ,	qui verberatur.
ἡ τυπτομένη,	τῆς τυπτομένης.	
τὸ τυπτόμενον,	τῷ τυπτομένῳ.	

First

First Future.

ὁ τυθησομένος,	τῷ τυθησομένῳ,	verberandus.
ἡ τυθησομένη,	τῆς τυθησομένης.	
τὸ τυθησομένον,	τῷ τυθησομένῳ.	

Second Future.

ὁ τυπησομένος,	τῷ τυπησομένῳ,	verberandus.
ἡ τυπησομένη,	τῆς τυπησομένης.	
τὸ τυπησομένον,	τῷ τυπησομένῳ.	

First Aorist.

ὁ τυθείς,	τῷ τυθείνῳ,	verberatus.
ἡ τυθείσα,	τῆς τυθείσης.	
τὸ τυθείν,	τῷ τυθείνῳ.	

Second Aorist.

ὁ τυπίς,	τῷ τυπίνῳ,	verberatus.
ἡ τυπίσα,	τῆς τυπίσης.	
τὸ τυπίν,	τῷ τυπίνῳ.	

Perfect and Plu-perfect.

ὁ τιτυμμένος,	τῷ τιτυμμένῳ,	verberatus.
ἡ τιτυμμένη,	τῆς τιτυμμένης.	
τὸ τιτυμμένον,	τῷ τιτυμμένῳ.	

Æol. τύμμενος, &c.

Paulo-post-future.

ὁ τιτυφομένος,	τῷ τιτυφομένῳ,	mox verberandus.
ἡ τιτυφομένη,	τῆς τιτυφομένης.	
τὸ τιτυφομένον,	τῷ τιτυφομένῳ.	

Observations on the Dialects.

The participles agree in their dialects with the nouns, whose declension they follow.

In the perfect the Æolics, casting away the augment, draw back the accent to the ante-penultima; βλήμενος, struck, for βεβλήμενος. See the end of the fifth chapter.

CHAPTER XIX.

Of the Middle Verb in general.

THE middle verb is that, which preserveth a sort of a medium between the active and passive, partaking of both, either in its signification, or termination.

The

The perfect and plu-perfect conform in all moods to the active conjugation; and the other tenses to the passive.

Its signification is in some tenses, active in others passive: and in some tenses either active, or passive, like the verbs common in Latin; as βιάζομαι τὸν Φίλον, *violo amicum*; βιάζομαι ὑπὸ τῷ Φίλῳ, *violor ab amico*; in regard to which it is difficult to lay down any fixed rules, practice being the best master.

However, it may be observed that the futures, the aorists, and the preterites, are oftener taken in an active than passive sense, especially if it happens to be a verb that has no active. For even those which Caninius takes for passive in these tenses, (as εἶσθα, *computrui*; μέμνηα, *insanivi*; πέτηα, *contabui*; and the like) are not really such; or, if they be, it is only because of their natural signification, which seemeth to have something passive in all languages whatever; and is equally such in the present active, σήκω, *putresco*; μαινώ, *insanio*; ῥήκω, *tabesco*, &c. as in the middle.

If besides these, there are still other verbs, which are sometimes construed in a passive sense; as διέφθορα, from διαφείρω, *corrupti*, and *corruptus sum*; ἔβρωγα, from βήσσω, *ruptus sum*; θρέψομαι, *nutriar*, from τρέφω, &c. this is an ellipsis; for we must certainly understand ἑμαυτὸν, or something like. Concerning which, see the Latin method in the remarks upon verbs, Chap. i. as likewise what we shall say hereafter, Book viii. Chap. viii.

The present and imperfect middle are the same as the passive throughout all moods. The other tenses may be easily conjugated by the following table; wherein we have inserted the aorist only at full length, by reason of its following a particular analogy, whereas all the other tenses are conjugated like those of the active and passive, whose termination they borrow,

TABLE of CONJUGATION for the MIDDLE VERB.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLES.	
Fut. 1	Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> . Honorabo, is, e <small>t</small> .		Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> . Honorabam, es, e <small>t</small> .		Т <small>и</small> -ч <small>и</small> т <small>ь</small> . Honoratum, esse.	Т <small>и</small> -ч <small>и</small> т <small>ь</small> с <small>я</small> , е <small>т</small> . Honoratus, a, um.	
Fut. 2	Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .		Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .		Т <small>и</small> -ч <small>и</small> т <small>ь</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> с <small>я</small> , е <small>т</small> .	
Aor. 1.	Ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> . 'Е <small>с</small> т' Honoravi, is, e <small>t</small> . Ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .	ч <small>и</small> т <small>ь</small> е <small>т</small> с <small>я</small> . Honoraverim, is, e <small>t</small> . ч <small>и</small> т <small>ь</small> е <small>т</small> с <small>я</small> . Honoravero, is, e <small>t</small> . ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .	ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> . Honoraverim. ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .	ч <small>и</small> т <small>ь</small> , е <small>т</small> с <small>я</small> . Honorato. ч <small>и</small> т <small>ь</small> , е <small>т</small> с <small>я</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> .	ч <small>и</small> т <small>ь</small> с <small>я</small> , е <small>т</small> . qui honoravit. ч <small>и</small> т <small>ь</small> с <small>я</small> , е <small>т</small> . quæ honoravit. ч <small>и</small> т <small>ь</small> с <small>я</small> , е <small>т</small> . quod honoravit.	
Aor. 2	Ч <small>и</small> т <small>ь</small> -с <small>я</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> с <small>я</small> , е <small>т</small> .	
Perfect	Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> . Honoravi, es, e <small>t</small> , sum.	Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> . Honoraverim, is, e <small>t</small> .		Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> с <small>я</small> . Honorata, a, e <small>t</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> .	Т <small>и</small> -ч <small>и</small> т <small>ь</small> с <small>я</small> . Honoravisse.	Т <small>и</small> -ч <small>и</small> т <small>ь</small> с <small>я</small> , е <small>т</small> с <small>я</small> . qui honoravit et erat.
Plu- perfect	'Е <small>с</small> т' Honoravissam.		Т <small>и</small> -ч <small>и</small> т <small>ь</small> , е <small>т</small> , е <small>т</small> с <small>я</small> . Honoravissam, es, e <small>t</small> .				

CHAPTER XX.

Of the particular Tenses of the Middle Verb, with their Dialects.

And first, of those of the Indicative.

RULE LXV.

Formation of the Two Futures Indicative.

From $\tauύψω$ comes $\tauύψομαι$, and from $\tauυπῶ$, $\tauυπῆμαι$.

EXAMPLES.

THE two futures middle are formed from the futures active: the first by changing ω into $ομαι$, $\tauύψω$, $\tauύψομαι$; and the second by changing ω circumflexed into $\u03b5μαι$, $\tauύπῶ$, $\tauύπῆμαι$, by reason of the accent. Wherefore they are conjugated thus:

First Future.

Sing.	{	- -	$\tauύψομαι$,	$\tauύψῃ$,	$\tauύψεται$,	$\tauεψεταθω$.
		Dor.	$\u03b5μαι$.	Ion.	$\u03b5αι$.	Dor.
Dual	{	- -	$\tauυψόμεθον$,	$\tauύψεσθον$,	$\tauύψεσθον$.	
		PKur.	$\u03b5μαίμεθα$,	$\tauύψεσθε$,	$\tauύψονται$.	
Plur.	{	Dor.	$\u03b5μισθα$,	$\u03b5μισθα$,	$\u03b5ῖσθε$,	$\u03b5ῆται$.

Second Future.

Sing.	{	+ -	$\tauυπῆμαι$,	$\tauυπῆ$,	$\tauυπῆται$,	$\tauεπτεταθω$.
		Ion.	$\u03b5μαι$,	$\u03b5αι$,	$\u03b5ται$.	
Dual	{	- -	$\tauυπῆμεθον$,	$\tauυπῆσθον$,	$\tauυπῆσθον$.	
		Ion.	$\u03b5μιθον$,	$\u03b5σθον$,	$\u03b5σθον$.	
Plur.	{	- -	$\tauυπῆμεθα$,	$\tauυπῆσθε$,	$\tauυπῆσται$.	
		Ion.	$\u03b5μίμεθα$,	$\u03b5σθε$,	$\u03b5σται$.	

In like manner, the first future of verbs in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$, being circumflexed, must be changed here into $\u03b5μαι$; as $\sigmaπεῖρω$, *setino*, first future active $\sigmaπερῶ$, middle $\sigmaπερῆμαι$; second future active $\sigmaπαρῶ$, middle, $\sigmaπαρῆμαι$.

It sometimes falls out, that the first and second future of this sort of verbs are the same, as we have observed of the active; as $\psiαλλ\omega$, first and second future $\psiαλῶ$, middle $\psiαλῆμαι$.

ANNOTATION.

We find in Hom. II. λ. $\alpha\lambda\iotaται$ for $\alpha\lambda\iotaται$, first future from $\alpha\lambda\lambdaομαι$, *salio*, *salto*.

There are, moreover, three second futures which do not take a circumflex, contrary to the general rule, viz. $\epsilon\deltaομαι$, $\omega\iotaομαι$, $\phi\acute{\alpha}\gammaομαι$:

φαγεμαι; second person φαγῆσαι, ωῖσαι, and not φαγή, ωῖ, &c. infinit. ἔδισθαι, ωῖσθαι, φαγῆσθαι, and not ἰδῖσθαι, &c. which come from ἴδω, ἀδω, to eat; ωῖω, to drink; φάγω, οὐκ φάγω, to eat. See the resolution of verbs, Rule xxv.

To those we may adjoin the following poetics: βίωμαι, βιώμας, or βιώσωμαι, vivam: νίωμαι, for νύωμαι, vadam.

The tenses of the other moods are formed from those of the indicative, making a proper change of each termination, after the manner of the active and passive; as may be seen in the foregoing table.

RULE LXVI.

Formation of the Two Aorists.

1. The two aorists middle are formed each from the active: the first by joining *μην* to *α*; and the second by changing *ον* into *θμην*.
2. But *ω* pure, instead of *ησαμην*, by dropping *ης*, often makes *αμην*.

EXAMPLES.

1. The middle aorists are formed from the active, by adding *μην* to *α* in the first aorist; ἔτισα, ἐτίσάμην: ἔτυψα, ἐτύψαμην: and changing *ον* into *θμην*, in the second aorist; ἔτιον, ἐτίθμην: ἔτυκον, -θμην.

2. But aorists, coming from verbs in *ω* pure, frequently happen to be syncopated, by casting away *ης* in all the moods; as εὐρίστω, ἰπυκίω, εὐράμην, for εὐρησάμην; from whence comes εὐράμενος: in like manner, ἀνάμην for ἀνησάμην, *adjutus fui*, and the like. These tenses are conjugated thus:

First Aorist.

Sing.	{ ἰτυψάμην,	ἰτύψω,	ἰτύψατο.
		Dor. -ύψασ,	
Dual.	{ ἰτυψάμεθον,	ἰτύψασθον,	ἰτυψάσθην.
Plur.	{ ἰτυψάμεθα,	ἰτύψασθε,	ἰτύψατο.
		Dor. -άμεσθα.	

Second Aorist.

Sing.	{ ἰτυπέμην,	ἰτύπει,	ἰτύπετο.
		Ion. -εο.	
Dual.	{ ἰτυπέμεθον,	ἰτύπεσθον,	ἰτυπέσθην.
Plur.	{ ἰτυπέμεθα,	ἰτύπεσθε,	ἰτύπετο.
		Dor. -εσθα.	

Observations on the Dialects.

We find *δοῦσασθαι*, in Hom. Od. ο. visum est, putavit. from *δοῦ-*
ξαι, *delibero*, *δοῦξαι*, *ἰδοῦξαι*, and reduplicating *σ*, then dropping *ι*,
Z
and

and afterwards cutting off the augment, *δασσα*, *δοσσαμιν*, -μιν, -ασι; or else it comes from *δοξάζω*, -σω, opinor, sentio, which in the first aorist middle should make *δοξασάμιν*, *δοξάσω*, *δοξάσατο*; from whence casting away the augment, then dropping ξ, and reduplicating σ, they came to form *δοίσατο*. See the etymologist, and Caninius.

But as the augment is frequently rejected, so it is often reduplicated, especially in the second aorist. See Rule xxi.

RULE LXVII.

Formation of the Perfect Middle.

The perfect middle is formed from the perfect active; but takes its characteristic from the second future.

EXAMPLES.

The perfect middle is formed from the perfect active, taking the characteristic of the second future, instead of that of the preterite: *τίπτω*, *τέτυφα*, middle *τέτυκα*, because the second future is *τυκῶ*. In like manner, *Φράζω*, *dicō*, *πέφρακα*, middle *πέφραδα*, because of the second future *φραδῶ*; *πλήσσω*, *percutio*, *πέπληχα*, middle *πέπληγα*, by reason of the second future *πληγῶ*: *βλάπτω*, *noceo*, *βέβλαφα*, middle *βέβλαφα*, because of the second future *βλαβῶ*, &c. This tense is conjugated after the manner of the active; thus,

Perfect.

Sing.	τίτυκα,	τίτυκας,	τίτυκε.
Dual	- - - -	τιτύκατοι,	τιτύκατω.
Plur.	{	τιτύκαμεν,	τιτύκασι.
		τιτύκατι,	τιτύκασι.
			Dor. τιτύκωντι.

ANNOTATION.

Verbs in *ω* pure should follow the same analogy; as *τίμω*, *honoro*, second future active *τιῶ*, perfect middle *τίμισα*: *λύω*, *solvo*, future *λυῶ*, perfect middle *λίλυα*. *φύω*, *nascor*, future *φύῶ*, perfect middle *φύψα*: thus *ἀκούω*, *audio*, should make regularly in the second future *ἀκοῶ*, shortening the penultima, whence the perfect middle should be *ἤκουα*, unusual: and from thence the Attics have formed by reduplication *ἀκήκουα*, which alone is received.

But there are several of these verbs in *ω* pure, that want this tense, especially those which have for their characteristic one of these three diphthongs, *αι*, *ευ*, *υ*; as *ψαύω*, *tango*, contracto: *καίδνω*, *instituo*: *πρίω*, *pulso*: *λέω*, *lavo*, &c. And polysyllables in *υ*; as *ἀρνέω*, *struo*, *adorno*: *ισχύω*, *valen*, &c.

Polysyllables in *ζω*, or *σσω*, are also without this tense; as *φυλάσσω*, *custodio*: *βαδίζω*, *eo*, *vado*, and several others. Nevertheless *ὑγίσσω*, *fodio*, makes *ἔρυγα* and *ἔρυγα*.

RULE LXVIII.

Of the Penultima of the Perfect Middle.

1. The active and middle perfect have generally the same penultima :
2. Excepting that α is sometimes changed into η ;
3. And α into the improper diphthong η
4. And that the ε of a future dissyllable becomes an ο ;
5. Finally, that ει is changed into οι.

EXAMPLES.

1. The penultima of this perfect is commonly the same as that of the perfect active ; as τέτιμα, τέτια : τέτυφα, τέτυκα : nevertheless there is sometimes a change, but only in regard to verbs that have an α or an ε, either alone, or in a diphthong, in the penultima of the present.

The α generally remains, especially when otherwise this preterite would be confounded with the first aorist active ; as ψάλλω, ἔψαλλα, ἔψαλα, and not ἔψηλα, which is the first aorist.

2. Sometimes it is changed into η ; as θάλλω, floreο, vireο, τέθηκα : κλάζω, clangο, κέκληγα : but we scarce meet more than these two.

3. Αι becomes η subscribed ; as φαίνω, πέφηνα, ostendo : μαίρω, μέμνηα, insano : καίω, κέκηα, υπό : δαίω, δέδηα, divido, eruium praebeo, comburo : χαίνω, βίω, bisco, κέχηνα. Which some, as Sylburgius and others, write even without a diphthong, with a simple η, πέφηνα, δέδηνα, &c.

4. In verbs of two syllables, of whatsoever termination, the ε penultima of the first future active is changed into ο in the perfect middle ; as τρέπω, τρέψω, τέτροκα, νερίο ; λέγω, γέξω, λέλογα, δίκο : νέμω, νεμῶ, νόμομα, διδίδω : τέμνω, τεμῶ, τέτομα, secο : πείρω, περῶ, πέπορα, transudico : ανατέλλω, ανατελῶ, ανατέτολα, ex-orior, compounded of τέλλω. But if they be hyperdissyllables, they retain their ε ; as ὀφείλω, ὀφελῶ, ὄφελα, debeo : ἀγγέλλω, ἀγγελῶ, ἤγγελα, nuncio.

5. By the same analogy, those that have ει change it into οι ; as ἀλείφω, ἀλείψω, ἤλαιφα, υπο : παίθω, πείσω, πέποιθα, persuado : εἶνω, εἶξω, εἶομα, similis sum.

ANNOTATION.

It seems, that the *α* is sometimes changed into *ο*: as λαγχάνω, sortior, ἀλλογχα: παυθάνω, patior, πώπυθα: διαβάλλω, calumpnior, διαβίβωλα.

These two, τίτελα, σίνιτι, and μέμελα, or μίμελα, κυγατι, are formed by syncope from τιτίλεκα, μιμίλεκα, taken from τείλω, τιμῶ, and μελίω, μελῶ: or else they proceed from hence, that the Attics changing these circumflex verbs into barytons, τίλω, σίνιτι, πεφίτιο: μέλω, κυρο, we say in the second future τελέω, μεμῶ: from whence are formed the second aorists, έτελεσ, έμελεσ, and the perfects middle, τίτελα and μίμελα.

Φύγω, fugio, makes εφόγα and εφίφυγα, fugi: δεξιγω, portigo, ερεγω, from whence we find ερεγία for ερεγία in the participle; and thence cometh δεξιγία, a fathom, or six foot measure. We likewise find quoted from Sophocles, the perfect κίκοια for έκτοια, from κτείνω, occido: όρω, ποσει, concito, makes έρα, Att. έρερα, and Poet. έρερα, concitatus sum, motus sum: έρα, αρία, συγκτω, makes έρα, Att. εερα, Poet. εερα and εερα; from whence εερας, έτος, congruens, compactus, conveniens.

RULE LXIX.

Of the Perfect of some particular Verbs.

1. Έθω makes ειθα, ειωθα;
2. όρύσσω, όρώζυγα; 3. ρήσσω, έρρωγα;
4. And μίμνω takes μέμονα, from μένω.

EXAMPLES.

1. The verb έθω, as we have observed when treating of the active voice, page 107, makes its augment in ει ειθα: but inserting ω, the perfect middle comes to be ειωθα, *I have been used, or accustomed*, from whence are formed the other moods; and this perfect is used very frequently.

2. όρύσσω, *to dig*, makes ώρυγα, and Att. όρώζυγα.

3. ρήσσω, *to break*, makes έρρωγα, from whence comes ρώγη, *a rent*. But ρέζω, *to do, or to sacrifice*, hath έρρωγα, and by metathesis έοργα, in Hom. Il. γ. from whence also cometh έόργεε, in Herodotus, for έοργε: this same perfect, according to the etymologist, comes likewise from ειργω, -ζω, *to do, or to enclose*, perfect middle ειργα, έργα, and έοργα.

4. Μίμνω, *to remain*, takes μέμονα, from μένω; whence it is formed, by adding an μ.

Where it is observable, that several of these derivative verbs change ε into ι: as πέτω, πίπτω, cado: τέλω, τίκτω, ratio: βέπω, βίπτω, projicio: έπω, έπω, dico.

ANNOTATION.

The formation of the perfect middle, and the change of the penultima, should be carefully attended to, by reason of the great multitude of nouns derived from thence.

There are three of them that retain the augment of their perfect; ὄπτομαι, video, ὄπα, and by reduplication ὄπωπα, from whence comes ὄπωπι, conspectus, oculus: πείθω, persuadeo, πείθομαι, whence πεισθήσις, persuasio, fiducia: ἀντιπάσχω, adversor, or rependo, ἀντιπέσθαι, and from thence ἀντιπεπώθησις, jus talionis.

The Plu-perfect.

Sing.	{	ἰτετόπιον,	ἰτετόπις	ἰτετόπει, verberaveram.
		Ion. -εα. Att. -η.	-----	Ion. -εα. Att. -η.
Dual	{	-----	ἰτετόπιτοι,	ἰτετοπέιτην.
Plur.	{	ἰτετόπιμεν,	ἰτετόπιτε,	ἰτετόπισσθε.
		Dor. -εμεν.	-----	Att. ἰτετόπισσθε & τετόπισσθε.

It is formed from the perfect, by changing *α* into *ειν*, after the manner of the active, and prefixing an *ε*, when the perfect begins with a consonant, as here, ἐτέτυκειν; otherwise it has the same beginning: thus οἶδα, νοεῖ, οἶδειν: ἔσπορα, *seminavi*, ἐσπείρειν.

The explication of the dialects marked in this tense may be seen in the active voice, as likewise most of the following dialects.

CHAP. XXI.

Of the other Moods, and the Participles.

THE SUBJUNCTIVE.

First Aorist.

Sing.	{	τύψωμαι,	τύψη,	τύψηται, verberaverim,
			Ion. -ηαι.	or
Dual	{	τυψώμεθα,	τύψησθε,	τύψησθε. verberaverito.
Plur.	{	τυψώμεθα,	τύψησθε,	τύψονται.
		Dor. -ώλισθα.		

Second Aorist.

Sing.	{	τύπωμαι,	τύπη,	τύπηται.
		Ion. τετύπωμαι.	Ion. -ηαι.	
Dual	{	τυπώμεθα.	τύπησθε,	τύπησθε.
Plur.	{	τυπώμεθα,	τύπησθε,	τύπωνται.
		Dor. -ώμισθα.		

Perfect and Plu-perfect.

Sing.	{	τετόπιον,	τετόπις,	τετόπει, verberaverim,
				Ion. τετόπει. or
Dual	{	-----	τετόπιτοι,	τετόπειτην. ἴσσοι.
Plur.	{	τετόπιμεν,	τετόπιτε,	τετόπισσθε.

ANNOTATION.

It seems, that the α is sometimes changed into \omicron : as $\lambda\alpha\gamma\chi\acute{\alpha}\nu\alpha$; *sortior*, $\lambda\acute{\iota}\lambda\omicron\gamma\chi\alpha$: $\pi\alpha\nu\theta\acute{\alpha}\nu\alpha$, *patior*, $\omega\nu\theta\omega\nu\alpha$: $\delta\iota\alpha\beta\acute{\alpha}\lambda\lambda\alpha$, *culumnior*, $\theta\iota\alpha\beta\acute{\iota}\theta\lambda\alpha$.

These two, $\tau\acute{\iota}\tau\alpha\lambda\alpha$, *finiri*, and $\mu\acute{\iota}\mu\epsilon\lambda\alpha$, or $\mu\acute{\iota}\mu\eta\lambda\alpha$, *curari*, are formed by syncope from $\tau\acute{\iota}\tau\acute{\iota}\lambda\epsilon\alpha\alpha$; $\mu\acute{\iota}\mu\acute{\iota}\lambda\epsilon\alpha\alpha$, taken from $\tau\epsilon\lambda\acute{\iota}\omega$, *termino*, and $\mu\epsilon\lambda\acute{\iota}\omega$, *melio*: or else they proceed from hence, that the Attics changing these circumflex verbs into barytons, $\tau\acute{\iota}\tau\epsilon\omega$, *finio*, *perficio*; $\mu\acute{\iota}\lambda\omega$, *curo*, we say in the second future $\tau\acute{\iota}\tau\epsilon\omega$, $\mu\acute{\iota}\mu\epsilon\omega$: from whence are formed the second aorists, $\epsilon\tau\acute{\iota}\lambda\omicron\nu$, $\epsilon\mu\acute{\iota}\lambda\omicron\nu$, and the perfects middle, $\tau\acute{\iota}\tau\alpha\lambda\alpha$ and $\mu\acute{\iota}\mu\epsilon\lambda\alpha$.

$\Phi\epsilon\acute{\upsilon}\gamma\omega$, *fugio*, makes $\omega\phi\epsilon\upsilon\gamma\omega$ and $\alpha\phi\epsilon\upsilon\gamma\omega$, *fugio*: $\delta\epsilon\chi\omega$, *portigo*, $\acute{\eta}\rho\sigma\omega$, from whence we find $\acute{\eta}\rho\sigma\omicron\nu\acute{\iota}\alpha$ for $\acute{\eta}\rho\sigma\omicron\nu\acute{\iota}\alpha$ in the participle; and thence cometh $\delta\epsilon\chi\omega\acute{\iota}\delta\alpha$, *a fathom*, or *six foot measure*. We likewise find quoted from Sophocles, the perfect $\kappa\acute{\iota}\nu\omicron\nu\alpha$ for $\epsilon\kappa\tau\omicron\nu\alpha$, from $\kappa\tau\acute{\iota}\nu\omega$, *occido*: $\acute{\eta}\rho\omega$, *ponco*, *conciio*, makes $\acute{\eta}\rho\alpha$, Att. $\acute{\eta}\rho\omicron\nu\alpha$, and Poet. $\acute{\eta}\rho\omicron\nu\alpha$, *conciatus sum*, *motus sum*: $\acute{\alpha}\rho\omega$, *arpo*, *congruo*, makes $\acute{\eta}\rho\alpha$, Att. $\acute{\alpha}\rho\eta\tau\alpha$, Poet. $\acute{\eta}\rho\eta\tau\alpha$ and $\acute{\alpha}\rho\eta\tau\alpha$; from whence $\acute{\alpha}\rho\eta\tau\acute{\iota}\omega\varsigma$, *otus*, *congruens*, *compactus*, *conveniens*.

RULE LXIX.

Of the Perfect of some particular Verbs.

1. $\acute{\epsilon}\theta\omega$ makes $\epsilon\acute{\iota}\theta\alpha$, $\epsilon\acute{\iota}\omega\theta\alpha$;
2. $\acute{\alpha}\rho\acute{\upsilon}\sigma\omega$, $\acute{\alpha}\rho\acute{\upsilon}\zeta\omega\gamma\alpha$; 3. $\rho\acute{\eta}\sigma\omega$, $\acute{\epsilon}\rho\beta\omega\gamma\alpha$;
4. And $\mu\acute{\iota}\mu\eta\omega$ takes $\mu\acute{\epsilon}\mu\omicron\nu\alpha$; from $\mu\acute{\epsilon}\nu\omega$.

EXAMPLES.

1. The verb $\acute{\epsilon}\theta\omega$, as we have observed when treating of the active voice, page 107, makes its augment in $\epsilon\acute{\iota}\theta\alpha$: but inserting ω , the perfect middle comes to be $\epsilon\acute{\iota}\omega\theta\alpha$, *I have been used*, or *accustomed*, from whence are formed the other moods; and this perfect is used very frequently.

2. $\acute{\alpha}\rho\acute{\upsilon}\sigma\omega$, *to dig*, makes $\acute{\alpha}\rho\acute{\upsilon}\gamma\alpha$, and Att. $\acute{\alpha}\rho\acute{\upsilon}\zeta\omega\gamma\alpha$.

3. $\rho\acute{\eta}\sigma\omega$, *to break*, makes $\acute{\epsilon}\rho\beta\omega\gamma\alpha$, from whence comes $\rho\acute{\omega}\gamma\eta$, *a rent*. But $\rho\acute{\epsilon}\zeta\omega$, *to do*, or *to sacrifice*, hath $\acute{\epsilon}\rho\beta\omega\gamma\alpha$, and by metathesis $\acute{\epsilon}\rho\sigma\gamma\alpha$, in Hom. II. γ . from whence also cometh $\acute{\epsilon}\rho\sigma\gamma\epsilon\epsilon$, in Herodotus, for $\acute{\epsilon}\rho\sigma\gamma\epsilon$: this same perfect, according to the etymologist, comes likewise from $\epsilon\acute{\iota}\rho\gamma\omega$, $-\acute{\zeta}\omega$, *to do*, or *to enclose*, perfect middle $\epsilon\acute{\iota}\rho\gamma\alpha$, $\acute{\epsilon}\rho\gamma\alpha$, and $\acute{\epsilon}\rho\sigma\gamma\alpha$.

4. $\mu\acute{\iota}\mu\eta\omega$, *to remain*, takes $\mu\acute{\epsilon}\mu\omicron\nu\alpha$, from $\mu\acute{\epsilon}\nu\omega$; whence it is formed, by adding an μ .

Where it is observable, that several of these derivative verbs change ϵ into ι : as $\pi\acute{\epsilon}\tau\omega$, $\omega\acute{\iota}\pi\tau\omega$, *cado*: $\tau\acute{\epsilon}\mu\omega$, $\tau\acute{\iota}\nu\tau\omega$, *pario*: $\rho\acute{\epsilon}\pi\omega$, $\beta\acute{\rho}\pi\tau\omega$, *projicio*: $\acute{\epsilon}\pi\omega$, $\acute{\iota}\pi\omega$, *dica*.

ANNOTATION.

The formation of the perfect middle, and the change of the penultima, should be carefully attended to, by reason of the great multitude of nouns derived from thence.

There are three of them that retain the augment of their perfect; ὄπτομαι, video, ὄπα, and by reduplication ὄπωπα, from whence comes ὄπωπῆ, conspectus, oculus: πείθω, persuadeo, πείποιθα, whence πειπώθησις, persuasio, fiducia: ἀντιπάσχω, adversor, or rependo, ἀντιπέσθα, and from thence ἀντιπειπώθησις, jus talionis.

The Plu-perfect.

Sing.	{ ἔτετόπειν,	ἔτετόπισ	ἔτετόπει, verberaveram.
	{ Ion. -ια. Att. -η.	-----	Ion. -ια. Att. -η.
Dual	-----	ἔτετόπειτον,	ἔτετεκείτην.
Plur.	{ ἔτετόπειμεν,	ἔτετόπειτε,	ἔτετόπεισθε.
	{ Dor. -εμεν.	-----	Att. ἔτετόπεισθε & τετόπεισθε.

It is formed from the perfect, by changing *a* into *ειν*, after the manner of the active, and prefixing an *ε*, when the perfect begins with a consonant, as here, ἔτετευκειν; otherwise it has the same beginning: thus οἶδα, νοεῖ, οἶδειν: ἔσπορα, ἑμινανί, ἔσπρειν.

The explication of the dialects marked in this tense may be seen in the active voice, as likewise most of the following dialects.

CHAP. XXI.

Of the other Moods, and the Participles.

THE SUBJUNCTIVE.

First Aorist.

Sing.	{ τύψωμαι,	τύψη,	τύψηται, verberaverim,
		Ion. -ηαι	or
Dual	τυψώμεθον,	τύψησθον,	τύψησθον. verberaverito.
Plur.	{ τυψώμεσθα,	τύψησθε,	τύψηνται.
	{ Dor. -ώμεσθα.		

Second Aorist.

Sing.	{ τύπωμαι,	τύπη,	τύπηται.
	{ Ion. τετύπωμαι.	Ion. -ηαι.	
Dual	τυπώμεθον.	τύπησθον,	τύπησθον.
Plur.	{ τυπώμεσθα,	τύπησθε,	τύπωνται.
	{ Dor. -ώμεσθα.		

Perfect and Plu-perfect.

Sing.	{ τετόπων,	τετόπη,	τετόπη, verberaverim,
			Ion. τετόπησι. or
Dual	-----	τετόπητον,	τετόπητον. ἔεσθαι.
Plur.	τετόπωνμεν,	τετόπητε,	τετόπων.

There are three sorts of circumflex verbs; for they may come from verbs in *έω, άω, or έω*: which has given occasion to grammarians to make three different conjugations. The contraction is always formed by uniting their characteristic, *ε, α, ο*, with the vowel or diphthong of the termination: which happens only in the present and imperfect of each mood, and of the participle: because it is only in those two tenses that these characteristics are joined to the termination.

The other tenses are formed according to the rules of barytonous verbs, as we shall shew hereafter, when we have treated of these two, which are oftener used contracted than otherwise.

The manner of contracting these Verbs.

Verbs are contracted in as natural a manner as nouns; insomuch that they who have comprehended the general analogy of contraction, marked in the ninth rule of the first book, have no occasion to apprehend here any difficulty. However, we may observe that these contractions are reducible to two classes: the former when two short vowels are drawn into a diphthong; *έε, εĩ, έο, ε̄*: the latter, when a short vowel is lost in the long vowel, or diphthong following; or that which is least sonorous in that which is more so; as *έη, η̄; έα, ᾱ; έοι, οĩ; έο, ω̄*. Where you see, that the vowel which absorbs the other, becomes always long; as *άω, ω̄*; and that the *ι* is subscribed, as *άοι, φ̄ι*. This will appear more plain in the following tables, after we have reduced to a few rules all the different modes of contraction.

RULE LXX.

Of the Verbs in *έω*, whence grammarians have formed the First Conjugation of Contracts.

Verbs in έω make ει of εε, and ο of εο; elsewhere they reject ε.

Verbs whose termination is in *εω*, contract *εε* into *ει*, and *εο* into *ο*; elsewhere they cast away the characteristic *ε*, and retain only the termination.

RULE

RULE LXXI.

Of verbs in *άω*, whence grammarians have formed the second conjugation of contracts.

As, αω, are contracted into ω; but where there happens to be a υ, it is rejected, and ι is subscribed: otherwise the contraction is in α.

In regard to the verbs in *άω*; if after the characteristic *α*, there happens to be an *ω* or an *ο*, the contraction is made in *ω*; otherwise it is in *α*. But in making those contractions, you are not to consider either the *ι* of the *υ*; for if there happens to be a *υ*, it is dropped; hence *άυ* makes *ω*, as if there had been only *αο*: and the *ιωτα* is only signified by a point under; so that *αιοι* makes *ω* subscribed; and *αει* makes *αι*: and in like manner the rest.

RULE LXXII.

Of verbs *οω*, whence the grammarians form the third conjugation of contracts.

Verbs in οω contract ο followed by a short vowel, or by υ, into ου: but if it be followed by a long vowel, it contracts then into ω. Otherwise the contraction is in οι; except βειν, which makes υν in the infinitive.

As to verbs in *οω*, if the characteristic *ο* be followed by one of the two short vowels *ε*, *ο*, or by the diphthong *υ*, the contraction is then in *υ*. But if one of the long vowels *η* or *ω* followeth, the contraction is in *ω*: and if there followeth a diphthong that has a *ι* either in it, or subscribed, the contraction is then in *οι*; except the infinitive, where *ι* is first dropt, and afterwards *οε* is contracted into *υ*; thus *βειν* makes *υν*, *χρησθειν*, *χρησθην*, *inaurare*, &c.

ANNOTATION.

*These rules are as well for the active, as for the passive and middle. But to render them more easy and serviceable, it is sufficient to form a simple idea of the common manner of conjugating, as *τιω*, or *τινω*; and afterwards to contract the characteristic with the subsequent vowel or diphthong without being at the trouble of conjugating and pronouncing each person two different ways at once, according to the common method, which is attended with great confusion. Wherefore I have distinguished the following tables by two different colours, to the end that taking in each sense the blue all at once (which denotes the common conjugation) and next the red of the same tense (which marks the contracted conjugation) young beginners may learn to conjugate these verbs without any difficulty.*

TABLE of CIRCUMFLEX

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. PRES. ἴω.	Φιλ. { ἴω, ἴεις, ἴει, ἴῃ, ἴῃς, ἴῃ Amo, as, at. 1. ἴομεν, ἴητε, ἴωσι, ἴμεν, ἴτε, ἴσι.	Φιλ. { ἴω, ἴης, ἴη, ἴῃ, ἴῃς, ἴῃ Amem, es, et. 2. ἴωμεν, ἴητε, ἴωσι, ἴμεν, ἴτε, ἴσι.	
Imp.	Ἐφίλ. { ἴω, ἴεις, ἴει, ἴῃ, ἴῃς, ἴῃ Amaham, as, at. 1. ἴομεν, ἴητε, ἴω. ἴμεν, ἴτε, ἴσι.		Φιλ. { ἴομαι, ἴοῦ, ἴοι, ἴομαι, ἴοῦ, ἴοι, Amarem, es, et. 2. ἴοίμεν, ἴοίτε, ἴοίεν. ἴοίμεν, ἴοίτε, ἴοίεν.
II. PRES. ἄω.	Τιμ. { ἄω, ἄεις, ἄει, ἄῃ, ἄῃς, ἄῃ Honoro, as, at. 1. ἄομεν, ἄητε, ἄωσι, ἄμεν, ἄτε, ἄσι.	Τιμ. { ἄω, ἄης, ἄη, ἄῃ, ἄῃς, ἄῃ Honorem, es, et. 2. ἄωμεν, ἄητε, ἄωσι, ἄμεν, ἄτε, ἄσι.	
Imp.	Ἐτίμ. { ἄω, ἄεις, ἄει, ἄῃ, ἄῃς, ἄῃ Honorablem, as, at. 1. ἄοίμεν, ἄοίτε, ἄοίεν, ἄοίμεν, ἄοίτε, ἄοίεν.		Τιμ. { ἄοίμαι, ἄοίς, ἄοίω, ἄοίμαι, ἄοίς, ἄοίω Honorablem, es, et. 2. ἄοίμεν, ἄοίτε, ἄοίεν ἄοίμεν, ἄοίτε, ἄοίεν.
III. PRES. ἴω.	Χρυσ. { ἴω, ἴεις, ἴει, ἴῃ, ἴῃς, ἴῃ Inauro, as, at. 1. ἴομεν, ἴητε, ἴωσι, ἴμεν, ἴτε, ἴσι.	Χρυσ. { ἴω, ἴης, ἴη, ἴῃ, ἴῃς, ἴῃ Inaurem, es, et. 2. ἴομεν, ἴητε, ἴωσι, ἴμεν, ἴτε, ἴσι.	
Imp.	Ἐχρυσ. { ἴω, ἴεις, ἴει, ἴῃ, ἴῃς, ἴῃ Inaurabam, as, at. 1. ἴοίμεν, ἴοίτε, ἴοίεν, ἴοίμεν, ἴοίτε, ἴοίεν.		Χρυσ. { ἴοίμαι, ἴοίς, ἴοίω, ἴοίμαι, ἴοίς, ἴοίω Inaurarem, es, et. 2. ἴοίμεν, ἴοίτε, ἴοίεν. ἴοίμεν, ἴοίτε, ἴοίεν.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
<p>Φιλ- { α, εἶτω, τι, εἶτω, Ama, ato. ἴετῃ, εἰτῶσαι, εἴτε, εἴτῶσαι,</p>	<p>Φιλ- { εἶν, ἴν, Amare.</p>	<p>Φιλ- { ἴων, ἴωντος, ἴν, ἴντος, ἴουσα, εἰσης, ἴσα, ἴσης, ἴον, ἴοντος, ἴν, ἴντος.</p>

<p>Τιμ- { α, αἴτω, α, αἴτω, Honora, ato. ἀέη, αἰτῶσαι, αἴτε, αἴτῶσαι</p>	<p>Τιμ- { αἴν, αἴν, Honorare.</p>	<p>Τιμ- { αἴων, αἴωντος, αἴν, αἴντος, αἴουσα, αἴουσης, αἴσα, αἴσης, αἴον, αἴοντος, αἴν, αἴντος.</p>
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<p>Χρῶ- { αἴ, αἴτω, ὄ, ὄτω, Inaura, ato. ὄη, αἴτῶσαι, ὄτε, ὄτῶσαι.</p>	<p>Χρῶ- { ὄων, ὄν, Inaurare.</p>	<p>Χρῶ- { ὄων, ὄωντος, ὄν, ὄντος, ὄουσα, αἰσης, ὄσα, ὄσης, ὄον, ὄοντος, ὄν, ὄντος.</p>
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CHAPTER. XXIII.

Observations on the two tenses capable of contraction in circumflex verbs.

That several change their characteristic, and therefore vary in their contraction.

THERE are verbs that have sometimes *α*, and sometimes *ε* for their characteristic, terminating in *αω*, or in *εω*, in the same signification; as *γηρέω* and *γηράω*, *miserere*: *λωφέω* and *λωφάω*, *cesso*: *ζυρέω* and *ζυράω*, *rado*: *συλέω* and *συλάω*, *spolio*: *αιονέω* and *αιονάω*, *perfundo*.

Others have sometimes *ε*, and sometimes *ο*; as *δηλέω* and *δηλώω*, *manifesto*: *σαθμέω* and *σαθμύω*, *pondero*: *πολέμω*, *belligero*.

Others have sometimes *α*, and sometimes *ο*; as *βιάω* and *βιβώ*, *vincō*. And sometimes even *ε*, *α*, or *ο*; as *κνυζέω*, *κνυζάω*, and *κνυζώω*, *gannio*.

There are some likewise which are both barytons and circumflex; as,

<i>αἰδομαι,</i>	et <i>αἰδέσμαι, αἰδᾶμαι, τευερεο.</i>
<i>βάσχω,</i>	et <i>βοσκέω, pasco.</i>
<i>γῆθω,</i>	et <i>γηθέω, gaudeo.</i>
<i>γράφω,</i>	et <i>γραφέω, scribo.</i>
<i>διδάσκω,</i>	et <i>διδασκέω, doceo.</i>
<i>εἶδω,</i>	et <i>εἶδέω, scio.</i>
<i>εἶλω,</i>	et <i>εἰλέω, volvo, verto.</i>
<i>ἔλκω,</i>	et <i>ἐλκέω, traho.</i>
<i>ἐπιμέλομαι,</i>	et <i>ἐπιμελέομαι, curo.</i>
<i>κυλινδῶ,</i>	et <i>κυλινδέω, volvo.</i>
<i>κύνω,</i>	et <i>κύνω, utero gesto.</i>
<i>ζυρέμαι,</i>	et <i>ζυρέμαι, rado.</i>
<i>βιάω,</i>	et <i>βιπέω, jacio.</i>
<i>τρύχω,</i>	et <i>τρυχώω, attero, absumo.</i>

*That dissyllables in *τω* are not contracted throughout.*

Dissyllables in *τω* are seldom contracted in the first person singular of the present, or imperfect; no more than in the first and third plural. Wherefore we say, *πλώω, παύω; πλώμεν, παύομεν*; and not *πλώω, πλώμεν, πλώσι*; though we read in Hesych. *δῶσι* for *δύσι*, *λιγάντ*.

Neither

Neither are they often contracted in the subjunctive, optative, or participle; though we find *πλῶν* in verse for *πλίον*, *navigans*.

Σὺν τῷ Θεῷ πλῶν, καὶ ἰπὶ βιπὸς πλίσις.

Cum deo navigans, etiam in cruce navigans.

And in Aristophanes *ἀναδῶν* for *ἀναδῶν*, *religans*, *coronans*.

But they are contracted in the imperative and infinitive, though we sometimes find them uncontracted; *διαρρίπτε*, *diffuere*: *διαπλίω*, *pernavigare*, *transmittere*.

RULE LXXIII.

The contraction *α* changed into *η*.

A contracted from αε is sometimes changed into η.

EXAMPLES.

The contraction of *αε* into *α*, whether with *ι* subscribed or not, is by the Dorics formed also in *η*; it being customary with them, as the etymologist observes, to change *αε* into *η*. For as from *τὰ ἐμέ*, they say *τημά*, *mea*; so from *γελᾶεις* they form *γελῆς*, *rides*; from *διψᾶεις*, *διψῆς*, *sitis*; even without subscribing the *ι*, because they reject it before the contraction. In this they are sometimes imitated by the Attics, who say *πειῆς*, *esuris*; *ζῆς*, *vivis*; *ζῆ*, *vivit*; *ζῆτε*, *vivitis*; and in the imperfect *ἔζην*, *ης*, *η*, *uvebam*, *as*, *at*, from *ζάω*, *vivo*: and the same in the infinitive. But of this hereafter.

Observations on the imperfect indicative.

The imperfect of all circumflex verbs has ever an accent on the penultima; an acute, if the last be long; a circumflex, if it be short.

Among those that come from *άω*, some are monosyllables; as, *δράω*, *δράω*, *facio*: *κλάω*, *κλάω*, *frango*: but verbs of two syllables, which according to the Attics have rejected the *ι*, are not contracted. Hence we read in Lucian *τί κλάεις*; *quid ploras*? for *κλάεις*; thus from *κάνω* for *κάνω*, *uro*, comes *κάνεις*, and not *κάνς*, &c.

On the contraction of the subjunctive.

We have remarked that in verbs in *άω*, the *ο* contracts into *αι*, when it is followed by an *η* subscribed; whereas it contracts into *αι*, when there followeth a simple *η*. Examples of the first are seen in the singular; and of the other in the dual and plural.

Therefore the second and third person singular assumes here in all sorts of verbs a diphthong in the penultima, either proper or improper. But in the dual and plural there is always a long vowel, as may be seen above.

those that form verbs in μι, change α into η in the future; as τλάω, τλήμι, tolero, τλήσω; χράω, χρήμι, commodo, do-utendum; Φθάω, Φθήμι, prævenio.

3. Or ο in verbs not derived from a noun; as ἀρόω, ἀρο, ἀρόσω; βύω, vitupero, βύσω. But those derived from a noun, change ο into ω; as χρυσάω, χρυσάσω, inaurο, from χρυσός, aurum: χειρῶω, χειρῶσω, manuum vi supero, in potestatem redigo, from χείρ, manus, ἔσθ.

4. And generally all those, from whence are formed verbs in σω, or in ύω, and νυμι, retain their short characteristic; as,

ἀρέω, or ἀρέσκω, placeo; fut. ἀρέσω: ἀμφιδέω, or ἀμφιδενύω, circuminduo, fut. εσω. In like manner

γηράω, whence γηράσκω, seneo or senesco, γηράσω: κεράω, whence κεραυνίω, misceo: πετάω, whence πελαινύω, pando,

βέω, whence βέσκω, pascō, βόσω: δμέω, whence δμνύω, juro.

Several of these verbs have even a double future, that is, with a long or a short vowel: and then the verbs in ω oftener make τω, than ἴω; (as ἱπαιύω, laudo, approbo, ἱπαιύσω, νικά, &c. always retaining ι short.

RULE LXXVI.

Of the second future, second aorist, and perfect middle of circumflex verbs.

1. Circumflex verbs are either without the second future and aorist, and perfect middle:
2. Or else they form them from the present, after the contraction is made, without making any change in the penultima.

EXAMPLES.

1. Circumflex verbs coming from έω, are generally without the second future and aorist, and perfect middle, which is always formed from the two former tenses.

Those that come from έω, or άω, have these tenses but very seldom, and only when the verb, after being contracted, does not terminate in ω pure; as Φιλέω, Φιλῶ, απο.

2. And then these tenses are formed naturally from the present, after the contraction is made, retaining its characteristic and penultima, and assuming always their

their proper augment and termination, without minding the other rules of the penultima of the second aorist, or the second future of barytons.

The present and second future are then alike; as Φιλέω, Φιλῶ, ἀπο et ἀπαβο: and thence comes the second aorist, ἔφιλον; perfect middle, πέφιλᾶ, ἀπασι. In like manner, τελέω, τελῶ, perficio et perficiam, and not ταλῶ; second aorist, ἔταλον, and not ἔταλον; perfect middle, τέτελα, and not τέτολα, perfeci: δακίω, δακῶ, sono et sonabo: ἔδοκον, and not ἔδοκον: δάδοκα, and not δέδοκα, sonavi: εὐρέω, ἱκνενιο, εὔρον, Luci. and not ὕρον, ἱκνενι. Likewise μυνάω, μυνῶ, μιγιο et μιγισσι: ἔμυνον, μέμυκα, μιγιο, &c.

But sometimes the poets change the short penultima into a long one, in these preterites: thus from λαλέω, λαλῶ, loquor, obstrepro, comes λέλαλα, in Eurip. and λήλα in the etymologist. From μελέω, curo, comes μέμηλα: ἢ τόσσα μέμηλε, Hom. curæ sunt.

Monosyllables are always deprived of these same tenses, except the three following, σχέω, σχῶ, habeo et habeo, from whence comes ἡσασχίς, inhihebis: ἔσχον, habui: σβίω, exstinguo, σβῶ, ἔσβον: σπάω, σπῶ, evello, traho, sorbeo, ἔσπον, &c.

Of the other Tenses and Moods.

The other tenses are easy. From the future φιλήσω, for instance, comes the first aorist ἠφίλησα, ἀπασι: from the perfect ἠφίληκα, is formed the plu-perfect ἠπεφίληκα. And so in the other moods.

In the subjunctive, first aorist φιλήσαιμι, Æol. φιλήσεια, as, perfect πεφίληκαμι: and in the same manner the rest: which agreeing entirely with the analogy of barytonous verbs, does not want any further explanation; we proceed therefore to the passive and middle, and thence to the peculiar dialects of these verbs.

CHAPTER XXV.

Of the passive and middle circumflex.

THE passive of circumflex verbs is formed from the active, following the same rules of contraction, and the same remarks as we have made above. Wherefore it will suffice to exhibit here a table of its conjugation.

Of the perfect passive of circumflex verbs.

The perfect passive is formed from the active, by changing *κα* into *μαι*; as *πεποίηκα, πεποίημαι: βεβόηκα, βεβόημαι: κερχύσωκα, κερχύσωμαι*. When the third person singular happens to be in *ται* pure, as *βεβόηται, πεποίηται, κερχύσεται*, a *σ* is inserted in the dual, and in the second plural, after the manner of barytonous verbs.

But if the penultima of the active be short, a *σ* is likewise inserted in the first person; as in *τελέω, ήνιο, τέλενα, τέλεσμαι: γελᾶω, γίδεο, γεγάηκα, γεγάησμαι, δςς*.

Except among those in *έω*; *δέω, λίγο, δέδεκα, δέδεμαι*, from whence comes *έδέθην*. Though we say *έ δεσμός, vinculum*, as if it came from *δέδεσμαι*.

Except also among those in *άω*; *δράω, facio, δέδρακα, δέδραμαι*, from whence *δράμα, representatio; actus comicus; aut tragicus*: as likewise *δράω, video, έρακα, έραμαι: θεάομαι, specto: ιάομαι, medeor: κειράομαι, lenio*. But the following have both: *κεράω, misceo, κέκεραμαι, and κέκερασμαι: έλάω, or έλαίνω, άγίτε, ήλαμαι, and ήλασμαι*.

Except likewise among those in *όω*; *άρόω, αρο: ήροκα, ήρομαι, σαι, ται*, from whence *άροτής, arator*.

Of the second person in σαι.

When the second person singular of the present is in *σαι*, according to what we have said Rule L. the contraction then is made differently; as *κυχάομαι, ήμαι, glorior, κυχάεσαι, ήσαι*; and not *κυχάη, κυχάη*. But this is still agreeable to the analogy of the rules of contraction, since *αε* ought to make *α*, according to Rule LXXI.

Of circumflex middle verbs.

The present and imperfect are the same with the passive, after the manner of barytons.

The second aorist, second future, as also the perfect and plu-perfect, ought to conform to the rule above given, pag. 183.

So that there remain only two tenses, viz. the first future and first aorist, which are regularly formed in the

the same manner as barytons : thus from Φιλέω, ἦσω, is formed,

First future.	First aorist.
Indicat. Φιλήσομαι.	Indicat. ἐΦιλήσομαι.
	Subjunct. Φιλήσωμαι.
Optat. Φιλησοίμην.	Optat. Φιλησαίμην.
	Imperat. Φίληται.
Infinit. Φιλήσεσθαι.	Infinit. Φιλήσασθαι.
Particip. Φιλησόμενος.	Particip. Φιλησάμενος.

In like manner the other verbs in *άω* and *έω*: τιμάω, ἦσω, τιμήσομαι, ἐτιμησάμην, &c. χρυσάω, ἄσω, χρυσαίσομαι, ἐχρυσωσάμην, &c.

CHAP. XXVI.

Observations on the Dialects of circumflex verbs.

CONCERNING circumflex verbs, over and above what they have in common with barytons, we may remark here,

1. That in verbs in *ίω*, the Poets and Ionics insert an *ι* before *ι*, to form a diphthong; as ποιίωσα, for ποιῖωσα, spirans: ἀκίωμι, medemur, for ἀκίωμι, &c.

2. That the Ion. and Dor. oftentimes change *υ* into *ι*, in verbs in *ίω*, and sometimes in verbs in *άω*, when they do contract, which is not always. Thus they say ποιῖνται, for ποιῦνται, faciunt: ἀνδριῖμνος, for ἀνδρούμενος, from ἀνδρέω, viriliter ago.

3. That the Ionics, who frequently contract those in *άω*, (which they omit to do in other verbs) sometimes insert also an *ι* before *ω*; as χριῖμνος, for χρώμνος, utens, from χράωμαι. But when they do not contract these verbs, they generally change the characteristic *α* into *ι*, ὄριῖμνος, for ὄραάμνος, visus, from ὄραάμαι, videor: χριῖται, for χράεται, utitur, from χράάμαι, utor.

4. The contraction *ω* is changed into *α*, by the Dor. and Eol. χαλῖσι, for χαλῶσι, laxant, from χαλάω, which is common in the participle: γιλῖν, for γιλῶν, ridens, &c.

5. The same Dorics and Ionics put sometimes *υ* for the *ω*, which arises from the contraction; as ἠγάπιυι, for ἠγάπων, amabant: ἠρώτιυι, for ἠρώτων, interrogabant: ὀπλήμιυον, for ὀπλήμνον, assatum.

They are also accustomed to contract the verbs in *ίω* and *άω* in other tenses besides the present and imperfect; which is very frequently done in βοάω, νοίω, and διάωμαι, as may be seen in Theocritus, Herodotus, and others. For example, παραβῖσας, for παραβόσας, clamans: ἐβῖσαλο, for ἐβόσαλο, clamavit: ἐπιβῖσομαι, for ἐπιβόσομαι, inclamabo. In like manner νῖσαλο, for νοήσαλο, intellexit: νωσάμνος, for νοηάμνος, intelligens: ἰνώσας, for ἰνοήσας, intelligens: ἰνῖλο, for

for ἡνέλιε, intellexit. Likewise θᾶσαι, for θίσσαι, considera : θασάμενος, for θισάμενος, considerans, &c.

6. In verbs in *άω*, the contraction being made in *α*, the poets by an Ionic resolution insert another *α* ; as γελάει for γιλᾶν, ridere : μηχανάσθαι, for μηχανᾶσθαι, machinari : ἰδιᾶσθαι, for ἰδιᾶσθαι, from ἰδιᾶω, meridior.

If the contraction be in *ω*, and the penultima long, they add another *ω* ; as πηδάω, πηδῶ, πηδῶω, salio. But if the penultima be short, they insert an *ο* ; as ἀιδάω, ἀντιῶ, ἀντιῶω, occurro ; βοᾶω, βοῶ, βοῶω, clamo ; which they conjugate thus :

βοῶν, βοᾶσαι, βοᾶς ; βοῶμεν, βοᾶίη, βοῶσι ;

always drawing back the accent. From hence comes λαμπιλῶνι, in Hom. for λαμπιλῶνι, splendenti, from λαμπιλῶω, luceo, splendeo : γέλωσα, weeping, for γῶσα, fem. part. from γῶω, ῶ, lugeo.

7. The Dorics also, as has been already observed, change the contraction *α* into *η*. Wherefore in Hom. τῆ νῦν ἄτος ἱμάτια, Il. ξ. cape vane cingulum ; τῆ is there for τᾶ or τᾶς, from the unusual verb τᾶω, from whence comes τᾶνω, perf. τίτανα and τίταμαι. And τὰ κ; αὐτός ἐν ἰσθμῶσι φῆσαι, is the second person Doric of φῆσαι, φῆσαι, φῆσαι, φῆσαι : or else it comes from the Æol. φῆσαι.

8. We likewise find in Hom. μμῶντο, consideraret, with the augment and an additional *ε*, for μῶντο, third person optative, formed by contraction from μῶντο. Thence also comes μμῶντο, in Xenoph. μμῶντο, in Sophocl. μμῶντο in the comic Cratinus, and μμῶντο, in Pindar, according to the Dorics, unless we chuse to take them as preterites, for μμῶντο, from μῶμαι, memini.

ANNOTATION.

Hitherto we have treated of verbs in *ω*, whether barytons or circumflex, now we proceed to verbs in *μ*.

The End of the THIRD BOOK.

BOOK IV.

Of the CONJUGATION of VERBS in μ .

CHAP. I.

Of the nature and division of verbs in μ .

THE verbs in μ do not form a distinct conjugation, if we believe Herodian the grammarian, son of Apollonius, who flourished near fifteen hundred years ago. This opinion has been embraced in these latter times, by Ramus, Sylburgius, Cranzius, and others; for this reason, that they are only derivatives of verbs in ω , and have but very few tenses. Nevertheless, their analogy is so different from the rest, as to make it not at all improper to allow them a particular conjugation.

These verbs are always derived from those in ω pure.

For notwithstanding that we read in the writings of poets, ἔχημι, to have; φέρημι, to carry; βριθῆμι, to be heavy, &c. still the η , which is in the penultima, makes it evident, that they are not so properly derived from ἔχω, φέρω, βριθώ, as from ἔχέω, φερέω, βριθέω, &c. it being very usual for barytons to be changed into circumflex; though we meet with some whose primitives are obsolete.

But one thing here must be observed, which few seem to have attended to, viz. that the analogy of this conjugation partakes properly of the Ionic dialect: now the Ionics generally resolve the verbs in ω into $\epsilon\omega$; τυπέω for τύπω, verbero; τυπέω for τυπέω, verberatus sum.

From

From hence likewise it comes, that the third person singular of these verbs is in *σι*, *τίθησι*, he placeth; which is a kind of extension of syllables, just as they frequently add this *σι* to the dative plural of parasyllabic nouns, *λόγοισι* for *λόγοις*, &c. For whereas we should naturally say, *τίθημι*, *ης*, *η*, just as we say *ἐτύθη*, *ης*, *η*; *τυφθῶ*, *ῆς*, *ῆ*: instead of that we say, *τίθημι*, *ης*, *ησι*; and in the same manner in the subjunctive, *τυφθῶ*, *ῆς*, *ῆσι*.

These verbs may be divided into two sorts; regular, and irregular.

The regular, which make but a very small number, are those which are formed and conjugated after the manner we now intend to describe. They are derived from verbs in *έω*, *άω*, *έω*, *υω*: from whence arise four sorts of characteristics, *ε*, *α*, *ο*, *υ*, which gave occasion to grammarians to make four different conjugations, and which ought to be attended to, as being of use in learning to conjugate.

RULE I.

Formation of the verbs in *μι*.

1. These verbs change *ω* into *μι*:
2. They make their reduplication with an *ι*:
3. They change in the singular their short characteristics, *ε*, *α*, *ο*, into the corresponding long ones; but the short characteristics are restored in the dual and plural:
4. In every thing else they conform to the barytonous passive aorists:
5. Excepting that the third person of *μι* in the present makes *σι*, as *τίθημι*, *ης*, *ησι*.

EXAMPLES.

Three things are to be considered in the formation of verbs in *μι*.

1. The termination, which is to change *ω* into *μι*.
2. The reduplication, which is properly to repeat the first consonant of the verb with an *ι*, as *δέω*, *δέδωμι*; always taking a smooth consonant, instead of an aspirate, as *θέω*, *τίθημι*, &c. after the manner of the augment, Rule V. of the preceding book.

But

But we call it an improper reduplication, when the verb assumes only an ι , generally marked with a rough breathing, without repeating the first consonant: which happens to verbs commencing with ς , $\pi\tau$, or a vowel; $\varsigma\acute{\alpha}\omega$, $\iota\varsigma\acute{\alpha}\omega$: $\pi\tau\acute{\alpha}\omega$, *to fly*, $\iota\pi\tau\acute{\alpha}\omega$: $\acute{\epsilon}\omega$, $\acute{\iota}\omega$, $\acute{\iota}\eta\mu\iota$, *to send*.

3. The change of the characteristics ϵ , α , $ο$, into their proper long vowels; $\theta\acute{\epsilon}\omega$, $\tau\acute{\iota}\theta\eta\text{-}\mu\iota$, *to put*: $\varsigma\acute{\alpha}\omega$, $\acute{\iota}\varsigma\eta\text{-}\mu\iota$, *to stand*: $\delta\acute{\iota}\omega$, $\delta\acute{\iota}\delta\omega\text{-}\mu\iota$, *to give*. And this long penultima generally remains in the singular: but in the dual and plural the short characteristics are restored. Which if the young beginner does but mind, he will soon learn to conjugate.

4. For in every thing else these verbs conform almost in each mood to the passive aorist. Hence the second person of the present indicative is in σ , like that of the passive aorist; $\tau\acute{\iota}\theta\eta\varsigma$, *ponis*: $\acute{\epsilon}\tau\acute{\upsilon}\phi\theta\eta\varsigma$, *verberatus fuisti*.

But the third person singular of the same tense is formed from the first, changing $\mu\iota$ into $\sigma\iota$; $\tau\acute{\iota}\theta\eta\text{-}\mu\iota$, $\tau\acute{\iota}\theta\eta\text{-}\sigma\iota$; concerning which see what has been said in the beginning of this chapter.

We must likewise except the third person plural; but this is by another analogy, which we have already taken notice of in the preceding book, and which we shall mention again in the next chapter.

The verbs in $\upsilon\mu\iota$ have neither a reduplication, nor a change of the penultima; but υ being common, passeth for long in the singular, and for short in the plural. They want both the subjunctive and the optative.

Even the other verbs have but three tenses, the present, the imperfect, and the second aorist; taking the rest from the verbs in ω , whence they are derived; wherefore we shall first treat of these tenses, reserving to speak afterwards of the others, which have hardly any thing particular. And we shall begin with representing these three tenses in a general table, intending to treat afterwards of each separately, with their dialects and special rules.

TABLE of CONJUGATION

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
I. ΣΩ. PRES.	Tίθ- 1. { ημι, ης, οτι, pono, is, it. αμν, οτι, ἄντι. Ion. ἰσσι.	Tίθ- 2. { ᾶ, ῆς, ῆ, ponam, as, at. ᾶμν, ᾶτι, ᾶσι.	
Imp.	Ἐπιθ- 1. { ης, ης, η, ponebam, as, at. αμν, οτι, ἄντι.		Tίθ- 2. { αίν, αίν, αίν, ponerem, es, et. αίμν, αίντι, αίνσιν.
A. 2.	Ἐπιθ- 1. { ης, ης, η, &c. posui, isti, it.	Tίθ- 2. { ᾶ, ῆς, ῆ, &c. posuerim, is, it.	Tίθ- 2. { αίν, αίν, αίν, &c. posuerim, is it.
II. ΑΩ. PRES.	Ἰστ- 1. { ημι, ης, οτι, sto, as, at. αμν, οτι, ἄντι.	Ἰστ- 2. { ᾶ, ῆς, ῆ, stetm, es, et. ᾶμν, ᾶτι, ᾶσι.	
Imp.	Ἰστ- 1. { ης, ης, η, stetam, as, at. αμν, οτι, ἄντι.		Ἰστ- 2. { αίν, αίν, αίν, stetarem, es, et. αίμν, αίντι, αίνσιν.
A. 2.	Ἰστ- 1. { ης, ης, η, &c. steti, isti, it.	Ἰστ- 2. { ᾶ, ῆς, ῆ, &c. steterim, is, it.	Ἰστ- 3. { αίν, αίν, αίν, &c. steterim, is, it.
III. ΩΩ. PRES.	Διδ- 1. { ημι, ης, οτι, do, as, at. αμν, οτι, ἄντι. Ion. ἰσσι.	Διδ- 2. { ᾶ, ῆς, ῆ, dcm, es, et. ᾶμν, ᾶτι, ᾶσι.	
Imp.	Ἐπιδ- 1. { ης, ης, η, dabam, as, at. αμν, οτι, ἄντι.		Διδ- 2. { αίν, αίν, αίν, darem, es, et. αίμν, αίντι, αίνσιν.
A. 2.	Ἐπιδ- 1. { ης, ης, η, &c. dedi, isti, it.	Διδ- 2. { ᾶ, ῆς, ῆ, &c. dederim, is, it.	
IV. ΥΩ. PRES.	Ζεύγ- 1. { ημι, ης, οτι, jungo, is, it. αμν, οτι, ἄντι. Ion. ἰσσι.		
Imp.	Ἐζεύγ- 1. { ης, ης, η, jungebam, as, at. αμν, οτι, ἄντι.		

for VERBS in $\mu\iota$.

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
$\tau\acute{\iota}\delta$ - { <i>ivi, ivu,</i> <i>pone, ito.</i> <i>ivi, ivuvav.</i>	$\tau\acute{\iota}\delta$ - <i>iva,</i> <i>ponere.</i>	$\tau\acute{\iota}\delta$ - { <i>iv, ivuv,</i> <i>ivuv, ivuv,</i> <i>iv, ivuv.</i> } <i>Ponens.</i>
$\tau\acute{\iota}\delta$ - <i>is, ivu, &c.</i> <i>pone, ito.</i>	$\tau\acute{\iota}\delta$ - <i>ivuv,</i> <i>ponere.</i>	$\tau\acute{\iota}\delta$ - <i>iv, ivuv.</i>
$\iota\epsilon$ - { <i>ivi, ivu,</i> <i>sta, stato.</i> <i>ivi, ivuvav.</i>	$\iota\epsilon$ - <i>ivuv,</i> <i>stare.</i>	$\iota\epsilon$ - { <i>iv, ivuv,</i> <i>ivuv, ivuv,</i> <i>iv, ivuv.</i> } <i>Stans.</i>
ϵ - <i>ivi, ivu, &c.</i> <i>sta, stato.</i>	ϵ - <i>ivuv,</i> <i>stare.</i>	ϵ - <i>iv, ivuv.</i>
$\Delta\iota$ - { <i>ivi, ivu,</i> <i>da, dato.</i> <i>ivi, ivuvav.</i>	$\Delta\iota$ - <i>iva,</i> <i>dare.</i>	$\Delta\iota$ - { <i>iv, ivuv,</i> <i>ivuv, ivuv,</i> <i>iv, ivuv.</i> } <i>Dans.</i>
δ - <i>is, ivu, &c.</i> <i>da, dato, &c.</i>	δ - <i>iva,</i> <i>dare.</i>	δ - <i>iv, ivuv.</i>
$\text{Z}\acute{\epsilon}\mu\upsilon$ - { <i>ivi, ivu,</i> <i>junge, ito.</i> <i>ivi, ivuvav.</i>	$\text{Z}\acute{\epsilon}\mu\upsilon$ - <i>iva,</i> <i>jungere.</i>	$\text{Z}\acute{\epsilon}\mu\upsilon$ - { <i>iv, ivuv,</i> <i>ivuv, ivuv,</i> <i>iv, ivuv.</i> } <i>Jungens.</i>

General Observations on the Dialects of Verbs in μι.

The *Æolics* and poets give this termination *μι* to a great number of circumflex verbs. Whence we meet with some of these verbs without a reduplication, not only among those in *μι*, but likewise among the other sort; as *φιλέω*, *φίλημι*, to love: *αἰνέω*, *αἶνιμι*, to praise: *ὀνείω*, *ὄνειμι*, to assist: *νοέω*, *νόημι*, to comprehend, or understand. From whence comes *ἰφίλη*, he did love: *ἰόνη*, he did understand: *νοῖς*, or *Æolic*, drawing back the accent, *νόις*, he that understandeth: and the like.

In the same manner *γέλω*, to laugh, *γέλημι*: *νικάω*, to vanquish, *νίκημι*: *ὄραω*, to see, *ὄρημι*: *κτάω*, for *κτείνω*, to kill, *κτῆμι*.

The poets also either add, or take away the reduplication of the other ordinary verbs in *μι*, as the measure of their verse requires; in the same manner as they do with the augment of verbs in *ω*.

Sometimes they repeat the two first letters for a reduplication; *ἀλάω*, *ἄλημι*, *ἀλάλημι*, to stray: *ἀχίω*, to be angry, *ἀκάχημι*; passive, *ἄλάλημαι*, *ἀκάχημαι*. The same is observed in all the other moods.

Sometimes they add a *μι* to the reduplication; *πλάω*, *πιπλάω*, *πιμπλημι*, to fill: *πράω*, *πιπράω*, *πιμπρημι*, to burn.

Some take their reduplication in the middle; *όνείω*, *δονείω*, *δονειμι*, to assist: and others of the like sort.

The poets change also the short characteristic for a long one in the dual and plural; or vice versa in the singular, according to the exigency of the verse.

The *Ionians* and *Bœotians* make their reduplication in *ι*; *ἴσημι*, for *ἴσημι*; observing the same in all other moods. Thus from *θάω*, or *θνείω*, cometh *τίθημαι*, to die: from *τάω*, *τίτλημι*, to suffer: from *νόω*, *νόημι*, to think, or consider: from *τελέω*, *τετέλημι*, to finish, or accomplish: which we likewise meet with even in verbs in *μι*; *κλύω*, to hear, *κέκλυμι*, from whence *κίελυθι*, to hearken.

CHAP. II.

Of the Active Tenses in particular, with their Dialects:

And first of the INDICATIVE.

The Present Tense.

	1.	2.	3.	4.
Sing.	τιθ-ημι,	ἴς-ημι,	διδ-ωμι,	ζεύγν-υμι,
Æol.	-εμι,			
Bœot.	-ειμι,			
	τιθ-ης,	ἴς-ης,	διδ-ως,	ζεύγν-υς,
	τιθ-ησι,	ἴς-ησι,	διδ-ωσι,	ζεύγν-υσι.
Dor.	-ητι,	Dor.-ητι,	Dor.-ωτι,	
	-εῖ.	-ασι.	-ῶ.	

Dual

	1.	2.	3.	4.
Dual	τιθ-ετον, Æol. -ετον.	ις-ατον,	διδ-οτον,	ζεγγν-υτον,
Plur.	τιθ-εμεν, Æol. -ημεν.	ις-αμεν,	διδ-ομεν,	ζεγγν-υμεν.
	τιθ-ετε,	ις-ατε,	διδ-οτε,	ζεγγν-υτε.
	τιθ-εϊσι,	ις-ασι,	διδ-θησι,	ζεγγν-υσι.
	Ion. -ιασι, Dor. -ιτι.	Dor. -αντι.	Ion. -αασι, Dor. -ετι.	Ion. -υασι, Dor. -υντι.

The third person plural, as we have observed in the foregoing book, is like the dative plural of the participle in the present and future tense of all verbs. Thus *τιθεις έντος*, *ponens*, makes *τοϊς τιθεισι*, *ponentibus*: and *τιθημι*, *pono*, makes the third person plural *τιθεισι*, *ponunt*. And in like manner the rest.

Hence we say *ζεγγνυσι* and *ζεγγνυθεσι*, the latter coming from the baryton *ζεγγνύω*, and being more used than the other.

The Ionics and Attics form this third person plural, by dropping the subjunctive, and inserting an *α* as above; *τιθᾶσι*, &c. Yet they do not say *ιςάασι*, but *ιςᾶσι*, because the circumflex α is almost the same thing as two *α α* one after another, and has a softer sound.

Observations on the Dialect of the Present.

The Æolians frequently change *η* into *ε* in the present, at the same time reduplicating the μ ; *τιθημι*: in like manner *φιλημι*, for *φίλημι*. The Bœotians change it into *ι*, and make the reduplication in *ε*; *τελείω*, *τετέλειμι*, to finish; *νόω*, *νόνειμι*, to think, to consider.

The Dorics form in *τι* the third person singular in *σι*; *τιθησι*, *ιησι*, *διδωσι*, *ζεγγνυσι*; for *τιθησι*, *πονιτι*; *ιησι*, *στατι*; *διδωσι*, *δατι*; *ζεγγνυσι*, *जूण्णुति*.

In the dual the Æolians retain *η*, *φίλητος*, as also in the first and second person plural, *φιλημεν*, *φίλητε*: but they change it in the third; *τιθητε*, they put; *ιητε*, they send; *οικηντι*, they inhabit, from *οικω*, *οικημι*, to dwell, or inhabit; drawing back the accent: whereas the Dorics say *οικηντι*, *ιηντι*, &c.

The Æolians change *άω* into *αιμι*; *γυλάω*, to laugh, *γυλαίμι*, *γύλαις*, *γύλαι*, &c.

We read in Theocritus *ποδᾶρημι*, from *ποτι*, Dor. for *ποδος*; and *ἔρημι*, from *εράω*, to see: likewise *ἕκημι*, from *ηκάνω*, to overcome, both in an optative signification. But, as we shall demonstrate in the eighth book, these three moods are often used one for another; so that there is no manner of necessity for saying with Caninius, that we ought

to write *ἐλάμει* and *ἐποθέμην*, with an *ι* subscribed, for *ἐλάμειν*, *ἐποθέμην*, of the optative.

RULE II.

Formation of the Imperfect.

The imperfect coming from the present, takes an augment, when it can: it changes *μι* into *ν* for the first person, into *σ* for the second, and drops it entirely in the third.

EXAMPLES.

The imperfect assumes an augment, when the common rules will admit of it; but *ἴσκημι* has none, because it begins with an *ι*, which is an immutable vowel. See page 106.

It is formed from the present, changing *μι* into *ν* for the first person, into *σ* for the second, and casting it away for the third; thus, *τιθη-μι*, *ἐτιθη-ν*, *ἐτιθη-ς*, *ἐτίθ-η*, &c.

It takes a short vowel in the dual and plural, according to Rule I. and conforms to the analogy of the passive aorist. It is therefore conjugated thus:

The imperfect.

	1.	2.	3.	4.
Sing.	<i>ἐτίθ-ην</i> ,	<i>ἴσ-ην</i> ,	<i>ἐδίδ-ων</i> ,	<i>ἐξεύγν-υν</i> ,
	Ion. <i>ισκον</i> ,	Ion. <i>ασκον</i> ,	Ion. <i>οσκον</i> ,	Ion. <i>υσκον</i> ,
	and <i>ια</i> ,			
	<i>ἐτίθ-ης</i> ,	<i>ἴσ-ης</i> ,	<i>ἐδίδ-ως</i> ,	<i>ἐξεύγν-υς</i> ,
	<i>-ησθα</i> ,			
	<i>ἐτίθ-η</i> ,	<i>ἴσ-η</i> ,	<i>ἐδίδ-ω</i> ,	<i>ἐξεύγν-υ</i> .
	Ion. <i>ει</i> ,			
Dual	<i>ἐτίθ-ετον</i> ,	<i>ἴσ-ατον</i> ,	<i>ἐδίδ-οτον</i> ,	<i>ἐξεύγν-υτον</i> ,
	<i>ἐτιθ-έτην</i> ,	<i>ἴσ-άτην</i> ,	<i>ἐδιδ-ότην</i> ,	<i>ἐξευγν-ύτην</i> .
Plur.	<i>ἐτίθ-εμεν</i> ,	<i>ἴσ-αμεν</i> ,	<i>ἐδιδ-ομεν</i> ,	<i>ἐξευγν-υμεν</i> ,
	<i>ἐτίθ-ετε</i> ,	<i>ἴσ-ατε</i> ,	<i>ἐδιδ-οτε</i> ,	<i>ἐξευγν-υτε</i> ,
	<i>ἐτίθ-εσαν</i> ,	<i>ἴσ-ασαν</i> ,	<i>ἐδιδ-οσαν</i> ,	<i>ἐξευγν-υσαν</i> ,
	Bœot. <i>ει</i> .	Bœot. <i>αι</i> .	Bœot. <i>οι</i> .	Bœot. <i>υι</i> .

Those that have no reduplication in the present, are without it also in the imperfect; *Φίλημι*, *ἐφέλην*, *ης*, *η*, *απαibat*: *νόημι*, *ἐνόην*, *ης*, *η*, *intelligebat*.

ANNOTATION.

Vossius, and *Ramus* who wrote before him, are of opinion that *ἴσκημι* should be placed before *τίθημι*, and *ἴστω* before, *ἐτίθη*, according to the natural

natural order of the vowels α, ε, ο, in the primitive verbs, from whence these are derived: which order, they say, should be also observed in circumflex verbs. But the reason, I apprehend, why this order hath not been complied with here, is obvious; for as these verbs in μι might be rendered much easier, by being referred to the passive aorist, and τίθημι being most conformable thereto, since ἵστημι, ης, η, ponebam, is conjugated like ἵστημι, ης, η, honoratus fui; or ἐτίθημι, ης, η, verberatus fui: it has been therefore judged proper to begin with τίθημι, after which you may easily learn to conjugate the other three, only by changing the vowel of the penultima.

Now, if there was some reason for observing this order in verbs in μι, the same will hold good in regard to circumflex verbs; because the latter in several of their tenses are relative to the former: besides, the verbs in ια merit the first place among the circumflex, because they do not vary so much in their contraction from the barytonous verbs, as the other two.

Were it not for this, it would, indeed, seem far more proper to treat first of the verbs in άω; as we shall do in the next book of defective verbs, and in other places.

RULE III.

That Verbs in μι borrow the Tenses of Circumflex Verbs.

The verb in μι frequently rejects its own tenses, and borrows others of the circumflex, as the imperfect sufficiently sheweth.

EXAMPLES.

The imperfect tense of verbs in μι is very little used, though there are some instances in it; as in Theodoretus's history, προσετίθη, be added. But in its stead we generally make use of the imperfect of the circumflex verb; as from

τίθημι,	τιθῶ,	Imp ἵστημι,	ης,	η,	ponebam.
ἵσταμι,	ἵσῶ,	Imp. ἵσταν,	ας,	α,	stabam.
διδόω,	διδῶ,	Imp. ἰδίδεν,	υς,	υ,	dabam.

In like manner in the third person plural, ἐτίθειν, ἵσταν, ἐδίδεν.

There are a great many other occasions on which these verbs assume the tenses of circumflex verbs, as we shall see hereafter in the imperative; and as we even meet with instances in the present, παρατίθει, or παρατιθεῖ, op-ponit, from παρατίθειω: δίδοι, from δίδω, for δίδωσι, he giveth; and such like.

The dialects of this imperfect have been already explained elsewhere.

RULE IV.

Formation of the Second Aorist.

1. The second aorist is formed from the imperfect, omitting the reduplication.
2. It retains its long vowel in the dual and plural, except ἔθην, ἔδων, and ἦν from ἴημι.

EXAMPLES.

1. The second aorist here, as well as in the other moods, whether active, or middle, is always formed from the imperfect, by rejecting the reduplication, and assuming its proper augment; as ἐτίθειν, ἔθην: ἔζην, ἔσην, &c.

2. It is conjugated in the same manner as the imperfect in ἔθην, from τίθημι; ἔδων from δίδω-μι; and ἦν from ἴημι, of which we shall speak hereafter: assuming the short vowel in the dual and plural.

But except these three and their compounds, it retains always its long vowel, as may be seen in ἔσην, here following; as likewise in ἔβην, from βαίνω, *vado*, and in all those that are derived from a verb in *άω*; as also in ἔγνω, *I have known*; ἐάλων, *I have been taken*; and others derived from a verb in *έω*.

ANNOTATION.

Here it is obvious, that the second aorist following a different analogy in its formation, from that of barytonous verbs, has no dependance on the second future. Hence it is also that though these verbs have a second aorist, yet they never have a second future, as Apollonius attesteth, lib. iv. cap. vi.

Second Aorist.

Sing.	ἔθ-ην,	ἔς-ην,	ἔδ-ων,
	ἔθ-ης,	ἔς-ης,	ἔδ-ως,
	ἔθ-η,	ἔς-η,	ἔδ-ω.
Dual	ἔθ-ετον,	ἔς-ητον,	ἔδ-οτον,
	ἔθ-έτην,	ἔς-ήτην,	ἔδ-ότην.
Plur.	ἔθ-εμεν,	ἔς-ημεν,	ἔδ-ομεν.
	ἔθ-ετε,	ἔς-ητε,	ἔδ-οτε,
	ἔθ-εσαν,	ἔς-ησαν,	ἔδ-οσαν.
	Βαεot. εν.	Βαεot. αν.	Βαεot. ων.

Observations on the Dialects.

The third person plural is often syncopated; ἴθην, they have put, for ἴθισαν; ἴδον, they have given, ἴδοσαν, But particularly in verbs coming

nowing from $\alpha\omega$: $\epsilon\sigma\tau\eta$, they have stood, for $\epsilon\sigma\tau\alpha\sigma$: $\epsilon\delta\epsilon\alpha\tau$, they have run away, from $\epsilon\delta\epsilon\eta\mu$: $\epsilon\kappa\tau\alpha\tau$, they have killed, from $\epsilon\kappa\tau\eta\mu$: $\epsilon\beta\alpha\tau$, and without the augment $\beta\alpha\tau$, they have ascended, for $\epsilon\beta\alpha\sigma\alpha\tau$, from $\beta\eta\mu$. Which is sometimes practised even in the imperfect, $\epsilon\tau\epsilon\theta\eta\tau$, for $\epsilon\tau\epsilon\theta\sigma\alpha\tau$, and agrees entirely with the analogy of the aorist, Book III. Rule IV. $\epsilon\tau\upsilon\theta\eta\tau$, for $\epsilon\tau\upsilon\theta\sigma\alpha\tau$, &c.

This syncope is also to be met with in the plu-perfect, as we shall see hereafter.

ANNOTATION.

The aorist $\epsilon\sigma\tau\eta$ assumes an augment, though the imperfect be without it, by reason that it does not begin with an immutable vowel like the imperfect, this ι being severed from it. Wherefore the ι assumes the smooth breathing of the syllabic augment, though the ι of the present and of the imperfect hath a rough breathing. But if after the reduplication ι is dropt, there remaineth a long vowel, the augment then is neglected, because the rule does not admit of it. Thus from $\iota\mu$ cometh η , *missi*.

The verbs in $\upsilon\mu$ want the second aorist, except the dissyllables; and then this tense is the same with the imperfect; as $\iota\delta\upsilon\tau$, from $\delta\upsilon\mu$, to sink, or go under, to dress, or put on; $\epsilon\kappa\lambda\upsilon\tau$, from $\kappa\lambda\upsilon\mu$, to hear, to hearken: whence also cometh the third person plural, $\iota\delta\upsilon\sigma\alpha\tau$, for $\iota\delta\upsilon\sigma\alpha\tau$, they have clothed, with a short υ , following the syncope of the preceding.

The same sometimes happeneth also to other verbs in μ , that have no reduplication, whose imperfect and second aorists are always the same; as $\phi\iota\lambda\eta\mu$, to love, $\epsilon\phi\iota\lambda\eta\tau$: $\sigma\kappa\lambda\eta\mu$, to become dry, $\epsilon\sigma\kappa\lambda\eta\tau$: $\gamma\omega\delta\eta\mu$, to know, $\epsilon\gamma\omega\delta\eta\tau$, &c.

CHAP. III.

Of the other Moods, and the Participles.

RULE V.

Of the Subjunctive.

1. The subjunctive bath ω instead of η , in primitives from $\alpha\omega$; and α in those from $\alpha\omega$.
2. The aorists are formed from the present or the imperfect; but η is restored to the aorists that come from primitives in $\alpha\omega$.

EXAMPLES.

1. **T**HE subjunctive conformeth also to the passive aorists of barytonous verbs, save only that derivatives, which come from a primitive in $\alpha\omega$, retain ω , where these aorists have η . And those that come from a primitive in $\alpha\omega$, preserve α in the same persons, though some write them likewise with an η .

The second and third person singular have always an *ι* subscribed, after the manner of barytons, which sometimes constitutes the only difference between the indicative and the subjunctive.

2. The aorist is formed from the present or the imperfect, only by rejecting the reduplication. But that of a primitive in *αω*, resumes its *η* throughout, as may be seen in the following examples.

THE SUBJUNCTIVE.

Present and Imperfect.

Sing.	τιθ-ῶ,	ις-ῶ,	διδ-ῶ*
	Ion. <i>ιω</i> ,	Ion. <i>ιω</i> .	
	Poet. <i>ειω</i> .	Poet. <i>ειω</i> .	
	τιθ-ῆς,	ις-ῆς,	διδ-ῆς,
	Poet. <i>ειης</i> .	οι ῆς.	
	Ion. <i>ιης</i> ,	Ion. <i>ιης</i> .	
	τιθ-ῆι,	ις-ῆι,	διδ-ῆι.
	Poet. <i>η</i> ,	οι ῆι.	
	Ion. <i>ιησι</i> ,	Ion. <i>ιησι</i> .	Ion. <i>ησι</i> ,
Dual	τιθ-ῆτον,	ις-ᾶτον,	διδ-ᾶτον.
		οι ῆτον.	
	τιθ-ῆτον,	ις-ᾶτον,	διδ-ᾶτον.
		οι ῆτον.	
Plur.	τιθ-ᾶμεν,	ις-ᾶμεν,	διδ-ᾶμεν,
	τιθ-ῆτε,	ις-ᾶτε,	διδ-ᾶτε.
		οι ῆτε.	
	τιθ-ᾶσι,	ις-ᾶσι,	διδ-ᾶσι.

* Verbs in *υμι* want the subjunctive, which they borrow of barytons.

Second Aorist.

Sing.	θῶ,	εῶ,	δῶ,
	Ion. <i>θειω</i> ,	Ion. <i>ειω</i> ,	Poet. <i>δδω</i> ,
	Poet. <i>θειω</i> ,	Poet. <i>ειω</i> , et.	
		<i>ειη</i> .	
	θῆς,	εῆς,	δῆς,
	Ion. <i>θεις</i>	Ion. <i>ειης</i> ,	Ion. <i>δειης</i> .
		<i>ειης</i> , <i>ηης</i> .	
	θῆι	εῆι	δῆι,
	Ion. <i>θεισι</i> ,	Ion. <i>ει</i> et <i>εισι</i> .	Ion. <i>δεισι</i> :
	Poet. <i>ειη</i> , <i>ειησι</i> .	Poet. <i>ειη</i> , <i>ειησι</i> .	Poet. <i>δειη</i> , et
		<i>ηη</i> , <i>ηησι</i> ,	<i>ειησι</i> .

Dual

Dual	ἑήτων.	ἑήτων,	δῶτων.
	ἑήτων,	ἑήτων,	δῶτων.
Plur.	δῶμεν,	δῶμεν,	δῶμεν.
	Ion. εἶμεν,	Ion. εἶμεν.	
	Poet. εἶμεν,	Poet. εἶμεν, et	
		ἴμεν.	
	ἑήτε,	ἑήτε,	δῶτε.
	ἑώσι,	ἑώσι,	δῶσι.
	ἴωσι,	ἴωσι, et	ῶσι.
	ἴωσι,	ἴωσι.	

This subjunctive agrees with that of the circumflex verbs, except that those in ωμ, retain the ω throughout: the two persons singular, which contract οη into οι, in circumflex verbs, are formed here in ω subscribed; which form is quite natural, διδῶς, διδῶ, instead of διδοῖς, διδοῖ.

Observations on the Dialects.

Here likewise the Ionics resolve the contraction; τιθῶ, for τιθῶ: θῶ, for θῶ: θῶμεν, for θῶμεν: κτεῖμεν, for κτεῖμεν, let us kill. The poets join an ι to ε, to make a diphthong; τιθειῶ and θῶ: θῶμεν and θῶμεν: βῆμεν, for βῆμεν, let us go; taken from βῆμι, to go: changing afterwards the proper diphthong into an improper εῖω, ηῖω, &c. which happeneth also to barytonous verbs, as we have already observed.

The third-person singular in σι is also used in this aorist. Therefore of εῖ we make εῖσι; of εῖω, εῖωσι; of εῖω, εῖωσι; and of εῖω, εῖωσι.

RULE VI,

Of the Penultima of the Optative.

The Optative forms its penultima by making a diphthong of its characteristic vowel.

EXAMPLES.

The optative also followeth the passive aorist. But in regard to the penultima, which must always be a diphthong, it assumes in each sort of verbs its characteristic vowel, to which it joins an ι, to make a diphthong. Hence it resembles the Attic optative circumflex, Rule lxxiv. It likewise suffers a syncope of η in the plural, in the same manner as the passive aorist, according to Rule lxiv. And therefore it is conjugated thus:

THE OPTATIVE.

Present and Imperfect.

Sing.	τιθ-εῖην,	ἰς-αῖην,	διδ-οίην ^α ,
		Poet. ἦην,	Poet. φῆν.
	τιθ-εῖης,	ἰς-αῖης,	διδ-οίης,
		ἦης,	φῆς.
	τιθ-εῖη,	ἰς-αῖη,	διδ-οίη,
		ἦη,	φῆ.
Dual	τιθ-εῖητον,	ἰς-αῖητον,	διδ-οίητον†,
	τιθ-εῖητην,	ἰς-αῖητην,	διδ-οῖητην.
Plur.	τιθ-εῖημεν,	ἰς-αῖημεν,	διδ-οῖημεν.
	Syncl. εἶημεν,	Syncl. αἶημεν,	Syncl. οἶημεν.
	τιθ-εῖητε,	ἰς-αῖητε,	διδ-οῖητε,
	εἶτε,	αἶτε,	οἶτε,
	τιθ-εῖησαν,	ἰς-αῖησαν,	διδ-οῖησαν.
	εἶσαν,	αἶσαν,	οἶσαν.
	Poet. ἦσαν.	Poet. φῆσαν.	Poet. οἶσαν.

* Verbs in *οἶμι* have no optative; but they borrow it of the barytons, as they do the subjunctive.

† Nevertheless Herodian allows here of an optative in the active, ζουγνῖν, ης, η, but not in the passive, because the diphthong *οι* is not permitted to precede a consonant. It is true, we read in Hom. ἰχθυῖμαι, II. η, and δαίνωτο, II. ω. but they are formed by syncope from the barytoni, ἰχθυόμην, and δαίνομαι, from ἰχθύς, exuo, excutio, exeo, and δαίνω, convivium præbeo.

Second Aorist.

θεῖ-ην, ζαί-ην, δοί-ην, &c. like the present.

Observations on the Dialects.

The Attics change sometimes the proper diphthong into an improper; δῶν, δῶς, δῶ, &c. δῶ σοι ὁ Κύριος σύνισιν ἐν παῖσι, 2 Tim. ii. 7. det tibi Dominus intellectum in omnibus: ἀποδῶ αὐτῷ Κύριος, 2 Tim. iv. 14. rependat ei Dominus. Likewise εῖην, εῖης, εῖη, for εἶην: φῶν for φῶν, from φῶμι, dico: ἔμειψην, from ἔμειψιμι, to walk, to advance, to ascend, &c.

RULE VII.

Formation of the Imperative.

1. The present of the Imperative takes *θι*, preceded by a short vowel:
2. But *θι* is often rejected, and the long vowel restored.

EXAMPLES.

1. The present of the imperative is in *θι*, like the passive aorist, assuming before *θι* the short characteristic

ristic vowel, proper to each sort of verbs. But τίθεται is written with a τ, by reason of the θ which goes before; thus:

THE IMPERATIVE.

Sing.	τιθ-ετι,	ις-αθι,	διδ-οθι,	ζεύγν-υθι,
	Æol. πτι,	Æol. πτι,	Æol. ωθι,	
	Sync. η,	Sync. α or η.	Sync. ω.	Sync. υ.
	τιθ-έτω,	ις-άτω,	διδ-ότω,	ζεύγν-ύτω,
Dual	τιθ-ετον,	ις-ατον,	διδ-οτον,	ζεύγν-υτον.
	τιθ-έτων,	ις-άτων,	διδ-ότων,	ζεύγν-ύτων.
Plur.	τιθ-ετε,	ις-ατε,	διδ-οτε,	ζεύγν-υτε,
	τιθ-έτωσαν,	ις-άτωσαν,	διδ-ότωσαν,	ζεύγν-ύτωσαν.

The Æol. and poets retain here the long vowel; ἱλῆθι, ἰλήτω, have pity: Φιλῆθι, love thou: νόηθι, think or consider: πίμπληθι, fill: δίδωθι, give. And hence it comes, that,

2. The syllable θι is frequently rejected, and the long characteristic retained in the common tongue; as τίθι for τίθητι or τίθεται; ἰση for ἰσηθι; and ἰσα for ἰσαθι. In like manner τέτλα, suffer, or endure, for τέτλαθι: πίμπλη, fill, for πίμπλαθι; κρημνη, bang up, for κρημναθι, &c.

In the same manner those in υμι; ζεύγνυ, join, Eurip. for ζεύγνυθι: δείκνυ, S. Gregory, for δείκνυθι, shew or demonstrate: which agrees with the third person of the imperfect, rejecting the augment; to which person the imperative hath an entire relation in all sorts of verbs active: just as in verbs passive it bears an analogy to the second person of the same tense. Wherefore,

As the imperfect circumflex is most in use, so the imperative is borrowed from thence: τίθει, put; ἰσα, appoint; δίδω, give; taken from τιθῶ, ἰσῶ, δίδω. See above, page 199, Rule iii.

RULE VIII.

Formation of the Second Aorist Imperative.

1. The second aorist of verbs in μι from εω, is in ες; and that of δίδωμι in ος;
2. The rest form it from the present, by changing their short vowel into a long one.

EXAMPLES.

1. The second aorist of verbs in *μι*, derived from those in *έω*, terminates in *ς*; *δέω, τίθημι, δές*; retaining its short vowels through all persons. In like manner *δίδωμι, δός, δότω*. Hence comes *σχές babe: σκές, dic, or sequere: Φές, fer: ές, mitte*, from *σχήμι, Φήμι, ήμι*. And so their compounds, *ένόσκες, dic: πρόσχες, incumbē: έπισχες, obsta, cobibe, &c.*

2. The rest form their aorist from the present, by casting away the reduplication, as has been mentioned, and putting their long vowel for a short one; *γυῖθι, sta: γυῶθι, nosce: βιώθι, vive, &c.*

Second Aorist.

Sing.	ἴθι,	γυῖθι,	βιώθι,
	ἴτω,	γύτω,	βιώτω,
Dual	ἴτεσθ.	γυῖτεσθ.	βιώτεσθ.
	ἴτωσθ.	γύτωσθ.	βιώτωσθ.
Plur.	ἴτε,	γυῖτε,	βιώτε,
	ἴτωσθε,	γύτωσθε,	βιώτωσθε,

RULE IX.

Of the Penultima of the Infinitive.

1. *The infinitive requires its short characteristic.*
2. *Verbs derived from έω, as also δίδωμι, make a diphthong of this short vowel in the second aorist:*
3. *The second aorists of all other verbs assume their long vowel.*

EXAMPLES.

1. The infinitive followeth likewise the passive aorist, terminating in *ναι*; but it takes its short characteristic before the termination of the present in each conjugation.

2. The second aorist of verbs derived from primitives in *έω*, make a diphthong of this vowel; and *δίδωμι* does the same.

3. In every other kind of verb, this aorist assumes its long vowel, as in the imperative. *And the reason is, because of the circumflex accent, which is natural to it, and cannot be on any other than a syllable long by nature.*

THE INFINITIVE.

Present.

τιθ-έναι, ἰς-έναι, διδ-όναι,

Second Aorist.

θ-εῖναι, ς-ηναι, δ-ῆναι.

Observations on the Dialects.

The infinitive conformeth likewise to the analogy of barytons, as specified Book iii. Rule lxx. From εἶναι is formed εἶμεν and εἶμεναι: κτάμεναι, κτάμεν, and κτάμεναι, interficere, &c.

RULE X.

Terminations of the Participles.

The participles of these verbs end in εις, ας, βς, υς.

EXAMPLES.

The participles, as well of the present as of the aorist, following the passive aorist, are terminated in ς: but they retain their characteristic before the termination, in verbs derived from primitives in αω or υω: changing it into a diphthong, in verbs derived from primitives in έω, or in έω.

Present and Imperfect.

δ τιθ-εις, εντος: ις-ας, αντος: διδ-ους, οντος: ζευγ-ους, υντος.
 δ τιθ-εισα, εισης: ις-αισα, αισης: διδ-ουσα, ουσης: ζευγ-ουσα, υουσης.
 το τιθ-εν, εντος: ις-αν, αντος: διδ-ον, οντος: ζευγ-ον, υντος.

The second aorist is formed from the present, by dropping the reduplication; θεις, θέντος: ςας, ςάντος: δους, δόντος.

CHAP. IV.

Of the Passive and Middle Voice of Verbs in μι.

RULE XI.

Formation of the Passive.

The short characteristic must precede μι in verbs passive; changing it into a diphthong in the optative:

The second person is inσαι or σο; but the others conform to barytonous verbs:

The subjunctive is regulated by the active:

And the Imperative ends in σο.

EXAM-

EXAMPLES.

THE passive of these verbs is formed by changing $\mu\iota$ of the active into $\muαι$. It conforms to the passive of barytons, save only that the second person singular is terminated in $\sigmaαι$, or in $\sigmaο$; and that it assumes a short characteristic, which it forms into a diphthong in the optative; as $\tau\acute{\iota}\theta\eta\muαι$, $\tau\acute{\iota}\theta\epsilon\acute{\iota}\muην$; $\acute{\iota}\varsigma\alpha\muαι$, $\acute{\iota}\varsigma\alpha\acute{\iota}\muην$, &c.

The subjunctive is regulated by the active, retaining α or ω , in the same persons, as in the active.

The imperative is in $\sigmaο$, like the second person of the imperfect, upon which it depends in all sorts of verbs.

The middle verb has nothing particular, except the second aorist, which, as it is conjugated after the manner of the imperfect passive, by cutting off the reduplication, we shall join them here together.

These verbs are very easy to conjugate, conforming almost in every thing to barytons; wherefore we shall not give here a general table of them, it being sufficient to exhibit each tense in particular.

THE INDICATIVE.

Present.

Sing.	$\tau\acute{\iota}\theta$ -εμαι,	$\acute{\iota}\varsigma$ -αμαι,	διδ-ομαι,	ζεύγν-υμαι,
	$\tau\acute{\iota}\theta$ -εσαι,	$\acute{\iota}\varsigma$ -ασαι,	διδ-οσαι,	ζεύγν-υσαι,
	Ion. $\epsilon\alpha\iota$.	Ion. $\alpha\alpha\iota$.		
	Att. η .	Att. η .		
Dual	$\tau\acute{\iota}\theta$ -ετα,	$\acute{\iota}\varsigma$ -αται,	διδ-οται,	ζεύγν-υται.
	$\tau\acute{\iota}\theta$ -έμεθον,	$\acute{\iota}\varsigma$ -άμεθον,	διδ-όμεθον,	ζεύγν-ύμεθον,
	$\tau\acute{\iota}\theta$ -εσθον,	$\acute{\iota}\varsigma$ -ασθον,	διδ-οσθον,	ζεύγν-υσθον,
	$\tau\acute{\iota}\theta$ -εσθον,	$\acute{\iota}\varsigma$ -ασθον,	διδ-οσθον,	ζεύγν-υσθον,
Plur.	$\tau\acute{\iota}\theta$ -έμεθα,	$\acute{\iota}\varsigma$ -άμεθα,	διδ-όμεθα,	ζεύγν-ύμεθα,
	$\tau\acute{\iota}\theta$ -εσθε,	$\acute{\iota}\varsigma$ -ασθε,	διδ-οσθε,	ζεύγν-υσθε,
	$\tau\acute{\iota}\theta$ -ενται,	$\acute{\iota}\varsigma$ -ανται,	διδ-ονται,	ζεύγν-υνται.
	Ion. $\epsilon\alpha\tau\alpha\iota$.			

Observations on the Dialects.

Instead of saying in the second person $\tau\acute{\iota}\theta\sigmaαι$, $\acute{\iota}\varsigma\alpha\sigmaαι$, the Ionics reject the consonant, and say $\tau\acute{\iota}\theta\alpha\iota$, $\acute{\iota}\varsigma\alpha\alpha\iota$, which the Attics contract afterwards into $\tau\acute{\iota}\theta\eta$, $\acute{\iota}\varsigma\eta$, like $\tau\acute{\iota}\psi\eta$. Hence it is, that in the common tongue

conjug we often meet with *καθη*, sedes; *κωρη*, scis; *δωρη*, potes; and the like.

The *Æol.* change here a short vowel into a long one, saying, for example,

διζωμαι, *διζηαι*, *διζηται*, *inquiro*.
δωζωμαι, *δωζηαι*, *δωζηται*, *juvo*.

The same is observed also in the other tenses.

The IMPERFECT.

Sing.	<i>ετιθ-εμην</i> ,	<i>ις-αμην</i> ,	<i>εδιδ-ομην</i> ,	<i>εξευγν-υμην</i> ,
<i>Æol.</i>	<i>ημην</i> ,			
	<i>ετιθ-εσο</i> ,	<i>ις-ασο</i> ,	<i>εδιδ-οσο</i> ,	<i>εξευγν-υσο</i> ,
Ion.	<i>ω</i> ,	Ion. <i>αα</i> ,	Att. <i>υ</i> ,	
Att.	<i>ω</i> ,	Att. <i>ω</i> ,		
Dor.	<i>ω</i> ,			
	<i>ετιθ-ετο</i> ,	<i>ις-ατο</i> ,	<i>εδιδ-οτο</i> ,	<i>εξευγν-υτο</i> ,
Dual	<i>ετιθ-εμεθον</i> ,	<i>ις-αμεθον</i> ,	<i>εδιδ-ομεθον</i> ,	<i>εξευγν-υμεθον</i> ,
	<i>ετιθ-εσθον</i> ,	<i>ις-ασθον</i> ,	<i>εδιδ-οσθον</i> ,	<i>εξευγν-υσθον</i> ,
	<i>ετιθ-εσθην</i> ,	<i>ις-ασθην</i> ,	<i>εδιδ-οσθην</i> ,	<i>εξευγν-υσθην</i> ,
Plur.	<i>ετιθ-εμεθα</i> ,	<i>ις-αμεθα</i> ,	<i>εδιδ-ομεθα</i> ,	<i>εξευγν-υμεθα</i> ,
	<i>ετιθ-εσθε</i> ,	<i>ις-ασθε</i> ,	<i>εδιδ-οσθε</i> ,	<i>εξευγν-υσθε</i> ,
	<i>ετιθ-εντο</i> ,	<i>ις-αντο</i> ,	<i>εδιδ-οντο</i> ,	<i>εξευγν-υντο</i> .
Ion.	<i>ιατο</i> .			

SECOND AORIST MIDDLE.

<i>εθ-εμην</i> ,	<i>ες-αμην</i> ,	<i>εδ-ομην</i> ,
<i>εθ-εσο</i> , <i>υ</i> ,	<i>ες-ασο</i> , <i>ω</i> ,	<i>εδ-οσο</i> , <i>υ</i> ,
<i>εθ-ετο</i> .	<i>ες-ατο</i> .	<i>εδ-οτο</i> , <i>δς</i> .

Seldom used.

Observations on the dialects.

The second person singular admits of a contraction here in these two tenses, after having rejected the consonant; *ιτιθω*, *ιτιθη*, *ιτιθω*: *ιςασω*, *αα*, *υ*, *δς*. *ιδιδωσο*, *ω*, *υ*. But the Dorics change *υ* into *ω*; *ιτιθη*, *ιδιδω*, *δς*. The same is also practised in the imperative, which, as we have already observed, follows the analogy of the second person of the imperfect passive.

The SUBJUNCTIVE.

PRESENT and IMPERFECT.

Sing.	<i>τιθ-ωμαι</i> ,	<i>ις-ωμαι</i> ,	<i>διδ-ωμαι</i> ,
	<i>τιθ-η</i> ,	<i>ις-η</i> ,	<i>διδ-ω</i> ,
	<i>τιθ-ηται</i> ,	<i>ις-ηται</i> ,	<i>διδ-ηται</i> ,
Dual	<i>τιθ-ωμεθον</i> ,	<i>ις-ωμεθον</i> ,	<i>διδ-ωμεθον</i> ,
	<i>τιθ-ησθον</i> ,	<i>ις-ησθον</i> ,	<i>διδ-ωσθον</i> ,
	<i>τιθ-ησθον</i> ,	<i>ις-ησθον</i> ,	<i>διδ-ωσθον</i> ,
Plur.	<i>τιθ-ωμεθα</i> ,	<i>ις-ωμεθα</i> ,	<i>διδ-ωμεθα</i> ,
	<i>τιθ-ησθε</i> ,	<i>ις-ησθε</i> ,	<i>διδ-ωσθε</i> ,
	<i>τιθ-ωνται</i> .	<i>ις-ωνται</i> .	<i>διδ-ωνται</i> .

This subjunctive has an *ι* subscribed to the second person of all sorts of verbs. See Book III. Chap. xi. It is formed from the active, whose accent, contraction, and penultima it retains. But *δύνωμαι*, *possim*, has an acute on the antepenultima, because we do not say *δύνωμι* in the active. See the optative here following.

SECOND AORIST MIDDLE.

δῶμαι,	ζῶμαι,	δῶμαι,
δῶ,	ζῶ,	δῶ,
δῶται, &c.	ζῶται.	δῶται.

* This aorist is always conjugated with an *α*, though the passive imperfect oftentimes assumes an *α*; agreeably to what we have observed of the active.

THE OPTATIVE.

PRESENT and IMPERFECT.

Sing.	τιθ-είμην,	ις-αίμην,	διδ-είμην,
	τιθ-εῖο,	ις-αῖο,	διδ-εῖο,
	τιθ-εῖτο,	ις-αῖτο,	διδ-εῖτο,
Dual	τιθ-εἶμεθον,	ις-χίμεθον,	διδ-οἶμεθον,
	τιθ-εἶσθον,	ις-αἶσθον,	διδ-οἶσθον,
	τιθ-εἶσθην,	ις-αἶσθην,	διδ-οἶσθην,
Plur.	τιθ-εἶμεθα,	ις-αἶμεθα,	διδ-οἶμεθα,
	τιθ-εἶσθε,	ις-αἶσθε,	διδ-οἶσθε,
	τιθ-εἶντο,	ις-αἶντο,	διδ-οἶντο,
Ion.	εἶατο,	Ion. αἶατο.	Ion. εἶατο.

ANNOTATION.

This tense, as also the following, includes its characteristic vowel in its diphthong, after the manner of the active. The second and third person are marked with a circumflex on the penultima in all numbers (except the third person dual, which has an acute, by reason of the last syllable being long) when the optative of the active is in use: otherwise, they have an acute on the antepenultima, as *δυναίμην*, *δύναιο*, *δύναιτο*, *possent*, *es*, *ei*, &c. because we do not say *δύνωμι* in the active, according to what hath been observed in the subjunctive; consequently its optative *δυναίω* must be unusual too.

SECOND AORIST MIDDLE.

δειίμην,	ζαίμην,	δοίμην,
δειῖο,	ζαῖο,	δοῖο,
δειῖτο.	ζαῖτο.	δοῖτο.

Observation on the dialects.

The poets sometimes say *δοίμην*, *δοῖο*, *δοῖτο*, instead of *δοίμην*, &c. as if it came from *ιδίμην* in the indicative, like *ιτυπίμην*.

The

The IMPERATIVE.

PRESENT and IMPERFECT.

$\tau\acute{\iota}\theta\epsilon\sigma\sigma\omega$, $\acute{\iota}\zeta\alpha\sigma\theta$ $\delta\acute{\iota}\delta\omega\sigma\sigma\omega$, $\zeta\acute{\epsilon}\upsilon\gamma\gamma\upsilon\sigma\sigma\omega$,
 Ion. ω , Att. ω , Att. ω , Att. ω ,
 $\tau\acute{\iota}\theta\acute{\epsilon}\sigma\theta\omega$. $\acute{\iota}\zeta\acute{\alpha}\sigma\theta\omega$. $\delta\acute{\iota}\delta\acute{\omega}\theta\omega$. $\zeta\acute{\epsilon}\upsilon\gamma\gamma\acute{\iota}\sigma\theta\omega$.

It is conjugated after the manner of barytons. It is also syncopated as in the imperfect indicative, $\tau\acute{\iota}\theta\epsilon\sigma\sigma\omega$, $\tau\acute{\iota}\theta\epsilon\sigma$, $\tau\acute{\iota}\theta\omega$, and Dor. $\epsilon\upsilon$: $\acute{\iota}\zeta\alpha\sigma\sigma\omega$, $\alpha\omega$, ω : $\delta\acute{\iota}\delta\omega\sigma\sigma\omega$, $\sigma\omega$, ω .

SECOND AORIST MIDDLE.

$\theta\acute{\epsilon}\sigma\sigma\omega$, $\bar{\omega}$ $\zeta\acute{\alpha}\sigma\sigma\omega$, $\bar{\omega}$, $\delta\acute{\omega}\sigma\sigma\omega$, $\bar{\omega}$,
 $\theta\acute{\epsilon}\sigma\theta\omega$. $\zeta\acute{\alpha}\sigma\theta\omega$. $\delta\acute{\omega}\sigma\theta\omega$.

The INFINITIVE.

PRESENT and IMPERFECT.

$\tau\acute{\iota}\theta\epsilon\sigma\theta\alpha\iota$ $\acute{\iota}\zeta\alpha\sigma\theta\alpha\iota$, $\delta\acute{\iota}\delta\omega\sigma\theta\alpha\iota$, $\zeta\acute{\epsilon}\upsilon\gamma\gamma\upsilon\sigma\theta\alpha\iota$

It follows the termination and formation of barytons.

SECOND AORIST MIDDLE.

$\theta\acute{\epsilon}\sigma\theta\alpha\iota$, $\zeta\acute{\alpha}\sigma\theta\alpha\iota$, $\delta\acute{\omega}\sigma\theta\alpha\iota$.

The PARTICIPLES.

They also follow the endings and formation of barytons.

PRESENT and IMPERFECT.

$\tau\acute{\iota}\theta\acute{\epsilon}\mu\epsilon\upsilon$, $\acute{\iota}\zeta\acute{\alpha}\mu\epsilon\upsilon$, $\delta\acute{\iota}\delta\acute{\omega}\mu\epsilon\upsilon$, $\zeta\acute{\epsilon}\upsilon\gamma\gamma\acute{\upsilon}\mu\epsilon\upsilon$.

SECOND AORIST MIDDLE.

$\theta\acute{\epsilon}\mu\epsilon\upsilon$, $\zeta\acute{\alpha}\mu\epsilon\upsilon$. $\delta\acute{\omega}\mu\epsilon\upsilon$.

CHAP. V.

Of the tenses of verbs in μ , that conform to the analogy of the barytonous conjugation.

For the ACTIVE.

THESE tenses are borrowed from the primitives in ω , from whence are formed the verbs in μ , as the foregoing, from $\theta\acute{\epsilon}\omega$, $\zeta\acute{\alpha}\omega$, $\delta\acute{\omega}\omega$, $\zeta\acute{\epsilon}\upsilon\gamma\omega$, whence comes

The FIRST FUTURE.

$\theta\acute{\eta}\sigma\omega$, $\zeta\acute{\��}\sigma\omega$, $\delta\acute{\acute{\omega}}\sigma\omega$, $\zeta\acute{\epsilon}\upsilon\zeta\omega$.
 $\rho\omicron\nu\alpha\mu$, $\sigma\tau\alpha\beta\omega$, $d\alpha\beta\omega$, $j\upsilon\eta\gamma\omega\mu$.

There are only some particulars to observe, which we shall comprize in a few words.

ANNOTATION.

The future of these verbs retains sometimes the reduplication, as *δίδοται*, *I will give*, taken from *δίδομι*: *διδράσται*, *I will run away*, taken from *διδραμι*, *to run away*.

RULE XII.

Of the FIRST AORIST.

The following aorists put *κα* for *σα*: *έθηκα*, *ήκα*, *έδωκα*.

EXAMPLES.

The first aorist ought to be formed from the first future, as from *θήσω*, *έθησα*. But we meet with three here in *κα*, which change their characteristic *σ* into *κ*, viz. *έθηκα*, *I have put*, for *έθησα*: *ήκα*, *I have sent*, from *ήμι*, *mitto*, conjugated like *τίθημι*: *έδωκα*, *I have given*, from *δίδωμι*.

But these aorists seem to be confined to the indicative.

RULE XIII.

Of the PRETERPERFECT.

Verbs from *έω*, *ήσω*, make *εικα*; but *έθηκα*, *θήσω*, *ήκα*, *έδωκα*.

EXAMPLES.

The preterperfect should by right take the penultima of the future, according to the general rule; nevertheless, those that come from verbs in *έω*, assume *ει* in the penultima, after the manner of the Boeotians, who constantly change *η* into *ει*: *τέθεικα*, *I have put*, for *τέθηκα*, from the future *θήσω*. Likewise *έεικα*, from *ήμι*, *to send*. But the Dorics always retain *η*; *ήκα*, *τέθεικα*, &c.

Those derived from verbs in *αω*, oftentimes assume an *α* after the Doric form, instead of the *η* of the future; as *θήσω*, *έθεικα*, *στέτι*, for *έθηκα*; which however we sometimes meet with. But *έθεικα* is more frequently used, to distinguish it from *έθηκα*, the perfect middle of *έθηκα*, *sto*, *perso*. See Book III. Rule xi. And this perfect retains the rough breathing of the present, though the aorists assume the smooth.

From

From the plural $\epsilon\sigma\acute{\alpha}\nu\alpha\tau\epsilon$ is formed by syncope $\epsilon\sigma\acute{\alpha}\tau\epsilon$; from whence $\alpha\phi\epsilon\sigma\acute{\alpha}\tau\epsilon$, *you have quitted, you have departed*.

The plu-perfect is regularly formed from the perfect, and is conjugated after the manner of barytons: from $\tau\acute{\epsilon}\theta\epsilon\iota\mu\alpha$, $\epsilon\tau\epsilon\theta\epsilon\iota\mu\epsilon\iota\nu$, *posueram, &c.*

This tense happens sometimes to be syncopated, $\epsilon\sigma\acute{\alpha}\kappa\epsilon\iota\sigma\alpha\nu$, $\epsilon\sigma\iota\sigma\alpha\nu$, *perstiterant*, after the manner above mentioned in the aorists, Chap. II. page 200, 201.

The tenses of the other moods are formed regularly from the active, like the barytons.

Thus from $\epsilon\sigma\tau\alpha$ comes $\epsilon\sigma\tau\eta\mu\iota$, in the infinitive, and by crasis and syncope, $\epsilon\sigma\tau\alpha\iota$. But $\epsilon\sigma\tau\alpha\iota$, without crasis or syncope, is the present infinitive of $\epsilon\sigma\tau\eta\mu\iota$, reduplicated with ι . See page 196.

RULE XIV.

The PARTICIPLE of the PERFECT formed by syncope.

$\epsilon\sigma\tau\alpha$ syncopated from $\epsilon\sigma\tau\alpha\iota$, forms the Participles $\epsilon\sigma\tau\acute{\omega}\varsigma$, $\epsilon\sigma\tau\acute{\omega}\varsigma$.

EXAMPLES.

The participles are also derived from the tenses of the indicative, $\tau\acute{\epsilon}\theta\epsilon\iota\mu\alpha$, participle, $\tau\epsilon\theta\epsilon\iota\mu\acute{\omega}\varsigma$, &c. But by syncope and contraction we say also $\epsilon\sigma\tau\acute{\omega}\varsigma$, $\epsilon\sigma\tau\acute{\omega}\varsigma$, $\acute{\omega}\tau\omicron\varsigma$, *stans, perstans*; and from thence the compound $\delta\iota\epsilon\sigma\tau\acute{\omega}\varsigma$, $\acute{\omega}\sigma\alpha$, $\theta\epsilon$, *divided, or separated*; because the Ionics reject κ from the perfect, $\epsilon\sigma\tau\alpha\iota$, $\epsilon\sigma\tau\alpha$, and shortening generally the penultima, when it happens to be long, as $\mu\acute{\epsilon}\mu\eta\mu\eta\kappa\alpha$, $\mu\acute{\epsilon}\mu\eta\mu\alpha$, they form from thence the participle, as $\mu\epsilon\mu\eta\mu\acute{\omega}\varsigma$, of which the Attics by contraction make $\mu\epsilon\mu\acute{\omega}\varsigma$, *promptus*, from $\mu\acute{\omega}\omega$, *to seek or desire*. In like manner $\beta\epsilon\theta\acute{\omega}\varsigma$, *gone, or departed*, from $\beta\acute{\omega}\omega$, *to go, or walk*: $\gamma\epsilon\gamma\acute{\omega}\varsigma$, *born*, from $\gamma\acute{\alpha}\omega$, *to be born*. Where the masculine and neuter are alike; and the feminine makes $\acute{\omega}\sigma\alpha$, and not $\acute{\omega}\theta\eta$.

ANNOTATION.

These preterites and participles sometimes retain the long vowel, as $\mu\epsilon\chi\acute{\alpha}\rho\eta\kappa\alpha$, $\mu\epsilon\chi\acute{\alpha}\rho\eta\alpha$, from whence comes $\theta\acute{\omicron}$ $\mu\epsilon\chi\acute{\alpha}\rho\eta\sigma\eta\varsigma$, *gavisus*; and in like manner $\epsilon\sigma\tau\acute{\omega}\varsigma$, for $\epsilon\sigma\tau\eta\acute{\omega}\varsigma$, &c.

Sometimes they receive in the middle, even after the contraction, one of these two vowels, α , ϵ : thus instead of $\gamma\epsilon\gamma\acute{\omega}\varsigma$, we say $\gamma\epsilon\gamma\alpha\acute{\omega}\varsigma$, $\acute{\omega}\tau\omicron\varsigma$, *born*; and instead of $\epsilon\sigma\tau\acute{\omega}\varsigma$, we say $\epsilon\sigma\tau\epsilon\acute{\omega}\varsigma$, $\acute{\omega}\tau\omicron\varsigma$, Ion. $\acute{\omega}\tau\omicron\varsigma$, *stans, perstans*, from whence cometh $\epsilon\sigma\tau\epsilon\acute{\omega}\tau\alpha$, or $\epsilon\sigma\tau\epsilon\acute{\omega}\tau\alpha$, Od. λ . according

according to Eustathius, as we read in Herodotus, *ἰστᾶτε*, and *ἰστᾶσι*, in the indicative.

Therefore we ought to take notice here of four different participles; the common, as *γγηγῆς*, *ῥῆα*, *ὄς*; the Ionic, *γγαῶς*, *ῥῆα*, *ὄς*; the contract, *γγῆς*, *ῶσα*, *ὄς*; and that which after the contraction assumes a vowel, *γγαῶς*, *γγαῶσα*, *γγαῶς*, retaining every where an *η*.

For the PASSIVE.

FIRST FUTURE.

τεθήσομαι, ζαθήσομαι, δοθήσομαι.

It is formed regularly from the active. But the syllable preceding the termination *θήσομαι* must be short, either because it is peculiar to the passive of these verbs to have the penultima short in every tense, as we have observed, Rule XI, page 207; or because it comes from the short penultima of the future active, it being the analogy of verbs in *ω* pure, to have it sometimes long, and sometimes short; as *έω*, *έσω*, *οι ήσω*: *έω*, *όσω*, *οι ώσω*, &c. Thus from *θέω*, *θέσω*, comes *τεθήσομαι* (with a *τ* in the first syllable, by reason of the following *θ*): from *ζάω*, *ζαθήσομαι*: from *δάω*, *δόσω*, *δοθήσομαι*; and the like.

FIRST AORIST.

έτέθην, έζάθην, έδόθην.

It is formed regularly from the future, putting *θην* for *θήσομαι*, and prefixing the augment.

RULE XV.

Of the penultima of the PRETERPERFECT.

Δέδωκα, makes *δέδομαι*, with the penultima short; but *τέθεικα* takes *τέθειμαι*.

EXAMPLES.

The perfect is regularly formed from the active, changing *κα* into *μαι*, and assuming a short vowel in the penultima, for the reasons above mentioned in the future; as *δέδωκα*, *δέδομαι*. But *τέθεικα*, having assumed *ει* in the penultima of the active, continues to keep it in the passive, because of a particular dialect; and therefore these preterites are to be formed thus.

PERFECT.

τέθειμαι, έζαμαι, δέδομαι.

PLU-

PLU-PERFECT.

ἔτεθείμην, ἐξάμην, ἔδεδόμην,

PAULO-POST-FUTURE.

τεθείσομαι, ἐξάσομαι, δεδόσομαι.

SUBJUNCTIVE.

FIRST FUTURE and AORIST.

τεθῶ, ζαθῶ, δοθῶ,

like τιθῶ, page 202.

PERFECT and PLU-PERFECT.

τεθῶμαι, ἐξῶμαι, δεδῶμαι.

τεθῆ, ἐξῆ, δεδῶ.

like the present, page 209.

OPTATIVE.

FIRST FUTURE.

τεθησοίμην, ζαθησοίμην, δοθησοίμην.

FIRST AORIST.

τεθείην, ζαθείην, δοθείην.

PERFECT and PLU-PERFECT.

τεθείμην, ἐξάμην, δεδοίμην.

τεθείο, ἐξάιο, δεδοίο.

PAULO-POST-FUTURE.

τεθεισοίμην, ἐξασοίμην, δεδοσοίμην,

IMPERATIVE.

FIRST FUTURE and AORIST.

τέθητι, ζάθητι, δόθητι.

PERFECT and PLU-PERFECT.

τέθεισο, ἔξασο, δέδοσο,

είσθω, ἄσθω. ὀσθω.

INFINITIVE.

FIRST FUTURE.

τεθήσεσθαι, ζαθήσεσθαι, δοθήσεσθαι,

FIRST AORIST.

τεθήναι, ζαθήναι, δοθήναι,

PERFECT and PLU-PERFECT.

τεθείσθαι, ἐξασθαι, δεδόσθαι.

PAULO-POST-FUTURE.

τεθείσεσθαι, ἐξάσεσθαι, δεδόσεσθαι,

PARTICIPLES.

FIRST FUTURE.

τεθησόμενος, ζαθησόμενος, δοθησόμενος.

FIRST AORIST.

τεθείς ζαθείς, δοθείς.

PERFECT and PLU-PERFECT.

τεθειμένῳ, ἐζαμένῳ, δεδομένῳ.

PAULO-POST-FUTURE.

τεθεισόμενῳ, ἐζασόμενῳ, δεδοσόμενῳ.

For the MIDDLE VERB.

We have already observed, that its second aorist conformed to the imperfect passive through all the moods, as we have put it.

The present and imperfect are the same with the passive, as in all other sorts of verbs. So that there remain only two tenses.

The first future and first aorist, which are formed regularly from their active in all moods; thus from the future active θήσω, ζήσω, δώσω, is formed the

FIRST FUTURE MIDDLE.

Indic.	Optat.	Infin.	Particip.
θήσομαι,	θήσοίμην,	θήσεσθαι,	θεσόμενῳ.
ζήσομαι.	ζήσοίμην,	ζήσεσθαι,	ζησόμενῳ.
δώσομαι,	δώσοίμην,	δώσεσθαι,	δωτόμενῳ.

The aorist is formed in the same manner. From ἴθηκα, ἐξήσα, ἔδωκα, comes the

FIRST AORIST MIDDLE.

ἠπάμην, seldom used.

Indicatif.	Subj.	Optat.	Imp.	Infin.	Part.
ἴπαμην,	ἴπασμαι,	ἴπασίμην,	ἴπασαι,	ἴπασθαι,	ἴπασμενος.
ἠπάμην,	seldom used.				

Of the IRREGULAR VERBS in μ.

WE may consider two sorts of irregular verbs in μ: the first which follow nearly the analogy of the preceding, but are used only in very few tenses, the greatest part of which we shall find in the book of defectives: and the others, which differ wider from the said analogy, though they have more tenses than the former. These deserve to be particularly taken notice of, because, as they are in frequent use, they may puzzle those that are not well acquainted with them.

In order to facilitate the conjugation of these irregulars, we shall refer them to the regulars, according to their characteristics; where we must always remember their general analogy, which is, to have a long vowel in the singular, and a short one in the dual and plural. For attending to this analogy, and observing some particulars, which we shall comprize in a few rules, these verbs will be easily imprinted in the memory, which otherwise are apt to create trouble even to those who have made some progress in the language.

We may divide these irregulars into three classes; the first derived from the verb $\acute{\epsilon}\omega$, marked with a smooth breathing; the second from $\grave{\epsilon}\omega$, with a rough breathing; and the third from a different verb from $\acute{\epsilon}\omega$.

The dialects of these verbs are almost the same as those of the foregoing.

CHAP. VI.

Of derivatives from $\acute{\epsilon}\omega$, with a smooth breathing: and first, Of 'EIMI', *sum*, *I am*.

RULE XVI.

Formation of this Verb.

From $\acute{\epsilon}\omega$, with a smooth breathing, comes $\epsilon\acute{\iota}\mu\iota$ acuted; it makes the singular in $\epsilon\acute{\iota}\varsigma$, $\epsilon\acute{\iota}$, $\epsilon\acute{\epsilon}\varsigma\iota$, and the plural in $\epsilon\acute{\iota}\sigma\mu\acute{\epsilon}\nu$, $\epsilon\acute{\epsilon}\varsigma\acute{\epsilon}$, $\epsilon\acute{\iota}\sigma\iota$.

EXAMPLES.

THE substantive verb $\epsilon\acute{\iota}\mu\iota$ is formed from $\acute{\epsilon}\omega$, *I am*, from whence regularly it should make $\tau\eta\mu\iota$: but it neglects the reduplication, and does not so much as change ϵ into η , for fear of confounding it with $\eta\mu\acute{\iota}$, *I say*. It only adds an ι to ϵ , to lengthen its penultima, which it retains in the first and second person singular, dropping it in the third, as also in the dual and plural, except the last. It takes an acute on the last syllable, to distinguish it from $\epsilon\grave{\iota}\mu\iota$, *to go*, marked with a circumflex on the first, of which we shall speak hereafter. For dissyllables in $\mu\iota$ have naturally this accent; as $\gamma\eta\omega\mu\iota$, *to know*: $\delta\eta\mu\iota$, *to enter*: $\kappa\lambda\eta\mu\iota$, *to bear*, &c. This verb is conjugated according to the following table, after which we shall give each tense in particular, with its dialects.

1. This imperfect is regular in its formation: for as $\epsilon\omega$ should naturally make $\epsilon\eta\mu\iota$, or without reduplication $\eta\mu\iota$, its imperfect must of course be $\eta\nu$, because as the verb begins with an immutable vowel, it is incapable of augment.

But in its conjugation it is irregular, forasmuch as it always retains η in the dual and plural of the common tongue.

The second person in $\theta\alpha$ is from the Æolic, whose practice it is to put this termination after ϵ , $\eta\varsigma$, $\eta\sigma\theta\alpha$: but it is common enough in authors.

The third person η is very little used, instead of which we rather say $\eta\nu$.

2. The explication of the second part of the rule, with regard to $\eta\nu$, may be seen in the following title of dialects; and in regard to $\iota\sigma\theta\iota$, and $\iota\theta\iota$, you will find it in the imperative presently.

Observations on the Dialects.

The Attics rejecting the ν of this imperfect, say η in the first person, *eram*, as may be proved from Aristophanes. The Ionics resolving it, say $\iota\sigma\theta$, and the poets taking the long vowel, write $\eta\alpha$, *eram*; from whence comes the third person $\eta\varsigma$, or $\eta\epsilon\upsilon$, *erat*, for η , which is seldom used. Likewise $\iota\sigma\theta\iota$, Hom. he was upon. But Eustathius says, that $\eta\alpha$ is a first aorist, and others say it is a perfect middle.

The poets prefixing a syllabic augment, say likewise $\iota\sigma\theta$, $\eta\eta\varsigma$, $\iota\sigma$, changing afterwards the syllabic into a temporal, $\eta\eta\upsilon$, $\eta\eta\varsigma$, $\eta\eta$, &c. They likewise form them in $\sigma\theta\omega\upsilon$, as, ϵ , like the barytons.

The second person Æol. $\eta\sigma\theta\alpha$, assumes likewise an augment, $\iota\sigma\theta\alpha$. The Dorics say $\eta\varsigma$ in third person, *erat*, changing ι into ϵ ; for ν is added to η , $\eta\nu$ for η .

The dual adds a σ , especially among the poets, $\eta\sigma\omega$, $\eta\sigma\omega\upsilon$, assuming the short vowel $\epsilon\sigma\omega$, or $\iota\sigma\omega$, from whence seems to be derived the French nous estions; as nous fumes seems to proceed from the plural $\eta\mu\epsilon\varsigma$. But the poets use also the short vowel in this number, $\eta\mu\epsilon\upsilon$, $\eta\tau\epsilon$, &c. wherein they conform to the regular analogy.

Several syncopate the third person plural, as $\eta\nu$ for $\eta\sigma\omega\upsilon$, $\eta\theta\omega\upsilon$, for $\eta\theta\omega\upsilon\sigma\omega\upsilon$, they had known: but it is not so very frequent.

But $\eta\nu$ is likewise the first person of the second aorist middle of $\epsilon\eta\mu\iota$, to go, vide page 227; and, moreover, the first person of the imperfect of $\phi\eta\mu\iota$, to say, page 236; whereto we may likewise add that $\eta\nu$, with a rough breathing, is the second aorist of $\epsilon\eta\mu\iota$, to send, page 228.

The second aorist among the poets is $\eta\omega$, derived regularly from the baryton $\iota\omega$, of which the Ionics, according to Eustath, make $\omega\omega$, without the augment; from whence comes $\iota\omega$, by crasis $\iota\omega$, and by extension $\epsilon\iota\omega$, in Herodotus.

From

From thence comes the subjunctive ἴω, and ἴω, the optative ἴοιμι, and the participle ἴων, as we shall see hereafter.

But ἴον is sometimes also an imperfect, ὡς ποτ' ἴον, II. ξ. sic quondam eram.

SUBJUNCTIVE.

Sing.	ἴ,	ἴς, & ἴσθα,	ἴ,	Ion.	ἴδι.
Ion.	ἴω,	ἴης,	ἴη,	and	ἴησι.
Poet.	ἴω,	ἴης,	ἴη,	and	ἴησι.
Dual	.	ἴτων,	ἴτων.		
Plur.	ἴμεν,	ἴτε,	ἴσι.		
Dor.	ἴμεν.				
Poet.	ἴωμεν,	ἴωμεν,	&c.		

From thence comes μελέω, according to Eustath. inter-sim, acquiram.

OPTATIVE.

Sing.	εἴην,	εἴης,	εἴη.
Poet.	ἴοιμι,	ἴοις,	ἴοι.
Dual	.	εἴητων,	εἴητων.
Plur.	εἴημεν,	εἴητε,	εἴησαν.
Sync.	εἴμεν,	εἴτε,	εἴν.

IMPERATIVE.

Sing.	ἴθι or ἴσω,	ἴσω.
Poet.	ἴσσω,	Dor. ἴτω.
Dual	ἴσον,	ἴσων.
Plur.	ἴζε,	ἴσωτων.
		Att. ἴσων.

ANNOTATION.

We meet with ἴ for ἴθι, from whence πάρεσι, come hither; as also with ἴτω for ἴσω, from the baryton ἴω, ἴτω, by crasis ἴτω, psal. ciii.

ἴθι comes also from ἴστημι, to know, whereof presently. But ἴθι, be gone, is the imperative of ἴμι, to go: ἴσον, and ἴσι, in the indicative, hath an acute on the last syllable; but ἴσον, and ἴσι, in the imperative, have the accent on the first, as Apollonius teacheth, Book III. Chap. xxvii.

INFINITIVE.

ἴναι, Att. ἔμεναι, Æol. ἔμμεναι, Ion. ἔμεν, Dor. ἣμην, and ἣμες. See Book III. Rule xlv.

PARTICIPLES.

	ῶν,	όντος,	ῶσα,	ῶτης,	όν,	όντος
Ion.	ῶν,	όντος,	ῶσα,	ῶσης.		
Æol.	ῶς,	όντος,	Dor. ῶσα.			
From whence comes like	} παρῆς,	} ἰοῖσα,	} ἰοῖσα,	} and	} ἰοῖσα,	} in Plato.

MIDDLE.

The substantive verb hath likewise its middle, from whence it takes the imperfect and the future. For from εἶμι, the present middle, should be ἔμαι, from whence comes the imperfect ἤμην, and the future ἔσομαι.

INDICATIVE,

IMPERFECT.

Sing.	ἤμην,	ἦσο,	ἦτο, <i>εγώ, ας, αι.</i>
Dual	ἤμεθον,	ἦσθον,	ἦσθην.
Plur.	ἤμεθα,	ἦσθε,	ἦντο.

Ion. ἱάτο, Poet. ἱάτο, Hom.

FIRST FUTURE.

Sing.	ἔσομαι,	ἔσῃ,	ἔσεται.
Poet.	ἴσομαι,	ἴσῃ,	ἴσεται.
Dor.	ἴσσιμαι,	ἴσσαι,	ἴσαι.
Dual	ἔσόμεθον,	ἔσεσθον,	ἔσεσθον.
	ἔσθα.		
Plur.	ἔσόμεθα,	ἔσεσθε,	ἔσονται.
	ἔσθα.		

OPTATIVE.

Sing.	ἔσοίμην,	οἶο,	οἶτο, &c.
Poet.	ἴσοίμην.		

From whence comes *παρσιόμην, affert, ἀποσοίμην, abfert.*

Infinitive. ἔσεσθαι.

Participle. ἔσόμενος.

Poet. ἴσόμενος.

ANNOTATION.

Clenardus, and the common grammarians, take ἔμαι for the perfect of εἶμι; but it is better to take it for the imperfect of εἶμαι. Thus Euripides says *ἰγὼ δὲ προδότης ἔμην τίμην*, that is, *ego libertorum proditor non eram, I did not betray them.* We read likewise *παρσῆμαι, aderam, I was there*, in Demosthenes, and others.

CHAPTER VII.

Of ἜΙΜΙ and ἸΗΜΙ, *eo, vado.*

RULE XVIII.

Of the formation of εἶμι.

From εἶω is formed εἶω, and thence εἶμι, *vado*, which casts away *ε* from the dual and plural.

EXAM-

EXAMPLES.

THIS verb εἶμι is likewise derived from εἶω, marked with a smooth breathing. For the poets first changed it into εἶω, from whence εἶμι has been taken, which is sometimes rendered by the present, *eo, I go*; and oftener by the future, *ibo, I will go*. Just as the French mean sometimes the future, when they say in the present, *je m'en vas*. Hence the future of this verb is obsolete, though Homer has made use of the middle, εἴσεται, Od. ο.

It preserves the diphthong *ei* in the singular of the present and imperfect, just as the regular verbs have their long vowel; and in the dual and plural it has *i* only (as they have their short vowel only) whereas εἶμι, *sum*, has *ε* only in the present of these two numbers, excepting the third person, which in both resumes the diphthong. This verb is conjugated thus,

INDICATIVE ACTIVE.

PRESENT.

Sing. εἶμι, εἶς or εἴ, εἶσι, *eo, I go*.

Dual ἵτον, ἵτον.

Plur. ἴμεν, ἴτε, εἶσι, or ἴσι, according to some.

Ion. ἴασι.

In like manner προΐασι, *adeunt: εἰσίσσι, ingreditur: προϊασι, prodeunt*. But the following have a double accent; ἀνίσσιν, and ἀνιᾶσιν, *they ascend: καθίσσιν and καθιᾶσιν, they descend: διαύσιν and διᾶσιν, they traverse: μελίσσιν and μελιᾶσιν, they pursue*.

ANNOTATION.

The second person *is* is scarcer here than *is*, quite the reverse of the foregoing verb: however it is found among the poets, whence we read *abis*, or *abibis*, in Theocritus, and likewise in Lucian in *revivisc. μετῷ τῆν τίχην, artem aggrederis*.

RULE XIX.

Whence this verb takes its preterites and aorists.

The preterites and aorists are taken from εἶω.

EXAMPLES.

This verb borrows almost all its preterites and aorists, from the poetic verb εἶω. Thus, though it forms regularly.

The

THE IMPERFECT.

Sing.	εἶν,	εἶς,	εἶ.
Dual . . .	ἴτον,	ἴτην.	
Plur.	ἴμεν,	ἴτε,	ἴσαν.

From whence comes *ξύνισαν*, they assembled together. And in the dual, *ξυνίτην*, in Hom. and Hesiod.

Nevertheless it takes likewise *εἶον*, whence comes the third person, *εἶεν*, he did go, Hesych. And thence is derived the Att. *ἦον*, Hom. and by resolution *ἦιον*, from whence we have *ἐξῆιον*, in Apollodorus.

From the same verb is also derived the unusual preterite, *εἶκα*, whence is formed the

PLU-PERFECT.

εἶκεν, Att. *ἦκεν*, plur. *ἦκεμεν*, sync. *ἦμεν* and *ἦμεν*, *iveramus*. In the same manner, *ἐπέξῆμεν*, *eruperamus*: *προσῆμεν*, *accesseramus*. Likewise *ἦετε*, *ἦτε*, *iveratis*: *εἶχτε*, *exideratis*.

FIRST AORIST

Should be *εἶσα*, whence comes the third person plural, *εἶσαν*, and thence *ἦσαν*, *ἦσαν*, and *ἦσαν*; as also the third person dual, *εἶσάτην*, Att. *εἶσάτην*.

The compound, *μετεῖσα*, *intermisi*; participle middle, *μετεῖσάμενος*, ll. *q. intermissus, interveniens*.

SECOND AORIST.

Sing.	ἴον,	ἴες,	ἴε, from the same εἶω.
	ἴον,		
	ἴον,		
Dual	ἴετον,	ἴετην.	
Plur.	ἴμεν,	ἴτε,	ἴον.

SUBJUNCTIVE.

The present and imperfect are obsolete.

SECOND AORIST.

Sing. *ἴω*, *ἴης*, &c. whence comes *ἀπίωμεν*, *abeamus*.

OPTATIVE.

The present and imperfect are hardly ever used.

SECOND AORIST.

Sing. *ἴοιμι*, *ἴοις*, *ἴοι*, &c. Thus in Josephus, *εἰ ἐπανόιοι*, if be returned.

IMPERATIVE.

PRESENT and IMPERFECT.

Sing. ἴθι, ἴτω. Dual ἴτον, ἴτων. Plur. ἴτε, ἴτωσαν.

But we likewise say εἴ for ἴθι, from the verb εἶμι, whence εἶε should come, and by crasis εἴ. Thus εἴξει, Hesych. *exi*: ἀπει, *abi*: διει, *go on*; and such like.

We do not find this verb compounded with σύν, or παρά.

SECOND AORIST.

Sing. ἴε, ἴετω, &c. In like manner εἴξει, *exi*: it is formed regularly from the second aorist indicative ἴον.

INFINITIVE.

εἶναι: whence comes ἀπεῖναι, *to depart*, or *to be gone*: παρῖναι, *to approach*.

We also find ἴναι, whether it comes from εἶναι, by dropping ε, or from ἰέναι, by syncope, of which we shall speak in the next rule.

Observation on the dialects.

The usual dialects are to be found also in this verb; Att. ἵμηναι and ἰμηναι, Dor. ἵμεν and ἰμεν, &c.

PARTICIPLES.

SECOND AORIST.

ἴών, ἴοντος, ἰῶσα, ἰόν. From the indicative aorist ἴον.

ANNOTATION.

Others will have it, that ἴών is the present tense, observing at the same time that there are three present participles acuted: ἴών, *ens*, *going* (which seems rather in that case to come from ἵμι, whereof anon): ἰών, *vadens*, *walking*: and ἰόν, *qui est*, for ἔν, from εἶμι, *sum*, *to be*.

The MIDDLE VERB.

PRETERPERFECT.

ἔει, also from the poetic verb εἶμι, Att. ἦε, by resolution ἦια, ἦιας, ἦιε: and this person is the same with the third person of the imperfect active. Plur. ἦμεν, sync. ἦμεν, *we have gone*: from whence comes ἀπήμεν, *abimus*.

PLU-PERFECT.

ἦεν, *abieram*: whence comes ἀνήει and ἐπανάηει, Lucian, *redierat*: διήει, *transiverat*, Herod. διεξήει, Lucian, *narraverat*: διεξήεσαν, *narraverant*, Id.

Προήει, *egressus fuerat*, Plut. μετήει, *persecutus fuerat*, Dion. Cass. ἐπήει, *venerat, succurrerat*, Lucian. Third person plural ήείσαν, Att. ήέσαν: whence ἀνήέσαν, *reuerant*: ἐξήέσαν, *egressi fuerant*: ἀντεκεξήέσαν, Lucian, *invadentibus hostiliter occurrerant*: ἀπήέσαν, *abierant*. We likewise meet with ἐπαήέμεν, *redieramus*.

FUTURE.

The poetic verb εἶω forms also εἶσομαι, *ibo*: ἐπεισομαι, *I'll go and meet him*, Hom. Thence comes the first aorist εἶσατο, *he is gone*; and its compound participle in Homer, μετεἰσάμενθ, *having followed*.

ἼΗΜΙ, *eo, vado, I go*.

RULE XX.

Of its formation.

Ἴω with a smooth breathing forms also ἴημι, which is used but in very few persons.

EXAMPLES.

From this same ἴω, with a smooth breathing, comes likewise ἴημι, *eo, vado*, formed by an improper reduplication.

This verb is intirely regular; but is used only in a few persons, most of which we find in Hesych. and elsewhere; as

In the present, ἴησι, *he goes*, plur. ἴμεν, *we go*: whence comes ἀνίμεν, *we ascend*: κατίμεν, *we descend*, in Alex. Aphrod.

In the imperfect, ἴεσαν, *they did go*.

In the optative, ἴειη, *I wish he went*.

In the infinitive, ἰέναι, *to go*; from whence we have ἀκίέναι, *to depart*: μετιέναι, *to run after, to pursue, or follow*: προσιέναι, *to go towards*.

In the participle, ἰεῖς, ἰέντθ, *going*, and ἰών, ἰόντθ: μετιόντες ἑμάσον, Gaza, *soliciting every body*: μετιόντες, τὴν ἀρετὴν, Basil, *embracing virtue*.

In the MIDDLE VERB.

The present is ἴεμαι; from whence comes ἴεται, *he goes away*: ἴενται, *they go away*.

The participle ἰέμεν^Θ, Apollonius, *going away*.

The second aorist ἦν, *I went*; from whence comes
ἤρην, *I arrived, I was just come*.

The imperative ἴεο, ἰέσθω, *be gone*.

CHAP VIII.

Of verbs derived from ἔω, with a rough breathing;

And first of ἵΗΜΙ, mitto, to send.

RULE XXI.

Of the formation of this verb.

ἵημι with a rough breathing, coming from ἔω, conforms
entirely to τιθημι.

EXAMPLES.

THIS verb is not irregular, since it conforms
entirely to τιθημι: but we place it here among the
rest derived from ἔω, whence it is formed by an im-
proper reduplication. It is conjugated thus.

INDICATIVE ACTIVE.

PRESENT.

Sing. ἵημι,	ἴης,	ἴησι, mitto, is, it.
Dual . . .	ἴετον,	ἴετον.
Plur. ἴεμεν,	ἴετε,	ἴεσι.

Ion. ἰασαι, from thence ἰᾶσι.

The compounds vary with regard to their accent;
εἰσάσαι, *intromittunt*; προσάσαι, *admittunt*; but ἐνιάσαι
takes a circumflex; and συνιάσαι, or συνιᾶσαι, *committunt*,
has both.

The IMPERFECT.

ἵην, *mittebam*, like ἐτίθην. But instead of this we
generally make use of the imperfect of ἔω, which is
ἔεν, ἔεις, ἔει, &c. according to the third rule. Likewise
in composition, ἀφίσεν, ἀφίεις, ἀφίει: and according to
the Attics ἠφίσεν, *dimittebam, relinquebam, permittebam*:
ἡ ἐν ἠφιε λαλεῖν, Mark i. 34. *and he did not suffer them
to speak*. It borrows also of the poetic εἶω, the im-
perfect εἶον, εἶεις, εἶε, from whence comes καθείετε, II. Φ.

FUTURE.

*Ἦσω, ἦσεις, ἦσει, *mittam*, &c. like εἴσω. From thence come ἐνήσω, *immittam*, Hom. μεθήσω, *transmittam*, Hesiod.

FIRST AORIST.

*Ἦκα (for ἦσα) like ἔθηκα, ας, ε. Thus ἀφῆκα, *remisi*; παρήκα; *omisi*; συνῆκα, Lucian, *intellexi*.

In the plural ἦκαμεν: its compound ἀνήκαμεν, synco-pated ἀνήμην, *dimisimus*.

The Attics prefix here a syllabic augment, saying ἔθηκα, ἐνέθηκα, συνέθηκα.

SECOND AORIST.

Sing.	ἦν,	ἦς	ἦ.
Dual	ἔτον,	ἔτην.	
Plur.	ἔμεν,	ἔτε,	ἔσαν.

From whence comes πρόβασαν, *præmiserunt*. It is formed from the imperfect, by casting away the reduplication.

PERFECT.

Εἶκα with ει, Bœot. for ἦκα, like τέθεικα. From thence comes the plu-perfect εἶκεν; the participle εἶκώς, its compound ἀφεικώς, *qui dimisit*; infinitive ἀφειμέναι, *dē-misisse*. But from the perfect ἀφείκα is also formed ἀφείωκα, *dimisi*; passive ἀφείμαι, and ἀφείωμαι, *dimissus sum*; ἀφείωσθαι σὺ αἱ ἁμαρτίαι, Luc. vii. 48. *thy sins are forgiven*.

SUBJUNCTIVE.

PRESENT.

ἴω, ἴης, ἴη, &c.

RULE XXII.

For the SECOND AORIST.

The subjunctive aorist ᾶ, ἦς, forms likewise ἔω, εἶω, εἶης.

EXAMPLES.

The second aorist regular is ᾶ, ἦς, ἦ, &c. formed from the present, by rejecting the reduplication. But the Attics prefix a syllabic augment to it, ἔω, ἔης, ἔη, of which the poets make a diphthong, εἶω, εἶης, εἶη: ἀφείω, *dimisero*. In like manner ἦω, ἦης, ἦη: ἀνήη, Hom. *remiserit*, by adding the vowel η.

OPTATIVE.

PRESENT.

τέλω and ἔοιμι. Second aorist, εἴην.

IMPERATIVE.

PRESENT.

ἴθι ἰέτω, &c.

SECOND AORIST.

ές, έτω, like θές. From thence come the compounds *πρόες, pramitte*: *ἀφές, dimitte*: *κάδες, demitte*.

INFINITIVE.

PRESENT.

ἰέναι, *dimittere*; ἀφέναι, *dimittere*.

SECOND AORIST.

ἔλναι, its compound ἀφέναι, *dimittere*. We meet also with ἐμπροσθῆναι, Simpl. in Epict. *laxare, remittere*; ἐπαφῆναι, Achil. Tatius, *immittere, submittere*.

PARTICIPLES.

Present, λείς. Second aorist, εἷς, ἔντϙ: from whence *καθεῖς, qui submitit*: τὰς κόμας *καθεῖσαι*, Dion. Cassius, *comas submissæ*: ἀφείς, *qui dimisit*, &c.

PASSIVE.

Present, ἴμαι, *I am sent*, like τίθεμαι.Imperfect, ἰέμην, *I was sent*.

First Aorist ἔθην, like ἐτέθην.

But we likewise say εἶθην; from whence come ἀφείθην, and ἀφέθην, *dimissi sunt*: *παρεῖθην*, Hom. *dimissus est*,

Perfect, εἶμαι, the third person plural, εἶνται, *missi sunt*: from whence ἀφείνται, *dimissi sunt*: ἀνείνται, *remissi sunt*, Att. ἀφέωνται and ἀνέωνται; in the same manner as ἀφένωκα, for ἀφείνωκα, dropping the subjunctive, and inserting an ω.

But because the regular preterite should be ἔμαι, and its compound ἀφέμαι, from thence comes ἀφείσις, *remissio*: as from the natural preterite τέθεμαι (instead of which we say τέθειμαι) comes θέμα, θέσις, *theme, position*, &c.

Thus from εἶμι, *eo*, perfect εἶμαι, from the poetic εἶω, come εἰτέον, and ἰτέον, rejecting ε, and by pleonasm ἰτητέον, *eundem*.

The rest is formed regularly. For ἔθην makes in the subjunctive ἐθῶ, third person plural ἐθῶσι, *mittantur*.

Infinitive, ἐθῆναι, or εἰθῆναι; from whence come ἀνεθῆναι, and ἐνειθῆναι, *immissum esse*: παρεθῆναι, Euseb. *languidum esse*.

Participle, ἐθείς, ἐντρος, *missus*: from whence ἀνεθείς, *absolutus*: ἀφείδεις, *dimissus*, &c.

MIDDLE.

Indicative first aorist, ἠκάμην, ἦκα, ἦκαλο: whence ἀνηκάμην, *remisi*, or *dicavi*: προσηκάμην, *admissi*, &c.

Second aorist, ἔμην, ἔσο, and ἔο, ὤ, ἔτο, like ἐδέμην, &c.

Subjunctive, ᾤμαι.

Optative, εἴμην, εἶο, εἶτο.

Imperative, ἔσο, and ἔο, ὤ, ἔσθω: ἔσθον, ἔσθων: whence we have κάθω, *submitto*; πρόσω, *admittito*; πρόω, *præmittito*, *emittito*; retaining the same contraction as in the imperfect and second aorist.

Infinitive, ἔσθαι; participle, ἔμενος; whence προέμενος, *præmittens*, *emittens*.

Observation on the verb συνίημι, to understand.

Συνίημι, *committo*, is composed of ἵημι, *mitto*; it is taken for *to send together*, or *to confront*, *to compare*, and *to put together*; and metaphorically for *to hear*, *to understand*, *comprehend*, *know*, *see*, and *perceive*, signifying the application of the senses or of the mind to the object. It forms its tenses sometimes from itself, and sometimes from *αυνῆ*, circumflexed. Thus we say in the third person singular, συνίησι and συνιῆσι, *intelligit*; and in the plural, συνιᾶσι and συνιῶσι, *intelligunt*. In the imperative, συνιῆθι and συνιῆι. In the participle, συνιᾶς, ἔσθω, and συνιῶν, ἄσθω, *intelligens*. But συνιῶν, ἄσθω, comes from *συνιῶμι*.

The first aorist is συνῆκα (like ἦκα above mentioned) *commisi*, *consciis sum*, *intellexi*: ἔ γὰρ συνῆκαν, Mark vi. 52. *for they did not understand*. But the Attics change σ into ξ, ξυνεκα μάχουσαι, Hom. *in pugnam commisit*, where we find a syllabic ι after the preposition, which makes a double augment. And sometimes this ι is put before, ἰξυνῆκα, αἰ, ε, &c.

C H A P. IX.

Of ἴEMAI, ἴHMAI, and ἴEIMAI,

RULE XXIII.

Formation of ἴεμαι, *concupisco*.*ἴεμαι* coming from ἔω, with a rough breathing, expresses *desire*.

EXAMPLES.

THIS verb is used in the present passive, ἴεμαι, ἴεσαι, like τῖθεμαι: its compound ἐφίεμαι, *I desire*.

Imperfect ἰέμην, ἐφίέμην. But it is scarce used except in these two tenses.

ANNOTATION.

This verb sometimes signifies *to go*, but with a sort of an eagerness or desire. Homer says, *οἰκადε ἰεμένον*, of those who were returning to their country. Therefore this verb is properly the passive of ἴημι, *mitto*, which implies that a person has a strong desire of something.ἴHMAI, *sedeo, to sit*.

RULE XXIV.

Of the formation of ἦμαι.

1. ἦμαι, with rough breathing, comes likewise from ἔω;
2. Retaining its η, it is often taken for the preterite.
3. But εἶσμαι and εἶσμεν are from ἔζομαι; ἦμαι from ἦδω; and εἶμαι from ἦω.

EXAMPLES.

1. This verb follows the middle voice, and is formed from ἔω, *to sit*, in the manner as follows: by repeating ε they make ἐέω, and from thence is formed ἐήμι, in the middle ἔεμαι, and by crasis ἦμαι. It retains the η in all its numbers, and therefore is conjugated thus.

INDICATIVE.

Sing.	ἦμαι,	ἦσαι,	ἦται.
Dual	ἦμεθον,	ἦσθον,	ἦσθον.
Plur.	ἦμεθα,	ἦσθε,	ἦνται.

Ion. εἶται, Poet. εἶται.

The compounds draw back the accent: *κάθημαι, κάθησαι, and κάθη, κάθηται.*

2. This tense is often taken for the preterite.

3. Hence we may remark four preterites, which resemble each other, and without a good deal of care may be easily confounded.

The first is this *ἦμαι.*

The second, *εἶσμαι, sedi,* taken from *ἔζω, ἔζομαι, to sit.* Plu-perfect *εἶσμεν, sederam.*

This *ἔζω* likewise comes from *ἔω*, by inserting *ζ*; its second aorist is *έδειν*, whence the Latin *sedere* seems to be derived. Its compound is *καθέζω*; but changing *ε* into *ι*, we say likewise *ἴζω, καθίζω, ἐκάθισον, καθίσω, ἐκάθισα, κεκάθισα*: the imperative, *κάθιζε, κάθισον, κεκάθιτε.*

The third; *ἦμαι*, comes from *ἦδω, to rejoice, or take pleasure.*

And the fourth, *εἶμαι*, comes from *ἔω, to dress, or from ἴμι, to send.* See the latter in the preceding chapter, and the former in the next page.

IMPERFECT.

Sing.	<i>ἦμην,</i>	<i>ἦσο,</i>	<i>ἦτο.</i>
		Poet.	<i>ἦτο</i>
Dual	<i>ἦμεθον,</i>	<i>ἦσθον,</i>	<i>ἦσθην.</i>
Plur.	<i>ἦμεθα,</i>	<i>ἦτε,</i>	<i>ἦντο,</i>
		Poet.	<i>εἶατο & ἦατο.</i>

In like manner, *ἐκάθημην, ἐκάθησο, το, or, without the syllabic augment, κάθημην, κάθησο, το.*

IMPERATIVE.

**Ἦσο, ἦσθω.* In the same manner *κάθησο, ἦσθω,* Ion. *κάθητο*, and assuming the short vowel *κάθηω*, by crasis *κάθη.*

INFINITIVE.

**Ἦσθαι, καθῆσθαι, sedere.*

PARTICIPLE.

**Ἦμενος,* in like manner *καθήμενος, καθήμενος.*

**ΕΙΜΑΙ, indutus sum.*

This is a preterite coming from *ἔω*, as we have already observed; it is conjugated thus.

Sing. εἶμαι, εἴμαι, (poet. ἔσσαι) εἴται, and εἴμαι, third plur. εἴηται.

Plu-perfect, εἶμην and ἐσάμην; εἶδο and ἔσσο; εἶτο and εἶξο, or ἔξο; third plural εἶατο, Hom. and ἔσατο, *indutus fuerat*.

Participle, εἶμεν.

Future, ἔσω or ἔσσω,

First aorist active, εἶσα and ἔσσαι, κί, ε, *I have dressed, I have placed*.

Infinitive, εἶσαι and ἔσσαι; whence comes ἐφέσαι, Hom. but ἐφέσαι, with the accent on the first, is the imperative middle, like τύψαι.

First aorist middle, εἰσάμην and ἐσάμην, εἰσάμην.

Participle, ἐσάμεν.

ANNOTATION.

We likewise say ἴννημι, *induo*, formed from the same ἴν. See in the next book a list of the verbs in μι.

But it is to be observed, that several of these persons, which are formed with a double σο, may likewise come from εἶμαι, *I am seated*, which we have already mentioned; as ἔσσαι, *thou art dressed or seated*; ἔσσω or ἐσάμην, *I have placed or have dressed*; ἐσάμενος, *those who have dressed, built, or founded*.

CHAPTER X.

Of irregular verbs in μι, whose primitives are not ἔω or ἔω.

RULE XXV.

Of κείμαι, *jaceo*.

Κείμαι, for ἴκεμαι, comes from κέω; it retains ει in every number.

EXAMPLES.

Κείμαι is derived from κέω, ομαι. Whence regularly should be formed ἴκεμαι, but the ι is inserted after the ε, in the same manner as in εἶμι, *I am*, and εἶμι, *I go*. It retains its diphthong throughout all its numbers, as ἤμαι, *I sit*, retains η.

PRESENT.

Sing.	κείμαι,	κείσαι,	κείηται.
Dual	κείμεθον,	κείσθον,	κείσθον.
Plur.	κείμεθα,	κείσθε,	κείνται.

Ion. κλάται, Poet. κείαται.

H h

Imperfect,

Imperfect, ἐκέμην, σο, το; third plural, ἔκειντο.

Future middle, κείσομαι, as from κείω, ομαι, η, εἶαι.
Ion. κίατο, Poet. κίατε.

Dor. κισῶμαι and κισῶμαι.

Imperative, κείσο. Infinitive, κείσθαι. Participle, κείμενος.

The following compounds draw back their accent: ἀνέκειμαι, I repose: ἐκίκειμαι, I lean upon: διάκειμαι, I am in such a disposition: but in the infinitive they retain it, περικεῖσθαι, circumjacere.

ANNOTATION.

We likewise read in Hom. Od. κ. κίονται, from the barytonous verb κίωμα; and in the imperfect, κίοντο, without an augment. In the subjunctive, κίωμαι, from whence καίκεκίονται, Lucian, subjaccant; συγκίονται, Plato, conflata, composita sit.

RULE XXVI.

Of ἴσκημι, scio, cognosco.

ἴσκημι conforms to ἴσκημι, and is frequently syncopated.

EXAMPLES.

ἴσκημι is formed from ἴσκαω, scio, to know, without the reduplication. It is syncopated in several places and conjugated after the manner of ἴσκημι, thus,

INDICATIVE.

Sing.	ἴσκημι,	ἴσκης,	ἴσκησι.
Dor.	ἴσκαμι,	ἴσκας,	ἴσκατε.
Dual.	ἴσκατον,	ἴσκατον.	
Sync.		ἴσκη, ον.	
Plur.	ἴσκαμεν,	ἴσκατε,	ἴσκασι.
Sync.	ἴσκαμ,	Dor. ἴδκαμ, we know, ἴσκη (from whence comes the compound κατίσκη, ye know) ἴσκασι,	

With the accent on the antepenultima, as also in the participle ἴσκας, αἴσκα, τοῖς, ἴσκασι, *scientibus*, contrary to the common custom of verbs in μι, according to which it should be ἴσκάς, like ἰσάς; ἰσάσι, like ἰσάσι, &c.

The imperfect, ἴσκη, ης, η, like ἴσκη.

Third plural, ἴσκασαν, sync. ἴσκαν, *sciebant*. But ἴσκαν imports also *ibant*, from εἶμι above mentioned.

Imperative, ἴσκαθι, ἴσκάτω, sync. ἴσθη, ἴστω, &c.

But ἴσθη signifies likewise *esto*, from εἶμι, *sum*, as above, page 221.

Third plural, ἰσάτωσαν, sync. ἴσωσαν and ἴσων.

In like manner its compounds, σύνθεσι for συνίσθεσι, *consciūs sis*.

RULE XXVII.

Of the middle formation.

The middle ἴσασμαι, with a smooth breathing, assumes a τ, and forms ἴσαμμι.

EXAMPLES.

The middle verb of ἴσῃμι is ἴσασμαι, which assuming a τ, forms ἴσαμμι, with a smooth breathing, in which alone it differs from ἴσαμαι, *sto*. Thence comes ἐπίσαμμι, ἐπίσασσαι, Att. ἐπίση ἐπίσαι, *to know*; whereas ἐφίσαμαι, *to surprize, to fall upon, or oppress*, comes from ἴσαμαι.

Imperfect, ἐπίσάμην, ἐπίσατο, Ion. αο, contract ω, αιο; and, with the temporal augment, ἠπίσάμην, ασο, δεσ.

RULE XXVIII.

Of Φημί, dico.

Φημί, dico, conforms to ἴσῃμι. From ἔφην, comes φῆν, and thence ἦν.

EXAMPLES.

Φημί, is formed from φάω, without the reduplication, and is irregular with regard to the accent.

The ACTIVE.

PRESENT.

Sing. Φημί, Φῆς (with ι subscribed) Φησί.

Dor. φαμί

Dor. φατή.

Dual Φατόν, Φατόν.

Plur. Φαμέν, Φατέ,

Φασί.

Dor. φαίη.

The accent upon the last syllable, though in the participle we say, Φάς, αὐτός, τοῖς Φάσι, with a circumflex. And the reason is, because it passes for an enclitic throughout the plural, in the same manner as εἰμί, *sum*.

But its compounds draw back the accent; καταΦημι, *I assure*, κατάΦασι: ἀπόΦημι, *I deny*, ἀπόΦασι: σύμφημι, *I agree*, σύμφασι.

In every thing else it agrees with ἴσημι: thus, Imperfect, ἔφην, like ἔσην, and, without the augment, Φῆν, Φῆς, and Φῆσα, Φῆ.

And casting away Φ, ῆν, ῆς, ῆ. See Rule XVII.

Likewise in the present, ἡμί, ῆς, ἡσί, for Φημί, &c.

Second aorist, ἔφην, like ἔσην: which happens here to be the same with the imperfect: and this is the case of all verbs in μι, that are without a reduplication; as πλῆμι, *I suffer*, ἔτλην: γνῶμι, *I know*, ἔγνω: Φημί, *I say*, ἔφην, ἔφη, and, according to the Dorics, ἔφα: αὐτός ἔφα, *ipse dixit*.

In the dual, ἔφητον, ἐφήτην.

Plural, ἔφημην, ἔφητε, ἔφησαν.

It retains the long η, whereas the imperfect assumes the short α; wherein it conforms to ἔσην. In the other moods the present is the same with the second aorist.

Subjunctive, Φῶ, Φῆς, Φῆ, like εῶ.

Optative, Φαίην, like εαίην.

Imperative, Φάθι, σύμφαθι, *confess*.

Infinitive, Φάναι, penacuted; for Φᾶναι, with a circumflex on the penultima, or, according to the Attics, Φῆναι, is the second aorist of Φαίνω, proceeding from the indicative aorist ἔφανα or ἔφημα.

Participle, Φάς, *saying*; but taking its future from Φάω, which is Φήσω, from thence it forms Φήσειν and Φήσων; and the first aorist ἔφησα, from whence comes the optative Φῆσαιμι, Æol. Φήσεια, the infinitive Φῆσαι, and the participle Φήσας.

MIDDLE INDICATIVE.

Second aorist, ἐφάμην, ἔφασο, &c.

Imperative, Φάο for Φάσο, Hom.

Infinitive, Φάσθαι.

Participle, Φάμενοι.

The End of the FOURTH BOOK.

BOOK V.

OF DEFECTIVE VERBS;

AND

Of the INVESTIGATION of the THEME, or
RESOLUTION of VERBS.

AFTER having represented in the two preceding books the general analogy of both conjugations, that is, of verbs in ω , and of verbs in μ , with their principal irregularities; it is fit now we treat of those, which are irregular by defect, as wanting several tenses. This will be serviceable, not only towards laying a foundation for the investigation of the theme or resolution of verbs, of which we shall treat in the sixth and ensuing chapters of this book; but moreover, towards acquiring a completer knowledge of this language by the analogy of the derivation of these verbs, wherein a great part of its fertility consists.

For most of these verb are irregular for no other reason, but because they either form, or are formed from other verbs: whence it comes to pass, that the primitives are grown unusual in the present and imperfect, having left these tenies to their derivatives; or, on the contrary, the derivatives being used only in the present and imperfect, their defect in the other tenses is supplied by their primitive: thus λαμβάνω being derived from the ancient verb λήβω, λαμβάνω
SEAVES

serves for the present and imperfect; and λήσω supplies its place in the other tenses.

We may therefore divide defective verbs in general in to two classes: one of verbs, that have only the present and imperfect, and the other of verbs, that have neither of those tenses, but some others: and each of these two classes includes verbs in ω, and verbs in μι.

CHAP. I.

Of defectives, that have only the present and imperfect:

And first of Verbs in ω.

VERBS in ω, that have only the present and imperfect, may be divided generally into two branches, one of verbs in ω pure, and the other of verbs in ω impure.

I. Defectives in ω pure.

Defectives in ω pure, are,

1. Verbs of imitation or resemblance in άω: κλαινάω, to be blackish, or bordering upon black: χιών, to be as white as snow: γαληνιάω, to be at rest, to have a great serenity of countenance.

2. Likewise verbs of desire in άω: βασιλείάω, regnaturio, to have an ambition of reigning: μαθηλιάω, to be desirous of learning: ἀτηλιάω, to desire to buy: στρατηγιάω, to be willing to be a captain, or leader: φονιάω, to breathe death and destruction: μαχάω, to be eager for battle.

3. Poetics derived from another verb, especially if the verb itself be a derivative; as ισχανάω, to detain, or restrain, derived from ισχαίνω, which comes from ισχω, and the latter from ἔχω, habeo, to have: δεικανάομαι, to stretch out ones hand to receive any thing, from δεικάνω, taken from δέικω, and this from δέχομαι, Ion. for δέχομαι, accipio, to take, or receive.

There are some formed from a noun, which has been derived itself from another verb: ἐρχαλιάω, to shut up, or imprison, formed from ἐρχαλίω, or ἔρχαλιω, inclosure, both in Hesych. coming from ἔργω or ἔργω, to inclose, or shut up.

But if they are only derived from a noun, and have no relation to a verb, then they have their tenses; as μηχανάομαι, machinor, to invent, or contrive, from μηχανή, machina, a machine, or contrivance.

4. Verbs in νάω, or νέω, formed by inserting ν: περινάω, to sell, or expose to sale, derived from περιένω: συνένω, to unite and join together, to build, taken from συνένω: οὐχένω, proficiscor, to depart, or go, from οἴχω, or οἴχομαι: ἐκνέομαι, to come, from ἔκνω, as also its compound ἐπισχενέομαι, to promise, from ἐπίσχω.

Some

Some of these change σ into ι ; as from $\omega\acute{\iota}\tau\omega$ comes $\omega\iota\tau\acute{\iota}\omega$, *to fall*: from $\delta\epsilon\tau\gamma\omicron\mu\alpha\iota$, $\delta\epsilon\tau\gamma\acute{\iota}\alpha\omicron\mu\alpha\iota$, *to desire*, &c.

But if these verbs happen to be derived from those in $\acute{\alpha}\omega$, then other verbs in $\mu\iota$ are formed from thence; as from $\kappa\epsilon\tau\acute{\alpha}\omega$, $\kappa\epsilon\tau\acute{\iota}\omega$, and $\kappa\iota\tau\eta\mu\iota$, *to mingle*: from $\omega\iota\tau\acute{\alpha}\omega$, $\omega\iota\tau\acute{\iota}\omega$, $\omega\iota\tau\eta\mu\iota$, *pando*, *to open*: from $\omega\pi\lambda\acute{\alpha}\omega$, $\omega\pi\eta\lambda\acute{\alpha}\omega$, $\omega\pi\eta\lambda\eta\mu\iota$, *to approach*: from $\sigma\kappa\iota\delta\acute{\alpha}\omega$, $\sigma\kappa\iota\delta\eta\acute{\iota}\omega$, and $\sigma\kappa\iota\delta\eta\mu\iota$, *to disperse*, *to dissipate*; or, rejecting the first letter, $\kappa\iota\delta\acute{\alpha}\omega$, and $\kappa\iota\delta\eta\mu\iota$: from $\kappa\epsilon\mu\acute{\alpha}\omega$, *to hang up*, comes $\kappa\epsilon\mu\eta\acute{\iota}\omega$, and $\kappa\epsilon\mu\eta\mu\iota$, retaining ι ; afterwards $\kappa\eta\mu\eta\acute{\alpha}\omega$ and $\kappa\eta\mu\eta\mu\iota$, changing σ into η ; whence $\kappa\eta\mu\eta\acute{\iota}\omega\varsigma$, *a high or perpendicular rock*, *a precipice*.

5. Poetics in $\acute{\alpha}\omega$: $\kappa\epsilon\tau\acute{\alpha}\omega$, $\kappa\epsilon\tau\acute{\iota}\omega$, likewise in its stead $\kappa\epsilon\tau\acute{\alpha}\iota\omega$, *to mix*: $\sigma\kappa\iota\delta\acute{\alpha}\omega$, $\sigma\kappa\iota\delta\acute{\alpha}\iota\omega$, *to scatter*: $\lambda\iota\lambda\acute{\alpha}\omega$, $\lambda\iota\lambda\acute{\alpha}\iota\omega\mu\alpha\iota$, *to desire*.

6. Verbs in $\acute{\iota}\omega$ derived from a future: $\gamma\alpha\mu\acute{\iota}\omega$, *to marry*; $\gamma\alpha\mu\eta\acute{\iota}\omega$, $\gamma\alpha\mu\eta\acute{\iota}\omega\mu\iota$, *to long to be married*: $\omega\lambda\eta\mu\acute{\iota}\omega$, *to wage war*; $\omega\lambda\eta\mu\acute{\iota}\omega\mu\iota$, $\omega\lambda\eta\mu\eta\acute{\iota}\omega\mu\iota$, *to be eager for war*: $\beta\epsilon\acute{\omega}\omega$, or $\beta\epsilon\acute{\omega}\sigma\kappa\omega$, *to eat*; $\beta\epsilon\acute{\omega}\omega\mu\iota$, $\beta\epsilon\acute{\omega}\sigma\iota\omega$, *to be hungry*: $\delta\omega\acute{\iota}\omega$, or $\delta\omega\iota\omega\mu\alpha\iota$, *to see*; $\delta\psi\acute{\omega}$, $\delta\psi\acute{\iota}\omega$, *to desire to see*.

But we are not to confound with these, other verbs which the poets form from a present in $\acute{\iota}\omega$, inserting ι , and which have the same signification with their primitives; as $\epsilon\acute{\iota}\omega$ from $\epsilon\acute{\iota}\omega$, *to flow*: $\omega\pi\iota\acute{\iota}\omega$ from $\omega\pi\iota\acute{\iota}\omega$, *to wrangle*, or *dispute*. Likewise $\tau\epsilon\lambda\acute{\iota}\omega$, *to perfect*, or *finish*, from $\tau\epsilon\lambda\acute{\iota}\omega$: $\kappa\epsilon\tau\acute{\alpha}\iota\omega$, *to overcome*, from $\kappa\epsilon\tau\acute{\alpha}\iota\omega$, &c.

7. Polysyllables in $\acute{\iota}\omega$: $\delta\iota\kappa\eta\acute{\iota}\omega$, *to shew*: $\beta\eta\eta\eta\acute{\iota}\omega$, *to break*: $\sigma\epsilon\tau\eta\acute{\iota}\omega$, *to extinguish*; and others of the like sort: from whence come the verbs in $\eta\mu\iota$, of which we shall treat hereafter.

8. All verbs in $\acute{\iota}\omega$: $\acute{\alpha}\lambda\upsilon\acute{\iota}\omega$, *to be sorely troubled and vexed in mind*: $\acute{\alpha}\gamma\eta\acute{\iota}\omega$, *to accompany*, or *to wait upon*: $\delta\omega\pi\acute{\iota}\omega$, *to be married*; though we read the future $\delta\omega\pi\acute{\iota}\omega\mu\iota$ in Aristoph. casting away the subjunctive ι from the penultima.

II. Defectives in ω impure.

We shall range them here according to the order of the consonant preceding ω ; and we have one general remark to make, that several of those verbs, which have two consonants before ω , are defectives; as

Verbs in $\beta\Omega$ preceded by another consonant: $\beta\eta\mu\acute{\iota}\omega$, *to whirl*, or *turn about*: $\phi\acute{\iota}\beta\omega$, *to feed*, or *to pasture*. Even $\phi\acute{\iota}\beta\omega$ or $\phi\acute{\iota}\beta\omega\mu\alpha\iota$, *to run away*, *to be afraid*, has but very few tenses of its own; no more than $\sigma\acute{\iota}\beta\omega$, *to honour*: nevertheless, $\iota\sigma\acute{\iota}\beta\omega$ in Sophocl. for $\iota\sigma\acute{\iota}\beta\omega\mu\iota$, comes from $\sigma\acute{\iota}\beta\omega\mu\alpha\iota$, according to Dionysius, because its termination is pure: and $\lambda\iota\beta\omega$, *libo*, $\tau\epsilon\mu\eta\omega$, *to spill*; $\acute{\alpha}\mu\epsilon\acute{\iota}\omega$, *permuto*, *to change*; and $\tau\epsilon\acute{\rho}\omega$, *tero*, *to use*, or *wear out*, are also regular verbs for the same reason.

Verbs in $\Delta\Omega$ preceded by a consonant; as $\lambda\delta\omega$, $\acute{\iota}\delta\omega$, $\epsilon\delta\omega$: $\epsilon\lambda\delta\omega\mu\alpha\iota$, *to desire*: $\sigma\pi\acute{\iota}\delta\omega$, *libo*, *to pour out*: $\kappa\upsilon\lambda\acute{\iota}\delta\omega$, *to roll*: $\tau\acute{\alpha}\epsilon\delta\omega$, $\rho\epsilon\delta\omega$, &c.

Verbs in $\acute{\iota}\acute{\zeta}\Omega$, ($\acute{\zeta}$ having the force of two consonants) derived from a circumflex of the same signification; as

$\acute{\alpha}\iota\tau\acute{\omega}$,	$\acute{\alpha}\iota\tau\acute{\iota}\omega$,	<i>to ask, or to beg.</i>
$\acute{\alpha}\tau\epsilon\mu\acute{\iota}\omega$,	$\acute{\alpha}\tau\epsilon\mu\acute{\iota}\omega\mu\iota$,	<i>to be interpid.</i>

ἡρεμέω,	ἡρεμίζω,	to be at rest.
μηροαῖω,	μηροκίζω,	to raminate.
νεμοαῖω,	νεμοκίζω,	to be angry.
πολεμέω,	πολεμίζω,	to wage war.
προκαλίω,	προκαλίζω,	to provoke.
στοναχίζω,	στοναχίζω,	to sigh, or weep.

But those derived from a noun, are generally regular; as *φρονέω*, a house, *οικήζω*, to build, &c. We must however except, according to Eustathius, *ὀμβρίζω*, to water, or sprinkle; from *ὄμβρος*, or *ὀμβρία*, imber, rain: and *ζαθαρίζω*, to weigh or balance, from *σταθμός*, or *σταθμός*, *statera*, scales, or balance.

Even those derived from a verb of a different signification have likewise their tenses; as from *πλούσιος*, to be rich, *πλουτίζω*, to enrich, &c.

9. Poetic derivatives in *Α'ΘΝ*, *ΕΘ'Ν*, *Υ'ΘΝ*, *ΣΘΝ*, and *ΧΘΝ*; as from

ἀμύνω,	ἀμυνάθω,	to defend.
διώκω,	διωκάθω,	to pursue.
πέμω,	πεμήθω,	to pasture.
φλέγω,	φλεγέθω,	to burn.
φθίω,	φθιπέθω,	to corrupt.
μινύω,	μινυέθω,	to diminish.
ἔδω,	ἔσθω,	to eat.
ἐρέω,	ἐρίθω,	to shake.

Likewise *ἀχθομαι*, to be heavy, and *ἔχθομαι*, to be hated, the futures of which seem as if they came from a verb in *ω* pure, *ἀχθίσσομαι*, and *ἔχθίσσομαι*.

Verbs in *ΚΘ*; as the poetic *ἄλλω*, to ruin, or destroy, formed from *ἄλιω*, *ἴσω*, from whence should be derived *ἄλλωσκω*.

Likewise *ἑνεκάω*, and *ἑνεκακίω*, inhibit, to hinder, or refrain, from *ἑνεκω*, and this from *ἑνεύω*.

Verbs in *ΣΚΟ*, let whatsoever vowel precede; as

α: ἡβάνω, ἡβάσκω, to be of age of puberty: *γηραίω*, *γηράσκω*, to be old, to grow old: *ἰλάω*, *ἰλάσκω*, to appease, to render favourable; though we meet with *ἰλασθαι* in Hom. *δράω*, by reduplication: *διδρασκω*, to run away.

ι: ἀρείω, ἀρείσκω, please, to be agreeable.

η: ἀλδήω, ἀλδήσκω, to grow, to increase, from the future *ἄλδησω*; whence we must also derive all those that have an *η* or *ω* in the penultima, *μνῆσμαι*, future *μνήσομαι*, by reduplication *μμνήσκω*, to remind, or put in mind.

ι: κνίω, κνίσκω, to conceive: *εὐρίω*, *εὐρίσκω*, to find, or invent: *στερίω*, *στερίσκω*, to deprive: *ἄλωω*, *ἄλίσκω*, to seize or take: *πίω*, by reduplication *πιπίσκω*, to give to drink.

ο: βόω, βόσκω, to pasture, or give forage.

ω: βιώω, future *βιώσω*, *βιώσκω*; from whence comes *ἀναβιώσκειν*, to rise to life, in Plato: *ἀμβλώω*, whence is formed *ἐξαμβλώω*, in Plato, Aristophanes, and Suidas, future *ἀμβλώσω*, and thence *ἀμβλώσκω*, to miscarry, or procure a miscarriage; we likewise find *ἀμβλώσκω*: βράω, βράσω, βράσκω, and by reduplication *βιβράσκω*, to feed, to eat: in like manner *τρώω*, *τρώσκω*, to wound.

Verbs in Ω of the Present and Imperfect. 241

ω: *μεθύω, μεθύσκω, to make drunk; δύω, δίδωσκω, to dress.*

From φαῖω comes φαῖσκω, ωιφάσκω, also ωιφαιόσκω, and ωιφαιόσκω.

Verbs in ΒΑΩ, ΚΑΩ, ΦΑΩ; as

μέμβλομαι, to take care of, from μέλομαι.

κέλομαι, to command, from κέλομαι.

ὄφλω, to owe, from ὄφειλω.

Polysyllables in Γ'ΑΩ; as

δοξάλλω, to stare about; likewise

βδύλλω, to louth, from βδέω, pedo, faeteo, &c.

Verbs that have only Α pure before Ω; as

δέω, to be willing: μέλω, to take care of: κέλω, to command: εἶω, to be; likewise βέλομαι, volo, to be willing.

Verbs in ΤΜΩ; as *εὑρίσκω, to find.*

Several verbs in ΝΩ, which may be divided into different classes, and of which we shall treat more at large hereafter, Chap. VII.

The first is of verbs in Α'ΝΩ, which are often derived from a verb in *ω*, or *αι*; as *αἰδέω*, from *αἶδω*, delecto, *to rejoice*; -second future *αἰδέω*, and thence *αἰδέω*; from whence comes *αἰδέσθαι*, placeo, *to please*: *φθάω, φθάνω, to prevent, &c.*

The 2d of verbs in ΑΙ'ΝΩ, likewise deriv'd from *ω*, or *αι*; as *ἰλισθίω, ἰλισθαίνω, labor, to slip, or fall*: *βαίνω, βαινίω, gradior, to walk.*

The 3d of polysyllables in ΕΙ'ΝΩ; as *φαιίνω, luceo, to shine, from φαίω, or φάω*: *αἰλιίνω, effugio, to shun, from αἰλύω, &c.*

But dissyllables are generally regular, as we shall see in the resolution of verbs.

The 4th of divers verbs in Ι'ΝΩ, and Τ'ΝΩ; as *τίνω, luo, to pay, or atone for*: *ἰθύνω, dirigo, to conduct, to direct, to correct.*

The 5th of derivatives in ΝΩ, preceded by a consonant; as *πίθω, to kill, derived from φθίω.*

And of these some change the vowel; as from *δέκω, δάκνω, mordeo, to bite.*

μένω, μένω, maneo, to remain.

γίνομαι, γίνομαι, fio, to become.

πίπτω, πίπτω, and πειπίω, cado, to fall.

The verb *πινω, laboro, satago, to take pains, to be busy*, is also defective; its perfect middle is *πίπωνα*, from whence comes *πίπωνες, labour*; but the present is very scarce, though Eustathius mentions it. *Πίνομαι* is often repeated in Homer.

Verbs in ΣΠΩ, or ΣΠΟΜΑΙ.

ἴπωμα, ἴπωμα, sequor, to follow.

ἴπνω, ἴπνω, dico, to say, which forms of itself the future *ἴπνω*: and makes likewise *ἴπνωσκω*, after the manner of circumflex verbs.

Verbs in ΓΡΩ formed by syncope.

ἄγρομαι, from ἀγρίζομαι, to assemble.

ἔγρομαι, from ἐγρίζομαι, to be stirred up, or awaked; from whence we find in Hesych. *ἔγρομαι*, for *ἔγρομαι*.

Some poetics in ΞΞΩ; as

ωιφάσσω, to stare, or look about: ἀπθίσσω, to be accustomed:

ἀγνώσσω, to be ignorant of : *ἀπινύσσω*, to be empty, or foolish : *ἐπίσσω*, Hom. for *ἐπίπσω*, to say.

Derivatives in ΠΤΩ, or ΚΤΩ, which change the ε of their primitives into ι ; as *πίτω*, *πίπιω*, to fall : *τίτω*, *τίτιω*, to bring forth a child : *ἐπίτω*, *ἐπίπιω*, to say. But *ρίπιω*, to throw, or to cast, though derived from *ρίπω*, is nevertheless regular.

ἴσχω, habeo, to have, derived from *ἔχω*, changing ε into ι, and inserting σ ; as *ἐπίσχω*, from *ἐπίχω*.

From *ἴσχω* comes *ἀμπίσχω*, to clothe or dress, formed from *ἀμφί* and *ἔχω*, where we find φ changed into π, by reason of the aspirate that followeth : likewise from *ἔχω* comes *ἀμπέχω*, future *ἀμφέξω*.

Verbs derived from unusual contracts, as some terminated in ΣΩ or ΨΩ : thus from *αὔξω*, comes *αὔξω*, augeo, to augment ; from *ἠψύω*, *ἠψω*, coquo, to boil ; from *ἀλιξέω*, *ἀλιξω*, to repulse, to assist.

Likewise others are derived from a future ; as *ἄξω*, ago, duco, to lead, or conduct ; whence comes the imperative *ἄξε*, *ἄξιτω* : *οἴσω*, fero, to carry ; whence comes the imperfect *οἴσων*, the imperative *οἴσε*, *οἴσιτω* : *ὄρω*, concito, to excite, or stir up, Hesych. passive *ὄρομαι*, imperfect *ὄρομένη*, *ὄρω*, Ion. *ὄροσο*, imperative *ὄροσε*, exurgiscere, awake, rise up. And these verbs come from the futures of *ἄγω*, *οἴω*, *ὄρω*, whose Æolic future is *ὄρω* for *ὄρῶ*.

In like manner *δύτω*, *βίω*, *λίξω*, for *δύω*, subeo, to go under ; *βαίω*, or *βαίνω*, to go ; *λέγω*, to say : likewise *τίρω* for *τίρω*, to break, to spoil : *δοάσω*, or *δοιάσω*, from *δοάζω*, or *δοιάσω*, to doubt, or deliberate. But *δύω* makes in the active imperfect *ἴδουσον*, and in the middle *ἴδυσόμην*.

Verbs derived from preterites ; as

κεκλήγω, clango, to make a noise, from *κλάζω*, perf. mid. *κέκλυκα*.

πιφρέω, to dread, to be afraid, from *φρέτω*.

ἰβρίγω, to be astonished, to be frightened, from *βρίγω*.

ἠγρηγῶ, to be watchful, from *γρηγῶ*, perf. mid. *ἠγρηγοῶ*.

But sometimes these verbs derived from the perfect middle, form their tenses regularly ; as *κεκράγω* from *κράζω*, to cry out, forms the first aorist *ἐκέκραξα* : and even the perfect seems to have been used, since from thence are derived the nouns *κέκραγμα*, a noise, or clamour ; *κεκράκτης*, one that makes a noise.

In like manner *πισποίθω*, to have confidence, formed from *πίπειθα*, the perfect middle of *πειθω*, to persuade, has nevertheless its preterperfect, as appears from the nouns verbal *πισποίθησις*, fiducia, confidence, assurance.

And *ἰσῆκω*, sto, formed from *ἴσκηκα*, has the plu-perfect middle *ἰσῆκαιν*. See Book III. Chap. iii. Rule 11.

Verbs of a gradual derivation, several of which are in ΑΨΩ ; as

ἀλύω, *ἀλύσω*, *ἀλύτω*, *ἀλυσκάζω*, to draw back.

δράω, *δράσω*, *δράσκω*, *δρασκάζω*, to run away.

ἰλάω, *ἰλάσω*, *ἠλάσκω*, *ἠλασκάζω*, vago, to wander up and down.

ἴλω, *ἴλω*, *ἴλυνω*, *ἴλυνω*, *ἴλυνάω*, to draw, or drag.

ἴρω, *ἴρω*, *ἴρω*, *ἴρω*, to creep.

Others in ΑΨΩ ; as *τρέπω*, *τροπῶ*, *τροπαλίζω*, to turn, to change, to return ; likewise *ἰτροπαλίζω*.

Or in ΣΘΗ; as βᾶν, βιβάω, βιβάσω, βιβάσθω, to go, to walk, to advance; for which we find βιβάσω in Hesych.

To all these defectives we may likewise join those, whose reduplication terminates in a liquid; as

βρίω, βριμ-βρίω, to lisp, to stammer, to have a difficulty of speech.

μαίρω, μαρ-μαίρω, nitco, to be bright.

φαίω, παμ-φαίω, luceo, to shine, to give light.

Likewise κερκίζω and γαρ-γαίρω, vibro, to dart, to throw: μυρμύρω, to murmur; δαρδάττω, to devour, though we find in Hesych. διδάρδαφε, he has devoured.

CHAP. II.

Of Defectives in μί, that are scarce used, except in the Present and the Imperfect of some Moods.

THERE are likewise defectives in μί, which being used in the present, are not only unusual in several other tenses, but moreover differ somewhat from the analogy of the other verbs of this termination, particularly those that come from a verb in αῖω, or in ἰω. We shall give them here according to their order.

I. Defectives from a Verb in ΑΪΩ.

Ἀγχαίμαι, to admire; imperf. ἠγάμην; opt. ἀγάμην. But the fut. ἀγάσομαι, 1. aor. ἠγάσαμην, part. ἀγασθίς, come from ἀγάομαι, or ἀγάρομαι.

Βίσημι, to walk, unusual, instead of which is used βᾶνω: part. βιβάς; in Hom. 2. aor. ἔβην; subjunct. βῶ, βῆς, βῆ; opt. βᾶναι. But it borrows of βᾶω, the future βήσω, 1. aor. ἔβησα, perf. βίσηκα.

Γήσημι, to be old, to wax old; infin. γηράναι, from whence the old Attics formed καταγηράναι; part. γηράς αἰτός. It comes from γηράω, whence also γηράσκω is derived.

Δίδρημι, to run away; 2. aor. ἔδραν, which is not only a third pers. plur. for ἔδρησαν, but moreover a 1st sing. for ἔδρη, Thom. Magist. in Eclog. In like manner in its compounds, ἀπίδραν, διδραν; the optat. ἀποδράναι, διαδράναι; the infin. ἀποδράναι, διαδράναι; part. ἀποδράς, διαδράς. It comes from δράω, whence also is formed διδράσκω, of which hereafter.

Δύναμαι, to be able, to have power and authority; imperf. ἰδύναμην, and Att. ἠδύναμην; subjunct. δύνωμαι; optat. δυνάμην; infin. δύνασθαι; part. δυνάμενος. It borrows its other tenses from δυνάομαι; whence comes the future δυνήσομαι; 1. aor. ἰδυνήθην; perf. δεδύνημαι.

Ἐγαμίαι, to love; imperf. ἠγάμην: it takes its other tenses from ἔραω.

Ἐσημι, to stand; the present indicat. is not used; but it has the optat. ἑσάμην, from whence comes ἀφ᾽ἑσάμην, absistere; the infinit. ἑσάμην, stare. Its primitive is ἑάω.

Ἰπίαμαι, to fly; imperf. ἰπίαμην; 2. aor. mid. ἰπίαμην; infinit. ἰπιάσθαι; part. ἰπίαμενος. But the second aor. act. is ἔπιπην; from

whence comes the infin. *πίπειαι*; part. *πίπεις*, as formed from *πίπην*. It is derived from *πίπιν*, whence is borrowed the 1st fut. *πίπισμαι*; perf. *πίπιμαι*, with an *α*. And *πίπιν* is formed by sync. from *πίπιν*, by which figure we likewise say *πίπιον*, *πίπισται*, and *πίπιμος*, from *πίπιμαι*, which is of the same signification.

Ίσθμι, to know. We have already taken notice of its conjugation in the preceding book.

Κίρηναι, to mix, makes the imperf. *κίρηνη*; infin. *κίρηναι*; part. *κίρηνος*. But it borrows its other tenses from *κίρην*, of which we shall treat hereafter in *κίρηνον*.

Κίχηναι, instead of which we also say *κίχην*, to lend; 3. pers. plur. *κίχασι*: part. *κίχας*; pass. *κίχασμαι*, from whence comes the part. *κίχάμενος*. It has of *κίχην* the future *κίχσω*; 1. aor. *έκίχονα*; the perf. *κίχηνκα*; but *κίχηνμένος*, having borrowed, and *κίχηνθεις*, borrowed, come from *κίχην*, or *κίχηνθω*.

Κρέμηναι, or *κρέμηναι*, *suspendo*; imper. *κρέμην*, Att. instead of *κρέμηναι*, or *κρέμηνθι*; pass. *κρέμηναι*, *pendeo*; part. *κρέμηνόμενος*, *pendens*. It is formed from *κρέμην*, whence comes the future *κρέμίσω*: 1. aor. *έκρέμισα*: 1. fut. pass. *κρέμηνθήσομαι*; 1. aor. *έκρέμισθην*. We likewise find in the present, *κρέμηναι*, *pendeo*, whence comes the imperfect *κρέμην* for *κρέμισσο*, *pendebas*; infin. *κρέμηνσθαι*; part. *κρέμηνόμενος*: and we not only meet with *κρέμηναι*, but also with *κρέμισσαι*. Aristoph. *εὶ κρέμισθῆ, ὑπὸναι σὺςπενσι σίτις*. As from *κρέμην* we not only say *κρέμισσαι*, but likewise *κρέμισται*.

Ὀνίηναι, to assist; infin. *όνίηναι*; pass. *όνίηναι*; infin. *όνίηνσθαι*; part. *όνίηνόμενος*. We find also without reduplication *όνίηναι*, *όνίηνον*, *όνίηνθαι*. It comes from *όνίην*, whence is formed the future *όνίηνσμαι*.

Πίρηναι, to sell; infin. *πέρηναι*; part. *πέρηνος*; pass. *πέρηναι*; infin. *πέρηνσθαι*; part. *πέρηνόμενος*. It borrows its future and its other tenses of *πέρην*, or else of *πέρηνσμαι*, to sell.

Πίπληναι, or *πιμπλήναι*, impleo, to fill (instead of which we likewise say *πιπλήναι*, and *πιμπλήναι*;) the imperf. *πιπλήνῃ*; the infin. *πιμπλήναι*; the pass. *πιμπλήναι*; imperf. *πιμπλήνῃ*; infin. *πιμπλήνσθαι*; part. *πιμπλήνόμενος*; imper. *πιπλήναι*, Att. instead of *πιμπλήναι*, or *πιμπλήνθαι*, Hom. it comes from *πλήναι*, whence also is formed the future *πλήνσω*; 1. aor. *έπληνα*; perf. *πέπληναι*, 1. aor. *έπλήθην*; though they also may be derived from *πλήθω*.

Πίπρηναι, or *πιμπρηναι*, incendo, to burn; imperf. *πιμπρηνῃ*; infin. *πιμπρηναι*; whence comes the compound *πιμπρηναι*, Aristoph. part. *πιμπρηνός*; pass. *πιμπρηναι*; imperf. *πιμπρηνῃ*; infin. *πιμπρηνσθαι*; part. *πιμπρηνόμενος*. It borrows its other tenses from *πρηναι*, or *πρηθω*; as the first future *πρησσω*; 1. fut. pass. *πρησθήσομαι*; 1. aor. *έπρησθην*; perf. *πέπρησμαι*.

Πρίαμαι, to buy, (the etymol. mentions the act. *πρίηναι*; but it is obsolete) the imperf. *πρίαμην*, subjunct. *πρίωμαι*, optat. *πρίαμην*, infin. *πρίασθαι*, part. *πρίαμένος*. It comes from *πρίαμην*, whence also is formed the imperf. *πρίασσο*, and Att. *πρίην*. And the first aor. mid. *έπρίαμην*, which is the same with the imperf. above mentioned, whether it comes from the act. aor. in *α* pure, *πρίαμην*, according to the 31st Rule of Book III. Chap. viii. or whether it is formed

formed by sync. for *ἰπριόσάμην*, whence comes the second person *ἰπριόσω*, Ion. *ἰπριῶν*, by crasis *ἰπριῶν*, *ἠπιστι*.

Σκιδνάμι, *spargo*, to scatter, the pass. *σκιδνάμαι*, imperf. *ἰσκιδνάμην*, infin. *σκιδνάσθαι*, part. *σκιδνάμενος*. It comes from *σκιδάω*, whence also is formed the fut. *σκιδάσω*, the 1st aor. *ἰσκιδάσα*, the perf. *ἰσκιδάσμαι*, the 1st aor. *ἰσκιδάσθην*, 1. fut. *σκιδάσθησομαι*.

From thence likewise *σκιδάωμι* takes its tenses, which are the same with the above mentioned.

Τίθημι, to die, makes in the third person plur. *τιθάσι*, like *ἰσᾶσι*; imperat. *τίθηθι*, like *ἰσαθι*, or *τιθιασθι*, like *ἰσαθι*; opt. *τιθιᾶσθην*, infin. *τιθιᾶσαι*. We shall speak of the other tenses in the resolution of verbs, Chap. VIII. Rule xxvii.

Τίτλημι, to suffer, to endure, also makes in the third person plur. *τιθλάσι*, opt. *τιτλάσθην*, imper. *τίτλαθι*, and Att. *τίτλα*, infin. *τιτλάσαι*, 2. aor. *ἔτλην*, *τλήθι*, *τλάσθην*, *τλήσαι*, *τλάς*. But it borrows of *τλάω* the future *τλήσομαι*, and the perf. *τίτλημαι*.

Τίτρωμι, to pierce, or make a hole, borrows of *τρώω*, the future *τρήσω*, 1. aor. *ἔτρησα*, perf. pass. *τίτρήμαι*, 1. aor. *ἰτρήθην*.

Φημί, to say, of which we have already spoke in the foregoing book, Chap. X. of the irregular verbs in *μι*.

II. Defectives from a Verb in ΕΨ.

We have spoken of those that come from *ἔω*, *ἴω*, and *κίω*, when treating of the irregular verbs in *μι*, in the preceding book. We must mention here some others.

Ἄημι, *spiro*, *flo*, to blow, retains also its long characteristic, as in the imperat. *ἀήτω*, *spirato*; infin. *ἀήσαι*, *spirare*; imperf. pass. *ἀήτων*, *spirabat*; part. *ἀήμενος*, *spirantes*; the third pers. plur. *ἄησι*, which draws back the accent. The part. *ἀήεις* conforms to the analogy of the rest.

This verb comes from *ἀίω*, which is not used; even *ἄημι* is only for poets.

Δίδημι, to tie, imperf. *ἰδίθην*, infin. *διδίαι*, part. *διδίεις*. Its primitive is *δίω*, from whence comes the future *δήσω*, the 1st aor. *ἰδήσα*, the fut. pass. *διθήσομαι*, 1. aor. *ἰδίθην*, perf. *δίδεμαι*.

Εἶδημι, to know; opt. *ιδίην*, infin. *ειδίαι*. The subjunct. *εἶδω* may be derived not only from *εἶδημι*, but also from *εἰδέω*, whence comes the fut. *ειδήσω*.

Ἴσχωμι, to have. See *ἴσχω* in *ἔχω*, *habeo*, in the resolution of verbs.

III. Defectives from a Verb in ΟΨ.

There are scarce any more than these three, *ἄλωμι*, to take; *βίωμι*, to live; and *γινώμι*; which are used only in the 2d aor. *ἑάλων*, *captus sum*; *ἔβιον*, *vixi*; *ἔγινον*, *cognovi*. See *ἄλισκω* hereafter in the resolution of verbs, Rule VI.

IV. Defectives from a Verb in ΤΨ.

Ἄγγυμι, or *ἀγγύω*, to break, derives its tenses from *ἄγω*, whence comes the 1st fut. *ἄξω*; the 1st aor. Att. is *ἔαξα*, instead of *ἔξα*; likewise

likewise the 2d aorist *ἰάγη* instead of *ἦγη*, perf. mid. *ἦγε* and *ἰάγα*: in the same manner its compound *καταγυμι* makes the participle *καταγυμῖος* and *καταγυῖς*, *contractus*, for *κατηγυμῖος*, and *κατηγυῖς*. And retaining the augment contrary to rule, we likewise say in the 2d aor. subjunct. *καταγυῶσι*, instead of *καταγυῶσι*; and in the infin. *καταγυῆναι*, instead of *καταγυῆναι*, to be broken.

Δείκνυμι, or *δεικνύω*, to shew; fut. *δείξω*, 1. aor. *ἔδειξα*, perf. *δέδειχα*, pass. *δέδειγμαι*, 1. fut. *δειχθήσομαι*, 1. aor. *ἰδείχθην*, coming from *δείκω*. In like manner *ἀποδείκνυμι*, to shew, to prove; *ἵποδείκνυμι*, to point out, to shew, to suggest, to demonstrate.

Εἰργυμι, or *εἰργύω*, to inclose, to shut up; the 1st fut. *εἰρξω*, 1. aor. *εἰρξα*, the perf. *εἰρξα*, pass. *εἰργμαι*, and the 1st aor. pass. *εἰρχθην*, come from *εἰργω*.

Ἔννυμι, or *ἐνύω*, to dress; the 1st fut. *ἔσω*, the 1st aor. *ἔσα*, the 1st aor. mid. *εἰσάμην*, perf. pass. *εἶμαι* (whence comes the part. *εἶματος*) and the fut. pass. *εἰσθήσομαι*, are taken from *ἔω*. But its compound *ἀμφίεννυμι*, *ἀμφιέννυμι*, and *ἀμφίεμαι*, is more frequently used; fut. *ἀμφήσω*, and Att. *ἀμφιῶ*; from whence comes *ὑπερσαμφιῶ*, Aristoph. *insuper induam te*; 1. aor. *ἠμφίσα*; perf. pass. *ἠμφίσομαι*.

Ζίννυμι, or *ζινύω*, to heat, to be hot, borrows of *ζῶ* the fut. *ζίσω*; the 1st aor. *ἰζίσω*; the perf. *ἔζικα*.

Ζώννυμι, or *ζωνύω*, to girt one's self, to put on one's sword, takes from *ζῶ* the fut. *ζώσω*, aor. *ἔζωσα*, perf. *ἔζωκα*, pass. *ἔζωσομαι*, 1. aor. *ἰζώσθην*.

Κεράννυμι, or *κερανύω*, to mix, borrows of *κεράω*, the fut. *κεράσω*, the aor. *ἐκέρασα*, perf. *κεκίρακα*, perf. pass. *κεκίρατμαι*, fut. *κερασθήσομαι*, aor. *ἐκεράσθην*. But instead of *κεκίρακα*, it is more usual to say *κίρακα*, whence comes the pass. *κίραμαι* without *σ*, the fut. *κραθήσομαι*, and the aor. *ἐκράθην*, as if they came from the unusual verb *κράω*.

Κορίννυμι, or *κορινύω*, to clog or satiate, takes its tenses from *κορέω*, *κορίω*, *ἐκόρεσα*, *κεκόρεκα*, *κεκόρισμαι*, *κορεσθήσομαι*, *ἐκορίσθην*.

Κρεμάννυμι, or *κρεμανύω*, suspend, borrows of *κρίμαιω*, the fut. *κρεμάσω*, the 1. aor. *ἐκρέμασα*, pass. *ἐκρεμάσθην*.

Κτίννυμι, or *κτινύω*, occido, to kill, has from *κτείνω* the fut. *κτενῶ*, 1. aor. *ἔκτεινα*, perf. *ἔκτακα*; in the pass. *ἔκταμαι*, 1. fut. *κταθήσομαι*, 1. aor. *ἐκτάθην*.

Μίγνυμι, or *μιγνύω*, misceo, to mingle, takes from *μίγω* the fut. *μίξω*, the 1st aor. *ἔμιξα*, the 1st fut. *μιχθήσομαι*, 1. aor. *ἰμίχθην*, 2. *ἰμίγη*, infin. *μίγηται*, part. *μιγείς*.

Μόργνυμι, or *μοργνύω*, to wipe; the fut. *μόρξομαι*, 1. aor. *ἰμορξάμην*, come from the unusual *μόργω*.

Οἶγνυμι, or *οἰγνύω*, to open; the fut. *οἶξω*, the 1st aor. *ἔφξα*, Att. instead of *ᾠξα*; the perf. *ἔωγμαι*, instead of *ᾠγμαι*, 1. aor. pass. *ἰᾠχθην*, for *ᾠχθην*, the perf. mid. *ἔωγα* instead of *ᾠγα*, all come from *οἶγω*, whence also is formed the compound *ἀνοίγω*; the fut. mid. is *οἰγήσομαι*, as it came from *οἰγέω*.

Ὀλλνυμι, or *ὀλλύω*, to destroy, borrows its tenses of *ὀλιώ*. See the resolution of verbs.

*Ὀμνύμι,

Ὄμνυμι, or ὀμνῶ, to swear, takes its tenses from ὀμῶν, whence comes the fut. ὀμῶσω, perf. ὀμῶκα, Att. ὀμῶμικα, 2. fut. mid. ὀμῶμαι, ὀμῶ, ὀμῶται.

Ὀμῶργυμι, or ὀμωργῶ, to wipe, takes its tenses from ὀμῶργυμι. See above.

Πιτάνυμι, or πιτανῶ, to open, to expand, borrows of πιτάω the fut. πιτάσω, the 1st. aor. ἐπιτάσα, the perf. pass. πεπίταμαι, by sync. πίπιταμαι, 1. fut. πιτασθήσομαι, aor. ἐπιτάσθη.

Πήγνυμι, or πηγνῶ, compingo, takes from the unusual πῆγω, or πῆσσω, the fut. πῆξω, 1. aor. act. ἐπήξα, the pass. ἐπήχθη, the 2d aor. ἐπάγη, παγήται, παγείς, perf. mid. πίπηγα, the pass. πίπηγμαι.

Πλήγνυμι, plango, ferio, to strike, takes from the unusual πλῆγω, or πλῆσσω, the fut. πλήξω, the 1st aor. ἐπληξα, pass. ἐπλήχθη, 2. aor. ἐπάγη, παγήται, παγείς, perf. pass. επέπληγμαι.

Ῥήγνυμι, or ῤηγνῶ, to break, takes from the unusual ῤῆγω, or ῤῆσσω, the fut. ῤῆξω, 1. aor. ἐῤῆξα, 2. aor. pass. ἐῤῆγθη, the infin. βαγήται, part. βαγείς, perf. mid. ἐῤῆγα. In like manner its compound διῤῆργα, I am all shattered; from whence comes διῤῆργός, broken, shattered, as ἀρωγός is used instead of ἀρηγός, protector, defender.

Ῥώνυμι, or ῤωνῶ, roboro, to strengthen, takes from ῤών, the fut. ῤῶσω, perf. ῤῶκα, pass. ῤῶμαι, plu-perf. ῤῶμην, imper. ῤῶσο, ῤῶσθω, vale, valeat, infin. ῤῶσθαι.

Σβέννυμι, or σβενῶ, to extinguish, borrows of the unusual σβῶ, the fut. σβίσω, 1. aor. ἴσβισα, perf. ἴσβικα, pass. ἴσβισμαι, fut. σβισθήσομαι, aor. ἴσβισθη. But it makes the fut. mid. σβίσσομαι, from whence comes its compound ἀποσβήσομαι, extinguish. The perf. mid. makes ἴσβικη with η, whence comes ἀπίσβικη, to be extinguished, 2. aor. ἴσβη, whence ἀπίσβη: which, if considered as an active, comes from σβῆμι; but, as a passive, is derived from the active ἴσβον.

Σκιδάννυμι, or σκιδανῶ, to disperse, to scatter, takes from σκιδᾶν, the first fut. σκιδάσω, 1. aor. ἴσκιδασα, 1. fut. pass. σκιδασθήσομαι, 1. aor. ἴσκιδάσθη, perf. ἴσκιδασμαι.

Στορέννυμι, or στερνῶ, sterno, to strew, to lie down, to sleep, takes from στερῶ, the fut. στερῶσω, 1. aor. ἐστέρισα; but instead of στερῆνυμι, we likewise say by sync. στέριμι, which has the same future and aorist, and takes also the same tenses, as ζώννυμι.

Στρώννυμι, or στρωνῶ, sterno, takes the fut. στρώσω, 1. aor. ἔστρωσα, pass. ἔστρωθη, from the unusual στρών.

Τίννυμι, or τινῶ, luo, to be punished, borrows of its primitive τίω (from whence also comes τίνω) the fut. τίσω, 1. aor. ἔτισα, perf. τίτικα.

Φράγγυμι (instead of which we likewise meet with φάργυμι by transposition) or φραγγῶ, sepio, to hedge, or to inclose, takes from φράσσω, the fut. φράξω, 1. aor. ἔφραξα, the perf. πῖφραχα, pass. πῖφραγμαι, the aor. ἴφραχθη.

Χρώννυμι, or χρωνῶ, to colour, borrows of χρῶ, the future χρώσω, the 1st aor. ἔχρωσα, the perf. κίχρωσμαι, with a σ.

Χώννυμι, or χωνῶ, aggero, takes from χῶ, the fut. χῶσω, 1. aor. ἔχουσα, perf. pass. κίχουσαι, the aor. ἤχουθη, fut. χουθήσομαι.

CHAP. III.

Of the other sort of Defectives, which are unusual in the Present and the Imperfect.

THE other kind of defectives are those which, being rare or unusual in the present and the imperfect, have nevertheless the use of some other tenses.

They may, like the foregoing, be divided into two classes: one of verbs in *ω*, the other of verbs in *μι*.

The defectives in *μι*, generally speaking, have only the second aorist, and its depending tenses; and of these I shall speak in the following chapter.

The defectives in *ω* of this second sort are those which are used in the future and the perfect, with their depending tenses, which defectives are pretty numerous.

I shall give them here according to their alphabetical order, intermixing with them some verbs in *μι*, which will be of no little advantage; opposite to them I shall place the verbs that are used in the present, and from whence the others borrow what they want, following herein Sylburgus's method, which must contribute greatly to the investigation of the theme: I shall moreover adjoin the signification of the verbs, which will render them still more useful.

VERBS scarce or unusual.

VERBS received or usual.

Ἀγαόμενι, and ἀγά- ζομαι,	ἄγαμμι: to admire, to be surpriz- ed.
Ἄγω, frango,	ἄγνῶ: and ἄγνυμι: to break.
Ἄδῶ,	ἤδω, and ἀνδάνω: to please, to oblige.
Ἀισθέρομαι,	αἰσθάνομαι: to perceive, to feel.
Ἄλδῶ,	ἀλδήσκω: to increase, to augment.
Ἄλιω,	ἀλιυδέω: to roll.
Ἄλωω, and ἄλωμι,	ἄλισκω: to take, to catch.
Ἄλφάω,	ἄλφίανω, and ἄλφάνω, to invent, to find.
Ἄμαρτέω,	ἄμαρτάνω: to err, to sin.
Ἄμελῶω,	ἀμελίσκω, ἀμελισκάνω: and ἀμελώ- σκω: likewise ἀμελύσκω, and ἀμ- ελυσκάνω: to blunt, to make dull, to miscarry.
Ἄμφιέω,	ἀμφιέννυμι, ἀμφιεννύω, and ἀμφίσκω: to dress, to clothe, to go into.
Ἄναλώω,	ἀναλίσκω: to waste, to consume.
Ἄρέω,	ἄρέσκω: to please, to oblige.

VERBS

Verbs scarce or
unusual.

Αὐξέω,
Ἀχθεόμαι,
Βάω,

Βίωμι,
Βλαστέω,
Βλέω,
Βλώω, and βλώμι,
Βελέομαι,
Βόω,
Βρώω and βρώμι,
Γάμω,

Γένομαι, and γενέομαι,
Γήρημι,
Γυόω,
Δαίω,
Δάζομαι,
Δαρθέω,
Δεόμαι,
Δείνω,
Δήνω,
Διδάχω,
Διμέω,
Δόκω,

Δόω,
Δραμέω, and δρέμω,
Δράω, fugio,
Δυναομαι,
Δύνω, and δύνμι,
Ἐθελέω,
Εἶδέναι, and εἶδημι,
Ἔρω,

Εἶω, eo,
Εἶω, mitto,
Ἐλάω,

Verbs received or
usual.

αὐξω, and αὐξάνω: to increase.
ἄχθομαι: to be oppressed with grief.
βαίνω, and, among the poets, βι-
βάω, and βίβημι: to go, to walk,
to advance.

βιώω, and βιώσκω: to live.
βλαστώνω: to bud, to shoot up.
βάλλω: to throw, to dart.
βλώσκω, to go, to spring up, to come.
βεύομαι: to be willing, to desire.
βόσκω, to feed, to pasture.
βρώσκω, and βιβρώσκω: to eat.
γαμέω: to marry.

γίγνομαι, or γίνομαι: to be, to become.
γηράω, and γηράσκω: to wax old.
γιγνώσκω, or γινώσκω: to know,
δαίω, disco: to learn, to know.
δαίω, divido: to divide.
δαρθάνω: to go to bed, to sleep.
δεόμαι: to want, to intreat, to ask.
δεικνύω, and δείκνυμι: to shew.
δάκνω: to bite, to tear.
διδάσκω: to teach, to explain.
δέμω: to build.
δοκέω: to seem, to appear, to be of
opinion.

δίδωμι: to give.
τρέχω: to run.
διδρακω, and δίδρημι: to take flight.
δύναμαι: to be able, to be capable of.
δύνω, and διδύσκω: to go into.
ἐθέλω: to be willing.
οἶδα, or ἐπίσκαμαι: to know.
ἀγορεύω: to say, to pronounce, to
harangue.

εἶμι: to go.
ἔημι: to throw, to send.
ἐλαύνω: to drive, to incite.

Verbs scarce or
unusual.Ἐλεύθω,
Ἐλω, and ἔλλω,

Ἐνέγκω,

Ἐνείγω,

Ἐνέχω,

Ἐνισπέω,

Ἐομαι,

Ἐπω,

Ἐρέομαι,

Ἐρέω,

Ἐφρέω,

Ἐστημι,

Ἐθρέω,

Ἐχθίομαι,

Ἐψέω,

Ἐω, εο,

Ἐω, sum,

Ἐω, indico,

Ἐω, mitto,

Ἐω, colloco,

Ζεύγω,

Ζώω, cingo,

Θελέω,

Θέω, pono,

Θνάω,

Θορέω,

Ἰδρύω,

Ἰξέω,

Ἰθύω,

Ἰκομαι,

Ἰλάσκομαι,

Ἰσχυμι,

Κεῖομαι,

Κειράγω,

Κελέομαι,

Κερδαίνω,

Verbs received or
usual.ἔρχομαι: to come, to go, to approach.
αἰρέω: to take, to keep, to condemn.

Φέρω, φερο: to carry, to bring.

ἐπίσσω, poet. to say, to relate.

ἤμαι: to sit down, to be seated.

ἀγορεύω, and ἵσκω, poet. to say, to
speak.

ἔρομαι: to ask, to inquire.

ἀγορεύω: to say, to speak in public.

ἔβρω: to be lost, to perish.

ἵσμαι: to stand, to be steady.

εὐρίσκω: to find, to recover, to search.

ἔχθωμαι, and ἔχθάνομαι: to be odious.

ἔψω: to boil, to make boil.

εἶμι: to go, to walk.

εἶμι: to be.

ἐννυμι: and ἐννύω: to dress, to put on.

ἵημι: to send, to throw.

ἵημι, ἔζω, and ἴζω: to place, to seat.

ζευγνύω, and ζεύγνυμι: to couple, to
join.

ζωννύω, and ζώννυμι: to girt.

θέλω: to be willing, to undertake.

τίθημι: to place, to put.

θνήσκω: to die.

θορέω: to leap, to run, to fall.

ἰδρύω: to found, to establish, to fix.

ἰξάνω: to fit, to place.

ἰθύω: to level, to direct, to regulate.

ἰνέομαι: to come, to arrive.

ἰλάσκομαι: to appease, to reconcile.

ἵσχω, and ἔχω: to have, to possess.

κειράμαι: to lie upon the ground.

κράζω: to cry out, to make a noise.

κέλομαι: to command.

κερδαίνω: to gain, to profit by.

Verbs

Verbs scarce or
unusual.

Κιχέω,

Κλέω,

Κλύμι,

Κμέω,

Κορέω,

Κράω,

Κρέμομαι, scarce,

Λαβέω, and λήβω,

Λαθέω, and λήθω,

Λήχω,

Μαθέω,

Μαχέομαι,

Μελέομαι,

Μελέω,

Μήθω,

Μίγω,

Μνάω,

Μόργω,

Νεμέω,

Ὄζω,

Οἰέομαι,

Οιχέομαι,

Οἶω,

Ὀλισθέω,

Ὀλλω, and ὀλέω,

Ὀμόργω,

Ὀμύω,

Ὀνάω,

Ὀπτομαι,

Ὀρω,

Ὀσφραίομαι, scarce,

Ὀφείλω,

Ὀφλέω,

Verbs received or
usual.

κιχάω, poet. to find, to meet.

καλέω, poet. κληήσκω: to call.

κλύω: to bear, to listen.

κάμνω: to work, to be tired, or
oppressed.κορέννυμι, and κορεννώ: to cloy, to
satiare.κικράω, κεκραννώ, and κεράννυμι: to
tingle.κρέμαμαι, and κρέμμαμαι: to bang
up.λαμβάνω: to take, to receive, to ob-
tain.

λαυθάνω: to be unknown, to be hid.

λαγχάω: to obtain, to have by lot.

μανθάνω: to study, to learn.

μάχομαι: to fight.

μέλομαι: to have care of.

μέλω: to provide.

μανθάνω: to learn, to teach.

μιγνύω, μίγνυμι, and μίσγω: to mix.

μιμνήσκω: to recollect.

μοργνύω, and μόργνυμι: to wipe:

νέμω: to divide, to distribute.

ὀζω: to smell, to have a smell.

οἶομαι, and οἶμαι: to think.

οιχόμαι: to go, to depart.

Φέρω, φέρο: to carry, to endure.

ὀλισθαίνω: to fall, to slip.

ὀλλύω, and ὀλλυμι: to destroy.

ὀμοργνύω, and ὀμόργνυμι: to wipe.

ὀμνύω, and ὀμνυμι: to swear.

ὀνύνημι: to aid, to assist.

ὀπιάω: to see, to descry.

ὀργνω, poet. to trouble, to disturb.

ὀσφραίνομαι: to smell.

ὀφείλω: to owe, to be indebted to.

ὀφλάω, and ὀφλισκάνω, the same.

Verbs scarce or
unusual.

Παθέω,
 Παρδέω,
 Πέπω,
 Πετώ, scarce,
 Πέτω,
 Πεύθομαι,
 Πήθω,
 Πίω,
 Πλάω,
 Πλώ, and πλώμι,
 Πίω,
 Πράω, *vrndo*,
 Πράω, *υτο*,
 Πτάομαι,
 Πτάρομαι, scarce,
 Πῶμι,
 ῥέω, from ἔρέω,
 ῤήγω,
 ῥέω,
 ῤεύω, and ῤύημι,
 Σβέω, and σβήμι,
 Σκλάω, and σκλήμι,
 Σίω,
 Σπείδω,
 Σταίω,
 Σπερέω,
 Στορέω,
 Στρέω,
 Συνίω, scarce,
 Σχέω, and σχήμι,
 Τάω,
 Τέθνημι,
 Τέκω,
 Τέτλημι,
 Τεύχω, poet.

Verbs received or
usual.

πάσχω: *to suffer*.
 πέδω: *pedo*.
 πέσσω, or πέπω: *to boil, to digest*.
 πετανύω, and πετάννυμι: *to stretch*.
 πίπτω: *to fall*.
 πυνθάνομαι: *to ask, to inquire*.
 πάσχω: *to suffer*.
 πίνω, and πιπίσκω: *to drink*.
 πηπλάω, πίκημι, and πλήθω: *to fill*.
 πλέω: *to sail*.
 πίνω: *to drink*.
 πιπράσκω: *to sell, to expose to sale*.
 πιπράω, and πίκρημι: *to burn*.
 ἵπταμαι: *to fly*.
 πτάομαι: *to sneeze*.
 πίνω: *to drink*.
 ἀγορεύω: *to harangue*.
 ῤήσσω, ῤηγνύω, or ῤήγνυμι: *to break*.
 ῤωνύω, or ῤώννυμι: *to strengthen*.
 ῤέω: *to flow*.
 σβέννυμι: *to extinguish*.
 σκάλλω: and σκέλλω: *to dry*.
 σώζω: *to save, to preserve*.
 σπένδω: *to sacrifice*.
 ισάω, and ἴσημι, ισάνω, *to fix, to establish*.
 ζερίσκω: *to deprive*.
 ζορηνύω, and ζορέννυμι: *to stretch on the ground*.
 ζωνύω, and ζράννυμι: *to stretch, to cover*.
 συνίημι, and συνῶ: *to understand*.
 ἴσχω, and ἔχω: *to have*.
 τιταίνω: *to aim at, to bend*.
 θνήσκω: *to die*.
 τίκτω: *to be brought to bed*.
 ὑπομένω: *to wait, to have patience*.
 τυγχάνω: *to be, to obtain*.

Verbs

Verbs scarce or
unusual.

Verbs received or
usual.

Τίω,	τίνω, τίνύω, and τίννυμι: to punish.
Τλάω,	ὑπομενω: to suffer, to bear.
Τμάω, and τμήγω,	τέμνω: to cut, to lop off.
scarce,	
Τράω,	τιτράίνω, τιτράνω, τιτράϊω, and τιτρημι: to pierce through, to make a hole.
Τρώω, and τρώμι,	τιτρώσκω: to make a hole, to wound.
Τυχέω,	τυγχάνω, and τεύχω: to obtain.
Ἵποσχεομαι,	ὑπισχνῶμαι: to promise, to protest.
Φάω,	Φάσκω, and Φημι: to say, to think.
Φήγω, and Φάγω,	έσθιω, and τρώγω: to eat, to devour.
Φθάω, and Φθῆμι,	Φθάνω: to prevent.
Φθίω,	Φθίνω: to corrupt, to spoil.
Φρέω, and Φρῆμι,	Φέρω: to suffer, to endure.
Φῦμι,	Φύω: to bring forth, to rise, to bud.
Φύγω, and Φάζω,	Φωγνύω, and Φάγνυμι: to burn, to roast.
scarce,	
Χαιρέω, and χαρέω,	χαίρω: to rejoice.
Χάω,	χωννύω, and χώννυμι: to throw up the ground.
Χράω,	κίχραώω, and κίχηρημι: to lend.
Χρόω,	χρωννύω, and χρώννυμι: to colour.
Ωθω,	ώθέω: to push, to impel.

CHAPTER IV.

Of Verbs in μι that are unusual in the Present.

THERE are moreover some verbs in μι, which though unusual in the present and the imperfect, have notwithstanding the use of the second aorist, with its depending tenses.

Among those that are derived from a verb in Α'Ω there are two.

1. Σκλήμι, unusual in the present, makes the 2d aor. έσκλην, I am parched up, optat. σκλάην, infin. σκλήναι. Its compound έπισκλήμι, έπισκλαίνω, έπισκλήναι. The perf. έσκληκα, infin. έσκλησθαι, part. έσκληκώς, from the unusual verb σκλάω, whose primitives are σκέλλω, and σκίλλω, to parch, or dry up.

Some

Some choose to derive these *καυσι* from *σκέλλω* and *ακέλλω*, by reason that *σκέλλω* is unusual. But there is this difference, that *σκέλλω* signifies actively *exsicco*, or *arefacio*; whereas *σκαλω* and its compounds are taken absolutely for *exarui*: Wherefore it seems more proper to derive them from *σκαλέω*, which comes from *σκάω*.

2. *σβήμι*, unusual, has the 2d aor. *έβην*, I have prevented, with its dependencies. See *σβέω*, hereafter in the investigation of the theme, Chap. VII.

Among those that come from a verb in *ΕΨ*, we may remark

The 2d aor. *έσβην*, I am extinguished, with the infin. *σβήσαι*, as if they came from *σβήμι*. Though we may take them for the 2d aor. pass. of *σβίω*, *σβέω*, whence also comes the 2d fut. pass. *σβήσομαι*.

σβήμι is unusual, though we find *σβέω*, *fer*, in the imperat. See Chap. VIII. Rule xxxvii.

Among those that come from a verb in *ΟΨ*, we may place,

1. *Άλλωμι*, *βιάωμι*, *γνώμι*, which have only the 2d aor. throughout all the moods, as we shall see hereafter, Chap. VII. Rule vi.

2. Hereto we may likewise refer *έβλω*, he is gone; *έβρω*, he has swallowed, in Hesych. Also the compound verbs, *έξίτρω*, *έξισι*; *έπιπλω*, Hesiod. I have set sail; *έπιπλω*, etymol. *έπι* has set sail; and in the 1st plur. *έξίπλωμα*, we have weighed anchor, Apollon in Argonaut. As if they came from the verbs *βλάωμι*, *βρώμι*, *τρώμι*, *πλώωμι*, unless we should choose to deduce them from *βλώω*, *βρώω*, *τρώω*, after the Ionic form, as *δάω*, *ιδρώω*, for *βλώω*, *βρώω*, *τρώω*, from whence comes *βλώσκω*, *βρώσκω*, *τρώσκω*, &c. *έβω* much, that from the 1st aor. *έβρωτας*, for example, they form *έβρωτας*, *έβρωτας*, and so for the rest. This seems to be countenanced by the etymol. when he says that *έπιπλω* is a sync. of *έπιπλωσας*, and that the participle *έπιπλω*, is instead of *έπιπλωσας*. Moreover Eustath. teacheth, that *κλάω* is better derived by a sync. from *κλάσας*, than formed from *κλώωμι*.

Among those that come from verbs in *ΥΨ*, we find,

1. *δύμι*, to go into, to dress, 2. aor. *έδυν*, *υ*, &c. infin. *δύναι*; part. *δύν*, *ύσα*, *ύς*; and the present imperat. *δύν*, *δύν*. In like manner its compound *ύπιδυν*, *ύποδύναι*, *ύποδύν*; the imperat. *ύπιδυν*. The remainder is taken from the primitive *δύν*, fut. *δύσω*, &c.

2. *φύμι*, to spring, to rise, 2. aor. *έφυν*, infin. *φύσαι*, part. *φύς*, *φύσα*, *φύν*. The rest comes from *φύω*, *φύσω*.

3. *κλώμι*, to hearken, mentioned also by the etymol. has only the imperat. *κλώθι*, *audi*, plur. *κλώθε*, *audite*.

CHAP. V.

Of Defectives that have only the Third Person.

Defectives of the third person are those which grammarians call impersonals, by reason of their having only the use of the third person: but this denomination is absurd, as we have proved in

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in the method of learning the Latin tongue, and is applicable to the infinitive only, which is strictly impersonal, as having neither number nor person.

We shall take notice here of some of these verbs.

ἄρῃαι and *ἄροσῃαι*, *convenit, it is meet*; *ἀνήκε* and *ἄροσῃκε*, *it was meet, or proper*.

ἄξιοναι, *it is judged proper*; *ἤξιοναι*, *it was judged proper*; *ἀξιόναι*, *it will seem proper*; *ἤξιοναι*, *it has been thought proper*.

Δύ, *oportet, it is necessary*; *ἴδω*, *it was necessary*; *δεῖναι*, *it will be necessary, &c.*

Δουαῖ, *videtur, it seemeth*; *ἰδουαῖ*, *it seemed*; *δοξῃαι*, *it will seem, &c.*

Μένει, *it is minded*; *ἔμελλε*, *it was minded*; *μαλήσει*, (as if it came from *μαλῖν* or *μαλίω*) *it will be attended to, or minded*.

Πέσσει, *deceit, it is seeming, or becoming*; *ἔγερται*, *it was becoming, &c.*

Συμβαίνει, *contigit, it happens*; *συνέβαινε*, *it happened, &c.*

Συμφέρει, *confert, it is of service, &c.*

Φίλει, *it is the practice, it is customary*; *ἔφίλει*, *it was customary*.

Χρῆ, *oportet, it behoveth*. It comes from *χρῆμι*, *χρῆς*, *χρῆσθαι*, by dropping the last syllable: which makes it very strange that Apollon. should puzzle himself so prodigiously in his third book, Chap. XV. to know whether *χρῆ* and *δεῖ* are adverbs or not. The imperf. is *ἔχρη*, or *χρῆν*, *it behaved*; the fut. *χρήσεται*, *it will behave, &c.*

Its compound *ἀπόχρη*, *it is sufficient*; *ἀπέχρη*, *it was sufficient*; the infin. *ἀποχρῆν*, *to be sufficient*, by apocope, for *ἀποχρηῆναι*.

We likewise find in the passive *λέγεται*, *it is reported*; *γίνονται*, *there remains*; and such others. In the fut. *εἰρήσεται*, *it will be quickly said*. In the perf. *ἔγνωται*, *it has been known*; *εἰρηται*, *it has been said*; *ἤκουται*, *it has been heard*; *εἰμασται*, *it was so destined, &c.*

To these we may add the mid. *ἰδίσχεται*, *it happens*; *ἐπέσχεται*, *it occurs, it offers*; and the like.

The RESOLUTION of VERBS;

OR

INVESTIGATION of the THEME.

CHAP. VI.

Of the Nature and Manner of the Investigation of the Theme.

THE present of verbs is by the Greeks called theme, and this verb comes from *τιθεμαι*, *pono*; because it is the first tense, and is laid as a foundation for the rest.

The

The manner therefore of finding a theme is to reduce all the tenses to their present: which supposeth a complete knowledge of the conjugation of verbs in ω , barytons as well as circumflex; and of the regular and irregular verbs in $\mu\epsilon$; and implieth also a perfect knowledge of the manner of forming these tenses; the simplest and easiest being without doubt that which we have followed in the conjugations, reducing the greatest part of the tenses at once to the active future; without making so great a circuit as is commonly practised, which only fatigues the understanding, and renders it less capable to judge readily of the right theme of the verb.

Wherefore if I chance to meet with the 1st aor. pass. $\epsilon\phi\theta\eta$, I perceive immediately, that it comes from the first future pass: $\epsilon\phi\theta\eta\sigma\sigma\alpha\mu\alpha\iota$, or from the active $\epsilon\phi\theta\eta$; and consequently that its theme must be in $\beta\omega$, $\pi\omega$, $\phi\omega$, or $\omega\lambda\omega$, or else passively in $\beta\omicron\mu\alpha\iota$, $\omega\omicron\mu\alpha\iota$, $\phi\omicron\mu\alpha\iota$, or $\omega\lambda\omicron\mu\alpha\iota$: whereupon consulting the *Lexicon*, I find it is $\epsilon\phi\theta\eta\mu\alpha\iota$, to see. In like manner must we proceed in the other tenses and moods according to what we have mentioned, Book III. Chap. xvi. page 151.

But here we are to observe, that with regard to compound verbs, the prepositions must be always previously rejected, in order to discover more easily the formation of the tenses of the simple verb: thus $\omega\alpha\rho\eta\mu\alpha\iota$, permansi, *I have remained*, ought to be considered as $\epsilon\mu\alpha\iota$ alone, which is the 1st aor. of $\mu\alpha\iota\omega$; $\omega\pi\omicron\delta\iota\theta\eta$, *I passed first*, being composed of $\omega\pi\epsilon\rho$ and $\delta\iota\alpha$, ought to be considered as $\epsilon\theta\eta\omega$ only, which comes from $\epsilon\lambda\acute{\iota}\nu\omega$, or $\beta\eta\mu\iota$, to walk.

But because, as we have made appear in the preceding chapters, there are a vast number of defective verbs, some of which have only one sort of tenses, and others another; it often falls out in Greek, that a verb shall derive its tenses from several themes, though sometimes obsolete or unusual, and which even are not to be always met with in the *Lexicon*.

Hence in that case recourse may be had to the preceding table, of Chap. III. which points out the usual themes corresponding to those that are unusual.

Nevertheless, as it is very proper that these matters should be a little better digested for beginners, and as these unusual themes, never falling in our way, cannot be supposed to offer themselves, easily to the mind; and moreover as there are several particulars to be observed in some tenses and verbs, which it is impossible to reduce always to this general analogy, I have therefore comprized all these difficulties in the following rules, which will be so much the more useful, as they are easy to retain, and include at the same time all that can be desired upon this subject.

RULE I.

General for the Investigation of the Theme.

1. *The derivative generally borrows its tenses from its primitive;*
2. *But*

2. But the primitives form their tenses either by changing a circumflex verb into a baryton,
3. Or a baryton into a circumflex,
4. Which is often taken for a second future;
5. Otherwise the primitives deduce their tenses from different themes put together.

EXAMPLES.

In order to find out the theme, we must observe here in general,

1. That if the verbs are DERIVATIVES, they generally form the tenses that are wanting from their primitives; as *ἵκνω*, to come, derived from *ἵκω*, from thence borrows the future *ἴξομαι*, and the 2d aor. *ἰκόνην*; in the like manner several others, which we shall see hereafter.

2. But if the verb be a PRIMITIVE, it frequently forms its tenses from itself.

EITHER BY CHANGING the circumflex verb into a baryton, which is a very common practice with the Attics; thus

Γαμίω, to marry, making regularly *γαμήσω*, 1. aor. *γάμισα*, borrows also of *γάμω*, *Γημα*, from whence comes the participle *γάμας*.

Δοκίω, videor, I seem, forming from itself the fut. *δοκίσω*, 1. aor. *ἰδοίκεσα*, perf. *δεδοίκεκα*; forms also from *δοκῶ* the fut. *δοξῶ*, perf. *δέδοχα*, pass. *ἰδογμαι*, 1. aor. *ἰδοξα*, part. *δόξας*; from whence comes the neuter *δόξαν*, having found proper.

ᾠθίω, to push, to run against, forming the fut. *ᾠθήσω*, in Hesych. borrows also of *ᾠθω* the fut. *ᾠσω*; pass. *ᾠθήσομαι*; 1. aor. *ᾠωσα*; pass. *ᾠσθη*, with the Attic augment, according to the 16th rule of the third book; perf. pass. *ᾠσμαι*; part. *ᾠσθίς*, from whence comes *ἔξωσθίς*, expulsus, driven out.

3. OR VICE VERSA, by changing the barytonous verb into a circumflex; thus

Ἄλιξω, to repulse, 1. fut. *ἀλιξήσω* from *ἀλιξίω*, whence comes *ἀλιξή*, to succour, in Xenoph. But we likewise meet with the 1st aor. infin. *ἀλιξαι*, mid. *ἀλιξασθαι*, which is formed either by sync. for *ἀλιξήσασθαι*, or regularly from *ἀλιξῶ*.

Αὔξω, fut. *αὐξήσω*, aor. *ἠύξησα*, from *αὐξίω*, *augeo*, to increase.

Ἀχθῶμαι, gravor, to be oppressed; fut. mid. *ἀχθήσομαι*; 1. aor. pass. *ἠχθήσθην*, from *ἀχθίωμαι*. We read also *ἀχθήσομαι*, with an η; and *ἀχθήσαι*, operans, is to be found in Hesych.

Βύλομαι, to be willing; 1. fut. *βυλήσομαι*; perf. *βεβύλημαι*; 1. aor. *ἔβελήθην*, Att. *ἠβελήθην*, as if they came from *βυλίωμαι*.

Δίωμαι, to ask, to want, 1. fut. *δήσομαι*, 1. aor. pass. *ἰδέσθην*, as coming from *δείωμαι*.

Ἔθλω, to be willing, 1. fut. *ἰθιλήσω*, aor. *ἠθίλησα*, as coming from *ἰθιλίω*.

Ἔρωμαι, to interrogate, 1. fut. *ἰρήσομαι*, as from *ἰρώμαι*: its second aor. mid. is *ἠρόμην*; but *ἠρόμην* comes from *ἰρώμαι*, which signifies the same thing.

ἴβρω, to be ruined, or undone; 1. fut. ἴβρω; 1. aor. ἴβρωσα, in Aristoph. as coming from ἴβριν.

Θίλω, to be willing, 1. fut. θήλω, aor. ἰθίλωσα, as from θέλω.

Κυλίω, to roll, 1. fut. ἴσω, from κυλίω. But it makes likewise κυλίω. See hereafter, Rule XXI.

Μαρτύρομαι, to bear witness, forms from itself the fut. μαρτυρήσομαι, and the first aor. ἱμαρτυρήσομαι. But it forms also from μαρτυρόμαι (for which there is authority) the 1st fut. μαρτυρήσω, and ἴσομαι.

Μάχομαι, to fight, forms regularly the 2d fut. μαχῶμαι; but it makes the 1st fut. μαχήσομαι, and the aor. ἱμαχόσομαι, as from μαχίομαι. We find likewise μαχήσομαι, ἱμαχόσομαι, with an η; and the perf. μεμάχημαι.

Μιλομαι, to have care, 1. fut. μελήσομαι, 1. aor. pass. ἱμελήθην, part. μελήθεις, in Sophoc. as from μελόμαι. The perf. mid. is μέμελα.

Μίω, maneo, to remain, perf. μεμύηκα; its other tenses are regular.

Ὀδάξω, to bite, 1. fut. ὀδαξήσω, from ὀδαξίω, whence comes ὀδαξοσθῶσι, mordicata fuerint, in Eroti, retaining the σ.

Ὄζω, to smell, forms from itself the perf. mid. ὄδα, Att. ὄωδα, and borrows of ὄξω the fut. ὄξήσω, or ὄξισω, from whence comes the 1st aor. ὄξισα.

Οἶμαι, to think, (by sync. οἶμαι, whence the imperf. φημι) makes the fut. οἴσομαι, 1. aor. pass. ἠήθη, as from οἴομαι.

Οἴχομαι, to go, to depart, makes οἴχσομαι, as if it came from οἴχομαι.

Χαίρω, to rejoice; 1. and 2. fut. χαρῶ; 2. aor. pass. ἔχαρην; infin. χαρῆται; part. χαρῆς; wherein it is regular; and moreover χαρήσω, κεχάρηται, from χαρίω, taken from the second fut. χαρῶ. So that χαρήσομαι may be the 2d fut. pass. according to the 53d rule of the 3d book; and also the 1st mid. according to the 65th rule of the same book.

In fine, there is nothing more common than this rule, of which we shall see more examples hereafter, when we come to the verbs in σκω, νω, and others.

4. But we must take particular notice here, that the verbs themselves do sometimes form this circumflex from their second future, shortening their penultima; and afterwards from thence are formed all their tenses; as

λήσω,	λαῶ,	λαβίω,	λελάθηκα,	cipio, to take.
τύχω,	τυῶ,	τυχίω,	ἴσω, ἴκα,	to be, to obtain, to meet.
λήθω,	λαθῶ,	λαθίω,	λελάθηκα,	lateo, to be hid.
μάθω,	μαθῶ,	μαθίω,	μεμάθηκα,	disco, to learn.
πάθω,	παθῶ,	παθίω,	πιπάθηκα,	patior, to suffer.
πίρω,	πιρῶ,	πιρῶ, fut. παρῶσομαι,	pedo.	

Its compound ἀποπαρῶσομαι, in Aristoph.

Χαίρω, χαρῶ, χαρήσω, as above, χαρήσομαι, κεχάρηται, and others of the same sort. To these we may likewise refer the verbs in μω, that assume an η in the perf. as if it came from a fut. in ῶσω. For the 1st fut. of these verbs being in ῶ circumflex; can of itself form by extension a verb in ἴω. See Book III, Rule xxxix.

3. Excepting the above mentioned cases, the primitive verbs derive their tenses from two or more different themes put together, as we shall see in the sequel, intending to comprize all these verbs in three chapters: the first shall be those that borrow their tenses of their primitives; the second of those that derive them from divers synonymous verbs, either drawn from themselves, or collected from elsewhere; and the third of those, which conforming in some measure to the general analogy, have nevertheless something particular, either with regard to the augment, or to the addition or omission of some syllable, or some other extraordinary manner.

CHAP. VII.

Of derivative verbs that borrow their tenses of their primitives.

AS this chapter is particularly designed for derivatives, which must be reduced to their primitives by certain general rules, it will be therefore more convenient and useful, to range these verbs according to the order of their termination, as *δω, σκω, νω, νύω*, and the like, and not according to the alphabetical order, which we shall however conform to in the two ensuing chapters.

RULE II. Of *Σπένδω*.

Σπένδω, libo, following *σπειδω*, takes *σπείσω*, and *ἔσπειμα*.

EXAMPLES.

Σπένδω, libo, to offer up, to sacrifice, makes its first fut. *σπείσω*, from the unusual verb *σπειδω*, whence it is formed according to the Æolic manner, which is to change the subjunctive vowel into a consonant, as *σπείρω, σπέρρω, to sow, &c.*

From *σπείσω* comes the 1st fut. pass. *σπισθήσομαι*, the 1st. aor. *ἔσπισθην*. The perfect is *ἔσπεικα*, from whence is formed the pass. *ἔσπισμαι*.

RULE III. Verbs in ζω, which make γζω.

Λίζω, κλάζω, πλάζω, require a γ before ζω in the future.

EXAMPLES.

These three verbs make the future in γζω, assuming a γ before the termination, to render the voice more sonorous, as if they came from a primitive in γζω.

Λίζω, to fall, to make a sweet sound, to play, to sing, to rebound, to make a noise in the air, stridere; fut. *λίγζω*, 1st. aor. *ἔλιξα*, from whence comes *λίγξι, βιάς*, Il. δ. without the augment, *stridit arcus*.

$\Delta\lambda\omega$ is to be met with in Hesych. The etymol. takes notice also of $\lambda\acute{\iota}\gamma\omega$, and the dictionaries of $\lambda\acute{\iota}\gamma\gamma\omega$, of which we find no example at all in the present.

Κλάζω , to make one's voice heard, to make a noise in the air like an arrow, fut. κλάξω , perf. κίλαγχα , as if it came from κλάγγω . But the 2d aor. is regularly ἐκλαγον ; and the perf. mid. κίληγα , part. κίληγώς , Hom.

Πλάζω , to stray, to disperse, to lead astray, to deceive, to seduce; fut. πλάξω ; 1. aor. ἐπλαξα ; perf. πίπλαγχα ; 1. aor. pass. ἐπλάχθη , as if it came from πλάγγω .

RULE IV. General for the verbs in $\Sigma\text{Κ}\Omega$.

$\Sigma\text{Κ}\Omega$ and $\Sigma\text{Κ}\text{Ο}\text{Μ}\text{Α}\text{Ι}$ come from ω pure, whence they take their perfect and future.

EXAMPLES.

The verbs in $\sigma\kappa\omega$ and $\sigma\kappa\omicron\mu\alpha\iota$ are formed from verbs in ω pure; wherefore they ever borrow their tenses from those primitives, let the vowel of their termination be what it will: for example,

Those with an α ; as

$\eta\delta\acute{\alpha}\sigma\kappa\omega$, to come of ripe age, from $\eta\delta\acute{\alpha}\omega$, $\eta\delta\eta\acute{\sigma}\omega$.

$\phi\acute{\alpha}\sigma\kappa\omega$, to say, to speak, from $\phi\acute{\alpha}\omega$, $\phi\eta\acute{\sigma}\omega$.

$\iota\lambda\acute{\alpha}\sigma\kappa\omega$, to appease, to reconcile, from $\iota\lambda\acute{\alpha}\omega$, $\iota\lambda\acute{\alpha}\sigma\omega$.

Those with an ϵ ; as

$\acute{\alpha}\rho\acute{\iota}\sigma\kappa\omega$, to please; $\acute{\alpha}\rho\acute{\iota}\sigma\omega$, $\eta\sigma\kappa\alpha$, from the verb $\acute{\alpha}\rho\acute{\iota}\omega$, taken from the 2d fut. of $\acute{\alpha}\rho\omega$, to fit, to accommodate.

Even those that change the penultima of the primitive into ι in the present, conform nevertheless to the primitive in those tenses, which they borrow from thence; as

$\epsilon\upsilon\acute{\rho}\acute{\iota}\sigma\kappa\omega$, to find, to invent, from the 2d person of $\epsilon\upsilon\acute{\rho}\acute{\iota}\omega$, $\epsilon\iota$; fut. $\epsilon\upsilon\acute{\rho}\eta\sigma\omega$, perf. $\eta\kappa\alpha$; in the pass. $\epsilon\upsilon\acute{\rho}\eta\mu\alpha\iota$; but the 1st aorist takes an ϵ , $\epsilon\upsilon\acute{\rho}\eta\theta\eta$; see Book III. Chap. xvi. Rule 52 and 54. The 2d aor. act. $\epsilon\upsilon\acute{\rho}\eta$ is regular; see Book III. Rule lxxvi.

$\mu\omicron\lambda\acute{\iota}\sigma\kappa\omega$, to go away, to depart, from $\mu\omicron\lambda\acute{\iota}\omega$, $\eta\sigma\omega$, $\eta\kappa\alpha$.

$\rho\acute{\upsilon}\acute{\iota}\sigma\kappa\omega$, to flow, from $\rho\acute{\upsilon}\acute{\iota}\omega$, $\eta\sigma\omega$, $\eta\kappa\alpha$.

$\sigma\tau\epsilon\rho\acute{\iota}\sigma\kappa\omega$, to deprive, from $\sigma\tau\epsilon\rho\acute{\iota}\omega$, $\eta\sigma\omega$, $\eta\kappa\alpha$.

$\tau\epsilon\lambda\acute{\iota}\sigma\kappa\omega$, to finish, to complete, from $\tau\epsilon\lambda\acute{\iota}\omega$, $\eta\sigma\omega$, $\eta\kappa\alpha$.

Those with an η ; as

$\acute{\alpha}\lambda\delta\eta\sigma\kappa\omega$, to increase, from $\acute{\alpha}\lambda\delta\eta\omega$, $\eta\sigma\omega$, $\eta\kappa\alpha$.

$\mu\acute{\iota}\mu\eta\tau\acute{\iota}\sigma\kappa\omega$, to recollect, from $\mu\acute{\iota}\mu\eta\sigma\omicron\mu\alpha\iota$, $\mu\acute{\iota}\mu\eta\sigma\omicron\mu\alpha\iota$, $\mu\acute{\iota}\mu\eta\sigma\omicron\mu\alpha\iota$, $\mu\acute{\iota}\mu\eta\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\mu\eta\theta\eta$.

Those with an ι ; as

$\pi\acute{\iota}\pi\iota\sigma\kappa\omega$, to give to drink, from $\pi\acute{\iota}\omega$, $\beta\acute{\iota}\beta\omega$, fut. $\pi\acute{\iota}\sigma\omega$, 1. aor. $\acute{\iota}\pi\iota\sigma\omega$, the infin. $\pi\acute{\iota}\sigma\alpha\iota$, the part. $\pi\acute{\iota}\sigma\alpha\iota$.

$\sigma\tau\epsilon\rho\acute{\iota}\sigma\kappa\omega$, to deprive, to cut off, to take away; fut. $\sigma\tau\epsilon\rho\acute{\iota}\sigma\omega$, aor. $\acute{\iota}\sigma\tau\epsilon\rho\eta\sigma\alpha\iota$, the pass. $\sigma\tau\epsilon\rho\eta\theta\acute{\iota}\sigma\omicron\mu\alpha\iota$, $\acute{\iota}\sigma\tau\epsilon\rho\eta\theta\eta$, perf. $\acute{\iota}\sigma\tau\epsilon\rho\eta\kappa\alpha$, pass. $\acute{\iota}\sigma\tau\epsilon\rho\eta\mu\alpha\iota$, as if it came from $\sigma\tau\epsilon\rho\acute{\iota}\omega$.

Those with an \omicron ; as

$\beta\acute{\omicron}\sigma\kappa\omega$, pasco , to feed, from $\beta\acute{\omicron}\omega$, $\acute{\epsilon}\sigma\omega$, $\omicron\mu\alpha\iota$, with a short \omicron , accord- ing to Gaza.

But we likewise say βοσκήτω, ηκα, as if it came from βοσκίω: whence we have βοσκή, *forage, pasturage, place for pasturage*; βόσκημα, *a stud, a flock*; βόσκησις, *pastio, pasturage, or pasturing*.

Those with ω; as

Ἀμβλώσκω, *abortior, to procure a miscarriage*, from ἀμβλόω, ἀμβλώω.

Βιώσκω, *to live*, from βίωω, βιώνω.

Βρώσκω, *edo, to eat*, from βρώω, βρώω.

Those with an υ; as

Μυθώσκω, *to make drunk*, from μυθώω, μυθώω.

Some of these verbs are formed by reduplication; as πιπίσκω, *to give to drink*, from πίοω, βίβο; λιβερώσκω, *to eat*, from βρώω; τήτρωσκω, *vulpero, to pierce, to wound*, from τρώω. But their future is simple, because, as we have already observed, Chap. I. these verbs are not conjugated beyond the imperfect.

Those with an η or ω are easier formed from the future, than from the present, as may be seen in the preceding examples.

But it must be observed here, that there are some which are formed by sync. as καλέω, *to call*, fut. καλήσω, and κλήσω; from whence comes εκλήσω, *to call*: from πηρέω, fut. πηρήσω, and πηρέω; whence we have υπερήσω, *to sell*.

Others add some letters; as from φάω, φάσω, or παφάσω, are formed also υπερφάσω, and υπερφάσκω, dico, *to say*.

RULE V. Of verbs in ΣΚΩ that have the second aorist in αν.

Γηράσκω and διδράσκω take their tenses from άω; but their aorist, ending in αν, comes from γήρημι, and δρήμι.

EXAMPLES.

Γηράσκω, *senesco, to wax old*, fut. γηράσω, comes from γηράω, *to be old*.

But the 2d aor. is ἔγηρας; whence comes the infin. γηράσαι, *to be old*, (its compound καλιγήρασαι) and the part. γήρας, *αοτ*, *broken with age*, taken from γήρημι, like ἔρημι.

Διδράσκω, *fugia, to take flight*; 1. fut. διδράσω, 1. aor. ἴδρασα, perf. διδρακα, from δρέω; in like manner ἀποδιδράσκω, *to run away*, from διαδιδράσκω, *to escape, to get away*.

We likewise meet with δρέω, Ion. δρήω, from whence the opt. should be ἀποδράωι, instead of which Aristotle has used the Attic ἀποδρήν, *auspureret*.

The 2d aor. is ἴδρα, *αοτ*, *α*; in like manner ἀπίδρα, διδρα, for ἴδρα, ἀπίδρα, διδρα: and in the 3d pers. plur. also ἴδρα, ἀπίδρα, διδρα, by sync. for ἴδρασαν, ἀπίδρασαν, from δρήμι.

In the other moods this aor. conforms to ἔρημι; in the optat. δραίω, the infin. δράσαι, part. δραίω, and its compounds in the like manner.

RULE VI. Of verbs in ΣΚΩ that form the second aorist in ων.

Ἀλίσκω, βρώσκω, βιώσω, and γινώσκω, take their tenses from verbs in ὦω; but their second aorist is in ων, coming from ωμι; and the ω is continued through all the moods.

EXAMPLES.

Those three verbs likewise borrow their tenses from verbs in ω pure; but they take their 2d aor. from a verb in ὦμι, which retains ω through all the moods.

Ἀλίσκω, to take, or ἀλίσκομαι, to be taken, borrows of ἀλῶν the future ἀλώσω, and ἀλώσομαι; perf. ἤλωκα, and, by resolution, ἰάλωκα; pass. ἰάλωμαι, (see Book III. Rule xvi.) from whence comes ἄλωσις, captivity; ἀλώσις, captive.

It borrows of ἄλωμι (like ἴδομι) the 2d aor. ἤλων, ἰάλων, which retains the ω through all the moods, and is conjugated thus:

Sing.	ἰάλων,	ἰάλων,	ἰάλω.
Dual.	ἰάλωτον,	ἰαλώτων.	
Plur.	ἰάλωτε,	ἰάλωσθε.	

The subjunctive is ἀλῶ, ἀλῶς, ἀλῶ; opt. ἀλώμεν, and ἀλῶμεν, infin. ἰάλωμαι; part. ἀλῶν, ἰώτων.

But take notice here, that all these senses, which follow the active conjugation, are nevertheless taken in a passive signification. Which is also frequently practised in the compounds of ἴσμι, as καθέστωτα, constituta.

We shall give its compound ἀναλίσκω in the ninth chapter, Rule XLI.

Βρώσκω, to eat, borrows of βρώω the fut. βρώσω, perf. βέβρωκα. We likewise use, by reduplication, βέβρωσκω, to eat; and this reduplication is preserved even in the fut. βέβρωσω.

It borrows of βρωῖμι the 2d aor. ἔβρον; we find also (though not frequently) in the perfect middle βέβρωθα, which it takes from βρωθῶ.

Βιώσκω, vivisco, to live, to take life, (from whence comes the compound ἀναβιώσκεισθαι, to rise to life, in Suidas) borrows of βιώνω the fut. βιώσομαι, perf. βεβίωκα, part. βεβιωκώς. The third person of the passive preterperfect is a sort of an impersonal: βεβίωκα, vita peracta est, life is spent; and the part. τὰ βεβιωμένα, what has been transacted during life.

It borrows of βιῶμι, the 2d aor. ἔβιον, the optat. βιοίην, like δοίην; from whence comes βιῶναι, like δρῆναι, Att. imper. βιοθι, βιώτω; the infin. βιῶναι; the part. βιῶν, βίως.

Γινώσκω, or γινώσκω, cognosco, to know, borrows of the unusual γνῶν (formed from γνῶν by adding γ and cutting off ε) the 1st fut. mid. γινώσομαι; pass. γινωσθήσομαι; perf. act. ἔγνωκα; pass. ἔγνωσμαι; part. ἔγνωσμένος, decretus, sancitus, ordered, decreed; 1st aor. of the compound ἐπιγνώσθη, I have been known; the 2d aor. ἔγνωθι, I have known; ἔγνωσθαι, they have known; subjunct. γινῶ, γνῶς, γνῶ; δετ. optat. γινῶναι, and γνῶναι; imperat. γινῶθι, γινῶτω; infin. γινῶναι; part.

γνῆς, from γνῶμαι. In like manner ἀναγνώσκω, to read; ἀνίγνωκα, ἀνίγνωσθαι, &c.

RULE VII. Of Τίχλω.

Τίχλειν, to bring forth a child, borrows of τέκω, τέτεχα, τέτοκα, τέξω.

We have placed this verb with the others in κω, because the τ is only a letter inserted, that has nothing to do with the formation.

Τίχλω, to be brought to bed, follows τίκω, whence it is formed, making the fut. τίξω and τίξομαι, 1. aor. ἔτιξα, perf. τίτηχα, pass. τίτηγμαί, 2. aorist act. ἔτικον, the mid. ἐτικόμεν, perf. mid. τίτομαι; from whence comes τόκος, delivery.

Of the verbs in ΝΩ.

We shall range the verbs in ω according to the five classes above mentioned, Chap. I. The 1st of verbs in άνω; the 2d in αίω; the 3d in ειω; the 4th in ίω and ύω; and the 5th in ω, preceded by a consonant. Which shall be all comprized in the following rules.

RULE VIII. Of verbs in άνω.

1. Verbs in άνω take their tenses from their primitives, and may be derived either from άω, or from έω, as αύξάνω from αύξέω, to increase.
2. Others are derived from a verb in ω impure, by changing ω into άνω, as Ικάνω from ίω.
3. In others the antepenultima often assumes a ν; thus from λήθω comes λανθάνω, from τεύχω, τυγχάνω.

EXAMPLES.

1. Verbs in άνω may be derived from a primitive in άω or in έω, and from thence take their tenses; as

Καθισάνω, to establish, to fix, to re-establish, to restore, to reinstate, from καθισάω, fut. ήσω, perf. 'ακα, like καθιστημι.

Κλάνω, to break, to shatter, κλάω, άσω.

Πιπλάνω, to fill, from πλάω, ησω.

Others are derived from a verb in έω; as

'Αμαρτάνω, to go astray, to err, to sin, from άμαρτίω, fut. άμαρτήσω, perf. ήμαρτήκα, 2. aor. ήμαρτησ.

Αύξάνω, augeo, to increase, to augment, from αύξέω, αύξήσω, 1st aor. ήύξησα, perf. pass. ήύξημαι.

'Απιχθήσομαι, to be odious, to displease, to be troublesome or disagreeable, from άπιχθίω, άπιχθήσομαι.

Αισθάνομαι, sentio, to perceive, to apprehend, to be informed, to discover, to understand, to judge well, takes from αισθίομαι, the fut. αισθίσσομαι, perf. ήσθημαι, 2. aor. ήσθημι, by reason that the verb αισθίω would be impure after the contraction; from whence comes the infin. αισθίσθαι, and the part. αισθόμενος.

But take notice, that ἠδῶν, without an *α*, subscribed, is formed regularly from ἠδομαι, to rejoice, fut. ἠσομαι, perf. ἠσομαι, &c.

Βλαστᾶν, to bud, to shoot up, to grow, to spring, from βλαστῶν, βλαστῆσω, 2. aor. ἔβλαστον.

Δαρθάνω, to sleep, from δαρθέω, fut. δαρθήσομαι, perf. διδάρθηκα; from whence comes καταδερθητός, in Plato, without the augment: the 2d. aor. ἔδαρθον; infin. δαρθεῖν; part. δερθῶν, for which the poets use, by metathesis, ἔδαρθον, δερθεῖν, δερθῶν.

Ἐχθάνομαι, to be hated or envied, from ἐχθίομαι, ἠσομαι.

Ἰζάνω, to sit down, to repose, to descend, from ἰζίω, ἰζήσω.

Κικῶνω, to find, to compass, to invent, to approach, to meet, to lay hold of, from κίχω, ἠσα, κηα.

Μαθάνω, to learn, to understand, to know, to discover, to instruct, to teach, to be informed, from μαθίω, fut. μαθήσομαι, perf. μεμάθηκα, 2. aor. ἔμαθον.

Ὄσφραίνομαι, odor, to smell, makes its future ὀσφρήσομαι, from ὀσφρώμαι: as likewise the 2d aor. mid. ὠσφρέμην, the infin. ὀσφρέσθαι, the part. ὀσφρόμενος.

2. Others come from a verb in *ω* impure, changing only *ω* into *ᾶνω*; as θηγάω, acuo, to whet, from θήγω, fut. θήξω, 1st aorist ἔθηξα, the infin. θήξαι.

Ἰζάνω, to sit down, to go to the bottom, from ἰζώ, fut. ἴσω, besides ἰζήσω, from ἰζίω, above mentioned.

Ἰκάνω, to come, to arrive, to lay hold of, to touch, from ἰκω, fut. ἴξομαι, 1. aor. ἰκίμην.

Ὀπλάνω, to see, to perceive, to discover, from ὀπῶ or ὀπῶμαι, fut. ὀψομαι, pass. ὀπθήσομαι, 1. aor. ὤπθην.

And some of these frequently make their antepenultima short, being formed oftentimes from the second future; as

Πυνθάνομαι, to hear say, to discover, to know, to inquire, to be informed, is formed from πυνθίμαι, 2d fut. of πυνθῶμαι; from whence it takes its first fut. πύψομαι, 2d aor. mid. ἐπυνθίμην. But the passive preterite is πύψομαι, instead of πύψουμαι, in the same manner as τίτυλαι, it has been got ready, prepared, or fitted, for τίτυλαι, according to the 60th rule of the third book. And from πύψομαι comes ἔκτυπος in Dion. Thucyd. and others, published, divulged, or heard of; as ἀφικτός for ἀφικτός, unavoidable, from φεύγω, fugio.

3. But these verbs assume frequently a *σ* or a *γ*, or a *μ*, if the subsequent consonant requireth. Thus from ἠδῶν, delecto, to please, to rejoice, 2d fut. ἀδῶς is formed ἀδᾶναι, placeo; 1st future ἠσω; 1st aor. ἠσα; 2d fut. ἀδῶ. From thence likewise ariseth another circumflex verb, ἀδίω; fut. ἀδίσω, according to the first rule; and the rest in the same manner.

Λάλογχαι, to draw lots, to obtain, to enjoy, to compass, from λήγω; 1st fut. λήξω and λήξομαι, or λάξομαι; 2d aor. ἔλαχον; 2d fut. λαχῶ; perf. act. ἔλαχκα, Att. for λίληχα; from whence comes the pass. εὐλογμίος, cast for by lots. But the perf. mid. λίλογχαι, comes regularly from the verb λήγω.

Λαμβάνω, to take, to catch, to receive, to fall upon, to surprise, to undertake, to suffer, to convict, to condemn, from λήβω; fut. λήψομαι;

μαι; perf. ἔληθα; 2d aor. ἔλαθον; 2d fut. λαθή, whence comes κληθήσων.

Λαθάνω, to be concealed, from λήθω, 1st fut. λήσω, 2d fut. λαθή, 2d aor. ἔλαθον; perf. τήλαθε, pass. λήσομαι, poct. λήσομαι, I have forgot.

Λησάνω, to leave, 1st fut. λείψω, &c. from λείπω, linquo.

Πανδάνω, to suffer, to endure, to be affected with, from πιδω. See πιδάσκω hereafter.

Χαδάνω, or χαιδάνω, carpio, fut. χαθήσω, taken from χαδίω, formed from χαδίω, the fut. οὐχάξω.

Thus the diphthongs *αι* and *ω* lose their prepositive: λησάνω, linquo, to leave, from λείπω, fut. λείψω, 1st aor. ἔλιπον, 2d fut. λήσω.

Φεύγάνω, to take flight, to run away, from φεύγω, fut. φεύξω, 2d aor. ἔφυγον, 2d fut. φεύξω.

Τυγχάνω, to be, or to obtain, from τύγχω, 1st fut. τυίξομαι, 2d aor. ἔτυχον, 2d fut. τυχῶ. The perf. τυύχικα comes from this future changed into a new theme, τυχῶ, τυχίω. When it signifies to be, it does not assume the fut. τυίξομαι; but instead of it we use ἔσομαι from εἶμι, εἶμι, or γινήσομαι from γίνομαι, ἔσο; but it takes all the other tenses.

Ἐρριθάνω, cructo, to belch, to be angry, to tremble, from ἔριθγω, ἔριθξομαι, 2d aor. ἔριγον, 2d fut. ἔριγῶ.

RULE IX. Of φθάνω.

φθάνω takes its tenses from ἄνω, except the second aorist, which it takes from φθῆμι.

EXAMPLES.

φθάνω, to precede, to precede, to lay hold of, to catch, to compass, according to the preceding rule, borrows of φθάνω the fut. φθίσω, the 1st aor. ἔφθασα, the perf. ἔφθακα, the part. ἔφθακώς.

But it takes the second aorist ἔφθον from the unusual φθῆμι: whence comes the subjunctive φθῶ, φθῆι, φθῆ; the optat. φθαίην; the infin. φθῆναι; the part. φθᾶς; the mid. ἔφθαμην, φθαίμην, φθασθαι, φθαίμενος.

RULE X. Of Verbs in αίνω.

1. Several verbs ending in αίνω form their tenses from a verb in ω pure:
2. Others form their tenses from themselves;
3. And others have them both ways.

EXAMPLES.

1. Several verbs in αίνω form their other tenses from their primitives in ω, or in ἄνω; as

Ἐριδαίνω, to quarrel, to irritate, 1st fut. ἐριθήσω, makes ἐριθῶ, the 2d fut. from ἐριθῶ.

Λυσταίνω, to be mad or enraged, from λυστάω, fut. λυσθήσω.

ὄσθαινω, to swell, from ὄσθω, 1st fut. ὄσθω, 1st aor. ὄσθησθαι.

ὀλισθαίνω, to fall, from ὀλισθῆναι, fut. ὀλισθήσω, 1st aor. ὀλίθησα, 2d aor. ὀλίθησθε.

ὀσφραίνωμαι, to smell, from ὀσφραίνωμαι, 1st fut. ὀσφραίσωμαι, 2d aor. ὀσφραίσωμαι, infin. ὀσφραίσθαι, part. ὀσφραίνων.

2. The following verbs are excepted from this rule, and form their tenses regularly from themselves.

Δραίνω, fut. δρασῶ. It comes from δράω, to do, to plot or contrive a thing.

Θερμαίνω, fut. θερμαῶ, 1st aor. ἰθέρμανα, or ἰθέρματα, to heat, to ferment.

Φαίνω, fut. φαῶ, from φάω, to shine, to appear.

Χαίω, fut. χαῶ, from χάω, hio, to gape, to crack, to be open-mouthed.

Τιταίνω, fut. τιταῶ, from τίτω, to stretch, to bend.

Τιτραίνω, or τετραίνω, to pierce, to make a hole, fut. τασῶ; from whence comes the 1st aorist τήτρηναι in Hom. for τήτρηναι, the infin. τήτρηναι in Hesych. for τήτρηναι, which is found in Theophr. the part. τήτρηναι, the pass. τήτρηναι; in Suidas. It is formed from τράω, and perhaps some others. But observe here the same reduplication as in verbs in μι.

Some even terminate in ἄνω and αῖνω, as οἰδᾶνω and οἰδαῖνω, from οἰδῶ, to swell.

3. Others have a twofold perfect and future, deriving them from a verb in ἴω, and likewise forming them regularly from themselves; as

Κερδαίνω, to gain, takes from κερδίω, κερδήσω, κερδέσθαι. From itself, κερδαῶ, κερδαῖνω, 1st aor. ἐκέρδανα.

Ἐρυθαίνω, to be red, to redden, takes from ἐρυθίω, ἴσω, κίω, φλαί; whence comes ἐρυθίωμα ἴδ, rubor. From itself it has ἐρυθασῶ; whence comes the 1st aor. part. ἐρυθάνας, Attic, in Hesych. for ἐρυθάνας.

RULE XI. Of verbs in εἶνω.

Polysyllables in εἶνω take their tenses from their primitives.

EXAMPLES.

Polysyllables in εἶνω borrow their tenses of the verbs, from whence they are derived; as φαῖνω, to shine, to appear, from φαίνω: ἀλειῖνω, to shun, to escape, from ἀλείνω: ἐρωῖνω, to question, from ἐρωμι, &c.

Dissyllables generally speaking are regular; as δύνω, to strike; κτείνω, to kill; τύνω, to stretch, or bend; fut. δυνῶ, κτενῶ, τυνῶ, &c.

Antesignanus excepts two or three; as εἴνω, to cover, to clothe; εἴνω and σμῆνω, to wound.

RULE XII. Of verbs in ἴνω and ὕνω.

Ἰνω and ὕνω frequently borrow their future and preterite of verbs in ω pure.

EXAMPLES.

Verbs in Ἰνω borrow their tenses of verbs in ἴω, though unusual.

Τίω, to pay, to punish or be punished, from τίω, solvo, fut. τίσω.
 Φθίω, to dry, to be phthisical, from φθίω, consumo; 1st aor. ἔφθισα,
 perf. pass. ἐφθίμην.

Verbs in ΥΝΩ do the same; as

Δίω, to conceal one's self, to sink, as the sun, when it setteth; 1st
 fut. δίσω; perf. δίδωκα: the 2d aor. is ἴδω, taken from δύνω.

Ἰδρύω, to place, to establish, from ἰδρύω; fut. ἰδρύσω; aor. ἰδρύσα,
 whence comes ἰδρύοι in Plato.

RULE XIII. Of Ἐλαίνω.

1. Ἐλαίνω borrows of ἐλάω, the futures ἐλάσω, ἐλάω;
2. The aorist ἤλασα, ἔλασα;
3. The perfect ἐλήλακα.

EXAMPLES.

1. Ἐλαίνω, to push, to incite, to drive, to ποσε, formed from ἐλάω,
 (first by changing it into ἐλαίνω, and afterwards, by inserting ν, ἐλαί-
 νω) from thence borrows the 1st fut. ἐλάσω, and the 2d ἐλάω.

2. The first aor. ἤλασα, or without the augment ἔλασα, the 3d
 person ἔλασαν, sync. ἔλασαν, they have pushed or driven.

3. The perf. ἤλακα, Att. ἐλήλακα, plu-perf. ἐληλάκειν, 3d plur.
 -ισαν, Att. -ισαν, they have driven: part. ἐληλακώς, arrived: perf.
 pass. ἔλαμαι, or ἤλασμαι, contrary to the opinion of Scotus. From
 the first comes the 1st aor. ἠλάθην, I have been driven; and from
 the second, ἐλασμα, a copper-plate.

RULE XIV. Of ἰνέομαι.

Ἰνέομαι borrows of ἵκομαι; ἰκόμην, ἴξομαι, ἴγμαι.

EXAMPLES.

Ἰνέομαι, or ἰνῶμαι, to come, to arrive, borrows its tenses of
 ἵκομαι; fut. ἴξομαι; perf. ἴγμαι.

Second aorist ἰκόμην; the infin. ἰκίσθαι; part. ἰκόμενος; thus
 ἀφικνῶμαι, to come, to arrive; ἀφίγμαι, υπεῖ; ἀφικῆ, Plut. venerat;
 ἀφικόμενος, &c.

RULE XV. Of verbs in νω impure.

Now of an impure termination is regulated by its primi-
 tive; thus δάκνω, from δάκω, makes ἔδακνον, δήξω, δέδηχα.

EXAMPLES.

Verbs in νω impure follow the same analogy as the preceding,
 being always regulated by their primitives.

Thus δάκνω, to bite, coming from δάκω, like it makes the 1st fut.
 act. δήξω; whence comes the passive δηχθήσομαι; the 1st aor.
 ἐδήχθην; the perf. δέδηχα, from whence the pass. δέδηγμαι; the 2d
 aor. ἴδακον, &c.

Thus μέμνω, to remain, conforms to μένω, whence it takes the
 perf. mid. μέμνησα, Book III. Rule lxix. Γίγνομαι in the next
 chapter follows γίνω. Πίνω, to fall, conforms to πίνω. Πίφνω,
 poetic, follows φίνω, to kill, to put to death, &c.

gno (whence comes the preterite *gnoa*) they formed *gno*, and afterwards *gnoa*: likewise, as by changing *s* into *i*, from *μνω* they have formed *μνω*, *to remain*; from *πίτω*, *πίτω*, *to fall*; and by this addition of *γ*, from *γνώσκω* they formed *γγνώσκω*, *to know*; and as in Latin, from *nasco* comes *connasco*.

2. This verb conforming to its primitive, borrows some tenses of *γίνομαι*, and others of *γνώσκειν*, formed by resolution from the 2d fut. *γνώσκειν*, according to Rule I. but it frequently admits of a syncope in the formation of its tenses, as we shall see presently.

3. It borrows from the 1st verb *γίνομαι* the 2d aor. *ἔγενετο*, *ἔγενετο*, *ἔγενετο*, and by sync. *ἔγενετο*, *he was born*: the perf. mid. *ἔγενετο*, the 1st aor. *ἔγενετο*, whence comes *γενετα*, Ion. for *ἔγενετο*. See Book III. Rule xxi.

4. From the second verb, which is *γνώσκειν*, it takes the 1st fut. mid. *γνωσάμεν*; 1st fut. pass. *γνωσθήσομαι*; 1st aor. *ἔγνω*; the perf. *ἔγνω*; the first aor. mid. *ἔγνωσάμεν*.

5. But we find also *γεννάω*, *to produce, to generate*, whence comes the 1st aor. *ἔγεννησα*, mid. *ἔγεννησάμην*, *ἔγεννησάμην*, and by sync. *ἔγεννησάμην*, or, according to the Ionics, *ἔγεννησάμην*, as above they said *γενετα*.

RULE XXIV. Of "Ἐρχομαι.

1. *Ἐρχομαι* borrows of *ελεύθε*, *ἤλευκα*, *ελεύσομαι*, *ἤλυθον*, *ἤλυθα*, and the perf. mid. *ἤλυθα*.
2. The Attics use a reduplication in the perfect and plu-perfect.

EXAMPLES.

1. *Ἐρχομαι*, *to come, to arrive*, borrows its tenses of the unusual verb *ελεύθε*, fut. *ελεύσομαι*, part. *ελευσάμενος*; the perf. *ἤλυκα*, whose passive should be *ἤλειμαι*, whence comes the gerund *μολαλαστής*, taken from *μυτίσχωμαι*, *to pursue, to search, to compare*, or *obtain*; the 2d aor. *ἤλυθον* in verse, and by sync. *ἤλυθον* in prose, whence comes *ἔλθοιμι*, *ἔλθι*, *ἔλθω*, *ἔλθω*. The perfect mid. is *ἔλυθα*, the plu-perfect *ἔλυθα*.

2. The Attics use a reduplication here in all the preterites, *ἔλθω*, *ἔλθω*, *ἔλθω*, *ἔλθω*, *ἔλθω*, &c. See Book III. Rule xvii.

RULE XXV. Of 'Εσθίω.

1. *Ἐσθίω*, borrows of *ἔδη*, *ἔδη* and *ἔδη*, which is changed into *ἔδηκα* and *ἔδηκα*:
2. Thence, in the perfect passive, it takes *ἔδηκα*, and *ἔδηκα*:
3. Thence also it has in the second future middle, *ἔδηκα* or *ἔδηκα*: and from *Φάγω* it borrows *Φαγῶμαι*, *Φάγομαι*, and *Φάγον*.

EXAMPLES.

1. *Ἐσθίω*, *to eat*, borrows of *ἔδη* the perf. mid. *ἔδη*, Att. *ἔδη*, according to Book III. Rule xvii. likewise the perfect active *ἔδη*

Att. ἴδω, and inserting δε, ἰδῶσα, which alone is usual. Except we should like to follow Eustathius's method of forming it from ἰδῶ, and thence ἰδῶσα, Att. ἰδῶσα.

2. From ἴδω is formed regularly the perf. pass. ἰδῶμαι; but we say also ἰδίδεσθαι, whence comes ἰδίσμα, edulium; ἰδισός, esculentus; and others. The particip. ἰδιδισμῖν.

3. The 2d fut. mid. ἰδύμαι (whence comes προαιδύμαι, to eat beforehand, Lucin.) or ἴδομαι, like τρώμαι: likewise φαγῦμαι, or φαγομαι, from φάγω, to eat, to devour, whence also comes the 2d. aor. act. ἔφαγον; or without the augment φάγον.

RULE XXVI. Of "Εχω.

1. "Εχω makes εἶχον, ἔχω;
2. And from σχέω it takes also ἔσχον, σχήσω, and ἔσχου.
3. From σχέω likewise comes σχῆμα, and thence the imperative σχές, and the perfect passive ἔσχημαι.

EXAMPLES.

1. "Εχω, to have, to obtain, to possess, forms from itself the imperfect εἶχε, the augment in υ (according to Book III. Rule xi.) and also without the augment ἔχε, the fut. ἔχω, with a rough breathing, according to Book V. Rule xxviii. mid. ἔχομαι. From thence comes παρῖστρο, 1st aor. of the subjunct. in Cebes.

2. It borrows of σχέω, the fut. σχήσω, the perf. ἔσχηκα, the 2d aor. ἔσχε, the mid. ἔσχεσθαι, whence comes ἠσχεσθαι, I have suffered. But ἠσχεσθαι, I refrained, or restrained myself, comes from ἔσχε, to have, to keep, to refrain. The imperat. σχε, whence we have κατάσχεσι, offer, represent; κατέσχε, retain, hinder; the mid. σχε, whence comes ἀπέσχε, refrain, or keep from.

3. From σχέω is also formed σχῆμα or ἔσχημα, whence comes the imperat. σχε; ἠσχε, wait, differ; προσεσχε, attend to, or apply; in the same manner as φεσ, fer, fetch, or carry, from φημι; σεις, say; or follow, from σπῆμι; and τις, from τίθημι, &c. The perf. pass. is ἔσχημαι, ἔσχησαι, ἔσχησαι, whence comes σχήσις, sufferable; its compound ἀσχήσις, unsufferable; as also σχήσις, habit, disposition; the 2d aorist pass. ἔσχησθαι is likewise from thence.

Inasmuch that it may be said, that the aorists, which assume an ι in the penultima, ἔλαθον, ἔπειθον, ἔπηθον, ἔβηθον, and the like, may be formed regularly from the perfect passive of the verbs in μι: and likewise, that verbal nouns, with a long vowel, are generally derived from circumflex verbs; whereas those that have a short vowel are derived from the verbs in μι, which assume a short vowel in the penultima of the passive perfect, whence those nouns are derived.

Thus σχῆμα, figure, form, appearance, scheme, comes from ἔσχημαι, the perfect of σχέω; and σχήσις, situation, disposition, inclination of mind, comes from ἔσχησαι, the passive perfect of σχέω; ἀλωσίς, captivity, and ἀλωσίς, captive, are from ἰάλωμαι; ἔλαβον been

taken, *the perfect passive of ἀλέω*; δέσις, gift, donation, distribution, from δίδομαι, I have been given, *the passive perfect of δίδομι*.

RULE XXVII. Of Θνήσκω.

1. Θνήσκω *has from itself* θνήξω;
2. *From* θείνω *it has* ἔθανον, θανῶμαι;
3. *From* θνάω *it takes* θνήσω, τέθνηκα, τέθνηκα, τέθνηκα, τέθνηκώς, τεθνευκώς, τεθνεύω;;
4. *But* τέθνημι *is likewise used, which conforms intirely to* ἴσημι.

EXAMPLES.

1. Θνήσκω, *to die*, comes from the fut. of θνάω, ἴσω. It forms first from itself the fut. θνήξω, whence comes the paulo-post-fut. τεθνήξομαι, conjugated with εἰ, τεθνήξῃ, according to the analogy of the 51st rule of Book III.

These futures are formed regularly, excepting that they drop their σ by reason of the subsequent ξ; θνήξω, and not θνήσξω; just as διδάσκω, *to teach*, makes διδάξω, and not διδάσξω, which is done in order to soften the sound.

2. It borrows of θείνω the 2d aor. ἔθανον, and the 2d fut. θανῶμαι.

3. From its primitive θνάω, it has the fut. θνήσω, the perf. τέθνηκα and τέθνηκα, like βίβηκα, βίβηκα, ἴνι; ἴσηκα, ἴσηκα, στέτι; and thence may be derived the 3d pers. pl. τεθνήασι, by contraction, for τεθνήασσι; and likewise the infin. τεθνήαισι, with an α circumflexed, for τεθνήαισι.

The Beotians also form the perfect in εἰ, τέθνηκα, whence comes the part. τεθνηκώς, and τεθνηκίαισι, afterwards casting away the ε, τεθνηός, and among the poets likewise τεθνώς, *dead*.

4. But we find also τέθνημι, which makes the reduplication in ε, and is conjugated like ἴσημι, whence we may also derive the 3d pers. plur. τεθνήασσι, like ἴσησσι; unless we should chuse to derive it from the perf. according to what has been already said. The imper. is τέθνηθι; the optat. τεθνηίω; the infin. τεθνήαισι; the part. τεθνήας.

RULE XXVIII. Of Πάσχω.

1. Πάσχω *forms from* πῆθω *the future* πείσομαι *instead of* πῆσομαι; *from* πῆθω *likewise it has* ἔπειθον;
2. *Its preterites are from* παθεῖν, πεπάθηκα;
3. *And from* παυθάνω, πέπονθα.

EXAMPLES.

1. Πάσχω, *patior, to suffer, to endure*; imperf. ἴπασχω, Dion Cassius. Fut. πείσομαι, I shall or will suffer, instead of πῆσομαι, assuming εἰ instead of the η of πῆθω, whence it derives its tenses.

But πείσομαι, I will believe, I will obey, comes from πείθεμαι, the pass. of πείθω, to persuade.

The

The 2d aor. *ἔκαθεν*, comes from the same *πάθει*, whose second fut. is *καθήσεται*, the infin. *καθαίην*, part. *καθάνων*.

2. The act. perf. is *επιπάθεικα*, from *παθείω*, formed from the 2d fut. *παθήω*; the perf. mid. is *επιπαθήσθε*, by inserting *θ*, instead of *ω* - *παύω*, from *παύω*, *laboro*; the part. *επιπαθήσας*, *ἐρθ.*

3. Otherwise *επιπαθήσθε* may be derived from *παυθάνω*, to suffer, as *λίλογγα*, from *λαγγάω*; which seems the most reasonable, since the *α* is likewise changed elsewhere into *ο*: whence Epicharmus in the etymol. says *επιπαύσθε* for *επιπαύσθε*, *passus est, he has suffered*. See Book III. Rule lxviii. in the annotation.

RULE XXIX. Of Πέσσω.

Πέσσω, or *πέττω*, takes its future, preterite, and aorist from *πέκτω*.

EXAMPLES.

Πέσσω, Att. *πέττω*, borrows of the old verb *πέκτω*, to boil; to digest, to soften, to ease, to make boil, the 1st fut. *πέψω*; the 1st aor. *έπεψα*; the pass. *επεψησμαι*, *επιψήθην*; perf. *επιψημμαι*.

RULE XXX. Of Πίνω.

1. *Πίνω* has from *πίω*, *πιῶμαι*, and *έπιον*:

2. From *πίω* it takes *πίσω*, *πέκτωκα*, and *πέπομαι*, with a short *ο*:

3. In the imperative it has *πίθι* from *πιῶμι*; and *πίθι* from *πιῶμι*:

EXAMPLES.

1. *Πίνω*, coming from *πίω*, to drink, forms regularly the 2d fut. *πιῶμαι*, whence comes *πιῶσθαι*; but it formeth also *πιῶμαι*, *πιῶσαι*, I will drink; and the 2d aor. *έπιον*, I have drunk; like *φάγομαι*, *έδομαι*, -σαι, I will eat. See Rule XXV.

2. It borrows of *πίω* the fut. *πίσω*, perf. act. *επιπῶκα*. But in the pass. it hath *επιπομαι*, with an *δμικρόν* (according to the analogy of the verbs in *μι*) whence comes *πομα*, drink, potion, physick; *ποσις*, drink, or the manner or custom of drinking together; and several others. The first fut. *επιπῶσμαι*, 1st aor. *επιπόθην*.

3. From thence also comes the imperat. *πίθι*, whence *σιμπόθι*, souppota; as it takes *πίθι* from *πιῶμι*.

RULE XXXI. Of Πέκτω.

1. *Πέκτω*, from *πέττω*, makes *πέσω*, *έπεσα*:

2. From *πέσω* comes *πεσίω*, which forms *πεσῶμαι*, *έπεσον*:

3. From *πέσω* it has also *πέσω*, *πέκτωκα*, *πεκτώκως*, whence *πεκτός* and *πεκτέως*.

EXAMPLES.

1. *Πέκτω*, to fall, to decay, follows its primitive *πέττω*, which should make the 1st fut. *πέσω*; but this last is unusual, however from it is derived the 1st aor. *έπεσα*.

2. From this future, circumflexed after the Doric form $\omega\phi\omega$ is formed a new theme $\omega\iota\omega$, whence is derived the 2d fut. $\omega\iota\omega\mu\alpha\iota$, the 2d aor. $\iota\omega\iota\omega$, (according to Book III. Rule lxxvi.) opt. $\omega\iota\omega\mu\iota$, infin. $\omega\iota\omega\iota$, part. $\omega\iota\omega\iota$, $\iota\omega\iota$, and, (as some are of opinion) the 1st fut. $\omega\iota\omega\iota$, and the aor. $\iota\omega\iota\omega\iota$, from whence they insist, that $\iota\omega\iota$ is formed by syncope. Thence also is derived the noun $\omega\iota\omega\mu\alpha$ τὸ, a ruin, or fall, or what falls, or is ruined.

3. It borrows likewise of $\omega\iota\omega$ the fut $\omega\iota\omega\iota$, and the part. $\omega\iota\omega\iota$, whence comes the part. $\omega\iota\omega\iota\omega\iota$, and by sync. $\omega\iota\omega\iota$, $\iota\omega\iota$, $\omega\iota\omega\iota$, $\iota\omega\iota$, like $\iota\omega\iota$, $\iota\omega\iota$; and inserting an α , $\omega\iota\omega\iota\alpha$.

ANNOTATION.

Conce ning $\delta\alpha\tau\omega$, $\beta\alpha\tau\omega$, and such like, see Book III. Rule xxxix.

RULE XXXII. Of $\rho\acute{\epsilon}\omega$.

1. $\rho\acute{\epsilon}\omega$ takes $\rho\acute{\epsilon}\omega\iota$, and $\acute{\epsilon}\rho\eta\epsilon\upsilon\alpha$, from the Æolic $\rho\acute{\epsilon}\omega\iota$:
2. From $\rho\acute{\epsilon}\omega\iota$ it has $\acute{\epsilon}\rho\eta\upsilon\eta$, $\acute{\epsilon}\rho\eta\upsilon\eta\mu\alpha$, $\rho\eta\eta\omega$.

EXAMPLES.

1. $\rho\acute{\epsilon}\omega$, to flow, borrows of the Æol. verb $\rho\acute{\epsilon}\omega\iota$, the fut. $\rho\acute{\epsilon}\omega\iota$; the 1st aor. $\acute{\epsilon}\rho\eta\epsilon\upsilon\alpha$, which is very little used; part. $\rho\acute{\epsilon}\omega\iota\omega\iota$. See Book III. Rule xxvii.

2. It takes from $\rho\acute{\epsilon}\omega\iota$ the 1st fut. $\rho\eta\eta\omega$, very little used; the mid. $\rho\eta\eta\omega\mu\alpha\iota$; perf. act. $\acute{\epsilon}\rho\eta\upsilon\eta\alpha$.

$\acute{\epsilon}\rho\eta\upsilon\eta$ is the imperf. or the 2d aor. act. of $\rho\eta\eta\omega\iota$, fluo, coalesco; or else it is the 2d aor. pass. of $\rho\acute{\epsilon}\omega\iota$, though $\rho\eta\eta\omega$, after contraction is in ω pure: the same must be said of the infin. $\rho\eta\eta\omega\iota$, and of the part. $\rho\eta\eta\omega\iota$.

$\rho\eta\eta\omega$ may be either the 2d fut. act. of $\rho\acute{\epsilon}\omega\iota$, fluo; or the pres. subjunct. of $\rho\eta\eta\omega\iota$, fluam; or the 2d aor. of the act. or pass. subjunct. of the same verb fluxero. $\rho\eta\eta\omega\mu\alpha\iota$ is also either the 2d fut. pass. or else the 1st mid.

Its compounds follow their simple; as $\iota\omega\iota\acute{\epsilon}\rho\eta\upsilon\eta$, to flow upon; $\delta\iota\alpha\acute{\epsilon}\rho\eta\upsilon\eta$, to flow all about; where it is observable, that ϵ is reduplicated in the same manner as the syllabic augment, (See Book III. Rule vi.) which happens to all prepositions ending with a vowel; as $\rho\eta\eta\omega\mu\iota$, to break; $\kappa\alpha\tau\alpha\acute{\epsilon}\rho\eta\upsilon\eta\mu\iota$, to break in pieces; $\rho\eta\eta\alpha\iota$, to have broke; $\omega\sigma\phi\acute{\epsilon}\rho\eta\upsilon\eta\alpha\iota$, to have broke all round.

Wherefore $\kappa\alpha\tau\alpha\acute{\epsilon}\rho\eta\upsilon\eta\alpha\iota$, cataracta, a cascade, or fall of water, ought to be derived from $\rho\eta\eta\omega\iota$, to break, whose compound is $\kappa\alpha\tau\alpha\acute{\epsilon}\rho\eta\upsilon\eta\alpha\iota$, to precipitate. But $\kappa\alpha\tau\alpha\epsilon\acute{\alpha}\nu\eta\alpha\iota$, which is likewise used, and is also taken for the bar of a door, as well as the other, comes from $\acute{\alpha}\epsilon\iota\omega\iota$, which signifies the same as $\rho\eta\eta\omega\iota$, whence is formed $\kappa\alpha\tau\alpha\epsilon\acute{\alpha}\nu\omega\iota$, with a single ϵ ; instead of which we find also $\acute{\alpha}\rho\eta\eta\omega\iota$, whence $\sigma\upsilon\upsilon\alpha\acute{\epsilon}\rho\eta\upsilon\eta\alpha\iota$, to batter one again the other; but $\sigma\upsilon\phi\acute{\epsilon}\rho\eta\upsilon\eta\alpha\iota$ comes from $\rho\eta\eta\omega\iota$.

RULE XXXIII. Of *Σεύω* and *Σεύομαι*.

1. *Σεύω*, from *σείσω*, forms *ἔσεινα*:
2. From *σύω* it has *ἔσούμην, σέσσυμαι, ἔσσυμαι, ἐσύθην, συθήναι*.

EXAMPLES.

1. *Σεύω*, or *σείομαι*, to excite, to stir up, to shake, takes from the fut. *σείσω*, the 1st aor. *ἔσεινα*, instead of *ἔσεισα*, and among the poets *ἔσεινα*, mid. *ἰσινάμην*. See Book III. Rule xxxi.

2. It borrows also of *σύω*, *ἰσούμαι*; 3d person *ἰσύθη*, by sync. *ἔσθη*, the pass. perf. *σείσσυμαι*, and by transposition *ἰσσυμαι*, also *ἰσσυμαι*; 1st aor. *ἔσθη*, *ἰσούθη*, duplicating in verse the *σ* after the augment; infin. *συθῆναι*; part. *συθείς*, *concitatus*.

RULE XXXIV. Of *Τέμνω*.

1. *Τέμνω* makes its second aorist *ἔταμον, ἔταμον*:
2. For its preterperfect it has *τέτμηκα*:
3. But from *τμήγω* it takes *τμήξω*, the aorist *ἔτμαγον*, and the passive aorist *ἐτμάην*.

EXAMPLES.

1. *Τέμνω*, to cut, takes from itself the 2d aor. *ἔταμον* and *ἔταμον*, infin. *τεμῆν* and *ταμῆν*, part. *τεμών* and *ταμών*.

2. The perf. *τέτμηκα*, pass. *τίτμημαι*, comes from *τμάω*; formed by metathesis from the fut. *ταμῶ*.

4. But it borrows also of *τμήγω* the 1st fut. *τμήξω*, the 2d aor. *ἔτμαγον*, pass. *ἐτμάην*, part. *τμαγείς*. From this same *τμήγω* comes the compound *ἀποτμήγωσι* in Hom. they cut.

RULE XXXV. Of *τρέχω*, *cuŕo*.

1. *Τρέχω* forms the future *τρέξω*:
2. From *δρέμω* it borrows *ἔδραμον* and *δέδρομα*:
3. From *δραμῶ* it takes *δραμῶμαι*, and the perfect *δέδραμήκα*.

EXAMPLES.

1. *Τρέχω*, to run; 1st fut. *τρέξω*, mid. *τρέξομαι*, 1st aor. act. *ἔδραμην*, mid. *ἰδραμῆμαι*, part. *τρέξας*, all with a *δ*, which it has not in the present, because of the other aspirate. See *ἔχω* above, Rule XXVI.

2. It borrows the other tenses of *δρέμω*: thus the 2d aor. *ἔδραμον*, infin. *δραμῆν*, perf. mid. *δέδρομα*, whence comes *δρομῶ*, a race; *δρομαίς*, a courier, a postilion, a proselyte, a dromedary; *δρομαλός*, a hare; Hesych. likewise several other nouns. The 2d fut. mid. *δραμῶμαι*, is taken from the act. *δραμῶ*.

3. From thence also is formed by resolution a verb in *ίω*, *δραμῶ*, whence comes the perf. act. *δέδραμήκα*, &c.

RULE XXXVI. Of ὑπισχνέομαι.

Ἵπισχνέομαι takes its tenses from ὑποσχέομαι.

EXAMPLES.

Ἵπισχνῆμαι, to promise, to obligate one's self, borrows its tenses of ὑποσχέομαι, -ῆμαι; the fut. ὑποσχίσομαι; perf. ὑπίσχημαι, -ησαι, -ηται. But the 1st aor. takes an s instead of η, ὑπίσχιθης. The 2d aorist middle is ὑπίσχιόμην, the imper. ὑπίσχε, Ion. ὑποσχέ, infin. ὑποσχίσθαι, part. ὑποσχόμενος.

We find likewise the future ὑποσίσσομαι, promittam; but it is derived from ὑφίσταμαι, to charge one's self with, or to be answerable for, whence comes also the second aorist ὑπίστη.

RULE XXXVII. Of Φέρω, fero.

1. Φέρω takes its futures from φῶ:
2. Its aorists -α, -ον, from ἐνέγκω;
3. Its passive and middle preterites from ἐνέχω:
4. It borrows also Φρήσω from Φρέω; and Φρές from Φρήμι.

EXAMPLES.

Φέρω, fero, to carry, to suffer, takes what tenses it wants from four different themes.

1. It takes its futures from φῶ, the act, φῶ, mid. φῶμαι, pass. φισθήσομαι. Likewise the pass. aor. φῆσθαι, the infin. φισθῆναι, part. φισθῆς, the gerund φισθῆς, ferendum; φροσσισίον, profarendum.

2. It takes its aorists from ἐνέγκω; the 1st aor. act. ἤνεκα, (see Book III. Rule xxxi.) infin. ἐνέγκαι, part. ἐνέγκας, mid. ἐνεγκάμην, whence comes the optat. ἐνέγκαίῃ, Lucin. utinam ferat, and the imperative of its compound, ἀπένεγκαί, defer.

The 2d aor. ἤνεγον, infin. ἐνεκεῖν, part. ἐνεκῶν.

But the Ionics say, ἐνέτω, 1st aorist ἐνέτωκα, part. ἐνέτωκας, mid. ἐνετάμην, and, with the augment, ἤνέτωκα.

3. It borrows from ἐνέχω the Att. perf. mid. ἐνένοχα; διεπύνοχα, excellui, I have surpassed; ἐπεπύνοχα, intuli; where we meet with ο after the manner of dissyllables, as if it came from the simple ἔχω. See Book III. Rule lxxviii.: The 1st fut. pass. ἐπεχθίσσομαι, 1st aor. ἐπέχθην, part. ἐπέχθης, perf. ἤνεγμαί. Thus ἀναφέρειν, to raise, to bring back, to recover one's health; ἀντιπέχθην, ἀντιπέχθεις, being a little recovered.

4. It borrows also the fut. φέρσω, and the aor. ἔφερα, from φέρω; which is either formed by transposition from φέρω, or, by syncope, from its derivative φορέω, φέρω, which is oftener used in compounds; as εὐφέρειν, infero; imperf. εὐφέρεις, 1st fut. εὐφείσω, 1st aor. εὐφείσσω, perf. εὐφείρα; ἐκφέρειν, to carry away, to put out; 1st fut. ἐκφείσω, 1st aor. ἐξέφερα; 1st aor. part. ἐκφεροθείς, driven, or put out, retaining σ, according to Book III. Rule lii.

From thence is formed the verb φέρμι, which is used in the imperative φέρι, fer, whence comes the compound εὐφείρι, infer; like εἶς, pone, from τίθημι.

ANNOTATION.

The imperat. *πίε* is sometimes taken for an adverb, as *age* in Latin, either by itself, or along with another particle, *πίεσθι*, *age vero*.

Sometimes it signifies, for example, especially being joined to the infinit. *πίεσθαι*, *πίεσθαι σπουδῆ*, *exempli gratia*, or else, *etenim, sin vero*. But properly it signifieth, *give me leave to say*.

The part. τὸ *πίεσον*, in the neuter, is taken sometimes for chance or providence, τὸ *πίεσον* ἐκ Θεοῦ, Soph. *what God sends*: *εἰ τὸ πίεσον σε πίεσι*, Pallas in Anthol. *if any accident happens*.

RULE XXXVIII. Of *χέω*, fundo.

1. *Χέω* makes *χέσω*, *ἔχεσον*, *ἐχέθην*, *χεθῆναι*, *χεθείς*:
2. From *χέω*, it has *χέουσιν*, the aorist *ἔχευα*, *ἔχεα*;
3. But from *χύω* it takes *κέχυμα*, *χύσω*, and *κέχυμαι*.

EXAMPLES.

1. *Χέω*, to pour out, according to some grammarians, takes from itself the fut. *χέσω*, but very little used. We likewise find in the imperf. or 2d aor. *ἔχου*, and the 2d fut. *χέω*, *ἐχέω*, *I will pour out*.

From thence also comes the 1st aor. pass. *ἐχέθην*, infin. *χεθῆναι*, part. *χεθείς*.

2. It takes from *χύνω* the 2d fut. *χύσω*, and among the poets *χύνω*, whence comes the 1st aor. *ἔχυα* and *ἔχια* (see Book III. Rule xxxi.); the imperat. *χύν*, *ἔχου*, *effunde*; the infin. *χύναι*, *ἐχύναι*, the part. *χύναι*, *ἐχύναι*.

3. It borrows also of *χύνω* the fut. *χύσω*, 1st aor. *ἔχυσα*, 1st fut. pass. *κέχυμαι*, 1st aor. *ἐχέθην*, perf. *κέχυμα*, pass. *κέχυμαι*.

CHAP. IX.

Of those verbs, which though they form their tenses from themselves, yet admit of some extraordinary changes proper to be observed.

RULE XXXIX. General for those changes.

These verbs have sometimes a letter or syllable cut off; sometimes they have it added: others vary in their augment; or else admit of some other change.

EXAMPLES.

THESE changes may be reduced to four sorts; the first is when a letter or syllable is syncopated, or cut off in the middle of a word: the second is an epenthesis, when a letter or syllable is inserted in the middle of a word: the third is the variation of the augment: and the fourth consists of something else extraordinary.

Among

Among all those changes, the syncope is that which is most frequent; the others may be easily seen in the particular rules, where we shall likewise produce examples of this here: but there are moreover several verbs, which conforming to the general rules, are afterwards syncopeated, and ought therefore to be referred hereto, as

Δίμω, to build; fut. *διμῶ*; perf. *διδήμικα*; by sync. *διδημίδα*.

Κάμνω, *κάμῶ*, to be tired; *κεκάμηκα*, *πένηκα*, *ἐκαμήμισαν*, Dion Cassius, 3d plur. plu-perf.

Τίμνω, to call, *τιμῶ*, *τιτίμηκα*, *τίτηκα*; pass. *τίτημαι*:

Thus *καλίω*, to call; fut. *καλίσω*, and *ίσω*; perf. *κεκάληκα*, and by sync. *κλήσω*, *κίληκα*; pass. *κίλημαι*; paulo post fut. *κεκλήσομαι*.

Περάτω, to end, to bound; perf. *πεπέρατομαι*, for *πεπεράτομαι*, and by a 2d syncope *πέπερωμαι*; 3d per. *πέπερωται*, it is decreed, whence comes *ἐπίπερος*, Dion. *fatis destinatum fuit*; *πεπερωμένον*, fatal, Plut.

Thus from *οἶμαι*, to think, by sync. is formed *οἶμαι*; imperf. *οἶμι*, *οἶμην*.

Thus from *ὀφείλω*, to owe, comes *ὄφλω*, of which hereafter. And in the same manner several others, which may be seen in their proper place.

RULE XL. Of ἄγω.

1. ἄγω makes *ἄξω*, *ἤχα*, *ἄγηχα*, and *ἀγόχηκα*:
2. The aorist *ἤγον* makes *ἤγαγον*, from whence the other moods take *ἀγάγω*, *ἀγάγοιμι*, *ἄγαγε*, *ἀγαγεῖν*, *ἀγαγών*.

EXAMPLES.

1. ἄγω, *duco*, to lead, to think, to act, forms the fut. *ἄξω*, perf. *ἤχα*, and by reduplication *ἄγηχα*: but instead of these preterites we likewise make use of *ἀγόχηκα*, which is formed by inserting *ο*; and the Boeotians say also *ἀγείοχα*, changing *η* into *ο*.

2d. The 2d aor. is *ἤγον*, whence is formed *ἤγαγον* and *ἔγηγάμην*, by inserting *γα*, which is retained through all the other moods; subjunct. *ἀγάγω*; optat. *ἀγάγοιμι*, imperat. *ἄγαγε*; infin. *ἀγαγεῖν*; and the part. *ὁ ἀγαγών*, instead of which is also used *ἀγαγώς*, Hesych. as coming from *ἀγάγημι*.

ANNOTATION.

ἄγω follows the same analogy, *ἔρον*, *ἔραρον*, whence comes the part. *ἄραρον* in Hom.

RULE XLI. Of ἀναλίσκω.

Ἀναλίσκω varies its augment, making the perfect *ἀνάλωκα*, *ἀνήλωκα*, and *ἠγάλωκα*.

EXAMPLES.

Ἀναλίσκω, to consume, to abolish, to lavish, is composed of *ἀλίσκω*, and follows its simple; but it admits of great variety with regard to

to its augment. For besides the perf. ἀνάλωκα, *consumpsi*, without the augment, as also ἀτάλωσαι, we say likewise ἀτήλωκα, with the augment of the simple, and ἠτάλωκα, with the augment before the preposition. In like manner the 1st aor. ἀνάλωσα, ἀτήλωσα, and ἠτάλωσα; the pass. perf. ἀτάλωμαι and ἀτήλωμαι; plu-perf. ἠταλώμην. These tenses are all derived from ἀναλόω, which is used even in the pres. and the imperf. as ἀνάλω, Aristoph. *insumebant*, for ἀτήλω; pres. infin. ἀναλόω, Thucyd. part. ἀναλούμενος, Xenoph. and likewise ἀγαλῶτο, 3d pers. of the pass. imperf. In like manner the other compounds of this verb, ἑπαταλίσκω, *to lay out money for a thing*; ἰξαναλίσκω, *to consume entirely*, &c. See ἀλίσκω above, XVI.

RULE XLII. Of Ἀνοίγω.

Ἀνοίγω is compounded of ἀνά and οἶγω: it receives the augment of the simple; has an ε inserted afterwards; and changes the α of the preposition into η.

EXAMPLES.

Ἀνοίγω, *to go out, to open*, compounded of ἀνά and οἶγω, takes the augment of the simple, changing α into ρ subscribed, to which the Attics add afterwards an ε, and sometimes they even change the α of the preposition into η, in the beginning: thus this verb receives three different sorts of augments; for instance, the 1st aor. act. ἀνέρξα; perf. ἀνέρχα; pass. ἀνέρχομαι; mid. ἀνέρχομαι and ἠνέρχομαι; perf. pass. mid. ἠνέρχομαι, ὄτ, &c. The 1st aor. pass. ἀνείχθη and ἠνείχθη, or with the augment of the simple only, ἀνείχθη, *I have been opened*.

We meet also with ἠνοίγη in the 3d pers. of the 2d pass aor. and with ἠνοιξε in the 3d pers. of the 1st act. aor. where the augment is only used in the beginning.

Moreover we find in the 1st. fut. mid. ἀνοιγήσομαι, as if it came from ἀνοίγω.

RULE XLIII. Of Ἀνώγω, or ἀνωγέω.

Ἀνώγω, or ἀνωγέω, makes the imperfect ἀνωγον, the perfect middle ἀνωγα, the imperative ἀνωχθί.

EXAMPLES.

Ἀνώγω, or ἀνωγέω, *to command*, forms regularly the 1st aor. ἠνώξα. Its imperf. is ἀνωγον, instead of ἠνωγον, or even ἀνώγον; perf. mid. ἀνωγα for ἠνωγα; 2d aor. imperat. ἀνωχθί, *jube*, for ἀνώγηθι, which comes from ἀνώγομαι.

RULE XLIV. Of Δαίω and δαίομαι.

Δαίω either forms its tenses regularly, or drops ι.

EXAMPLES.

Δαίω, or δαίομαι, *to divide, to entertain at table, to burn*. It forms its tenses regularly; as, the fut. δάισω; mid. δαίομαι, among the poets.

Afterwards, by dropping *i*, it makes *δάσομαι*; the 1st. fut. pass. *δαθήσομαι*; 1st aor. *δάσθη*; perf. *δάσομαι*.

But *δαίνω*, to learn, having formed the second fut. *δαῶ*, from thence makes a new theme, *δαίνω*; whence comes the 1st fut. *δαίονω*; mid. *δαίσομαι*; the perf. *δάδακα*, I have learnt; pass. *δαδάμαι*, I have been taught.

We meet also with *ιδάτω*, the 2d aor. act. of *δάμμι*, or the 2d aor. pass. of *δαίνω*, 2d fut *δαῶ*, whence comes the part. *δαίεις*, *κροῶντες*, or having learned; as, from *καίω*, comes *καίεις*, *burnt*.

RULE XLV. Of Δείδω.

1. Δείδω makes *δείσω*, *δέδεικα*;
2. The middle *δέδοικα*;
3. The plural *δεδοίκαμεν* is by syncope changed into *δέδοίμεν*;
4. The Ionics use *δέδια* instead of *δέδοικα*.
5. The imperative is *δέδιθι*.

EXAMPLES.

1. Δείδω, to fear, to be afraid, forms regularly the fut. *δείσω*, the perf. *δέδεικα*.
 2. The perf. mid. is *δέδοικα* instead of *δέδοικα*, to avoid putting three *δ* successively.
 3. But the plural *δεδοίκαμεν* is changed into *δέδοίμεν*, by syncope, in the same manner as *βούγαμεν* for *βούκαμεν*, *ἴσιστες*; *ἐλάμεν* for *ἐλόαμεν*, *λαβάμεν*.
 4. Instead of *δέδοικα*, the Ionics use *δέδια*, casting away the *π*, and the prepositive *σ*, from whence comes the infinitive *δέδεισθαι*, and the participle *δεδιδώς*, *ὄτ*.
 5. The imperative is *δέδιθι*, be thou afraid, and among the poets *δέδιθι*, as if they came from *δέδιμι* and *δέδιμι*.
- Some will have it, that *δέδια* is formed regularly from *δίω*, to run away, or from *δίω*.

RULE XLVI. Of Εἶδω, εἶδέω, and εἶδημι.

1. Εἶδω makes *εἶσομαι* and *εἶδον*, and sometimes omits *ε*:
2. The Attics change the acrist *εἰσάμην* into *εἰσάμην*;
3. The perfect middle is *οἶδα*; but *οἶδας* forms also *οἶδασθα*, *οἶσθα*.
4. From *εἰδήσω*, *εἶδηκα*, *εἰδήκειν*, comes *εἶδα*, *εἶδεν*, *ἤδεν*: And from *ἤδειμεν*, *ἤδείτε*, *ἤδείσαν*, comes *ἤσομεν*, *ἤσε*, *ἤσαν*:
5. But *εἰδείην* is formed from *εἶδημι*; as also the infinitive *εἰδέναί*.

EXAMPLES.

1. Εἶδω, to know, to see, makes regularly the fut. *εἶσομαι*; 2d. aor. *εἶδον*. But it frequently drops the *ε*, *ἶσομαι*, *ἶδον*; which it observes likewise in the other moods: *ἶδω*, *ἶδοίμι*, *ἶθι*, *ἶθις*; part: *ἶδς*.

2. The

2. The 1st aor. mid. *ἰσάμην*, and adding *η*, Att. *ἰσάμην*.

3. The perf. mid. *εἶδα*, *εἶδασ*, Æol. *εἶδασθι*, and sync. *εἶσθα*.

We have already taken notice, that this addition of the syllable *θη* to the persons terminated in *σ*, is very common, as *ἴσθα*, *ἴσθη*, or *ἴσθησ*, *κράσ*; *ωρεῖσθα*, *αδράσ*, or *αδφύιστι*, *interφύιστι*; *ἔφησθα*, *δίκεβασ*, or *δίξιστι*; *ἰσχυροσθα*, *αῤυπερῖσ*; *ωἰροσθα*, *λίβερῖσ*; *ἔρασθα*, or *ἔρασθησ*, with an *η* in the second syllable, *νοveras*.

4. We likewise say *εἶδον*, whence is formed the fut. *εἰδῶμαι*, the perf. *εἶδον*, the plu-perf. *εἰδῶμαι* and by sync. *εἶδα*, *εἶδον*, *με*, *αἰ*, and Att. changing *η* into *η* subscribed, *ἔδον*, from whence comes the plur. *ἔδομαι*, *ἔδομεν*, *ἔδοσαν*, instead of which we say likewise *ἔδωμαι*, *ἔδωμεν*, *ἔδωσαν*, by syncopating the *η*, and changing *δ* into *σ*: as vice versa the *σ* is changed into *δ* in *ἔδωμαι* for *ἔδομαι*, taken from *ἔδομαι*, to *κνωσ*, of which we have treated already, Book IV. Rule xxvi. But we meet with *ἔδω* in Hom. for *ἔδο*, *νοverat*, *ἔδω* had *κνωσται*, by a double Atticism of *η* changed into *η*.

5. We likewise say *εἰδῶμαι*, from whence comes the optat. *εἰδῶμαι*, and the infin. *εἰδῶμαι*, unless one would chuse to form it by sync. for *εἰδῶμαι*, as the part. *εἰδῶς*, *ἔρθη*, for *εἰδῶς*, from the perf. *εἶδα*, for *εἶδωμαι*, above mentioned.

RULE XLVII. Of *Καθαίρω*.

Ἐκαθάρω, with *η* subscribed, communicates this *η* to the rest of the moods.

EXAMPLES.

Καθαίρω, to purge, to purify, forms the first aor. *ἔκαθαρσα*, which according to the Attics retains this *η* with the point under it through all the moods, and in the part, as well act. as mid. infin. *καθαίρωμαι*, part. *καθαίρων*, purified, &c.

RULE XLVIII. Of *Μεῖρω*.

Μεῖρω, *μερῶ*, makes the perfect middle *ἔμεμωρα* instead of *μέμεμωρα*.

EXAMPLES.

Μεῖρω, to divide, forms regularly the fut. *μερῶ*, the perf. pass. *μέμωραμαι*, and, according to the Attics, *ἔμεμωραμαι*.

The perf. mid. should be *μέμωρα*, but by transposition we say *ἔμεμωρα*.

RULE XLIX. Of *Ὀφείλω*.

1. *Ὀφείλω* and *ἔφλω*, borrow their tenses from a verb in *έω*.
2. *Βάλλω* follows *βλέω* and *βλήμι*, which it forms by syncope.

EXAMPLES.

1. *Ὀφείλω*, to owe, to be indebted, borrows of *ἔφω*, the fut. *ἔφω*, perf. *ἔφω*. We say likewise by sync. *ἔφω*, *ἔφω*, *ἔφω*.

ἔφρακα, 1st aor. *ἔφρασα*, Dion. Cassius, book 39, according to Leuncl. The 2d aor. is *ἔφραον*, from *ἔφείλω*, and by sync. *ἔφραον*.

But *ἔφραον*, or without the augment *ἔφραον*, is often explained by an adverb, *utinam ego*; *ἔφραεις*, or *ἔφραεις*, *utinam tu*; *ἔφραε*, or *ἔφραε*, *utinam ille*; or in a better manner by the verb *debeo*, *utinam debuissem*, &c. Of which we shall speak more particularly in the eighth book.

From *ἔφρω* is also formed *ἔφράω*, likewise *ἔφρίσκω*, and *ἔφρισκάνω*, to run in debt, to be fined.

2. *βάλλω*, to throw, to send, to strike, forms from itself the 2d aor. *ἔβαλον*, mid. *ἔβαλόμην*, 2d fut. *βαλῶ*, whence, according to the first rule, should be formed *ἔβαλον*, from whence the fut. *βαλήσω* in Aristoph. But there is another formed by sync. *βλήω* (for *βαλήω*) whence comes the perf. *βέβληκα*, pass. *βέβλημαι*, 1st fut. *βληθήσομαι*, 1st aor. *ἔβληθην*, whence comes the part. *βληθείς*, *ictus*, and by sync. *βλήεις*.

From *βλήω* is also formed *βλήμι*, whence the 2d aor. of the optat. mid. *βλήμην*, *βλήω*, *I wish thou hadst been struck*.

RULE L. Of Μέλω.

1. *Μέλω* forms ἦσω from *έω*;

And by syncope the perfect *μέμεβλωκα*, inserting β, and changing η into ω.

2. The same is also observed in the perfect of *μολέω*.

EXAMPLES.

1. *Μέλω*, to be careful, to be uneasy, borrows of *μέλιω*, the fut. *μελήσω*, whence comes *μετμελήσει*, he will repent, and sometimes reduplicating the λ, *μελλήσει*, and the opt. *Ἄεol. μεταμελήσειε*, *I wish he would repent*. In the perf. instead of *μεμήληκα*, it makes *μέμεβλωκα*, *I have taken care*, formed by sync. and by the addition of β, (because μ is never put before λ) and then changing η into ω; which happeneth also to other verbs, as *ἔβρωγα* for *ἔβρηγα*, *I have broke*.

2. But *μέμεβλωκε* signifieth also *venit*, instead of *μεμώληκε*, from *μολέω*, to go, or come, and is formed by the same figures abovementioned; from whence comes *παραιμέβλωκε*, and, among the poets, *παραιμέβλωκε*, *curavit*, *advenit*, *adstuit*.

The End of the FIFTH BOOK.

B O O K VI.

OF

INDECLINABLE PARTICLES ;

AND

Of the Derivation, Composition, and Affection or proper Signification of Words.

WE design to treat in this sixth Book of indeclinable particles, and likewise of some dependencies of nouns and verbs, which could not be conveniently discussed in the preceding books.

CHAP. I.

Of Adverbs and Interjections.

THE adverb ought to be considered with respect to its force, and its accidents.

I. The force of adverbs.

The force of adverbs is in particular to mark, 1. quantity : 2. quality : 3. the manner of action : 4. relation.

1. Quantity ; as πόσον, *how much* : τόσον, *so much* : πολύ, *a great deal* : ὀλίγον, μικρόν, *a little*.

Hereto we may refer adverbs of number ; πρῶτον, *first* ; δεύτερον, *secondly* ; τρίτον, *thirdly*, &c. Likewise ἅπαξ, *once* ; δις, *twice* ; τρίς, *thrice* ; and such like. Also those in ἄκις ; τετράκις, *four times* ; πεντάκις, *five times* ; δεκάκις, *ten times*, &c. In like manner ποσάκις, *how often* ; τοσάκις, *so often* ; πολλάκις, *often*, &c.

Adverbs of multitude ; πολύ, *a great deal* ; ἄλις, *enough*.

Adverbs signifying extension ; μάλα, λίαν, *very much, vastly* ; ἄγαν, *too much* ; σφόδρα, *excessively*.

Adverbs of diminution ; μόγις, μόλις, *scarce, hardly* ; ἡρέμα, *softly* ; ἦκα, *insensibly*.

Adverbs

Adverbs of motion; τάχις, *speedily*.

Adverbs of time; νῦν, Att. νῦν, *now, at present*; τότε, *then*; ποτὶ, *sometimes*; σήμερον, *to-day*; αὔριον, *to-morrow*; μεταύριον, *after to-morrow*; χθές, *yesterday*; προχθές, *the day before yesterday*; πάλαι, *heretofore*; πρόσκαι, *a long while ago*; παραχρῆμα, *instantly*, &c.

Adverbs of place, as ἐντοῖς, *within*; ποῦ, *where*; and others, of which we shall treat more particularly hereafter.

2. Quality: and these are either terminated

In *us*; ἡσέως, *mildly*; κακοήθως, *maliciously*.

In *g* subscribed, such as the modal ablatives taken adverbially: βία, *vi*, *by force*; ἑλευθερίᾳ, *freely*; ἰδίᾳ, *separately, in particular*; δημοσίᾳ, *in public*.

In *γ* subscribed, such as the like sort of ablatives; ᾧ, *which way, from whence, in what manner, wherefore, insomuch that*, &c. whose ordinary correlatives are ταύτην, *that way, thus*; σπουδῇ, *carefully*, κοινῇ, *commonly*; διχῶς, *doubly*.

In *ns*, without a point under it; βίᾳ, *rashly*; κρυφῶς, *secretly*.

In *i*; ἀερί for ἀερίᾳ, *out of season, untimely*; αὐτοχειρί, *with his own hand, for αὐτοχειρίᾳ*: in like manner ἀσινεματί, *sine sanguine, without fighting*; ἀσινεπι, *sine pulvere, without raising the dust, that is, without trouble, without stirring*.

In *is*; ἀσινεματί, *without bloodshed*; ἀθεσί, *atheistically*.

In *ōs*; κύνειον, *like a dog*.

In *ēs*; ἐκτάδην, *by extension, dilating, prolonging*.

In *is*; Θρακίᾳ, *like a Thracian*.

And sometimes in *ξ*; λάξ, *calcibus, with kicks*; ὀνάξ, *moedicus, tooth and nail*; ἀπρίξ, *tenaciously*.

3. The manner of action, as to exhort, εἶα, *come on, courage*; to shew, ἰδοί, *lo, behold*; to express desire, εἰ, *if*; εἴθε, *would to God that*; to assure and confirm, ἔγωγε, *indeed, really*; ἦ, ἦτοι, γί, δέ, *verily, assuredly, undoubtedly*; γῶν, *in truth, at least, wherefore*.

To swear; μά, νή, ναι; Att. ναιχι; *verily, it is really so, certainly, indeed*.

To deny; ἔ, ἔκ, ἔχι; Att. ἔχι; *no, no really*; from whence come ἔτε, ἔδέ, *neque, neither*, and ἔδομας, *by no means*.

To forbid; μή, *no, not*; whence comes μήτε, and μήδέ, and μηδαμῶς, *not at all*.

To grant; εἰω, εἰω δέ, *well, be it so, supposing it so, &c*.

To interrogate, either in regard to place; ποῦ, ποῖ, ποῦ, οἶ, ὅ, *ubi, where?* ποῦθεν, ὅθεν, *unde, from whence?* ποῦσε, *quò, whither?* ποῦ, *quò, which way?* Or time; ποῦτε, and ποῦτε, *when?* Or quantity; ποῦσον, *how much?* ποῦσάκις, *how often?* ποῦσάχις, *in how many different ways?* ποῦσάχι, *in how many shapes?* Or quality; ποῦς, *how?* ποῦς, *in what manner*.

4. Relation, as those which denote comparison; μάλλον, *more*; ἧττον, *less*.

Resemblance; ὡς, *as, in the manner as, as if*; ὡσαύτως, *in the same manner as*; καθὼς, καθὼςπερ, ὅπως, &c. *just as*; ὡςτε and ὡςτε, *just so*; ὡς, *so, thus*; &c.

Order; εἶτα, *afterwards, next*; ἐξῆς, and ἐφεξῆς, *henceforward*.

Assem-

Assemblage; *μαζα*, together, at the same time; *ομα*, jointly, along with; *σπλιωδμ*, in a word, in short.

Separation; *ανω*, without, except; *χωρις*, *διχα*, separately; *ωλη*, except, unless.

To which we may add some others, as those that express the cause, *ινα*, because, by reason of; or conjecture, *ισως*, *ταχα*, perchance; *τυχον*, perhaps; and such like.

Interjections.

The Greeks include the interjections among the adverbs, as

To call, *ο*, *ο*; to mock, *ισ*; to rejoice, *ισ*; to laugh, *α*, *α*, *αα*, *αα*; to discourage, *α*, *α*; to congratulate, *υγ*; to admire, *ο*, *ο*, *βαβα*, *ωωω*, *παπα*!

To express grief, *αι*, *οι*, *οω*, *ισ*, *αι*, *ηου*, *ηου*.

Indignation, *ισ*, *ο*, *ηου*.

Menacing, *ου*, *ου*.

And some others, which may be learnt by practice.

ANNOTATION.

The same adverb or interjection may be used in different significations, because they express only the term or manner of the action, independently of the subject. Thus adverbs of place are frequently taken for those of time, or vice versa, as *ανω*, *ε superiori loco*, or *tempore*, or even *denuo*, *again*, *ανω*; *τω*, *ibi*, *tum*, *eo tempore*, *then*, *at that time*.

Some become adverbs of quality, as *ω*, *which way*, *ηω*, *in what manner*.

Some are applied to several differences of time or place; *ου*, *ubi*, and *quo*, *where* or *whither*; *ου* *in quo*, *Psal. ubi non erat timor*, *where there was no occasion of being afraid*; *ου* *βλεπων*, *Plut. quo respicere*; *ου*, *his* and *huc*; *ου*, *illic* and *illuc*; *αλλου*, *alibi* and *alio*; *πανταου*, *omnibus in locis*, and *in omnibus locis*, *every where*; *ω*, *ab anteriori parte*, *in anteriori parte*, and *in anteriorem partem*; *ου*, *quod*, *ubi*, and *quo*; and in like manner *ου* and *ου*.

ου, an adverb of resemblance, from whence *ut* is derived, may be used comparatively, and signify, *just as*, *as if*; may be relative to time, and signify, *after that*; may likewise stand for *as*, *so much*, *very*, *exceedingly*, &c. as *ου* *εμμε*, *quam celerrime*, *exceeding quick*, &c. See the Remarks, Book IX.

It is also observable, that the Greeks frequently make use of adverbs, where the Latins put prepositions; as *ου*, *without*; *ου*, *except*; *ου*, *between*, *among*; *ου*, *upon*, &c.

II. Accidents.

The accidental properties of adverbs are, their derivation and comparison.

Derivation is so very peculiar to adverbs, that there are hardly any other but derivatives. There are however some few primitives, as *ου*, *nunc*, *now*; *ου*, *humi*, *on the ground*; *ου*, *heri*, *yesterday*, &c.

The derivatives are taken from almost all the other parts of speech, and especially from nouns, as the following examples will make appear.

The

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The local adverbs denote the diversity of place, according to the difference of their terminations: thus, those in

	οἶ, οἰ, ου, signify the place where one is.	οθεν, the place from whence one sets out.	δε or σε, the place whither one goes.
As from			
Μεγάρα, a city of Greece.	Μεγαροῖ, or Μεγαροῖ, to be at Megara.	Μεγαροθεν, to come from Megara.	Μεγαροῦ, to go to Megara.
Οὐρανός, cœlum heaven.	οὐρανοῖ, to be in heaven.	οὐρανόθεν, to come from heaven.	οὐρανοῦ, or οὐρανόσ, to go to heaven.
Οἶκος, domus, a house.	οἰκοῖ, or οἴκοι, to be at home.	οἰκοθεν, to come from home.	οἰκοῦ, poetic, οἰκαδ, in prose, to go home.
Ύψος, altitudo, height.	ὑψοῖ, and in Hom. ὑψῷ, and ὑψί, by sync. to be above.	ὑψοθεν, from above.	ὑψοῦ, to go up.
Αὐτός, ipse, himself.	αὐτοῖ, ibi, there.	αὐτοθεν, inde, from thence.	αὐτοῦ, eo, thither.
Ἐκεῖνος, ille, he, it.	εκεῖ, illic, there, where he is.	εκειθεν, illinc, from whence he is.	εκειῖ, illò, to where he is.
Ὀμός for αὐτός, idem, in Hesych Πᾶς, ἀπὸς, all.	ὁμοῦ, together, in the same place. πάντοῖ, or rather πανταχῶ, ubique, every where.	ὁμοθεν, from the same place. πανταχοθεν, undequaque, from all parts.	ὁμοῦ, to the same place. πανταχοῦ, quoquoque, towards every side.

Adverbs derived from prepositions have but the same termination to express the place where one is; and the place where one goes to; as

From ἀνά,	ἀνω, supra and sursum, above.	ἀνωθεν, e supernis, from above.
κατά,	κάτω, infra or deorsum, below.	κάτωθεν, ab inferis, from below.

The proper names of towns, that follow the feminine article, form their adverbs in ησι or ασι (which are properly ablatives; as we have already observed with the point under, or without it, in ηθεν, or αθεν, and in αξι; as

Ἀθῆναι, Athenæ, Athens,	Ἀθῆναισι, to be at Athens.	Ἀθῆναιθεν, from Athens.	Ἀθῆναξι, to go to Athens.
Ὀλυμπία, Olympia.	Ὀλυμπίασι, to be at Olympia.	Ὀλυμπίαθεν, from Olympia.	Ὀλυμπίαξι, to go to Olympia.

Those

Those deriv ed from appellative nouns, are formed sometimes in the same manner ; as

Θύρα,
fores, the door,

Ἐξωθεν, forin-
secus, foris,
without, from
without.

Ἐξωθεν, or ἀξί,
by metathesis,
for αὐθεν, foras,
to go abroad.

In like manner the article

Ὁ, or ὅ, hic ; ὅθεν, ὅ, ubi, ὅθεν, unde,
where, from whence,

ἄδεν, huc, hic,
here, hither.

ὅς, qui. ὅ, quo, ubi.

Sometimes the adverbs form these derivations from themselves :

χάμῃ,
on the ground.

χάμθεν,
from the ground.

χάμᾶς,
to the ground.

The adverbs of quality in ως come from the genitive plural in ων ; as from

σοφῶς, wise ;

σοφῶν,

σοφῶς,

wisely.

βαρῶς, grave ;

βαρῶν,

βαρῶς,

gravely.

ωρεῖων, decent ;

ωρεῖων,

ωρεῖων,

decently.

There are others in ὅθεν, which are generally derived from the nominative ; as from

ὁμόθυμος,

unanimous ;

ὁμοθυμαδόν,

unanimously.

κύων, κύων,

a dog ;

κυνῶδες,

like a dog.

βέβητος,

a grape ;

βηβητός,

by clusters.

ἀγέλη,

a flock ;

ἀγελῶδες,

in flocks.

The neuter adjectives are frequently taken for adverbs ; as εὐθὺς, directly, immediately ; ταχὺ, quickly. Though in reality these are only accusatives governed by a verb, or by the preposition κατά, which denotes the manner : and the poets use them oftentimes in the plural, διὰ βλίπτειν, just as Virgil, torva tueri, to look sternly. And even in prose σφόδρα, with violence, from σφοδρῶς, violent.

Adverbs are formed also from verbs ; as ἔξῃ, and ἰφαξῆς, successively, in order, from ἔχομαι, to have ; future ἔξομαι : ἴδεν, to, behold, from ἰδέναι, to see : ἔνι, (whence comes the Latin en) from εἶδε, inspicere, see. Such also are those terminated in ὅθεν ; as

συλλήθεον, comprehensim, from συλλαμβάνειν, comprehendo.

κρυπῶδες,

secretly,

from κρύπτω,

to hide.

ἀρπαγῶδες,

rapidly,

from ἀρπαζω,

to snatch.

χύθην,

abundantly,

from χύω,

to pour out.

Likewise in σι ; as

Ἑλληνισί, in Greek ;

Ῥωμαῖσι, in Latin ;

Ἑβραῖσι, in Hebrew ;

from ἱλληνισί,

Ῥωμαῖζω,

Ἑβραῖζω, &c.

But there are some that may be indifferently derived from a noun, or from a verb ; as χωρῖς, separately ; from χωρεῖν, a place ; or from χωρίζομαι, to separate.

Even some verbs are taken adverbially ; as ἀγε, ἀγίτε, age, agite ; φερε, suppose, for example : ἴθι, come on, courage ; which are the imperatives of ἄγω, φέρω, and εἶμι, to go. In like manner ἐφαλον, es, e, ultimam debuisse, es, et ; or ὅ si debuisse, es, et. See Book VIII.

Adverbs are also susceptible of comparison, though not all, but several.

When the adverb of the positive degree comes from a genitive plural in *ων*, the comparative adverb proceeds likewise from the genitive of the comparative, and the superlative from the genitive of the superlative, changing *ων* into *ος*; as

From σοφός,	wise;	σοφώτερος,	σοφώτατος;
comes σόφως,	wisely;	σοφωτέρως,	σοφωτάτως.
From ταχύς,	quick;	ταχύτερος,	ταχύτατος;
as also		ταχίως,	τάχιως;
comes ταχίως,	quickly;	ταχυτέρως,	ταχυτάτως;
as also,		ταχίστως,	τάχιστα.

It frequently happens, that after the comparison of the adjectives is formed, we use adverbially the neuter of the comparative and superlative, as well as the above-mentioned neuter of the positive, both in the singular and in the plural. Thus we say ταχέ, ταχυτέρων, τάχις, celeriter, celerius, celerissime; likewise τάχιστα, instead of which we say also θάσσον, Att. θάττον.

We likewise say εὖ, bene; βέλτιον, melius, βέλτιστα, optime.

Πολύ and πολλά, much; πλείον and πλίον, more; πλείον, πλείονα, an excessive deal.

The neuter of these adverbs assumes sometimes an article as; τὸ πρῶτον, τὰ πρῶτα, first, directly. Which is a sufficient proof, that they are real nouns governed by a κατὰ. But sometimes the article is joined with the word, τοπρωτόν, ταπρωτόν, &c.

The following are formed in imitation of the others, though they be not derived from a noun:

μάλα,	much;	μᾶλλον,	more;	μάλιστα,	still more.
λίγα,	little;	ἥσσον, ἢ ἔττω,	less;	ἤμισα,	still less.

The adverbs derived from prepositions, or other adverbs, are formed in τίς and τάτω; as

πέραν,	beyond;	πικραιτέρω,	πικραιτάτω.
ἴσας,	far;	ἰσχυτέρω,	ἰσχυτάτω.
ἄνω,	above;	ἀνωτέρω,	ἀνωτάτω.

In which the comparative and superlative are often taken from the neuter adjective; as

ἄνω,	above;	ἀνώτερον,	ἀνώτατα,
ἐγγύς,	near;	ἐγγύτερον,	ἐγγύτατα.
And also		ἐγγίον,	ἐγγίονα, &c.

CHAP. II.

Of Prepositions.

WITH regard to Prepositions, we are to consider here their division, and force in composition, reserving to the syntax, what concerns their government.

I. Division.

Prepositions are either separable, that is, which may be found separated from other words in a sentence; or inseparable, which are never

never found alone, but always joined in composition with other words.

I. The separable are eighteen, whereof six are monosyllables, viz.

1. *eis*, Att. *eis*, in, erga, adversus, apud, circiter, in, into, towards, against, with, about.

2. *ex* or *ek* (the former being used before a consonant, and the latter before a vowel) *ex*, from.

3. *in*, and among the poets, *in*, in, inter, intra, cum, &c. in, among, with.

4. *pro*, ante, *pro*, pro, before, for, instead.

5. *prope*, ad, coram, prope, &c. to, before, or in presence, near.

6. *cum*, Att. *syn*, cum, with.

And twelve dissyllables, viz.

1. *circum*, Ion. *peritrochi*, de, circum, circa, pro, propter, of, about, on this side, for, because.

2. *contra*, per, in, adversus, through, against, separately.

3. *pro*, (i. e. vice) propter, for, instead, because.

4. *ab*, *ex*, de, from, since.

5. *propter*, per, in, because, for, through, among.

6. *super*, de, in, propter, ad, coram, versus, praeter, &c. upon, of, concerning, in, for, because, before, towards, besides, beyond, &c.

7. *de*, *ex*, in, adversus, contra, secundum, per, pro, &c. of, concerning, into, against, according, instead, through, for.

8. *post*, cum, post, in, inter, with, after, in, among.

9. *para*, *ad*, *ex*, apud, contra, prope, juxta, per, inter, ultra, praeter, &c. from, with, opposite, near, next, according, by, among, beyond, &c.

10. *peri*, de, pro, propter, circa, circum, in, erga, of, concerning, for, because, about, towards, &c.

11. *super*, praeter, propter, supra, ultra, above, upon, instead, for, because, beyond.

12. *sub*, ab, under, by, &c.

II. The inseparable prepositions are twelve, viz. *an*, *anti*, *epi*, *epi*, *epi*, *epi*, *epi*, *epi*, *epi*, *epi*, *epi*, *epi*, *epi*. And *zeta* is sometimes used for *dia*; as *zeta* for *diabolos*, diabolus, calumniator, devil, slanderer.

II. Of the Force of Prepositions in Composition.

The business of prepositions is to communicate their force to the words which they compose,

RULE I.

Of Inseparable Prepositions.

1. The following eight, *an*, *anti*, *epi*, *epi*, *epi*, *epi*, *epi*, *epi*, are augmentative in composition.

2. Δύς denotes difficulty or trouble;
3. Νῆ and νῆ express privation:
4. But νῆ sometimes augments:
5. Α' signifies privation, collection, and increase of force.

EXAMPLES.

1. The following prepositions augment:

ἄρι; as ἀρίπικτος, very bitter; ἀρίδιλος, most illustrious. It is commonly derived from ἄρω, to fit, to be convenient, or from Ἄρης, Mars, the God of war.

ἔρι: ἐρέρομος, to roar excessively, from ἐράω, to love, or from εἶρι, towards.

βῆ: βελμιάω, to be very hungry, from βῆς, an ox, because of its bigness. And for the same reason we make use also of ἴππος; as ἵππογενῶμων, one of an elevated genius, taken from ἴππος, a horse.

δα: δαφνίος, all bloody, from δασύ, densus, thick.

ζῆ: ζάθος, most divine, admirable, from ζῆω, to be hot.

λά: λαχάτη, pelvis, a great basin, from λά, valde, greatly, and χαίρω, hisco, to be open, because of its wideness: λάβρος, a glutton, from λά and βορός, devourer. It comes from λάω, to see, to desire; to enjoy.

λι: λιάζω, agito, quasi, valdè ago, to agitate, to torment, from λίαν, valdè.

βῆ: βεήπνος, an epithet of Mars, clamorous, heard from afar.

2. Δύς expresses always some trouble or difficulty, or misfortune; δύσκαλος, difficult, morose: δυστυχίω, to be unhappy.

The reverse of which is εὐ; as εύκαλος, easy, good-humoured; εύτυχίω, to be happy: but it is not inseparable, for εὐ is also an adverb.

3. These two denote privation; νί: νίποδες οἱ, those that have no feet, or whose feet are very short, from whence comes the French word nabot, un petit nabot, a short or little fellow. Just as in Latin, nefandus, nequeo, and others come from ne, for non. But if it happens to precede an α, or an σ, it requires to be contracted into η; as νήρις for νῆ ἱερίς, unquestionable: νήνιμος for νῆ ἀνεμος, unshaken by the wind, tranquil: νημία, calmness, serenity: νημετή, eos, true, sincere, blameless, -for νῆ ἀμετής, from ἀμαρτάνω, to err, to sin.

νῆ: νήπιος, infans, as much as to say, non factus, an infant, one that cannot speak: νήπιος, impunis, unpunished.

4. Νῆ also augments; as νήχυτος, flowing of all sides.

5. Α' signifying privation, comes from ἀπύ, or ἄτις, sine, without; as ἀόρατος, invisible.

And sometimes it takes a ν after it, to avoid the concurrence of vowels; as ἀναίμακτος, incurtus, unbloody: ἀνανδρος, effeminat.

Signifying increase of force, it comes from ἄγαν, valde, nimis, vastly, excessively; as ἄπειρος, intentus, very much bent: ἄξυλος, lig-nosus, very woody.

Implying

Implying union and collection, it comes from *ἅμα*, together; as *ἀδελφός*, brother, from *δελφός*, *ύος*, uterus, the womb, because brothers come from the same womb: *ἀκόλουθος*, a follower, or companion, from *κίλυθος*, the road.

But sometimes it makes no alteration at all in the signification: as *ἀσάχως*, the same with *σάχως*, spica, an ear of corn.

RULE II.

The Force of Separable Prepositions in Composition.

1. These five, *κατά*, *ἀπό*, *ἀντι*, *διά*, *παρά*, either augment, or change the signification of the simple:
2. These five, *εἰς*, *σύν*, *ὑπέρ*, *ἐξ*, and *περὶ*, do but augment the signification:
3. *Πρός* augments, or diminishes;
4. *Μετὰ* changes, or diminishes:
5. And *ὑπό* diminishes only.

EXAMPLES.

1. In Composition there are five prepositions, that sometimes augment the signification of the simple, and sometimes change or destroy it, viz.

ἌΝΤΙ,	ἀντάξιος, preferable:	ἀντινομία, breach of law.
ἌΠΟ,	ἀποτίσω, to stretch:	ἀπομαρθάνω, to unlearn.
ΔΙΑ,	διαγελῶ, to laugh at:	διαπισῶ, to disbelieve.
ΚΑΤΑ,	κατίσθίω, to devour:	καταφρονῶ, to despise.
ΠΑΡΑ,	παρεβάλλω, to throw a great way:	παράνομος, a law breaker.

2. There are five which only augment the signification.

ἘΙΣ,	εἰσακῶ, exaudio, to hear plainly.
ἘΞ,	ἐξίσταμαι, to be absent from one's self.
ΠΕΡΙ,	περιεπαλλῆς, pervenustus, extremely handsome.
ΣΥΝ,	συνίκατέλω, planè perficio, to finish completely.
ἸΠΕΡ,	ὑπερμαίνομαι, nimis insanio, to be stark mad.

3. There is one, which sometimes augments, and sometimes diminishes, viz.

Περί, *προσπάσχω*, to be very much affected; *προσάπτωμαι*, to touch slightly.

4. Another, that changes and diminishes, viz.

Μετὰ, *μεταβιβάζω*, to change design; *μετανοῶ*, to repent; *μεταπίθω*, to dissuade; *μεταγγίζειν*, elutriare, to pour out of one vessel into another.

5. And another which diminisheth only.

ὑπό, *ὑποδαίω*, subvercor, to be somewhat afraid.

ANNOTATION.

It is very common to see two or three prepositions together in the same word; as from *ἵστημι*, sto, to stand, comes *ἀνίστημι*, to raise, to excite; *ἐκπνέω*, to raise up, to stir up, &c. *ἵμι*, mitto, to send; *ἕξω*, to go out, to go away, to put out; *παρεῖμι*, to go further, to send further; *ἀντιπαρῆμι*, to pursue, to oppose,

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prose, to meet; ἀντιπροκαταλαμβάνω, to anticipate, to prevent; ἀντιπαραβῆναι, to stand an army against. There are likewise some instances among the Latins, *subobscurus, subabsurdus*, Cic. 2. de Orat. and such others. But it will not be amiss to give here a larger list of the signification of these prepositions.

List of the Prepositions, wherein is given a more extensive View of their Force in Composition.

ἌΝΘΙ, is frequently explained by *circum*, or by the old Latin preposition *am*, which has been received, even in the French language; it often expresseth doubt or ambiguity, as will appear in the following examples.

Ἀμφιβάλλω, amplexor, circumplexor, to embrace, to surround, to envelop, to cloath, to be dubious. From whence comes

Ἀμφιβόλος, ambiguous, doubtful, conjectured; undetermined, unresolved.

Ἀμφίβιος, amphibious, living sometimes in the water, and sometimes on land.

Ἀμφιδόξω, to doubt, to hold a thing as probable.

Ἀμφέχω, to embrace, to warm, to be occupied, to prepare, to take care, It comes from ἔχω, operor, to do, to act.

Ἀμφιπεριτρέφω, circumverto, to turn about.

Ἀμφιβόρω, to dispute, to debate, to doubt.

Ἀμφίγυμος, double mouthed; deceitful, treacherous.

ἌΝΑ, 1. signifies repetition, being equivalent to the inseparable *re* of the Latins; as

Ἀναβάλλω, retardo, to delay.

Ἀναλαμβάνω, resumo, to resume.

2. It expresseth height or elevation in the same manner as *sub*, sursum: thus **ἀναστήτω**, suspendo, to hang up.

Ἀναβαίω, ascendo, to ascend.

Ἀναβιβάζω, to make ascend, to put on.

Ἀναβάλλω, to look up, or to look again.

ἌΝΤΙ, implies 1. opposition; as **ἀντιῆμι**, to resist, to hinder, to succour.

Ἀντιβίω, to resist, to refuse, to hinder.

Ἀντιπαγγέλλω, to sue one in their turn, to appeal from judgment, to have one's cause reviewed.

Ἀντιβίω, to contradict, to dispute, to allege contrary reasons, to reply.

2. Equality; as when Homer calls Ulysses **ἀντίθεος**, equal to God, like unto God.

3. Some sort of duty or return; as

Ἀντιδίδωμι, to make a proper return,

Ἀντιπάθω, to be in a quite opposite disposition; whence comes the word *antipathy*.

Ἀντιπαρρησιάζω, to be grateful to our parents, to take care of them in their old age. It comes from *παρρησιάζε* a stork, which bird is said to feed its parents, when they grow old.

Ἀντιφίλος, *amor*, reciprocal love.

4. Comparison; as

Ἀντιφύρα, equal, of equal value or weight. It comes from *φύρα*, which signifies the turn of the scales.

ἌΝΟ, properly signifieth the place from whence one parteth, or is distant, like *a*, or *ab*, or *de* of the Latins: and thereto is added first a negation or separation; as

Ἀνίφημι, nego, I deny.

Ἀπαγορεύω, to forbid, to hinder, to refuse, to despond, to fail.

Ἀπαλγίζω, dedoleo, tristitiam depugno, to begin to be comforted, to give over grieving.

Ἀπαχέτωμι, displicet mihi, it is disagreeable to me.

Ἀπίχθημι ab eo, to be gone, to die, to run away.

Ἀπαμύθημι, dedisco, to unlearn.

Ἀπαύω, parce ac temperate vivo, to live sparingly.

Ἀποδιαιτέλλω, to divide, to go from, to repulse, to separate.

Ἀπορύνω, to disavow, to reject, to repel, to repudiate; to forbid, to refuse; to absolve, to dismiss, to discharge; to despair, to expect no more good of a thing.

2. It includeth force of augmenting, which often corresponds with the *intro* or *inter*, or *de* of the Latins; as

Ἀπαβύθω, intingo, immergo, to dip, to plunge, to wet.

Ἀπαβιάζω, to use violence, to repulse, to constrain, to take great care.

Ἀποδείκνυμι, demonstro, to demonstrate, to prove, to represent, to express, to declare, to design, to establish.

ΔΙΑ, answers first to the inseparable *di* or *dis* of the Latins; as

Διαιρέω, divisio, division.

Διαφέρω, distinctio, distinction.

Διαβόω, to divulge, to proclaim.

Διακρίνω, to discern, to distinguish, to separate.

σεπάρει, to disperse, to examine, to judge, to finish, to absolve.

Διαλαμβάνειν, to take separately, to separate, to distinguish, to interpose, to interrupt, to hinder; to embrace, to assemble, to connect; to govern, to conceive, to examine, to take counsel, to be of opinion, to establish.

Διαλέγεσθαι, to discourse, to chuse together; from whence comes διάλογος, a dialogue; διάλεκτος, a dialect, or peculiarity of language; διαλεκτική, dialectic, the art of reasoning or discoursing.

2. It signifies the same as *trans* or *per*; for instance,

Διαπύω, pervidere; to penetrate, to see through.

Διαβήσκειν, transire, to pass through, to go beyond.

Διαβόλλειν, to traverse, to pass or pierce through: and Metaphorically, to slander, to render odious; to deceive, to accuse: from whence comes διάβολος, diabolus, a slanderer, an accuser.

Διαδώσειν, to divulge, to distribute, to give, to spread from one to the other, to disperse.

Διαλλάσσειν, to change, to pass, to differ, to make up a difference, to appoint, to reconcile.

Διαπύειν, to work, to perfect, to cultivate, to exercise, to apply, to suffer, to be in trouble.

Διαστρέφειν, to pervert, to invert, to intemperate, to corrupt, to falsify.

'ΕΙΣ, Att. is, denotes motion.

'Επιφέρειν, to introduce, to assemble,

'Εσφαιράσειν, to come, to approach, to retire.

'Επιβάλλειν, to attack, to fall upon, to make incursions, to commit hostilities.

'ΕΝ, imports the state and disposition, the abode and situation; habitum and aitum, says Vergara; corresponding to the Latin *in*.

'Εσπλιος, armatus, armed.

'Εγγυεσθαι, incumbit, it threatens us, it presses us, it is near, it is imminent.

'Επιμένειν, permanet, he persists, he continues firm.

'ΕΞ, before a vowel, or *ls* before a consonant.

'Εξομολογείν, to declare publicly, to relate, to tell or recite at length.

'Επι, answers to the Latin *super*, always signifying some addition or increase.

'Επιτελείν, impono, to impose, to add, to put the finishing hand, to conclude.

'Επιβήσκειν, conscendo, to mount, to go, to walk.

'Επιδόκειν, whatsoever causeth an ad-

ditional pain or affliction, from *δύνη*, pain.

Sometimes it diminisheth.

'Επίλευτος, albicans, whitish, drawing towards white.

'Επίμυλας, blackish.

ΚΑΤΑ', 1. augments the signification.

Καταβαρύνειν, pręgravare, to weigh heavy, to press downwards.

2. It gives it a bad sense.

Κατακρίνειν, to condemn, from κρίνω, to judge.

Καταψηφίζομαι σε, I condemn you, from ψηφίζομαι, to be of opinion, to give one's suffrage.

Καταχράσκειν, to abuse, to use too freely, to give ill treatment, to insult one. It comes from χράσκειν, to use.

3. It signifies *below*, just in the same manner as *infra*.

Καταβαίνειν, to go down, to descend, to sit down again, from βαίνειν, to walk.

ΜΕΤΑ, denotes first a change, corresponding to the Latin *trans*.

Μεταμορφώνω, to transform, to transfigure.

Μεταβαίνειν, to pass further, to make a digression.

Wherefore it frequently changes the signification of the simple; as *Μεταδάσκω*, dedoceo, to teach one the contrary of what he has already learnt; as much as to say, to make one step over to a new doctrine.

Μετανοέω, to change opinion, to repent, to do penance.

Μεταυλίσσεσθαι, to alter one's design, to take a new resolution to repent.

2. It signifies a participation or communication, corresponding to *inter*, among, with.

Μεταλαμβάνειν, particeps sic I am made partaker; as much as to say, I take among, or with the rest.

Hence the participle is called *μεταχθῆ*, because it partaketh of the nature of the verb.

ΠΑΡΑ' corresponds to the Latin *pręter*, but sometimes it augments the signification; as *βιόμιος*, to be violent; *παρορμικός*, to be extremely violent, to push things to extremity.

Παροτρύνω, to irritate, to provoke.

Sometimes it destroys or changes it: *παρνομοίω*, to trespass against the laws; whence comes *παρνομός*, a wicked fellow, a law-breaker.

Παρικεύω, to deceive, to seduce, to impose upon.

Παρεμπροσεία, an embassy, or commission not rightly discharged, or not rightly undertaken.

Παρα

Παραφρονῶ to lose one's senses, to rave, to be mad.

Sometimes it marks proximity or resemblance, corresponding to the Latin *ad*: ἀπέξομαι, *assideo*, I sit next.

Παροῦν, to be equal, to resemble.

ΠΕΡΙ, corresponds, 1. to *circum*: περιφέρεια, *circumferentia*, circumference.

Περιβάλλω, *circumdare*, to surround.

Πεπρωταποδύειν, to lay siege to, to block up.

2. It answers to *per*, and augments the signification: περιφέρω, to use a circumlocution; whence comes περιφραδῶ. Hom. *peritus*, learned.

Περιχαρῆς, *pergaudens*, very glad.

Περίλυτος, very sad, or afflicted.

Περγίνας πάσσων, he surpasses, or is above all the world.

ΠΡΟ, hath almost the same force as the Latin *præ*, or *pro*: προαίρωμαι, *præfero*; to prefer; προάδωρος, the porch.

Προδίζω *prædico*, to foretell.

Προΐσταναι, to put before, to prefer, to establish and ordain over others, to prostitute.

Προλαμβάνω, to preoccupy, to prevent.

Sometimes it is reduplicated: προπετασάμενος, one who throws himself forward (*antrorsum*) with violence, Apoll. προπετακλυδόμενος, one who throws himself at another's feet in a suppliant posture.

ΠΡΟΣ, corresponds to the Latin *ad*, or *insuper*, and generally augments the signification, denoting force, repetition, or a particular assiduity: προσάγω, *adduco*, to lead, to bring, to approach, to offer.

Προτίθημι, to propose, to add, to compare, to put over.

Προστίθειαι, the same; and, moreover, to follow the advice of somebody, to favour him, to give him your vote, to be attached to him.

Προσπάσχειν, in S. Dionys. to be attached to any thing, or to place one's heart and affection in it.

Προσφαμίζομαι, to take away still more.

Προσγγυῶμαι, to answer for, to be bound for.

Sometimes it diminishes the signification: προσάπτωμαι, *leviter attingo*, to touch slightly.

ΤΠΕΡ, *super*, denotes 1. excess and addition.

Τπίεμτρος, *unreasonable*, beyond measure.

Τπιερίθημι, to put on, to put before, to put over or to prefer, to prolong.

Τπιεβάινω, to exceed, to pass beyond.

Τπιεαυτίξω, to dart further; δριγδυός, very cross or troublesome.

2. Excellency: υπερίχω, to excel.

Τπίω, exceeding well.

Likewise advantage or perfection; υπερίμαχος, *reonger*, defender.

Τπιεαυτίξω, protector.

Τπίετιος, superior, more ancient, more excellent, greater, preferable.

Τπασος, by syncope for υπερίπρασος, supreme, sovereign. It is generally taken for a consul or first magistrate.

But sometimes υπερί signifies depth, just as *altus* in Latin.

3. It marks relation, in the same manner as *pro* or *vice*: υπερίμαχος, *pugno pro*, to fight for.

ΤΠΟ, sub, under: υποτίθημι, to expose, to establish a principle, to give a pledge.

Τπίετα, subjacet, is under.

Τπικαίω, *subaudio*, ausculto, obedio, to bear with submission, to obey, to be feady.

Oftentimes it diminishes, just as *sub* in Latin: υπεργυρος, *subargenteus*, drawing towards silver, that partakes of the nature of silver.

Τπίεδίσταλος, somewhat difficult, of a temper somewhat troublesome.

Τπίεχλωρος, *subpallidus*, somewhat pale, or palish.

ANNOTATION.

This list might have been carried on to a greater length; but as I perceived that this would lead me too far, and in some measure exceed the limits of a grammar, where it sufficeth to lay down the general rules of each article, and to illustrate them with a few examples; I have therefore reserved the remainder for another work, which may soon follow this, should the Public reap from it the benefit I intended. I shall endeavour also to give in our mother-tongue a specimen of the copiousness of the Greek, in the different explications of its choicest words, by a continual concatenation of etymologies;

Of the Change of those Prepositions in Compounds.

Prepositions are frequently subject to some change or alteration in composition: which happens in two different manners.

1. They lose their vowel, when the verb commenceth with a vowel, and if this vowel of the verb is marked with a rough breathing, the τ and the π of the preposition are changed into their aspirates θ , and ϕ ; as ἀφαιρῶμαι, to take away, or to be taken away, from ἀπό and αἶρῶμαι, to take; which has been already explained, Book I. Chap. xi. of Apostroph.

We must except περι and προ, which retain their vowel; περιχῶ, to contain, to surround; προάγω, to produce, to advance.

But προ, when it is followed by an ι or an \omicron , makes a contraction in υ , according to the Attics; as προίχῶ, προύχῶ, to be before hand, or to have the upper hand; προφίρω, imperf. προφίρετο, προφίρετο, proferebam, I produced, I exposed, &c.

Ἄμφι also retains sometimes the ι : ἀμφίπυρρι, circuminduo, I cloath of all sides.

2. Ἐν and σύν change ν into μ before β , π , ϕ , ψ ; μ into γ before κ , γ , χ ; into α before λ ; and σύν changes it into σ or ρ before another σ or ρ , or sometimes drops it intirely before σ or ζ ; as

Ἐμβας, alive.

Ἐμπύπῳ, to fall into.

Ἐμφέρομαι, to be carried into.

Ἐμφυχος, living, animated.

Ἐμμένω, to persist.

Ἐγκαλύπτῳ, to cover.

Ἐγχειμάζω, to winter.

Ἐγγράφω, to inscribe.

Ἐλλάμψω, to illuminate.

Ἐσείρω, to tear, to drag.

Ἐπένδω, contraho, to bind up, to tie fast, to fold one into another.

Συμβίσις, conversation.

Συμπύπῳ, to meet together.

Συμφέρομαι, to be carried together.

Σύμφυχος, unanimous, of the same mind.

Συμμένω, to stay together.

Συγκαλύπτῳ, to cover.

Συγχειμάζω, to winter together.

Συγγράφω, to write together.

Συλλάμψῳ, to illuminate together.

Συζητήω, to discuss, to examine.

Συπένδῳ, to sow together, to mend, to patch.

Ἄνὰ, κατὰ, and παρὰ, lose also their final α among the Poets, and elsewhere, even before a consonant, and are upon that account liable to changes in their preceding consonant, that have some relation to those above mentioned; but the τ of κατ for κατὰ, when it precedes ϕ or χ , must be changed into their smooth correspondents π or κ ; when it precedes β , γ , δ , or π , as also the liquids λ , μ , ν , ρ , it must be changed into the same letters, as will appear by the following examples.

Ἄνὰ, ἀνάλω, ἄλλω for ἀνώ, to resolve, to dissolve, to undo; whence comes ἄλλωσα for ἀνάλωσα, dissolving; ἄλλωσαι, Ion. for ἀνώσαι, Oð. a. v. 150. I dissolved.

Ἀναταγίω, ἀνταγίω, to dart upwards.

Ἀνάγω, ἀλλογῶ, to make a collection, to choose.

Ἀναβαίνω, ἀμβάινω, mounting.

Ἀναβαλλόμεθα, ἀμβάλλόμεθα, let us defer, or prolong.

Ἀμβοληρῶς, Hesych. for ἀναβοληρῶς, cunctator, one that delays, or puts off.

Ἀνάσχω, ἀνασχω, suffer.

Ἀναπαλίω, ἀγαπαλίω, to recal.

This change is made also in nouns; for though ἀνὰ governs its case, nevertheless it is frequently joined in one word: ἀνὰ πεδίω, ἐμπυδίω, across the field; ἀνάδωσαι, ἀντάδωσαι, among the reeds; ἀνὰ βωμῶς, ἀμβωμῶς, upon the

Ænea; ὁ Αἰνῆϊδης, *Ænecides*: τῷ Ἰππῶντι, *Hippotæ*; ὁ Ἰπποκράτης, *Hippocratides*: τῷ Λαίρῳ, *Laetia*; ὁ Λαιρτιάδης, *Laertiades*, by inserting *i*.

From the genitive in *os* comes *ides*; as τῆς Λητοῦς, *Latona*; ὁ Λητοῖδης, *Latonius*: τῷ Ἀμφιτρεύῳ, *Amphytrionis*; ὁ Ἀμφιτρευοῖδης, and inserting *a*, Ἀμφιτρευοῖδης.

But the Ionics change *ides* into *ion*; as ὁ Κρονίδης, ὁ Κρονίων, *Saturnius*, belonging to *Saturn*.

THE FEMININES are in *as*, *is*, *on*.

As and *is* come from the masculines in *das*, casting away *ds*; as ὁ Ἡλιάδης, son to *Sol*; ἡ Ἡλιάς, daughter to *Sol*: ὁ Πριάμιδης, son of *Priam*; ἡ Πριάμις, daughter to *Priam*.

Feminines in *on* come generally from a genitive in *u*; τῷ Ὀκεανῷ, *Oceani*; ἡ Ὀκεανὴ, the daughter of the *Ocean*. And if *u* happens to be pure, then an *o* is inserted, as τῷ Ἀκραιοῖ, ἡ Ἀκραιοῖον, daughter of *Acraisius*. But *on* comes sometimes from *ion*: as ὁ Ἠτιών, ἡ Ἠτιώνη, the daughter of *Etion*.

Of all these nouns, those in *on* are of the imparisyllabic declension, and the rest of the parisyllabic.

II. Gentiles.

The national or gentile nouns of the MASCULINE gender are commonly terminated in

tas; as from ἡ Σπάρτη, *Sparta*; ὁ Σπαρτιάτης, a *Spartan*: ὁ Ἠπειρος, *Epirus*; ὁ Ἠπειρώτης, an *Epirote*.

aios; as from αἱ Ἀθῆναι, *Athens*; ὁ Ἀθηναῖος, an *Athenian*: ὁ Ῥώμη, *Rome*; ὁ Ῥωμαῖος, a *Roman*.

os; as from ἡ Βαβυλὼν, *Babylon*; ὁ Βαβυλωνίος, a *Babylonian*: τὸ Βυζάντιον, *Byzantium*; ὁ Βυζάντιος, a *Byzantine*.

us; as from ἡ Ἀλεξάνδρεια; *Alexandria*; ὁ Ἀλεξανδρεὺς, an *Alexandrian*; τὸ Σέιον, a promontory near to *Athens*; ὁ Σειωνὺς, one who lives near that promontory.

There are likewise some foreign terminations, adopted by the Greeks; as

ios: τὸ Ῥήγιον, *Reggio*, a town in *Italy*; ὁ Ῥηγίος, one of *Reggio*.

anos: as ἡ Νίσιβις, *Nisibis*, a city on the River *Tigris*; ὁ Νισιβιῶν, a citizen of *Nisibis*: ἡ Ἐκβάτανα, *Ecbatana*, a city of *Media*; ὁ Ἐκβατανῶν, an inhabitant of *Ecbatana*.

Some have a double termination; as ἡ Ἀμασία, a town of *Pontus*; ὁ Ἀμασιῶν, and Ἀμασιώτης: ἡ Δῆλος, the isle of *Delos*; ὁ Δῆλιος, and Δηλίτης.

THE FEMININES are frequently terminated in *sa*; as ἡ Κρήσα, a woman of *Crete*, from Κρήτη, the isle of *Crete* or *Candia* in the *Mediterranean sea*. See Book II. Chap. ix.

Oftentimes they conform to the common rule of adjectives; as ὁ Ἀθηναῖος, an *Athenian*, ἡ Ἀθηναία, an *Athenian woman*; and several others.

Sometimes they are formed after the manner of patronymics; as ὁ Σιγυνίς, ἡ Σιγυνία, a male or female inhabitant of the town of *Sigeum*: ὁ Ἴταλος, an *Italian*, ἡ Ἴταλις, an *Italian woman*.

Some are formed without any sort of analogy; as ὁ Τροῖς, a *Trojan*, or *Tros*, the founder of *Troy*: ἡ Ὀδυσσεύς, a city of *Mazia*,
or

or of Iberia, or the citizens of the same place. Where we see there is no change of gender, which is changed nevertheless in others; as αἱ Πασσαργάδαι, a town of Persia; οἱ Πασσαργάδαι, the inhabitants of that country.

III. Possessives.

Possessives are derived both from proper, and from appellative nouns; and sometimes they end ΕΟΣ or in ΙΟΣ.

ος; as ὁ Ἑκτωρ, Hector; ὁ Ἑκτόρειος, Hectoreus, relating to Hector; as ὁ πατήρ, father; ὁ πατρῷος, paternal; instead of which we oftener say πατῆρ in prose.

But they are more generally terminated in ιος, or κος.

ιος; as ὁ Ἀχιλλεύς, Achilles; ὁ Ἀχιλλεῖος, Achilleus, belonging to Achilles.

κος; ἡ Δῆλος, Delos, an isle in the Archipelago; ὁ Δηλιακός, Deliacus, belonging to that isle.

Some have both terminations; as ὁ βασιλεύς, a king; ὁ βασιλείος, and βασιλικός, regius and regalis, royal: ὁ καὶ ἡ ἀνθρώπος, a man; ὁ ἀνθρώπιος and ἀνθρωπικός, human; instead of which we likewise say ὁ καὶ ἡ ἀνθρώπινος, ὁ καὶ ἡ ἀνθρωπώδης.

IV. Diminutives.

Diminutives are by the Greeks called ὑποκοριστικά, from ὑποκορίζομαι, blandiri, to flatter, to caress, by reason of the softness generally inherent to this sort of nouns.

Some have fewer syllables than their primitives: such as those terminated in

ος: thus ἡ Ἀμφίς, Amphis, a proper name, from Ἀμφιάρεος, Amphiareus; ὁ ἀξίς, taxillus, a small die, from ἀξίπυλος, talus, a die.

αξ; as ὁ βῶμαξ, a little buffoon, from βωμολόχος, a buffoon.

υξ; as ἡ σπήλυξ, a little cave, from τὸ σπήλαιον, spelunca, a cave or cavern.

ω; as ἡ κερδῶ, vulpecula, from ἡ κερδαλή, vulpes, a fox.

Some have an equal number of syllables with their primitives: as in

ος: ἡ θεραπαινίς, ancillula, from ἡ θεραπαινία, ancilla, a servant maid; κρηπίς, fonticulus, from κρήνη, fons, a fountain.

αξ; ὁ λίθαξ, a pebble, from ὁ λίθος, a stone.

υξ; ἡ φύσιγξ, vesicula, from ἡ φύσα, vesica, a bladder.

Some have more syllables than their primitives; whereof some are

Masculines terminated in

ος: ναυτίλος, from ναύτης, a mariner.

ιος: ὁ ἀνθρωπίσκος, homuncio, a little man, from ἀνθρώπος, homo.

υχος: ὁ ὄσσιχος, quantulus, how small, from ὄσος, poet, ὄσος, quantus; πύρριχος, reddish, a little red, from πύρρον, red.

υχος: ὁ καλίχος, caliculus, a small cup, from ὁ κύλιξ, calix.

υλός, or υλλίς: ἡ ἀτρακτυλός, or -υλλίς a sort of thorn, from ὁ ἀτρακτος, a distaff, because the ancients were used to make it of those thorns.

υλος: μικύλος, *small, diminutive*, from the Doric noun δ μικρός, for μικρός, *parvus, little*.

δευς: ὀρωτιδευς, *a little Cupid*, from ὀρωτις, *Cupid, or love*.

ἴων: ὀμωρίων, *a little fool*, from ὀμωρός, *a fool*.

ἄν: κλάδος, *a bow, or branch*; κλαδών, *a small bow, or branch*.

Feminines ending in

ἄλλα: ἡ λαίνιλλα, *lænula, a small coat*, from ἡ λαίνα, *a sort of coat, or gown*.

ἴσκη: ἡ μαιρακίσκη, *a young girl*, and in the masculine ὀμυρακίσκες, *a young lad*, from ὀμυραξ, *a youth, a boy, or girl*; παιδίσκη, *a young girl*, from παῖς, *a boy, or girl*.

ἴχνη: ἡ πολίχνη, *a small town*, from ἡ πόλις, *a town, or city*.

ἄκνη: ἡ κωβάκνη, *a little barrel*, from ὀκίβος, *a barrel*.

ἄλις, or ἄλλις: ἡ φυσαλῖς, *a small bladder*, from ἡ φύσα, *a bladder*.

ἄλις, or ἄλλις: ἡ ἀντιρασυλῖς, *a little rival*, from ὀ ἀντιρασύης, *a rival*.

Neuters terminated in

ἴων, which have an acute sometimes on the penultima, and sometimes on the antepenultima; as τὸ βιβλίον, *a little book*, from ἡ βιβλος, *a book*: τὸ πῶλον, *a low, or poor genius*, from ὀ πῶς, *mens*. Likewise Γλυκίσιον, *Glycerium*, from γλυκύς, *dulcis, sweet*.

But sometimes *i* is only the subjunctive of a diphthong before *on*; as τὸ γύναιον, *muliercula, a little woman*, from γύνη, *a woman*.

Several in *ων* have the increase of two syllables; as τὸ κοράσιον, *a little girl*, from κόρη, *a girl*: τὸ πατερίδιον, *a little father*, from ὀ πατήρ, *a father*: τὸ βιβλίδιον, *a little book*, from ἡ βιβλος, *a book*; and many others.

It frequently happeneth, that different sorts of diminutives are formed from the same noun; as from κόρη, *a girl*, comes ἡ κορίσκη, τὸ κόριον, τὸ κοράσιον, τὸ κορίσκιον, and τὸ κορίδιον; and in like manner the rest.

We find also examples hereof in Latin; as from *cista, a box*; cometh *cistula, Mart. cistela, Ter. and cistellula, Plaut.*

ANNOTATION.

We also meet with diminutives of proper names; which, as they diminish the signification, so they frequently diminish the number of syllables. We may reduce them to their different terminations; as

ἄς: ὀ Ζηνῆς, *Zenas*, from ὀ Ζηνόδοτος, *Zenodorus*: ὀ Κομῆς, *Comus*, from ὀ κόμητος, *modest*: ὀ Θεωδῆς, *Theudis*, from ὀ Θεοδοῖος, *Theodosius*, by changing *oo* into *u*, *Ion*, and *oo* into *u*, Dor. ὀ Θεμῆς, *Thomas*, from ὀ Θαυμάσιος, *admirable*.

ἄξ: ὀ Ῥῥῆξ, *a little Rhodian*; from ὀ Ῥῥῆος, *a Rhodian*.

ἄς: ἡ Ἴφης, from ἡ Ἰφικασσα, according to the etymolog.

ἄς: ὀ Διονῆς, according to Eustath. from Διονύσιος, *Dionysius, belonging to Bacchus*.

ἄς: ὀ καὶ ἡ Σαπφῆ, *Sappho*, from ἡ Σάπφισσα, *Sapphira*.

Others have an equal number of syllables with their primitives; as some in

ἄλλος: ὀ Θρασύλλος, *Thrasyllus*, from ὀ Θρασυλλῆς, *Thrasicles*.

And others exceed the number of their primitives; as some masculines in ἄλος: ὀ Ζοῖλος, *Zoitus*, from ὀ Ζῶς, *living*: ὀ Χαριῶλος, *Charitus*, from χαῖρος, *a hoc*. And if the *λ* happens to be redoubled, the accent is drawn back; as ὀ Μεγίλλος, *Megillus*, from μέγας, *magnus, great*.

φίλος: ὁ φίλος, *Philinus*, from ὁ φίλος, a friend: ὁ Χαρίης, *Charinus*, from ἡ χάρις, grace or favour.

ἄμυντος: ὁ Ἀμύντιχος, *Amynticus*, from ὁ Ἀμύντας, *Amyntas*.

ἄστρας: ὁ Ἐφραυσίης, *Ephraestion*, from ὁ Ἐφραῖος, *Vulcan*: ὁ Ἀσρίων, *Ætion*, from ὁ ἄστρον, an eagle.

ἄστρου: ὁ Χρεμύλιος, *Chremylus*, from ὁ Χρέμιος, *Chremce*, ὁ Σιμύλιος, *Simylus*, from ὁ σίμις, *comus*.

Some feminines in

ἄλλα: ἡ Πραξιλάα, *Praxilla*, from ἡ πραξις, *practice, action*.

ἄλλα: ἡ Κτησύλλα, *Ctesylla*, from ἡ κτήσις, *acquisition*.

ἄλλα: ἡ Ἐρισσα, *Erissa*, from τὸ ἔρ, *vcr, the spring*.

ἄλλα: ἡ Μητίχη, *Metica*, from μήτις, *prudence, counsel*.

ἄλλα: ἡ Ἀναξὸ, *Anaxo*, from ὁ ἄναξ, a king: ἡ Θεανὸ, *Theano*, from ἡ θεὰ, *dea, a goddess*.

ἄλλα: ἡ Ἀμαρυλλίς, *Amaryllis*, from ἡ ἀμάρα, a ditch or channel.

And finally some neuters in

ἄλιν: τὸ Ξανθίδιον *Xanthidium*, from ὁ Ξανθίης, *Xanthias*, a slave, so called, because of his red hair.

This is all that grammarians observe in particular concerning diminutives; though we must take notice, that the diminutive termination is not always a mark of diminution; as from ὁ χρυσὸς, *χρυσίον*, *gold*: from ἄργυρος, *ἀργυρίον*, *silver*: from ποιμήν, *ποιμήνιον*, a flock: from τείχος, *τείχιον*, a wall.

V. Augmentatives.

As the diminutives generally denote something soft and agreeable, so the augmentatives generally import something contemptible in the person. Insomuch, that as the Latins called *labrones*, those that had great lips; *silones*, those that had large eyebrows: in like manner the Greeks called them *χειλινας*, from *χείλος*, *eos, the lip*; *βλεφάρωνας*, from *βλέφαρον*, *the eyelid*.

Likewise from γνάθος, *the jaw*, γνάθων, a great eater, one that has a large jaw: *θρασύς*, *bold, rash*; *θράσων*, a swaggerer, a bully: *πλατύς*, *broad*; *Πλάτων*, *Phlo*, so called by reason of his broad shoulders: *πλούσιος*, *riches*; *Πλούτων*, *the god of hell and of riches*. All these nouns are declined in *ωνος*.

But we find others in *αξ*, that augment the signification, and mark at the same time a sort of contempt; as *πλούσιος*, *riches*; *πλούταξ*, a rich fellow: *νίος*, *young*; *νιάξ*, one that acts the young fellow, that endeavours to conceal his age: *σοικός*, a stoic, of a particular sect of philosophers; *σοιάξ*, one that acts the stoic: *λάβρος*, a great eater; *λάβραξ*, a sea wolf, from its voraciousness.

Sometimes those of this termination are diminutives; as *κοσσοῦς*, a chicken; *κόσσαξ*, a little chicken. See above.

VI. Denominatives.

Denominatives admit of various terminations, whereof the following are the principal.

For the masculines,

ἤσ: ὁ δεικτής, *verna*, a bond slave, from ὁ οἶκος, a house; ὁ δημότις, a plebeian, from ὁ δῆμος, the people.

ὀσ: ὁ σπουδαῖος, *studious, careful*, from ἡ σπουδή, *care, application*.

ὀσ: ὁ παντοῖος, of every form, or fashion, from τὸ πᾶν, *all*.

ὀσ: ὁ ἑρᾶνιος, *heavenly*, from ὁ ἑρᾶνός, *heaven*.

ὀσ: ἵππιος, *belonging to a horse*, from ἵππος.

ὁ γαμύλος, *a great talker*, from τὸ γόμα, *the mouth*; where we find also an *ω* for an *ο*.

ὁ κάριμος, *fertile*, from ὁ κάριος, *fruit*.

ὁ ἀληθινός, *true*, from ὁ καὶ ἡ ἀληθής, *true*.

ὁ ἀνθηρός, *florid*, τὸ ἄνθος, *a flower*.

ΟΥΣΙΟΣ: ὁ ἐκούσιος, *voluntary*, from ὁ ἐκόν, *willing*.

ὁ ἐπιούσιος, *daily coming, never failing*, from ὁ ἐπιών, *which is to come*.

ΕΙΣ: ὁ χαρίσις, *pleasant, agreeable*, from ἡ χάρις, *grace or favour*.

ὁ ἀμαθής, *sandy*, from ἡ ἄμαθος, *sand*.

ΩΝ: ὁ ἀμπελών, *vine, a vineyard*, from ἡ ἀμπήλος, *a vine tree*.

Likewise ὁ δάφνην, *a place planted with laurel trees*, from δάφνη, *a laurel tree*; ὁ ἔλαιον, *a place planted with olive trees*, from ἡ ἔλαια, *an olive tree*; ὁ οἶνον, *a wine cellar*, from ὁ οἶνος, *wine*.

ΩΔΗΣ: ὁ καὶ ἡ λιθάς, *stony, or made of stones*, from λίθος, *a stone*; ὁ καὶ ἡ ταραχώδης, *turbulent, violent*, from ἡ ταραχὴ, *a tumult*.

AN, in some few; as ὁ ἔτης, *a companion*; ὁ ἐτάν, from whence comes the vocat. ὦ τάν, ὁ ἀμικε, *O my friend*: ὁ μέγιστος, *very big*, ὦ μεγισταν, whence comes *megistanes*, in Latin, *the great, the powerful*.

There are some that take divers terminations; as from ἡ ἄμαθος, *sand*, comes ὁ καὶ ἡ ἀμαθώδης and ἀμαθούς, *sandy*.

For the Feminines,

THE: ἡ κακότης, *malice, iniquity*, from ὁ κακός, *wicked, malicious*; ἡ ταχύτης, *swiftness, readiness*, from ὁ ταχὺς, *swift, quick*.

EIA: ἡ εὐσεβεία, *piety*, from ὁ καὶ ἡ εὐσεβής, *pious*: ἡ δισποτία, *lordship, sovereignty*, from ὁ δισπότης, *lord, master*.

IA: ἡ εὐτυχία, *felicity, good luck*, from ὁ καὶ ἡ εὐτυχής, *happy*.

Hereto we may refer those in *οια* from adjectives in *ος*; as ἡ εὐνοία, *benevolence, good will*, from ὁ εὖνός, *well-affected*: ἡ διάρρηξις, *looseness*, from διάρρηξις, taken from διάρρῃω, *to flow, to run*.

YNH: ἡ δικαιοσύνη, *justice*, from δίκαιος, *just*: ἡ σωφροσύνη, *temperance, wisdom, modesty*, from ὁ σῶφρων, *temperate, wise, modest*.

To these we may likewise add the feminines in *τις*, *τρις*, and *τρια*, derived from the masculines in *της*, which have been already mentioned, Book II. Chap. ix.

CHAPTER V.

Of Derivatives from Verbs.

BESIDES the participles, there are a vast number of nouns derived from verbs, whether adjectives or substantives, which in general are called Verbals, whereof some follow the active signification, and others the passive.

These nouns are always formed from a singular person, rejecting the augment, if there happens to be any, and changing the termi-

termination; and they are formed in the active, passive, and middle voice.

I. From the Active.

The active is formed from the present, and from the second aorist, and sometimes from the perfect, and the first aorist.

FROM THE PRESENT come the feminines in Η or in ΕΙΑ, of the parasyllabic declension, which generally denote some action or power; as ἡ νίκη, ης, victory, from νικάω, to overcome; ἡ λήθη, oblivion, from λήθω, to be hid; ἡ βασιλεία, reign, royal power, from βασιλεύω, to reign; δουλία, servitude, from δαλύω, servio, to serve, to be a slave.

To these we may join the feminine imparisyllabics in ΙΣ, and the neuters in ΟΣ, which are also derived from a present middle; as ἡ δύναμις, ιως, power, from δύναμαι, to be able; τὸ εἶδος, ιως, form, appearance, from εἶδω, to see; γένος, ιως, race, kind, from γίνομαι, gignor, to be born, to be produced.

And the adjectives in ΗΣ: ὁ καὶ ἡ συνεχής, ιως, continual, from συνίχω, contineo, connecto, to join and put together.

FROM THE SECOND AORIST are derived the parasyllabic feminines in Η or in ΕΑ; as λάχη, lot, from λαχῆν, to obtain by lot; ἡ ἰδέα, form, idea, from ἰδῆν, to see. And the imparisyllabic neuters in ος: τὸ πάθος, passion, from παθεῖν, to suffer; τὸ λάχος, ιως, lot, from the aorist λαχῆν, to acquire by lot.

And the adjectives in ΗΣ; as ὁ καὶ ἡ ἄλλοτῆς, καὶ τὸ ἄλλοτῆς, destitute, abandoned, from ἄλλοτῆν, to fail.

FROM THE PERFECT we may remark διδασχῆ, doctrine, science, instruction, from δίδασκω, ξω, δέδισχα, to teach; ταραχῆ, trouble, disturbance, from ταρασσω, ξω, τετάραχα, to trouble; ἀφή, contact, from ἄπιω, ψω, ἤφα, to touch, instead of which is rather used ἀπῆμαι.

FROM THE FIRST AORIST, δόξα, glory, opinion, from δοξίω, ξω, ἰδοξα, to believe, to think, to seem; Σηκη, theca, a case, from ἴθημι, the 1st aorist of τίθημι, to put.

II. From the Passive.

The passive forms them from the first, second, and third person singular of the preterperfect.

FROM THE FIRST PERSON they are formed in ΜΑ, ΜΗ, ΜΟΣ, and ΜΩΝ: so that μ continues always to be the characteristic.

Those in ΜΑ are neuters and imparisyllabics: τὸ πρᾶγμα, ατος, action, thing, business, negotium, from πείραγμα, I have done; τὸ φάσμα, vision, from πείρασμα, Att. for πείραμαι, I have appeared; τὸ εἶμα, a garment, from ἔμαι, taken from ἔω, to cloath, where it retains the augment; τὸ κάθαρμα, purgation, from καθάιρω, to cleanse, to purge.

Those in ΜΗ are parasyllabic feminines: ἡ ὀσμή, ης, odour, smell, from ὀζω, to smell; ἡ μνήμη, memory, from μνάω, μίμνημαι, to remind. Likewise φήμη, fama, fame, report; γνώμη, sentence, χάσμα, an opening of the earth; στιγμή, a point; γραμμή, a line; τιμή, honour: from ζήμι, or φάω, to say; γνώω, to know; χροίω,

to *grape*, to *open* : τίζω, to *prick*, to *point* ; γραφω, to *write* ; τίσω, to *honour*.

Those in ΜΟΣ are masculine :

ὁ ψαλμός, ὁ, *psalm*, *canticle*, from ψάλλω, ἔψαλμαι, to *sing* ; ὁ τρίμιμος, a *path* ; παλμός, *trembling*, *trepidation*, *palpitation* ; μάλωμος, *pollution* ; from τρίβω, τέρω, to *wear*, to *break*, τίτρισμαι ; πάλω, to *dart*, to *shake*, πταλμαί ; μάλω, to *spoil*, to *pollute*, μμάλωσμαι.

Those in ΜΩΝ are either adjectives, or imparisyllabic substantives ; as from ἰλιώ, to *take pity*, ἡλίμαι, ἰλιμῶν, *merciful* ; from γνῶν, to *know*, ἔγνωσμαι, γνῶμων, *one that sheweth*, or *one that learneth*. And from these arise the substantives in μωσύν ; as ἰλιμωσύνη, *mercy*, *charity* ; μνημωσύνη, *memory* ; and such like.

FROM THE SECOND PERSON come the nouns in ΙΣ and ΙΑ : as from λίλιξαι, dictus es, ἡ λίλις, *word*, or *diction* ; ωπιπίσαι, factus es, ἡ ωπιπίσις, *poetry* ; ἔγνωσαι, cognitus es, ἡ ἔγνωσις, *notion*, *knowledge* ; τίθωσαι, sacrificatus es, ἡ θυσία, *sacrifice* ; διδοκίμασαι, exploratus es, ἡ δοκιμασία, *proof*, *experience*, *examen* ; ἡτοίμασαι, promptus parasti ; ἡ ἡτοίμασία, *readiness*.

And here we are to take particular notice of the compounds of α, ω, δυς ; as from ἀκρίσαι, judicatus es ; ἡ ἀκρίσια, *confusion*, *want of order*, or *judgment* : τίταξαι, ordinatus es ; ἡ ἰνταξία, *order*, or *disposition* : ἀπύραξαι, rem gessisti ; δυσπύραξια, *miscarriage*, or *ill success in one's enterprise*.

Some verbs in αίνω have both terminations ; as ὑγραίνω, to *wet*, ὑγρασσαι, from whence ὑγρασις, and ὑγρασία, *humectation* ; ξηραίνω, to *dry*, ἐξηρασσαι, ξηρασις, and ξηρασία, *exiccation*. Where, generally speaking, those in σις are taken in an active sense ; as ὑγρασις, *humectation* ; θέρμασις, *warming* : and those in σία, passively ; as θερμασία, *heat* ; ὑγρασία, *humidity*.

The adjectives in ΕΙΟΣ, or ΕΙΜΟΣ, are formed like the nouns in σις, and are generally taken in a passive sense, expressing some sort of aptitude in the subject ; as θαυμάζω, to *admire*, θαυμάσιος ; θαυμάσιος, *wonderful* : ὁράω, to *see*, ὁράσιμος ; ὁράσιμος, *visible* : χροάωμαι, to *use* ; χροάσιμος, *useful* : πίνω, to *drink* ; πώσιμος, and πώσιμος, *potable*. Nevertheless, καθάρσιος is of an active signification, *purgative*, from καθαίρω, to *purge*.

FROM THE THIRD PERSON ARE DERIVED substantives and adjectives of divers terminations, parisyllabic and imparisyllabic, of an active or passive signification, or of both together. They have always a τ for their characteristic, and we shall give them here according to their order.

ΤΗΣ, ΤΗΡ, ΤΩΡ, are commonly substantives of the masculine gender, which denote the person, and are taken in an active sense, corresponding frequently to the Latin nouns in TOR, and to those which the French terminate in TEUR.

ΤΗΣ is parisyllabic, and in polysyllables is generally marked with an acute on the last ; as διατόμαι, to *look*, τωτόται ; διατῆς, *spectator*, a *spectator*. Likewise λυτρωτής, *redemptor*, a *redeemer* ; δικαστής, a *judge* : from λυτρώω, to *ransom* ; δικάζω, to *judge*. But dissyllables have an acute on the first ; πωλάτης, a *seller*, a *mer-*

charis; *τρίψω*, fearful; *κτίσις*, creator; *δώρη*, a giver, a benefactor; *θύτης*, a sacrificer: from *πωπέρασσω*, to sell; *τρίβω*, to tremble; *κτίζω*, to create; *δόνω*, do, to give; *θύω*, to sacrifice, to kill: though there is some exception with regard to the accent.

THP is acuted on the last syllable: *σώω*, to save, *σώωσαι*, *σωτήρ*, saviour: *πωπέρασσω*, to sell; *πωπέραται*, *πωπέτης*, a seller.

Some of these degenerate in their signification, denoting rather some kind of instrument; as *μυκτήρ*, the nose, or nostrils, from *μύσσω*, to blow one's nose; *ψυκτήρ*, a cistern to keep the wine cool, from *ψύχω*, to cool; *βραχίτης*, a hammer, from *βραίνω*, to beat, to break; *χαρακτήρ*, a character, or mark, from *χαρασσω*, to imprint, or engrave.

TOP has an acute on the penultima: *κτάομαι*, to acquire, to possess; *κλήεται*, *κλήτης*, possessor. Likewise *ῥήτωρ*, an orator, a rhetorician, from the unusual verb *ῥέω*, to say. In like manner *ἀντιλάμβαντος*, adjutor, a helper; *συνπαίσιος*, a play-fellow, from the compound verbs *ἀντιλαμβάνω*, to assist; *συνπαίζω*, to play together.

All these terminations are sometimes found in the same root; as from *διδωμι*, comes *δοτήρ*, a giver, in Xenophon; *δώρη* and *δώτης*, as if they came from *δόνω*, in Homer, wherein we must conform to custom.

III. Divers Terminations that bear a Relation to the Three foregoing.

From these same terminations are derived three sorts of feminines in TPIA, TPIE, and TEIPA: those in TIE come particularly from the masculines in THEΣ, as may be seen in the variation of substantives, Book II. Chap. ix.

To the nouns in THEΣ we may refer those in TIKOΣ, which denote some property or particular virtue; as *καθαίρω*, to purge; *ὁ καθαρτής*, purgator, a purifier; *ὁ καθαρτικός*, a purgative, or cathartic: *ποιέω*, facio, to do; *ποιητικός*, efficacious, active: *ὄραω*, to see; *ὁ ὄρατής*, a spectator (instead of which we oftener use *θεατής*); *ὁ ὄρατικός*, Aristot. that hath the faculty of seeing.

From those in THP come the adjectives in TH'PIOΣ, and the substantives in TH'PIA, and TH'PION; as *σώζω*, servo; *ὁ σωτήρ*, a saviour; *ὁ σωτήριος*, salutary; *ἡ σωτηρία*, safety, salvation: *πίω*, to drink; *ὁ ποτήρ*, Eurip. and Hesych. a sort of liquid measure; *τὸ ποτήριον*, a cup, a glass: *ἀμύνω*, to repel; *ἀμυντής*, he that repelleth; *ἀμυντικός*, purgative, or whatsoever hath an expulsive faculty, or one that repels and revenges an injury.

Those in TH'PION denote frequently the place of action; as *σφαιριστήριον*, (*σφαιρίζω*) a tennis court. Likewise *καθαριστήριον*, purgatorium, purgatory; *βαπτιστήριον*, a font; *κλιστήριον*, a church-yard, from *κοιμάω*, to sleep.

To those in TNP we may refer the nouns in TO'PIA, and TO'PION; as *ἄνθρωπος*, a physician; *ἀντρολογία*, the art of physic; from *ἀντέλλω*, medeor, to cure. In like manner from *ἰδω*, to see, or from *ἴσσω*, to know, cometh *ἴσως*, knowing; and from thence *ἱστορία*, history, knowledge, research, desire of knowing, and *ἱστορίαι*, a sign, or argument of one's attaining to the knowledge of any thing.

Those in ΤΡΟΣ, ΤΡΑ, and ΤΡΟΝ, seem to be formed by syncope from others in τήριος, τήριαι, τήριον.

But those in ΤΡΟΣ resume the nature of the substantive from whence they are derived. Thus ἀλιτρὸς and ἰατρὸς signify the same thing; as ἀλιτῆρ, *wicked, pernicious*, and ἰατῆρ, *a physician*; from whence descend the adjectives in τήριος, α, ον. Sometimes they signify an instrument: ἀκίστρα, *scus, a needle*, from ἀκίσμαι, *to sew, to mend*; ξύστρα, *a curry-comb*, from ξύω, *to scrape, to rake*.

The same may be said of those in ΤΡΟΝ: κάλλυτρον, *scopæ, a broom*, from κάλλινω, *to sweep, to clean*; σημαίτρον, *a sign, or mark*, from σημαίνω, *to signify, to give, to know*; κάτοπτρον, *a looking-glass*:

Sometimes they denote the place, ἰύστρα, and φλογίστρα, *a ditch, or cavity for burning swine*, from ἰύω, and φλογίζω, *ustulo, to burn at a slow fire*; παλαίστρα, *a wrestling place, a fencing school*.

The etymologist writes λῦτρον, *for a bathing-place*, with a circumflex on the first; and λυτῶν *for the water wherewith one bathes*, with an acute on the last.

Those in ΤΡΟΝ denote also sometimes the prize and recompence, διδάσκω, *to teach*, διδάκτρον, *the master's pay*; ὠτῶν, *the price of redemption, or preservation*, from σώζω, *to preserve, to save*.

We likewise meet with a ϑ for a τ at the end of some of these nouns; as ἀλυδιθρα, *a wallowing place*; κολυμβήθρα, *a pond, or pond*; κρήθηρον, and σάεθρον, *scopæ, a broom*, from ἀλυδιθ, *to wallow, or tumble*; κολυμβάω, *to swim, or bathe*; κορίω, and σαρέω, *to sweep*.

IV. Three other Terminations derived from the same Person, *viz.* τος, τεον, and τυς.

ΤΟΣ comes from the same person, and frequently denotes a passive signification: ποιητός, *factibilis, feasible*, from ποίω, *to do*; δύσπεπτος, *hard to boil*, from πίπω, *coquo, to boil*; ἰξάκουτος, *that may be heard, or granted*, from ἀκίω, *audio, to hear*; θεραπευτός, *curabilis, curable*, from θεραπεύω, *to cure*; ἰατός, the same, from ἰάομαι, *to cure*. Thus Aristotle, 8th Metaph. says, that ὁρατικὸν is τὸ δυνάμενον ὁρᾶν, *what has the power of seeing*; and on the contrary ὁρατὸν, τὸ δυνάμενον ὁρᾶσθαι, *what is visible*.

Sometimes they signify duty; as Aristotle says, that τὰ καλὰ, *good things, are ἐπαιτὰ, commendable*; that is, they are not only usually praised, but moreover ought, and deserve to be praised.

Sometimes they are taken for the participle of the preterperfect, ἀγαπητός, *dilectus, beloved*; ἐλεκτός, *electus, chosen*; from ἀγαπάω, *to love, ἐκλέγω, to choose*.

Sometimes they are taken in an active sense: συντός, *prudent, intelligent*, from συνίημι, *to know, to understand*; ἰσπητός, *creeping*, from ἴσπω; *serpo, to creep*.

Sometimes they have both significations: δυνατός, *potens et possibilis, potent and possible*, from δύναμαι, *possum*; ἀγέλαστος, *one that has not laughed, or that has not been laughed at*.

Sometimes they have a triple signification, *viz.* active, and passive and that of the time in which the thing is done; πατὶς,

fallow ground, land newly ploughed, the action of new ploughing, and the time of new ploughing, from *νάω*, to *renew*. Likewise *ὁ ἀμντός*, *messis & messis tempus*, (as in French *la moisson* is taken for either) from *ἀμῶν*, to *reap*; *ἀροτός*, from *ἀρέω*, *aro*, to *plough*; *ἀλοτός*, the time for threshing, or the threshing itself; *τεργητός*, the vintage, from *τεργῶν*, to *gather grapes for the vintage*.

The Grammarians have attempted to distinguish these different significations, by the difference of the accent; but their rule is very precarious, as Syllburgius sheweth in his Grammar, page 259. For Ammonius and the etymologist contradict one another flatly, about the word *ἀμντός*: and even Hesychius is inconsistent with himself, taking *ἀμντός*, with the accent on the first, for the harvest; and *ἀμντός*, with the accent on the last, for harvest time; and, on the contrary, taking *τεργητός*, with the accent on the first, for the time of vintage; and, with the accent on the last, for the vintage itself.

In compounds the accent is drawn back: *ἀόρατος*, *invisible*; *εὐάλωτος*, *easy to catch*. Which happeneth also when a preposition is joined to the simple nouns in ΤΟΣ: *σύνθετος*, *compounded*; *ἐξάνκυστος*, *exaudibilis, celebris*. But those that are derived merely from a compound verb, are acuted on the last syllable: *ἐκλεκτός*, *electus, chosen*; *ἐπιθυμητός*, *desirable*.

ΤΕΟΝ corresponds to the Latin gerunds; from *λέγω*, to *say*, *λέκτεσι*, *λεκτέον*, *dicendum, it must be said*: but hereof we shall treat more at large in the eighth book.

But they are likewise formed from unusual verbs; as *οἰστόν*, *ferendum, it must be borne*; *ῥητέον*, *dicendum, it must be said*, from the unusual verbs *οἶω*, and *ῥέω*. And from thence comes the adjectives in *ος*, *α*, *ον*; as *οἰστός*, *οἰστία*, *οἰστόν*, *ferendus, a, um*.

ΤΥΣ among the poets proceeds also from this same person, and sometimes denotes *art, address, or capacity of doing a thing*: *κιθαρίζω*, *cihará ludō*, third person of the perfect passive *κιθαρίσθαι*, *κιθαριστὺς*, the art of playing on the guitar. Likewise *ὄρχηστὺς*, the art of dancing, from *ὀρχίζομαι*; *ἀργεντὺς*, *eloquence, or the art of speaking*, from *ἀγορεύομαι*, *concionor, to harangue, to speak in public*. And sometimes it marks the action; as *ἰδότης*, *esuis, eating*, from *ἴδω*, *edo, to eat*.

ANNOTATION.

These verbal nouns derived from a passive preter-perfect, do not always retain the vowel of the perfect. For those that change the *s* into *a*, have their *s* restored to them here: *τίστω*, to *nourish*; *τίσασμαι*, τὸ *τίσασμα*, *cattle fit for food*: *σπίρω*, to *sow*; *ἐσπασμαι*, τὸ *ἐσπασμα*, *sæd*.

The *n* is also changed sometimes into *s*: *ἕρω*, to *find, to invent*; *ἕρημαι*, τὸ *ἕρημα*, and *ἕρημα*, *invention*; *γενέωμαι*, *fin, γενέσθαι*, ἢ *γένεσις*, *generation*; *ἀφαιρίω*, *aufereo, ἀφίρηνμαι*, τὸ *ἀφαιρέμα*, *what is carried away*; ἢ *ἀφαιρέσις*, *ablatio, taking away*; ἢ *κ*: ἢ *ἀναβαίρετος*, *that cannot be taken away*.

From *φείνω*, to *run away* (whence *φικνός*, in Sophocles, *that can or ought to be avoided*) cometh *ἀφικνός*, *un-vocabile*, shortening the penultima; which is agreeable to the analogy already remarked, Book III. Rule lx.

Sometimes the *s* is dropt: *γνώω*, to *know*; *ἔγνωσα*, ἢ *γνώσις*, for *γνώσις*, *easy to know*: *χρῶω*, to *colour*; *πικρῶσμαι*, τὸ *χρῶμα*, *colour*.

Sometimes it is added: *δίπνω*, to *tie*; *ἔδιπνα*, ἢ *δεσμὸς*, *a chain*. And sometimes another consonant is inserted: *ἐρχέωμαι*, ἢ *dance*: *ἀρχέωμαι*, ἢ *ἐρχομένης*, *dancing*; *σπείρω*, to *leap*; *ἐσπασμαι*, ἢ *σπασθῆναι*, *leaping, agility*. In like manner *αρχμῆς*, *ariditas, dryness*, from *αἶω*, *visco, to dry*.

V. *From the Perfect Middle.*

From the perfect middle are derived those in

Η: τρέφω, to nourish; τρέφω, ἡ τρέφῃ, nourishment. In like manner, πληγή, a wound, from πλήσσω, plango, to strike; ἐπιστολή, epistola, an epistle, from ἐπιστέλλω, to write a letter; φυγή, fuga, flight, from φεύγω, to run away; σπουδή, haste, from σπεύδω, festino, to hasten.

ΟΞ baryton, which is commonly taken in a passive sense: στρέφω, to twist, to torment, ἔσθρα, στρέφος, the colic, or belly-ach; likewise φθίσις, corruption, loss, mortality, from φθείρω, to corrupt; σπείρα, seed, time of sowing, from σπείρω, to sow.

There are some formed even from unusual verbs: τόκος, partus, the time of delivery, or the fruit whereof a woman is delivered, from τίκτω, to bring forth a child; φόνος, murder, from φείνω, to kill. Likewise κόπος, labour; φόβος, terror; from the poetic verbs πτωμαίω, to be poor; φέβομαι, to terrify with threats.

ΟΞ, acuted, is taken actively; as τομάς, he that cutteth; φορές, one that can bear, fertile; τορές, pointed, penetrating, subtil, from τείρω, tero, to afflict, to wear out, to torment. Nevertheless, λοιπές, remaining, is of a passive signification, and comes from λίσσω, linquo, to leave. In like manner ἐπίλοιπος, and ὑπόλοιπος.

Some are taken in either sense; as τέμνω, to cut, τίτομα, ὁ τομάς, cutting, or τέμος, a part cut off, whence comes the word τομή, and ἡ τομή, sectio, the action of cutting.

But they take an α instead of an η, if there happens to be a ε before: φθείρω, to corrupt, ἔσθρα, ἡ ἐσθρά, corruption: in like manner φορέα, the carrying, or carriage, from φέρω; σπορά, sowing, from σπείρω. But from κείρω, to shave, κείρα, comes κουρά, shaving, by inserting υ.

ΕΥΣ, acuted, is taken in an active sense: φθορές, corruptor, from φθείρω, to corrupt; σπορέας, a sower, from σπείρω, to sow.

ΙΜΩΣ is passive: σπόριμος, what is commonly sown. Thus δάκιμος, considerable, valuable, comes from δακίω, videor, I seem; and δάκιμος, authorized, or approved of, from δίζομαι, to receive; ὠφέλιμος, useful, from ὠφίλω, to assist.

ΑΝΩΝ: τὸ ξέωνον, an image, an idol, from ξίω, to carve; πώπαιον, a cake, from πίπω, to make boil. From χέω, to pour out, comes χέωνον, χέωνος, and χέωνη, a tunnel, or funnel, and by contraction likewise χῶνος, and χῶνη.

Ξ: ἡ φλόξ, a flame, from φλέγω, to burn; ἡ ῥῆξ, a rent, from ῥίσσω, to break; perfect middle ῥήρωγα.

Ψ: παραβλήψ, squint-eyed, from παραβλέπω, to squint.

ANNOTATION.

There are also nouns derived from certain participles, which ought to be mentioned here along with the derivatives from verbs; as from εἶμι, to be, εἶ ὄντα, being, is formed ἡ-όντα, essence. From whence the compounds ἀουσία, absence; παρουσία, presence; ἐξουσία, authority; μεθεμία, participation; υπερίσσια, abundance.

Ἐκείνος, voluntary; ἀκείνος, involuntary; are also derived from ἑθένα, volens, willing; and ἀθενα, invita, nolens, unwilling.

CHAP. VI.

Of Compound Words, and particularly of Nouns.

BESIDES what has been hinted with respect to compounds in the second chapter, when treating of prepositions, it is proper to remark here, that there are compounds of four or five particles together? as ἐπιωδηποτῶν, *howsoever it be*; μαθηπτερανί, *to the end that, as*.

Sometimes we find two nouns joined to a particle; as παναίριος, *of little duration, unseasonable*; δυσαιριστοκόμια, *a fine child, but with difficulty brought into the world, or a woman who is delivered of a fine child, but has had a very hard labour*.

But we seldom meet with three nouns together, in pure authors, though we find such in Lycophron, βεπλανόκτητος, *built by a strayed cow*; φιλαυθόμιμος, *a relation, or one of the same blood*; which sounds a little too harsh.

The comic writers indeed divert themselves with composing monstrous long ones, as may be seen in Aristophanes, where, among others, we find out one at the end of his Ἐκκλή, composed of eight and twenty words; which shews the great fertility of this language in the formation of its compounds.

But most worthy of our notice, are the nouns composed of two words, wherein we are to remark particularly the final of the first word, which may be either a noun, or a verb.

I. Compounds of Two Nouns.

There are some, though very few, compounded of two nominatives; as Νάπυλις, *Naples*, from νία; πῆυ, and πόλις, *a city*; σκιαμαχία, *umbratilis pugna, fencing*; Ἡρακλῆς, *Hercules, Junonis gloria*, from Ἥρα, *Juno*, and κλῆς, *glory*.

Those compounded with the nominative Διός, sometimes retain ος; as Θεοῖδοτος, *a Dea datus, given by God*, Arist. Θεοεχθρία, *hatred towards God*, Aristoph. and sometimes they lose ο; as Διπίσιος, *gre it, divine, admirable*; Διμίλος, *like unto God, admirable*; Διςφατον, *an oracle*.

Nouns in αος and in υς reject the s of the nominative: βύγλωσσον, *lingua bubula, the herb bugloss*, from βῆς, *bos*; βύγλωσσοσ, *buglossus, a sole, a flat fish*; νουθεσία, *admonishment, correction*, from νῦς, *mens*; ναυμαχία, *a sea-fight*, from ναῦς, *navis*.

There are some few formed from the genitive, and then the genitive continues entire; from ναῦς, *navis*, ναός, Att. νῆος, *νῆορικός, a harbour, or a dock for building ships*; from κύων, *canis*; κυνός, *κυνόσουρα, Cynosura, ursa minor, a constellation, signifying a dog's tail*: from Ζεύς, *Διός*, *Jupiter*, Διόσκυροι, *Castor and Pollux, Jupiter's children*.

But there are several formed from this case, by dropping the final letters, so that there remains αν ο; as ληστής, *ληστῦ, a robber*; ληστακίδος, *one that has slain a robber, or pirate*: thus from ἴμω, *ἴμῦ, like, cometh ἰσότιμος, equal in honour*: from οἶκος, *domus*, οἰκοδόμος, *a house-builder*: from ἀγῶνος, *certaminis*, ἀγωνοθέτης, *one that rewards the combatants*.

Even those that have not an *o* in the genitive, conform sometimes to this same rule; as *ἡμέρα*, *day*, *ἡμερόκοιτος*, *one that sleeps by day*.

The same analogy is observed in derivatives: *ἀστὴρ*, *ἴσος*, *a star*, *ἀστέραις*, *sparkling*; *ῥῆμα*, *ἄτος*, *a wave*, *κυματῆις*, *agitated*, *tossed by waves*.

The *o* of the genitive is sometimes by the poets changed into *υ*: *ἦμος*, *υ*, *a member*, or *foot*; *γούσις*, *γούσις*, from whence comes *ἀμφιγούσις*, *εντος*, *lume of both sides*; *Θεοτόκος*, *Deipara*, *the mother of God*, for *Θεοτόκος*; *λαμπαδοφόρος*, *a link boy*; *σεφαιφίρος*, *one that wears a crown*. And this is particularly practised, when there is à series of short syllables.

The Dorics change sometimes *o* into *ι*: *ἀνδρφόρος*, *ἀνδρφόρος*, *a murderess*: *Ἀργυροφόντις*, *Ἀργυρόντης*, and inserting *ι*, *Ἀργυροφόντις*, *the slayer of Argus*.

Some have *σι* inserted after this *ι*: *πηνισίμαλλος*, *villous*: *Πρωτισίλαος*, *Protesilaus*: for *Πηχόμαλλος*, *Πρωτόλαος*, &c.

Some have also an *ι* inserted after *ο*: *ὁδοιπότρος*, *a traveller*, *ἀραιότροπος*, *a plowman*.

Some even assume *αι*: *μισαίπλοιοις*, *half grey*; *ἀκραφῆνις*, *pure*, *sincere*, *glittering*, for *ἀκραφανῆς*, unless we should derive it from *ἀκραιοφανῆς*.

The Attics retain *υ* in their nouns: *λαοφῶρος*, *a public road*; *παυλῆος*, *ædituus*, *υ* *seston*. In like manner in the fifth of contracts; *κρέας*, *ἄτος*, *ως*; *κρεωμῆια*, *visceratio*, *distribution*, and *division of flesh*.

The compounds of *γαῖα*, *the earth*, change oftentimes *αι* into *υ* in the first syllable, and *α* into *ω* in the second: *γεωμίτραις*, *a geometrician*; *γεωεργὸς*, *γεωργός*, *a tiller of the earth*; *γεωλοφος*, *a hill*. Nevertheless we read *γαλοδοτῆς*, *a bestower*, or *distributor of land*. And those which put the other word before, are generally terminated in *ιος*: *μελανθῆμιος*, *black soil*; *ἐπίγειος*, *terrestrial*, or *creeching on the ground*.

Sometimes the first word is contracted: *Θουκυδίδης*, *Θουκυδίδης*, *Thucydides*; *Θεοδοσίος*, *Θυδόσιος*, *Theodosius*; *νεομηνία*, *νεμηνία*, *neomenia*, *the new moon*.

When the second word begins with an *υ*, the Attics contract it into *υ*: *Λυκίεργος*, *Λυκῆργος*, *Lycurgus*; *εὐνοίχος*, *εὐνῆχος*, *eumuch*, *one that takes care of the bed*. And others admit of other contractions, which agree with the general analogy.

Those from *ὁμῶς*, *simul*, are not contracted: *ὁμοθῆς*, *of the same nation*, or *family*, and not *ὁμοθῆς*. We likewise say *αὐτοετής*, *of the same year*, *one year old*.

The compounds of *κάλλος*, and *ἄρχος*, change *ο* into *ι*: *Καλλιμαχος*, *Callimachus*; *ἀρχιτέκτων*, *architect*.

Some are formed from the dative, *χειρῖστος*, *a man full of gesture*, *a dancer*; *ὄρειαντος*, *a mountaineer*; *ὄρειχαλκος*, *brass*, *copper*. When two consonants follow, the *ο* of the diphthong *ου* is cast away: *ὄρειτροφος*, *nourished in the mountains*; *ὄρχιλυπος*, *one that makes a noise with his pike*.

Others are formed from the dative plural: *ὄρειτόροφος*, *an highlander*; *ναυσίπορος*, *navigable*.

Some from the accusative: *σοφῶς*, prudent, *compos mentis*; *ἀνδράποδον*, a slave.

Several are formed from the nominative, or accusative neuter: *μεγαθύμιος*, generous, courageous; *ἠδονπής*, sweet-tongued, one that talks agreeably; *δομοκλήτος*, famous; *φωσφόρος*, Lucifer, the morning star.

We find one from the accusative plural of *ἄτη*, loss, or damage, viz. *ἄτας*, whence is formed *ἀτάσθαλος*, unjust, wicked.

II. Words compounded with a Verb and a Noun.

Nouns compounded with verbs, are derived either from the present, or from the aorist, or from the future.

When they come from the present, generally speaking, the first part of the compound ends in *σ*: *φέρειω*, fero, to carry; *φασγάνικος*, victorious; *μῆνω*, maneo, to remain, to wait; *Μενέλαος*, the supporter of the people.

Some take *ι*: *τέρπω*, to delight, to please; *τερπικίραυτος*, who takes delight in darting thunderbolts; *χαλῶ*, laxo, to slack, or loose; *χαλίφρων*, a dissolute and loose person, a fool.

Some others *ο*: *λείπω*, linquo, to leave: *λιποτάκτης*, a deserter, one that deserts from the army; *λιποψυχία*, animi deliquium, swooning, or fainting away.

Sometimes they are syncopated: *μικίω*, to spoil, to waste; *μικαιφόνος*, bloody, cruel.

Some have a *σ* inserted, to prevent the concurrence of several short syllables: *φασίβιος*, fruitful, that affords wherewithal to live.

Some form a diphthong: *τάλαιω*, to dare, to undertake, to endure; *ταλαίπωρος*, miserable.

Those of the second aorist follow the same analogy, taking sometimes *σ*: *ἵδακον*, I have bit; *δακίθυμος*, biting, satirical: and sometimes *ι*: *ἔλαθον*, I have been hid; *λαθίφογγος*, what hinders the recollecting of a word. In like manner from *ὄψι*, sero, late, comes *ὄψιμαθής*, one that begins late to study.

Those that come from the future, assume commonly an *ι*: *δείσω*, to fear; *δεισιδαίμων*, fearful, one that has a religious, or superstitious conscience: *σείω*, to shake; *σειώσισίχθων*, earth-shaking, an epithet of Neptune: *εἴσω*, to draw, to deliver, to preserve; *εἰσωπόλις*, protectress, or patroness of a town.

Those that are formed from a circumflex, assume sometimes a short syllable instead of a long one: *εὐρήσω*, I shall find; *εὐρεσιπής*, one that invents new words, eloquent.

Verbs that have an *ι* in the penultima of the future, assume an *ο* in the compounds: *μιξω*, I will mingle; *μιξόθηρ*, half-savage, half a beast; *βείσω*, I will make heavy, *βεισάμαχος*, terrible, warlike.

We find also some compounds that take their second part from a future in *ψ*, or *ξ*; as from *ρεῖψω*, I will rub; *οἰκότεριψ*, verna, a bond slave, a servant that is born in a family; *τίξω*, I shall be brought to bed; *καλλιτιξ*, one that has fine children; *ἐπίτιξ*, near her time.

When the second word begins with a vowel, the vowel of the first word is cut off: *φειδομας*, to abstain, to spare; *φειδομας*, one that saves his horses: *βίβω*, I will throw; *βίβασπις*, one that runs away, after having cast off his buckler.

Πέντε, quingue, five, sometimes retains the final: *πεντεπύργος*, that has five pipes, or holes; *πεντεκλινον*, which hath five beds.

Sometimes it is changed into *α*: *πεντακλίσιον*, *πενταίτης*, five years old, that lasts five years, and that happeneth every fifth year.

Ἑξ, sex, six, admits also of an *α*: *ἑξάκλινον*, that hath six beds; *ἑξάιτης*, and *ἑξήτης*, that has six years.

From *ὀκτώ*, octo, eight, we form *ὀκτώπους*, and oftener *ὀκτώπους*, of eight feet. We say *δικοσιτάδιον*, and *δικοσατάδιον*, of twenty furlongs.

From *ἑκατό*, a hundred, comes *ἑκατόνταρχος*, a centurion, a captain of a hundred men; *ἑκατόχαις*, one that has a hundred hands, Æol. *ἑκατόχαις*. We read also *μυρίονταρχος*, Æschll. one that commands a thousand soldiers, a colonel.

τριάκοντα, and others of the like sort, joined to *ἔτος*, a year, are contracted in *υ*, Att. *τριακονταίτης*, *-κοντάτης*, thirty years old; *τετρακοντάτης*, forty years old, &c. See the second Book, Chap. xi. of Numerals.

This is all I could find worthy of notice, concerning compounds. Use will point out several other little particular changes, which may be easier learnt by reading, than by any grammatical discourse; though whoever is desirous, may see them at length in Caninius and Scotus.

Hitherto we have treated of what relates to Etymology, viz. to words separately considered. We must now proceed to what regards their construction and arrangement in a sentence.

The End of the SIXTH BOOK.

B O O K VII.

Of the GREEK SYNTAX.

I. Introduction to Syntax.

THOUGH it be the opinion of Quintilian, that boys ought to be instructed in the Greek tongue, before the Latin, and in reality it be very proper (as we have observed in the Preface) to let them make some progress in this language, before they are led into the beauties of the Roman eloquence: yet as the Latin rudiments are somewhat easier than the Greek, they are of course more proper for youth to be first made acquainted with; consequently the general rules and principles, wherein the two languages agree, are fittest to be treated of in the Latin Grammar. I shall therefore comprize in this book no more precisely than what the Greek varies in from the Latin, judging it quite unnecessary to repeat, how an adjective agrees with its substantive, or a verb with its nominative, and such other rules, that are exactly uniform in both languages, and have been already sufficiently explained in the *New method of learning the Latin tongue.**

But it will not be amiss to repeat here the property of each case, whereby we have shewn, that

The nominative agrees always with the verb, to form a sentence, viz. to make sense: *ἐγὼ Φιλῶ*, *ego amo, I do love.* So that as a sentence cannot subsist without a noun and a verb, there is no nominative that does not refer to some verb expressed, or understood; and no verb, that hath not its nominative either expressed or understood.

The vocative also agreeth sometimes with the verb in the second person, and is never used but to point out the person to whom the discourse is addressed; as *Φύλαξόν με, Κύριε, ὅτι ἐπὶ σοὶ ἤλπισα*, *Plalm xv. preserve me, O Lord, for in thee have I put my trust.*

* A new edition, carefully revised and corrected, has been lately published by F. Wingrave, in the Strand.

The genitive marks the possessor, or generally the thing of which something else is said, as ἡ χάρις τῷ Κυρίου, *the grace of Jesus Christ*; or passively, as ἡ τῷ Διὸς ἐπιβλή. Just Mart. *the conspiracies formed against Jupiter*. And this case is always governed, either by a noun substantive, as in the preceding examples, or by a preposition, as πρὸ τῷ βασιλέως, *before the king*; no adjective, nor verb, being allowed to assume a genitive, but upon one of these two accounts, as we shall demonstrate hereafter.

The dative marks the relation or tendency of the action signified by the verb; or the thing expressed by the noun, and the end towards which it tends; as ῥῆδια πάντα Θεῷ, Lin. *to God every thing is easy*.

The accusative denotes the subject that receives the action of the verb, as ἀγαπήσεις Κύριον τὸν Θεόν σε, *thou shalt love the Lord thy God*; or else it agrees with the infinitive, as δεῖ ἐμὲ λαθεῖν, *I must be concealed*; or it is governed by a preposition, as περὶ ἐμὲ, *concerning me*.

The ablative, which in the Greek always resembles the dative both in the singular and plural, is however distinguished from it by the government, being constantly governed by a preposition, either expressed or understood; as παρὰ τῷ βασιλεῖ, *near the king*: ἐν τῇ πόλει, *in the city*, &c.

II. Change of Syllables by reason of the Construction.

But before we enter upon what relates to these governments in particular, it is proper to observe, that the construction or arrangement frequently occasions some alteration in the syllables, as well as in the words; which may be reduced to four or five different heads.

1. It changes the accent: for the acute, which is on the last syllable of a word, is turned into a grave in every part of a sentence, except the end of a period; as βασιλεὺς ἀγαθός, καὶ κρατὺρὸς αἰχμητῆς. Hom. *a good king, and a stout soldier*.

Sometimes it occasions the entire omission of the accent, as in the Enclitics; whereof we shall treat in the ninth book.

2. It alters the quantity, either by lengthening the short syllables, as in this hemistich of Homer;

Οἶνός σε τρώει.—
Wine hurts you.

The two syllables *ος* and *ει*, which are short by nature, are lengthened here by position, by reason of the meeting of the letters which follow

follow them in this arrangement of the sentence : or by shortening them, as in the same poet ;

— Ἐν ἀξύλῳ ἕμπισση II. 11.

And o'er the forests roll the flood of fire.

For here the diphthongs *φ* and *ψ*, which are naturally long, are made short, by reason of the following vowel.

3. It occasions the loss of some letter : thus *ἔτος* frequently loses the final *ς*, when it is followed by a consonant ; *ἅμα ἔτος καὶ ἔχ ἔτος ἔχιν*, Aristot. *to be and at the same time not to be in such a disposition*. We also say *ἔχει* and *μέχρι* for *ἄχρεις* and *μέχρις*, *to, as far as, until*.

Thus a vowel or a diphthong at the end of a word is frequently rejected, when the following word begins with a vowel ; which is marked by an apostrophe, as we have observed Book I. Rule viii. And if the subsequent vowel happens to have a rough breathing, the lenis which concludes the preceding word is changed into an aspirate ; as *ἐπ' ἡμῶν*, instead of *ἐπι ἡμῶν*, *in us, in our power*.

And sometimes this elision is the cause that the two words form but one, and have only one accent ; as *καίγω*, for *καὶ ἐγώ*, &c *ego, and I* ; which may happen either by contraction, according to the ninth rule of the first book ; or by syncope, as *ἑμαῖον*, according to Eustath, for *τὸ ἁμάξιον*, *a chariot* ; and *ἑμαίτεον*, in Aristoph. for *τὸ ἡμαίτεον*, *nostri, of ours*.

4. It causes a letter to be inserted : thus a *ν* is put after *ς* or *ι*, according to the tenth rule of the first book, *εἰκοσὶν ἄνδρες*, instead of *εἰκοσι*, *twenty men*. Thus *ὅ*, *no*, assumes a *κ* before another vowel, as *ὅκ ἴδον*, *ὅ πωθόμην*, Hom. *I have neither seen nor heard of him*.

5. Finally it changes the letters, as the smooth consonants into aspirates, either in the apostrophe (above mentioned n. 3.) or upon other occasions, as *ἔχ* for *ἐκ*, when an aspirate followeth ; *ἔχ ἦδαν*, Hom. *it did not please*. Or the aspirates into smooth consonants, as we have observed Book I. Rule iii. Or even other letters, as *ἔκ* for *ἰξ*, when a vowel followeth ;

Ἐκ Πύλου; ἰξ, Ἄπῆς γαίης——II. γ.

From Pylos (of Peloponnesus) a very remote place.

Let this suffice to remark by the way ; because the practice thereof will appear in the sequel of this book, where having comprized all that particularly regards the Greek construction, in fourteen rules very easy to retain, I have endeavoured to illustrate them with a great variety of examples, equally entertaining for their signification, and proper for the syntax, to the end that they may prove both agreeable and useful to those who will be at the trouble of reading them.

III. Of Pointing.

We must also observe that pointing, or the manner of making stops and pauses in discourse, belongs properly to syntax, as it serves to fix the sense, and to determine the members and periods.

This

μέσης δὲ ἀξίῃντι, λέγεσθαι τῆς Ἀττικῆς, Lucian; *I lodged with a certain play-wright, named Lyfimachus, who was evidently a Bœotian by nation, but still would make us believe he came from the very heart of Attica*: where we find ἀξίῃντι in the ablative, drawn by ποιητῆ, which goes before, notwithstanding there is a construction of the nominative between them, Λυσιμαχος ἐκαλεῖτο, &c.

ANNOTATION.

Sometimes a case is attracted by a verb, to which it does not relate in the natural sense: and this we have proved in the Latin Method to have been frequently copied by the Latins. Θαυμάζω σε ὅτι ὁ αὐτὸς ὡς σαυτῷ αἰεὶ διατελεῖς, for Θαυμάζω ὅτι σὺ ὁ αὐτὸς ὢς, &c. *I am surpris'd that thou continuest always so like thyself.* Γῆν ὅποση ἴσιν εἰδῖναι, Xenoph. Terram quanta est nôsse, instead of nôsse quanta sit terra, to know of what extent the land is. Μιμνήσκαι σε, ὅπως ἀπεκρίθης, meministi tui quomodo, responderis, for meministi quomodo tu responderis. *I remember how you answered me*: and such like.

This attraction oftentimes extends to different members of a period. Τινὰ δὲ τῶν φυτῶν καὶ τῶν ἐκφύσιως κακίαν ἱπικμαλίας γεοργῶν διατριπτόμενα ἔγνωμεν ὡς τὰς ὀξείας ροὰς καὶ τῶν ἀμυγδαλῶν τὰς πικροτέρας, ὅταν διατρηθῆσθαι τὸ πρὸς τῇ ρίζῃ γίληχος, γῆνα πεικρῆς λεπάρου τῆς ἐντερίας μίσου διαλαθίνα δέξονται, εἰς εὐχρησίαν μεταβάλλουσι τότε τὰ χυμὰ τῆν δυσχρίαν, Basil. where we find τὰς ὀξείας ροὰς, &c. in the accusative, attracted by τῆν κακίαν, and governed by ἔγνωμεν, which goes before, though naturally it should be in the nominative, agreeing with διατρηθῆσθαι, and governed by δέξονται, and μεταβάλλουσι, which come after. *We have seen some plants, which by the care and industry of the gardener have been cured of their natural imperfection: such as pomegranates, too sour. or almond trees, too bitter, which being cut through near the root, and grafted afterwards with the cyon of a pitch tree, lose the malignity of their juice, and are rendered very serviceable.*

This attraction of the same case happens sometimes to quite different things, or persons: Ἐγὼ δ' ἑλευθέρη μὲν ἐξέφην πατρός, εἰπὴρ τις σθίνοντος, ἐν πλάτῃ Φρυγῶν, Sophocl. instead of εἰπὴρ τις ἴσθην: ego verò libero patre nata fui: qui, si quisquam alius Phrygum, potens opibus fuit. *Fit hoc, says Crusias, quia casus casum trahit, viz. the genitive ἑλευθέρη πατρός, attracts the other genitive εἰπὴρ τις σθίνοντος.*

Δεῖ γὰρ ἀκαλόθετος εἶναι τῶν σκοπῶν καὶ τὰς πράξεις, ὡς ἕτερος τῶν κατὰ λόγον διὰ τῶν ἀνοικίαν-κατορθέμελων, Basil. in *Ascet.* where we see κατορθέμελων, which is found in all copies in the plural, attracted by τῶν ἀνοικίαν; whereas one would think, it ought to be κατορθέμελη, referring to ἕτερος. *It is fit that our actions should be proportioned to our designs, since no reasonable end can be rightly obtained by unproportionable means.*

RULE II.

Of the Relative.

Thus the relative agrees with the antecedent in case: τοῖς χρεῶμαι οἷς ἔχω, instead of ἃ ἔχω.

EXAMPLES.

It is by virtue of this attraction that the Greek relative agrees frequently in case with its antecedent (which seldom happens in Latin) as in the example given in the Rule, *uis utor quibus habeo*, instead of *quæ habeo*, *I make use of what I have*.

In like manner, τὸ σᾶμα ὑμῶν ναὸς τῷ ἐν ὑμῖν Ἁγίῳ, Πνεύματός ἐστιν, ἃ ἔχετε ἀπὸ Θεοῦ, 1 Cor. vi. for ὃ ἔχετε, *your body is the temple of the Holy Ghost, which is in you, which ye have of God*. Ἐπίσχευσε τῷ λόγῳ ἃ εἶπεν Ἰησοῦς, John iv. for ὃν εἶπεν, *he believed the word that Jesus had spoken unto him*. Ἐν τῇ δικαιοσύνῃ αὐτῆ ἃ ἐποίησε ζήσεται, Ezek. xviii. *in his righteousness that he hath done he shall live*. Ἀποθάνῃ ἐν τῇ παραπτώματι ἃ ἐτόλμησεν, Ibid. *he shall die in the sin that he hath committed*. Καὶ ἀπέστρεψεν ἐκ πασῶν ἀσεβειῶν αὐτῆ ἃν ἐποίησε, Ibid. *and has turned from all his sins that he hath committed*.

Sometimes the relative goes before its antecedent: Ἀπολαύω ἃν ἔχω αγαθῶν, for αγαθῶν ἃ ἔχω, *I enjoy what goods I have*. Thus in Terence, *restituere in quem me accepisti locum*, in Andr. *leave me where you found me*.

ANNOTATION.

Sometimes the antecedent is understood, and yet it shall attract the relative to that case, in which it ought to be itself; as χρεῶμαι οἷς ἔχω, *uis quibus habeo*, subaud. *rebus*, instead of saying, *uis rebus, quas habeo*. Μνηστῆρας ἃν ἔπραξεν, *memor quorum fecit*, for *eorum quæ fecit*, *mindful of what he had done*. Ὀλίγοι ξυμμαχίας δέονται, οἷς ἐπικαλῶνται ἀσφάλειαν καὶ κόσμον ἔχ ἥσσοι διδόντες, ἃ ληψόμενοι παραγίνονται, Thucyd. as much as to say, *διδόντες ἐκείνοις ἃς ἐπικαλῶνται ἔχ ἥσσοι ἢ ληψόμενοι, &c. we find but very few, who applying to others for assistance, endeavour afterwards to make a suitable return*.

Sometimes the antecedent is attracted to the government of the relative, but then the sentence seems to be double; as οὐκ ἐστὶν ἤτινα πρόποτ' ἐκ ἡξεν ἀρχῆν, *Æschines*, as much as to say, *οὐκ ἐστὶν ἤτις ἀρχῆ, ἤτινα ἀρχῆν ἐκ ἡξεν*, *there is no public employment but what he has gone through*. It is in this manner Terence saith, *si id te mordet sumptum filii quem facimus*, in *Adelphi*, which is as if he

had said *si id negotium te mordet, nempe, sumptus, quem sumptum faciunt filii tui*; according to the principle explained by us in the *New method of learning the Latin tongue*, Rule II. which is to consider always the relative as between two cases of the same noun substantive.

RULE II.

Of the Infinitive.

1. Thus the infinitive, which requires before it a nominative.
2. Or an accusative;
3. By virtue of this attraction may be joined to every other case, that bears relation to a noun governed by a preceding word:
4. But the infinitive oftentimes acteth the part of a noun, in Greek, as well as in French.

EXAMPLES.

1. The infinitive in Latin generally agrees with the accusative only. But in Greek it is allowed to have before it either a nominative, or an accusative. A nominative: as *διὰ τὸ ἄσμενοι ἐξελθεῖν*, for *having gone out voluntarily*. *Οὐ γὰρ ἐπὶ τῷ δέλοι, ἀλλ' ἐπὶ τῷ ὁμοιοι τοῖς λειπομένοις εἶναι, ἐκπέμπονται*, Thucyd. speaking of the colonies, for *they are not sent to be made slaves, but to be upon a level with those that stay behind*. 'Αλλ' ἔγω γέ σε ἤδη ἔμβαλον ἐς τὸν μύλωνα, πείσω εἶναι δεσπότης, Lucian; but *I shall soon set you to work at the mill, and there I will make you know, I am your master*. 'Αλλὰ κακέην σῶσαι δεήσει, χαρισάμενος τῷ Διονύσῳ, Lucian; but *she must be preserved to please Bacchus*: where the nymphs address themselves to Neptune to preserve Ino, who was going to fling herself into the sea. Now to understand this rightly, we must consider the sentence as absolute, *διὰ τὸ*, for *this reason*, viz. *ἄσμενοι ἐξελθεῖν*, for *having gone out voluntarily*. *Δεήσει*, subaud. *τῷτο*, *this must be done*, viz. *σὺ σῶσαι ἐκέην χαρισάμενος τῷ Διονύσῳ*, *you must save her to gratify Bacchus*. Where we see the nominative before the infinitive, merely by concord, and without attraction.

Which the Latins have sometimes attempted in imitation of the Greeks: as Catullus,

Phaselus hic ait navium fuisse celerissimus.

2. In this simple construction it is much more usual to put an accusative before the infinitive; as διὸ καὶ Φιλοτιμήμεθα, εἴτε ἐνδημῶντες, εἴτε ἐκδημῶντες, εὐάρεστοι αὐτῷ εἶναι, 2 Cor. v. 9. *wherefore we labour, that whether present, or absent, we may be accepted of him.* Καὶ ταῖς ἑτέροις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλεία τῷ Θεῷ. ὅτι εἰς τῶτο ἀπέσταλμαι, Luke iv. 43. *I must preach the kingdom of God to other cities also; for therefore am I sent.* Κλαίειν ἡμᾶς εἰκός ἐς' ἣν μηδίκαια δρώμεν, Aristoph. *it is but just we should weep, if we have transgressed.* Οὐκ ἔστιν εὖ ἀρχεῖν μὴ ἀρχθέντα, nobody is fit to govern, but he that has obeyed. Οὐκ ἔστιν εἰπεῖν ζῶντα, τῷτο ἢ πείσομαι, Menander; *there is no such thing as saying, During my life such a disaster shall not befall me.* Βασιλικὸν ἔστιν εὖ ποιεῖν κακῶς ἀκείν, Alexander apud Plut. *to do good, and to be ill spoken of, is kingly.* Τὸ ἐν καὶ τὴν ζηγμὴν ἀρχάς τισι δοκεῖ εἶναι, Aristot. *some suppose that an unit and point are principles.*

3. But, by virtue of attraction, the infinitive, especially of substantive verbs, may be often joined to any other case, which refers to some noun governed by a preceding word; whether the nominative, as Περικλῆς ἔφησε μέχρι τῷ βωμῷ φίλος εἶναι, Plut. *Pericles said, That his friendship went no farther than the altar:* where φίλος is attracted by the nominative of the verb ἔφησε; which is Περικλῆς. Τὰ λοιπὰ φήσας αὐτὸς κατορθώσεσθαι, Herod. *saying he would secure the performance of the rest:* where αὐτὸς is attracted to the nominative by φήσας.

Whereto we may refer the following phrases, when in Demosthenes, and others, δίκαιος is put for δίκαιον ἔστι, *it is just*; thus τῷτῃ τὴν αἰτίαν ἅτὸς ἔστι δίκαιος ἔχειν; where δίκαιος is attracted by ἅτὸς, *as if it were, hujus culpam hic est justus habere, instead of, æquum est in istum hujus rei culpam omnem conferre, he justly deserves to bear the whole blame of this affair.*

Or the genitive: ἡσθόμην αὐτῶν διὰ τὴν ποιήσιν οἰομένων καὶ τὰλλα σοφωτάτων εἶναι, Plato, *I perceived they valued themselves so much for their skill in poetry, as to fancy they were equally knowing in every thing else.* Περὶ τῷ μέλλοντος ἔσεσθαι ὑγιῶς, Aristot. *of what shall be healed.*

Or the dative: *τέτω μὴ ἐξεῖναι πορθμεὶ γενέσθαι*, Herodot. *he was not allowed to be a ferry-man.* Ἐπιθέσ-
 ται τὸ τοῖς ὑστέροις αἰτίον τῷ ἀλήθειαν εἶναι, Arist. *nothing
 can be truer than that, from which we infer the truth
 of the conclusion.* Καὶ αὐτῷ συμβαίνειν, ἐρέσθαι μὲν εἰς
 τὴν σφενδόνην, ἀδήλω γενέσθαι, ἔξω δὲ δήλω, Plat. *and it
 happened, that turning the stone of his ring inwards, he
 became invisible, and turning it outwards, he was visible* :
 where we find, ἐρέσθαι, ἀδήλω, and δήλω, in the dative,
 by reason of αὐτῷ that precedes. In like manner,
 προσῆκον ἡμῖν βελτίστοις ἀπάντων ἀνθρώπων εἶναι, Isocr. *it
 behoves us to be the best of men.* Εἰ πάντων αὐτῷ διδώσιν
 ἀνθρώπων κυρίῳ γενέσθαι, Plut. in Alexand. *if they would
 but grant him to be lord of all mankind.*

To this participle we must refer the following Latin
 phrases :

Rettulit Ajax—*Esse Jovis pronepos*, Ovid. *for se
 esse pronepotem.* *Licuit Themistocli esse otioso*, Cic. with
 several others of the same sort. Concerning which
 see the Latin Syntax, Rule V.

4. The infinitive is very often taken for a noun
 in Greek, as in French. And it may be generally
 said, according to Appollon, Book I. Chap. viii. that
 all infinitives are nouns. Hence it is joined to the
 article in all cases, and oftentimes has even the force
 of the article, when it happens not to be expressed.

In the nominative: *τὸ λαλεῖν*, *talking.* Οὐ τὸ μα-
 θεῖν ἔγκλημα, ἀλλὰ τὸ ἀγνοεῖν, κατηγορία, *it is not a fault
 to learn, but it is a crime to be ignorant.* Τὸ τοῖς πολ-
 λοῖς ἀρέσκειν, τοῖς σοφοῖς ἀπαρέσκειν ἐστίν, Plut. *to please
 the vulgar, is displeasing the wise.* Τοῖς βασιλεῦσιν ἥττον
 ἔξεστιν ἀδικεῖν, ἢ τοῖς ιδιώταις, Isocr. *injustice is less ex-
 cusable in princes, than in private people.* Ἄνευ ἀρετῆς ἢ
 βῆδον φέρειν ἐμμελῶς τὰ εὐτυχήματα, Aristot. *it is a diffi-
 cult matter to behave well in prosperity without the
 assistance of virtue.* Πηγή καὶ ρίζα καλοκαγαθίας, τὸ νο-
 μῖμος τυχεῖν παιδείας, Plut. *to have a good education, is
 the source and foundation of all virtue.* Φιλεῖν ἀκαιρῶς
 ἴσον ἐστὶ τῷ μισεῖν, *amare non in tempore, est odisse
 par, unseasonable love is equivalent to hatred.*

In the genitive : ἐκ τῆ δῶν γίγνεται τὸ ἐρᾶν, *the eye is the source of love.* Τὸ λίαν Φιλεῖν, τῆ μὴ Φιλεῖν αἴτιον, *Plut. excess of love destroys love.* Καὶ εἰσῆλθε τῆ μεῖναι ἔν αὐτοῖς, *Luke xxiv. 29. and he went in to tarry with them :* where we must understand ἔνεκα, just as Lucian says, οὐδὲν ἔπιςον πρακλίον τῆ νικᾶν ἔνεκα, *we are not allowed to commit treachery for the sake of a victory.*

In the dative : πῶ δὲ χαίρειν εὐθὺς ἔπεται τὸ θαυμάζειν, *Plut. admiration follows joy.*

In the accusative : κατὰ τὸ δύνασθαι καὶ εἰδέναι, *according to their knowledge and ability.*

Οἱ θάνον, ἢ τὸ ζῆν θέμενοι καλόν, ἢ δὲ τὸ θνήσκειν,
'Αλλὰ τὸ ταῦτα καλῶς ἀμφοτέρῳ ἐκλελέσαι. *Plut.*

*Nec pulchrum duxere mori, nec vivere pulchrum,
Sed pulchrum pulchrè si quis utrumque facit :*

The deceased did not think that honour consisted merely in either living or dying, but in living or dying honourably.

In the ablative : τὸ πλουτεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον, ἢ ἐν τῷ κεκτῆσθαι, *Aristot. riches consist rather in the use than in the possession.* Ἐν τῷ σκείρειν αὐτόν, *Matth. xiii. and whilst he sowed.* Ἐγένετο ἐν τῷ τὸν ὄχλον ἐπιεισθαι αὐτῷ ἀκούειν τὸν λόγον τῆ Θεῆ, *Luke v. factum est turbam imminere illi, ad audiendum verbum Dei ; that is, dum immineret ; and it came to pass that as the people pressed upon him, to bear the word of God.*

ANNOTATION.

The manner of supplying the Gerund in Greek.

From hence it comes that the infinitive in Greek supplieth easily the use of the Latin gerunds and supines : because these are nothing more than real nouns, as well as the infinitive, according to what we have observed in the Latin method. When the article happens to be made use of, then its genitive is put for the gerund in *di* ; as τῆ ποιῆσαι, *faciendi* ; or rather *factionis gratiæ, of doing* : the dative or ablative τῷ is put for the gerund in *do* ; and the acuter τὸ for the gerund in *dum*. Though it is often expressed without the article : ἀριστος ἀκοντιστής, *jaculandi peritus, an excellent archer.* Δῶκε φέρον, *ferendum dedit, he gave it to carry.*

Infinitive

Infinitive governed by a Preposition.

Oftentimes there is an ellipsis of the preposition, as in the preceding example, *δῶκε φέρον*, viz. *πρὸς φέρον*, ad ferendum. Thus in *Virgil, Æneid. 5.*

—Argenti magnum dat ferre talentum.

that is, ad ferendum, to carry.

In like manner *δυναίαι χυναῖαι ἐρέσκουσιν τήχνας*, Eurip. women are quick in finding devices. *Ὁδὸν λέγειν δεινός, ἀλλὰ σιγῆν ἀδύνατος*, Epicharm. that knows neither how to speak, nor how to hold his tongue. *Καλὸς ἰδεῖν*, pretty to behold, *subaudi πρὸς*. *Θαῦμα ἰδεῖν*, wonderful to see. *Ὀὐκ ἠδία ἀκοῖν*, Isocr. things unpleasant to hear. Which the Latins frequently render by the supine in u. *Mirabile visu, jucundum auditu*, &c. "Α ποιεῖν αἰσχρὸν, ταῦτα ἴμεζο μὲν ἰδέσθαι καλόν, Isocr. quæ turpia factu sunt, ea ne dictu quidem honesta existimes.

The preposition is likewise understood, when the infinitive is put with verbs of motion: *ὁ υἱὸς τῷ ἀνθρώπῳ ἔκ ἔλθε διακοπῆσθαι, ἀλλὰ διακοπῆσαι*, Matth. the Son of man is not come to be served, but to serve. *Ἦλθον ὁ υἱὸς τῷ ἀνθρώπῳ ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός*. Luke xix. for the Son of man is come to seek and to save that which was lost.

And from thence Horace has borrowed

Audax omnia perpeti

Gens humana ruit. *Odd. iii. Lib. 1.*

—Quidlibet impotens—sperare. *Od. xxviii.*

and a great many more of this sort of phrases; for he affected in a particular manner to imitate the Greek turn of expression.

This ellipsis of the preposition is found likewise in the passive infinitive: *Ὁργυλλίος γὰρ Ὀλύμπῳ ἀντιφέρεισθαι*, Hom. difficultis est Deus ad repugnandum, or ad repugnari, it is a difficult thing to withstand God.

Now as an infinitive may be governed by a preposition, so it may also by ὡςτι, which has often the force of one; as in *Plut. ὡςτι ἀξίον εἶναι δεδιέναι, μὴ τῶν θεῶν ἐπιλιπόντων τῷ ἀνθρώπῳ, θεοῦ δὲ οὐκ εἶναι αὐτῷ γίνεσθαι*, insomuch that there is reason to apprehend, that if the race of brutes should happen to be extinct, man himself would be no better than a brute.

Difficulties relating to the Government of the Infinitive.

Grammarians take notice of several irregularities, pretending that there is frequently a transition from one case to another; as *δέομαι ὑμῶν, μετ' εὐνοίας ἀερόσασθαι τῶν λεγομένων, ἰθυμυθίντας ἔτι*, &c. Isocr. we entreat you to lend a favourable ear to what we say to you, considering that, &c. where *ἰθυμυθίντας*, they pretend, is instead of *ἰθυμυθίντων*: but on the contrary it is an ellipsis of the accusative *ὑμῶν*, understood before, as if it had been, *δέομαι ὑμῶν μετ' εὐνοίας ὑμῶν ἀερόσασθαι, ἃ vobis requirimus, ut vos cum benevolentia audiat*: and then *ἰθυμυθίντας*, which followeth, is by ὑμῶν attracted to the accusative, which agrees with the general rule.

And

And when Xenophon, speaking of Socrates, saith, ὡςτε πᾶν μικρὰ κικτημένος παντράδιος ἔχων ἀρκῦντα: this also is an ellipsis, κικτημένος supposing ὅταν εἴη, and ἀρκῦντα supposing ἑαυτὸν, before the infinitive ἔχων: ut cum valde pauca esset possidens, cum tamen facile iis esse contentum; having but very little, he was nevertheless very well satisfied.

But as the Greek infinitive may have before it either a nominative, or an accusative, it may happen, that in one member of a period there shall be one of these cases, and in the other another; which seems to have escaped the generality of grammarians; as τὸ μὲν κυρίαίς μοῖσις κικηρέχθαι παραλίπω, καὶ τὸ πολλοίς αὐτὸς ἐπιφανῆσθαι πρῶτον, Dem. I omit here an infinite multitude of persons who have been so often declared victorious, as I have mentioning also how often I have been crowned myself: where we see μοῖσις in the accusative, which refers to κικηρέχθαι; and αὐτὸς in the nominative agreeing with ἐπιφανῆσθαι. Τῶν μὲν λόγων εἶη κύριος αὐτὸς εἶναι, τῶν δὲ πράξει τῶν τύχην, Plut. he said, that he could command his words, but that fortune was the mistress of events.

And this corroborates the remark of Sanctius, which is, that the conjunctions do not properly join the cases, or governments, as the sense and the things themselves; now the sense subsists in this connection, since the Greek infinitive may as well have one case before it as another. Of this we have instances also among the Latins, as in Cicero, mihi enim videbatur quisquam esse beatus posse, cum in malis esset: in malis autem sapientem esse posse, si essent ulla corporis aut fortunæ mala. Tuscul. 5.

Sometimes the infinitive is understood in the second member; as λέγει αἰ δαΐ προσεῖται τῷ δημοτικῷ ὡςτις ἀδριαντα ἐκδοδικῶς κατὰ συγγραφῆς ἢ λόγῳ τὸς δημοτικῶς, ἀλλ' ἔ τοῖς πράγμασι γνωσκόμενος, Demost. pro corona: for γνωσκόμενος being in the accusative supposeth εἶναι, whereas the nominative ἐκδοδικῶς, which goes before, refers to the verb λέγει, which creates the whole difficulty: you enumerate the qualities wherewith a popular person ought to be endowed, like unto one that is describing a statue which he has agreed for with the artist: just as if a man's words, and not his actions, were an indication of his popularity.

RULE IV.

Of Participles.

The Greek participles are elegantly joined to verbs, to express the different moods.

EXAMPLES.

The participles form a considerable elegance in the Greek language, by expressing most of what we should signify by the other moods: which is sometimes a kind of attraction; as ἀγαπῶν με διατέλει, for με ἀγαπῶν, continue to love me., Ὅσῃ εὐνοίαν ἔχων διατελεῖ τῇ
 πῶλει,

πόλει, Dem. how constant and unalterable the affection is, which I have for the city. "ΑΦθαρτός ὢν διατελεῖ, Philo. he remains uncorrupted to the last. Οὐ παύσομαι Φιλῶν, for Φιλεῖν, I shall never cease to love. Μέμνημαι ἰδῶν, for ἰδεῖν, memini videre, I remember to have seen, Θεὸν ἂ λήξω προστατῆν ἔχων, Soph. I shall not cease to have God for my protector. "Ἐχεις, ταραξάς, Soph. for ἐτάραξας, you have disturbed. "Α μάλις α εἶχε θαυμάσας, Greg. the things which he most admired. Οὐ συνίεσαν μάτην πο- νῶντες, non intellexerunt se frustra laborantes, they did not perceive that they had laboured in vain.

Φθάνει γὰρ ἀναλισκόμενον πᾶν, Aristot. for every thing is previously consumed. Προέφθασαν ἐξελλόντες τῆς πόλεως, Theoph. they went out of the town before. Συντιθένται Φθάσαι τι δράσαντες ἢ παθεῖν, Herod. they conspired to do somewhat to prevent his design of putting them to death.

Σιμωνίδης ἔλεγε μηδέποτε αὐτῷ μεταμελήσει σιγήσαντι, Φθειγξαμένῳ δὲ πολλάκις, Plut. Simonides said, he had never been sorry for being silent, but very often for having spoken.

ANNOTATION.

These expressions are more usual with the substantive verb: ἐν αἷῳ Νικηδημον ἀπέκτεινεν, because he had killed Nicodemus. Χάρις χάρις ἐστὶν ἢ τίλλωσιν αὐτοῖς, Sophocl. one favour always begets another. Οὐ σπάρτασιν ἴση; Sophocl. won't you hold your tongue?

Likewise with τυγχάνω, ὑπάρχω, γίνομαι, to be, to become; ἔρχομαι, to come; λανθάνω, to be hid; and others. Οὐκ ἐχθρὸς ὑπέρχην αὐτῷ, Demosth. he was not an enemy. "Ο τυγχάνω ἰερῶν σε, Plat. what I ask of you. Γινθῆτω τὰ ὄτα σου προσέχοντα, Psalm cxxix. fiant aures tuæ intendentes, let thy ears be attentive. Τεχέσις γὰρ ἰερχομένη πῆυς, Hom. for the ship was arrived. "Ἦνω φίρων, Isæus, I bring. "Ἐλαθεν ὑπερφυγὸν he made his escape privately; with several of the like sort. This has been sometimes imitated by the Latins: *est, ut scis, his ipsis libris Socrates loquens, Cic.*

Id ego tibi renuncio, ut sis sciens, Ter.

Omnia sunt hominum tenui pendencia filo, Ovid.

Sometimes these participles form a pleonasm, and seem redundant in discourse: παίξεις ἔχων, Lucian, you play, you jest. Λαγείς ἔχων, Aristophan. you trifle. "Ἐς τῆτο φίρων περιέσσει τὰ πράγματα, Æsych. he brought his affairs to this pitch. Γνωσάμεν ἑαυτὸν φίρων Θεβαίοις, he made his submission to the Thebans, Id. "Ἐχθρὸς γο υπέρχην αὐτῷ, Demosth. he was an utter enemy. Τὸ γὰρ εἶναι ἑα ἴτα κέρειον, Id. there was only one sovereign. Οἰχεται ἀπίθω, Plat. he is gone away, he is departed.

RULE V.

A Neuter Plural joined to the Verb in the Singular.

A neuter plural frequently requires the verb in the singular, as ζῶα τρέχει.

EXAMPLES.

A neuter plural is oftentimes joined to a verb in the singular, especially among the Attics; as ζῶα τρέχει, animalia currit, *for currunt, the animals run.* Παρλληλά ἐσι Φανερώτερα, *things appear plainer when compared together.*

Πειρῶ τὸν πλῆτον χρήματα καὶ κήματα κατασκευάζειν· ἐσι δὲ τὰ χρήματα μὲν τοῖς ἀκολαυεῖν ἐπισκεμενοῖς· κήματα δὲ τοῖς χρῆσθαι δυναμένοισι, *Isocr.* Da operam ut tuæ divitiæ & usui & fructui tibi sint: sunt autem iis, qui frui sciunt, usui; his verò qui uti sciunt, fructui. *Endeavour to render thy riches both useful and profitable: to those that know how to enjoy them, they are useful; and profitable to those that know how to make a proper use of them.*

Δι' ὀρίχλης τὰ σώματα, καὶ δι' ὀργῆς τὰ πράγματα μείζονα φαίνεται, *Plut.* as bodies appear bigger than they really are, in a mist; so do things seem different from what they really are, in a passion.

Ὡς γὰρ τὰ λεπτὰ γράμματα τὴν ὄψιν, ἕτω τὰ μικρὰ πράγματα μᾶλλον ἐντείνοντα νύττει, καὶ ταράττει τὴν ὀργὴν, *Id.* as a small letter prejudices the sight, so trifling affairs disturb the mind, and cause anger and impatience.

ANNOTATION.

Sometimes the verb is put in the singular, though along with other genders; as when we say, ἐσι οἷτινες τρέχουσιν, *there are some that run.* Οὐκ ἐσι οἷτινες ἀπέχονται συμποσίων, ἢ Κρήτης, *Plato.* there are none that abstain from feasts but the Cretans. Likewise μελωδίασιν ἔμοι βίβρων ἀρχαὶ λόγοι τίλλεται, *Pind.* for τίλλονται, *the soft harmony of the hymns serves us a prelude to the verses that follow;* which by Appollon. is imputed to the Bœotic dialect. Nevertheless we meet with it likewise in Plato, as we have observed above, as also in Aristotle, οὐκ ἐπιξέφεται τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτερά, *4 Probl. 32.* some had no hair, and others no feathers. And in St. Gregory of Nazianzen, *Orat. 28.* κατισκιάσαι αὐτῷ πτερυγας, ὡσεὶ ἀετῶ, *wings were prepared for him, like the wings of an eagle.*

Reason of this Construction.

These expressions are real syllepses: for as when we say turba ruunt, the verb is put in the plural, because we apprehend a multitude by the word turba: so when we say animalia currit, the verb is put

in the singular, by reason that we conceive an universality by the word *animalia*, as if it were *omne animal currit*; or indefinitely *animal currit*.

This reason appeareth much more plausible than that which *Apollo-nius* gives in his third Book, Chap. xi. where he pretends that this kind of expression is only received in the neuters (contrary to what we have just now proved) and that this is because the neuters, having three similar cases, a nominative may be taken for an accusative, and consequently that there is no error, though this should alter the sense; as *αἰδία γράφει*, which may signify, he paints or draws the children, or the children paint or draw. But this reason is certainly illusory, for if the ear seems to be pleased on this occasion, the mind is only the more imposed upon, unless we have recourse to a *syllipsis*.

But these *sylliptical* phrases are authorized in all languages: *sester-tium decies numeratum esse*, *Cic.* for *numerata*; for with *decies* we must understand *centena millia*. See the *Latin Method*, *amor amara dat tibi satis quod ægrè sit*, *Plaut.* And in *French*, *il est dix heures*, whereas at the *Palais* they still say, *ils sont dix heures*, &c.

Hitherto we have treated of the *Greek language*, as it differs from the *Latin* in regard to concord; we now proceed to government.

CHAP. II.

*How far the Greek Government differs from the Latin.
And first of Prepositions, and Questions of Place.*

RULE VI.

Government of Prepositions.

Ἐξ, ἀντί, πρό, ἀπό, have only a genitive case;
Εἰς, ἀνά, an accusative; ἐν, σὺν, an ablative:
But ὑπὲρ, κατὰ, διὰ, μετὰ, have two cases;
And ἐπί, πρὸς, ὑπὸ, ἀμφὶ, περὶ, παρὰ, have three.

EXAMPLES.

THE intire difference almost between the government of the *Greek* and *Latin* languages depends upon the prepositions: wherefore we shall begin here with explaining them.

There are eighteen prepositions, whereof four govern only the genitive, two the accusative, and two the ablative.

But there are four others that have the first two of those cases, viz. the genitive and the accusative; and six that have all three, viz. the genitive, the accusative, and the ablative. They may be all seen in the rule.

But I shall give here a list of them according to their alphabetical order, to the end they may be the easier found: and at the same time I shall point out their natural force, their properties, and the particular elegancies they produce in discourse, in a more copious manner than is customary among grammarians, because the advantage to be reaped from thence is very considerable.

'ΑΜΦΙ, a preposition, which governs three cases, and has a great affinity with *επι*; whereof hereafter. It commonly denotes the circumference, or circuit, wherefore it is used to signify proximity, agreement, or the relation of time and things; including frequently a relation to the thing signified in the case it governs, as will appear by the ensuing examples.

WITH THE GENITIVE; 'Αμφι τῆς πόλεως, Herod. near the city. 'Αμφι πῶς ἡ πῶς, one trouble brgets another.

Τῆς ὕψους, Apollo, for her sake. Φοῖβε εἰ ἀμφι, Id. for the love of Phœbe.

Ἐστὶν ὃ ἀεὶ φάμεν ἀμφι Δαιμόνων καλῶ, Pindar, it is the duty of man to speak always well of the Gods.

'Αμφι ἀστέρων ἡ γαλαξίας, Lucian, a treatise concerning the stars.

WITH THE ACCUSATIVE, which is more usual: 'Αμφι πάντων ἔχω τὰ καλά, Lucian, I am generally employed about my forge. Οἱ ἀμφι γῶν ἔχοντες, labourers, or plowmen.

'Αμφὶ θάλασσαν Ἀχαιῶν, Hom. to drive the Greeks towards the sea.

'Αμφι τὰ ἑβδομήκοντα ἔτη, Lucian, about seventy years.

Νόμοι ἀμφι τοῖς κατιστάτοις, Dionys. Halicar. the laws enacted concerning any thing.

Οἱ ἀμφι Πριάμου, Hom. to signify, according to Eustath. ipse Priamus.

Οἱ ἀμφι τὸν Κύρου, Cyrus and his attendants, or retinue.

Τῶν ἀμφὶ αὐτὸν δεσφύρους, Euseb. to the guards that were about him. See *επι* hereafter.

WITH THE ABLATIVE: 'Αμφι μὲν μάχη τοσαύτη ἕρπιδος, Herodot. atque hæc quidem de bello tot & tanta dicta sint, enough has been said of war.

'Αμφι δὲ τῷ θανάτῳ αὐτῆς, Id. for what relates to her death. 'Αμφι γυναικί, Hom. for a woman.

'Αλλὰ καὶ ἀμφὶ Ὀδυσῆος, for the love, or for the sake of Ulysses.

'Αμφι στήθεσσι, circa pectus, about, or near the stomach. Hom. Theocr.

'Αμφὶ ἔρπιδος ἰδούσῃ τήνχι καλῶ, Hom. he put on his fine armour.

'ΑΝΑ, a preposition, which is generally joined to an ACCUSATIVE, and

properly answers to *per*, *in*, or *inter*, of the Latins. Wherefore it generally denotes some repetition, or continuance: it is likewise employed in duration, in passing through, and in similitudes, whether to mark resemblance, equality, or opposition; as likewise in things done at different times.

'Ανα τὰ ὄρη, per montes, through the mountains.

'Ανα τὸν ποταμὸν ὠλεῖν, Herodot. to sail against the current.

'Ανα χρόνον, with the time.

'Ανα πᾶσι ἔτος, every year.

'Ανα χεῖρα, in hand.

'Ανα κράτος, Plat. by force, with all his might.

'Ανα τὴν Ἑλλάδα, through Greece.

'Ανα τὸν βίον, during life.

'Ανα τυχήν, as it happens.

'Ανα στόμα ἕχον, to have in one's mouth, to talk often of any thing.

'Ανα στόμα ἀνά τῆς, to be often in one's mouth.

'Ανα μέρος, Hom. by pieces, one by one.

'Ανα πρόσωπον, among the first.

'Ανα τὸν αὐτὸν λόγον, Clem. Alexandrin. eadem ratione, in the like manner.

Κυμαρόν καὶ κάρφον ἀνά ὑγκίαν μίαν, cinnamon and spike, of each an ounce: in which sense it is frequently used by physicians.

Ἦσει καὶ ῥωμαίοις ἀνά πέντε καὶ δύοσι δραχμαῖς εἰλεντοῦ καταλιπῶν, Xiph. speaking of Augustus, so that he left to the Romans five and twenty drachms a head.

Likewise ἀνά πέντε, five by five.

'Ανά ἑπτάρονα ἰλαθῶν, Matth. xx. they received every man a penny.

'Ανά μετρητάς δύο, about two measures, or two measures each.

'Ανά μέσῳ, in the middle, middling, moderately.

'Ανά among the poets sometimes assumes an ABLATIVE; as ἀνά βωμοῖς, upon the altars, Χρονίῳ ἀνά ἐπιθήκῃ, with a golden sceptre.

We find it, in the book of Revelations, joined to a nominative, but it is by an ellipsis of its own case: ἀνά εἰς ἕκαστος τῶν σουλῶν ἢ ἕξ ἰδὲς μαργαρίτας, that is to say, εἰς ἕκαστος

τῶν σφαιρίων, δὲ, ἰα, ἴσ, &c. every several gate was of one pearl, Rev. xxi. 21. Which passage the author of the Idiotisms does not seem to have rightly understood.

'ΑΝΤΙ, a preposition, which generally denotes some reciprocation, opposition, permutation, or comparison of things. It governs always a genitive, and answers to the Latin *pro*, as "Εν ἀπ' ἑῷ, unus pro alio, one for another.

'Αντ' ἀγαθῶν κατὰ γιγίνεσθαι, Thucyd. they are turned from good to evil. Βασιλεὺς ἀντὶ μυρίων ἑὶ στρατιωτῶν, the king alone is worth ten thousand men.

Οἱ ἀγαθὸι ἀντὶ μικρῶν εἰδούσι χαρῆν, Stenelaïdas apud Thucyd. lib. 1. good people are grateful for the smallest favours.

'Αντὶ ἡμῶν, instead of me.

'Αντὶ πολλῶν, for several.

'Αντὶ περιβολαίου, pro velamine, instead of a veil.

Καλὸν ἀντὶ θνητῷ σώματος ἀλλάττειν ὄψιν ἀντικαταλλάττεσθαι, Isocr. it is a fine thing to change a mortal body for immortal for glory.

'Αντὶ κακῶν ἐπιόσταν κῆρ ἀγαθῶν ἴνα τιθίμην, I value one honest man above all the wicked people in the world.

'Αντὶ αὐτῶν; by virtue of what? for what?

Sometimes it is taken for *propter*: ἀπ' οὗ, *propter hoc*, upon this account: ἀπ' οὗ, *propter quod*, because, by reason that.

'ΑΠΟ, a preposition, corresponding to the Latin *à* or *ab*, and denotes from whence a thing comes, or the place of parting, with the space of time. It is commonly joined with inanimates, as *παρὰ* with animates, though sometimes they are taken one for the other.

'Απὸ νηῶν, à navibus, from the ships.

'Απ' ἵππων ἰσ' ὄντος, ab equis ad asinos, from horses to asses, a proverb.

'Απὸ Θεοῦ χεῖρ ὠνόμα ἀρχόμενοι εὐλόγητε, τὸ πρῶτον, Plato, all our thoughts and words should begin with God.

Whence it is used to mark the manner, or the cause, and time; ἀπὸ εὐχῆς, by chance.

'Απὸ ἐπιόσταν, by inclination.

'Απὸ τῆς παρεσχῆμα, immediately.

'Απὸ τῆς φρονίμου, prudently.

'Απὸ τῆς δημοτικῆς, ἢ ἀπὸ τῆς φανερῆς, openly, publicly.

'Απὸ χαρῆς, pro gaudio, for joy.

'Απὸ τῆς βελτίου, for the better, with a good intention.

'Απὸ τῆς ἄνω, abliinc, from henceforward.

'Απὸ προσώπου ἰσχυρῆ, Eccles. viii. contra faciem contumeliosi, against a violent and abusive man.

Sometimes it denotes the profession or way of living, or the nation and sect; as *οἱ ἀπὸ τῆς σοφίας*, Stoics, qui sunt ab ea disciplina, Cic. *Οἱ ἀπὸ τῆς περιπαύτου*, Peripatetics.

It also denotes those that are no longer in employment: *οἱ ἀπὸ τῆς ἰσαουρίας*, Herodot. *consular men*, those who are out of their consulship. *Οἱ ἀπὸ τῆς στρατηγίας*, qui imperio defuncti sunt, whose time of command is expired.

'Απὸ παιδῶν, just out of their infancy.

'Απὸ εὐλαγγῆς, at the sound of the trumpet.

'Απὸ δείπνου, Hom. after supper.

'Απὸ τῶν ὄπλων, without arms.

It is joined with the passive instead of ἔκτ. 'Επιλογμῆν ἀπὸ τοῦ Θεοῦ, Clem. Alexandrin. clecti à Deo, the chosen of God.

Ταύτας (παράσταν) φασὶν ἀπὸ τῶν ἐναντιωτῶν καταλαμθεῖν, Faust. they say they were stoned by those of the opposite faction.

Sometimes it draws back the accent, and then it seems to mark a greater distance, as if it stood for *ἐκωθεν*, procul, afar off; as

Ὡς μὲν τοῦτ' ἀπὸ τῆς γῆς ἕχοντες, Xiphil. being now very distant from the land.

'Απο ἐνοῦ, beyond the mark, *præter scopum*, & *præter intentionem*, says Budæus.

'Απο τρέπου, à enim à moribus, v. z. absurd and improper; or else contrary to good behaviour. Budæus.

The opposite is *ἡγεῖς τρέπου*, what is proper, or decent.

'Απο παράγματος, improper, impertinent; ἀπο παρῶν, unseasonable: ἀπο γιάμων, à sententia, against his opinion.

'Απο εἰκότου, non verisimile, improbable.

'Απο θυμῶν, non ex animi sententia, disagreeable, contrary to inclination.

ΔΙΑ, a preposition, which properly cometh from *δαιω*, to divide. Wherefore it denotes properly the middle, the traversing or going through, and, as it were, the passage of things or actions.

Hence it is joined with time and place: it signifies the cause, the end, the manner and means of effecting things, and is taken in several other significations, which will appear better by the examples.

It is joined with the genitive and with the accusative.

WITH THE GENITIVE: διὰ νυκτός, during night.

Δι' ἀγορᾶς, through the market.

Διὰ πέντε ἔτων, or πέντε ἔτη, every fifth year.

Διὰ πέντε ἡμερῶν, or πέντε ἡμέρας, every fifth day. And so for the other numbers; where it is to be observed, that in these phrases the genitive plural may be put with the number specified, or the genitive singular with the adjective of the ordinal number, as may be seen more at large in the next book.

Διὰ τέλος, to the end, continually.

Δι' αἰῶνος, for ever: διὰ παντός, always: διὰ χρόνου, for a long while, or after a long time.

Διὰ τοῦτο ἂν εὐμῶν γίνωτο, this might be better effected through your means.

Διὰ φοινίκων, καὶ διὰ ῥόδων, a medicine made of palms and roses: διὰ βοτάνων, made of herbs: διὰ χυλῶν, made of juices.

Βρώματα διὰ γάλακτος γινώμενα, Athen. food made of milk.

Διὰ μύλων γραφῶν, to write with ink.

Κῶμαι διὰ πολλῶν, villages very distant from one another.

Θαυμάζειν τὰ διὰ πολλῶν, to admire those things that we see only by great intervals: which may be said of time, or place; of things which we either see but seldom, or which are very remote from us.

Διὰ πένθος τὸ γῆρας διώγων, that spends his old-age in sorrow.

Διὰ βραχίων ἰππῶν, to tell concisely, and in few words: διὰ πολλῶν ἰππῶν, to tell prolusly, or diffusely.

Δι' αἰσχύνῃ ἔχειν, to respect, to have an esteem for: δι' αἰσχύνῃ λαμβάνειν, to be affronted, to take a thing as a dishonour.

Δι' αἰκτῶ λαβεῖν, to have pity.

Δι' ἀρεθῆως λέγειν, to speak correctly and with propriety.

Δι' αἰτίας ἔχειν, to blame, to accuse: δι' αἰτίας ἴσασιν, to be blamed, to be accused.

Δι' ἀφιλέως εἶσθεαι, to appropriate a thing, and turn it to one's own use.

Δι' ἀθυρίας γίνεσθαι, to be reduced to despair, or to extremity.

Δι' ἀσφαλείας γίνεσθαι, to be in safety. Κινεῖται τι διὰ μέσων, to be between, to be in the middle.

Μέσῃ γίνεσθαι τὸ διὰ μέσων, to have no middle.

Διὰ νήσων, among, or amidst the islands.

Διὰ πάντων ἔχει, Sios, Herodot.

above all, worthy of consideration.

Διὰ χειρῶν, or χειρῶν ἔχειν, is not only to have in hand, or in one's hands; but also to keep a strict hand over, or to take care.

WITH THE ACCUSATIVE it commonly marks the final, or efficient cause.

Διὰ εἰ ταῦτα γράφω, I write this for you.

Οὐδ' ἐ' ἐμὲ, Demosth. non per me, it is not my fault.

Δι' αὐτῶν, through his means, or interposition; or for his sake, or consideration, or in respect to him. Lucian?

Δι' ὅν τρόπον; in what manner? by what means?

Ἀκούσατε ὅτινα συμβουλεύομαι τοῦ πτοχῶν, διὰ τὴν ὑμετέραν ἀπανθρωπίαν, Basil. listen to the advice we give to the poor, compelled to it by your inhumanity.

Διὰ τ' ἔνθα καὶ μίλαν αἶμα, Hom. per arma atrumque cruorem, Eustath. pretends, that διὰ with an accusative is for κατὰ.

Νύκτα δι' ἀμβροσίην, Od. s per almam noctem, during this heavenly night.

Sometimes it is understood: ἔρχονται πωδῶν, μαχησόμενοι ἐπιε' αὐτοῦ, for διὰ πωδῶν, Hum. they come cross the fields to fight against the town.

Εἰς, or ΕΣ, a preposition answering to the Latin in, and properly comes from εἶμι, eo; wherefore it generally marks the motion towards some term or object, to which the thing tendeth as towards its end; and it governs only an accusative.

Εἰς ἐκκλησίαν, to the assembly, to the church.

Εἰς δεξοῖνα, to the prince's apartment.

Ἀντιγυνίς εἰς τὸν δεξοῖνα, he made a report to the prince.

Εἶνος εἰς τὸν δῆμον, well affected towards the people.

Ἀμαρτάνειν εἰς τινα, to offend a person. Εἰς Βασίλειον λέγειν, to pronounce a panegyric on St. Basil.

Ἦμος εἰς Ἀπόλλωνα, a hymn in honour of Apollo.

Εἰς ὕβριν, in contumeliam.

Ἐς ὅσα μιν, or εἰς τὸ ὅσα τ' pro virtibus, us well as he could, according to his ability.

Διαβιβλημένος εἰς τοὺς Μακεδόνας, Pausanias, having been traduced to the Macedonians.

Βυλόμενος αὐτὸν εἰς τὴν Ἀθηναίων φιλίαν ἀπαλλάξαι, Thucyd. being willing to trature him for the friendship he professed for the Athenians.

Ἐγυήματα εἰς τοὺς Ἀθηναίους, Thucyd. crimes laid to the charge of the Athenians.

Εἰς τὸ ἄνθρωπον, against the people.
 Εἰς ὅς ληγῶ, to whisper into one's ear.

Εἰς ἑκατὸν, about a hundred.
 Εἰς διαπλοκάμους, for voluptuous uses,
 Εἰς τὸ χεῖρ, to obtain any thing.
 Εἰς ὠφέλιμον ἀναρχῆς χρεῖματι, ISOCT.
 to furnish the expence of the war.
 Εἰς τὰ πρότερον καταδικάμενα ἱκανῶ-
 θες, to be commended for one's past ex-
 ploits.

Εἰς οὗτος χρόνος, to this present time.
 Εἰς ἡμῶν, Herod. down to me, down to our times.

Εἰς ὕπερθε, to excess.
 Εἰς τριηκοσίων ἔτος, within thirty years.

Εἰς ἅπαντα, during the whole year.
 Εἰς δύο, two and two.

Εἰς, ἕνα, one by one.
 This preposition is also used instead of ἴσ.

Εἰς τὸν λαλήθειαν καθίζησαι, Esch.
 I have a place in the assembly.
 Εἰς ψάμας οἰκοδομῶν, to build upon the sand.

Ἡμεῖς δ' ἰσθῶς καὶ ἴσῃ ἐς τὸ μέτρον, Je-
 bus came understood in the midst of them.

Sometimes it is joined with ad-
 verbs; as ἐς ἔπειτα, or in one word
 ἀπίπτα, afterwards.

Εἰς ἀπαξ, for once only.
 Εἰς αἰῶν, for ever.

Likewise ἐς δύο, two and two; ἐς
 τρεῖς, three and three.

Εἰς ἕνα, it should be, properly.
 Sometimes it is joined with a ge-
 nitive, but then an accusative is un-
 derstood; as ἐς ἕνα, into hell, sup. ἄνω
 or ἑνώ.

It is sometimes understood itself,
 its accusative being only expressed:
 ἕνα τὰ πλεῖστα ἄνα ἕνα, Thucyd.
 they made use of it (of the fountain)
 for the most solemn purposes; where
 τὰ is for ἐς τὰ, just as in the next
 member he has put ἐς ἄλλα τῶν ἱερῶν,
 in the other ceremonies.

ΞΕ before a consonant, or Ξ before a
 vowel, a preposition that generally
 signifies the place of parting, as ἐξ, ἐξ,
 ἀ, in Latin. Wherefore it is derived
 from ἄνω, cedo, to give way, to quit, to
 retire.

It is joined with the genitive, and
 frequently signifies the same thing
 with ἀπὸ.

Ἐξ Ἀστιαῖς, from Asia.
 Ἐξ τῶν λιμνῶν, from the meadows.
 Οἱ ἐν τοῖς σοῖς, the Stoics.
 Οἱ ἐν τοῖς Ἀριστοτέλους βιβλίοις, the Ar-
 istotelian.
 Ἐξ ἐπιτοῦ θεοῦ, implanted by nature.

Οἱ ἐξ οὐκίαι, nepotes illius, his poste-
 rity.

Ἐξ αἰῶνος, from all eternity, at all
 times, ever.

Ἐξ παιδῶν, from one's infancy.
 Ἐξ χειρῶν, from the hand, with the
 hand, by the hand.

Ἐξ οὗτος ἕρως λαμβάνεσθαι, to take hold
 of by the tail.

Ἐξ τῶν νόμων, ex legibus, pursuant
 to the laws.

Ἐξ ἀφῆς, à prandio, after dinner.

Ἐξ τῶν, and in the plural ἐξ τῶ-
 νων, deinde, after this, or because of
 this.

Ἐξ ἰπποπέδου, on the surface.

Ἐξ περιεῖς, round about.

Ἐξ πολλῶν τῶν περιεῖς, with a great
 deal more.

Τὴς ἐν στρατίαις ἐν μεγάλῳ ἱκανῶσαι
 συμβαῖν, Thucyd. he made that expe-
 dition with vast loss.

Ἐξ τῶν ἰσθῶν, as much as in me lies,
 according to my power; ἐξ τῶν ἰσχυ-
 ριῶν, as much as I am able.

Ἐξ τρυφῆς ἰσημερίας, with such
 care, with such diligence.

Ἐξ ῥιζῶν, radicibus, from the root.

Ἐξ Θεοῦ, Divinitus, Divinely, by
 Divine assistance.

Ἐξ καρδίας ἔποιετο, he did it from his
 heart, or with all his heart.

Ἐξ πηλῶ ἔπλασεν, he formed it of
 clay.

Ἐξ τῶν ἰδῶν χρημάτων, with my own
 money.

Sometimes Ξ signifies excess: Ξ
 ἀπάντων ἀρχῆς αἰῶν, Lucian, præter om-
 nes perpetuò palles, you are always
 paler than any body else.

EN, in, a preposition, it comes
 from ἐν, for εἰ is sometimes changed
 into εν; and the people of Crete used
 to say ἐν χορῆς, for ἐν χορῆς in chorus,
 into the assembly. By the same ana-
 logy the Latin in comes from ἐν,
 which was first changed into ἐν, and
 afterwards into ἐν; whence Hesiod.
 saith ἐν φάος, for ἐν φάος. Just as we
 say delphis, or delphin, a dolphin: as
 also, sanguis, or sanguen, blood.

It commonly marks the term of
 rest, or the state in which a thing is,
 wherefore it only governs an ablative.

Ἐν οἴκῳ, in domo, at home.

Ἐν ἀγορῇ, in foro, in the market, in
 the assembly.

Ἐν ἑαυτοῦ αἵματι, to be sensibly, to be
 one's self.

Ἐν ἡμῶν ἐστὶν, in me est, it depends upon
 me.

Ἐν ὠφέλειαι, καὶ ἀσφαλείῳ, Xenoph.
 with their shields and darts.

Ἐν τούτοις, (subaud, χρόν) mean while.

Ἐν τοσούτοις μάρτυρασι, before so many witnesses.

Ἐν οἷς ἦν, among whom he was.

Ἐν τοῖς ἡμαρταῖς, before the judges.

Ἐν τέτοις ὁνόματι, under such consults.

Ἐπιμαίνεις ἐν Μαντινῆϊ, Xenoph. having been defeated before Mantinea; where it stands for ad, or circum.

Ἀποσπῶντας ἐκείλους ἐν τῇ Σικελίᾳ, Thucyd. sending armed men in Sicily; where it is put to signify in, and expresseth motion, though in the ablative.

Τὴν ἡσυχίαν, ἢ ἐν πολλῶν χρόνῳ ἔχοντες, ἐπέστη ἐν ἑσπεί ἄλλῃ. χρόνῳ ἡβηλίστου, Plato, to free you instantly from the heavy load of slander, which you have so long laid under. Where we find the first ἐν for the duration of time, and the second for the precise time in the same government.

Ἐν φόβῳ ὄντας, to be in fear.

Ἐν ἡργῷ ὄντας τοῖς, to be incensed against any body.

Ἐν ἡκολάματι ὄντας, to be indicted, to have a crime laid to one's charge.

Ἐν ἀδικίᾳ ὄντας, to be accused, to be charged with.

Ἐν δυνάμει ὄντας, to be able, to be in favour.

Ἐν καιρῷ, vel ἐν καιρῷ, seasonably, opportunely, at a favourable conjuncture.

Ἐν πρώτῳ, diligently, at the first opportunity.

Ἐο δίκαι, justly, with reason.

Ἐο τῇ ἄρμῃ τῆν χεῖρα ἀποσταμῶν, ex humero manum amputans, cutting off his arm from the shoulder.

Ἐο φαρμακίῳ ἔστι, it is instead of a medicine.

Ἐν ὑμῶν ἡμῶν ἡλέκησθε, Heb. i. hath spoken unto us by his Son.

Sometimes the ablative is understood: ἐν ᾧ, subaud. τόπος, in hell: ἐν ἰδασσάδῃ, subaud. δαμ, in doctoris, sup. domo, in the master's house.

Ἐν, without the accent, for καὶ ἐν, as ἐν τούτοις, and even in this, and herein.

ἘΠΙ, a preposition that comes from Πῆ, sequor, and is joined with three cases, according to which it varies its signification.

WITH THE GENITIVE it marks the time, or the place precisely, and the thing under consideration: corresponding to the Latin sub, in, and super.

Ἐπι δέχοντος Πυθολόγου, Gaza, sub principe Pythodoro, under the government of Pythodorus.

Ἐπ' ἡμῶν, meâ ætate, in my time.

Ἐπὶ τοῖς γῆσι, super terram, upon the ground.

Ἐπὶ τῆσι δαίαι, to be in a strange country.

Ἐπὶ πολλῶν, among divers things, or relating to divers things.

Ἐπὶ τοῖς ἡδοναῖς, for pleasure.

Ἐπὶ τοσούτοις μαρτύροις, in the presence of so many witnesses.

Ἐπὶ μὲν τοῖς γυώμονις εὐφροσύνῃ, ἐπὶ δὲ τοῖς γλώσσῃσι σιγῇ, ἐπὶ δὲ τῷ προσώπῳ αἰσῷ. These are the three qualifications desired by Plutarch in young people; moderation and prudence in their minds, silence in their tongues, and modesty in their countenances.

This preposition frequently denotes the office or employment of a person, the same as à or ab in Latin.

Ἐπὶ τῶν ἀποκρίσεων, à secretis, a secretary.

Ὁ ἐπὶ τῶν βασιλικῶν σφραγίδων, à regis sigillis, the keeper of the seal, the lord keeper.

Ὁ ἐπὶ τῶν βασιλικῶν χρημάτων, the superintendent.

Ὁ ἐπὶ τῶν ἰσχυρῶν, or δημοτικῶν λόγων, à publicis rationibus.

Ὁ ἐπὶ τῶν ἰστορησίων, or ἰστορηῶν, the master of requests.

Ὁ ἐπὶ τῷ ταμίῳ, the king's treasurer.

Budæus. Ὁ ἐπὶ τῶν ἰσχυρῶν, or οἱ ἐπὶ τῶν ἀρχαίων, the magistrates, those that are in power, or authority.

Ἐπὶ τριῶν, ἐπὶ τετραῶν, three and three, four and four.

Ἐπὶ φάλαγγος ὄντας, to lead on both wings of an army.

Ἐπὶ κέρας, protenso cornu, to lead one wing.

Ἐφ' ἑαυτῷ, of himself, of his own accord; and sometimes by himself, in particular.

Ἐπὶ τῶν Ἑλληνικῶν πόλεων, Aristot. among all the cities of Greece.

Ἐφ' ἀναμφισβητήτου ἀποδείξεως, by unquestionable authority, by indubitable proof.

Πίστη δὲς ἐπὶ Θεῶν, calling the Gods to witness his promise.

Ἐπὶ τῶν ἱερῶν ἰουστῶν, to swear by the sacred victims.

Ἐπὶ τῶν τομίων, super cassis victimis.

Sometimes ἐπὶ with a genitive denotes a motion: ἀπεπλήσθη ἐπ' ὀνόματι, drawing directly towards home.

Ἐπὶ τῶν ἐπὶ Θεῶν ἰσχυρῶν, Zozimus, and from thence he went towards Thrac.

But the poets generally use the ablative in this sense: ἐπὶ ναυῶν ἰδμῶν, to push, to run towards the ships.

WITH THE ACCUSATIVE it frequently marks a motion towards a thing, and sometimes situation, or nearness, or the duration of time, and corresponds to the Latin *super*.

'Επὶ τὴν Ἀφρικήν ἰκρίσθη, he went towards Africa.

'Επὶ πόσῳ, for how much.

'Επὶ ἄλῳ, upon the ground.

'Επὶ τὰς ἡδονὰς στρατεύομαι, I fight against pleasures, I wage war against sensuality.

'Επὶ τῆν ἕβαν καθίσταται, Thucyd. to sit near the fire, or rather, to stick close to the altar of his household gods.

Τὴν πόλιν ἐπ' ἑαυτὸν ἀνομοσάσας, to reduce the town under his obedience.

'Εαυτὸν ἐπ' ἑβρίας ἀνομοσάσας, Herodot. to raise one's self to a supreme command.

Κλίειν, εὐρίων, περιπῆς ἐπὶ δεξιῶν, Rectere in hastam, viz. in the right, because the spear was held in the right hand: and, on the contrary, ἐπ' ἡνίαν, or ἐπ' ἀριστερά, in habenam, in clypeum, signifieth to the left, because the bridle and shield were held with the left hand. Budæus.

'Επὶ πάλιν ἀναχρῆστέρας, or ἀναχρῆστέρας, to go back, to go the same way one came.

'Επὶ τῶν ἀβέβαιον πραγμάτων λέγονται, it is said of ambiguous, or uncertain things.

WITH THE ABLATIVE it marks the end, the cause, or the power; the place, or the successive of time and things.

'Ἐκ' ἀγασθῶ πάντα ἔποιε, he did every thing for the best.

'Επὶ τούτοις, after that, moreover.

'Επὶ λόγους, in the arts.

'Επὶ τῷ κέρει, for gain.

'Ἐπὶ τῷ ὄντι ἑωμάσθη, in honour of your name. Lucian.

'Ἄλλοι ἐπ' ἄλλους, one after the other.

Ὁ ἐπὶ πάντων ταχθῆς, the last of all.

'Επὶ παισὶ νεανίας διαδόχους ἀνπαύσατο, Herod. he died, transmitting to his young children the succession of the empire.

'Επὶ τούτοις, thereupon, as to τούτοις, herein.

'Ἐφ' ἡμῶν ἐπάσχει, it depends on us.

'Επὶ Τροίῃσι μάχεσθαι, to fight against the Trojan.

'Ἐφ' ἡμῶς παρασκευάζουσι, he is preparing, or getting ready against us.

Παύειν ἐπὶ τῷ, to submit a thing to one's judgment, or to put a thing in one's power.

'Ἐκ' αὐτοῦ ἀποσπέρμεθα εἰς τοῦτο, Lucian, let us take his advice in this, let us refer it to his judgment.

'Επὶ ποσῶν, under certain clauses, of conditions.

'Επὶ τούτοις, or ἐπ' ὧν, provided that, so that. If there be any conditions, it is usual to put the plural, ἐπὶ τούτοις; and in the distribution, joining each member by conjunction, ἐπ' ὧν τι καὶ, &c. as ἐπὶ τούτοις ἴσθι χαριζόμεθα τὰς ἀναπαύλας τῶν πολέμων, ἐφ' ὧν μὴδὲ ἴτι παρακατέω, καὶ ἐπὶ τῷ, &c. Dionys. Halicar. he replied, he would agree to a suspension of arms, upon condition, first, that they would raise no more commotions for the future; and, secondly, that, &c.

Sometimes we find ἐφ' ὧν, or ἐφ' ὧν alone; as ἐπὶ ἰερῶν εἰρήνῃ, ἐφ' ἧς ἐσσομαι δικαίως εὐχόμενοι, Id. they would willingly embrace a peace, could they but have it upon honourable terms.

They likewise say, ἐπ' ἀγαθῶν, or αἰρίων τύχῃ, in a lucky hour: and in the plural, ἐπ' ἀγαθῶν, or αἰρίων αἰώνων, bonis et secundis avibus, with a good omen.

'Ἐπὶ μεγίστῳ τῆς πόλεως ἀγαθῶν, for the greater good of the commonwealth.

'Ἐπὶ τούτῳ στρατεύομαι, Thucyd. with so considerable an army.

'Ἐπ' ἀβέβαιον, on an uncertainty.

'Ἐπ' ἀσφαλίῃ, for the safest.

'Ἐπὶ τύχῃ, by chance.

'Ἐφ' ἡμέραν, during the whole day.

'Ἐπὶ ἑνιαυτῷ, during the year.

'Ἐπὶ τῷ ποταμῷ, near, or along the river. Likewise in composition ἑπὶ θαλάσσιος, Thucyd. maritime, or near the sea.

It marketh also the term of action, especially with the verbs φωνῶν, to breathe blood and fire, or κηρύττειν, to proclaim by a herald: thus φωνῶν ἐπὶ τῷ, to be enraged against any body, so as to contrive, or devise his death.

'Ἀργύριον κηρύττειν ἐπὶ τῷ, or ἐπὶ κεφαλῆς τῷ, to set a price upon one's head, to offer a sum of money to whoever will bring a person's head. Budæus.

ΚΑΤΑ, a preposition that admits of various significations, and is generally joined with two cases, viz. the genitive and the accusative.

WITH THE GENITIVE it frequently marks the term to which a thing tends, or where it arrives, and the medium where it is done, and through which it passes; as

Κατὰ Ἀλεξάνδρου λόγους, the oration against Æschines.

Κατὰ τοῦ Κυρίου, against the Lord.

Κατὰ σκοπῶν, contrary to his design.

Κατὰ γῆς κἀντομοῖ, I am seated on the ground.

Kat' ἑστέρας καὶ ἑσῶς ἐν ζῶνι λέγεσθαι, animal is applicable both to man and horse.

Kat' ἀπέρας, upon the rocks, along the rocks.

Kat' ἑρῶν, from heaven.

Katὰ ἑσῶν, ὀπίσσω, behind.

Katὰ πρόσω πρὸς ἄνθρωπον, Lucian, to give a slap in the face.

Kat' ἑμῶν ἰσῶς χάρις, St. John, grace will be with you.

Τρία ἰσῶματα κατ' ἑμῶν ἐν κάλλεσσι, Dem. the three great commendations that are given you.

Katὰ γῆς ἀποκρύπτου, Aristoph. I send under ground.

Katὰ τῷ μεγίστῳ Διὶ, Æsop. by the great Jove.

Οἱ κατὰ Δυσίαν, those that were in the time of Lycias.

Kat' ἅπας τῆς Ἰουδαίας, Acts ix. throughout all Judea.

Katὰ στήλας, near the columns.

Katὰ πάντας ἰσῶν, to tell in general.

Katὰ πάντων νομῶν ἰσῶν, Aristot. it is common with all.

Katὰ τῷ ἀντὶ ἑσῶν, Gaz. that are of the like form.

WITH THE ACCUSATIVE it commonly marks some conformity, or relation of proximity, equality, order, or resemblance: whence it hath several expressions in this government, akin to those of the genitive.

Katὰ Ματθαίου ἐπαγγέλιον, the gospel according to St. Matthew.

Τὴν κατὰ συνῆθη ἡμῶν, take a wife agreeable to your temper, or circumstances.

Katὰ γνῶμην, or κατὰ τὸν ἕσπερον, it has succeeded as well as I could wish.

Katὰ τὸν σταθμὸν ἐγγύστερον, they arrived near the harbour.

Αἱ κατὰ τὸ σῶμα ἡδοναί, the pleasures of the body.

Kat' εἰκόνα Θεοῦ, according to God's image.

Μεῖζον ἢ κατ' ἰδιωτικὴν τύχην, above a private fortune.

Katὰ τὸναντιον, to the contrary.

Kat' ἄλλοτε, Herodot. little at a time, by little and little.

Katὰ πλῆθος, in a great number, in a body.

Katὰ πῶτον ἰσῶσιν ἔχον, they were a little by little.

Kat' ἑνα, one by one: and sometimes in unum, together, in a lump: κατ' ἑνα ἀπαντες γινώσκοντες, being all gathered together.

Katὰ πῶτα, or πῶτας; or even in one word, κατὰ πῶτα, ἐν ὑστίγιον, close to his heels; as κατὰ πῶτα ἑστῆται ἐπι,

to trace one's footsteps, to follow close to his heels: which is also found in a figurative sense, τῆ δὲ κατὰ πῶτας ἡμῶν, Herodot. the next day.

Katὰ σῶμα ἄλλου, to sing with the mouth.

Katὰ εὐχῶν, by ranks, in order, by rows, verse by verse.

Kat' ἑσῶν, at every verse.

Katὰ μᾶλλον ἰσῶσιον, is the same as ἰσῶσιον, more and more; and κατὰ μᾶλλον ἑσῶν, the same with ἑσῶν only, less and less.

Kat' ἑαυτῶν, of himself, all alone; κατ' ἑαυτῶν, apart, separately.

Kat' ἑμῶν, as for me, for my part, according to my opinion; or else, me only, according to my power and ability.

Τὰ κατ' ἑμῶν, sup. ἑσῶν, my goods.

Katὰ δύναμιν, according to his strength. *Kat' ἀετὸς αἰὼν ἑσῶν,* Hom. he continually looked at them.

Katὰ στήθεσσι, he hit him on the stomach.

Οἱ κατ' ὑπερβολῆς νόμοι, the laws relating to excess.

Katὰ κρούσας, by force, by violence.

Kat' ἄνδρα, by hearts.

Katὰ φύλα, by tribes.

Katὰ μῆνα, or μῆνας, every month.

Katὰ πόλιν, from town to town.

Katὰ πόλιν, in the city, or concerning the city.

Katὰ βρυσῶν, among the briars.

Kat' ἰσῶσιον ἢ χάριαν, Aristides, to see, or to traffick.

Ἀθηναίων κατὰ τὸ ὑπὸν ἑσῶν, to be subjects of the Athenians.

Τὰ κατ' ἑμῶν ἑσῶν, things that are only in appearance.

Τὰ κατ' ὑπερβολῆς, things that are real and solid.

Katὰ βορρῆαν ἰσῶσιον, Thucyd. exposed to the north.

Kat' ἑσῶν, at every word.

Katὰ τὸν προχωροῦν, it succeeds according to his desire.

Katὰ βασιλικῶν γράμματα, according to the king's patents.

Kat' ὁδόν, along the road.

Katὰ χώρας ἑμῶν, they staid in the country: κατὰ, on the ground.

Ὁ κατ' ἑμῶν γέννητος, or only ὁ κατ' ἑμῶν, one born among us, one of our time, or contemporany: οἱ κατ' ἑμῶν, those of my age, my contemporaries.

Katὰ πάσας, generally, intirely, without exception.

Katὰ Θεόν, divinely.

Katὰ σπουδῶν, carefully, diligently.

Katὰ καιρῶν, seasonably.

Katὰ λόγῳ, decently.

Katὰ λόγον, literally, to the letter.

Κατὰ λόγον, reasonably, or proportionally.

Κατὰ ἀόρθον, perpendicularly.

Κατὰ τὸν νικητὴν ἔαλα πλείω ἐλάφῃ, they took more arms than they found dead bodies, plus quam pro numero mortuorum.

Κατὰ τὴν ἀνάγκησιν δόλιον, pro facultatibus, in proportion to his circumstances.

Κατὰ τόπον, pro locis, according to the nature, or situation of the places.

Κατὰ πτωχίαν, Thucyd. because of poverty, through poverty.

Κατὰ is sometimes joined WITH AN ABLATIVE, but only among the poets, and then it is taken for in, ab, or de; as κατ' ἰσοφίᾳ, in montibus, de montibus.

It is also used by circumlocution with the article: οἱ κατ' ἀγορᾶν, viz. ἀγοραῖοι, the barristers, or the market-people.

It is sometimes understood: μέγας πλωτὴρ βίης, ἐπὶ σμικρῆς ἡμῶν μέγιστος ἄφῃς τις αἰῶν, an ox, though big it is, is drove along the road with a small whip.

Soph. that is, κατὰ πλωτὴρ, magnus per, or secundum latus. In like manner Σείριος εἶ ἄστρον, καὶ τὸν πατριδα, nomine et patriâ Cyrus. And hence the Latins have borrowed cætera Grains, fractus membra, &c.

META, a preposition, which is generally joined with two cases, the genitive and the accusative; and sometimes among the poets with the ablative.

WITH THE GENITIVE it denotes conjunction or union, the same as cum in Latin.

Μετ' οὗ τοῦ δικαίου ἐστὶν, μετ' ἰουάνου ὁ Θεὸς, they of whose side justice is, have God of their side. Μετὰ τίνος εἶσαι, to be of a person's party, to be with him, to hold for him: μετ' ἔαλον, cum armis, in armis, in arms.

Μετὰ τῷ γυμναζέσθαι, with exercise, exercising one's self.

WITH THE ACCUSATIVE it admits of divers significations, which are almost all reducible to circum, per, in, ad, post, or inter.

Βάκτρον ἦν αὐτῷ μετὰ χεῖρας, Herodot. he had a stick in his hand.

Μετὰ δὺς τῶν παλαιῶν φίλων, Lucian, with, or in the midst of his two old acquaintances.

Θηρίων ἔθνος μεγίστην ἐστὶν, μετὰ γῆ Ἰνδῶν, πάντων ἀνθρώπων, Herodot. the Thracians are, next to the Indians, the greatest nation in the world.

Μετὰ τὰ δεινὰ φρονιμώτερος, wiser after danger.

Μετ' ἄλλοτε, a little after.

Μετ' ἄλλοτε, τότε, a little after this: μετὰ χρόνον, some time after: μετὰ τίνος, after this.

Μετὰ τὸν βίον, during life.

Μετ' ἡμέρας, while day lasts.

Ὅς με μὲν ἰσθμὸς βάλλας, who engages me in a war-suit, or in quarrels.

Μετὰ τῆς λαμῆσιν, Hom. to push towards the ships.

Μετὰ τι γῆν καὶ θάλασσαν ἡγήμην ἀναγορεύσαντα, Plut. declaring him supreme commander both by sea and land.

Ἦλθιν μετ' ἀθανάτους μάκαρας, Hesiod. he sinned against the immortal gods.

WITH THE ABLATIVE, which happens but seldom, it is taken for cum, in, or inter.

Ἀθλοῖν ἔθεντο μετὰ σφίσι, Apollon. sædus inierunt cum eis, they entered into an alliance with them.

Μετὰ δὲ σφίσι ἔσσα δόξην, Il. B. inter eos rumor perbrebrecebat, the report flew amongst them.

ΠΑΡΑ, a preposition that is joined with three cases.

WITH THE GENITIVE it marks the term of departure, especially from persons, being seldom used with inanimates, but among the poets; as Παρ' ἐμῶν εἶσαι, to give in my name, or to pay with my money: as à me, in Latin.

Παριόμαι παρὰ τίνος, I come from such a person.

Ἐγὼ δὲ αἶδα ἀεὶ, ὅς παρ' αὐτῷ ἐμῷ, John vii. ego scio eum, quia ab ipso sum, but I know him, for I am from him.

Οἱ παρὰ σοῦ, your people, those that came from you.

Τὰ παρ' ἐμῶν, sup. γινώσκου, or ὑπάρχοντα, what comes from me; whether it is taken in a good, or a bad sense.

Τὰ παρ' αὐτῶν, quæ apud illos sunt, Luke x. 7. such things as they give.

We read also, παρὰ τῷ Θεῷ, against God himself.

Παρὰ Θεῶν καὶ παρ' ἀνθρώπων, before God and men.

Παρὰ πάντων θεολόγων, above all the divines.

WITH THE ACCUSATIVE it commonly marks the cause, the means, and the method or instrument of doing or communicating a thing, or the motion it has towards a term or object, as also the defect or excess of such motion.

Παρά σὲ ἔδωκα, I came towards you.

Παρεὶ τὴν ἀξίαν δυστυχῶς, you are more miserable than you deserve.

Παρά γνάμον, contrary to expectation.
 Παρά τῶν νόμων, against the laws.
 Παρά μῆνα τρίτου, every third month.
 Παρά τῶν καιρῶν, in the favourable mi-
 nute, seasonably.

Παρά τῷ δείπνῳ, during supper.
 Παρά τῶν ἀποστόλων, in the road, along
 the road.

Παρά πύδας, immediately.
 Παρά τῶν ποδῶν τῶν ἀποστόλων, Acts iv.
 at the apostles feet.

Παρά τῷ λόγῳ, fit λόγος; from λόγῳ
 comes λόγος.

Παρά τῷ συμβεβηκόσι, by chance, accord-
 ing to what happens.

Παρά τι, for what?
 Παρά τῷ ἄδικῳ ἢ τιμωρίᾳ, punish-
 ment followeth iniquity.

Παρά τῶν υἱῶν, more than his children.
 Παρά τῷ βίῳ φρονιμώτερος, more expe-
 rienced after hardships.

Κρίσι ἡμέρας παρ' ἡμέρας, distinguishes
 between day and day, or one day from
 another.

Παρά δύναμι, beyond his strength, and
 likewise beneath his strength.

Παρ' αὐτοῦ πάντα ἐν αἰσὶ γίνεσθαι ἢ
 ἀγαθῶ, through him the republic receives
 all the blessings it enjoys.

Παρά τῶν ἀρκυῶν πάντας, he dispi-
 rits all the world.

Παρ' ὅσων τῷ στρατιῶμα, throughout
 the whole army.

Παρά τῶν γίγναι τὰ τῶν Ἑλλήνων
 πρῶτα, herein consists the strength
 of Greece.

Τὸ παρ' ἡμῶν, what in us lies, what
 depends on us, our free will.

Παρά πολλῷ, by a great deal.
 Πρωγιώτερον παρὰ πολλῷ τῶν Σαβίνων,
 Dionys. Halicarnas. they obtained a
 considerable advantage over the Sabines.

Παρά πολλῷ ἔσθ, there is a great deal
 wanting, it is far short.

Παρά πολλῷ τῆς ἐξίας, vastly beneath
 his dignity.

Παρά πολλῷ τῶν στίχων κατορθωμένοι
 ἦσαν, she falls very short of the glory ac-
 quired by our last year's success.

Παρά πολλῷ ἐλάσθαι ἦλθεν, he was very
 far from taking the town.

The contrary of παρὰ πολλῷ, is παρὰ
 μικρῷ, παρ' ὀλίγον, and παρὰ βραχὺ; as
 παρὰ μικρῷ ἦλθεν νίκης, parum abiucere
 à victoria, they went, or were very near
 obtaining the victory.

Παρ' ἐλαχίστῳ ἐλάθην, proximè abesse,
 to come very near, to be within very lit-
 tle.

Τὰ δὲ παρὰ σχολῶν ἐλάθοντες παλῶν,
 Dionys. Halicarn. having suffered a
 great deal, and being to suffer very soon
 a great deal more.

Παρ' ὀλίγους, very few excepted.

Παρ' ὀλίγον ὤλεσεν τὸν δίκαιον, he had like
 to gain his cause.

Παρ' ὀλίγους ψήφους ἠτιμώθη, a very
 small number of votes saved him from
 punishment.

Παρ' ὀλίγον ἀπὸ φθογῶν ἐλάσθων, Euripid.
 thou hast been very near thy destruction;
 thou hast had a very narrow escape:
 which is the same as if he had said,
 παρ' ὀλίγον ἀπώλλαιτο, or ἤλαθες ἐλάσθαι.

Ἄλλο γὰρ παρ' ὀλίγον ἢ δάφουρον ἢ
 ἀπώλλωντο, Thucyd. for they were al-
 ways within very little of running away,
 or of being destroyed.

Παρά μικρῶν, παρ' ὀλίγον, παρὰ βρα-
 χύ, παρὰ φάλλον, with the verbs ἀγῶν,
 ἠγίσθαι, τίθεισθαι, ποιῆσθαι, signifieth
 parvi facere, to despise, to undervalue.
 And παρὰ πολλῷ with the same verbs
 importeth, plurimi facere, to esteem,
 to have a great value for.

Παρ' ὀλίγον ἀγῶν, ἠγίσθαι, ποιῆσθαι,
 τίθεισθαι, nihili facere, to have no esteem,
 or no value for, to despise.

Παρά τοσούτων ἰσχυροῦς ἀνίχησεν, so
 considerably were his forces diminished
 at his return.

Παρά τοσούτων ἐκ ἐξίτου τῶν δίκαιων,
 Herodot. tantum non effugit per-
 sequentium manus, he had like to escape
 those that were in pursuit of him; that
 is to say, he was taken, but he was
 within very little of not being taken.
 This answers exactly to the Latin
 tantum, which sometimes significs so
 great, and sometimes only: tantum
 non montes aureos pollicens, Ter.
 that is to say, promising him every thing,
 but golden mountains.

ΠΑΡΑ' is used also in comparatives,
 and that in different shapes.

Παρ' αὐτοῦ μῦθον ἐπιπέσειν ἠγῶν, he
 thought no body as fit for it as himself.

Τὸν στρατηγὸν παρὰ πάντας τοὺς ἐν
 πόλει ἰδομένσαντας ἕταίρους, to com-
 pare a general to all those who in former
 times were famous for military atchieve-
 ments.

Παρά τῶν καιρῶν, according to the
 times, as it happens.

IT ALSO MARKS alternation: παρὰ
 τρίτου ἡμέρας, or τρίτου ἡμέραν, every third
 day; instead of which we also say,
 παρὰ τρίτῃ, understanding ἡμέραν;
 and in like manner παρὰ μίνα, from
 day to day.

Γέροντες καὶ νεώτεροι παρ' ἑνα συμπορευό-
 μνοι, the old and the young men walked
 intermixed one with the other; as when
 between two old men there is a
 young man, and between two young
 men there is an old man.

But *παρ' ἑνὸς* signifies *except one, or because of one only*.

Ἐκαστὸν ἑλπίσθη παρὰ ἑλπίσθη ἑναί- μιν, giving first a blow to one, and then to another.

WITH THE ABLATIVE *παρὰ* generally denotes the place of rest.

Παρὰ τοῖς ἰσθμοῖσι πωλείου, in the civil wars.

Παρ' ἐμοῦ διατρίβει, he lives with me, he stays with me.

Παρὰ βασιλῆϊ κάθηται, he is seated near the king.

Παρὰ σοῦ, it depends on you.

Nevertheless, it sometimes expresses motion in this case: *Ἰπὸ χερσὶν Ἄσας παρὰ Τισσαφέρνη, ὅς ἐκίλισεν, Xenoph.* he said that those who were ordered should go to Tissaphernes.

IN COMPOSITION, *παρὰ* sometimes diminishes, or destroys the force of the simple; as *παρορσία, to see by the way, to look at carelessly*; *παρορβέλλει, to sting into, or throw into carelessness, or without heeding*. Sometimes it augments and marks an excess of temerity; as *παραινδιότης, to expose one's self rashly to danger*. Sometimes it utterly destroys it; *παραινμία, to violate the laws*. Sometimes it signifies proximity, as the Latin *ad*; *παρὶζήματα, I sit near, I sit next to*. See Book VI. Chap. ii.

ΠΕΡΙ, a preposition, which governs three cases, but more rarely the ablative, and admits of various significations.

WITH THE GENITIVE it frequently marks the final cause; as *παρὶ τῶν πρῶτων φιλονεικῶν, he quarrels for rank or superiority*.

Περὶ πολλῶ ἔστιν αἰεῖσθαι τὸ χρεῖον, it will be of very great importance to have that place taken.

Περὶ πολλῶ σπαιέσθαι, or εἶδῃσθαι, magni facere, to have a great value for.

Μηδὲν ἔχω πρῶν παρὶ τ' ἀνδρῶν, I don't know what to do with that man.

Τὴ χερὶ πρῶν παρὶ τῆς ἐγχευόμενης, what is fit to be done with regard to that undertaking.

Περὶ πρεσβείας εὐτεὺς κείνῳ, I charge him with treason.

Διόως μίση, καὶ παρὶ αἰνῶ πατριείας, Herodot. fearing lest they should revolt against him.

Περὶ ἂν ἐπέλαβον τὰς Τυρκαλαῶν αἰχμαλώτους, Dionys. Halicarnas. for whom he exchanged the prisoners that were from Tuscium.

Περὶ πάντων ἀρχοντα ἐν Σικάννῳ ἀπο- θέξασθαι, Dionys. Halicar. giving the command of every thing to Sicinnus.

Περὶ πάντων θελήσῃ, to be fully determined, to be desirous of all things.

Τὴ δὲ ἰσχυρῶν Ἀνίτου καὶ Μελίτου παρὶ τῶν ἐμῶ κατηγορούμετων; Lucian, what shall we say to Anityus and Melitus my accusers?

Ἐρωτῶ παρὶ τῶνος, to enquire about any thing.

Περὶ ψυχῆς μάχεσθαι, to fight for his life.

Περὶ σπιός, near the den.

WITH THE ACCUSATIVE it always marks proximity, contiguity, or the state of one thing with regard to another.

Ἀγροῖλαιος παρὶ τοῦτο ἴσθαι, Agraulus's whole thoughts were bent upon this.

Ὅτι παρὶ τῆν ἀναγωγῆν, Demosth. being ready to depart.

Ἦς δὲ παρὶ ἡδονῶν, he was a slave to his pleasures; expressing rather the habit, than the act.

Παρὶ σπονδῆς καὶ πόλεως ἔχων, Herodot. he spent all his time in sacrificing and drinking.

Τὰ παρὶ ἐμοῦ, what concerns me, or, as for me, as for my part. In the first sense *παρὶ* in a nominative, in the second it is an accusative that supposeth *παρὰ*.

Παρὶ τῷ ὄρει, about the mountain, near the mountain.

Παρὶ αἰεῖν ὄραν, during, or about dinner time.

Ὅτι παρὶ τῶν ἐπίλων ἵγινοντα, being near the town.

Παρορσία παρὶ παρορσίας διακρίσει, purple ought to be compared with purple.

Τοφλῶναι τὸ φίλων παρὶ τὸ φίλων, Plato, lovers are blind with regard to what they love.

Τίτου δὲ παρὶ ἐννέα αἰῶν, she lays about nine eggs.

Ἡ παρὶ τῶν Θεῶν εὐσέβεια, piety, or duty towards the Gods.

Παρὶ τῶν πατρῶν γένεας πατρῶν, to be wicked to one's parents.

Παρὶ δύνῃ ἡλίου, towards sun-set.

Εἰς ἑξῆς ἴδω παρὶ πρὸ ἑδονῶν ἡλ- λακῆς, Herodot. being now about four-score years old.

Παρὶ πῶδα, ad pedem, i. e. aptè, commodè, just fitting, properly, pally, à propos.

It is also used with an ABLATIVE, not only by poets, but even, though not so often, by orators; *παρὶ δαίῃ Homer,* about the spear.

Παρὶ τῇ χερσὶ χρυσοῦν δακτυλῶν φέρει, Plato, to wear a gold ring on one's finger.

Παρὶ δακρυῶν δακρυόεντα, Thucydides, they were killed with javelins.

Πρὸ τοῦ εἴρους, Xenoph. in the stomach.

Periphrasis.

Οἱ ἀπὸ τοῦ εἴρους, the priests, or ministers of the altar.

It is also used in the same manner of periphrasis, as ἀμφὶ; so that αἱ ἀπὸ τοῦ Ἀλέξανδρου, for instance, sometimes signifies Alexander's attendants, and sometimes Alexander with his attendants. See Book VIII. Chap. xii.

ΠΡΟ', a preposition that governs a GENITIVE only, and answers to the Latin ante, pro, or pro; as

Πρὸ θύρας, præ foribus, ante januam, before the door.

Πρὸ τοῦ πολέμου, before the war.

Πάλαμον ἀπὸ εἰρήνης αἰετίνου, Herodot. he prefers war to peace.

Πρὸ τοῦ βασιλέως, before the king, in the king's presence.

Πρὸ ὀφθαλμῶν, before his eyes.

Πρὸ πολλῶν ἐτῶν, many years before.

Πρὸ πολλῶν γυνάμνων, Herod. things that happened a great while ago.

Πρὸ μίας καλαυδῶν Μαρτίου, sup. ἡμέρας, the day before the calends of March; or else τῆ ἀπὸ μίας καλαυδῶν ἡμέρα.

Ἡμῶντες ἀπὸ τῶν ἐκόντων, Herodot. they defended the consuls.

Πρὸ τοῦ ἰδίου μάχεται, he fights for his property.

Πρὸ δούλου δουλόωντος, sup. ἐν, the master is above, or preferable to his servant.

Πρὸ παιδὸς θανάτου, Eurip. to die for his child.

Οἱ ἀπὸ ἡμῶν, sup. γηγόντες, our ancestors, our predecessors.

ΠΡΟΨ, a preposition, that is joined with three cases.

WITH THE GENITIVE it generally marks the term of departure, the same as ἀπὸ, or ἀπὸ, and answers to the Latin à, or ab; as ἀπὸ τοῦ Θεοῦ τ' ἀγαθῶν, bona quæ sunt à Deo, the blessings that proceed from God.

Ἐλευθέρου ἴνας ἀπὸ πατρὸς, to be free of the father's side.

In this sense it is used after the verbs passive: ἀπὸ πάντων ἐραπίσθησθε, to be valued by every body.

Thence also comes the following elegant phrases: ἀπὸ τοῦ βουλῆς ἐστὶ, à re senatus est, it concerns the senate, it is serviceable to the senate.

Πρὸς τοῦ πόλεως, useful to the city.

Πρὸς ἡμῶν ἐστὶ, it is our affair, it concerns us, it is our duty.

Πρὸς τῷ φεύγοντι ἰσχυρῶς, à reo dicere, to speak in favour of the criminal, as much as to say, to speak as from him.

It likewise signifies the manner, the end, and relation.

Πρὸς ἀνδρὶ ἐργαῶν, like a man of honour.

Πρὸς ἅλας, towards the sea, near the sea.

Πρὸς τοῦ ἀν ἀγαθῶν, of what use is it? what is it good for?

Πρὸς λόγῳ, seasonably, opportunely, à propos.

Οἱ ἀπὸς αἵματος, our relations, our kindred, those of the same blood.

Πρὸς κακῶν ὄν, pernicious, hurtful.

Sometimes it signifies presence: ἀπὸς τοῦ Θεῶν μακάριον, in presence of the happy Gods; and sometimes it is used in swearing, ἀπὸς Θεοῦ, per Deum.

Πρὸς Θεῶν, Lucian, by the God that presides over friendship.

It also signifies after: ἀπὸς δούλου εἴρους, you complain after being punished.

WITH THE ACCUSATIVE it marks almost always some relation, or motion towards a thing, especially towards animals, and corresponds to the Latin ad.

Ἔρχομαι ἀπὸς σι, ad te venio, I come to you.

Τὰ ἀπὸς ἡμῶν, what concerns us.

Τὰ ἀπὸς σωτηρίας φέροντα, what is conducive to our salvation.

Πρὸς κατὰ ἱερῶν in the public temples.

Πρὸς τὸ γῆρας, in old age.

Πρὸς τὸν βασιλέα, to the king, before the king.

Πρὸς βασιλέα γινώμεναι συνθήκας, the agreement made with the king.

Συνοστραχίσθων ἀπὸς τὸ εἶμα τῶ ἀνδρῶν, Plut. they were troubled at the man's gravity.

Οἱ διαφερόμενοι ἀπὸς τοῦ Μάρκελλον, Id. Marcellus's enemies, those that were at variance with him.

Διασχιζέσθαι ἀπὸς τὸ ἰσχυρῶν, Lucian, history is parted as it were by a wall from panegyric; that is to say, there is a very wide difference between relating facts, and commending persons.

Τὰ ἀπὸς ἕτερον συνουσίῳ, to compare one person with another.

Ὅτι τὰ δύο ἀπὸς τὰ τέσσαρα, οὕτω καὶ τὰ τέσσαρα ἀπὸς ἑπτὰ, as two are to four, so are four to eight.

Πρὸς τὸν ἐχθρῶν διαλλασθένθαι, to be reconciled to one's enemy.

Παλῦται δις ἀπὸς τὸ ἀργύριον, it costs twice as much.

Ἐπὶ τὸ χάριον, for favour, out of complaisance.

Πρὸς ἄλλω ζῆν, to conform to another person's way of living.

Πρὸς τινας, *opportunitely, aptly, à propos.*
Ὅτι *τι*, *what relates to something.*
 Thus the relatives are denominated by philosophers. But when *τι* is used in interrogation, it signifies *quorsum? what is this for? to what purpose this?*

Γίνουαι *τις* *τι*, *to be busy about something.*

Ἡδύως *ἰχθύν* *τις* *ἅπαντας*, *to render one's self agreeable to every one.*

Τὰ *χρήματα* *αὐτοῦ* *ἄλλα* *καλὰ* *ἀλλόττοισι*, *Aristot. they exchange their own goods for others.*

Πρὸς *ἀντὶ* *καυτεῖσθαι*, *to kick against the pricks.*

Πρὸς *ἀπαρῶντι*, *in favour of the audience.*

Πρὸς *ἰσχυρῶν*, *out of anger.*

Πρὸς *βίην*, *by force.*

Πρὸς *ὑπερβολὴν*, *by excess.*

Πρὸς *φιλίαν*, *in friendship.*

Πρὸς *ἀφθονίαν*, *in plenty.*

Πρὸς *καιρῶν*, *seasonably, à propos.*

Πρὸς *ἀκριβοῦσαν*, *carefully, exactly.*

Πρὸς *ἀλήθειαν*, *truly, really.*

Πρὸς *ἀβλῆν*, *with the sound of the pipe or flute.*

Πρὸς *ἡμῶν* *φιλία*, *the friendship that subsists between us.*

Πρὸς *ἑβῆν* *sup.* *χαρῆματι*, *perpetually.*

Πρὸς *εὐθεῖαν*, *thereupon, after this.*

Πρὸς *ἐξίμια*, *according to his dignity.*

Ἄλλα *γενῆσθαι* *τις* *ἐν* *σπύρισμα*, *Plut. sed inter vulnera nascitur.*

WITH THE ABLATIVE it generally denotes proximity, or identity.

Πρὸς *ταῖς* *σπονῆν*, *at his feet.*

Πρὸς *τῇ* *πόλει*, *near the town.*

Πρὸς *ἑαυτῶν*, *in himself.*

Πρὸς *ἐόντος* *ἄλλοι* *ἐν*, *totus est in illis, Hor. he is quite taken up with it, he thinks of nothing else.*

Πρὸς *ἄ* *ἐόντος*, *moreover.*

Πρὸς *ἐόντος*, *signifieth also, with them, at their house.*

Ὀ *τις* *ταῖς* *κρίσει*, *Herodot. cup-bearers.*

ΣΤΝ, *Att.* *ΕΤΝ*, a preposition that governs the ablative, and corresponds intirely to the Latin *cum*, *with*.

Σὺν *Θεῷ*, *with God, with God's help.*

Σὺν *λόγῳ*, *with reason, agreeably to reason.*

Σὺν *οὐ* *ἑνὶ* *ἄνθρωπῳ*, *to be of one's party, to be of his side.*

Σὺν *ταῖς* *νόμοις*, *according to the laws.*

Σὺν *δύο*, *two and two.*

Σὺν *τρίσι*, *three and three, &c.*

This preposition is frequently understood; as

Ἔλαβεν *αὐτῷ* *στρατηγῶν*, *ἐν* *στρατιῶν*, *Plut. in Demetr. he took both general and army.*

Τῆς, *super*, *upon*, a preposition that is joined with the genitive and accusative: the signification of it will appear by the following examples.

WITH THE GENITIVE: *ὀπίς* *τοῦ* *τέγους*, *upon the roof.*

Ἔπι *ἃ* *ἔπραξα* *ἰσῶν*, *I shall speak of what I have done.*

Εἰ *ἂ* *Θεὸς* *ὀπίς* *ἡμῶν*, *εἰς* *κατὰ* *ἡμῶν*; *Rom. viii. if God be for us, who can be against us?*

Ἔπι *ἃ* *ἐπιθανόντων* *ἐν* *τῇ* *πυλῶν*, *Dionys. Halicar. in the room of those that perished in the war.*

Ἔπι *τῷ* *λαβῶν*, *in order to be concealed.*

Ἔπι *τῆς* *ἰσ* *ἐν* *κατὰ* *φιλότητις*, *for the love and affection they bore towards the republic.*

WITH THE ACCUSATIVE: *ὀπίς* *γῆν*, *upon the ground.*

Ἔπι *τῷ* *μέτρον*, *beyond measure.*

Τὰ *ὀπίς* *ἡμῶν*, *ὕψ* *τις* *ἡμῶν*, *quæ supra nos, nihil ad nos, what is above us, does not concern us.*

Ἔπι *τῷ* *καιρῷ*, *Lucian, unseasonably, untimely.*

ΥΠΟ, *sub*, *under*, a preposition that is joined with three cases; and corresponds to the Latin *sub*, or *ad*.

WITH THE GENITIVE it commonly marks the efficient cause: *ὀπί* *ἐν* *πόσει*, *he is sick through hard labour.*

Ἀπέλατος *ὀπί* *χρημάτων*, *καὶ* *ὀπί* *ἰδέων*, *καὶ* *ὀπί* *φίλων*, *whom no money, pleasures, nor menaces could corrupt.*

Wherefore it is not only joined with passive verbs, but also with neuters, like the Latin *ab*: *ἀπέθανεν* *ὀπί* *σφοδρῶν*, *he died of a fever; ἀπέθανεν* *ὀπί* *Μενέλαου*, *he was killed by Menelaus; just as Cicero says, nihil est valentius à quo intereat.*

We likewise find it with the substantive verb: *ἄνω* *ἐν* *δύο* *ὀπί* *τοῦ* *σπυ*, *to be in somebody's esteem.*

In a signification bordering upon this, it is taken for *proper*; *ὀπί* *τοῦ* *ἀπὸ* *ῥηθίας*, *by reason of the hatred.* *Ἔπ* *ἰσῶν*, *ab. inopia, Cic. because of the necessity I am under.*

But it is used in several other significations; as *τῆς* *εὐγχαρίστου* *ἀπέ*, *ὀπί* *ὑπατίας* *μὲν* *πρωτῶν*, *Herodot. a senator, and but lately out of his consulship.* — *Ἔπ* *ὀπί* *ἐσπέρας*, *during night, or towards night.*

It is also put for *ἀπὸ*; as *ὀπί* *τραυματιστῶν*, *Στρατιώσθαι*, *Plutarch, to be cured of his wounds.* But this happens very seldom.

It oftener signifieth *sub*, which is derived from it: ὑπὸ τοῦ εἰσῆματος, *sub tecto, in the house.*

Likewise, WITH AN ACCUSATIVE it generally corresponds to the preposition *sub*, whether it marks the place, time, or power.

Ἐπὶ τῆν πόλιν, *sub urbem, near the town.*

Ἐπὶ τὰς αὐτὰς χρόνας, *sub idem tempus, about the same time.*

Ἐπὶ τῆν αὐτῆν ἀπειθήσας, *to reduce under his obedience.*

Οἱ ὑπὸ χυρῆς, *Dionys. Halicar. those that are in other people's power.*

We likewise read, ὑπὸ ἰδῶν χυρῶν, *pedem referre, to retire.*

WITH THE ABLATIVE it may be rendered divers ways :

Ἐπὶ γῆ, *under ground.*

Ἐπὶ ῥάβδους ἰσῶν πάσσων καὶ ἀξέων, *Plut. with all in rods and axes.*

Ἐπὶ Πέρσων ἀρχαίαν, *to begin with the Persians.*

Ἡ ὑπὸ Γάλλων ἡτανείνη πόλις, *the taking of the town by the Gauls.*

Ἐπὶ τοῖς εἰσῆμασι ἀμαρτήμασι, *by reason of his own transgressions.*

Ἐπὶ τῇ ποιήσει ἐκαστήσας, *to be commended for his poetry.*

Ἐπὶ ἀσεχραῖς ἠδοναῖς, *Herodi. because of his debauchery.*

Ἐποίησεν ὑπὸ τῆν ἰαυτῆν τὰ κατὰ τὴν Φωκίαν, *he subdued the whole province of Phocia.*

ANNOTATION.

So far have I collected what to me appeared most necessary, in regard to the government of prepositions; and whoever will be at the trouble of reading this list a few times over, I do not at all doubt, but he will be soon capable of forming a right idea of their signification, so as to understand them in authors. However, if there still remain any difficulties, they will be removed in the next book, chap. xii.

RULE VII.

Of the Questions of Place.

The questions of place are answered by adverbs;

Or by the following prepositions :

The question *ubi*, by *ἐν* with the ablative ;

The question *quo*, by *εἰς* with the accusative ;

The question *unde*, by *ἐξ* with the genitive ;

And the question *quà*, by *διὰ* also with a genitive.

EXAMPLES.

The questions of place are all very easy in the Greek; for they are answered either by an Adverb of place, as Ἀθήνησι, *Athenis, to be at Athens*; Ἀθήναζε, *Athenas, to go to Athens*; Ἀθήνηθεν, *ex urbe Athenarum, to come from Athens*; with others that may be seen in the sixth book, Chap. i.

Or else they are answered by a preposition adapted to each question, in all sorts of nouns, whether of great or small places, ἐν Ῥώμῃ, *at Rome*; εἰς Ῥώμην, *in urbem Romam, to Rome*; ἐκ Ῥώμης, *from Rome*;

διὰ γῆς καὶ θαλάσσης, *by sea and land*. This question hath no particular adverb to answer to it.

ANNOTATION.

The poets frequently omit the preposition, here as well as in Latin, and sometimes also the orators; *Μαραθῶν* for *ἐν Μαραθῶν*, Thucyd. *at Marathon*.

Sometimes the construction of the accusative is found in the question *ubi*; as τὰ παῖδια μὲ μετ' ἐμῷ ἐν τῇ κοίτῃ ἐσσι, Luke xi. instead of saying, *ἐν τῇ κοίτῃ, pueri mei mecum sunt in cubili*. But we may probably understand there a participle of motion with the verb of rest; as ἀθῶντες ἐσσι, instead of ἄθου, according to what we have said Rule IV. Though it is observable, that sometimes the repose is put in the accusative, and the motion in the ablative; whereof several examples may be seen in the preceding list, in the prepositions *in* and *in*. Whence it proceeds, that in Latin the preposition *in*, which answers to those two prepositions, is sometimes put with the accusative of rest, and sometimes with the ablative of motion, according as we have shewn elsewhere.

CHAP. III.

Of the Government of the Genitive.

RULE VIII.

Nouns that govern, or are governed in the Genitive.

1. *The primitive pronoun is used in the genitive instead of the nominative of the possessive, as πατὴρ μὲ:*
2. *A genitive is also required after verbals compounded with α; 3. after comparatives; 4. and after several adverbs.*
5. *Nouns, signifying the cause, are also put in the genitive:*
6. *As likewise nouns expressing price; 7. matter; 8. part; 9. or time.*

EXAMPLES.

1. **T**HE genitive, as we have observed in the Latin method, always denotes possession; wherefore the Greeks frequently put this case of the pronoun as πατὴρ μὲ, *pater mei*, instead of saying, *pater meus*,

my father: φίλος ἡμῶν, the friend of us, instead of οὐρ friend.

2. They also put this case after verbal nouns composed of a privative, because they consider them as substantives: ἀδέκλος τῆς ἀληθείας, who has not seen the truth: τίς δ' ἐστὶ δέλος τῷ θανεῖν ἀφροντίς ὦν; Euripid. an servus ille, qui caret mortis metu? can that man be deemed a slave, that is under no apprehension of death?

3. After comparatives: μείζων ἐμῶ, major me, greater than me: ἀμαρτάνει καὶ σοφώτερος, Æschin. the wisest of men are sometimes mistaken: ἀναρχίας μείζων ἐν ἔσι κακόν· αὐτῇ πόλεις τ' ὄλλυσιν, ἢ δ' ἀνάσαστας οἴκους τίθισι, Soph. there is no one greater evil than anarchy: it destroys whole towns, and lays waste their buildings: ἀρχειν μηδενὶ προσήκει, ὃς ἂν κρείττων ἐστὶ τῶν ἀρχομένων, Cyrus apud Plut. no body is fit to command, unless he excels in goodness those that are to obey him.

ANNOTATION.

We have not mentioned here the superlative, which also governs a genitive, because it is the same government as the Latin; as ὠνίων ἀρετῶν δικαιοτάτος, Theog. omnium hominum justissimus, the justest of all men; which must be resolved by the preposition, just as Lucian says, ἐγὼ ἐξ ἅπασιν ἢ καλλίστη ἰδοῦσα, I was reputed the handsomest of all.

The reason of the government of the comparative lies also in the preposition; for μείζων ἐμῶ, is as much as to say, μείζων ἐστὶ, or πρὸ ἐμῶ, the same as in Latin, major me, that is, præ me, or pro me, who excelleth in comparison to me: where we find an exact conformity between both languages, if not in the case, at least in the cause of the government, which is the dependance on the preposition.

Remarkable Expressions with the Comparative.

Sometimes the comparative assumes the particle ἢ (as the Latins use quam) either with its government of the genitive, as ἐμίλησα ἀρείοισιν ἢ ὑμῶν; or with the case attracted by that of the preceding verb, ἐμίλησα ἀρείοισιν ἢ περὶ ὑμῶν, Hom. versatus sum cum fortioribus viris quam estis vos, I have conversed with braver men than you; or by inserting a preposition with an accusative: ἐλάττω ἢ πρὸς τὸ κατέρθημα νομίζουσιν εἶναι τὴν δόξαν, to think the honour inferior to the merit of the action. Μείζουσιν ἢ κατὰ τὴν ὑπάρχουσαν ἕσταν, Thucyd. majoribus quam pro suarum facultatum modo, greater than their fortunes would permit: or else with ὥς; as μείζω ἢ ὥς τὸ λέγει τις ἔσσινοι, Dem. majora quam ut aliquis explicare ea verbis possit, greater than it is possible for words to express: or finally with the in-

finite; as *μείζων ἢ ἕστε φέρειν*, *too great to be endured*. Which has been introduced only to prevent ambiguity, or to adorn the sentence; though sometimes they neglect using these circumlocutions, as *κάλλιον εὖ ποιῆν φίλους, ἰθνηίων*, Aristot. instead of *κάλλιον εὖ ποιῆν φίλους, ἢ ἰθνηίων*, *it is more commendable to serve one's friends than strangers*: where it is observable, that the genitive *ἰθνηίων* is governed by the comparative, though there is an accusative before *φίλους*, which we must suppose to be done by virtue of the preposition understood.

There is likewise another sort of periphrasis with the prepositions, without *ἢ*: *πλείστον δόξης παρὰ Μωσῶν ἕξινται*, Heb. xiii. *he was counted worthy of more glory than Moses*; that is, *in comparison with Moses*. *Ἔσται τὰ ἄλλα πρὸς τὴν ἀρετήν*, Thucyd. instead of *ἕσται τῆς ἀρετῆς*, *every thing is inferior to virtue*. We find also other prepositions used on this occasion; *περὶ, ὑπὲρ, &c.* *Οἱ υἱοὶ τοῦ αἵματος τούτου φρονιμώτεροι ὑπὲρ υἱῶν τοῦ φωτός*, Luke xv. *the children of this world are more prudent than the children of light*. Which Virgil seems to have imitated.

———— *Scelere ante alios immanior omnes.* Æn. I.

They also join other particles with the comparative, to augment its force, as *λίαν, πάνυ, μᾶλλον, πολὺ, &c.* *πάνυ μείζων*, *a great deal bigger*; *μᾶλλον ἰτοιμότερον*, *much readier, a great deal better prepared*; and such like.

Sometimes they put *μᾶλλον* with the positive, instead of the comparative, as *magis* in Latin: *μακάριόν ἐστι δίδουαι μᾶλλον ἢ λαμβάνουαι*, *it is a happier thing to give than to receive*. And sometimes it is understood: *καλὸν τὸ μὴ ζῆν ἐν ἐνί, ἢ ζῆν ἀθλίως*, Menander, *it is better to be dead, than to live in misery*. *Ἀγαθὸν πιστοποιῆσαι ἐπὶ Κυρίου, ἢ ἀποδοθῆναι ἐπὶ ἀνθρώπων*, Psalm cxviii. *it is better to trust in the Lord, than to put confidence in man*; *bonum est sperare in Domino, quam sperare in homine*.

Now because the force of the comparison is included in the particle, as we have proved in the Latin method, we can also make use of the superlative, where one would think there ought to be a comparative, or vice versa: as *ὅτι διπλοῦτατος σαντῷ ἑσθαι*, Xenoph. *when you even surpassed yourself*; that is to say, *ἐπὶ σαντῷ*, or *πρὸ σαντῷ*, *præ te ipso, in comparison to yourself*. And in St. John i. *πρωτός μου ἦν, prior me erat*; that is to say, *πρὸ ἐμοῦ*, *he was before me*. *Τὰ ἄρβυλα κύνεμα κινητικώτατά ἐστι τῶν θηλίων*, Aristot. *the males are much apter to move in the womb of their mothers, than the females*. On the contrary, we find the comparative put for the superlative; *μακροῦ πάντων βαρύτερος*, Synes. *for βαρύτερος, a great deal troublesomer than all the rest*.

It is proper also to observe, that sometimes the comparison is taken in a bad sense, though the words do not seem to import it; as *κρείττων τῆς παιδείας*, *cruditioe melior, vel fortior*; that is to say, *past correction, too bad to be taught any good*. Just as when the French say, *on ne lui sauroit rien apprendre*, it may bear two different senses, being applicable to a very learned man, who knows every thing; or to a heavy blockhead, who is unteachable.

The Government of Adverbs.

4. A genitive is also put after several adverbs; as

Adverbs of place: μέχρι Σάσων, Arist. *as far as*
Suzce. Ἔως τῆ ἔξω τόπῳ, Id. *as far as the place without.*
 Ἐπεινον εὐθὺ Βαβυλῶνος, I drew directly towards Babylon.
 Ἐντὸς ἑαυτῆ εἶναι, to be within one's self. Ἐκτὸς ἑαυτῆ
 εἶναι, to be out of one's self. Οἱ ἐντὸς λόγων, the learned,
 those that are versed in the arts and sciences. Οἱ ἐκτὸς
 λόγων, those that do not concern themselves with the sci-
 ences. Ἐξω βελῶν, extra tela, extra aleam, out of danger.
 Ἐγγὺς κατάρας, propè diras, near malediction. Τηλε τῶν
 ἀγρῶν, far from the fields. Πόρρω τῆς ὑποθέσεως, far from
 the subject. Οὐκ ἄποθεν τῆς Ἀντιοχείας, not far from An-
 tioch. Πέραν τῆ Ἰορδάνῃ, the other side of Jordan. Πέραν
 πάσης διηγήσεως, exceeding all recital or narrative. Ἐμ-
 προσθεν ἐκείνων τάττειν, to place before them. Κράζει
 ὀπισθεν ἡμῶν, she cries after us. Ἐπάνω πάντων, above all.
 Ἰπικιῶν τῆς συκῆς, under a fig-tree. Μεταξὺ ἡμῶν καὶ
 ὑμῶν, between you and us. Κυκλόθεν τῆ θρόνῳ, round about
 the throne. Ἐναντίον ὑμῶν, in your presence.

Adverbs of hiding and concealing: κρύφα τῶν ἄλ-
 λων, unknown to the rest. Λάβρα πατρός, without his
 father's knowledge.

Of separation: ἄνευ καμάτῳ, without trouble. Οὐτε
 συμπόσιον ἄνευ ὁμονοίας, ἔτε πλεῖτος χωρὶς ἀρετῆς ἠδονῆν
 ἔχει, Procop. there is no real satisfaction in feasts with-
 out concord, nor in riches without virtue. Δίχα ἐκείνων,
 without them. Ἐκτὸς ὀδίνων, without pain. Ἰδίᾳ τῶν
 ἄλλων, separately, by one's self.

Of exception: πλὴν ἄλλων, excepting the rest. Χωρὶς
 τῶν εἰρημένων, exclusive of what hath been said. Τὸ γὰρ
 ἀνάδυνον πῦτο, ἐκ ἄνευ μεγάλων ἐγγίνεται μισθῶν τῷ ἀνθρώ-
 πῳ τεθριῶσθαι γὰρ εἶδος, ἐκεῖ μὲν σῶμα τοῖστον, ἐνταῦθα καὶ
 ψυχὴν. These words of Crantor thus translated by
 Tully: istud nihil dolere non sine magnâ mercede
 contingit, immanitatis in animo, stuporis in mente,
 Tusc. 3. this exemption from pain is purchased by man at
 a very extravagant rate, since his body is rendered thereby
 dull and heavy, and his mind becomes savage and cruel.

Of order: ἐφεξῆς τῷ ἐνόσ, *deinceps post unum*. Ἐξω-
της τάξεως, *extra ordinem*.

Of number: ἀπαξ ἐνιαυτῷ, *once a year*.

Of the final cause: τῷ βελτίστῳ, *for the best*. Τῷ κέρ-
δους ἕνεκα, *for the sake of gain*. Τῆς ἀληθείας χάριν, *for
truth's sake*.

Of time: ὅποτε τῷ ἔτος, *at what time of the year*,
Ἀπαξ τῆς ἡμέρας, *once a day*. Δίς τῷ μηνός, *twice a
month*. Τρίς τῷ ἐνιαυτῷ, *thrice a year*. Ἔως τῷ νῦν, *to
the present time, till now*. Ἄχρι τῆς σήμερον ἡμέρας, *to
this present day*.

Those that relate to time and place: ἄχρι κόρου, *to
satiety*. Μέχρι τῷ δυνάτω, *as long as is possible*. Μεταξύ
λόγων, *in the midst of the discourse*.

Of exclamation: ὠμοὶ τῶν κτημάτων! *alas, my poor
goods!* Ὡ τῷ ἀδικήματος! Ὁ, *what injustice!* or simply,
τῆς τύχης, sup. ὦ, *what an adventure!*

ANNOTATION.

Sometimes the genitive precedes the adverb, by which it is go-
verned: ἢ ἔξω, Aristot. *without which*: ἢ ἔσω, Id. *in which*. Κρ-
δίνων ὄντας ὠρῶν τῶν δ' ἀφαικῶν ἔγγυς, *being distant from danger,
and near to help*.

Sometimes the adverb is in the middle: τῆς διὰς ἑσῶς ἐχθρας,
Demosth. *moved by a private enmity*.

Reason of the Government of these Adverbs.

Sometimes it is because of their having the force of a noun substan-
tive: for as the French say, lors du concile de Trente; so the Greeks
say, ὅποτε τῷ ἔτος, *when, or at what time of the year*. And the
same may be said of several others, though it is true that the modern
idioms do not always answer to the clearness of the Greek expression.

Sometimes a preposition is understood; as τίνος χάριν, *that is to
say, πρὸς τίνος χάριν, in cuius gratiam, in whose favour*; χάριν being
a real accusative from χάρις, *gratia*: just as when Aristotle says,
ποταμῶν δίκην, *instar fluviorum, we must understand κατὰ*; like in-
star, which being a real noun, as well as exemplar, *supposeth ad; ad
instar, after the manner, like*.

Sometimes it is a division: πανταχοῦσιν γῆς διαδεράμοι, Euseb. *he
would travel all over the world, or through all parts of the world*.

Sometimes we find these adverbs with other governours, but then it
is by virtue of something else; as ἐγγύς ἐστι τῷ κοιλίῳ, Aristot. *is near
the belly, where τῇ κοιλίῳ is the dative of relation*. Ἴλιον εἰσὶν, Hom.
into Troy, where Ἴλιον is the accusative of motion. And then εἰσὶν is
the same as the preposition εἰς.

Sometimes they are put absolutely: ἔτη ἑγγυὲς τριακόνσια, Thucyd. near three hundred years.

Several Nouns governed in the Genitive.

We likewise put in the genitive, by virtue of a noun or preposition understood,

5. The cause, or why: Φιλεῖ αὐτὸν τῆς ἀρετῆς, sup. χάριν, *he loves him for his virtue.* Εὐδαιμονίζει σε τῆς σοφίας, sup. περί, *he thinks you happy for your wisdom.*

6. Nouns expressing price: ἀνησάμην δύο βολῶν, *I bought it for two pence.*

7. Matter: πεποιήται λίθῳ, *it is made of stone;* or with the preposition, ἐκ λίθου.

8. Part: ἔπιον τῷ οἴνῳ, which is akin to the French phrase; *j'ai bû du vin;* that is to say, *part, and not all the wine.* Λύκον τῶν ὠτων κρατῶ, Prov. lupum auribus teneo, *I have hold of the wolf by the ears.* Lucian has put a preposition here, ἐκ τῆς ὑρᾶς λαμβάνεσθαι, *to take hold of by the tail.*

9. Time, either of duration and answering to the Latin *quamdiu;* πέντε ὅλων ἐτέων, *during five whole years:* or the precise time, and answering to *quando;* ἡμέρας, καὶ νυκτὸς μελετᾶν, *to meditate night and day.*

ANNOTATION.

Nouns of Time, that are put in the Accusative, or in the Ablative.

The time either precise, or of duration, is put also in the accusative, or the ablative, either with or without a preposition, as in Latin. But we have mentioned in the rule, only what was particular to the Greek.

Thus we say for the precise time, τῇ αὐτῇ ἡμέρῃ, or with the preposition, ἐν τῇ αὐτῇ ἡμέρῃ, *the same day.* Τὸν μὲν χειμῶνα, τὸ δὲ θερος, sup. κατὰ, *hycine quidem, aestate vero.* Πᾶν τὸ ἀρχαιότητι διαφέρον ἀιδισίμου, Basil. *we ought to reverence every thing that is remarkable for antiquity.*

We likewise say for the duration of time, δεκά καὶ δέκα ἔτησι, or else ἐν ἔτησι, *during eighteen years.* Τρεῖς ὅλος μῆνας, or ἐπὶ τρεῖς, *during three whole months;* πολλὸν χρόνον, or ἐπὶ πολλὸν χρόνον, *during a long time.*

Ὅτις πολλὸν χρόνον ἀδικῶν ἀκόλατος μένει, τῦτον δεῖ νομίζειν τὸν ἀτυχέστατον, Justin. *we ought to think that man very unhappy, who lives a long time in his wickedness with impunity.*

Φίλοι μὲν γὰρ τὸ θεῶν, ὅς ἀπ' ἀδικίας σφῶν σικεῖς τιμωρεῖσθαι θέλη, τότε ἀζημίως τε, καὶ ἐπὶ πολλῶν χρόνοις ὑδάϊσμονας ἴαν, ἵνα τῇ τῶν πραγμάτων μεταβολῇ μᾶλλον βαρύνονται: the Greek translation of Cæsar attributed to Gaza, where he saith, *consuesse enim Deos immortales, quod gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiores interdum res; et diuturniorem impunitatem concedere*, 1. de bello Gallico: *that it was customary for the immortal Gods, when they pleased to signalize their justice on the wicked, to suspend their vengeance for a while, and permit them to flourish, to the end that they may be afterwards more sensibly affected with their reverse of fortune.*

Ὅταν καὶ τῶν ποικίλων ὄσοι τὴν παραυτίκα πλοῦτην ἐκφυγεῖν ἴδοιαν, ἢ μετὰ πλείονα χρόνον, ἀλλ' ἐν πλείονι χρόνῳ τιμωρίας μακρότερας, ἢ βραδύτερας τιμωρίας, ὅδ' ὑπερβαίνουσιν ἐκλάσθησιν, ἀλλ' ἐγγερασιν καλαζέμοι, Plut. *thus the wicked that seem to escape immediate vengeance for their crimes, are not punished later, but longer; nor does justice overtake them when they are old, but they wax old in the punishment of their iniquity.*

The Matter and Price in the Ablative.

The matter is sometimes put in the ablative, as in Latin, though not so often: αἱ μὲν γὰρ κερᾶισσι τετιύχασιν, αἱ δ' ἐλίφαντι. Od. τ. where he speaks of the gates of hell, *some are made of horn, and some of ivory.*

As also the price: ἰδίῳ θανάτῳ τὸ ποίμνιον περιάμενος, S. Chrys. *ransoming his flock at the price of his own death.*

Reason of these Governments.

In short, wheresoever an ablative case is governed in Latin, the same government may be in Greek, unless it be drawn to the genitive by virtue of a preposition, as mentioned in the rules. And when an ablative is put, it is only by virtue of a preposition understood: which is proved not only from the general practice of expressing it thus in modern languages, but moreover because it is often used so in Greek. ὄργισθαι ἐπὶ γένει, ἰπαιρισθαι ἐπὶ πλούτῳ, καὶ φουᾶσθαι ἐπὶ δυνάμει, ἔδειν θίμῳ ἰσθί, Xenoph. to be proud of birth, vain of riches, or haughty in power, is what nobody is allowed. Ἡ δὲ κτήσις αὐτῶν ἔστιν ὑδαμῶς σὺν τῇ βίῃ, ἀλλὰ μᾶλλον σὺν τῇ ὑπερησθίῃ, Xenoph. these things are not obtained by force, but by mildness and benevolence, τὸ μὲν χρυσίον ἐν τῇ πυρὶ δοκιμάζομεν, τὰς δὲ φίλους ἐν ταῖς ἀτυχεῖσιν, Isocr. as we make a trial of gold in the fire, so friends are tried in adversity. In like manner the rest.

RULE IX.

Several Verbs that govern the Genitive.

A genitive likewise follows, 1. *Verbs of admiring.* 2. *Hindering, forbidding.* 3. *Excelling.* 4. *Commanding.* 5. *Pardoning.* 6. *Condemning.* 7. *Buying.* 8. *Enjoying.* 9. *Abstaining, depriving.* 10. *Of sense (11. except the sight.)* 12. *Of caring or neglecting.* 13. *Undertaking.* 14. *Ceasing.* 15. *Delivering.* 16. *As also of distance.*

EXAMPLES.

There are a vast number of verbs, which in Greek, require a genitive after them; as those of,

1. Admiring: θαυμάζω σε, *I admire you.*
2. Hindering or forbidding: εἶργειν τῆς θαλάσσης, *Plut. mari prohibere, to forbid or keep one from the sea.* Καλύει τῷ γίνεσθαι οἰκίαν, *Aristot. he debars from building.* Εἶργειν οἴνου, *to debar one of wine.*
3. Excelling, surpassing, overcoming: πλεονεκτεῖν τῶν πολεμίων, *to gain an advantage over one's enemies.* Οὐδὲν ἄλλο ἡγεμόνι πρόκειται, ἢ τὸ μηδένα ὑπερηφανεῖν, μηδὲ ἀβρύνεσθαι, ἀλλ' ἐξ ἴσων πάντων προΐσασθαι, *Epictet. nothing is more becoming a general, than neither to despise or insult any body, nor to pay low complaisance, but to behave with equality and moderation towards those under his command.*

4. Commanding: τῶν οἰκετῶν ἄρχειν, *Isocr. to command his servants.* Ἡδονῆς κρατεῖν, *to subdue his pleasures.* Ἀνθρώπων νομαρχεῖ, *Lucian, to have a supreme command over mankind.* Ἀισχρὸν τῶν μὲν οἰκετῶν ἄρχειν, ταῖς δὲ ἡδοναῖς δουλεύειν, *Isocr. it is a dishonour to command one's slaves, and at the same time to be a slave to one's passions.* Also δεσπόζειν, κυριεύειν, δυναστεύειν, βασιλεύειν, τυραννεῖν, and such like.

Hence we find in the Scripture, *dominetur piscium maris*, &c. and in *Hor. regnavit populorum.*

5. Forgiving or sparing: συγγινώσκω σοι τῆς ἀπάτης, *Philostr. I forgive you your mistake.* Ὅς Φεῖδεται τῆς βακτηρίας, *μισεῖ τὸν υἱὸν αὐτῷ, Proverb. qui parcit*

virgæ, odit filium suum; *he that spares the rod, bates the child.*

6. Condemning and accusing: *ἑαυτῆ καταγορεῖν, to accuse one's self.* Ὁ κακὸς τάχιστα ἀν καταγοροῖ καὶ τῷ ἀγαθῷ· ὁ ἀγαθὸς δὲ ὑδὲ κακῷ βραδίως, Basil. *the wicked are forward in condemning the just; but the just are slow in censuring the wicked.*

7. Buying: τῶν πόνων πωλῶσιν ἡμῖν πάντα τ' ἀγαθὰ θεῶν, Epichar. *we purchase what blessings we receive of the Gods, at the price of our labour.* Which Horace seems to have intended to express in these verses:

— Nil sine magno
Vita labore dedit mortalibus —.

8. Enjoying, partaking, taking, accepting, admitting, acquiring, and the like: ἀπέλαυε τῶν παρόντων, Isocr. *he enjoyed his present fortune.* Τῆς φιλοσοφίας θουαίμην, Syn. *let me enjoy philosophy.* Πιπισκοντες με τυτατὶ τῷ φαρμάκῳ, Lucian, *offering me this poison to drink.* Σίτε καὶ ποτῆ κοιωνεῖν, Xenoph. *to eat and drink together.* Μετέχουσα λογισμῶ, Plato, *particeps rationis, capable of reason.* Οὐκ ἀποδέχονται τῶν λεγόντων, Aristot. *they don't approve of those that say.* Ἐπαίνε τυχεῖν, Demosth. *to acquire praise.* Τῆς ἀρετῆς ἐφικέσθαι, Isocr. *to acquire virtue.* Κληρονομήσαι τῆς βακτηρίας αὐτῷ, Lucian, *to inherit his staff.* Though this is also joined with an accusative: ὡς ἐπεκράτησαν τῶν πόλεων, Herodot. *as they made themselves masters of the towns.*

9. Depriving, whether one's self or another, abstaining from, missing one's aim, and others opposite to those of the preceding article; as ἀμφοτέρων ἡμαρτήκαμεν, Thucyd. *we have missed them both:* σφαλέντες τῶν ἐλπίδων, Herodot. *deceived in their hopes:* μὴ ψευδοῦν τῶν ἐλπίδων, Basil. *that his expectations may not be frustrated:* ἀποσερεῖν ἑαυτὸς τῆς σωτηρίας, Chrys. *to deprive themselves of salvation:* νοσοφιεῖς με τυδε, Eurip. *you will deprive me of this:* σερεσθαι νίκης, *to be deprived of victory:* ἀγνεύειν οἶνον καὶ ψευδολογίας, Plut. *to abstain from wine and untruth:* κυάμων ἀπέχεσθαι, *to abstain from beans, just as Horace said, abstineto irarum, don't give way to passion.*

10. Of sense: εἴ τις αἰσθῆται ψόφου, Aristoph. if any body should bear a noise: αἰσθάνεται τῶν ὀσμῶν, Arist. he perceives the smell: δογματῶν θείων ἐπακῶειν, to give attention to the divine doctrines: ἀμφοῖν ἀκοῦσθαι, to bear them both: ὀσφραίνεται τῷ ψυχρῷ, Aristot. he smells the cold: πρῶσθαι κακῶν, Eurip. to have a taste or trial of misfortunes: τῆς κεφαλῆς ἐφήψατο, Aristoph. he laid hold of him by the head: ψάψεν νοσούντος, to feel or touch a sick person.

11. We must except verbs of seeing, which govern an accusative in quality of actives: ἰδεῖν σε, Luke viii. to see you. Οὐδένα ἑώρακε, Acts ix. he saw no man.

Verbs of the other senses have also sometimes the same force; as ὡς δὲ ἐγεύσατο τὸ ὕδωρ, John ii. when he had tasted the water. See Rule XI.

12. Caring and neglecting: ἡμῶν ἕδεν κήδεσθαι, Plato, to take no care of us. Σὺ δ' ἔφροντιῶ, Aristoph. I won't mind you. Ἀμελεῖς τῶν φίλων, Xenoph. you neglect your friends. Ὀλιγάρεν τῶν κοινῶν, Isocr. they neglected the affairs of the commonwealth. Ὅτι μεταμέλει ἀνάγκη, which we must certainly repent.

13. Undertaking, endeavouring, beginning, pursuing, &c. Στοχάζομαι σκοπῷ, I aim at the mark. Περιέσσαντες τῷ χωρίῳ, having endeavoured to discover and surprise the place. Ἀντιλαμβάνεσθε, τῶν πραγμάτων, Dem. undertake the management of affairs. Κατάρχεσθαι τὸ λόγῳ, Plut. to begin the discourse. Ἐχεσθαι τῶν προκειμένων, Herod. to pursue one's design.

14. Ceasing, desisting, quitting, leaving, and others contrary to the foregoing: ἔληξεν τῆς θήρας, Xenoph. they left off hunting. Τῆς ὀργῆς ἐκάυστο, Herodi. his anger is over, he is appeased. And in the active: ἐκείνον τῆς ὑβρείς ἐπαύσαν, Isocr. they made him desist from his insolence. Hence Virgil has taken

———*Tempus desistere pugnae.* Æn. 10.

And Hor. *Desine mollium.*———*Tandem querelarum.*

15. Delivering: ῥύσασθαι ἀνέρα λύμης, Apollon. to save a man from ruin. Ταύτης ἀπαλλάξαι σε τῆς ὀφθαλμίας, Aristoph. to cure you of your sore eyes.

16. Verbs of distance, separation, difference, and such like: διεῖχε ταύτης σταδίας δέκα, Xenoph. he was ten furlongs from that place. Οὐδὲν διοίκα ἐτίμου, Aristot.

there will be no manner of difference between him and the other. Πολλῆ γὰρ καὶ δεῖ, Dem. there is a great deal wanting, it is far short of. Ὀλίγῃ δέω λέγειν, Id. I am almost ready to tell, I am very near telling. Νησεῖα ἀληθῆς, ἢ τῶν κακῶν ἀλλοτριώσις, Basil. true fasting consists in abstaining from vice. Χωρίζεται τῷ Θεῷ ὁ μὴ συνάκτων ἑαυτὸν διὰ προσευχῆς τῷ Θεῷ, Chrysost. he separateth himself from God, that does not join himself to him by prayer.

ANNOTATION.

There are a great many more verbs that govern a genitive, as those of *condemning, remembering, esteeming, signifying the passions or affections of the soul*, which I have omitted in the rule, as not differing from the Latin.

Reason of this Construction.

Now in the last mentioned, as also in those that are particular to the Greeks, it is easy to see that the government depends but on three things; either on a preposition understood, or an accusative understood, which includes the right government of the verb (having elsewhere proved that no verb, either Greek or Latin, can govern really of itself a genitive) or on δίκην, χάριν, or ἵνα likewise understood.

Thus when we say, ἀφίμαί σε τῶν ἔγκληματων, Dem. absolvo te criminum, we must understand δίκην or γραφὴν, as Demosthenes himself said, Ἐπισηφόντα γραφὴν ἰδίων; Ctesiphontem sacrarum tabularum reum agebas: or else we must suppose a preposition, as Xenoph. δύνω σε περὶ θανάτου, I charge you with a capital crime.

Τῶν φίλων μίμνησο, Isocr. remember thy friends, sup. περὶ as he has expressed it elsewhere, ἐμνήσθη περὶ τριακτῆς γυναίκος, you remember this woman; or we must understand μνήμην, memoriam, λογισμὸν, cogitationem, or some such thing.

Εἰργαίη τῆς θαλάσσης, Plut. to drive from the sea, sup. ἀπὸ, as in Xenoph. ἀπὸ τῶν αἰσχυρῶν κωλύσαι, to hinder one from committing shameful things. Silius Italicus has expressed himself in the same manner:

———— Captæ prohibere nequiret
Cum Pænos aquilæ ——— Lib. vi.

Τῶν σωμάτων ἐπιμελοῦνται, Xenoph. they take care of the body: just as Apul. says, curate corporis. We must understand περὶ or ἐπί. Περὶ τούτων ἀδούρις μέλει, Isocr. they take care of this. Μελετῶν ὑπὲρ τῶν κοινῶν, Id. to take care of the public affairs.

Ἐλευθερῶ σε τῷ, Eurip. I free you from this toil, sup. ἀπὸ, as in S. Matth. vi. ῥῆσαι ἡμᾶς ἀπὸ τοῦ πωροῦ, libera nos à malo, Lévy has in the genitive, levarunt animum religionis.

Ἐόνῃς κοινῶν, Herodi. lecti esse consortem. In like manner Plautus, paternum servum sui participant consilii, sup. περὶ, or the accusative, μέρος, partem. Isocr. Τῶν κινδύνων πλείστον μέρος μετέβουσι, they will share most of the dangers.

Sometimes

Sometimes they join two genitives with the same verb, one of which is governed by a preposition understood, as in the preceding examples; and the second by a noun expressed or understood, which noun is governed by a verb, or in some other manner; as *κατηγορῶ σὺ πάντων τῶν τριτάτων*, *Æsch. accuso tui (sup. malitiam) de omnibus quatuor rebus*, I lay these four articles to your charge.

Τίς γὰρ ἐκ ἀγάσαστο τῶν ἀνδρῶν ἀετῆς; *Dem.* who could help admiring the generosity of those men? *Where ἀνδρῶν* is governed by the verb *ἀγάσαστο*; and *ἀετῆς* by *ἵνα* understood: or else *ἀετῆς* must be the case belonging to the verb, and *τῶν ἀνδρῶν* must be governed by *ἀετῆς* itself. Which *Virgil* has imitated, *lib. xii.*

Justitiæne prius mirer, bellivæ laborum?

Ὅτι ἐν ἰσχύρῳ τῶν ἡδονῶν ἰσώσῃς, *Lynias*, whom you had less value for, than for your pleasures. *Where ἰσώσῃς* governs *τῶν ἡδονῶν*, as a comparative, and is governed itself by *περὶ* or *πρὸς* understood; agreeably to what this author says elsewhere, *περὶ ἡδονῶν ἡγῶντο, pro nihilo putabant*, they set but very little value. And *Isocrates, πρὸ πολλῷ τιμωσαίμην*, I should value very much, I should have a great esteem for. And in like manner the rest.

CHAP. IV.

Government of the Dative, and of the Accusative.

RULE X.

Of the Dative.

1. Verbs of adoring or supplicating, 2. admonishing, 3. fighting, 4. conversing, 5. following, 6. overtaking and running, 7. as also verbs compounded with *δμῆ*, all govern a dative case.

EXAMPLES.

THE dative, as we have observed in the Latin method, marks in all languages the relation of the action of the verb; that is to say, the attribute by which it is shewn, that something is done or happens to another: wherefore this case may be put almost every where, in Greek, as well as in Latin. But here I have only taken notice of what seems more particular to the former language; as after,

1. Verbs of adoring or supplicating: *προσκυνεῖν τῷ Θεῷ*, to adore or worship God. *Εὐχεσθαι Θεοῖς*, supplicate Diis, to pray to the Gods.

2. Verbs

2. Verbs of admonishing or reprimanding; *κελεύεσθαι τῷ ὄχλῳ*, to command the people. Πειράσομαι σοι συντόμως ὑποτιθεσθαι, *Isocr.* I shall endeavour to advise you in a few words.

Διμήτριος ὁ Φαληρεὺς Πτολεμαίῳ τῷ βασιλεῖ παρήγει τὰ περὶ βασιλείας καὶ ἡγεμονίας βιβλία κτῶσθαι, καὶ ἀναγινώσκειν, ἃ γὰρ οἱ Φίλοι τοῖς βασιλεῦσιν, ἢ δαρῆσι παραινεῖν, ταῦτα ἐν τοῖς βιβλίοις γέγραπται, *Plut.* Demetrius Phalereus advised king Ptolemy to make a collection of whatever books related to regal duty and government, and to read them afterwards with attention; because princes may there find those counsels which courtiers are afraid to give them.

Πιστὸς ἄγε, μὴ τὰς πάνθ, τι ἂν ποιῆς καὶ λέγῃς ἐπαινῶντας, ἀλλὰ τὰς τοῖς ἀμαρτανομένοις ἐπιτιμῶντας, *Isocr.* don't think them your friends, that are ready to extol every thing you say or do, but those who reprimand you for doing wrong.

Τοῖς μὲν διὰ φύσιν, ἀσχεροῖς ἕδεις ἐπιτιμῆ, *Aristot.* *Ethic.* 3. nobody ought to reproach another for his natural deformities.

3. Of fighting, contradicting, opposing, and the like: ἀλλήλοις περὶ λόγων ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μὴ, *Plato.* you may dispute but not quarrel about words. Μάχεσθαι τοῖς πολεμίοις, *Dem.* to encounter the enemy. Στασιάζοντες ἀλλήλοις καὶ πολεμῶντες, being divided among themselves, and engaged in an intestine war. Οὐκ ἂν ἔγωγε θεοῖσιν ἐυβρηνίοισι μαχοίμην, *Il.* ζ. nor will I fight against the heavenly gods. Ἴσχεο, μὴδ' ἔθειλ' οἶος ἐρίζεμεναι βασιλεῦσιν, *Il.* β. give over, and presume not to quarrel alone with the kings.

Thus Virgil has

— Solus tibi certet Amintas. *Eclog.* 5.

Likewise

— Placitone etiam pugnabis amori? *Æn.* 4.

4. Of conversing, entertaining, or discoursing: πρὸς ὃ προσευχόμενος, τῷ Θεῷ διαλέγεται, *Chrysost.* who converseth prayeth, converseth with God. Τῷ Θεῷ ἡς ἀληθῆς λαλῶμεν τῷ καιρῷ τῆς προσευχῆς, in reality we converse with God in time of prayer. Προσῆλθον αὐτῷ, *Matth.* xxi. accesserunt ei, they drew near to him. Μὴ κακῶς ὁμιλεῖς, *Solon.* don't converse with the wicked.

5. Of

5. Of following, going, running after, or accompanying: ἔπεται τῇ ἀχαριστία ἢ ἀναισχυντία, Xenoph. *impudence attends ingratitude, or comes after ingratitude.* Ταῖς εὐτυχίαις ἀκολουθεῖ ῥαθυμία, *prosperity is generally followed by effeminacy.* Τῷ ἀργεῖν καὶ σχολάζειν ἔπεται τὸ ἀπορεῖν, καὶ τ' ἀλλότρια πολυπραγματεῖν, Dem. *poverty and curiosity about other peoples affairs follow laziness and insolence.* Ἐπεσθαι τοῖς τερπνοῖς εἴωθε τὰ λυπηρὰ, Mosch. *sorrow generally comes after pleasure.* Καὶ δέος πολὺ μηποτε προσδραμόντες ἀφυλάκτος αὐτοῖς, καὶ τὴν ἐν τῆς ἀπολαύσεως τέρψιν ἕδεν ἠρησάμενοι βλαβερόν, ἐγκεχυμένον τῇ πρώτῃ γεύσει τὸ τῷ διαβόλῳ καταπίωμεν ἀγκιστρὸν. S. Basil speaking of a worldly life, *it is to be apprehended that running after these things with too much greediness, and too little circumspection, without thinking there is any harm in the pleasure we receive from the enjoyment of them, we shall be so unhappy as to swallow at once the devil's bait which is there concealed.* Καὶ ὅσα τῷ τῷ ἐπιτηδεύματα ζυνέπεταί τῷ βίῳ, cæteraquæ quæ comitantur huic vitæ, Cic. Tusc. 5. *and whatever other cares attend this sort of life.*

6. Verbs compounded with ὁμοῦ; as ὁμόψυχος ἐκείνῳ, *unanimous, or of the same mind with him.* Ὁμόσιον τῷ πατρὶ, consubstantialem patri, *of the same substance with the father.*

RULE XI.

Government of the Accusative.

1. The Attics frequently put the accusative for the dative and genitive.
2. All verbs govern an accusative of the noun, which they form themselves.
3. An accusative is frequently put where κατὰ is understood.

EXAMPLES.

The accusative is put in Greek, as in Latin, after verbs of an active signification. But besides this,

1. The Attics frequently put this case after verbs, which were mentioned by us as requiring a genitive or dative. Ἀρέσκει σοι, placet tibi, te delectat, *it pleases you.* Γεννάμενον γάλα, Lucian, *tasting some milk.* Πρὶν εἶναι ἀμφοῦν

ἄμφοῖν μῦθον ἀκήσῃς, ἐν ἀνδικαίταις, Aristoph. *do not judge before you have heard both sides.*

Ὅταν βέλῃται Θεὸς εὖ πρᾶξαι πόλιν, ἀνδρας ἀγαθὸς ἐποίησεν ὅταν δὲ μέλλῃ πρᾶξαι πόλιν, ἐξείλε τὸς ἀνδρας ἀγαθὸς τῆς πόλεως, Plato, *When God has a mind to favour a town, he bestows righteous men upon it; and when he intends to chastise it, he takes the righteous away.* Καλῶς ποιεῖτε τὸς μισῶντας ὑμᾶς, Matth. v. *do good to them that hate you.*

Such also are the verbs λέγω, ἀγορεύω ἐρέω, which with the accusative of the person, assume also an adverb of quality. Τὸν φίλον μὴ κακῶς λέγε, Plut. *don't speak ill of your friend.* Μὴ λέγε κακῶς τὸν τεθνηκότα, Solon. *don't speak ill of the dead.* Τὰ ἀπὸ λιμένων προσποιεζόμενα ἐχρῶντο εἰς διοίκησιν τῆς πόλεως, Aristot. *they employed the revenue of the custom-house in the service of the commonwealth.* Whence the Latins have borrowed, *utor hanc rem. Mea utantur sine.* Ter.

2. All verbs may likewise govern the accusative of the noun they form themselves, or of another that corresponds to it: πλέων πλῆν, *navigans navigationem, undertaking a voyage by sea.* Γάμος γαμῶν, *nuptias iniens, marrying.* Whence the Latins have borrowed *vivere vitam, gaudere gaudia*, and the like.

Ἄδικία ἦν ἀδικῶ σε, *the injustice I do you.* Thus Lucian, speaking of certain rivers, saith, οἱ μὲν οἶνον, οἱ δὲ γάλα, εἰσὶ δὲ οἱ καὶ μέλι ἔρβρον, *some flowed with wine, others with milk, and some even with honey.*

3. They use also this case on a thousand occasions, where κατὰ is understood; as Σύρος τ' ἄνομα, καὶ τὴν πατρίδα, sup. ἐς, *nomine Ἐ patriâ Syrus*; that is to say, κατὰ τ' ἄνομα, καὶ τὴν πατρίδα: whence the Latins have taken, *cætera Grajus, Virgil, instead of quod ad cætera. Alia id genus*, and the like.

Τὸς συντετριμμένους τὴν καρδίαν, *contritus corde, Psalm cxlvi. that have a contrite heart.* Πονεῖν τὰ σκέλη, Aristoph. *to have a pain in one's legs*: whence the Latins have borrowed, *fractus membra, Hor. Os, dumerosque Deo similis, Virg.* and others of the same sort.

This also happens to the passive: ἀφαιρεθέντες τὰ χρήματα, *stripped of their substance.* Ἐπιτρέπομαι τὴν διαίταν, *deferor*

deferor arbitrium, for *desertur mihi*, they refer the affair to my judgment. Τὴν δ' ἐν χειρῶν ἀρπάζομαι, Eurip. she is snatched out of my hands. Ἄ χρεωσῶμαι, Hesiod. what is owing to me. Οἱ πλείστα τῶν ἱματίων ἐπιβαλλόμενοι, Aristot. upon whom a great many cloaths are thrown. Ὅλον ὄρος ἐπίκειμαι, Lucian, I have a whole mountain a top of me. Πισευόμενος τὰ μέγιστα, Greg. intrusted with things of the greatest consequence. Ὡς βιάζομαι τάδε, Sophocl. since I suffer violence in these things. Πάντα ἔξαπατεμένοι, Dem. deceived in every thing.

Sometimes we may understand διὰ, or some other preposition, rather than κατὰ; as τεταραγμένων τὴν πρὸς τὴν πόλιν οἰκειότητα, Φιλίππῳ γεγεννημένην, Dem. that is to say, διὰ τὴν οἰκειότητα, having been uneasy by reason of the intimacy which this city had contracted with Philip.

RULE XII.

Of verbs that have two Accusatives.

1. Verbs of giving, 2. taking away, doing good to, or hurting, 3. absolving, 4. and accusing, govern two accusatives.

EXAMPLES.

It is by virtue of this preposition κατὰ or περι, or such like, that there are so many verbs which have two accusatives in the Greek, one of their own natural government, the other of the preposition: such as not only those of teaching, asking, dressing, and admonishing, which have two accusatives in Latin; but moreover the following verbs.

1. Of giving and doing good to: γάλα ὑμῶς ἐπότισα, 1 Cor. iii. I have fed you with milk. Βέλει σε γεῖνῳ μέθυ; Eurip. shall I give you some wine to taste? Στέαρ πρὸς ἐμπικλῶν σε, Psalm cxlvii. and filled thee with the finest of the wheat. Ἀκωτιεῖς με ἀγαλλιασιν, Psalm li. thou wilt make me bear a song of gladness. Ἀνάγκη τὸς ἀνθρώπους τοιαῦτα πάσχειν, εἴαπερ ἂν τὸς ἄλλης δράσωσι, Isocr. it is fit that men should submit to the same treatment as that which they have made others suffer.

2. Of taking away, hurting, depriving, and the like: τὴν ζωὴν ἀφείλεθαι τὸν ἄνθρωπον, Galen. to take away a man's

a man's life. Ἀποστρεφῆ με τὰ χρήματα, *Isocr. he deprives me of my goods.* Ἐξέσι τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τῆτα, *Thucyd. the ephori are allowed to use the king thus.* Κακὰ πλείστω εἰργασμαι τὸν ὑμέτερον οἶκον, *Id. I have done a great deal of harm to your house.* Τῷ τοιαῦτα τὸν ἀδελφὸν διαβάντος, *Chrys. of one that uses his brother thus.* Οἷα Ἀντιόπη ἐμήσατο, *Apollon. what he designed to do to Antiope.*

3. Of accusing, absolving, &c. Τίνα γραφῆν σε γέγραπται; *Plato, what had he to lay to your charge?* Δίκας εἶλεν Εὐπολιῦ δύο, *Isæus, he convicted Eupolis of two different crimes,* Ἄς δίκας τῶτον ἀπίφυγον παρόντων καὶ ἀντιδικῶντα, *Dem. in which trials I was discharged, though he was present, and spoke against me.* And such like.

ANNOTATION.

The case governed here by a preposition, is retained also in the passive, as we have already seen in the foregoing rule. Πάτω πατρὸς κτήσιν Ἰσημίην, *Soph. deprived of her father's fortune.* Ἀναγκαῖοι ὄφλημα τὸν εἰς Θεὸν, ἀγάπην ἀπαιτῆμαθα, *Basil. the love of God is demanded of us as an indispensable duty.*

• CHAP. V.

Of the Verb, and of the absolute Case.

RULE XIII.

Of the Verb passive.

Verbs passive are joined with a dative; or with a genitive government by ὑπό, παρὰ, or πρὸς.

EXAMPLES.

VERBS passive, as likewise verbs of a passive signification, are joined with a dative; as πεποίηταί μοι, *factum est mihi, instead of à me, I have done this.* Τὰ τοιαῦτα μεμελέτηται αὐτῷ, *Lucian, talia ei sunt meditata, he is prepared for all this.* Τὸ ψεύδεσθαι διαοκρετὲς, καὶ πᾶσιν ἀνθρώποις μισεῖσθαι ἄξιον, *lying is only fit for slaves, and ought to be detested by all mankind.* Οὐκ ἔστι πιμῶς ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, ἀν μὴ παρ' ἡμῶν αὐτῶν πρῶτον ὑπόσκη τὰ δέοντα, *Dem. we are not allowed to enquire with*

with severity into other people's actions, unless we have first discharged our duty ourselves.

But they oftener assume a genitive governed by one of these prepositions, ὑπό, παρά, πρὸς; as διδάσκωμαι ὑπὸ σὺ; doceor à te, I am taught by thee, Ὅταν ὁ νῆς ὑπὸ οἴνου διαφθαῖ, ταῦτα πάσχει τοῖς ἀρμασί της ἡνιόχου ὑποβάλλουσι, when the mind is overcome by wine, it is like to a chariot that has lost its driver, Isoer. Ἐπὶ γυναικὸς ἀρχεσθαι, ὕβρις ἀνδρὶ ἐσχάτη, Democr. apud Stob. it is the very greatest of infamies to be under peevish government. Οἷα πρὸς ἄλλῃ μὴ παθεῖν ὅπως θέλεις, τοιαῦτα καὶ σὺ μὴδὲ δρᾶν ἄλλῃ θέλει, Nazianz. what you don't care should be done to yourself, don't do that to another. Πρὸς ἄν τῆν ἀρχὴν τῆ ζῆν εἰλίφαμεν, καὶ πλεῖστα ἀγαθὰ πεπόνημεν, εἰς τῆς μὴ ὅτι ἀμαρτεῖν, ἀλλ' ὅτι μὴ εὐεργετηῖας τὸν αὐτῶν βίον καταναλῶσαι, μέγιστον ἐσέβημά ἐσι, Lycurg. it is the very highest degree of iniquity, not only to transgress against those of whom we have had our birth, and what other blessings we enjoy, but even not to be ready to expose our lives for their preservation and interest.

ANNOTATION.

Sometimes they are joined with the preposition ἐξ but rarely: ἐκ τῶ φίλων πεισθεῖσα; Sophocl. by which of her friends persuaded? Ἐἴ σοι χαλιπὸν ἐκ τῶν καλῶν φίλων, ἀκαίριος ἐγὼ σοι. Lucian. if your flatterers have done you any harm, I am not to blame.

Sometimes the preposition is understood, and the genitive is put without it: πολλὰ ἡλαττώμαι Ἀσχινοῖ, Dem. I am inferior to Aschines in several things. Ἡττᾶσθαι τῶν συμφορῶν, Isoer. to sink under misfortunes. Ἡνδύς ἰσοσημῶς, Ath. a slave to his belly.

RULE XIV.

That in the Greek there are three absolute cases.

1. The genitive is sometimes made an absolute case;
2. this happens sometimes also to the accusative; 3. and sometimes to the ablative.

EXAMPLES.

By an absolute case we understand the participle or verbal noun with its substantive, which seems independent in discourse, though it is governed by a preposition understood.

1. Thus because the Greeks have prepositions of three different governments, we may observe that they have therefore three absolute cases, the most usual of which is the genitive; as ἐμὸ παρόντος, *me præsentē, in my presence.* Τύττω δ' ὄντος τοιούτου, Arist. *which being thus.* Χειρῶνος ἤδη ἀνεχώρησαν, Thucyd. sup. *παρόντος, they retired towards the beginning of winter.* Καὶ μικροῦ κἀκείνον ἐξετραχίλισε, Xenoph. sup. *δέοντος, and he had like to break his neck by throwing him down.* Ἐλθόντων δέ, *as they were come.* Ἵγιοντος πολλῶν, Xenoph. *as it rained very hard.* Μυθολογηθέντος, *it being fabled.* Θεῷ διδόντος, μηδὲν ἰσχύει Φθόνος. Καὶ μὴ διδόντος, μηδὲν ἰσχύει πόνος, Nazianz. *with God's assistance malice or envy cannot hurt us; and without his assistance our endeavours can do us no good.*

2. Sometimes we find it in the accusative; as εἰς τὸν ἄνδρα τῷτο ποιήσονται, *the man going to do this.* This happens frequently to the neuter participle taken impersonally: ἐξὸν Φυγῶν, μὴ ζήτει δίκην, Alcibiad. in Apoph. *when you can make your escape, don't try to clear yourself.* In the same manner εὖ παρασχόν, παρατυχόν, and such like. Ἄνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο ἡσυχάζειν, ἀγαθῶν δὲ ἀδικημένους, ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχόν ἐκ πολέμου πάλιν ἑυμῆναι, Thucyd. lib. 1. *it is the part of a wise and moderate man to live quietly, as long as no injustice is done him; and of a brave man, when he is wronged, to do himself justice by going to war, and if he gains any advantage to improve it, by exchanging war for an honourable peace.* Τῷ δίκαιῳ λόγῳ νῦν χρῆσθε, ὃν ὕδεις πῶ (παρατυχόν ἰσχύι τικτήσασθαι) προθεῖς τῷ μὴ πλέον ἔχειν ἀπετρέπετα, Id. eod. lib. *you now talk to us of justice, which with no body (when force could prevail) has had hitherto so much weight, as to prevent them from pursuing their advantage.*

Τρία μὲν ὄντα λόγῳ ἄξια τοῖς Ἑλλήσι ναυτικά, τὸ πρῶτον ἡμῶν, καὶ τὸ ἡμέτερον, καὶ τὸ Κορινθίων· τῶν δ' εἰ περιόψεσθε τὰ δύο εἰς τὸ αὐτὸ ἔλθειν, &c. *ibid.* where it is visible that τρία μὲν ὄντα is an absolute case, just as if he had said, τριῶν μὲν ὄντων, *there being three considerable fleets among the Greeks, yours, ours, and that of the Corinthians: if you permit two of these to be joined, &c.*

3. And sometimes it is put in the ablative: οἷς γενομένοις

βοιμένοις πῶς εἴη εἰκότως μέγα Φρονίης; ISOCT. *υἱὸν ὡς ἂν
success is it not fit you should have a good opinion of your-
self?* Παρίοντι τῷ ἐνιαύτῳ, Φαίνουσι πάλιν Φεργάν, Xenoph.
at the close of the year, they order new levies to be made.
Παράγοντι ἐκεῖθεν τῷ Ἰησῷ, transeunte inde Jesu. Matt. ix.
and as Jesus passed forth from thence.

ANNOTATION.

The Greeks give also the name of absolute case to that of the
cause, matter, and time, whereof we have spoke in the eighth rule.

As also to that, 1. of the instrument, 2. manner, 3. and efficient
or assisting cause, which in Greek are put in the ablative depend-
ing on a preposition, as in Latin:

1. The instrument: τῷ ξίφει ἰπάταξι, *he struck him with his
sword*, sup. *in*, as in Eurip. *ἐν βέλαι πλογαίς*, *pierced by a dart*;
and in the Scripture, in *virga ferrea*, *with an iron rod*.

2. The manner: καὶ τὸτο, ὃ λόγῳ μόνον, ἀλλ' ἔργῳ. Aristot. *and
this not only by words, but also by deeds.* Ὁ τῷ φύσει ἀγαθός, καὶ ἀγα-
θῶν πάντων παρακτικός, Greg. Nyss. *he that is good by nature, and
giver of all that is good.* Ἰνὰ τῷ προσώπῳ κοσμημένη, τὴν τῆς ψυχῆς
εὐμορφίαν ἐμφαίνει, Democr. apud Stob. *a woman that embellishes her
face, discloseth the deformity of her mind.*

The preposition is used here thus: ἐκ τίνος τρόπου; Demosth. *in
what manner? ἐφ' οἷς ἔχαιρον*, Id. *ob quæ gaudebant, for which they
rejoiced.* Ἐπαρμένους ἐπὶ πλείῳ, Xenoph. *elatus ob diditias.* Δεῖ τὰς
βασιλείαις ἐπὶ μηδενὶ μᾶλλον χαίρειν καὶ τίεσθαι, ἢ ἐν τῇ τῶν δεπικῶν εὐ-
εργησίῳ, Philo, *the greatest pleasure and delight of kings ought to con-
sist in doing good to their subjects.*

An accusative may also be put here along with a preposition:
διὰ κατεργίας καὶ φιλοπονίας, ὅθεν τῶν ὄντων ἀγαθὸν ἀκάλυτον εἴσθαι,
Demosth. *there is no one blessing in nature, but what is attainable
through labour and industry.* Δι' ἀργίας καὶ ῥαθυμίας, καὶ τὰ παντελῆς
ἐπιπόλαια δυσχερέωτα εἰσι. Id. *the commonest and easiest of things are
rendered difficult by laziness and effemtnacy.*

3. The efficient cause; as ἐὰν μὴ κάμῃ τινὶ νόσῳ, Aristot. *unless
he be afflicted with some distemper*, sup. *ἐπὶ*, as he has put it else-
where: φθόνος, λύπη ἐν' ἀλλοτρίοις ἀγαθοῖς, *invidentia est ægritudo
propter alterius res secundas*, Cic. *envy is an uneasiness at other
people's prosperity.* We may also understand here εὐν; as εὐν Θεῷ,
with God's help.

This efficient cause is also put in the genitive: Διὸς πατρικῆς,
Eurip. *born of Jupiter*: instead of which Isocr. says ἐξ ἧς ἔρσαν,
of whom they were born. Likewise Euripides, ἔρσ' Ἀερόπης ἀπο,
born of Aërope; and Aristot. πάντα τὰ γινόμενα, ὑπὸ τί τινος γίνονται,
καὶ ἐκ τίνος, *whatever exists, is made by something, and of something.*

The manner of resolving the absolute Construction.

We must therefore, in the absolute construction of the participle, al-
ways understand a preposition, in whatsoever case it be, as in *Cæsar 1.
de Bello Gall. is dies erat ad V: Kal. Aprilis, L. Pisone, & A. Ga-
binio consulibus*; which the Greek attributed to *Planudes, or to Gaza,*
has

has expressed by the preposition: ἐπὶ ἰστίων Λυκίου Πίσωνος, καὶ Αὐλοῦ Γαβίνου, under the consulship of Lucius Piso, and Aulus Gabinius. And in Lucian; ἀφηνείας, ἐπὶ παρόντος, ἀερόμυτος, ἰ διακονεῖ τὰ σὺ παρακείμενα, &c. *terpente minister tollens ea quæ tibi erant opposita, of a sudden the servant taking away, though you was still present, what was set before you. Where it is possible that ἐπὶ παρόντος is the same as σὺ παρόντος, te præsentē. Thus in Xenoph. δόξαντα δὲ ταῦτα, τὰ μὲν στρατεύματα ἀπῆλθε, his vero decretis, exercitus abierunt; that is to say, μετὰ ταῦτα δόξαντα, things have been ordered thus, the armies marched away.*

Sometimes they put the participle in the singular: δέξαν δὲ ἑμὶ ταῦτα, ἠγορεύμεθα, Plato in Prot. after we had taken this resolution, we set out upon our journey. Where Budeus surmises some mistake; though with very little foundation, since we find also in Xenoph. δέξαν δὲ ταῦτα, ἐπέτελλεν ἑτοῦ ποιῆσαι, having approved of these things, they ordered them to be done. We find also δέον, it being proper: δέουσαν, it having been proper: ἐπιδοχόμενον, it being likely to happen, or possible: ἀκούθη, having been heard: γογγυαμίνοι, it having been written; and such like. But as, when we say γογγυαμίνοι, lectum est; visum est, &c. we are to understand τὸ λεγέειν, τὸ videre, &c. according to what we have proved in the Latin method; so when we say δέξαν, we must understand τὸ δεοῦν: insomuch that it must be construed μετὰ τὸ δέξαν δεοῦν ταῦτα, &c. after having found proper to approve these things, or after the approbation of these things had been agreed to. Where there are two constructions (just as when in Latin we say, tempus legendi libros) one of δέξαν δεοῦν, which is the construction of an adjective and a substantive; and the other of δεοῦν ταῦτα, which is the government of an active, and so for the rest.

The Latins have sometimes imitated this neuter and absolute expression, as T. Livy, et ne ibi quidem nunciato quò pergerent, tantum convocatos milites commonuit qua via omnes irent, &c.

Whether the Nominative can be an absolute case.

Some grammarians are of opinion, that the Greeks make use of all cases, except the vocative, for the absolute construction. But we have already said enough to prove, that what they call a dative absolute is in reality an ablative; which shall be yet further evinced in the next book, Chap. ii. So that the question must be reduced to the nominative only, which they pretend to be taken in an absolute sense, in examples similar to these here: ἀνοίξαντες τὸ σώματος πόρος, πάλιν γίνεται τὸ πῦρ, Aristot. as soon as they open the pores of the body, fire is kindled anew. But on the contrary there is no nominating, but what supposeth its verb; as here ἀνοίξαντες for ὅταν ἀνοίξαντες ᾖσι, which is the same as ἀνοίξωσι, according to what we have observed in the fourth rule. Πολλὰ γὰρ (ἢ στρατιά) ἔσσι, ἢ πάσης ἔσαι πόλιος ἠποδιέξασθαι, Thucyd. that is to say, ἔτι γὰρ, or ἔπι γὰρ πολλὰ ἔσαι τυγχάνει, &c. for the troops being so very numerous, no town will be able to hold them.

Likewise when we say, ἕσσι ἡμέραι, every day; as in Thucyd. ἕσσι ἡμέραι προσδοχόμενοι, expecting every day: and in Casso, in his translation of Tully upon Old-Age, ἕσαι ἡμέραι ἰσχυροῦσιν δούσαντων δέδιαι, for the Latin, mortem omnibus horis impendentem timentes, afraid

of death impending every moment: but the proper construction of it is *ὄσαι ἡμέρας* by *αβραῖς* *δεδίως*, &c. being afraid as many days as he had left to live. Horace has imitated this construction, where he says,

Non si trecentis, quotquot eunt dies,
Amice I places illacrymabilem
Plutona tauris, &c. *Lib. ii. Od. 14.*

Which may be expressed thus in Greek: *Οὐδ' ἂν τριακόσις ὄσαι ἡμέραι, ἔφιλάται, ἀδάκρυτον Πλούτωνα ταύροις κατακράυουσιν*, no, not even if you strove to sooth every day the relentless Pluto with a sacrifice of three hundred oxen. Where it is plain, that *ὄσαι ἡμέραι* is no more an absolute case, than *quotquot dies*; and as *quotquot dies* must be referred to *eunt*, so *ὄσαι ἡμέραι*, supposeth *παριερχονται*, *πράττειν*, or some other such verb. But if we chance to meet with *ὄσαι ἡμέραι*, in one word, as in Lucian and others, it is then an adverb, and is therefore subject to no dispute.

They pretend also, that *ἔξω δοξάν*, and the like neuter participles, are nominatives absolute: but we have just now made appear, that they are accusatives, which suppose *κατά*, or some other preposition.

Wherefore, I think, we may conclude, that there are no more absolute cases, besides the three above-mentioned, viz. the genitive, the accusative, and the ablative: and that we are not to form any other idea of the nominative, but that of a case, which has always a relation to some verb, either expressed or understood, conformably to the fundamental rule given in the introduction to this syntax.

Whether the absolute Case ought always to refer to a different person.

This absolute case may refer to the same person, or to the same thing that shall be expressed before or after by another case, as we have shewn in the Latin method; and examples hereof are more common in Greek than in Latin. *Προσέμιξαν τῷ τείχει πελοπίων, λαθόντες τῶν φύλακας, ἀπὸ τῶ σποτιωνῶ μιν ἔπειδὸν αὐτῶν, Ἰέρη δὲ τῷ ἐκ τῶ προσεῖναι αὐτῶς ἀντιπαταγόντος τῷ αἵματι, ἔκατακυσάντων, Thucyd.* Where we find not only *ἐπειδὸν αὐτῶν* in the genitive absolute, referring nevertheless to the sentinel expressed by *φύλακας* in the accusative; but likewise *κατακυσάντων*. They drew near to the enemy's ramparts, unobserved by the sentinel, who could not see them for the darkness of the night, nor hear the noise of their approach, by reason of the blustering of the wind.

— Οὐδ' τὸ δ' εἰσακός' ἔπος
Ἐμῷ, τὸ κλεινὸν ἐπι κοιμήσειν πῖδον
Σπάρτης σὺν ἀνδρὶ γόντος, ὡς ἐς Ἴλιον
Οὐκ ἦλθον, ἵνα μὴ λίπερ' ὑποτρέσω τιβί. Eurip. in Hel.

Where we find *γόντος* in the genitive absolute, notwithstanding it refers to *ἀνδρὶ* immediately preceding. I have heard the voice of the god Mercury, who told me I should live some time yet in the famous country of Sparta with my husband, it being known to him that I did not care to come to Troy, lest I should bed with a stranger.

Πύρρος ἐς τὴν Πελοπόννησον Ἰσθαλῶν, Σπαρτιατῶν ἀρεστέων ἀπαρ-
 τόντων περὶ Ἀρκαδίαν, φιλαθροῦς αὐτῆς ὑπαδέξατο, Polyæan. *Stratag.*
lib. vi. Pyrrhus marching towards Peloponnesus, gave a very kind
 reception to the Lacedæmonian ambassadors, that came through
 Arcadia to meet him.

CHAP. VI.

Observations on different Governments.

I. Different Governments joined together.

A Verb may admit of different governments in the the same ex-
 pression, according to the different rules explained above;
 as,

1. A genitive with a dative, *ὑπερβαίνω τὴν σὲ, I surpass you in
 this.*

2. A genitive, and an accusative, *δέδομαι σοὶ τὰ δίκαια, I apply
 to you for justice. Κατηγορῶ σοὶ τὴν δίκην, I have this to lay to your
 charge. Ἀλλάττειν χρυσῶ ἀργυροῖς, to give silver in change for gold.*

3. A dative, and a genitive, *κοινωνῶ σοὶ τῆς τέτης, I partake with you
 of this.*

4. A dative, and an accusative, *βοηθῶ σοὶ τὸ πρῶγμα, I assist you
 in this affair.*

5. An accusative, and a genitive, *εὐδαιμονίζω σε τῆς τύχης, I think
 your situation happy:*

6. An accusative, and ablative, *φιλῶ σε ὅλῃ ψυχῇ, I love you with
 all my soul.*

II. Variety in the sense by reason of the different Governments.

Though the verb continues the same, yet the sense is sometimes
 altered, because of the different government; as

Ἀφαιρῶμαι τίνος, *I deprive one of something he has not had yet, and
 hinder him from having it: ἀφαιρῶμαι τίνος, spolio aliquem, I strip
 him of what he has.*

Ἐδικῶ σοι, *I revenge the injury done you: ἐκδικῶ σοι, I punish you,
 I take revenge of you.*

Ἐπιτιμῶ σοι, *I reprimand you: ἐπιτιμῶ σοι, I honour or praise you.
 Κυριεύω σε, I lord it over you: κυριεύω σοι, I make you lord or
 master.*

III. Different government in Verbs compounded with Prepositions.

When prepositions are joined with verbs, they empower them
 to govern their case in Greek, as in Latin.

Thus verbs compounded with ἐξ, *πρὸς ἀπὸ, assume a genitive:*
*τῷ ποδὶ ἐκχεμάσας λίθον, having hung a stone to his foot, Epigram.
 Ἀπίης, ἐκκλιίνεται, he is tumbled out of his chariot: Περσεύχῃ ὁ
 γλῶττα τῆς διανοίας, Isocr., his tongue runs before his thoughts. Σπυρῶ
 αἰτίας*

αἰτίας αἰσχροῦ ἀπολῶν, Id. clearing yourself of a shameful crime, Ἀπίστη τῷ διανομαχῆσαι, he altered his resolution of fighting by sea.

Likewise the compounds of ὑπὲρ, or κατὰ: τῷ πατρίδι διαπραχῆμαι, Soph. I shall fight for my father. Καταχίοντες ἀλλήλων τὰ φύλλα, Lucian, throwing the leaves at one another. Κατίπῳσέ σε, Dem. he has spit at you, and metaph. he has despised you.

Those of παρά and ἐπί, govern an accusative: μὴ τίς με παρῆλθε, Od. 9. that no body may pass me. Ἐπιπρονήκοντας τὸν Λευκαδίον ἰσθμὸν τὰς ναῦς, Thucyd. having brought their ships to the other side of the isthmus of Lucadia.

If the preposition were to be detached from the verb, and put before the noun which it governs, those expressions would be resolved into their simple and natural sense; as σαντὸν λῶν ἐπὶ αἰσχροῦς αἰτίας, clearing yourself of a shameful accusation; and in like manner the rest.

Nevertheless the preposition is sometimes repeated, without detaching it from the verb: ἀφορεῖσθ' αὐτὸς ἀπ' ἀλλήλων, Matth. xxv. and he shall separate them from one another. Εἰ μὴ ἐκστῆθ' ἐκ τῆς ὁδοῦ, if you won't get out of the road.

Some verbs govern one time a genitive by reason of their preposition, and another time an accusative, because of their signification: τίκτων ἀφῷ, Soph. keep away from your children. Πάντα ἔ' ἀλλ' ἀφ' αἰσ, Dem. laying aside all the rest. Likewise, ἀποδύω σε τῶν ἁμαρτίων, I free you from your sins. Ἀποδύω σε τὰ ἱμάτια, I take off your cloaths; and the like.

Some admit of a difference of government by virtue of the preposition wherewith they are compounded, which governs different cases: ἐπιεῖθοναι τῷ πύργῳ, Herodot. they passed the tower. Τῶν ἑρῶν ἐπιεῖθῆναι, Chrys. to be mounted above the heavens. Τῶν ἄλλων ὑπερφρονῆσαι, Lucian, undervaluing others. Ὑπερφρονῶν τὴν ἄλλαν πάντας. Plut. the same.

IV. The Expression changed by the Government.

Sometimes the phrase is changed by different governments, which import the same thing; as καταγορεύω σε προδοσίαν, or σὺ προδοσίαν, I accuse your treason; or εἰ προδοσίαν, I accuse you of treason.

Ἀποστρέφω σε τῆς ὑσίας, or σοὶ τὴν ὑσίαν, or σὲ τῆς ὑσίας, or σὲ τὴν ὑσίαν, I deprive you of your substance. Σύνιδα ἑμαυτῷ ἁμαρτάνων, or ἁμαρτάνωντι (both by attraction) or ἁμαρτίαν, or περὶ τῆς ἁμαρτίας I am sensible of my error. Which is sufficient for examples.

CHAPTER VII.

Observations on figurative Construction.

WE shall observe here the same order as in the Latin method, reducing all these figures to four.

1. That which marks the want of some word in a sentence, and is called **ELLIPSIS**, of which the **ZEUGMA** makes a part.

2. That

2. That which marks a redundancy of something in a sentence, and is called *PLEONASM..*

3. That which marks some disproportion and disagreement in the parts of a sentence, and is called *ANALIPSIS.*

4. That which marks the inversion of the natural order, and is called *HYPERBATON.*

We shall treat of these figures here in very few words, as we suppose the reader to have acquired some knowledge of them already from what we have said elsewhere.

I. *Ellipsis.*

The general maxims of this figure must be taken from the Latin method. But there is not one more necessary than that of the word *πρᾶγμα* or *χρῆμα* understood. As when they put the adjective neuter for a feminine substantive: τὸ σοφὸν καὶ τὸ ἄτταον Ἑλλάδος, *the beauty and the elegance of the Greek tongue*; that is to say, τὸ σοφὸν χρῆμα.

When they put a neuter with the substantive feminine: οὐκ ἀγαθὸν πολυκοιρανίην, Hom. *the government of many is not good, is pernicious.* Πομπρὸν ὁ συνοφάντος, Dem. *an informer is an abominable thing.* Σπάνιος καὶ δυναστεύς ἐστὶ φίλος βίβαιος, Plut. *a constant friend is rare, and hard to be found.* Θείων ἢ ἀλλήλων καὶ πάντων μὲν ἀγαθῶν αἰτία, πάντων δὲ ἀθεσπῶν ἀρχὴ, Plato apud Plut. *truth is a divine thing, and the source of all blessings to the gods, and to men.*

Sometimes they put the substantive; as ἀθάνατον χρῆμα ἢ ἀλήθεια, Epictet. *truth is an immortal thing.*

Sometimes they express it along with the other noun in the genitive; as τὸ μουσικῆς χρῆμα, Synes. *musick*, just as Phædrus has put *res citi for citus.* Ἐτίμησι δὲ ὁ Καίσαρ ἀπεφθῆναι τὴν ἀδελφὴν, χρῆμα δαυματὸς, ὡς λέγεται, γυναικὸς γνημίης, Plut. de Augusto. *Cæsar was exceeding fond of his sister, who by all accounts was a wonderful fine woman.*

This same noun is understood, when they put a genitive instead of a nominative; which is more usual with the Attics: εἴθε μοι τῆτι τε ἀγαθῷ γίνετο, sup. χρῆμα, *res*, or δόξαμος, *facultas*, *I wish I could be so happy.*

Likewise when they put καὶ πρῶτα for πρῶτος; as ἰσθὶ Ἀθηναίων τὰ πρῶτα, Lucian, *keep thou the first rank among the Athenians.*

When the article is put with an adverb or with a preposition, a participle must be understood agreeing with this article, if it be not expressed; as τὴν ἐπιπολῆς σάρκα, sup. ἔσαν, *the flesh on the surface*, Aristot. Τῶς νῦν (sup. ἔσιν) καὶ τοῖς πρῶτις (sup. γιγνοῦσι) Id. *to those that are at present, and to those that have been formerly.* Ἡ κύκλι κίνησις, sup. γιγμῆται, Id. *a circular motion.* In like manner, when we say τὸ πάλαι, *formerly*, τὸ πρῶ, *before*, τὸ νῦν, or τὰ νῦν, *nunc*, *now*, we are to understand πρᾶγμα, or in the plural πρᾶγματα, *according to present matters or affairs.*

A participle must also be understood when we say, τὰ κατ' ἀγορᾶν, sup. ὄντα or γιγνόμενα, *forensia, things relating to the bar.* Ὁ ἐν ἑσπερίῳ, sup. ὢν, *who art in heaven.* Ἡ αἰὼν βασιλεία, sup. ἔσται, *the kingdom of heaven.* Οἱ μὲθ' ἡμᾶς, sup. ἰσόμενοι, *posteri nostri,*

our posterity. Τὰ ἐν μίῃσι, or ἐπὶ μίῃσι, or κατὰ μίῃσι, sup. ὅτι, singularia, things taken separately, or in particular. Οἱ ἐν τῷ ἥλιῳ, sup. ὅτι, those that are in employment, or post. And in like manner the rest.

But it will not be amiss to give here, for the greater ease of young beginners, particular lists of those words that are most commonly understood among Greek authors, after the manner observed with regard to Latin authors, in the Latin method.

FIRST LIST.

Of several Nouns understood in Greek Authors.

MASCULINES.

ἌΝΘΡΩΠΟΣ is understood, when we say τὸν ἴατον, τὸν νεκρὸν, defunctum, a dead man.

ΚΙΝΑΤΝΟΝ, or ΔΡΟΜΟΝ, when we say, ἐρίχων or θίω τὸν ἀπὸ ψυχῆς, or ὁπὲρ ψυχῆς, to run the risk of one's life.

ΜΥΘΟΣ, when we say, ποίῳ ἴαται; what have you said? for ποίῳ μῦθῳ, as in Latin, ansculta paucis, sup. verbis, hearken a little.

Οἶνον, when we say, ἢ βασιλὴν ἐπὶ ἵαται ἢ ἐν ἰνὸν κασιγῶλλον, Theocr. really you drank a great deal as you was going to bed.

ἸΤΡΕΤΟΣ, when we say, λύει τριῶναι, discutit tertianas, sup. febres, it cures a tertian ague.

Τὸν βίον, when we say, μετὰ λήθη, καταλύω, to end his life, to die.

ΤΡΟΠΟΣ, when we say, ἡ γὰρ ἀπὸ τοῦ ἕως ἐν παντί λήγει τὸν ἰσθάμω, this man strives every way to move the passions, D. onys. Halicarn. de Isocr.

Τίπονος, when we say, ὡς βαθεῖ ἐκοιμήθη; how profoundly you slept.

ΚΡΟΝΟΣ, when we say, ἐν κελίῳ χειμῶνος καὶ ἔρος θεμέριοναι φύου, Hippocr. ventres hyemis & veris, sup. tempore calidiores, the belly is naturally hottest in winter and spring.

Ἐκ πολλοῦ, a long time since: διὰ μακροῦ, διὰ πολλοῦ, jam longo intervallo, a long time ago: ἐν τέρῳ, Thucyd. mean while.

FEMININES.

Αἰσθησις, or ὄσμη, when we say αἰσθὲν βροτῶ με περιεβαίς: unde mihi homines ὄλω allatus est?

Γῆν, ΧΩΡΑΝ, when we say, ἐς παλαιάσιν, ἐς πατριδα, in hosticum, sup. solum, into an enemy's country; in patriam, sup. terram, regionem, into his native country.

Γαλῶσσα, or ΦΩΝΗ, when we say, ἡ Ἑλληνική, ἡ Ἀστική the Greek tongue, the Attic tongue.

ΓΡΑΜΜΗ, when we say, ἀπὸς ἑσθῆ, ad perp. nūcūlum. As also, ἐν εὐθείᾳ, directly, perpendicularly.

Δ' ἴκη, when we say, ἐπὶ ἐπὶ θανάτῳ κηρομένη, senten:ed to die.

Ἐξήμην λάθει, sup. δίκη, to cast one's adversary by default, or for want of appearing in court.

Δόξα, when we say, κατὰ τὴν ἑμὴν, μετ' ἰσθῆ, meā sententiā, according to my opinion.

Δορα, when we say, ἀλωπαῖα, λινοῦ, ἀκροῦ, νεβίς, &c. vulpina, leonina, utrina, hinnulina, &c. sup. pellis.

Δραχμή, when we say, χίλιον ἀπὸσθῆ, mille drachmas emi, to cost a thousand drachms.

Ἐπιστολαί, or some such word, when we say, ἐν τοῖς τῷ βασιλεῖσι διπλοῖς, in diplomatis regis, in the king's letters patent.

Ἡλικία, when we say, ἐν ἡλικίᾳ, sup. ἡλικίᾳ, from one's youth. In like manner, ἐν ἡλικίᾳ, ἐν μακαρίᾳ, ἐν πωδῶ, as in Latin, ἡ νεο.

Ἡμερα, when we say, τῇ προτεραίᾳ, τῇ ἐπιόρῳ, the day before, the day following.

Ἡ σήμερον, ἡ αὔριον, to-day, to-morrow. Τὴν κურίαν ἡμερομένην, sup. ἡμεραν, vadium promittere, to promise to appear before the day appointed. Bud.

Τὴν κურίαν ἀποκαίνουσαν, or δευτεράδα, vadium deserere, to miss up:aring at the day appointed, Bud. for κურία is taken for the first day, as that on which the affair is to be decided.

Μοίρα, or μερίς, when we say, εἴθε, hac. sup. . . ἴση, parte, on this side. Μερίον ἐπὶ ἴση, sup. μερίον, æquam portionem metiri, to render like for like. In the same manner, ἕξ ἴση, ἕξ ἡμισίας, ex æqu., ex semisse, i. e. ex æqua & dimidiata, sup. parte, equally, or by self.

Ναῦς, when we say, τρεῖς, ὀκτωεπίσθῳ, a galley with three rows of oars, ἡ γαλῶσα μετ' ἑξήκοντα, a ship of burthen.

'ΟΔΟΝ, when we say, ποτίεις τραπέζην; utram iāstistendum? sup. viam? which way must we take?

Ὡς ὁ ἀπορχόμενος τούτου, ἴρινας ἴραναυε, Synes. as one method did not succeed, he tried another. So Terence says,

Hac non successit, alii aggrediemur viā. ἦνε ἄν σοι δεξιὰ, ut tibi videbitur, viz. quā viā & ratione tibi videbitur, as you please.

ἦνε φανερότατον ἐν γίνωτο ἢ ἀληθεῖ, in the manner properest for clearing up the truth.

ΠΑΡΤΡΑ, or ΜΕΡΙΣ, when we say, τῆς Ἀσίας ἡ ἡμεῖς τῆς ἀνατολῆς, the eastern part of Asia. Where we must understand also ὄνα, or τραπομῆτον, conversa, or some such word.

ΠΑΛΗΝ, when we say, ἠντιβίβουτο ἐπιβίβουτο πολλὰς, Aristot. he has been well beaten: δαρίωνται πολλὰς, δαρίωνται ἄλιγας, Luke xii. vapulabit multis, shall be beaten with many stripes: vapulabit paucis, shall be beaten with few stripes.

ΠΝΟΗ, when we say, ἰσηρία, winds that blow at a certain time of the year: τροπαίαι, reciproci, whirlwinds.

ΠΟΣΙΣ, when we say, τὴν πρώτην, Gal. prima potione, at the first dose.

ΤΕΧΝΗΝ, when we say, γραμματικῆν, ῥητορικῆν, δαλιευτικῆν, ἰατρικῆν, μουσικῆν, grammaticam, rhetoricam, dialecticam, medicam, fabrilē, sup. artem, grammar, rhetoric, logic, physic, the mechanic arts.

ΤΙΜΗΝ, ΤΙΜΩΠ'ΑΝ, or 'ΑΜΟΙΒΗΝ, with the accusative ἕξιν, according to Budæus; as τὴν ἕξιν ἀπορίων, to suffer the punishment that one deserves.

ΤΡΑΠΕΖΗΣ, when we say, ἀπὸ τῆς αὐτῆς ἐπινοήματα, we shall be fed from the same table.

ΚΕΙΡ, when we say, εἴ δεξιὰ, εἴ ἀριστερὰ, dextrā, sinistrā, sup. manu, to the right, to the left.

Likewise ἀνελὼν ἀμφοτέρω, haurire duabus, sup. χερσὶ, manibus, to draw up with both hands.

ΧΩΡ'ΑΝ, when we say, κατ' ἰδίαν, in a separate place.

ΨΗΦΟΝ, when we say, εἰς σάβανον, or εἰς ἀλευρῶνα εἶδον, album aut nigrum lapidem ponere, to give a white bill of acquittance; or a black bill of condemnation.

ἮΡΑΣ, when we say, ἠραίας γυναικί, morning being come.

NEUTERS.

'ΑΙΤΤ'ΙΟΝ, when we say, ἀντιόθα πολλὰ, or ἄλιγ, to buy dear, or cheap.

ΔΙΑΣΤΗΜΑ, as οἰκίαι ἢ ἐν ἄλλοις ποτίεισιν ἀπορχόμενοι, καὶ ἐπίσταν δὴ πολλὰ, Thucyd. they dwell in villages that have no walls, and are very distant one from another.

ἜΓΚΑΘΜΑ, when we say, φασγῶν ἐπίσταν, to be accused of committing outrages.

ἜΒΑ, when we say, εἰ βαρβαρικῶν, the barbarians.

ἜΒΑ, when we likewise say, εἰ βαρβαρικῶν, barbaricam, sup. morem, the customs of the barbarians; as in Terence, antiquum obtinēs. And in the French language, à la Française, à l'Italienne, as much as to say, à la mode Française, Italienne, &c.

ἜΒΑ, when we say, Ὀμηρικῶν ἱκῶν. Homericum illud, that versos of Homer.

ἜΡΘΩ, when we say, τίς ἔρθε; s. Hom. what hucce you done?

ΘΥΜΑ, ΣΦΑΤΙΟΝ, or some such word; when we say, ἰαγγίλιον θύμα, to offer sacrifice for good news.

Τὴ συνθήκη κατασκευάζω, to make a public thanksgiving for one's delivery, or preservation.

ἸΜΑΤΙΑ, when we say, οἱ εὐ μαλακὰ φορέων, Matth. xi. mollia gestantes, that wear soft cloathing.

ΚΡΕΑΣ, when we say, βόσκον, as in Latin, bubula for bubula caro, beef.

ΜΕΡΟΣ, when we say, εἰ ἡμισυαὶ σὺ, Lucian, the half of yourself.

Καυγίη ἀλαργῶνα, Hom. to be mortally wounded.

Ἐπὶ τῆς αὐτῆς ἑστῶν, on the other side of the mountains.

Τὴν χώραν εἰς μὲν ὅτι πρὸς ἄκρον ἑστῶ, εἰ δὲ ὅτι πρὸς μεσημερίαν, Aristen. one part of the country is towards the north and the other towards the south.

Κατ' ἑστῶν ὤμων ἐπιχίονται, where it joins to the shoulders.

Τὸ εἰς ἀπὸν ἕκαστον, sup. μέτρον, quantum in se suit, as much as in him lay.

Τὸ μοι ἐπιτέλλω, quantum in me suit, as much as was intrusted to my care.

Sometimes in one member of a sentence the feminine μέτρα is understood, and in the other the neuter μέτρον; as ἕξ ἡμισυαίς μὲν θεῶν ἵδου, τριπῶνται δὲ εἰς ἡμισυ, Lucian, dimidia ex parte Deum ess, altera parte dimidia esse mortuum.

ΜΕΤΡΩΝ, when we say, οὐκ ἴσους ἀλλ' ἄλιγ χίους κρηπίων, Thucyd. you would not be esteemed equal, but somewhat inferior.

ΠΙΑΘ ΘΟΣ, when we say, εἰ στρατιωτικῶν, εἰ κρηπίων, εἰ εἰσικτικῶν, &c. militum coetus, the soldiery; nautarum, the crew; πρædonum, a gang of robbers &

famulorum, a *trāin*, or *retinue* of attendants.

ΣΙΓΜΑ, when we say, *σινδὼνα ἐπὶ γυμνῷ*, *indutus sindonem super nudo*, *sup. corpore*, *having a linen cloth cast about his naked body*.

TOT'TO, in making use of these terms, ἀπόδειξις, *demonstration*; βελτίονημα, *craft*, or *policy*: σημεῖον, *indiciam*, a *sign*, or *proof*; τιμῆσι, a *mark*, or *conjecture*, and such like; as ἄνθρωποι ἢ κακία διασώθει πάντας ἀνθρώπους, *ἀνοσιπλοῦς τις ἔσται τῆς καταδραμοῦς ἡμιπαροῦς*. Τιμῆσι καὶ (sup. τῶν ἐπὶ) τιμωμένοι καλλοῖ σιωποῦσι, καὶ μαρτυρήσονται παρτιζῶν, &c. Plut. *To this state are all men reduced by vice, of itself a sufficient instrument of misery. A proof whereof is, that several are silent, even when their limbs are mangled, and bear with patience the torture of stripes, &c.*

*ΤΑΝΡ, when we say, *θέρμῳ λούσθαι*, *calida lavari*, *to bathe in warm water*.

Ψυχρῶν πίνω, *frigidam bibere*, *sup. aquam*, *to drink cold water*. Unless we should choose to understand *λύνω* in the first, and *πίνω* in the second.

ΦΑΡΜΑΚΟΝ, when we say, *ἀντιδοτον*, an *antidote*, or *φαρμακία*, when we say, *ἀντιδοτος*.

ΦΘΕΤΜΑ, when we say, *μικρὸν φθίγγουσαι, καὶ ἰσχνὸν, καὶ γυναικῶδες*, *Lucian*, *they speak with a low, squeak-ing, and effeminate voice*.

ΧΡΗΜΑ, or ΠΡΑΓΜΑ, we have already mentioned it as one of the most general rules; but we are to understand it likewise, when we say, *ἀπ' ἑσῶ, ἀπ' ἄν, ἐξ ἄν, quamobrem? for what?* As also *ἰσ' οἷς, ἰσ' ᾧ, quamobrem*, *propter quod*, or *propter illa quæ*, *on which account; because of which*, and the like.

ADJECTIVES UNDERSTOOD.

Sometimes adjectives are understood; as

*ΑΠΑΛΩΝ, when we say, *ἐξ ἑνὸς ἄν, à teneris unguiculis*, *from one's youth*, or *tender years*.

*ΕΝ, or ΘΑΪΤΕΡΟΝ, when we say, *μηδὲ θυῶν φλόου ἀμάρτυρον, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτὸς βελαιώσαι*, that is to say, *θυῶν θάττερον*, *that they may not fail in one of these two things, either in hurting us, or strengthening themselves*.

*ΟΛΟΤ, when we say, *διὰ βίω, during life*; *διὰ νυκτὸς*, *Aristoph. all night*.

ΠΟΛΛΟΤ, when we say, *διὰ χρόνου*, and when it is taken for a long space of time, *for a long while*.

SECOND LIST.

Of Verbs, or Participles understood.

ΔΕΙΝ, when we say, *ὅστις ἄνωξ μισρῷ (sup. δὴν) συντρίβεται*, *Plut. so that he had like once to have been crushed to pieces*.

Περίμεμι χρόνον ἔσθι κατασπῆσαι τὰ ἀνήμωνα τῶν πραγμάτων; *tandiu expectavit donec res turbati cœptas componeret*, *word for word*, *expectavit tempus quantum componere*, *sup. Που* or *ἰσχνῶ*, with *ὡς* or *ὡς*; *ἔσθι χρόνον ὡς κατασπῆσαι*, *he staid as long as was necessary for quelling the insurrection*.

In like manner, *ἠμερόμενοι εἰ τὰ ἀνάσθι ἕσθι ἔσθι ἀνάσθι*, *Thucyd. that is to say, ἔσθι ἔσθι τὸ ἀνάσθι*, *gathering each as much as was requisite for bare subsistence*.

ΕΓΜΙ, ἢ, ἔσθι, when we say, *τὰ γὰρ ἔσθι μὴ καλῶς, μέγας πόνος*, *Eurip. sup. ἔσθι*, *it is a great slavery to lead a vicious life*.

Μεταβάλλω πάντων γλῶσσῶν, *Id. change is agreeable in every thing*.

Ὡς ἔσθι, *ut mos*, *sup. est*, *as it is customary*.

*ΕΞΙς φυγῆν, *sup. ἔσθι*, *it is permitted to run away*.

Likewise, *ΩΝ, when we say, *οἱ κατ' ἡμέρας*, *sup. ἔσθι*, *those of our time*.

Which is very usual with the adverbs: *ἄνω*, *above*; *κάτω*, *below*: *πάλαι*, *formerly*; *ἄγαν*, *ὑπεράγαν*, *exceedingly*, *excessively*: and the like. See above.

ΑΗΠΤΕΟΝ, *sumendum, accipiendum*, when we read in commentators, and scholiasts, *ἀπὸ παντὸς*, *a comituni*, when we are to understand a word that has been mentioned already, or to infer it from the sense.

*ΕΝΔΕΧΕΤΑΙ, when we say, *γυναικῆρας, ἔσθι γὰρ καὶ ἡμᾶς ἰθὺς*, *Lucian*, *you were never married, that we know of*.

ΠΑΨΧΩ, ΓΙΝΟΜΑΙ, or ΠΡΟΔΔΟΚΑ'Ω, when we say, *εἰ γὰρ, or εἰ ἢ ἄλλο ἢ*: as *εἰ γὰρ ἄλλο ἡσθημισί, κενδοσὺς ἕμους ἔσθι διαταλῶν*; that is to say, *εἰ γὰρ ἂν ἄλλο πάλαι, or περιδουκῆσις*;

for what else can you expect from your laziness, but to continue always in ignorance?

Καθότις ἀποβατῆς ἐκ τούτου ἀποπειρίας· τί γὰρ ἐν ἄλλῃ, sup. γίνεσθαι, you ought to be afraid lest you temerity destroy you; for what else can happen from it?

ΠΑΨΧΩ, or ΠΟΙΕΨΩ, when we say, τί γὰρ, ἢ μὴ ἕγνων ἐν κωμίζοντι ἑσπῆν; how could I forbear laugh, seeing him thus toy and play the fool?

ΠΡΟΣΤΑΤΤΩ, when we say, ἄσπερτερον, bene agere, or salvere, χαίρειν, gaudere, sup. jubeo, I salute you, I bid you a good morrow.

ΣΤΝΕΒΗ, when we say, ὡς ἀκούσας, when it was heard.

Ἐπιθὴ ἰσχυθεῖς, after he was arrived.

ΤΙΘΕΙΝΑΙ, or ΚΕΙΤΑΙ, ponitur, or jacet; when we say, διὰ μέσου, per medium, to denote a thing said in a parenthesis.

THIRD LIST.

Of Prepositions understood.

ΑΝΤΙ, ought to be understood, when we say, ἄνευ διδασκῆς; Xenoph. that is to say, ἄνευ πύου; what does he take for teaching? διδάσκου μισθῷ, Lucian, he takes money for teaching.

ἌΠΟ, or ΠΙΝΟ, in verbs of understanding, knowing, instructing: ἀπὲ ἀκούσθη μου, Dem. that is to say, ἀπ' ἐμοῦ, or ἀπὸ ἐμῷ, what you will learn of me. Thus Acts ix. ἀκούσας ἀπὸ πολλῶν ἀνδρῶν ἐν ἑσπῆσι. I have heard by many of this man. And in Soph. εὐθὺς ἀκούσας ἀπὸ δούλων, to hear these things from the servants.

Thus ἌΠΟ is also understood in verbs of distance, of delivering, partaking, and others. See Rule XI.

ΔΙΑ ought also to be understood, when speaking of the cause; as ἐὰν ταῦτα ἴσῃσι Ἀγησίλαος, Xenoph. I comment. A. sciens for this; that is to say, διὰ τὰ ταῦτα, because of this.

Or when speaking of a place through which one passes: ἰσχυθεῖς ἀπὸ τοῦ πεδίου, Hom. for διὰ τοῦ πεδίου, they came across the fields.

Εἰς, when speaking of the end or manner: ἄνευ χρέματι τόνου, Aristot. making no use of this; that is to say, εἰς ἄνευ, for nothing, or in nothing.

ἘΚ, ΔΙΑ, ΤΗΕΡ, ΠΕΡΙ, or the like, in the genitive of the cause, or part.

Μισημοί σου ἐν τῇ ἀχαρείᾳ, I charge you with ingratitude; that is to say, ἐκ τῆς ἀχαρείᾳ, or ἵνας.

Κρεμῶ εἰς τὴν πόδα; that is to say, ἐκ τῆς πόδα; I hang you by the foot.

Πληρὴν φιάλης ὕδατος, viz. ἐκ ὕδατος, I fill the vessel with water.

Τὴν ἰσθμὸν λαβόμενος, Lucian. taking hold of him by the coat; that is to say, ἐκ τῆς ἰσθμῶς, as in another place he says, ἐκ τῆς ἑσπῆς λαμβάνοντες, to take hold of by the tail.

Likewise, in mentioning the father or source: φῶς ἀγαθῶν πατέρων, sup. ἐκ, born of good parents; as Isocrates says, ἐκ τῆς Ἰσῶνας, of whom they were born.

ἘΝ, in names of places: Μαραθῶν, for ἐν Μαραθῶν, at Marathon.

In expressing the time precisely, ἐν ἡμέρῃ, in ipsa die, that very day.

Or the manner or cause: ἰσχυθεῖς δόλῳ, ἢ κέρῳ, Hom. he killed him not fairly, but by treachery.

Μὴ γαυρῆ σοφίᾳ, μὴ ἔ' ἀλκῆ, μὴ ἔ' ἐκ πλούτου, Phocl. don't be proud of your knowledge, nor of your strength, nor riches; or in your knowledge, &c. where it is obvious, that ἐκ or ἐν is understood in the two first members, as it is expressed in the last.

ἘΝΙ, in mentioning the motive, the final or efficient cause: ἢ ἐν μὴ καθορισθῆναι ταῦτα συμπίπτουσα, ὅτι ἐν γρηφῆ ἀποφυγῆναι, Dem. I do not boast of having lost these things, nor of having avoided this accusation; that is to say, ἐν ἰσπῆ, for this, or because of this; as in another place he says, ἰσπῆ εἰς ἰσχυρον, for which they rejoiced. And Aristot. says, φθόνος λίπη ἐν ἄλλοτρίῳ ἀγαθῷ, envy is a sadness for other people's prosperity. Which Tully has translated thus, incidenta est aegritudo propter alterius res secundas.

ΚΑΤΑ, when we say, ἀδύω ἐν κεφαλῆν, my head akes.

Τὰ πολλὰ, ut plurimum, generally. Τὸ ἐν μέγῃ, quantum in te est, for your part, as much as in your power.

Τὸν τρόπον, ad hunc modum, Cic. thus, in this manner.

Τὸν ταχίστην, quam celerrime, as quick as possible.

Ἐξῆν or ἐν ἄρχῆν, ab, in initio, in the beginning, &c.

In like manner, ἀλλ' ἔ, τὸ λεγόμενον, κατόπιν ἰσότητος ἡμεῖς, Plato, but are we come, as the saying is, a day after the feast! that is to say, κατὰ τὸ λεγόμενον.

Ἄσπ, ἀσπ δὴ, εἰς δὴ, ὑπορε, as, to wit: ἰσχυρῶς παλιμ, ἀσπ πάλιν δὴ μίγνον ἐφοβήσατο φόβον, being threatened with a war, he, like a coward, was seized with a terrible panick.

Likewise in the quantity of time or place: ἔζηεν ἑτη ἑκατὸν, he lived a hundred years: ἐπιὸν ἡμεῖς ἡδὴ, that is to say, κατ' ἡδὴ, trium diem iter, or per iter, three days journey.

This preposition must also be understood, when the grammarians say that ἐνδὸν, verum, true, is superfluous, as in Aristoph. in Nub. where he introduces Socrates speaking to Strepsiadēs, who was setting fire to the top of his house: δὲος εἰ πρῶτος, ἐνδὸν, ἐπὶ τῷ σίγῳ; that is to say, κατ' ἐνδὸν, ἐπὶ good truth, friend, what art thou doing atop of my house?

Likewise when we say, ἴσθ, or ἴσα, peninde æque, atque, as, the same as, as much as.

Ἰσθ γὰρ εἶναι πάντων ἀπ' ἤχθητι κρητὰ, Il. γ. for they all hated him as death itself. Πέρσχημα μάλ, τὸ δ' ἄλλο-

σι, specie quidem hoc, re autem illud, this in appearance, but in reality that.

When verbs govern two accusatives, there is always one depending on this preposition. See Rule xi. and xii.

Thus when Apollon. says, εἰς Ἀντιόπην ἐμύσανα, that is to say, κατ' Ἀντιόπην, what he had contrived against Antiope.

ΠΕΡ' when speaking of a part: πῶν τὰ σπῆλα, Aristoph. ἔρ ἔσπε a pain in .ne's legs; that is to say, πρὸς τὰ σπῆλα, or κατὰ.

With verbs of accusing: ἑλίσσῃ θανάτῳ, to accuse one of a capital crime, viz. πρὸς θανάτῳ, as we read in Xenophon.

ΠΡΟΣ, is often understood with the infinitive. See Rule iv.

ΣΤῆΝ in the ablative of the instrument or cause: ἀνδρῶν ἐπὶ πλοῖς, ἰπσῖς ἀρμῖς; ἀνταῖς βελῶν, ἰπσῖς κοῖνῃς.

In the signification of the Latin cum, with: πορευόμενος χιλίους ἐπιπέσαν εἰς τὰ ἰπὶ Θράκης, Thucyd. Marching with a thousand men towards Thrace: εἰς ἀνδρῶν ἀρμασι καὶ ἵπποις καταποντῶν, Philo. with men he sunk into the sea together with their chariots and horses.

Ellipsis of the Government of Prepositions.

Sometimes we find an ellipsis of the government of prepositions: εἰς δ' ἰόντας ἰσπῆρας ἐγκλίμασ, Il. a for εἰς ἀντὶν ἴνα, we put sailors aboard the ship in proper time: μνηστὴρ εἰς πρὸς, Lucian, sup. ταῦτα, it is but a Xristle in comparison to this.

Zeugma.

The zeugma, which is a kind of ellipsis, wherein a word is understood that has been already mentioned in the sentence, may be seen in the following examples: ἡ παιδεία τοῖς μὲν νέοις σωφροσύνη, τοῖς δὲ πρεσβυτέροις παραμυθία, τοῖς δὲ πτωχοῖς πλοῦτος, τοῖς δὲ πλουσίοις πόσιμος ἐστὶ, Plut. education is a check to youth, a comfort to the old, a treasure to the poor, and an ornament to the rich. Here the verb ἐστὶ, which is expressed but once, must be understood four times.

Συμμεγαλῆν δαὶ τῷ φίλῳ, μὴ συμπαρηγεῖν· καὶ συμβουλεύειν, λὴ συνπιβουλεύειν· συμμαχευεῖν, μὴ συνεπαχευεῖν· καὶ συναταχῆν, τὴ Δία, μὴ συναδικῆν, Plut. we ought to join with our friend in his good, but not in his bad actions; to consult with him, but not to devise mischief with him; to support him in truth, but not in fraud or deceit; to share with him in his misfortunes, but not in his iniquity: where the verb δαὶ, which is mentioned but once, must be understood eight times.

Εὐφρανῆσιν σε πλοῦτος πολλὰς εὐεργετήσας· καὶ πονηρὰ πολλὰ μὴ μεριμνήσας· καὶ δέξασθαι τιμωμένον· καὶ ἀδοξία μὴ φθονούμενον, Plut. riches will make you cheerful, by putting it in your power to do good to a great

many; poverty, by freeing you from care; honour, by adding lustre to you; and obscurity, by screening you from envy. The verb *ὑφρανεῖ* must be understood here also four times.

Ὁὐ φοβῆται θάλατταν ὁ μὴ πλιών· ἠδὲ πόλεμον ὁ μὴ στρατεύματος· ἠδὲ λησῶν ὁ οἰκιστῶν· ἠδὲ συκοφάντην ὁ πίνης· ἠδὲ φθόνον ὁ ἰδιώτης· ἠδὲ σισμῶν ὁ ἐν Γαλάταις· ἠδὲ κερῶν ὁ ἐν Αἰθίοψιν· ὁ δὲ Θεὸς δαδῶν, πάντα διδῖν, γῆν, θάλατταν, αἴρα, ἕραν· σκότος, φῶς, κληῶνα, σιωπῆν, ὄπισθον, Plut. *he that is ashore, is not afraid of the sea; he that is not in the army, is not afraid of battle; he that stays at home, fears no highwaymen; he that has nothing to lose, is not afraid of informers; he that is in a private station, apprehends no envy; he that is in France, dreads no earthquake; and he that is in Ethiopia, fears neither thunder nor lightning: but he that dreads God as his enemy, startles at every thing; at the land, the sea, the air, the heavens, darkness, light, noise, silence, and even at his very dreams.* Where it is visible, that the verb *φοβῆται* ought to be understood seven times in the first member; and the verb *διδῖν* ten times in the second member of this passage; which is quite curious to observe.

II. Pleonasm.

The following expressions may be considered as examples of pleonasm: *παίζεις ἔχων* for *παίζεις*, ludis, *you play, you jest*; *ἐκὼν εἶναι* for *ἐκὼν*, libens, *willingly*: *ἤχρητο ἀπιὼν*, abiit, *he is gone away*. In the same manner Virgil says, *lustratu turbabis agens*.

To the pleonasm we must refer what the grammarians call *τὸ παραλλήλου*, viz. according to Henry Stephen, in his book *De Dialecto Attica*, when two words are paralleled, as it were, in a sentence, which differ nevertheless not so much in reality as in appearance; as when we read in Homer, *θάνατόν τε, μέρον τε; πόλεμόν τε, μάχας τε*, and in Lucr. *gratia & pugnas*.

It is also a pleonasm to say, *εἰπὼν φαίνει*, Xenoph. *Καὶ τὸν Ἀγυστῆν σκώψαντα εἰπὼν, ἔχ' ὄρας, φαίνει, ὡς καλῶς οἰνοχοεῖ; and that Aysages said then in raillery, do not you see, how gracefully he pours out the wine?*

Though we may say with Sanctius in his *Minerva*, that when we read, *ἔφη φαίνει, φαίνει* is oftentimes the accusative of *ἔφη*, which, as a noun verbal, governs the accusative that comes after, so as to make two sentences: just as when we say in Latin, *pugnandum est pugnam*, for *pugnandum est, τὸ pugnare pugnam*. See, in the Latin method, the remarks on gerunds.

III. Syllepsis.

The figure of syllepsis appears in GENDER: *τίκνον φίλε, my dear son*, where it refers to *υἱός, fili*, understood: *βρέφος φέροντα τόξον*, Anacr. *a child that carried a bow*; where it refers to the masculine *παῖδα, puerum*, also understood: *μειράκια εὐτυχῆς*, Synes. *juvenes felicissimi, happy youths*: *τίκνα αἷς ἐπερὶ νῦς*, Phil. *girls that do not want wit*: *κόριον καλλίστην*, *a beautiful damsel, &c.*

IN NUMBER: ζῶα τείχει, *animalia currit*. See above Rule V.

But we cannot call it strictly a syllepsis, when a dual is joined with a plural, since the construction may be still natural, by reason that there are properly only two numbers, one for the unit, and the other for that which exceeds the unit, whether two or more. Hence Diomedes, book 1. shews, that the ancient Greeks never used the dual number, which has been quite neglected by the Æolics, and after their example by the Latins.

Wherefore we may say, ἀμφὶ τείχεσσι, *ambo currunt, they both run*: we may also say, Σωκράτης καὶ Πλάτων ἐρχισθόν, or ἐρχονται, *Socrates and Plato are coming*: nay it is more elegant, as also more usual to put the verb in the plural. But it is more extraordinary to see the verb in the dual, with a noun in the plural, though we meet with some examples thereof; as εἰ υἱαὶ ἐσόν, *Hom. if you are his children*.

IN GENDER AND NUMBER: πλῆθος στρατίας ἑρανίης, αἰνόντων τὸν Θεόν, *Luke ii. multitudo caelestis exercitus laudantium Deum*, instead of αἰνόντων, *laudantis, a multitude of the heavenly host praising God*.

Relative Syllepsis.

The relative syllepsis may be found in Thucyd. and others, as book 2. εἰ δὲ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι ἦν ἐν χηρείᾳ ἔσονται, ἠποθῆναι, *but if it is proper I should mention the virtue of those women, that are just become widows*; where ὅσαι, which is put instead of αἱ, *quæ*, refers to the women that are not mentioned, but included in the signification of the words *γυναικείας ἀρετῆς*.

To this same figure we must refer some other more difficult passages of this author: τὸ δ' εὐτυχίς, οἱ ἂν τῆς εὐπεπτάτης λάχωνται, ὥσπερ οἱ δὲ μὲν ἦν, τελευτῆς, ὑμῖς δὲ λύπης, *ibid.* which word for word may be translated thus; *felicitas autem, quod honestissimum, sortiuntur, ut illi nunc exitum, vos verò dolorem*: where the relative οἱ, *quæ*, can by no means agree with the neuter *εὐτυχίς*; so that we must suppose its antecedent by the sense to which it relates, as if it were, τὸ δ' εὐτυχίς τῶν ἐσθίων, οἱ ἂν, &c. ὑμῖς δὲ λύπης, *sup. ἐλάχωνται*; *men, like these, are happy to meet with so honourable a death; though it be to you a subject of sorrow*. The meaning of which seems to have escaped the author of the idiotisms, who translates it thus, *illis autem verò felicitas obvenit, qui honestissimum, vel ut illi exitum, vel ut vos ipsi dolorem sortiuntur*. Referring thus the word *felicitas* to the last member, as well as to the first: whereas it is evident that Pericles designs, in this speech, to declare the deceased happy, and the survivors afflicted. Which Cicero has done in his book of Friendship, when he says of Scipio, *quamobrem cum illo quidem actum optime est, necum autem incommodius*. Which comes to the same thing with what he said before: *nihil enim mali accidisse Scipioni puo; mihi accidit, si quid accidit*.

IV. Hyperbaton.

The following may serve for examples of the hyperbaton; *χερὸν δὲ ἔχον, ἢ Διοπίθης περιᾶται τῇ πόλει δυνάμει κατασκευάζειν, ταύτην βασκαίνειν διαλύειν περιᾶσθαι*, Demosth. whereas, according to the natural order, it should be, *ἢ χερὸν βασκαίνειν, καὶ διαλύειν περιᾶσθαι ταύτην τῇ δυνάμει, ἢ Διοπίθης περιᾶται τῇ πόλει κατασκευάζειν*, we must not endeavour to ruin and destroy that power and strength, which Diopithes has strove to give to this city.

Ἐπιχειρητίον ὑμῶν ἐξελίσθαι τὴν διαβολὴν, ἢ ὑμῖς ἐν πολλῷ χρόνῳ ἔχετε, ταύτην ἐν ἄνωσι ὀλίγῳ χρόνῳ, Plato, instead of saying, *ἐπιχειρητίον ὑμῶν ἐν ἄνωσι ὀλίγῳ χρόνῳ ταύτην ἐξελίσθαι διαβολὴν, ἢ ὑμῖς ἐν πολλῷ χρόνῳ ἔχετε*; you must endeavour instantly to blot out of your memory the calumny, which has been imprinted there for so long a time.

The interruption of the order of coherency, which grammarians call *ἀνὰ κλάσιν*, may be found in Greek as well as in Latin: *τοῖς Συρακουσίοις κατάπληξις ἐκ ὀλίγου ἐγένετο, ὁρῶντες, &c.* Thucyd. that is to say, *ὅταν ὁρῶντες ἦσαν*, whereas, according to the natural order of construction, it should be *ὁρῶσι*, to make it agree with *Συρακουσίοις*, the Syracusians were not a little surprized, seeing, or when they saw, &c.

The End of the SEVENTH BOOK.

B O O K VIII.

CONTAINING

PARTICULAR REMARKS

ON ALL THE

PARTS OF SPEECH,

Useful for understanding perfectly the Greek Authors.

AFTER having given a general idea of the Greek construction in the foregoing book, and in the rules there explained, I have thought proper to subjoin here some particular remarks on the several parts of speech as I have done in the Latin method, in order to point out in a clear manner the different properties of this language, and the reasons of their being used in discourse; which will not a little contribute to a perfect understanding of the Greek authors.

CHAP. I.

Remarks on the Nouns.

And first of the Irregularities; which Grammarians suppose to be in their Construction.

THE Attics used always to make their vocative like the nominative; whence several, in imitation of them, have made use of the nominative instead of the vocative: ὦ παῖς ἰσραηλ, Luke viii. *puella, surge, mald arise.* Οἱ θεῶν, ἴρι δῖγο, Aristoph. *come hither, Thracians.* Ἐξάουον, ὁ θεός, Psalm lx. *exaudi, Deus, hear my cry,* Ὁ my God. θεῶν σου, ὁ θεός, Heb. i. *thronus tuus, Deus, thy throne,* Ὁ God, *is for ever and ever,* &c. which practice, as we have made ap-

pear in the Latin method, has been received by the Latins, and actually obtains in some modern languages; as in the French, *tenez çà, l'homme: tenez, la femme*; and such like.

But it will not be an easy matter to find, unless I am very much mistaken, a vocative put instead of a nominative, as the grammarians would fain make us believe. For if their opinion holds good, the consequence must be, that as we have a proof of a nominative being put for a vocative, from its being joined with a verb of the second person; as in Plautus, *Da, meus ocellus, Da, anime mi*: so it should be demonstrated, that a vocative may be put with a verb of the third person, as if it were a nominative: for example, *Da, anime mi*, like *Dat meus ocellus*; of which it will be impossible to find an example.

Wherefore, when grammarians say that *ἰκπῶρα Νίσωρ*, *equus Nestor*: *ἠφιληγαρίτα Ζεύς*, *nubens-cogens Jupiter*; *ὁ Θυίσα*, *Thyestes*, and the like words in Homer and others, are vocatives instead of nominatives, they are undoubtedly mistaken, these being all real nominatives, as we can demonstrate from the following verse of an epigram quoted by Eustath.

Πατρὸς δ' ἔμ' ἔφρου Κοκκαῖα,
Natus sum genitore Κοκκαῖα.

Where the word closing the verse, he might as well have put *Κοκκαῖος*, if nothing but the necessity of serving the measure was the occasion of putting one case instead of another. But this change of cases is not tolerated in any language. And when Homer says,

Αὐτὰρ ὁ αὐτὸ Θυίς' Ἀγαμέμνονι λῆντι φορῆται,

At rursus Thyestes Agamemnoni reliquit gestandum (viz. sceptrum.)

the article *ὁ* is a plain argument that *Θυίσα* is a nominative case. Insomuch that all these nouns belong properly to the Macedonian dialect, which casting away *ς* from the nominative, changes *ς* afterwards into *α*, as we have observed in the first book.

Wherefore when Homer says, *Od. ξ.*

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαῖε σὺβῶτα,

we must not imagine that *Εὐμαῖε σὺβῶτα* is a vocative for a nominative, nor translate it in the third person *allocutus est*, which we read in divers translations, as if it were *προσέφη*, whereas the genuine reading is *προσέφη*, because, as Eustathius observes, it is an apostrophe of the poet to Eumæus, in the nature of several others which he quotes from the Iliad. Wherefore we must translate it thus,

Hunc autem respondens allocutus es, Eumæe subulce.

After which manner Virgil says, *Æneid 10.*

*Daucia Laride Tymberque simillima proles
Indiscreta suis, gratusque parentibus error,
At nunc dura dedit vobis discrimina Pallas,
Nam tibi, Tymbre, caput Evandrius abstulit entis.*

The grammarians mention several other irregularities of the like nature, which ought to be all referred to their natural meaning. For instance, they insist that one gender is put for another, when we say, *ἄθροισμα βαθεία*, which, they pretend, is instead of *βαθείς*, *per profundus*: *αἰθῆρ δία* for *δίας*, *divus aether*: *τάτω τὰ ἡμέρα* for *ταῦτα*, Xenophon, *these two days*, and such like. Whereas it is evident, from these very examples, that those nouns were of the feminine as well as of the masculine gender, by reason of their conforming to the feminine construction, the adjective having properly of itself no gender, but only terminations accommodated to the gender of its substantive, as Sanctius has proved in his *Minerva*.

We likewise find *τῷ σάλπιγγος*, Soph. *tuba*: *τῷ δόξης*, Eurip. *gloria*: *τῷ συμφορᾶς*, Synes. *calamitatis*, and the like; which is not a disagreement of the gender, but a sign, either that these nouns were formerly of the masculine gender, or that the same article was used for both genders. See the irregulars, Book II. Chap. vii.

The same may be said of the following Attic phrases: *κρίσις λαμπρῶς*, Soph. *a famous judgment*; not that the Attics joined a feminine with a masculine, as some pretend, (which would be a downright solecism) but because the adjectives in *ος* had among the Attics that termination common for both genders, as the termination is among the Latins.

They likewise will have it that one case is put for another: as *οἱ δὲ μῆτι νόον καταλογίζετο ἴδος*, Hesiod. where they say that *οἱ* is for *σοῖ*. But in reality *οἱ* is the accusative of the verb, and *νόον* the accusative of the preposition *κατὰ* understood. *Let not outward forms and appearances impose upon your judgment.*

And that an adjective is put for a substantive; as *δὲ δὲ ἀγαθὴ ἄρπαξ δὲ κακὴ θανάσιον δότριον*, Hesiod. *donatio bona, rapina verò mala & mortifera*: where *ἄρπαξ*, they say, is instead of *ἀρπαγῆ*: but on the contrary *ἄρπαξ* is here a real substantive. For it is common in all languages, as we have proved in the Latin method, to have nouns that are sometimes adjectives, and sometimes substantives, though Sanctius is of a different opinion.

C H A P. II.

Whether the Greeks have an ablative Case.

BUT nothing has contributed so much to perplex the analogy of the Greek construction, as the obstinacy of grammarians, in insisting that the Greeks are without an ablative case; whereas, by admitting of it, we discover a surprising agreement between the Greek and Latin tongues in this particular, as in several other points, where most of the governments are alike.

Now, I apprehend, that it will be no difficult matter to prove, that this ablative, far from being repugnant to the Greek tongue, is actually received in practice.

To prove this distinctly, it is proper to observe, that the question is susceptible of two different meanings: the first is, whether the

Greeks have ever a case, which supplies the place of the Latin ablative, and has all its nature and force: the second, whether this case may be called ablative in Greek, as it is in Latin, or whether it be sufficient, conformably to the common method of the grammarians, to call it a dative.

In order to resolve these two difficulties, we must remark, that the word *case*, as also the words *nominative*, *genitive*, *dative*, *accusative*, and *ablative*, being terms invented on purpose to explain one's meaning, are of their own nature indifferent with regard to the thing they signify: hence the grammarians are used to call the nominative likewise *rectus*, and the rest, according to their order, *secundus*, *tertius*, *quartus*, &c. From whence it is manifest that these appellations are arbitrary; consequently there is no occasion to enter here into a verbal dispute.

Therefore, though the word *case*, which comes from *casus* in Latin, as *ωκλιω* comes from *ωκλιω* in Greek, which signifies *to fall*, has been adopted in both languages, from the falling of the cases into a variety of terminations; yet it is unquestionable, that this word is frequently wrested to a wrong sense, because, as we shall make appear presently, the cases happen often to vary without altering the termination: and moreover, because the nominative itself is called a case, though it neither falls into, nor is derived from, another termination; being itself the very source, from whence all the other terminations are derived.

Therefore as the word *case* is more receivable for its antiquity than for its propriety, and has been introduced only in order to point out the different uses which a noun admits of in a language (which has prevailed upon several to attempt to introduce a seventh and even an eighth case in Latin, notwithstanding that there can be but six different terminations) we may join with Scalliger and Sanctius in saying, that by the word *case* we understand nothing more than a *special difference in the noun*, according to the different relations, that things bear to one another.

That is to say, a manner of expressing the different properties which the noun receives, either in the singular or in the plural, which the Greeks and Latins call cases, by reason of the difference of termination; retaining afterwards this name even where the termination is not altered: and in the same manner the modern languages have received it, though they make no alteration of the termination in their declensions. Concerning which, see the General Grammar, part 2. chap. 6.

Now though these different properties may be multiplied almost *in infinitum*, as also the moods or manners of signifying peculiar to the verbs, we affirm, nevertheless, that they are reducible to six in all languages. And under the name of ablative we comprize a vast number of significations, all depending on a preposition, as under the subjunctive mood we have comprized several dependent and conditional modes of a verb.

This being premised, our opinion is, that the ablative, which we may more properly call with Sanctius, *CASUS PRÆPOSITIONIS*, *the case of the preposition*, by reason of its depending always on a

preposition, whether it be expressed or not, whereas the other cases, which now and then admit of prepositions, may sometimes have some other dependance, that the ablative, I say, is not only to be met with in the Greek language, but is even absolutely necessary.

There is no great difficulty to prove, that this case is not repugnant to the analogy of the Greek language, since it was heretofore received therein, both as to its force and appellation. For H. Stephen, in his book *De Dialecto Atticu*, Ramus in the 7. of his *Schools*, and Priscian in his fifth book tell us, that the Latins borrowed their ablative from the most ancient of the Greek grammarians, ex vetustissimis Græcorum grammaticis, who, say they, gave the name of ablative to these words, ἕαυτων, ἑαυτων, and the like, which, as they add, had visibly the force of an ablative, being sometimes joined with prepositions, as ἐξ ἑαυτων, in Hom. and the like. Whence it is plain, that not only the name of ablative was adopted by the ancient Greek grammarians, but moreover, that their notion was to judge of it by the force of the preposition.

Thus Quintilian, book i. chap. 5. says, that it is a grammarian's business to examine, whether there be a sixth case in Greek, and a seventh in Latin, because, says he, when I say, *hastâ percussi* (τῷ δακί) this construction has neither the nature of a dative in the Greek, nor of an ablative in the Latin. Where it is past dispute, that he admits of a case different from the dative in this expression, whether we call it a sixth or a seventh. Now this is all we want, because, when this is once allowed, it is an easy matter to shew, that this difference between a sixth and seventh case arose from nothing else but from the different idea under which they conceived this ablative, which idea is entirely comprized in the word *casus prepositionis*, because this difference arises from the different force of the prepositions expressed or understood.

And we find that Priscian, in his fifth book, has strenuously rejected this opinion of a seventh case, because the number six is sufficient, as it is necessary to mark all these specific differences: though we may afterwards divide or multiply them farther, if we have a mind, in the genitive, and in the accusative, as well as the ablative, provided we refer them always to those, without there being any occasion that a noun should admit of so great a variety of terminations.

And indeed, if the difference of the termination constituted the sole difference of the cases, it would follow from thence, that in Latin, as well as in Greek, the neuters could never have more than three cases, in the singular or plural: that there would hardly be any such thing as a vocative in either language; that the Latins never had an ablative plural; and that the Greeks are without an accusative, vocative, or even dative dual; the two first cases being always like the nominative, and the last being the same with the genitive.

But it seems quite unaccountable, that the Greek tongue should be deprived of an ablative, while Priscian, H. Stephen, and Ramus all agree, that the Latins have borrowed theirs of the ancient Greek grammarians; and while, according to Quintilian, there is more occasion for increasing than diminishing the number of cases.

It is observable moreover in all languages, as Sanctius saith, that the only use of the dative is to mark the end and the term, to which the thing and the action tends, and to which they relate : whence it followeth, that it is very reasonable to give a different name to what has such different properties, and has also a constant dependance on a preposition.

Besides, when a Latin author makes use of a Greek noun, for instance *Penelope*, where can he take his ablative from, if it is not in the original ? especially when these nouns retain always their particular manner of declining, without conforming to the Latin analogy, which would terminate them in *A*, in order to decline them like *musa*. And if it should be answered, that they borrow their ablative from the dative ; therefore, says Sanctius, the same practice obtained in the Greek, because they could not give here what they had not originally themselves : and, as we have observed, our present dispute being not about the name, but the thing itself.

Again, says Sanctius, if there was no ablative case in Greek, Cicero would have run into a downright solecism, when he joins a Latin adjective, undeniably in the ablative case, with a Greek substantive which they pretend to be in the dative ; as *nunquam in majore avaritia fui*, *I was never at a greater loss* : or a Latin preposition, one of those that can only govern an ablative, with a Greek noun, as they pretend, in the dative ; *quas historias de Ἀμαλθία habes*. *In πολιτεία*. *Non enim conjunctus locus est philologia, & quotidianá συζητήσιν* : and such like. For if *philologia* is an ablative, why should not *συζητήσιν* be one also, especially as it agrees with the adjective *quotidianá* ?

This argument bears still a greater weight in constructions, where neither the Greek nor the Latin admit of a dative case ; as with the comparative, *ἀποδυτήριον nihil alsius*, Cic. ad Quintum fratrem, *nothing can be cooler than the antichamber of the bath*. For if he had a mind to conform to the Greek construction, why did he not put it in the genitive ? and if he complied with the Latin construction, who can dispute its being an ablative ?

Priscian, in his fifth book, says, that indeclinables, which he calls *monoptota*, as *mille*, *alpha*, &c. are not deprived of their cases, though they don't change their termination ; because we may say *hoc alpha*, *hujus alpha*, *huic alpha*, &c. Whence we may infer, according to Priscian's way of reasoning, that if *in hoc alpha* be an ablative, *in avaritia*, *in πολιτεία*, and the like, are also ablatives, though they don't differ in termination from the dative.

Further, there are several passages in authors, that can hardly be explained, without having recourse to this dative ; as in Thucydides, book the first, in the speech of the Athenians : *τά δι Μνηδικά, καὶ ὅσα αὐτοῖς ἔγινε, εἰ καὶ δι' ὄχλου μάλλον ἔσαι, ἀπὸ προσβαλλομένοις, ἀνάγκη λέγειν*. Which passage Valla seems to have misunderstood in his translation, because, taking *προσβαλλομένοις* in the dative, he considered it as the relative case of *δι' ὄχλου ἔσαι*, which makes it quite unintelligible : for surely the thing could not be troublesome to those who took a pleasure in repeating it. Whereas the meaning is clear, if we take this word for an

ablative absolute, which supposing ἡμῖν is referred to those that speak, ἡμῖν προσβαλλομένοις, *nobis proferentibus* : so that it may be translated thus : *it is fit we speak to you of the Persian war, and of what you cannot be ignorant of yourselves, though we are sensible so frequent a repetition of the same thing must needs be disagreeable to you.* And this explication is so very natural, that Portus's notes resolve it by an absolute case ; προσβαλλομένοις, says he, ἀπὸ τῆς ἡμῖν αὐτὰ προσβαλλομένων ; which is still confirmed by the commentator, who says it is an enallage. But we have already shewn in the Latin method, that these imaginary changes of one case for another, without any reason, are downright solecisms. It follows therefore, that as the construction is absolute, even in the opinion of the scholiast, we have only to stick to that of the ablative, in order to find out the right meaning. Likewise, when the same Thucydides says, τῆς Ἰσπικράτου ὄντι πρὸς τὸ Δῆλον, ὡς αὐτῷ ἠγγέλθη, &c. *Hippocrates being towards Delos, as news was brought him, &c.* It is natural to suppose that τῆς ὄντι is a real ablative absolute, *ipso existente*, since we see the subsequent αὐτῷ, which makes the relative case, viz. the dative, forming another construction, and a second sentence. Other examples of this Greek ablative may be seen in the preceding book, in the rule of the absolute case.

From all that has been hitherto said, we may fairly infer, that the Greek tongue admits of an ablative case, as well as the Latin : and I believe that there are but few who will refuse to approve of my opinion, especially when they come to reflect on the vast advantage that must necessarily accrue from hence to young beginners, by reason of the analogy between the two languages in an infinite number of constructions that depend on this case.

Yet if any person should still find fault with this principle, I must tell him, that it is not my opinion only he finds fault with, but likewise that of several very learned men, as Sanctius, Scioptius, Frischlinus, and others, who with great judgment have established this case.

CHAP. III.

Construction of Numerals.

WHAT the Latins express by *unde, duode*, the Greeks explain by the participle of *δέω*, which they either put in the genitive absolute, or in the case of the noun that governs the number wanting. In the genitive, as for *undeviginti annos natus*, *nineteen years old*, they say, ἔτη γηγρωῖς εἴκοσι, ἐνὸς δέοντος, that is to say, *twenty years old, wanting one, uno deficiente* : or else, ἔτη γηγρωῖς εἴκοσι, ἐνὸς δέοντα, that is to say, *ἔτη δέοντα ἐνὸς πρὸς εἴκοσι, years 10 which one is wanting to make up twenty.* In like manner *duoῖν δέοντα ἑκατὸν ἔτη*, *duodéceteni anni, ninety eight years old* ; *duoῖν δέοντας ἑκατὸν μίᾳς*, *duodecentenas minas.* And in the genitive, *τριάκοντα μίᾳς δέουσαις τριήκυσσι*, *undetriginta triremes, nine and twenty gallies.* *ἑκοῖν δέοντων εἴκοσι ἀνθρώποις*, *duodeviginti homines, eighteen men,* and the like.

1. Ἰππῆες ἕξ ἑκτακισχιλίαις ἄγει, Xenoph. *he brings with him about eight thousand horse.* Ἐς ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐπίμειρα τῇ ἕξῃ θηλονται, Thucyd. *there were about two hundred and twenty men, that were resolved to sally out.*

2. Σταδιοὶ τριάκοντα πρὸς τοῖς ἑκατὸν, Xenoph. *a hundred and thirty furlongs, triginta supra centum.* Ἀπόλωτο αὐτῶν πρὸς ἑπτακοσίαις, Id. *there died about seven hundred.*

3. Ὀκτὼ ἐπὶ τοῖς ἑνενήκοντα ἔτη βεβίωκεν, Lucian. *he lived ninety eight years.* Ἐδίδουσαν αὐτῶν ἑκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος, Thucyd. *7. they gave each of them half a pint of water during eight months.*

4. Γορδιανὸς παρὶ ἔτη πῦ γηγοῦς τριεκαίδεκα, αὐτοκράτωρ ἀνδείχθη, Herodi. *Gordian was proclaimed emperor about the age of thirteen.*

5. Ἐτη γήγοιεν ἀμφὶ τὰ ἑνενήκοντα, οἱ σχεδὸν ἀμφὶ τὰ ἑνενήκοντα, in Lucian. *about ninety years old; near ninety years of age.*

6. Πλεῖ ἴσα τοσούτοι, Plut. *so many, within one; only one wanting to make up so many.*

7. Ὑπερ τὰ ἑνενήκοντα ἔτη, Lucian. *an old man above fourscore years of age.*

8. Ἀπώκτανται ἑγγύς τριάκοντα τῶν ψιλῶν, Xenoph. *they killed about thirty of the light horse.*

9. Ἐτισσι ἑγγύτατα ὀκτὼ καὶ ἑκατὸν, Thucyd. *near a hundred and eight years.*

10. Στάδια μάλιστα πῶς μύρια καὶ διεχίλια, Diodor. *about twelve thousand furlongs at most.*

11. Εἰς ἑπτὰ πῦ πλαιῖνας, Lycoph. *about five years.*

12. Ἀπέκτανται ἅπαντας, ἕκτὸς ὀλίγων, Xenoph. *they killed them all, except a few.*

13. Προελθόντες σαδίας ὡς τισσαράκοντα, ἠύλισαντο πρὸς λόφῳ τινί, Thucyd. *having marched forward about forty furlongs, they encamped near a certain eminence.*

14. Ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, Luke iii. *and Jesus began to be about thirty years of age.*

15. Ἀπίχον ὄσον εἴκοσι ἢ τριάκοντα στάδια, Xenoph. *they were about twenty or thirty furlongs off.*

16. Προεπιχώρησαν ὀσον δέκα σαδίας, Thucyd. *they were advanced pretty near ten furlongs.*

17. Ὁρθὴ ἑπάνω πεντακοσίαις ἀδελφοῖς ἑφάπαξ, 1 Cor. xv. *he was seen of above five hundred brethren at once.*

18. Ἡμέρας ἑβδομήκοντά τινας, ἦτο δεσπόθησαν ἀθροῖοι, Thucyd. *they were thus kept in close confinement, crowded one upon another, very near seventy days.*

19. Πόλεις δύο καὶ εἴκοσιν εἰσὶν ἀριθμῷ, Dem. *their cities are two and twenty in number.*

20. Ἐτη γηγοῦς πλείω ἑβδομήκοντα, Plato, *upwards of seventy years old.* Τοῖς στρατιώταις ἠρίδατο μισθὸς πλείον ἢ τριῶν μηνῶν, Xenoph. *there was above three months pay owing to the soldiers.*

21. Τῶν πλείων ἐν τῇ ἡῖ ἐκ ἑκαττοῖαι, ἢ πεντακοσίαι, τοῖς πρὸς τοῖς τριάκοντα μῶον διεσῶθησαν, Diod. *of five hundred at least that were abroad, not above three and thirty were saved.*

22. Ἀγχι λογχοφόροι σὺν πηλτασῆς ἢ μίας τετρακισμυρίαι, Xenoph. *he commanded no less than forty thousand men, as well pike men as*

those that wore shields. Ἰσπίας ἕξαι, ἢ μάλιν διαμυρίων, *Id. he will have no less than twenty thousand horse.*

23. Ἰσπίας ἢ πολὺ λαίποτες τῶν ἑξαχισχιλίων, *not much less than six thousand horse.* Τῶν κεφάλαιον πάντων γίγνεται, μικρῷ λαίποτος πεντακάδικα τάλαντα, *Lys. the whole sum amounts within very little to fifteen talents.*

24. Ἐβασίλευσε δισὺν δέοντα, or δισὺν δέοντων, or δισὺν δέω, or δισὺν δέω, τσσσαράκοντα ἔτη, *he reigned eight and thirty years.* Ἡ ψυχὴ ἀκμᾶζι: περι τὰ ἰδὸς δέω πεντήκοντα ἔτη, *Arist. the mind comes to its full perfection near the age of forty-nine.* See the foregoing articles.

CHAP. IV.

Remarks on the Article.

THE office of the article is the same in Greek as in almost all the modern languages, which is to express the thing in a more precise and particular manner. Wherefore the grammarians tell us, that it introduces us into a second kind of knowledge, *εἰς δευτέραν γῆσιν*, leading us from a general to a particular idea; as in St. Matth. ii. when he says of the wise men, *ἰδόντες τὸ ἀστὲρα, καὶ ἰθύντες εἰς τὴν οἰκίαν, ἰδόντες τὸ παιδίον, videntes stellam, & intrantes domum, inveniunt puerum.* These three words, *stella*, *domus*, and *puer*, are determined by the article from their general signification to an individual one, which imports here a *certain star*, *viz.* that which they had seen in the East, and whereof he had spoke before: *a certain house*, *viz.* that of Bethlehem: and a *certain child*, *viz.* he whom they were in search of.

The article denotes also an emphasis and a particular excellency; which the Latins have endeavoured to express by their pronoun *ille*, as *Alexander ille*, *that great Alexander*: which seems to have been split in two, to form the two French articles or pronouns *il* (which is also used by the Italians for their article) and *le*.

Thus when St. John answers, *οὐκ εἰμι ὁ Χριστός*, John i. *I am not the Christ*; that is to say, *that Christ* whom you enquire for: and when they asked him, *ὁ προφήτης εἴ σὺ;* *art thou that prophet?* *viz.* the excellent prophet who has been promised us.

Thus Theophylactus on St. Matt. ch. xvi. observes, that St. Peter, in the confession which he made of his faith in Christ, does not say, *σὺ εἶ ὁ Χριστός τῷ Θεῷ*, without the article, *tu es Christus filius*; but *σὺ εἶ ὁ Χριστός ὁ υἱός*, *Christus filius ille Dei.* And St. Cyril, and the other fathers, have made use of the same argument to defend the divinity of *Jesus Christ*.

Thus Aristot. 1. Prior. 16. sheweth, that it is not the same thing to say, *τὴν ἡδονὴν εἶναι ἀγαθὸν*, *voluptatem esse rem bonam*, *that pleasure is a good thing*; as to say, *τὴν ἡδονὴν εἶναι τὸ ἀγαθόν*, *voluptatem esse bonum ipsum*, *pleasure is goodness itself*, *viz.* the sovereign good.

The article is also put when we have a mind to make an induction, to mark either the origin, possession, part, or some such thing; as $\epsilon\ \delta\ \iota\delta\acute{o}\varsigma\ \tau\omega\ \alpha\ \nu\theta\rho\acute{\omega}\pi\omega$, *filius ille hominis*. $\tau\eta\ \psi\upsilon\chi\eta\ \alpha\ \upsilon\tau\omega$, *his very soul*. Ὅλη τῇ καρδίᾳ σου , *with all your heart*, &c.

To mark distinction in appositions: $\acute{\alpha}\gamma\alpha\pi\iota\sigma\iota\varsigma\ \text{Κύριον τὸν Θεὸν σου}$, *Matt. xxii. diliges Dominum, nempe Deum illum tuum, thou shalt love thy Lord, viz. he that is thy God*. $\text{Ἰωάννης ὁ Εὐαγγελιστὴς}$, *St. John the Evangelist*. $\text{Ἀπολλώνιος ὁ ποιητὴς}$, *Apollonius the poet*. $\text{Ἀπολλώνιος ὁ γραμματικὸς}$, *Apollonius the grammarian*.

The article is also put to denote the whole species, or the whole multitude, or some signal pre-eminence, as the French say, *l'homme, le Turc, le poëte*, &c.

To signify things taken materially: $\omega\ \lambda\acute{\gamma}\omega\sigma\iota\ \tau\acute{o},\ \delta\iota\alpha\ \tau\acute{\iota}$, *Aristot. non dicunt illud, propter quid, they don't say for what*. In like manner Cicero, *quid enim est hoc ipsum diu?*

The article is joined with almost all the parts of speech; as

I. With Nouns Substantive.

1. Not only with appellatives, which is very common, but even with proper names: as $\eta\ \delta\ \Phi\iota\lambda\iota\pi\pi\omega\varsigma\ \epsilon\ \nu\ \phi\acute{o}\beta\omega$, *Demosth. Philip was quite frightened*. Though, for the generality, the article is seldom put before these nouns, because they are sufficiently determined of themselves.

2. In the inscriptions of books: $\omega\ \rho\epsilon\iota\ \tau\acute{o}\ \delta\ \nu\tau\omega\varsigma$, *Plato, of being*: $\omega\ \rho\epsilon\iota\ \tau\acute{o}\ \psi\upsilon\delta\acute{\omega}\varsigma$, *Id. of falshood*: $\omega\ \rho\epsilon\iota\ \tau\eta\varsigma\ \text{Προνοίας}$, *Aristot. of Providence*. Though we find them sometimes without the article: $\omega\ \rho\epsilon\iota\ \delta\ \nu\alpha\iota\acute{\upsilon}$, *Plato, de justo, of justice*: $\omega\ \rho\epsilon\iota\ \nu\acute{\epsilon}\mu\omega$, *Id. de lege, of the laws*; and such like.

3. Sometimes one article serves for two substantives: $\omega\ \rho\epsilon\iota\ \tau\acute{o}\ \eta\ \lambda\iota\omega\ \kappa\alpha\iota\ \acute{\alpha}\sigma\tau\epsilon\alpha$, instead of $\kappa\alpha\iota\ \tau\acute{o}\ \acute{\alpha}\sigma\tau\epsilon\alpha$, *Aristot. about the sun and the stars*.

II. With Adjectives.

1. When they are before their substantive: $\delta\ \sigma\omega\phi\acute{o}\varsigma\ \text{Ἀριστοτέλης}$ *διδάσκωνται*, *the learned Aristotle treats of*.

2. When the adjective follows the substantive, and is meant as the subject of the proposition: $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ \delta\ \acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma\ \epsilon\ \sigma\tau\iota$, *that good man is king*. For if the adjective is without the article, it is then the attribute of the proposition: $\text{Πλάτων ἀγαθὸς ἐστίν}$, *Plato is a good man*.

3. When two nouns are put in the same case, by reason of the substantive verb expressed or understood, that which is the subject of the proposition assumes the article; as $\epsilon\ \nu\ \acute{\alpha}\rho\chi\eta\ \eta\ \delta\ \text{Λόγος}$, $\kappa\alpha\iota\ \delta\ \text{Λόγος}$ $\eta\ \omega\ \rho\acute{o}\varsigma\ \text{Θεόν}$ $\kappa\alpha\iota\ \text{Θεὸς}$ $\eta\ \delta\ \text{Λόγος}$, *John i. in principio erat illud Verbum, & Verbum illud erat apud Deum, & illud Verbum erat Deus: in the beginning was the Word, and that Word was with God, and that Word was God*.

4. But if the two nouns are both together the subject, or are governed by a verb, they have each their article: $\text{Πάνθημα ἡ γυνὴ Ἀβραδάτης}$, *Panthea, wife of Abradates*. $\text{Ἦλθον ἐς τὸν Ὀλυμπον τὸ ὄρος}$, *they arrived at the mount Olympus*.

5. Two or more articles may elegantly meet in the same period; and the elegance is still greater, when the words are ranged so, as to make something intermediate between the first and second article, and the nouns to which they bear relation: *οἱ τῆν φροντίδα ἔχοντες*, or else, *οἱ τῆν τῶν ἀπάντων φροντίδα ἔχοντες*, those that have the care of every thing.

6. In nouns of number the article is never put, but when it represents the antecedent, or marks some determinate thing: *ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης*, the one a Pharisee, and the other a Publican. *Λαβὼν δὲ τὸς πέντε ἄρτους, καὶ τὸς δύο ἰχθύας*, Luke ix. taking the five loaves, and two fishes.

Otherwise it is omitted, as the same Evangelist said a little before: *ἀσὶν ἡμῖν πέντε καὶ ἄρτοι καὶ δύο ἰχθύας*, we have five loaves, and two fishes.

III. With Pronouns, Interrogatives, and Indefinites.

Ὁ αὐτός, *idem*: *τῷ αὐτῷ*, *ejusdem*: *ὁ τίς*, καὶ *πόσος*, καὶ *ὠδὸν*; Greg. *quianam*, & *quantus*, & *unde*? *Τῆς ποίας μερίδος*; Dem. of which side? Plato has even repeated the article: *τὰ ποία τὰ ταῦτα λίγαις*; *qualia hæc dicitis*?

Ὁ δαῖνα, *τῷ δαῖνος*, *τὸν δαῖνα ἐτήγγιλε*, Demosth. *ille illius filius illum deferabat*.

IV. With the Infinitive of Verbs.

The article is joined likewise with the infinitive of verbs, which is to be considered then as a noun substantive through all cases. Examples hereof may be seen above, Book VII. Rule iii.

V. With Participles, and indeclinable Particles.

Ἦσαν τινες οἱ διασύροντες, there were some who detracted.

As also with adverbs and prepositions, where we must always understand a participle: *ὁ πλησίον*, sup. *ἔν*, proximus, a neighbour. *Ἡχθὶς*, sup. *ἕσπερ ἡμέρα*, hesternæ dies, yesterday. *Τὸ ἐγγυτάτω γένος*, sup. *ἔν*, the nearest kindred. *Τοῖς νῦν* (sup. *ἔσσι*) καὶ *ταῖς ἀρχαῖς* (sup. *γενήσονται*) to those that are at present, and that have been. *Τὰ μακρότερον*, sup. *ἔρρα*, things that are more remote. *Ὁ ἐν ἑβραίοις*, sup. *ἔν*, who is in heaven. *Οἱ ἐν τέλει*, sup. *ἔρρα*, the magistrates. *Οἱ παρ' ἡμῶν*, sup. *γενήσονται*, our ancestors. *Οἱ μεθ' ἡμῶν*, sup. *ἔσονται*, our posterity.

CHAPTER V.

That the Article is often taken for the Demonstrative and the Relative, or vice versa; as also for τις, and the Reason of these Changes.

IT is not at all surprising, that nouns should be put one for the other, when they are either synonymous, or derived from the same origin, as these are,

Eustathius, on the first *Odys.* sheweth that the ancient article was τὸς, in use among the Dorics, which by dropping τ has been changed into ὁς, and afterwards cutting off the final into ὁ; and that from this τὸς are derived the other cases which retain τ; as τῷ, τῆς, τῶ: τῆ, τῆν, τοῖς, &c.

From thence also comes τις, as *quis* in Latin comes from *qui*; as also ἵτος, formed from the genitive ἵ, and from this ancient nominative τὸς.

Thus we still find τοῖ in the plural from the old nominative τὸς, not only for the prepositive article, as *παῖδες τοῖ μετόπισθε λελειμμένοι*, Il. *v.* the children that have survived their fathers; where τοῖ is for οἱ according to Eustathius: but also for the relative, *Θεοὶ τοῖ ἄνωγον ἔχουσι*, *Od. ξ.* the Gods that dwell in heaven; and for the demonstrative, *τοῖ μὲν δαίμονες εἰσι*, *Hesiod.* *illi quidem sunt daemones.*

The other cases are used in the same manner: τὸ δὲ μέγιστον, *Lucian.* *ἢ αἰτί*, for ὁ δὲ μέγιστον ἔστιν, but what is most considerable. *Περὶ τεχνῶν τῶν, ὅσαι περὶ ταῦτα εἰσι*, *Plato*, concerning those arts that treat of these things; where τῶν is for τῶν. *Εἰ τὸ καὶ τὸ ἐποίησεν ἀθρόωτος ἕτος ἢ καὶ ἀπίθανον*, *Dem.* if this man hath done such and such things, he had not been dead; where τὸ is for τῷτο.

Hence it is that we often find *περὶ τῷ*, or in one word *περοῦ*, for *περὶ τόνου τῷ χρόνῳ*, ante hoc tempus, *heretofore*. And in the distribution of the members of a period, ὁ μὲν, ὁ δὲ, for *hic verò, ille quidem*; or *ille verò, hic quidem*; or *alter quidem, alter verò*, &c.

We likewise read the prepositive article for the interrogative τις, *quis*, which is very usual with the Attics: *τῷ χάριν δὲ ταῦτα λέγω*; *Dem.* *cujus rei gratiâ hæc dico? but to what purpose do I say this?* As also for the indefinite τις: *εἰ δὲ τῷ δοκῆ ταῦτα*, *Dem.* *si cui verò hæc videntur, but if any one is of this opinion.*

The prepositive article is also put for the indefinite τις: *ὅς ἐστι θεός*, *Thucyd.* *he discovers who he is*. And in the divisions *ἀ μὲν, τινὰς δὲ*, *Dem.* for *τινας μὲν, τινὰς δὲ*, *alias quidem, alias verò*. *Ὁς μὲν πικρῶς, ὁ δὲ μεθύει*, 1 *Cor. xi.* *and one is hungry, and the other is drunken.*

For τις interrogative: *εἰρηκώς ὅς εἰμι, κ' ἀφ' ὅτου πατὴρς γενγῶς*, *Soph.* *having told you who I was, and who was my father.*

Sometimes they are joined together; *ὅστις, qui quidem*, and the poets, *ὅστις*, *Hom.* *ὅστις σφίαις ἰσαφικηται*, *whosoever goes to them.*

We likewise read in the accusative *ὅτινα*, plur. *ὅτινας*, for *ὅτινα, ἄτινας*. *Ὅτινα* is also the neuter plural for *ἄτινα*. But the other genders and cases of this noun are also in use, by declining both parts; as *ἤρῳτα ἤτινα ἰλπίδα ἔχει*, *Thucyd.* *he asked him what hopes he had*. Which is a demonstrative proof, that *ὅστις* comes from the relative *ὅς*, and not from the prepositive article *ὁ*: besides, the article *ὁ* has only a breathing, whereas *ὅστις* hath both a breathing and an accent, in the same manner as the relative *ὅς*.

The orators frequently put *ὅτιν* for *ἄ* and *ὅτινος, cuius*; *ὅτιν* for *ἄ* and *ἄτιν*, *cui*: but very seldom *ὅτιν* for *ὅς* or *ὅτινα, quem*: thus *ἀπὸ ὅτιν* signifieth *cujus gratiâ*: *ἰφ' ὅτιν*, *quia in re*.

It is also taken for the demonstrative, εἰ καὶ ἐγώ, Herod. *hic vel ille*. Whereto we must refer the following expressions, ἴσως ἐγώ, or ἴσως ὄντα, ἄχρησις ἔσθι, μήχρησι ἔσθι, *quousque for cousque dum*. As also in the relative of quality, εἰπὶ μοι οἷος ἦν, Lucian, *tell me what sort of a man he was*. Ποίως γυναικὸς ὕπιδε, Soph. *for what sort of a woman*; for ποίως comes from οἷος, and οἷος from οἷ, as *qualis* from *qua*.

CHAP. VI.

Remarks on the Pronouns.

I. Of Reciprocals and Relatives.

THE rule of the reciprocals εἰ, *sui*, *is*, *suus*, σφέτερος, *belonging to you two*, and of the compound ἑαυτῶ, *sui ipsius*, or by contraction αὐτῶ, is the same in Greek, as that of *sui* and *suus* in Latin. For we are allowed to put indiscriminately either these reciprocals, or the relative αὐτῶ, *ipse*, provided it does not render the sense ambiguous, according to what we have said in the Latin method. Thus in St. Gregory, ὁρῶν ἐν τῇ τῷ δήμῳ κίνησιν ἐπ' αὐτῶν, *perceiving that the people revolted against him*; ἐπ' αὐτῶν is there for ἐπ' ἑαυτῶν, just as the French *contre lui* imports *contre soy*, or *contre soy même*. And when Palephates says, Ἀργείων πολέηχευ αὐτοῖς τὴν Ἥραν ἠγάθητο, *the inhabitants of Argos took Juno for the patroness of their city*: it is quite certain that αὐτοῖς is there for αἰσίου, *sibi*, or for αὐτοῖς, *sibi ipsius*.

On the contrary, we find μεθ' ἑαυτῶν, in Thucyd. ^{book 2.} *for μετ' αὐτῶν, after him*. And in Homer, ἐνὶ θη, θαλαρῶν δι' εἰ ἕκαστος δάκρυ, ll. 2. *the blow made him stoop, and drew tears from him*, where οἱ, *sibi*, is for αὐτῶ, *ei*.

Likewise in the Revelations, chap. ix. καὶ ἔχουσιν ἐπ' αὐτῶν βασιλεία, τὸν ἀγγέλου τῆς ἀβύσσου, ὄνομα ἑαυτῷ ἰσραῖσι Ἀββαδδὼν, &c. *and they have a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abbadon*; where we see ἐπ' αὐτῶν, *super eas, over them*, instead of ἐπ' ἑαυτῶν, *super se*: and ὄνομα ἑαυτῷ, *nomen sibi*; for ὄνομα αὐτῷ, *nomen ei, whose name*; because this can make no sort of ambiguity. Hence in the very example of St. Paul, quoted by Budæus, to shew that sometimes it is the occasion of ambiguity, διὸ γὰρ αὐτὸν βασιλεύσει, ἄχρησις ἔσθι ἢ ἐν δὴ κείνου εἰς ἰχθῆρας ἐπὶ τὰς πόδας αὐτῶ, 1 Cor. xv. oportet autem illum regnare donec ponat omnes inimicos suos sub pedibus ejus, *for he must reign till he hath put all enemies under his feet*; it is visible that αὐτῶ can produce no doubt about the meaning, being applicable to Christ only, of whom he speaks, *sub pedibus ejus, viz. Christi*. Moreover, several editions have αὐτῶ, which is the same with ἑαυτῶ, *sui ipsius*, and this removes the difficulty.

For we must take notice, that this relative αὐτός has a smooth breathing; whereas the reciprocal αὐτῷ for ἑαυτῷ has a rough one, because ἑαυτῷ is composed of ἑ, *se*, which hath a rough breathing, and of αὐτός. But upon several occasions this relative is more used than the reciprocal itself; as πατέρα τιμῶ ὁ αὐτῷ ἰδὸς, rather than αὐτῷ, or ἑαυτῷ, *patrem honorat filius suus, the son honours his father*. Likewise in compounds, αὐτοδιδάκτος, à seipso *doctus, self-taught*.

The reciprocation ought also to be considered in the compound pronouns of the first and second person: for example, we don't say, φιλῶ ἑμᾶ, but φιλῶ ἑμαυτὸν, *I love myself*: nor φιλεῖς σὲ, but φιλεῖς σεαυτὸν, *thou lovest thyself*. But if the reciprocation ceaseth, that is to say, if the discourse continues no longer in the same person, we may then say, φιλεῖς ἑμᾶ, *thou lovest me*; φιλῶ σὲ, *I love thee*, &c.

But the reciprocal αὐτῷ, or ἑαυτῷ, is also put for any of the three persons, and at the same time explained by the verb which accompanies it: ἑαυτῷς ἀγαπῶμεν, *we love ourselves*; ἑαυτῷς ἀγαπᾶτε, *ye love yourselves*; ἑαυτῷς ἀγαπῶσι, *they love themselves*, &c. Thus in Xenophon, *Virtue speaking to Pleasure*, saith, οὕτω παιδείης σὺς ἑαυτῷς φίλος, instead of σὺς φίλος, *sic instituit amicos tui ipsius? for tuos: is it thus thou instructest thy friends?* And in St. Luke xvi. ποιῆσατε ἑαυτοῖς φίλους, *make to yourselves friends*.

II. Of Possessives.

As we have proved in the Latin method, contrary to the opinion of Valla, that the genitives *mei, tui, sui*, were (to express ourselves in the grammatical phrase) taken actively and passively; so, in Greek, the genitives ἑμῷ or μῷ, σῷ, and ἑ, are taken actively and passively, though Gaza teacheth the contrary. Actively, as ὁ φίλος μῷ, for ἑμὸς, *my friend, he whom I love*. Passively, as πρὸς βίαν ἑμῷ, *Soph. in spite of me, using violence to me*. Οὐ γὰρ ἂν Κίρκυραν βία ἡμῶν εἶχον, *Thucyd. for they did not keep possession of the isle of Corfu, in spite of us*.

And on the other hand, even the possessives frequently imply a passive signification: καὶ μοι μηδὲν ἀχθεσθῆς, *ἐνόια γὰρ ἐξῶ τῆ σῆς*, *Plato, ne mihi succenseas, dicam enim tuâ benevolentia, that is to say, for the love with which you are beloved by me*, and not, *with which you love me*; in the same manner as Terence says, *facile scies desiderio id fieri tuo*, instead of *tui*. And Thucyd. καὶ ἔκ αισθάνεσθαι τῷς Λακεδαιμόνιος φόβῳ τῷ ἡμετέρῳ πολεμησιότητος, *timore nostro, viz. for the fear they have of us*. Which may be thus translated; and *he does not perceive, that the Lacedæmonians are desirous of declaring war, from the apprehension they have of our power*.

Now as the Latins sometimes join a genitive with a possessive, as *tutum hominis simplicis pectus vidimus*, Cic. so the same practice obtains among the Greeks: ὅλος δὲ κ' ἑμᾶ ἔτοι σπαθῶσι τῷ κακοδαίμονος! *Lucian, hi verò omnino res meas hominis infelicis dilapidant, they squander away all my substance, wretch that I am!*

C H A P. VII.

Of some Nouns derived from Pronouns.

I. *Of the Relatives of Quality, οἷος and ποῖος.*

Οἷος, *qualis*, without interrogation, comes from οἷ, *qui*, in the same manner as *qualis* comes from *qua*, wherefore it is sometimes rendered by *quis*.

This noun being one of those which the grammarians call *relatives of quality*, which have only a relation in the sense, and not in the construction, it supposeth always ταῦτος, to which it ought to refer, and which is even sometimes expressed; as τὸ τῆς ἀγγλίας τοιούτῳ ἔστιν, οἷον εὐφραῖναί τῆν πόλιν, *the news was such as made the whole town rejoice*; word for word, *such as to make the town rejoice: οἷον ὅτε εὐφραῖναί*, as H. Stephen says, or οἷον πρὸς εὐφραῖναί: which the author of the *Idiotisms* does not seem to have rightly understood, when he says that εὐφραῖναί is for εὐφραῖνοι ἂν, or εὐφραῖναι δύναται ἂν. Likewise in Dem. 2. Olynth. τοιούτους ἀνθρώπους, οἷος μεθύσθοντας ἐσχῆσθαι τοιαῦτα, οἷα ἰγὼ ὦν ὁκῶ πρὸς ὑμᾶς ὀνομάσαι, *such a strange sort of men, as to dance when they are drunk, in a manner I should be ashamed to describe*. But τοῦτος is more frequently understood; as in Xenophon, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, that is to say, οὐκ ἦν τοῦτος οἷος, &c. *non erat talis qualis facere, or talis ut faceret, he was not a man that could be influenced by every kind of sordid gain*.

It is sometimes used without the infinitive, though in the same signification: thus in Eurip. οὐχ οἷα γίλωτος ἄξια πράττομεν, for ἢ τοιαῦτα πράττομεν, οἷα ἔστιν ἄξια γίλωτος, *we do not act so as to make ourselves ridiculous*.

And it must always be taken in this sense; as in Xenoph. ἡμῖς δὲ ἴγνωμεν τοῖς οἷοις τε ἡμῖν καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι ὁμιλητέαν, *we are very sensible that democracy is to such as you and us a disagreeable sort of government*; that is to say, τοῖς τοιούτοις οἷος. After this manner Virgil says,

portis alii bipalentibus adsunt;

Millia quot magnis nunquam venere Mycenis.

For *tot millia quot nunquam venere*. Wherefore we must not follow some, in saying that οἷος is in that case put for ὅμοιος, *like*, since it really stands for itself; for this notion of one word being put for another, proceeds very often from a superficial knowledge of the Greek tongue and grammar.

Therefore Budæus, and after him the author of the *Idiotisms*, express themselves improperly, by saying that οἷος, with the infinitive, is sometimes taken for *promptus, expeditus, cupidus, pronus, strenuus*; for instance, δεινὸν τι παθὼν, οἷος ἦν ἐπιτίθειν τῷ φόνῳ, still implies τοῦτος ἦν, οἷος, *having received this ill usage, he was just ready to accuse him*.

Even when it is rendered by *possum*, it must refer to this ellipsis; as in Aristot. ἀλλ' ἔχ οἷος ποιεῖν ἀγαθόν, *sed qui minime possit bonos reddere*, that is to say, ἢ τοῦτος οἷος, *non potis reddere*; for *potis* comes from ποῖος, taken from οἷος. Likewise in the newer

ὅτι τι ἰσχύεται, Lucian, *potis est invenire* (for *potis* was formerly of all genders, as we have proved elsewhere) or *possibile est invenire*, that is to say, *tale est ut potis sit inveniri*: οὐχ οἷός τι εἰμι, according to Budæus, imports *nolo, renuo, invidus facio*; but properly it signifies, *I am not such*, that is, *I cannot*, or *I am not in such a disposition*.

Moreover, they sometimes use the neuter plural, as in Herod. lib. 2. χοιραῖδες πολλαὶ εἰσι δι' ἃν ἐκ οἰά τι ἐστὶ πλείον (where you may observe ἐκ οἰά, according to the Ionics, instead of ἐκ οἰά) *saxa multa sunt, per quæ navigari non potest*; which is a syllepsis, like *animalia currit*, therefore the construction may be understood thus, δι' ἃν ἐκ ἐστὶ τοιαῦτα χρέματα ποιῶν, οἰά ἐστὶ τὸ πλείον, *there are rocks through which there is no such thing as sailing*.

Οἷος bears still the same signification, when it is joined with the superlative; as οἷος κρείτισος, Aristot. *quàm fortissimus*, that is to say, τοῦτος οἷος ὁ κρείτισος, *talis quàm fortissimus, or talis qualis fortissimus, such as the strongest*, to express *the strongest*. It is thus the Latins say, *tam mihi gratum erit, quàm quod gratissimum*, Cic. for *tam* is there for *tantum*, and *quàm* for *quantum*, as we have made appear elsewhere; τοιῦτός ἐστιν, οἷον τὸ χαριστάτων.

It is in this sense we are to understand this expression of Demosthenes in *Mid.* οὐδὲν γὰρ οἷον ἀκούει αὐτῷ τῷ νόμῳ, *there is nothing like hearing the law itself*, as H. Stephen renders it, condemning the explication of Budæus, who translates it, *nihil vetat audire*, and takes ὁδὸν οἷον for ὁδὸν καλόν. We read it in the same signification in S. Gregory, οὐδὲν δι' οἷον ἐς βραχυὶ διηγῆσασθαι, *there is nothing like being concise*.

Οἷον with ἔχ or μὴ, for *non solum*, or rather for *non solum non, et nedum*, must also be reduced to this signification, though H. Stephen says it bears a different meaning, and that it ought rather to be referred to οἷος, *solus*, were it not for the breathing. But this may be easily seen in the very example of Polybius quoted by Stephen: μέντοι μὲν γὰρ φαλαγγὶς ἐν τοῖς ἐπιτηδαιοτάτοις αὐτῆς τόποις, ἔχ οἷον ὠφελίην δύναιτ' εἶναι τὸς φίλους, ἀλλ' ὁδὸν αὐτῶν σῶσαι, *for though that battalion was posted in a very advantageous situation, yet it neither could be of any service to its own party, nor even defend itself*; that is to say, ἢ τοιῦτον δύναιτ' εἶναι, οἷον ἐστὶν ὠφελίην, *non tantum potest, quantum est juvare*; ἀλλ' ὁδὸν, *quon nec, imò nec seipsam servare*. In like manner in the fifth book, καὶ μὴ οἷον τυχεῖν ἐπὶ τότοις χάριτος, ἀλλὰ τάναντίον κληθεῖς εἰς τὴν Ἀλεξάνδρειαν, παρ' ὀλίγον κινδυνεύσαι τῷ βίῳ, *that not only he received no acknowledgment, but quite the reverse, being invited to Alexandria, he had like to have lost his life*.

Ποῖος, *qualis*, in Interrogations, feminine ποῖα, neuter ποῖον.

Sometimes it is joined with the article: Polyb. τὰ ποῖα ταῦτα; *qualia hæc sunt? what sort of things are these?* It is also used without an-interrogation, for *qualis*. It is likewise taken for ποῖος, as ποῖα ἄρα for ποῖος, which answers exactly to the French, *à quelle heure?* though Eustathius observes, that this expression is not quite so proper.

Ποῖος, with the accent upon the last, or ὁποιός, or ποῖός τις, is rendered, *certa quædam qualitate præditus & affectus*; and sometimes indeterminately, *cujusdam modi*.

II. *Of ὅσος and τοσῶτος.*

As in Latin *tantum* sometimes has the force of augmenting, and signifies *so much*, or *so great*; and sometimes diminishes, and signifieth *only*; the same thing happens to the Greek ὅσος and τοσῶτος.

The first signification is very natural and common; the second may be seen in the following examples: *καὶ δαδὰ τις ἡμῖν λαβὼν ὅσον ὑπὸ πύργου, εἶτα ἀνιγίται*, Plut. *somebody taking a torch, only just put it near, and afterwards took it away*: τὸν μέλλοντα, καὶ ὅσον ἐπαρόντα πόλιμον, Thucyd. *the approaching, and almost present war*; it is thus, Terence says, *tantum non montes auri pollicens*. In like manner we say, ὅσον ἔκ, ὅσον ἔδωκα, for *ferè*, *almost*.

Τοσῶτος ὑπὸ πύργου, Dem. *si hoc unum addidero, having only this one thing to say*; δευτέρως ἡμῶν τοσῶτος, *idem*, *id unum à vobis deprecatus, having only this one thing more to beg of you*.

CHAP. VIII.

Remarks on the Verbs.

I. *That we must consider the Nature of the Verbs.*

AS a verb may be considered differently in discourse, so it may admit of different effects in construction: thus all the verbs adjective being of themselves either active or passive, nevertheless because they may be considered either as making their action pass to another subject, which is properly the nature of a verb active, or as confining it within themselves, which is what we call a verb neuter or absolute; hence it is, that verbs active are sometimes taken absolutely, and sometimes passively; as ἐκ τῆς πλεθῆς ἀναστῆσθαι, Plato, *ex ictu convalescens*, sup. *καυτὸν, seipsum*, as in French, *se portant bien*; in the same manner as Demosthenes says, ἀνίστασθαι ἑαυτὸν, *recollegit se, he recovered himself*. Thus ἐξιλιθῆσαι signifies *evolvere, and elabi, to disentangle, to escape*; προάγειν, *producere, and progredi, to produce, and to advance*; καταλύειν, *dissolvere, and diversari, to loose, and to lodge*; υπερβάλλειν, *to exceed, to pass*; because we are to understand here the accusative, either of a reciprocal, or of another noun.

Likewise διαφέρειν, *differre, viz. se, aut aliud*: ἀπαλλάττω ὑπὸ σοῦ, *liberor à te, that is to say, ἀπαλλάττω μὲ ὑπὸ σοῦ, I deliver myself through your means*: τολῶ ἐκ ἀνδρας, *censcor in viros, that is to say, τολῶ μὲ, I put myself on the list, or I cause myself to be put*, *tendo, pertingo, pervenio, &c.* τὰ δὲ εἰς ἄλλα ἀνακάμπτει, *Aristot. hæc verò inter sese mutuo reflectuntur & recidunt*: εἰ μὴ αἰεὶ ἀνταποδοιδὸν τὰ ἕτερα τοῖς ἐτίστοις γινόμενα, Plato, *nisi per mutuan generationem sequentiu priorum in locum sufficerentur, that is to say, if they did not put themselves in the place, if they did not succeed one another*.

Among these, some that are of an active force are nevertheless translated by a verb passive; but this is not by changing their nature, but by an agreement of the sense; as ἀναλαμβάνω, *recreor,*

viz. ἀναλαμβάνω τὸν ἑν, *I come to myself, I recover my spirits*: καταλύω, morior, dissolvor, *I die*, viz. καταλύω τὸν βίον, *vitam solvo*: and in like manner the rest.

On the contrary, the neuters become actives: ζήσεις με, Psalm xxxvii. vivificabis me, *thou wilt revive me*: ἄνδρας ἐπ' αὐτάς Ἔρησι, Herod. virōs eis imposuit, *he placed me over them*: συναλλάξον αὐτῶ, Dioscor. fac ut una ferveat, *make them boil together*: βοᾶν τὸς νόμους, *to implore the assistance of the laws*: τὴν ἀπόκασιν ἐσχολάσει, juv Græc. Rom. lib. 3: tonsuram abolevit, properly speaking, otiarī fecit, *he gave his hair time to grow, and threw aside the monkish tonsure, which he had been compelled to wear*: which come from the verbs ζάω, vivo; βαίω, gradior; ζῆω, stirreo; βοάω, clamo; σχολάζω, otior.

Likewise ἀστραπαῖς βλάπτειν, in comic writers, *for fulgura ex oculis vibrare, to dart lightning from one's eyes*; ὡς βλίπορτις, ὡς ἀναπύορτις, Basil. *that cast fire from their eyes and nostrils*.

Some assuming a passive government, seem likewise to take a passive signification; as ἀπίθων ὑπὸ τῶν δικαστῶν, damnatus est à iudicibus, *he was condemned to death by the judges*: ἀπίθων ὑπὸ γυναικὸς φαρμάκῳ, Lucian, *he was poisoned by his wife*: though in rigour ἀπίθων signifies no more than mortuus est, *he died*; and the proposition, with its case, denotes the cause of that death. This construction has been copied by the Latins, nihil valentius à quo intereat, Cic. periit ab Annibale, Plin. mori ab ense, Lucan.

The same may be said of others, which are deemed passive in the sense; by reason of our common manner of translating them; as δοκῶ, videor; but it properly implies appareo, *I appear, I seem*: εὐδοκῶ, and εὐδοκίμῶ, laudor, celebror; but properly it signifies inclareo, *I make myself known*: γίμῳ, plenius sum; but properly it imports, plenitudinem habeo, seu refero, *I run over, I overflow*: ἰοικᾶ, assimilatus sum, visus sum; but its right signification is, apparui, conveni, imaginem retuli, *I bear a likeness, or resemblance to*, &c. ἀμαχόν τι ἰοικει ἢ διὰ ὕψους ἡδονῆ, Lucian, *the pleasure of the sight surpasses all others, that is to say, there is nothing beats it, aliquid invictum referit, redolet*.

Hereto we may refer the verbs, which we have mentioned, Book III. Chap. xix. explaining the nature of the middle verb.

The verbs passive are also put sometimes absolutely, and then we must understand the preposition with its case; as γυμνάζεσθαι, exerceri; τρίβεσθαι, fricuri; ξορᾶσθαι, radi; λούεσθαι, lavari, viz. à se or ab alio; wherefore they are rendered, *to exercise one's self, to rub one's self, or to have one's self rubbed, to have one's self shaved, &c.* Thus in Lucian, πίνῃσι καὶ κίπνῳται lugent & plangunt, properly imports, *lugent & planguntur à se, or cadunt se, plangunt se, they weep and beat their breasts*: Thus σιτισθαι not only implies ali, *to be nourished by another*, but also, cibum capere, *to eat, to nourish one's self*.

However, this does not hinder these verbs from conforming sometimes intirely to the nature of the actives, and assuming their government; as ἑαυτὸν ἰφιλκεται, Theophil. unumquemque ad se trahit, *he draws all the world to himself*.

II. Of πάσχω and εφείλω.

Πάσχω is frequently rendered by *facio*, not that it loseth its natural signification, but because we consider it more proportionably to our language (the French) which generally translates the passive by the active. Thus when we say, *μοιῶν τι πάσχω*, *perinde facit*, the proper sense is, *simile quid patitur*, *he is in such a disposition*, *codem modo afficitur*. In like manner, *τί ἐν και πάσχωμι*; *what should I do?* that is to say, *in what situation should I be?* *what should become of me?* *what should I not suffer?* And in Dem. *ῥηδαιμῶς μηδὲν ἀβέλτερον ὑμῖς πάσχετε*, *videte ne quid stulte faciatis*, that is to say, *do not let yourselves be surprised*, *let nothing amiss befall you*.

Even when it is rendered by *accidit*, it still preserves its natural force; as *Πάσχωσι τῆτο Μῆδοι*, *accidit id Medis*, that is to say, *the Medes suffer this*, *are in this situation*, *in this disposition*. Whence it is evident, that the grammarians do not express themselves properly, when they say that *πάσχω* signifies sometimes *patior*, and on the contrary, sometimes *ago*.

The imperfect *ἔφειλον*, and the second aorist *ἔφειλον*, or Ionic, without the augment, *ἔφειλον*, which grammarians place among the adverbs, are real verbs, though they are rendered by *utinam* through all the persons: *ἔφειλον*, *utinam ego*; *ἔφειλες*, *utinam tu*; *ἔφειλε*, *utinam ille*. But we must understand here *εἶθε*, or *αἶθε*, which answers to *utinam*. Thus when Herod says, *μὴ ἔφειλον νικᾶν*, it means *εἶθ' ἔφειλον μὴ νικᾶν*, *utinam non vicissem*, *would to God I had not overcome*, or *I wish that I had not vanquished*. Likewise in Eurip. *μήποτε ἔφειλε τὸν βουκόλον οἰκῆσαι*, *would to God this cow-herd had never lived there*. And in Dem. *ἰσχυρὰ δὲ, ἃ μήποτε ἔφειλε, συνέβη*, *since those things are come to pass, which it were to be wished never had*.

This explication is so very probable, that we frequently find this optative particle expressed; as in Hom. *αἶθ' ἔφειλον μῆναι παρὰ φαιήκισσι*, Od. *μ. utinam mansissem*, that is to say, *utinam debuissem manere*, or *oportuisset me manere*, *would to God I had staid among the Phæocians*. And *ἔφειλον* is so far from being an adverb there, that we even meet with it in this signification in the first aorist; *ὡς ἔφειν ἔφειλλ' ἀπολωθῆαι*, *utinam prius periissem*, or *perire debuissem*, *I wish I had died before*.

But what chiefly occasions this mistake, is, that this *ἔφειλον* is also joined with the optative: but in that case it is the neuter participle, and the phrase must be resolved by an ellipsis, as in this example produced by Budæus, *ἔφειλον κατευθυνθῆναι αἱ ὁδοί μου*, τῷ φυλάεσθαι τὰ δικαιώματά σου, Psalm cxviii. *utinam dirigantur viæ meæ ad custodiendas justificationes tuas*, we must understand *εἶθε*, and resolve it thus, *εἶθε κατευθυνθῆναι αἱ ὁδοί μου, κατ' ἔφειλον, περὶ τῷ φυλάεσθαι τὰ δικαιώματα σου!* *O that my ways were directed, as they should be, to keep thy statutes!* Likewise when Gaza says, *ἢ ἔφειλον ἢ ἀξία τῆς ἡμῶν ἰπολήψεως*, *quæ utinam digna essent vestra opinione atque sententiâ*, we must resolve it thus, *ἢ εἶθ' ἢ ἀξία τῆς ἡμῶν ἰπολήψεως*, *ὡς ἔφειλον*, *as it should be, as we could wish*.

C H A P. IX.

That we must consider the Nature of the Tenses.

IT is very proper also to consider the nature of the tenses, which when perfectly understood, says Henry Stephen, contributes vastly to an adequate knowledge of the Greek and French languages; and, on the contrary, the want of understanding it causeth great obscurity in many passages.

The difference of the three preterites, the imperfect, the perfect, and plu-perfect, is the same in Greek as in Latin; but there remains some difficulty with regard to the aorists.

I. *Of the first Aorist.*

Sanctius gives the name of aorist to the second only, which seems to be more undetermined than the first, inasmuch as it is oftener put than the first for different tenses, present, past, or future; and as for the first, he calls it *ωρελιδωθής*, as much as to say, *leviter præteritus, just now past*; which is agreeable to the explication of Casaubon in his Exercitations on Baronius's Annals, where treating of the coming of the wise men, he says, that τῷ Ἰησοῦ γεννηθέντος, *Christo nato*, denotes a much later time, than if he had put γεννηθῆναι, which would signify that it happened a long time since. This is also the opinion of Vossius in the last edition of his Greek grammar, and in his Dissertation *de anno natali Christi*: which they seem to have learned of H. Stephen in his book *of the conformity between the Greek and French languages*. This writer had been formerly of opinion, that the Greek aorist is the same with the French perfect indefinite, when we say, *je fis, j' allay, je lus*, wherein he agrees with Budæus in his Commentaries; but afterwards he began to question it: and, without coming to any decision, he takes notice of a very common application of this Greek aorist, which is to express the time lately past, and agreeably to these expressions, *as soon as he feels the heat, he presently melts; if I do but hear the noise of a mouse, I am immediately awake*; and such like: as we may see in this verse of Homer,

Ὅς κα θεοῖς ἐπιπέθηται, μάλα τ' ἔκλυον αὐτῷ, Hom.

Whosoever submits to the Gods, they presently hear him.

And he observes that *I am immediately awake*, is taken for *I awake*; and the latter implies an *habit, or facility in awaking*. Likewise in Demosthenes, *μικρὸν πταίσμα ἀνεχαιτίσι καὶ δόλοισι πάντα, a very small accident in war ruins and destroys every thing*.

This use of the aorist instead of the present, frequently happens in the imperative and the infinitive, in the middle as well as the active, but more seldom in the passive, except when the active is disused, as the grammarians observe: but herein there is no distinction made between the aorists, as Sanctius would fain have it; and it is unquestionable, that they are frequently put for one another, as well as the futures, though Sanctius calls the second *futurum remotius*, as I have observed in the beginning to treat of the verbs,

II. *Of the Perfect and the Aorists.*

1. The first aorists passive of the verbs in *ομι*, which have no active voice, are generally taken actively, and sometimes passively; as *διαλίγμαι*, *I discourse*; *διλίχθην*, *I have discoursed*, or *spoke*; *ίαμαι*, *I cure*; *ισθεις*, *one that cures*, or *is cured*; *παράδεχομαι*, *I receive*; *παράδεχθεις*, *one that receives*, or *is received*; *θεάομαι*, *I consider*, *I contemplate*; *ιδιάθην*, *contemplatussum*, *I have considered*, or *lustratus sum*, *I have been considered*, or *observed*.

In like manner *δαπανηθεις* for *δαπανήσας*, *one that has squandered all*; *διελιχθῆναι* for *διελίξασθαι*, *to have discoursed*; *εὐλαβῆθην*, rather than the middle *εὐλαβησάμην*, *I behaved well*, with *circumspection*; *εργασθεις* for *εργασάμενος*, *one that has done*, or *performed*; *διανοηθεις* for *διανοησάμενος*, *qui excogitavit*, *one that has contrived*, or *intended*; and such like.

The perfect passive is also used in the same manner; as *διείλεγμαι*, *I have discoursed*; *ἐνείδειγμαι*, *I have shewn*; *πεποίημαι*, *I have done*; *ἠνείπισμαι*, *I have disposed*; *παράδειγμαι*, *I have received*: and it is these that properly correspond to the Latin verbs common, because they have both significations under a passive termination, which is not always the case of the middle verb, for this in several tenses retains the active termination.

The verbs passive that have two aorists, oftener use the second than the first; as *πλήττομαι*, *ἐπλήγην*, *I have been beaten*, rather than *ἐπλήχθην*. In like manner *ἠρράγην*, *I have been broke*; *ἠρπάγην*, *I have been taken away*; *ἠτέσθην*, *I have been changed*, or *I have taken flight*, from the verbs *ῥήγγυμι*, *ἄρπάξμαι*, *τέττωμαι*, and the like.

III. *Of the middle Aorists.*

Among the middle aorists the first is commonly used in both significations, but the second is oftener met with in the active sense: for example, *αἰείομαι*, *εἰλόμην*, *I have taken*, *I have chosen*, more usual than *I have been taken*, or *chosen*, as the author of the *Idiotisms* observes.

C H A P. X.

That we are to consider the Nature and Disposition of the Moods.

I. *Of the Indicative, the Subjunctive, and the Optative.*

THE disposition of the moods, which I have followed in the third book, putting the indicative, the subjunctive, the optative, the imperative, and the infinitive, one after another, is certainly the most natural; for as the imperative and the infinitive are not properly moods, the best way is to place them at the end of the verb: and whereas the subjunctive has a much greater affinity with the indicative, than the optative has, as may be seen in *Apoll.* book iii. chap. 29. it is very proper it should follow next to it

As the first aorist of this mood marketh also the time to come, one might imagine at first, that it would be better to form it from the fut. indicat. as τύλω, ης, η, from τύλω, ης, η. But this cannot be, as Apollon. observes in the same place, not only because the changes that are made in the aorist indicat. though not in the fut. are communicated to this tense in the subjunctive; as νέμω, *to pasture*, fut. νημῶ, first aorist, ἐνεμα, subjunct. νέμω; ψάλλω, *to sing*, ψαλλῶ, ἔψαλα, ψάλλω; but moreover, because the changes that are made in the fut. and not in the aorists, are not communicated to the subjunctive, as νομίζω, *to think*, fut. νομήσω, Att. νομιῶ, aor. ἐνόμισα, subjunct. νομίσω, but never νομιῶ, as in all appearance the Attics would have made it, had they taken it from the future.

Now though the moods are not to be rejected intirely, yet their signification is sometimes so very arbitrary, that they are frequently put for one another through all tenses. This we have proved in our remarks in the Latin method, and we have also the authority of Budæus in his Commentaries, page 948. of Robert Stephen's edition, and it may be further confirmed by the following examples: παρ' ἐμοὶ οὐδὲς μισθοφόρος ὕςτις μὴ ἰκανὸς ἔστιν ἰσῶ ποιεῖν ἐμοί, Xen. apud me nullus mercenarius est qui non idoneus est (for sit) eadem facere, quæ abs me fiunt, *I have no one soldier in my pay that is not able to do what I can do myself*: where we say ἔστι in the present instead of εἴη in the subjunctive, or εἴη in the optative.

Εἰ γὰρ τὴν αὐτὴν παρευχόμεθα ἡμεῖς ὑπὲρ ἡμῶν αὐτῶν προσθυμίαν, Dem. for if we had discovered the same resolution in our own cause, si enim eandem in nostra ipsorum causa alacritatem ostendissimus, &c. where we see an indicative for a subjunctive, viz. παρευχόμεθα for παρεσχόμεθα.

Εἰ μὲν περὶ καιῶν τινοῦ πράγματος προὔτιθετο λέγειν, Dem. instead of προετιθέται, if he designed to speak of any new subject.

Again, εἰ μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοντο τὸν πόλεμον, Id. for ἀνείλοντο, si enim à nobis persuasi bellum hoc suscepissent, if they had undertaken this war by our persuasion.

Οὐδὲν ὥποτε αὐτὴν ἔτ' εἶπα, ἔτι ἐποίησα, ἐφ' ᾗ ἠσχύνθη, Xen. nihil unquam ei vel dictum abs me, vel factum est, quo erubuit for erubuerit, I never said, or did any thing to her to make her blush. Where the aor. indicat. ἠσχύνθη is for the optat. εἴη ἀισχυνηθή.

Ἡ κάμηλος ἀπὸ τῶν ποταμῶν ἔπι πίνει πρότερον, ἢ συνταράξει, Arist. camelus è fluviis non bibit, antequam eos conturbabit, for conturbabit; the camel troubles the river water before he drinks of it: for εἴη συνταράξει in the opt. or συνταράξει in the subjunc. Which is very common with the Attics, even when they put the conjunction before it; εἴπερ τις ἡμῖν προσέξει τὸν νῦν, Dem. Olynt. 1. si quis vobis mentem adhibebit, for adhibuerit: if any body will listen to you with attention.

The OPTATIVE is also put for the indicat. Λύσανδρος δὲ Φιλοκλῆα πρῶτον ἐρωτήσας, ὃς τὸς Ἀδριῶς καὶ Κορινθίους καταχερμαίνουσι, τί εἴη ἄξιον παθεῖν, &c. Xenoph. Lysander cum ex Philocle, qui Andrios & Corinthios præcipites egerat, quæsisisset, quâ pœna dignus-esset, &c. Lysander having asked Philocles, who had ordered the Andrians

the Corinthians to be tumbled from a precipice, what punishment he deserved. Where we see κατακεχημένος, aor. Æol. opt. for κατακεχημένος, the plu-perfect indicative.

Likewise in Plato, ελεγε ότι Ζεύς τὴν δικαιοσύνην σίμψις τοῖς ἄθεοις, where σίμψις is for ἐσιμψις, à Jove dicebas immissam hominibus justitiam fuisse, you said that Jupiter had sent justice among mankind. Which is very common, when there happens to be a particle, as ότι, ὡς, ὅσως, ἔστις, ὅσοι, ὅτι, &c.

II. Of the Imperative and the Infinitive.

The imperative, as we have observed Book III., may pass for a future: and it is ridiculous, says Apollon. book i. chap. 30. to think otherwise, since it is not customary to command things past, or present, but only those that are to be executed after being commanded, and of course things to come.

Wherefore the Hebrews have made it their first future, and the Greeks use it frequently to express the time to come: οἶσθ' ὅ ἐ ἐ δεῶσον, Eurip. for δέσσω, scis ergo quid fac, for quid facturus sis; do you know what you are to do? Οἶσθ' ὅτι ποίησον, Men. for ποίησεις, scio te facturum, I know you will do it. As, on the contrary, they often use the future for commanding.

But the author of the Idiotisms is mistaken in saying, that the imperative is put for the infinitive. For in the example which he gives from Dem. δεηθῆς ἡμῶν τοῦτο· ἐπιδαὶν ἅπαντα ἀκούσατε, κριναί, μὴ πρῆτιον προλαμβάνετε: where he pretends that κριναί is for κρινεῖν, and προλαμβάνετε for προλαμβάνειν: the sentence is absolute, id d vobis unum precatus: postquam omnia audieritis, judicate, nullumque præjudicium afferte. For his request commences there absolutely, ἐπιδαὶν, postquam. *Begging only this one favour of you, viz. not to judge before you have heard every thing, nor to let yourselves be swayed by any sort of prejudice.*

It is equally a mistake to say that the infinitive is put for an imperative, according to the doctrine of some grammarians: μαρτυρεῖν ψευδῆ φεύγειν, τὰ δίκαι' ἀγορεύειν, Phocil. for we must understand χρῆ, oportet, it is necessary; or προσήκει, convenit, it is proper, or some such thing: we should avoid bearing false witness, and say nothing but what is true.

The present of the imperative, says Apollon. book i. chap. 30. denotes only the commencement of the action: σκαπίτω τὰς ἀμπελάς, let him begin to work in the vineyard. But the aorist implies the future action accomplished: σκαψάτω τὰς ἀμπελάς, let him have worked or dug in the vineyard. Wherefore Ramus, and those that have followed him, as Sylburgus and others, call these aorists, as also the perf. imperat. futures perfect, that is to say, which denote the future thing accomplished, partaking at once of the future and the perfect.

III. That the Infinitive is never put for the Subjunctive.

It is also a mistake, which the author of the Idiotisms has given into, to imagine that the infinitive is put for the subjunctive, when Dem. says, τὸ ψήφισμα τῶτο γράφω· ὡλεῖν ἐπὶ τὰς τόπαις, ἐν οἷς ἂν ἡ φίλιππος. For ὡλεῖν makes here an absolute sentence, and ought to be considered as a noun, according to what we have

observed in the third rule of the foregoing book, p. 324; which may be resolved in Latin by *nempe*: hoc decretum edo, *nempe* navigare ad ea loca, in quibus Philippus esse poterit, *my opinion is, to let the fleet steer towards whatsoever place Philip is in.* For there is a wide difference between saying, that this expression is in the same signification as *ut navigaretur*, and that the infinitive is put there for *ut navigaretur*; which it certainly is not, since it can be explained in its natural force.

And it is observable, that the change of moods can be only of those three, which we put together in our tables, and of which we have given instances in the first number of this chapter, because these moods are frequently nothing more than a difference of termination in each tense: but never of the imperative for the infinitive; which are quite different things.

It is therefore wrong in Sursin, and several other grammarians, to say, that the infinitive is put for the subjunctive, when it is joined with *ὥς*, *ὥστε*, *ὥρῃ*, and the like particles; as *παρεκαλῶ ὥστε τυχεῖν*, horto te ut consequaris, *I advise you to act so as to obtain it.* *Πεῖν δύναι δίκην*, antequam pœnas dederis, *before you are punished*: for the infinitive is there as a sort of a noun, and *ὥστε τυχεῖν* is as if it were, *tanquam ad consequi, or ad consecutionem, I advise you to the pursuit*, that is to say, *to act so as to compass your end*; and in like manner the rest.

IV. Infinitives and Participles of all Tenses.

The infinitive and participles may, as we have observed elsewhere, denote all the differences of time. It is for this reason that with *ἄν* their present frequently marks the future, as we shall shew in the chapter of Indeclinable Particles. But this may be also seen in these examples: *βεβαίαν εἶδος τῆν ἔχθραν αὐτῆς, ὑπὲρ ἂν φοβῶνται, καὶ ἀποθῶσιν, ἔχει, Dem. for ἀρχήσιν*: for by the present he has marked the future: *it is very likely that they will be confirmed in their aversion, by reason of the mischiefs they apprehend, and of those they have already suffered.* *Κινδυνεύει γὰρ καὶ εἴ τις ἐν δροφῇ ποικίλματα θιόμενος ἀνακύνει, μανθάνει τι, ἠγείσθαι ἂν αὐτὸν νοήσει, ἀλλ' ἐκ ὀμμασι θεωρεῖν*, Plato, 7. de Rep. *you will suppose perhaps that he rather fancies these things than sees them with his eyes.* Where we find that *νοήσειν*, which seems a future, and *θεωρεῖν*, which seems a present, nevertheless express both the same time.

The same may be said of the participle: *ἄλλως δὲ μισθῆναι, ὥς ἄμεινον μαχομένους ὑπὲρ σφῶν, ἢ αὐτοῖ, Xenoph.* for *μαχοσόμενοι*, alios mercede conductum, quasi melius suâ causâ pugnaturi sint quam ipsimet, *they have foreigners in their pay, just as if they would fight better than themselves in their own cause.*

V. Of Verbals in εἶον.

Verbals in *εἶον* answer to the gerunds in *dum*. They generally govern the same case with their verb, and must be resolved in the same manner as the Latin gerunds, considering them merely as nouns substantive, but frequently including a sort of necessity or duty, agreeably to what we have observed in the Latin method, in

the remarks on gerunds, Chap. I. *Μημνησθέντος Θεοῦ μᾶλλον, ἢ ἐπιστησθέντος*, Nazianz. where we may understand *est, est*, though it is not absolutely necessary, because there is this difference, between the gerund and the participle, that the participle always supposes a verb, *diligenda mater*, sup. *est*; but *diligendum matrem* is taken absolutely, by reason that the gerund always includes the action of its verb, whence it has the name of gerund taken from *gerere*. We may therefore translate it thus; *we ought to think of God oftener than we breathe*: *εὖ σθένι ιουκτίον γυναικας*, Eurip. *it is not by force that we must get the better of women*: *φρονέτιον ἐν τῷ συμφρονέοντι τὸ πρὸς βόξαν ζῆν, καὶ τὰ τοῖς πολλοῖς δοκῶντα περιτριπνῆν, καὶ μὴ τὸν ἐθελοῦ λόγον ἡγάμενα ποιῆσθαι τῷ βίῳ*, Basil, *the wise man ought to avoid being governed by vain-glory, and the opinion of the multitude; but he should take right reason for the rule of his actions*: *ταῦτα ἰσχυροῦσι τὸ πᾶσι*, Plato, that is to say, *τὸ ἐκείνῳ ταῦτα τοσούτῳ ἤττοι ἀκυσίον ἰσχυρῶν*, &c. *the more poetical these things are, the less they ought to be heard by children*.

The Attics, who particularly affect the plural for the singular, put also these nouns in the plural: *ἀδικαίῃ τὰς Ἀθηναίους, καὶ πολέμους εἶναι*, Thucyd. *that the Athenians used them ill, and therefore they must declare war*: *τῶν κερτέντων ἐπὶ παντ' ἀκυσίον*, Soph. *we must obey the magistrates in every thing*; where *ἀκυσία* is for *ἀκυσίον*, by a kind of syllepsis, cognate to that of *animalia currit*, of which we have spoken in the foregoing book, Rule V.

If the substantive is expressed, then these verbal nouns retain their nature of adjectives, and agree with the substantive in the same manner as other adjectives; as *ὁ ἀγαθὸς μόνος τιμωτός*, Arist. *the good man alone ought to be honoured*.

Of two Expressions more remarkable, and more difficult to resolve.

But if the construction be different, then the noun in *οἱ* is a substantive, that has the same government with its verb; as *ἀρχὴν τι οἶαν αὐτῷ ἀρχέτιον, καὶ τάξιν ἥτινα τοῖς ἔργοις ἐφαρμόστων*, sup. *ἐπισημῶν*, Lucian in his rules for writing history, *we have mentioned with what sort of an exordium we must begin, and what order we must observe in things*. Where *ἀρχέτιον*, *incipiendum*, ought to be considered as a verbal substantive, which governs the case of its verb, as here *ἀρχὴν οἶαν* in the accusative; and we must resolve *ἐφαρμόστων* in the same manner.

But if after these nouns there happens to be another accusative that agrees with them, as with the infinitive, it is because they include the force and action of the verb; as in Plutarch, *καὶ μνησθέντων ταῦτα θαυμάζοντάς γε δὴ καὶ ζηλοῦντας*, *and these things ought to be imitated by those that admire them, and are moved by them*. And in another place, *ἐφαρμόστων τῷτο καὶ τοῖς ἀνοήτοις, καλοῦντας τὰς πλείους νεότητας ἐπὶ τοῖς μινδείοις ἀξίοις*, *he who has a mind to restrain young people that raise disturbances on account of trifles, must apply this to similar occasions*.

CHAP. XI.

Remarks on the Indeclinable Particles.

And first of ὅτι.

WE have already made mention in the sixth book, Chap. I. of divers words which commonly pass for adverbs, though in reality they are not such, but are either an accusative governed by *κατά*, or an ablative governed by *σὺν*, *ἐν*, *ἐντὸς*, or some such preposition.

But it is proper to treat here separately of some of these particles.

I. *That ὅτι is always a Relative.*

The grammarians frequently make *ὅτι* pass for a conjunction, which they render by the Latin *quod*, and distinguish it from *ὅ, τι*, separated by a comma, which they say is a relative: but this distinction seems to be quite arbitrary, this word being almost always the neuter of the relative, *ὅ*, to which the Attics have joined *τι*, as they do to several others; saying also in the masculine *ὅστις*, in the feminine *ὅστις*, as in the neuter *ὅτι*. This we can make appear in the several uses wherein this word is received, which will be a very great help towards the explication of several difficult phrases.

In order to proceed more methodically, we shall beg the reader to recollect what we have diffusely proved in the General Grammar, Part II. Chap. ix. concerning the nature of the relative, which is, that it has something in common with all the other pronouns, inasmuch as it is put instead of a noun; and something particular in this, that it serves as a connection to join an accessory proposition to its principal. We have proved in the same place, that the Latin *quod*, which among the grammarians passes for an adverb or conjunction, is, in reality, this very relative, but divested of its office of a pronoun, and retaining no more than that of joining, where it happens to be, one proposition to another.

Now though I do not pretend absolutely to deny, that the Greek *ὅτι* may oftentimes agree in signification with the Latin *quod*; as *ὅ ὅτι ἡμῖν κηρύττει τοὺς νόμους*; *Lucian*, scio quod leges ipsi servabunt, *I am very sensible that they will observe the laws*: *ὅτι μὴ γὰρ ὅτι πωροῦμαι, ὅτι ἐν τῷ ταρτάρῳ εἶμι, καὶ αὐτὸς ἰδῆς, οἴμαι*, *Idem*, quod neque vinculus sim, neque in tartaro, etiam ipse vides, opinor, *I fancy you are sensible yourself, that I am neither fettered, nor in hell*: *ὅτι ὅτι βέλεται*, *Xenoph.* he has said that he is willing. Yet, I cannot help thinking, that to consider it rightly, *ὅτι* is frequently stripped of its office of conjunction, which is more peculiar to the Latin *quod*, and only retains that of a pronoun.

In order to render this more easy to comprehend, we must observe, that the Greeks, in imitation of the Hebrews, (as we have made appear in our General Grammar) frequently use detached expressions, which are put almost absolutely, as we have already taken notice of in the preceding chapters: thus in the New Testament, when the priests and Levites sent to St. John the Baptist, to

ask him who he was; the text says, *ut interrogarent eum, Tu quis es? ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ;* John i. that is, to say these words to him, *Σὺ τίς εἶ; Who art thou?*

Now this is the signification ὅτι generally bears, which seems to be owing to the custom of the Attics, who, as Vergara says, book iii. chap. 23. *gaudent geminare vocabula idem pollentia;* whereto he wants us to refer not only ὅτι, but likewise ὡς, after the verbs λέγω, φημί, and the like, as in this passage which he quotes from Æsop, τῆς δὲ φαιμένης, ὡς οἱ βόσκοι καὶ οἱ ποιμένες με ἐπεβλήσαντο, *illâ vero respondente, she answering thus; bubulci & pâtores me sibi infestam suspicabantur, the cowherds and the shepherds looked upon me as their enemy.*

And this is so far true, that the sentence may frequently subsist without these particles, and even they are sometimes omitted; as in Thucyd. book i. τῶτον δὲ διὰ μέγθος τε τῷ ἔλας ἐκ ἰδύαντο ἰλιρ καὶ ἄμα μαχημῶτατοι εἰσιν Αἰγυπτίων οἱ ἔλαιοι, *hunc enim [regem Amyrtæum] propter paludis magnitudinem expugnare nequiverunt: & simul QUIA qui paludes illas incolant, sunt Ægyptiorum bellicosissimi:* where we see it is all one as if he had said, καὶ ἄμα ὅτι μαχημῶτατοι ἴσιν, &c. *they could not take the king, because of the largeness of the lake; and moreover because of its being inhabited by the most warlike of all the Egyptians.*

Hence it is that even when ὅτι is expressed, it is frequently left out in the translation; as in St. John xviii ὡς ἐν εἶπεν αὐτοῖς, ὅτι ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, *ut autem dixit illis, ego sum, abierunt retrorsum, as soon then as he had said unto them, I am he, they went backward.*

Wherefore τὸ alone is sometimes put for this ὅτι: as in St. Mark, chap. v. ὁ δὲ ἸΗΣΟΥΣ εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι, *Jesus said unto him, if you can believe, every thing is possible to him that believeth:* which is the same as if he had put εἶπεν, Ὅτι εἰ δύνασαι, &c.

This method of explaining is quite natural, and helps to clear up several very obscure passages; as Dem. pro Corona, ἀκούετε ὡς σαφῶς δηλοῖ, καὶ διερίζεται, ὅτι ταῦτα ἐγὼ ἐπιποιήσα, ἀπόντων Ἀθηναίων: for whereas it is natural to imagine at first sight, that this ἐγὼ refers to Demosthenes, who speaks here, and that the sense of it is, *you hear how he declares, and evidently shews, that it is I, who now am speaking to you, that have done this in spite of the Athenians:* on the contrary, ταῦτα ἐγὼ must be referred to Æschines, of whom he speaks here, and whose own words these are; so that the meaning is this; *you see, Gentlemen, how Æschines declares, and proclaims aloud: It is I, that have done this in spite of the Athenians.*

In like manner, in the relative, chap. iii. λέγεις ὅτι πλούσιός εἰμι, *dicis, dives sum,* that is to say, *dicis hoc, thou sayest this, nempe, dives sum, I am rich:* for the meaning is not *quod dives sum,* as the old interpreter has rendered it, which seems to signify, *quod ego Christus qui loquor dives sum,* and is quite a different sense. In like manner, in St. John iv. 17. where Christ talks to the Samaritan woman, and says, καλῶς εἶπας ὅτι ἄνδρα ἐκ ἔχω, *bene dixisti, quia vivum non habeo.* There are several other places in the same inter-

preter, where ὅτι is thus rendered by *quod* or *quia*, and where it would have been more proper to have omitted it; as in St. John x. ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ἐγὼ εἰμὶ ἡ θύρα τῶν προβάτων, *amen, amen, dico vobis, quia ego sum ostium ovium*; where *quia* is superfluous: and in the seventh chap. οἱ μὲν ἄλλοι ἔλεγον, ὅτι ἀγαθὸς ἔστω, *quidam enim dicebant, quia bonus est*; where it is visible that this *quia* is of no manner of use.

It is also in this sense we must take ὅτι, where H. Stephen, in his book *de Dial. Att.* says, that it ought to be taken for *enimvero*, or *nempe*; as in St. Mark vii. ὁ δὲ ἀποκριθεὶς εἶπεν, ὅτι καλῶς περιφροῦσθε τὴν Ἡσαΐαν περὶ ὑμῶν τῶν ὑποκριτῶν, which he explains by *enim quidem, enimvero, bene*, &c. Whereas, according to our principle, the sense is quite natural to say, *at ille respondens dixit hoc, καλῶς*, &c. Hence the interpreter has left out this ὅτι, having put simply, *dixit; bene prophetavit*, &c. In like manner in St. Luke xix. λέγων ὅτι, εἰ ἔγνωσ καὶ σὺ, which H. Stephen renders by *nempe, vel si tu nosces*: whereas it is still all the same, *dicens hoc, saying this*, viz. *εἰ ἔγνωσ καὶ σὺ*.

I am not ignorant that this ὅτι may be rendered by various particles, and diversified in several forms; but I maintain that its natural force agrees with our principle, according to which it is the business of the translator to invent divers turns to express it. Thus when Tully translates ὅτι by *nam*, as in this example from Plato, ὄψις αἰτία τῆς μεγάλης ὠφελείας γέγονε ἡμεῖς ὅτι τῶν ἄνθρώπων περὶ τῆ ζωῆς παρὰ τὸν ἀστέρος ὅστις ἐν ποτὶ ἰρρήθη, ἡμῶν μᾶτα ἄστρα, μὴδ' ἄλλοι, μὴδ' ἕρανος ἰδόντων, *tertium optimarum cognitionem. oculi nobis attulerunt: nam hac qua est habita de universitate oratio a nobis, haud unquam esset inventa, si neque sidera, neque sol, neque calum sub oculorum aspectum cadere potuisset*: it is plain that this *nam* is a causal particle, which has the same force with *siquidem*, or *eo quod*, this *eo* being an ablative of the manner, just as ὅτι is an accusative, which also denotes it in Greek, and supposes *κατὰ*; whence it is that in Latin we frequently do not write *eo quod*, but only *quod*, which also supposeth a preposition. The Greek of Plato may be therefore translated thus, *the sight is of very great service to us; for it is certain that we should never have undertaken this discourse concerning the universe, if we had not beheld the stars, the sun, and the heavens that encompass us*.

It is thus also we must resolve ὅτι in interrogations, as in the New Testament, when the disciples asked Christ, why they had not been able to cast out the devil: ὅτι ἡμῖς ἔκ ἡδονήθημεν ἐκβαλεῖν αὐτὸ; *why have we not been able to cast him out?* that is to say, *καθ' ὅτι*, or *διότι*; just as *quare* is put for *qua de re*, which imports the same as *quomobrem*. *Τί ὅτι συνέφραθή ὑμῖν; Xenoph. cur sic conspiratum est à vobis? why have you thus conspired?*

For it is observable, that this ὅτι is often governed by a preposition expressed or understood, as in Polyb. Hist. 1. οἱμαί πάντας ἠμολογήσειν, διότι καὶ λίαν πολὺ τι τῆς ἀληθείας ἀπειλείποντο προσθεῖν, *confessuros omnes existimo quod (for κατὰ, quod, or propter quod) admodum à rei veritate prius abfuerint, I do not suppose that there is any body that will deny, but before this they were very far from know-*

ing the truth; where it is plain he might have put $\delta\tau\iota$ alone, or $\delta\tau\iota$ & $\tau\iota$, separately; as we read sometimes in authors. $\text{Ὁς ὁ Θεὸς ἀνέγνω, λέωνας τὰς ἀδελφὰς τῷ θανάτῳ, καθότι οὐκ ἦν δυνατόν κρατῆσθαι αὐτῶν ὡς αὐτῷ, Act. ii. whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.}$ Here we see $\kappa αθότι$, where he might have put $\delta\tau\iota$ only, or $\kappa αθ' \delta\tau\iota$, as St. Basil has put it in a passage, wherein he shews that external goods are contemptible: $\text{ὁ μόνος καθ' ὅτι βραδία ἔχει τὴν πρὸς τὰ θανάτια περιτροπὴν, ἀλλ' ὅτι μὴδὲ ἀγαθὸς δύναται τοὺς κικτημένους ἀποτελεῖν, not only because they are subject very easily to change, but moreover because they cannot communicate any goodness to those that are in possession of them.}$ Where it is manifest, that the latter $\delta\tau\iota$ supposes $\kappa ατὰ$, which is expressed in the former. Thus St. Luke, speaking of the father and mother of St. John the Baptist, says $\kappa αὶ οὐκ ἦν αὐτοῖς τέκος, καθότι ἡ Ἐλισαβὲθ ἦν γυνὴ, and they had no child, because that Elizabeth was barren.}$ And lower down, $\muὴ φοβῆ, Ζαχαρίας, διότι ἀκηκόσθη ἡ ἄησί, σὺ, fear not, Zacharias, for thy prayer is heard;}$ and others of the same sort.

II. Ὅτι μὴ, nisi.

Here we meet with an expression much harder to resolve than the preceding, and where $\delta\tau\iota$, nevertheless, is constantly a relative, as H. Stephen acknowledges in his Thesaurus; though he does not seem to have discovered the reason of it, which is nothing more than an ellipsis.

This is when this particle is joined with $\muὴ$, which is rendered by *nisi*; as in the book *De mundo*, which some attribute to Philo, $\text{ἐν τῷ κόσμῳ ἔδει ἔσθαι, ὅτι μὴ τάχα οὐ κενόν, extra mundum nihil est nisi forte vacuum.}$ But this is only an ellipsis of $\alpha\iota, \epsilon\iota; \alpha\iota \muὴ, \alpha\iota \muὴ; \alpha\iota \muὴ \delta\tau\iota$, which ought to be after $\muὴ$, as if it were $\alpha\iota \muὴ \delta\tau\iota, \text{nisi quod forte, there is nothing out of the world, only perhaps a vacuum.}$

All phrases of this kind may be resolved in the same manner, as in Thucyd. book iv. $\text{οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία, ἢ αὐτῇ τῇ ἀκροπόλει, non erat fons nisi unus in arce, that is to say, there was never a spring, save one in the citadel.}$

But it is still more remarkable, that when there follows a $\kappa αὶ$, which is equivalent to the Latin *etiam*, the sense is enforced, and seems to include some sort of an inference, for which reason it is often rendered by *quoniam*, or *inimo scilicet*, as in St. Gregory, *Orat. 1. contra Jul. τὸς ἐλίγχνος δι' ὃ διέφυγει ὅτι μὴ καὶ μᾶλλον τότοις ἰαντοῖς θωροῖς ἠγρόνοι, quominus tamen deprehenderetur effugere non potuit: quia imprudens licet quo certius deprehenderetur effecit.}*

This is still confirmed from the following passage of the twentieth oration, which seems a little more difficult; where, speaking of the profane sciences, he says, that as we sometimes draw from unomalous creatures salutary remedies, so we have extracted from the human sciences what is good, and rejected what is bad. $\text{τὸ μὲν δευταρικόν τι, καὶ διαμετρικὸν ἰδιόξεμαθα· ὅσον δι' αἰς δαίμονας φέρει, καὶ πλοῦσι, καὶ ἀπώλειαις θυβὸν, ἐπιβύσασθαι, ὅτι μὴ κηκτέται πρὸς θουοῖς ἀφελήματα, ἐκ τῷ χριεως τὸ κρηίττοι κσταμεθώτις, καὶ τῷ ἀσθθιασ}$

ἐπίστασι, ἰσχυρὸν τὸ κατ' ἡμᾶς λόγῳ ἀποποιήσασθαι. *Id. sane quod in inquirenda rerum natura & contemplatione versatur, susceperimus: quicquid autem ad damonem, & errorem, & crisi voraginem ducit, respiciemus. Imo etiam, ab eo ad Dei cultum adjuti sumus: nimirum ex deteriori, id quod præstantius est cognoscimus, atque illorum imbecillitate doctrinam nostram fulecimus.* For it is the same as *εἰ μὴ ὅτι, nisi hoc etiam, for quin etiam, but we have even derived advantage from those sciences, by making them contribute to the worship of God.*

But as the particle *εἰ, si*, is understood here; so we must suppose *ὅτι* in several passages that have only *μὴ*: as in St. Mark, chap. vi. *καὶ ἐν ἰδύματι καὶ ὑδατῶν δύναμιν ποιῶσαι, εἰ μὴ ἐλάχιστοι ἀρρώστους ἐπιθεῖς ταῖς χεῖρας, ἰθαράκωσται, et non poterat ibi virtutem ullam facere: nisi paucos infirmos impositis manibus curavit:* that is to say, *εἰ μὴ ὅτι, nisi quod.* And this ellipsis we find even in Latin authors, as in Terence's Phormio, act iii. sc. 1. *ecquid porro speras,* says Antiph. *Nescio,* answers Get. *nisi Phædria haud cessavit pro te eniti,* for *nisi quod.*

III. ὍΤΙ, *quam.*

By this principle of the relative we must also resolve *ὅτι*, when the grammarians say it is taken for *quam*; as *ὅτι ἡγγύτατα, quam proxime*; *ὅτι ἐν βραχυτάτῳ, quam brevissimo tempore.* For *quam* being only an abbreviation of *quantiſſimum*, and *quantum* supposing *ἐν* or *πρὸς*, as we have made appear in the Latin method, *ὅτι* must be there for *κατ' ἔρι*, in quantum, *as quick as possible.* Ὅτι γὰρ εἰπέη, καὶ ταχέως ἰδὲς, &c. *Matth. vii. quam angusta porta est, & arcta via est quæ ducit ad vitam,* that is to say, *κατ' ἔρι, quantum, or in quantum.*

And hereby we find out a manner of explaining these little parentheses (*εἰ οὐδ' ἔρι*) which seem to embarrass grammarians; as *βίλομαι πρὸ πάντων, ὃν μᾶλλον λέγειν μνημονεύοντας, εἰ οὐδ' ἔρι, τὰς πολλὰς ὑπομνήσασθαι, Dem. antequam ad ea quæ ad rem pertinent dicere aggredior, eorum vos admonitos esse volo, quorum tamen optime (bene hoc scio, or rather sat scio) meministis,* that is to say, *for I know it very well, or, which you all remember, I am very sure.* Οὐδ' ἀπαύτως, εἰ οὐδ' ἔρι, τῷτοι τὸν λόγον ἀκούσατε, *Id. nam vos omnes, sat scio, aliquid hac de re jam audivistis, for I know very well that you have all heard it mentioned.* And in like manner the rest.

And this is sufficient to prove, that it is not less true, perhaps, of *ὅτι* than of *quod*, of which we have treated in the Latin method, that they are both nothing more than real relatives.

CHAP. XII.

Of Prepositions.

NOTWITHSTANDING that what we have said concerning prepositions in the preceding book, Chap. II. is sufficient to shew their force and different beauties, as also to facilitate the

understanding of them; yet we have thought proper to make some additional remarks upon them here, whether with regard to their manner of diversifying the phrase, or to the particular difficulties which they sometimes create.

ΑΜΦΙ' and ΠΕΡΙ', imply the same thing, but they are frequently joined together in verse; as ἡμεῖς δ' ἀμφὶ περι κρήνῃ ἱερῆς κατὰ βωμῶν ἔρομεν, II. β. *we offered sacrifice on the sacred altars near the fountain.* Which we sometimes find even in compounds; ἀμφιπεριεγράφα, Hom. *turned about, led round.* But περι is much more usual in prose. See their periphrase lower down, Numb. 5.

ἌΝΑ', ΔΙΑ', ΚΑΤΑ', are made use of all three in the division of numbers; as ἀνὰ δύο, *two and two*, κατὰ μῆνα, *every month*: δι' ἑταρῶν ἑκαστοῦ, *every fifth year.* But this distribution is expressed also in other different manners: ἤρξατο ἀδελφοὺς ἀποστέλλειν δύο δύο, Mark vi: *and began to send them out two and two*: which partakes of the Hebrew phrase. Ἐἰς ἑκάστον, *each in particular*: ἐξήκοντα ἑκάστοι, *of sixty each*: κατ' ἀνδρά ἑκάστον, *each separately.* In like manner, ὁ καθ' ἑκάστον, *each in particular*; ἡ καθ' ἑκάστην, *each female in particular*: οἱ καθ' ἕνα, *each taken separately.* Likewise with οὐκ, σύνδου, σύντεται, *two and two, three and three.* See the foregoing book, Chap. II.

Εἶς and Ἐν are sometimes in the Scripture in a particular meaning, which proceeds from the Hebrew; as ἰγὼ δὲ λέγω ἡμῶν· Μὴ ὁμολοῖαι ἄλλως, μῆτι ἐν τῷ ἔρανό, μῆτι εἰς Ἱερουσόλυμα, Matth. v. *but I say unto you, swear not at all, neither by heaven, nor by Jerusalem.* Ἰσθὺ μοι εἰς Θεὸν ὑπερασπιστὴν, καὶ εἰς οἶκον παραφυγῆς, Psalm xxx. *Be thou to me as a God that is my protector, and as a house of refuge.*

II. Variation of the same Phrase caused by Prepositions.

As there is hardly an expression but may be rendered by a preposition, according to what we have shewn in the Latin method, so there is nothing that contributes more to vary the phrase. For example:

To say, *with all my strength*, or, *as much as I am able*, we may put εἰς δύναμιν, τὰ εἰς δύναμιν: κατὰ δύναμιν: ἕσον ἐπ' ἡμοί: ἕσον σθένος, sup. κατὰ, or even ἐπὶ, est, just as we say, ἕσον δύναμιν: likewise ἕσον δυνατὸν, or ὡρὸς ἕσον δυνατὸν, or even ἕσον δυνατὰ: εἰς ἕσον ἢ καὶ δυναμῆος: ἕσον εἰς ἡμῶ ἢ καὶ: ἕσον ὡρὸς ἕσον, or καθ' ἕσον, or ἐφ' ἕσον, or ἐφ' ἕσον, καθ' ὃ δύναμαι: ἐφ' ἕσον ὡρὸς. Again, τὸ ἡμῶ μέρος, sup. κατὰ, or κατ' ἡμαυτὸ μέρος: κατὰ τὸ ἡμῶν μέρος: τὸ ἐπ' ἡμοί, τὸ κατ' ἡμῶ: τὸ γὰρ ἡμῶ: τὸ ἐπ' ἡμῶ ἢ καὶ μέρος. Again, ὡς οἷόν τε: ὡς οἷός τε ὦ; and ὡς οἷόν τε εἶναι, *as much as possible.*

To express *quickly, diligently*, we may put ἐν τάχει: σὺν τάχει: κατὰ τάχος: διὰ τάχεις: διὰ τάχους: διὰ ταχείων: ἐς τάχος. We say also, without a preposition, ἕσον τάχος, ταχύ, τάχιστα (where we may understand κατὰ) and ταχείως, where we may understand διὰ, though several take these words for adverbs. We say likewise ὡς εἶχε τάχος, and ὡς ἐπὶ αὐτῷ τάχος.

To express, *of what, or concerning what, has he been accused,* they put, ἐξ ὧν: ἀφ' ὧν: ἀπ' ὅτου: ἀπ' ὧν: ἐφ' ὅτου: ἐφ' ᾧ: ἐφ' οἷς: ἐν οἷς: ἐφ' ὅτου: ἐφ' ᾧ: παρ' ᾧ: καθ' ᾧ, δι' ᾧ αἰτιαται.

To say, *entirely,* we find καθ' ἅλα: τὸ δ' ἅλον: τὸ σύνολον: πάντα τρέπον, sup. κατά, as they put it sometimes, κατά πάντα τρέπον, παντὶ τρέπον, sup. εν. And adverbially, πάντως, παντελῶς, παντάπασιν, and the like.

III. The Signification of a word changed by a Preposition.

But as nothing is more apt to deceive people than the difference of signification, which the same word receives by reason of a different preposition, which, as Vergara says, has imposed upon several translators, it is proper to give here some instances of this variety in the same noun, over and above those which we have given of different sorts in the list of the second chapter in the preceding book.

Πῆς, ποδός, the foot.

Τὸς ἐν ποσὶν ἀγῶσιν, *they do not as much as see what lies before their feet*: πρὸς τοῖς ποσὶν αὐτῶ ἦν, *he was at his feet*: κατὰ πόδας, *instantly, immediately*: παρὰ πόδας, *presently, that instant, and merito* according to Vergara: περὶ πόδα, *fit to one's foot, aptly, a propos, conveniently*: ἐκ ποδὸς εἵπτο, *he followed close to his heels, he came close behind him*. Likewise ἐμποδὸν γίνομαι σοι, *I am an hindrance to you, I lie in your way, or I go to meet you*; the same as ἐν ποσὶν: κτείνειν πάντα τὸν ἐμποδὸν γινόμενον, *Herod. to kill all those that came in the way*: ἐκποδῶν, *at a distance*; as ἀνδρὸς κακῶς πρῶσσοντος ἐκποδῶν φίλοι, *which might have been also put in the dative ἀνδρὶ, &c. a man in distress is forsaken by his friends*; his friends keep at a distance: ἀλλ' ὑμῖν μὲν ἐκποδῶν, *Lucian, but you are dead, or departed*.

Χεῖρ, χειρὸς, the hand.

Λαμβάνω ἐν χεῖρας, ἢ μετὰ χεῖρας, *I take in hand, or into my hands*: ἰδίκατο ὕδωρ κατὰ χεῖρὸς, *he took water to wash his hands*: φέρω μετὰ χεῖρας, *to carry in one's hands*: ἔχω διὰ χεῖρὸς, *I have it in my hands*; as ἐν χεῖρι, ἢ ἐν χεῖρσι: ἐπληξεν αὐτὸν κατὰ χεῖρὸς, *he wounded him in the hand*.

Ὀφθαλμός, ὤ, the eye.

Ἐξ ὀφθαλμῶν ἀποπιμπῆσαι, *drive him away from you; out of your presence*: κατ' ὀφθαλμῶς, *on the contrary, signifies near you, in your presence*: οὐδὲς γὰρ ἐθέλει τυράνῳ κατ' ὀφθαλμῶς κατηγορεῖν, *Xenoph. for no body is willing to censure a tyrant in his presence*.

Ἡμέρα, ας, the day.

Τὴν καθ' ἡμέραν ἀκρασίαν τῷ βίῳ, *Dem. each day's intemperance in eating*: ἀποδύομαι καθ' ἡμέραν, *I am plundered by day*: μεθ' ἡμέραν, *Æsop. some time after*; παρ' ἡμέραν, *from day to day, out of two days one*.

Μέρος, τὸ, *part.*

Ἐν τῷ μέρει, in his turn, for his part : ἢ μέρει, ἢ μέρει, instead, for, in the place of, vice, loco : ὡς ἐν τῇ τῶν ἔχθρῶν ὄτι μέρει, Dem. as enemies, for enemies : ἐν ἑδνὸς μέρει τίθεισθαί τὰ ἡμέτερα, Heliod. you have had no esteem for us : ἐν μέρει, ἢ κατὰ μέρος, by turns, separately, apart, one after another : τὰ ἐν μέρει, τὰ ἐπὶ μέρους, particular things, things taken separately, each apart : τὰ καθ' ἑαυτῶν, the same : ἐν παρῖσι μέρει τίθεισθαί, ἢ ποιῆσθαί, the same as ἐν παρῖσι, to do h thing slightly, negligently, not to mind much, not to be very uneasy about a thing.

IV. Remarkable Signification of Ἄπο.

Ἄπο, with the genitive which it governs, not only signifies distance ; as ἀπὸ τῆς πατρίδος, far from his country ; or the succession of time, as ἀπὸ τῆς ἀρχῆς ἐκείνης, Plut. at the expiration of that public employment ; but also the sect or profession that a person follows, or the kind of life that one takes up with, as οἱ ἀπὸ τῶν μαθημάτων, Laert. the mathematicians : οἱ ἀπὸ φιλοσοφίας καὶ λόγου, those that profess philosophy and polite literature : οἱ ἀπὸ τῆς Περιαπάτου, the Peripatetics, Athen. οἱ ἀπὸ τῆς Στωῆς, Lucian, the Stoics : οἱ ἀπὸ θυμῶν, the comedians, as Budæus expounds it ; for θυμῶν is properly that place in the theatre, which was allotted for the singers, and musicians.

Thus οἱ ἀπὸ τῆς ἐκκλησίας, in St. Basil, signifies the Christians, ἢ qui stant, or sunt ab ecclesia, as the translator has accurately rendered it : ἡμῖν δὲ πρὸς τὴν ἀπὸ τῆς ἐκκλησίας ἐπὶ τις λόγος περὶ τῶν διεκρινέντων ἰδίων, in Hexam. hom. 3. but now we must speak against those that are in the church, or that are of the church. And Justinian is mistaken in a discourse of his for the fifth general council against Origen, who was cōdemned therein, in alledging this passage, as if St. Basil understood ἀπὸ τῆς ἐκκλησίας, for those qui ab ecclesia exciderant, or as if he meant here that Origen had been expelled the church. For it appears by the sequel, that this father designs to point out in this passage rather the Christian church in opposition to paganism, whereof he had spoken before, than the catholic church in opposition to heresy. And it is evident that he and the other fathers, as St. Athanas. never looked upon Origen as a person out of the communion of the church, but as an ecclesiastic author who lived and died in it, though charged with several errors.

V. Periphrasis of ἀμφὶ and περὶ.

The periphrasis formed by these two prepositions along with the article, is very common, and admits of two remarkable significations.

The first to denote the principal person ; as οἱ ἀμφὶ τὸν Ὀρφέα for Ὀρφέα, Orpheus : οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, Plut. Philip and Alexander : οἱ περὶ Σωκράτην, Socrates : καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισθαί πρὸς τὰς περὶ τὴν Μάρθαν καὶ Μαρτίαν ἵνα παραμυθῶνται.

συναί αὐτάς, John ii. and many of the Jews came to Martha and Mary to comfort them.

Expressions of this sort, says H. Stephen, seem to have been contrived originally for philosophers and great men, whereby not only their person was marked, but also their disciples and their retinue. Insomuch that it was a piece of Greek vanity, to render it afterwards common in discourse, in order to mention a person with great air and ostentation; in the same manner as the moderns use the words *lordship, excellency, highness, reverence, eminence, majesty, holiness, &c.* to express with a great mark of respect not the thing but the person.

The second signification is to denote at the same time, both the chief person, and his retinue or attendants; as *οἱ περὶ τὸν Κύρον*, for *Cyrus and his soldiers*: *οἱ ἀμφὶ τὸν Ἐπίκουρον*, *Epicurus and his sect*.

To these we may subjoin a third, which is very natural, viz. to mark the retinue or attendants, and not the persons: *τοῖς ἀμφ' αὐτὸν δορυφόροις*, Euseb. *to his guard*.

It is in this last sense we must understand those phrases that have an ellipsis; as *οἱ περὶ τὰ ἱερά*, sup. *ἄθρονοι*, *those that are employed in the sacrifices, viz. the priests*.

VI. Difficulty concerning these Periphrases.

These periphrases being liable to different interpretations, are frequently the occasion of ambiguity in discourse. Hence in Thucyd. *οἱ ἀμφὶ Πισανδρον*, by some is understood *Pisander only*, and by others, *Pisander with his attendants*. In Xenophon, *οἱ ἀμφὶ τὸν Κύρον* by some is understood *Cyrus only*, and by others, *Cyrus and his soldiers*. In the Acts, chap. xii. *οἱ περὶ Παῦλον*, is by the ancient interpreter rendered *Paulus & qui cum eo erant, Paul and those that were along with him*; though, in St. John xi. he has translated *περὶ τὰς περὶ Μάρθαν καὶ Μαρίαν*, *ad Martham & Mariam*.

Now when there is a noun joined with an article, or some participle, which has a relation to it, and which governs it in the genitive, it seemeth, says H. Stephen, that there is scarce any room to question its implying a multitude: *οἱ περὶ Ἀρκεσίλαου Ἀκαδημαϊκοί*, Plut. we must not explain it, *Arcesilaus the Academic*, but *Arcesilaus and his followers the Academics*. Likewise in the life of Galba, *πλείστοι τῶν περὶ Τιγέλλιον καὶ Νυμφιδίου ἐν τιμῇ γεγονότων*, *several friends of Tigellus and Nymphidius*. And in the life of Demetrius, *οἱ δὲ περὶ τὸν Φαλγία, πάντες μὲν ὄντο δίχισθαι τὸν κρατῦντα*, &c. that is to say, *Phalerus and all his retinue*, according to Budæus. Likewise in St. Basil, in his treatise on the true faith, *συνῳσι δὲ τῦτο καὶ οἱ περὶ τὸν μακάριον Πέτρον καὶ Ἰωάννη μαθηταὶ τοῦ Κυρίου*, that is to say, *St. Peter, St. John, and other apostles of the Lord*.

VII. Whether to remove the Ambiguity the Verb may be put in the Singular.

But it is proper to enquire, whether when we intend to mark the person only by this periphrasis, it be not allowed to put the verb in the singular.

Budæus, in his Commentaries, is of opinion that it may be put by a figure, viz. a syllepsis: which H. Stephen seems to favour, in his Thesaurus; and Sylburgus confirms it, to remove, he says, all ambiguity. Gretser teaches the same; and Sursin in his grammar gives for instance these expressions, *οἱ παρὶ τῶν Παύλου ἔλεγε*, Paulus dixit, *St. Paul has said*.

Nevertheless, the only authority for all this is a passage of Herodotus, which having been given by Budæus, has afterwards been laid hold of by the rest, though it seems to be a very weak foundation. It is taken from the first book, chap. lxii. and is thus quoted by Budæus: *καὶ οἱ ἀμφὶ Πισίσρατον, ὡς ὁρμηθέντες ἐκ Μαγαθάνος, ἦσαν ἐπὶ τὸ ἄστυ, ἐπὶ τωὐτὸ συνιόντες, ἀπικνίεται ἐπὶ Παλλήιδος Ἀθηναίης ἱερῶν, καὶ ἀντία ἔθετο τὰ ὄπλα*. But it is certain that some ancient editions, as that of Aldus, put *ἀπικνίεται* in the singular, and *ἔθετο* in the plural. It is also observable, that the editions of Paul and H. Stephen have this very same reading, and that Sylburgus, in his notes which are at the end of this author, makes no sort of emendation. Moreover Valla has translated it in the plural, *perreperunt* and *posuerunt*, wherein the French translators agree with him. Wherefore the passage may be rendered thus: *but Pisistratus, and those that were with him, marching out of Magathan, advanced towards the town, and having drawn together, they took post at the temple of Minerva of Pallene, and put themselves in readiness for battle*. True it is that H. Stephen, in revising the Latin translation of Valla, has restored *pervenit*, and *ex adverso arma posuit*. But having made no alteration in the Greek text, as he might have done, according to the ancient editions, he leaves this expression still more dubious, since he seems to have departed from what he quoted in his Thesaurus. I should therefore be glad to find some further authority to resolve this difficulty; especially as there seems very little foundation for putting the verb in the singular from this passage, because having the nouns and participles in the plural, *ὁρμηθέντες* and *συνιόντες*, it seems to determine absolutely a plural, according to what I have remarked above. And, indeed, how could they be otherwise than several, since he talks of people that were drawn together?

C H A P. XIII.

Of the Particle ὡς, ut.

ΩΣ is derived from ὅς, according to the etymologist. It is susceptible of so many different significations, in the various uses which it is applied to, that H. Stephen, in his Thesaurus, is of opinion that it may be taken sometimes for an *adverb*, sometimes for a *conjunction*, and sometimes for a *preposition*. Yet if we consider the matter with due attention, we shall find, that it is never any thing more than a particle of likeness and relation, in the same manner as the Latin *ut*.

'Ως is therefore taken for ut, sicut, velut, tanquam, quasi, pro, loco, *as, in the same manner as, as if*. Sometimes it receives an accent, ὡς, and is rendered *ita, sic*; and then it is the same thing with τῶς for ἔως, *thus*.

But when they say ὡς εἰπάσαι, we must understand ἔξει, *ut con-jicere, sup. est, or licet*. Likewise in Aristophanes, ὡς γέ μοι δοκεῖ, *as well as I can judge, according to my opinion*.

It denotes also relation, when we say, μείζων ἢ ὡς κατ' ἀνθρώπου, *major quam pro humana natura, exceeding human nature*; τύφλος ἐκεῖνος ὡς πρὸς ἐμέ, *Lucian, he is blind in comparison to me: ὡς πενή-καρτα, about fifty*. Likewise when we say, ὡς εἶδον, *Hom. ut vidi, for postquam, as soon as I had seen*.

Likewise when we say, ὡς τάχις, *quam celerrime; ὡς ἄριστα, quam optime*: where we must always understand a *ve:b*, as when Xenoph. says, πῶλιν δὲ παρευθεῖς ὡς εἰδύατο τάχις, *profectus quam celerrime, or quam celerrime potuit, being gone to the town with all imaginable expedition*.

Ὡς εἰπῶν, *as I may say, ut ita dicam, or ferè dixerim, or ut dixerim*.

'Ως μὴ for μὴ signifies *ut ne, or simply ne*; where we must understand *ut*. In the same manner as they say ἴνα μὴ, or simply μὴ; where we must understand ἴνα.

'Ως is also put for ὥστε, *ita, ut, adeo ut, insomuch that, for εἶθε, utinam, would to God, as ut in Latin*.

It is put after other adverbs, in order to augment the signifi- cation: ὑπερφῶς ὡς χαίρω, *mirè admodum lætor, it is surprising how pleased I am*. Just as Tully says, *incredibile est quàm valde gau- deam*. Ὑπερφῶς ὡς βούλομαι, *I ardently desire*. Θραυμαστῶς ὡς ἰλυπήθη, *he is prodigiously sad*. But properly this is, *mirum, ut, or quomodo tristis est*: and in the same manner the rest.

It likewise bears this signification, when it is taken for *quàm* by way of admiration: ὡς ἀργαλίον πρᾶγμα ἴσιν! *quam molestus res est, quam dura! O what a difficult thing it is!*

Even when it is taken for *quòd*, as ὅτι, it is still in the sig- nification of *ut*, as a particle of similitude; as *he said it is no wonder, εἶπεν ὡς ἂν θραυμαστὸν ἔστι*, that is to say, *he has shewn how it is no wonder. I say that he has done this, λέγω ὡς αὐτὸς πεποίηκε*, that is to say, *how, or in what manner he has done it*.

It is sometimes joined even with εἶ; as εἶπὼν τῷ φάρακι, ὡς ὅτι βικόνη μὴ, *telling him that if he made any difficulty to, &c.*

We likewise say, ὡς εἶθε, *quod utinam, which God grant*.

'Ως is also rendered by *nam, enim, for*; and sometimes by *quan- doquidem, since, whereas, forasmuch*, 'Ως ἐκίτι ἰδιόχεται, *Thucyd. for ἐκίτι γὰρ, says the Scholi. for it is no longer possible*. 'Ως νῦν καὶ σε ἐλιώ, *τελείως ἴδη ἐκτὴσ' ἀκαχευμένον, Lucian, for at present I pity you, after you have stormed as much as you pleased*. But it seems we may take it in the same sense as Tully uses *ut* in his book de Oratore, *ut non jam sine causa Demosthenes tribueret primas & secundas & tertias actioni, so that Demosthenes has reason to give the first, second, and third place to action*.

ὄς, they say, is also put for the preposition *πρός*, *ad*, and retains its accusative: *ὡς αὐτὸν βασιλέα*, Thucyd. *towards the king himself*: *πολλῶν θυγόντων ὡς τὸν Περσίδα*, Xenoph. *several taking refuge in the port of Piræcum*: *ἤκοιεν ὡς Μακεδονίαν*, Æsch. *we go towards the Lacedæmonians*, &c. But we ought rather to understand the preposition *πρός*, *eis*, or the like: *ὄχουθαί ὡς πρὸς τὲς*, *to go as if we were towards them*: and in like manner the rest.

CHAP. XIV.

Of the negative Particles.

TWO negatives generally make an affirmative in Latin, because they destroy one another: it is quite the reverse in the Greek, for here they enforce the negation. *Μὴ δῆτα μηδὲς ταῦθ' ἰμῶν ἐπιπέσει*, Dem. *let none of you presume to approve of this by the least sign*: *μὴ καθαρῷ γὰρ καθαρῷ ἰφάπτεσθαι*, *μὴ ἔδαμπτὸν ἐστὶ*, Plato, *for it is impossible for an impure spirit to rise to the knowledge of a pure truth*.

In some places several are put successively to strengthen the negative: *οὐ δυνατόν ὑπερῷοτι ὑδὲν τέτων πράττειν*, Plato, *there is no possibility of doing any of those things*: *οὐδέποτε ὑδὲν ἢ μὴ γίνηται τῶν δεινῶν*, Dem. *nothing that is necessary will ever be done*: *μὴ ἐν μηδὲ σὺ, μήτε χαλεπὸν τε τῶν τοιούτων ἂ μήτε τῷ σώματος, μήτε τῇ τῆς ψυχῆς ἡμῶν φύσει προσήκει, νόμιζε εἶναι, μήτ' ἀγχανταῖ τοῖς προσπελάουσιν*. Dion Cassius, *do not imagine that what can neither touch your body, nor your soul, can be an evil: and be not disturbed at what has happened you*.

Nevertheless we meet with exceptions to this rule; for in Latin two negatives have the force of denying, as we have made appear elsewhere; and on the contrary in Greek they sometimes affirm: *οὐ δύναμαι μὴ μνησθῆναι αὐτῷ*, Xenoph. *non possim ejus non meminisse*, *I cannot help remembering him*: *τὸν Ὀδυσσεῖα μὴ ἔμισῶν ἐκ ἀνδραίμων*, Lucian, *I cannot help hating Ulysses*: *οὐχ' ἄλλο τι μὴ ἔχει τέτων δάτιρον ἵπάρχειν*, Aristot. *it must of necessity be one of the two*.

After these verbs of denying, or hindering, and forbidding, the negative particle seems superfluous; as *ἀπίσῳ μὴ δύνησθαι*, Dem. *I am afraid I shall not be able*: *οὐκ ἂν ἔλαττος γίνοιτο μὴ ἐκ ἡμῶς υἱὸς εἶναι*, Lucian, *you cannot deny but you are my child*: *μὴ διαφθεῖραι ἐκάλυψε*, Thucyd. *he hinders it from corrupting*. And Cicero has used *ne* in the same sense, *potuit prohibere ne sciret*, &c.

Sometimes there is an hyperbaton in the negation. For whereas in Latin the negative always destroys what follows it, as *non dico*, *non simulo*, *I do not say*, *I do not dissemble*, &c. on the contrary here it sometimes precedes the verb, and instead of destroying it, strengthens what follows it; as *οὐ φημι, μὴ φάσκω*, *dico non*, *I say no*; *μὴ προσποιῆμαι*, *simulo non*, *dissimulo*, *I pretend not to*.

Sometimes the negative is at a greater distance from its verb; as οὐ τί τις ἔξοπισσεν νεκρῷ χάρισθαι ἀνίστασι, Hom. II. ε. for ἀνίστασι δὲ ἔτινα, he ordered that no one should abandon the dead body. Οὐ γὰρ ταῦτα ἀντ' ἐκείνων γέγονεν ἔδδὶ πολλῷ δαί, Dem. that is to say, οὐ γὰρ ἔδδδ, ταῦτα ἀντ' ἐκείνων γέγονεν πολλῷ δαί, for this by no account was done instead of that, far from it. Φανήσεται γὰρ ἔδδδ, πολλῷ δαί, τῆς γνησομίης ἄξιον αἰσχύνης, Demosth. for οὐδὲ γὰρ φανήσεται, πολλῷ δαί, τῆς γνησομίης ἄξιον αἰσχύνης, this will not appear equal to the shame that must ensue, far from it.

With verbs of fear, μὴ is rendered by the affirmation, the same as *ne* in Latin: δίδωμι μὴ διηται, II. χ. metuo ne persequatur, I am afraid he will pursue. Φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν, Thucyd. metuimus ne amobus frustrati simus, I am afraid we have missed them both. Εἰ μὴ φοβοῦμαι ὅπως μὴ ἐπ' αὐτόν με τρέποιται, Xenoph. nisi vereor ne se adversus me ipsum converteret, were I not afraid that he would turn against myself.

But if another negative is added, then the sentence becomes negative, as *ne non* in Latin: δίδωμι μὴ ἔκ ἔχω τοσαύτην σοφίαν, Xenoph. metuo ne non habeam tantam sapientiam, I am afraid I shall not be so wise. Μὴ δέισθητε ὡς ἔχ' ἡδίας καθυπόσεται, Idem, non est quod metuatis ne non jucunde sitis dormituri, do not be afraid that you shall not sleep at your ease. See in the New method of the Latin tongue the remarks on *vereor ut, vereor ne*.

As in Latin *non modo* is sometimes taken for *non modo non*, in like manner in Greek οὐχ or μὴ with ὅτι or ὅπως, which must be determined by the sense: καὶ ὁ Γαβίνιος ἐρωτηθεὶς τὸ αὐτὸ τῦτο, ἔχ' ὅπως ἐκείνους ἐπῆρσεν, ἀλλὰ καὶ, &c. Dion. Cassius, and Gabinius having been asked the same thing, not only did not commend Cicero, but even, &c. See in the Latin method the remarks on ellipsis, Numb. 11.

Μήποτε.

Μήποτε is often taken for *fortasse, perhaps*, after the manner of *haud scio an* in Latin. Εἴ γε μὴν ἀποδομήρια προσόικεν ὁ θάνατος, ἔδ' ἔτιος ἐστὶ καὶνὸν, μήποτε δὲ καὶ τανατίον ἀγαθόν· τὸ γὰρ μὴ δεδωλωσθαι σαρκί, καὶ τοῖς πάθεσι ταύτης, ἔφ' ἂν κατασπόμενος ὁ νῦς τῆς θνητῆς ἀναπίμπλαται φλυαρίας, εὐδαιμόν τι καὶ μακάριον, Plut. for if death resembles a journey, it is not therefore an evil, but, on the contrary, perhaps it is a blessing: for to be freed from the servitude of the flesh, and the passions thereof, which only weigh down the soul, and fill it with trifling desires, is certainly a great felicity. Μήποτε ἀγαν εὐθις ἦ, Theophr. perhaps it would be a piece of folly. Μήποτε δὲ δαί γραφῆναι, Athan. perhaps it is necessary to write. And in St. Paul, ἐν περσότητι παιδιούντα τὴν ἀντιδιατιθεμένην· μήποτε δὲ αὐτοῖς ὁ Θεὸς ματάρωσιν εἰς ἐπίγνωσιν ἀληθείας, 2 Tim. ii. In meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth.

Μήποτε admits of several other meanings, as in interrogations: ἀλλὰ μήποτε ἔ τῦτο ἦ αἴτιον; Theophr. but may not that perhaps be the cause? In negations: μήποτε τοσῶτον ἀμαλῆσαιμεν ἢ δεξιῆς, ἢ τῷ φιλικῷ καθήκοντος, Gregor. absit ut eousque negligamus, let us not be so far neglectful of the study of virtue, or of friendly duty.

CHAP. XV.

I. Of the Particle "Αν.

"ΑΝ is properly derived from *ἐάν, si*; as *ἂν τῶν ἀφῆτε τὰς ἀμαρτίας*, John xx. *si quorum remiseritis peccata, whosoever sins ye remit*. But it is frequently a potential particle, *δυνάτις*, though being sometimes repeated, it is also called *παραπληρωματικὴν*, a redundant or expletive particle.

It is joined with almost all tenses and moods; examples whereof are very common. But with the indicative it is equivalent to the subjunctive, because of the conditional force which it includes: thus the French often render in the indicative with a conjunction, what the Latins would express in the subjunctive, *si j'avois aimé* for *si amavissem*; *quand je faisois*, for *cum facerem*; *s'il a fait*, for *si fecerit*.

Thus we say, in the imperfect indicative, *χρησιμώτατοι γὰρ ἂν ἦσαν ἅπαντες*, *Dem. essent enim, or esse possent* (and by no means *erant*) *utilissimi omnium, for they would be the most serviceable of all*.

As also in the perfect, contrary to the opinion of Gaza, *ἐγὼ μὲν ὑμῖν ἔγραψα τὰς νόμους, οἷος ἂν ἦμιν ὀφελιμωτάτους εἶσθαι τῇ πόλει*, Lucian, *I have given you such laws as I thought would be most conducive to the good of this city*.

Likewise in the aorists, as in Synesius, who writing to his brother concerning a murder, with which a person was charged without being known for certain to have committed it, says, that we must equally disbelieve the accused, and the accusers: *τὸν μὲν ὅτι τοιοῦτός ἐστιν ὥς τ' εἰ καὶ μὴ πεποίηκεν, ἀλλ' ἐποίησεν ἂν*, *him, because if he has not committed it, he was, however, capable of such an action: τὸς δὲ καὶ μὴ πλάσαντας ὅτι συνέπρασεν ἂν*, *and those, because if they have not really forged this accusation, yet they were malicious enough to do it*. Where it is visible that *ἂν* simply denotes an apparent probability of the action.

Hence this particle with the aorists is frequently rendered by the plu-perfect of the subjunctive, where it not only denotes a probability, but sometimes even a kind of certainty of the future effect: *ἐδὶν ἂν ὡς νῦν πεποίηκεν, ἔγραξεν*, *Dem. nihil eorum quæ nunc fecit, præstitisset, he would have done nothing of what he has done*. *Εἰ δὲ μὴ, εἶπον ἂν ὑμῖν*, John xiv. 2. *if it were not so, I would have told you*. *Πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμεναι, μετάνοησαν*, Luke x. 13. *they had a great while ago repented, sitting in sackcloth and ashes*.

Therefore in St. John iv. where Christ says to the Samaritan woman, *εἰ ᾔδεις τὴν ὕδατιν τῷ Θεῷ, καὶ τίς ἐστιν ὁ λέγων σοι, δὸς μοι πεινῆ σὺ ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἂν ὕδατος ζῶν*, that is to say, *tu petisses ab eo, si dedisset tibi aquam vivam*, without there being any more occasion for putting *forsitan* in the first member, where the ancient interpreter has put it, than in the second, where he has not put it; for the force of *ἂν* does not consist in making the proposition absolutely dubious or uncertain, but in rendering it conditional and feasible; *you might have asked him, or surely you might have*

asked him, &c. The same may be said of the fifth chapter, verse 46. *εἰ γὰρ ἐπιστῆτε Μωϋσῆ, ἐπιστῆτε ἂν ἡμῶν*, where he has translated, *is crederetis Moysi, crederetis forsitan vobis*: though the Greek includes no manner of doubt. Hence St. Austin, hom. 45. *de verbo Dom.* citing this passage, has not put *forsitan*, but *utique crederetis mihi*. The same likewise may be said of the following passage, chap. viii. verse 19. *εἰ ἡμῶν ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν*, *if ye had known me, you should have known my father also*.

II. Ἄν with the Infinitive and the Participles.

But ἂν, in every tense of the infinitive and of the participle, denotes almost constantly the time to come. The reason is, because, as we have observed elsewhere, these infinitives and participles being indifferent to every division of time, they are determined to the future by this conditional particle: as *δοκῆ μοι ἄλλα προτιβαῖς μάλιθα ἂν ποιῶν ἰπασκισθαὶ ἔκαστα, ἕως ὅπῃ δέοιτο, ἔχειν ἂν παρονοασμῆνους χρεῖσασθαι*, Xenoph. *methinks that by proposing prizes and rewards, you will render them more careful of perfecting themselves in these exercises, so as to be always in readiness when you have occasion for their service*. Where *ποιῶν* has the force of *ποιήσων*, and *ἔχειν* that of *ἔξειν*. *Ἄλλοι δὲ πονίαν μὲν ἔν ἂν φοβήσονται, ἀλλ' καταπραγῶναι φασιν, εἰ ἰδύναντο τοῖς ἄλλοις ὁμοίως ποιῶντες, ἐκπορεύειν τὰ ἄλφρατα*, Lucian, *others said, that they should not be afraid of poverty, could they but get their living by working like the rest*.

Νομίσας ἔκ ἂν ἔτι συμμῖξαι αὐτῷ τὸς μισθοφόρους, Xenoph. *instead of συμμῖξεν, thinking that the foreign troops in his pay would not join him*. *Ὅς ἔδιδε λίσσαντα τὰ τῷ μεγιστῷ Θεῷ, σμῖα*, Xenoph. *instead of λίσσαντα, just as if any body could be ignorant of the works of this great Being*.

When the particle ἂν is joined with the perfect of the Infinitive or of the participle, the phrase partakes of the past and the future, after the manner of the future of the subjunctive in Latin; as *ἀλλὰ πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἰαλωκίαι*, Dem. *sed omnia hæc à barbaris captum iri*. *Μὴ τοῖνυν, ἢ ἄνδρες Ἀθηναῖοι, τέτοις ἔτω χρεασμῆνους ἂν ἡμῖν, ἄλλως πως ἔχρηται ἡμῖν*, Id. *do not, therefore, O Athenians, behave differently towards those, who would use you, if they could, in the same manner*.

Thus what the Latins express by the future of the subjunctive, may be very aptly rendered in Greek by this particle; as *quare si quæc etiam horum minorum aliquid offendit, jam ista deseruerit: jam ætas omnia, jam dies mitigari*, Cic. *pro Cælio*, *εἰ δὲ τις τέτοι τισὶ τῶν Ἰλαττίων ἀπαρτίσεται, καὶ δὴ τέτοι ἔτος ἐκ εἰς μακρὰν ἀφείτ' ἂν, ἦδ' ἄν τι πάντα τὸ τῆς ἡλικίας τ' ἂν καὶ χρόνος παραβῆται*. *At historia nos cesserit Græcis, nec opponere Thucydædi Salsustium vereor*.

III. Ἄν in Interrogations.

Ἄν is also used in interrogations: *οὐ γὰρ ἂν κόμην ἀποστήσας: οὐ γὰρ ἂν προίθλους μὴ ἔτι πρὸς πῶλον ἀλλὰ πρὸς οἰκίαν, ἔτι κίνδυνος πρὸς;* *Æsch.* *could you make a place revolt? could you have the courage to approach by yourself, I do not say towards a town, but even towards a single house, where there was any danger*.

Thus when Terence says, *sinceris vero tu illum facere hinc ? sincerem illum ?* Adolph. act. 3. sc. 4. it may be thus rendered into Greek, *ού γὰρ ἂν ἐκείνου τὸς σὸν ἀριστερῆς ταυτὶ ἀγαθώτατα ; ἀπερωρῆσθαι ἂν ἐγὼ ; would you suffer him to act thus ? I suffer him ?* and the rest in the same manner.

IV. Ἄν expletive, or redundant ; and elliptic, or understood.

Ἄν is an expletive, when it happens to be repeated in the same period : *ὡς αὖ γινώσκουσιν ἂν ἂν εἶεν λέγομαι, ἀγαπᾶσθαι τε ἂν καὶ οὐκ αὖ διακυβεύοντα εὐδαιμόνως, ἰσθῆν ἀκρίτως, μὴσι πολιτικῆς, Plato in Politic. for if a prince was such as we have described, he would gain the love of his subjects, and might reign peaceably over them, conforming to the only true rules of government.* *Παρεῖν σὺ γ' ἀμυνδὸν ἐχθρῶν σὺδὲ δ', ἂν ἔκ ἂν ἀλγίνας ἔλθῃς, Soph. for being here with me, you are troublesome ; but if you go away, perhaps you will be no longer so.*

This participle is also sometimes understood.

Πῶς τις τοὺς ἀφῆρῃν ἱπποῖν ἐπιθήται Ἀχαιοῖν ; Eurip. how is it possible for any of the Greeks to submit to you willingly ? for ἂν ἐπιθήται. In like manner, *καὶ εἰ μήτις ὁ Ζεὺς διέγνωσεν αὐτῶν, καὶ ἀχρὶ χειρῶν ἀποχάσθῃσι τὸ κράνημα, Lucian, and if Jupiter himself had not interposed, they would have come to blows ;* talking of the dispute of the three goddesses concerning the golden apple.

V. Remarkable Force of the Particle ἂν in abbreviating.

This particle has a very remarkable force in discourse, inasmuch as it includes within itself the signification of a verb understood, according to Budæus ; which contributes vastly to conciseness ; as *τοσαύτην ἐποίησαντο σπαδῆν ὅσην εἰς ἂν τῆς ἰαυτῶν χώρας πορευόμενοι :* that is to say, *Ὅσην εἰς ἂν ἐποίησαντο, Isocr. they made as much haste, as if the ravage had been committed in their own country.* *Δέξαι μὲν ἔγωγ' ἂν συγχωροῖν, τὰ δ' ἴτερα ταῦτα ἔκ ἂν, Plato in Philebo, I should be satisfied to yield them the honour, but nothing else.* *Ἐγὼ μὲν γὰρ ἴσως διωσάμην, καὶ ἄλλος τις ἂν ψευδῆ λόγους καὶ συκοφαντίας, Dem. contra Mid. for very likely I should be able, and so would any body else, to refute this wotruth, and calumny.*

CHAP. XVI.

Of some other Particles that are necessary for Connection or Transition in Discourse.

I. Of those that connect.

ΚΑΙ has some elegance, when it is reduplicated, as where Phocion says to Antipater, *ού δύνασαι μοι καὶ φίλον καὶ κόλαον ἄλλοτε θαι, you cannot have me for your friend and flatterer at the same time.*

When

When it happens to be alone in the second member, it diminishes the first, and is taken for tamen, quanquam, nevertheless, but, notwithstanding, although, &c. As when Epaminondas, at the sight of a great army without a commander, cries out ἄλιον θηρίον! καὶ κεφαλὴν οὐ ἔχει, *what a monstrous beast, but it has never a head.*

In expressing two opposite things, ἕτερον is frequently put in the first member, and καὶ in the second, though they are both translated by aliud, another thing; as ἕτερον δὲ τὸ ἀντίχρην, καὶ κρατεῖν, *Arist. aliud autem est resistere, aliud vincere, it is one thing to resist, and another to conquer.*

When different things are compared by καὶ, the verb is put in the singular: διαφέρει δὲ τὸ ἀδίκημα, καὶ ἄδικον, *Arist. and not διαφέρουσι, injury and injustice are two different things.*

Τὶ and καὶ are joined in such a manner, that τὶ goes before, but at the end of a word; and καὶ comes after, but precedes another word: thus Sophocles, speaking of women,

Αἰς κόσμος σιγή τε, καὶ τὰ παῦρ ἔση.

Whose ornament is silence, and few words.

II. Of those that import Distinction.

The most useful are μὲν and δὲ, examples of which are extremely common; as τὸ περὶ καὶ ἂν προσήκει, λόγῳ μὲν ἀναζητεῖν δεῖ, ἔργῳ δὲ σφραττεῖν, *what is honourable and decent should be known not only in theory, but in practice.*

Those two particles have sometimes the same force with the Latin cum and tum, when some general thing is marked in the first member, and afterwards something particular, or of greater consequence in the second; as πολλὰ μὲν ἔργα ἱλαττοῦμαι κατὰ τούτοις τῶν ἀγῶνα Διοχίου, δύο δ' ἄνδρες Ἀθηναῖοι, καὶ μεγάλα, *Dem. equidem cum Æschine hac in causa multis sum rebus inferior, tum duabus potissimum, viri Athenienses! usque permagnis.* Which may be translated thus, *it is true Æschines has many advantages of me in this cause, but especially in two things, O Athenians! and those of very great consequence.* Thus when Tully says, in his book of Old Age, sæpe vero mirari soleo cum hoc C. Lælio, cum cæterarum rerum tuam excellentem, M. Cato! perfectamque sapientiam; tum vel maxime quoddam senectutem tuam nunquam tibi gravem esse senserim. Perionius sheweth that this is an imitation of Plato, which may be thus translated into Greek, πολλὰ καὶ μὲν δὲ, Μάρκε Κάτων, μετὰ τούτῳ Καίε Λαίλιε, θαυμάζω σὶ τῷ γέροντι, πολλὸ δὲ μάλιστα ἀσθαθέματος ὡς βραδίως αἰετὸ γῆρας φέρεις. Where Gaza, instead of μὲν δὲ, and πολλοὶ δὲ, has put ποτὶ μὲν, and ποτὶ δὲ καὶ μάλιστα, which may be translated thus, *I have very frequently, my dear Cato! admired, together with C. Lælius, your excellent and consummate wisdom and prudence in most things; but nothing surprises me more than your patience in bearing the inconveniencies of old age.*

It often happens that after putting μὲν ἐν in the first member, they repeat δὲ several times in those that follow, which sometimes produceth a very agreeable gradation: Δίκη μὲν ἐν νόμῳ τίλος ἐστὶ, νόμος δὲ ἀρχοτος ἔργου, ἀρχὴ δὲ εἰκὼν Θεοῦ τῷ πάντα κοσμοῦντος, *Plut.*

justice, therefore, is the end of the law, as the law is the work of the prince, and the prince is the image of the Almighty that rules and governs all things.

These two particles are often intended to express opposite things, and the beauty is, when there is a negation with *δι* in the second member, as in this sentence of Philemon,

Μόνῳ ὃ λατρεῖ τῦτο καὶ συναγορῆ
Ἐξίς τιν ἀποκτείνει μὴν, ἀποθνήσκουσιν δὲ μὴ.

Physicians and lawyers only have the privilege of killing people, without being put to death for it.

Sometimes after *μὴν* they do not put *δι*, but *ὃ μὴν ἀλλὰ, ἢ ἀλλὰ* only, tamen, nevertheless, but, notwithstanding.

Τοῦτος τοι μικρὸς μὴν ἐπὶ δίμυς, ἀλλὰ μαχητὴς, II. ε.

Tydeus was but of a small size, but he was a stout soldier.

Ἀπαντὶς μὴν εἰσθασι οἱ παριόντες ἰθάδι, ταῦτα μέγιστα φάσκουσιν εἶναι καὶ μέλιστα σπουδῆς εἶναι πρὸς πόλει, περὶ ἃν ἂν αὐτοὶ μέλλουσι συμβουλεύειν ὃ μὴν ἀλλ' εἰ καὶ περὶ ἄλλων τινῶν πραγμάτων ἤρμοξε τοιαῦτα περιπαῖν, δευεῖ μοι περιπαῖν καὶ περὶ τῶν νῦν πραγμάτων ἰντεύθην ποιήσασθαι τὸν ἄρχον, Isocr. de Pace, I am not ignorant that it is generally the custom of those, who appear in this place, to declare that what they have to say merits the greatest attention, as being most conducive to the public welfare; but if ever this sort of exordium was proper upon any other occasion, I think it is absolutely necessary upon the present.

Sometimes in the first member they put *τὸ μὴν*, for *illud quidem*, and in the second *μὴν* instead of *δι*, for *sed*; as *ὥστε τὸ μὴν ὅλοι κινήσθαι ζῶον ἀτάκτως μὴν ἔπην τύχη προῖναι, καὶ ἀλόγως, Plato Tim.* ita totum animal movebatur illud quidem, sed immoderatè & fortuitò, Cic. de Universo, inasmuch that the whole animal moved intirely, but with an irregular and fortuitous motion.

Δι is also put sometimes for *sed, but*, without having *μὴν* before it. Πύρρος πρὸς τὸν ἐπισχυόμενον τὰ τακτικά διδάξαι, ἢ δι' παρατάξειν ἰδέσθαι γεγονότα, ἃκ ἴφθ' εἰδοθαι ἀπερισυαλπίστου στρατηγῶ, a certain person promising Pyrrhus to teach him the art of drawing up an army in battalia, though he had never seen one drawn up himself, Pyrrhus made answer, that he had no occasion for a general that had never heard the sound of a trumpet.

III. Of those that are used in Transition.

It is an elegance to commence the period with *εἰ μὴν δὲ, atqui si*, and in the next member to make *εἰδὲ* follow it, *sin, secus*: *εἰ μὴν δὲ καλὸς ἐστὶν ὁ κόσμος, ὅτι δημιουργὸς ἀγαθὸς, δηλον ὡς πρὸς τὸ εἶδος ἔκλειπεν εἰ δὲ, ἢ μὴδ' ἦναι τινι δίμυς, πρὸς τὸ γεγονὸς, Plato, atqui si pulcher est hic mundus, si probus ejus artifex, profecto speciem æternitatis imitari maluit; sin secus, quod ne dictu quidem fas est, generatum exemplum est pro æterno secutus, Cic. so that, if this world be good, and its maker skilful, it is evident that, in creating it, he had before him a model incorruptible and eternal; but, if otherwise (which would be blasphemy to affirm) he must have followed a created and perishable pattern.*

Ἔπει, *siquidem*, is generally put with the indicative, to insert some little proof, that supports a proposition; as *ωστίον ἐν ἐθεῶς ἕνα ἕρανον προσημύκαμεν, ἢ πολλὰς καὶ ἀπίστευς λίγαις ἢ ἐθότιον; ἕνα, εἴπερ κατὰ τὸ παρὰδειγμα διημιουργήματος ἐστὶ, Plato in Timæo, rec-tene igitur unum mundum dixerimus, an sint plures & innumera-biles dictu verius? unus profecto, siquidem factus ad exemplum, Cic. de Universo, shall we then justly say that there is but one world, or, with more reason, that there are many, and even innumerable? undoubtedly one only, since it was created upon this one only model.*

Ἄρχῃς γὰρ δὴ ἀπολλυμένης, ἔτι αὐτὴ ὡστε ἐκ τῆ, ἔτι ἄλλο ἐξ ἐκείνης γινέσεται: εἴπερ ἐξ ἀρχῆς δεῖ τὰ πάντα γίνεσθαι, *Plato in Phæd.* nam principium extinctum, nec ipsum ab alio renascitur, nec a se aliud creabit: siquidem necesse est à principio oriri omnia, Cic. Tusc. 1. for when once the principle is destroyed, it can neither be re-produced by any thing else, nor can it produce any thing else itself; because every thing must necessarily take its rise from the principle.

Εἴπερ is frequently put without expressing the verb; as *ἀλλὰ τῆς σάλπιγγος ἀκούσ, εἴπερ ἄρα ἀκούεις, περιβλέψαις τὸ κατὰ σεαυτοῦ, Lucian,* that is to say, *εἴπερ ἄρα ἀκούεις, but as soon as you hear the sound of the trumpet, if perchance you do hear it, then look about you, &c.*

IV. Of those that are made use of to express a Doubt.

When there happen to be several members of interrogation, the Greeks express the first sometimes by *ωτίον*, or *ωτίον*, sometimes by *ἢ*, and the last by *ἢ*. The first answers to the Latin *utrum*, and the second to their *an*.

Ἄλλὰ is also put in the beginning, when it serves to form an objection: but this particle is used likewise in answering. *Ἄλλὰ τὸ δια καὶ χεῖρις τῆς συγγενείας πολλοὶ καὶ καλοὶ κα' ἄγαθοὶ παρασάντες αὐτὸν ἐξαιτήσονται, ἀλλ' ἔτ' ἐστὶν ἔτ' ἔγιντο ὡσποτε, Dem. 1. in Aristog.* but without this perhaps a great number of brave and honourable relations will assist and rescue him: but he has none, nor had he ever any. In like manner it is repeated in Latin: at ludos quos Cæsaris victoriæ Cæsar adolescens fecit, curavi: at id ad privatum officium, non ad statum reipublicæ pertinebat, Mutius Ciceroni. *But perhaps it will be objected, that I have had the care of the public games which young Cæsar gave in honour of Julius Cæsar's victory: but that re-garded, &c.*

Ἄλλὰ is never used in interrogations in the middle of a period; on the contrary, ἢ is never put in the first member.

Ἡ ὦ, ἢ μὴ, answer to *quomodo*, and *nonne* in Latin.

Ἄρα is also used in interrogations, and is generally rendered by the Latin *an*. But Tully, in the fifth of the Tusc. has translated it likewise by *ergo*; because of its being put there to draw a conclu-sion. *Τὸν μὲν γὰρ καλὸν καὶ ἀγαθὸν εὐδαιμον καὶ ἡσυχίαν, εὐδαιμόνα ἐναι φημί: τὸν δὲ ἀδικὸν καὶ πονηρὸν, ἀθλιον, Ἄθλιος ἄρα ἐστὶς ἐστὶν ὁ Ἄρ-χίλαος, κατὰ τὸν σὸν λόγον; Εἴπερ γε, ὦ φίλε, ἀδικος, Plato in Gorg.* ita prorsus existimo bonos beatos, improbos miseros. Miser ergo Archelaus? Certe si injustus, Tusc. v. for it is my opinion that the just alone are happy, and the wicked miserable. *According to your argument,*

argument, therefore, must Archclaus be deemed miserable? Undoubtedly, if he be wicked.

V. Of those that are used in drawing Conclusions.

Καὶ δὲ, quamobrem, quocirca, *wherefore, therefore*: καὶ δὲ κατὰ ταῦτα καὶ οὐκ ἄλκιρα μὴ ἀπόφευγα τὰ τῶν αἰτίων γίνεσθαι, *Plato in Tim.* quocirca nobis sic cerno esse faciendum, ut de utroque nos quidem dicamus genere causaram, *Cic. de universo, wherefore, since it is so, I think it is fit we should treat here of both those sorts of causes.*

Ἐτι δὲ serves for a connection to add a fresh proof, after having produced already several arguments, and is rendered by jam, jamvero, præterea, *moreover, besides, likewise, &c.* Ἐτι δὲ τοῖς πάθος ἀκολουθητικῶς ἐσσι, ματαίως ἀκούστας καὶ ἀνοφελῶς, *Aristot. 1. de Moribus.* jamvero, quum. &c. *and being moreover a slave to his passions, it will be of no manner of service to him to hear these things.*

VI. Of adverbative Particles.

Καὶ τοι is joined either with the subjunctive, or with the optative: καὶ τοι τί γίνουτ' ἐν νῶτις, ἢ Μακεδόν, ἀπὸ καταφροῶν Ἀθηναίων, *Dem.* quanquam quid tam novum esse potest, quam Macedonem quendam esse qui Athenienses despiciat? *but what can be more surprising, than to see a Macedonian despise the Athenians.*

Κἄν is put with the subjunctive, and δὲ with the indicative: examples of which are very common.

Καίπτε is put sometimes without a verb, along with the participle: ἀδύνατος ἐν Θεῶν πασιῶν ἀπειθεί, καίπτε ἄνευ τι εὐκότως καὶ ἀναγκαίως ἀποδείξειν λίγυσιν, *Plato in Timæo*; where λίγυσιν refers to πασιῶν; ac difficile factu est à Diis ortis fidem non habere; quanquam nec argumentis, nec rationibus certis eorum oratio confirmetur, *Cic. it is impossible not to give credit to those that draw their origin from the Gods, even when they do not support their assertion by the strength of argument and reason.*

ANNOTATION.

I might still enlarge upon the divers properties of particles, which may be seen more particularly in Budæus, towards the end of his commentaries, in H. Stephen's Thesaurus, and in Perionius, from whence this chapter is borrowed. But I have been satisfied with pointing out what I thought worthy of observation, all the rest being very easy.

We must only take notice, that these particles being inserted in order to connect the members of a period, and to give it different turns, it is easy to translate them, when once their force is in general well understood: for they may be rendered a thousand ways, which cannot be all specified here, nor even in the most copious dictionaries, by reason there is nothing more particular in all languages, nor more susceptible of a variety of forms in translating.

The End of the EIGHTH BOOK.

BOOK IX.

Of QUANTITY, ACCENTS, DIALECTS, and POETIC LICENCES.

Of the Quantity of Syllables.

IN the present treatise of quantity, we shall only take notice of what the Greeks differ in from the Latins; though we shall not omit any thing that can be esteemed necessary, not only for the composing of verses, but, moreover, for a thorough knowledge of accents, and the exact pronunciation of prose.

CHAP. I.

Some General Rules of Quantity.

I. Observations on the Mutes and Liquids.

1. **A** Mute, joined with the liquids λ, ς, makes the syllable common by position, as in Latin: and the same effect is produced by the following letters, when joined together in the same syllable, κν, κτ, μν, ωτ. Hence it is, that those verbs, which begin with these letters thus joined, frequently repeat the first in the reduplication of the preter-perfect, κέκτημαι. See Book III. Rule vii.

2. Sometimes a liquid before the mute, renders the syllable short, as μπ, ρθ, κκ, ρτ, or even two liquids, as μς.

Τῶν μνησθαι, φίλον τέκνον, ἄμυνε δὲ δῆιον ἄνδρα. Il. 22.

Hicrum memento, chara proles, & fuga inimicum virum.

But this does not happen often; wherefore some read here φίλος τέκνον, correcting thus all the other editions.

3. Σ is sometimes cut off, either in the middle, or the end, especially before a mute: in which case it forms no position; as,

Ὅτι ἀπόλοιτο καὶ ἄλλος ὅστις τοιαῦτά γη ῥίξει.

Sic pereat & alius quicumque talia perpetrat.

Let all those perish thus, that act in the like manner.

For here *σ*, which is in the middle of *ἔστις*, slips away, without making the syllable long by position. In like manner, at the end of *καλύφωτες*, in Hesiod, κρύζει καλύφωτες καρῶν, Arat. *crociat clamosa*, *cornix*: which Virgil has imitated in his second *Æneid*;

Limina lectorum & medii in penetralibus hostem,

as some read it. See the New Latin method, in the treatise of poetry; and Erytreus in the seventh chapter.

III. Of long or short Syllables in general.

1. The two vowels *η* and *ω* always lengthen a syllable; as, on the contrary, the two short ones, *ι* and *ο* always make it short.

2. All diphthongs are long, save only, that at the end of words, *αι* and *οι* have the same effect as short syllables with regard to the accent.

3. Short finals are sometimes made long, not only by virtue of a *cæsura*, which happens also in Latin, but even without a *cæsura*.

4. A liquid following a short vowel, makes it long, even when this vowel happens to be in the next word; as *ι* in *ἔφελον*, *I ought*; *ε* in *πολλὰ λισσομένη*, Il. 22. *using many intreaties*.

5. Several monosyllables, though short of their own nature, are frequently made long by poetic licence; such as *ἄν*, γὰρ, γῆ, δέ, κί, κῆ, μέν, μιν, νῦν, οἶ, πῆρ, πρῖν, ρῆ, τῆ.

6. The long vowels, and even the diphthongs, may be shortened, when they happen to precede another vowel or diphthong, particularly at the end of words, because the Greeks are not obliged to make elisions; as in the first *Iliad*,

Ἄξω ἰλῶν' ὃ δέ κεν καχολύσεται ὄκταν ἴκομαι.

Auferam: ille autem indignabitur ad quem venero.

Which has been sometimes imitated by the Latins, as we have made appear in the Latin method.

7. The same happens sometimes, even when the following word beginneth with a consonant: as,

Εἰδὶ κεν οἴκαδ' ἴκομαι φίλην ἐς πατρίδα γαίαν. Odys. 2.

Quod si domum venero, in charam patriam.

8. The long vowels are frequently shortened before *σ*.

9. Prepositions that either begin or end with one of the three common vowels, make this vowel short, either in composition, or out of composition; as *ἐπι*.

10. A privative is commonly short.

C H A P. II.

Of the particular Rules of Quantity.

And first of the three common Vowels before the Penultima.

THE particular rules of quantity ought to be considered according to the three common vowels *α, ι, υ*.

They are very often short or long indifferently in several words, which upon that account admit of no difficulty, because they may be taken either way.

GENERAL RULE for the three Vowels A, I, U.

Generally speaking, they are short in whatsoever syllables, save only those which we shall except in the following articles and chapters.

EXCEPTIONS.

I. Of A before the Penultima.

1. A is long, when it supplies the place of the augment, as *ἄϊον*, for *ἦϊον*, I did hear, from *ἄϊω*, to hear.

2. A privative, which of itself is short, is sometimes lengthened, where there happen to be three short syllables successively; as *ἀκράματος*, indefatigable; *ἀθάνατος*, immortal.

3. A is likewise long before a vowel in the following words; *ἄϊναος*, always flowing, for *ἀϊναος*, instead of which they likewise use *ἀϊναος*, perennis, eternal: *ἀϊριος*, aerius, airy: *ἀϊθαλής*, always green: *ἄϊως*, *ἄϊωνες*; *ἄϊσω*, to rush, to fall upon: *ἄϊκή*, an impetuous motion: *ἄϊκη*, from the singular *ἄϊξ*, a violent motion: *ἄϊατος*, (where the middle *α* is long) who does not leave unpunished; or very prejudicial; or inviolable, invulnerable: *ἀκράαντος*, imperfect, unuseful: *βρυγῆϊος*, a bragger, a prattler: *βιάζομαι*, to use force or violence: *ἰλαῖϊος*, oleaginous, made of an olive tree: *ἰάομαι*, to cure.

4. Likewise the derivatives of *λίθας*, a stone: *λαῖϊος*, made of stone.

It is also long before consonants in the following words.

5. Before *γ*, in *σφραγιζω*, sigillo, to seal: *ναυαγίω*, to be shipwrecked: *νευαγίω*, shipwreck.

6. Before *δ*: *ἀδῆκως*, overcome with grief, for *ἀπῆκως*, from *ἀηδία*, to be tired and heavy, to be uneasy.

7. Before *θ*, in *ῥάθυμος*, lazy, or negligent: *ἰθαγενής*, legitimate.

8. Before *κ*, in *ἀκῶσιος*, involuntary: *διάκονος*, a deacon or minister: *λακία* for *ληκία*, to resound.

Likewise in numerals in *δοσιος*; as *διακόσιος*, *τριακόσιος*, plural *δισακόσιοι*, two hundred; *τριακόσιοι*, three hundred, and such like.

9. Before *λ*, *φαλαίην*, balæna, a whale: *κικινδελή*, a glow-worm or gnat; *ἄλοφος*, non cristatus; *ἄλοστην*, Nicand. folly, madness.

10. Before μ , in $\acute{\alpha}\mu\alpha\tau\epsilon\varsigma$, harvest, and $\acute{\alpha}\mu\alpha\tau\acute{\iota}\varsigma$, harvest time.
11. Before ν , in $\kappa\acute{\epsilon}\rho\alpha\iota\omicron\varsigma$, the skull: $\mu\alpha\upsilon\kappa\acute{\iota}\varsigma$, furious, mad: $\acute{\alpha}\nu\phi\acute{\iota}\epsilon\iota\varsigma$, consobrinus, a nephew: $\tau\iota\tau\acute{\alpha}\iota\omicron\iota\varsigma$, belonging or relating to Titan.
12. Before σ , in $\delta\epsilon\sigma\pi\acute{\iota}\tau\iota\omicron\varsigma$, fugitive: $\nu\alpha\pi\acute{\iota}\lambda\alpha$, sinapi, mustard.
13. Before ρ , in $\acute{\alpha}\rho\alpha\acute{\iota}\omicron\mu\alpha\iota$, to use prayers or imprecations: $\acute{\alpha}\rho\eta\tau\acute{\iota}\varsigma$, a priest, one that prayeth: $\tau\epsilon\mu$. $\acute{\alpha}\rho\eta\tau\acute{\iota}\varsigma\iota\sigma\alpha$, a priestess: $\kappa\acute{\alpha}\rho\alpha\beta\omicron\varsigma$, carabus, a lobster: $\acute{\alpha}\mu\acute{\alpha}\rho\alpha\kappa\omicron\varsigma$, amaracus, marjorum; $\mu\alpha\rho\acute{\iota}\omicron\mu\alpha\iota$ for $\mu\alpha\rho\acute{\iota}\omicron\mu\alpha\iota\varsigma$, to wind skains: $\phi\lambda\omega\alpha\gamma\acute{\omega}$, to trifle.
14. Before σ , in $\iota\psi\alpha\rho\acute{\alpha}\sigma\iota\omicron\mu\omicron\varsigma$, execrable: $\epsilon\upsilon\chi\alpha\sigma\iota\alpha$, a good habit of body: $\kappa\alpha\rho\acute{\alpha}\sigma\iota\omicron\iota\varsigma$, a little girl.
15. Before τ , in $\acute{\alpha}\tau\tau\epsilon\omicron\varsigma$, for $\acute{\iota}\tau\tau\epsilon\omicron\varsigma$, alter, another. Likewise $\delta\acute{\alpha}\tau\tau\epsilon\omicron\varsigma$ for $\tau\acute{\omicron}$ $\acute{\iota}\tau\tau\epsilon\omicron\varsigma$, alterum.
- In the compounds of $\lambda\acute{\alpha}\iota\alpha\iota$; as $\lambda\alpha\tau\omicron\mu\acute{\iota}\alpha$, lapidicina, quarry: $\lambda\acute{\alpha}\tau\omicron\upsilon\tau\omicron\varsigma$, lapicida, a stone-cutter: $\delta\acute{\iota}\delta\omicron\mu\alpha\tau\acute{\iota}\omicron\iota\varsigma$, brought to bed of twins.
16. Before χ , in $\tau\acute{\epsilon}\tau\alpha\chi\upsilon\tau\epsilon\omicron\varsigma$, fish, taken from $\tau\epsilon\tau\alpha\chi\acute{\alpha}\varsigma$, Ion. $\tau\epsilon\tau\alpha\chi\acute{\iota}\omega$, rough.

II. Of I before the Penultima.

1. I is long before a vowel, in $\lambda\acute{\alpha}\tau\omicron\mu\alpha\iota$, to heal, to cure: $\lambda\alpha\tau\acute{\rho}\acute{\iota}\varsigma$, a physician: $\lambda\acute{\alpha}\sigma\iota\mu\omicron\varsigma$, curable: $\lambda\upsilon\tau\acute{\alpha}\varsigma$, a physician: $\iota\acute{\upsilon}\zeta\omega$, to cry out, to make a noise: $\iota\omega\gamma\acute{\eta}$, sibilus, whistling: $\iota\omega\gamma\acute{\alpha}\delta\iota\varsigma$, the same: $\iota\omega\chi\mu\acute{\iota}\kappa\iota$, pursuit of the enemy: $\Psi\iota\upsilon\tau\epsilon\omicron\varsigma$, a mountain of Thessaly: $\Pi\alpha\upsilon\sigma\iota\alpha$, $\Pi\iota\lambda\eta\mu\iota$, $\Pi\iota\upsilon\delta\epsilon\iota\varsigma$, the muses.
2. In the compounds of $\beta\acute{\omicron}$, poison: $\iota\omicron\delta\acute{\iota}\omicron\lambda\omicron\varsigma$, venomous, that cuts forth poison: $\iota\omicron\chi\lambda\acute{\iota}\mu\epsilon\tau\alpha$, quæ sagittis gaudet. And in $\delta\acute{\iota}\omicron\mu\alpha\iota$, to think, to judge. $\Pi\alpha\lambda\acute{\iota}\omega\chi\epsilon\iota\varsigma$, pursuit; $\omega\pi\acute{\omicron}\lambda\acute{\omicron}\chi\epsilon\iota\varsigma$, pursuit. $\Pi\iota\alpha\acute{\iota}\nu\omega$, to fatten: $\lambda\acute{\alpha}\iota\omega\omega$, to gladden: $\chi\iota\omicron\nu\acute{\alpha}\iota\omega\varsigma$, snowy: $\Phi\theta\acute{\iota}\omega\tau\epsilon\omicron\varsigma$, of Phthia.

It is also long before consonants in the following words; as,

3. Before β , in $\acute{\alpha}\lambda\iota\beta\alpha\tau\tau\epsilon\omicron\varsigma$, Nicand. sale tinctum, *dipt in salt*.
4. Before γ , it is almost always long: $\acute{\iota}\gamma\acute{\iota}\omega\omega$, rigeo, to be stiff with cold.
5. Before δ , in $\omega\acute{\iota}\delta\acute{\iota}\omega$, to flow, to spurt up: $\Pi\acute{\iota}\delta\acute{\omicron}\tau\epsilon\omicron\varsigma$, a proper name: $\chi\epsilon\lambda\acute{\iota}\delta\acute{\omicron}\nu$, Hesiod, a swallow.
6. Before θ , in $\theta\acute{\omega}\nu\omega$, dirigo, II. ψ . but it is short in Hesiod, as also $\theta\acute{\omega}\nu\tau\omega\gamma\epsilon$, a director, or governor, and such like.
7. Before κ , in $\iota\kappa\acute{\iota}\sigma\iota\alpha$, supplication: $\iota\kappa\acute{\iota}\sigma\iota\omicron\varsigma$, a suppliant: $\nu\acute{\iota}\kappa\acute{\iota}\omega$, to overcome: $\Phi\omicron\nu\acute{\iota}\nu\acute{\iota}\omicron\iota\varsigma$, a Phœnician: $\phi\epsilon\mu\alpha\lambda\acute{\iota}\omicron\varsigma$ and $\phi\epsilon\mu\alpha\delta\acute{\iota}\omicron\varsigma$, dreadful, terrible.
8. Before λ , in $\acute{\iota}\lambda\omega\omega$, favourable, propitious: $\lambda\acute{\iota}\mu\omega\omega$, limosus, muddy: $\acute{\iota}\lambda\alpha\delta\acute{\omicron}\nu$, in troops, in crowds: $\iota\lambda\alpha\sigma\mu\acute{\omicron\varsigma}$, propitiation: $\mu\epsilon\lambda\acute{\iota}\lambda\acute{\iota}\omega\tau\omicron\iota$, melilot, a sort of herb: $\acute{\omicron}\mu\iota\lambda\alpha\delta\acute{\omicron}\nu$, in crowds: $\acute{\omicron}\mu\iota\lambda\acute{\iota}\omega$, to converse: $\omega\iota\lambda\acute{\iota}\omega$, to heap up, to press upon: $\phi\iota\lambda\eta\tau\acute{\iota}\omega\omega$, to kiss: $\chi\acute{\iota}\lambda\acute{\iota}\omega\omega$, to feed: $\chi\acute{\iota}\lambda\acute{\iota}\alpha$, $\tau\acute{\alpha}$, a thousand: $\chi\acute{\iota}\lambda\acute{\iota}\alpha\iota\varsigma$, $\acute{\alpha}\delta\omicron\varsigma$, a thousandth: $\acute{\iota}\lambda\omega\omega$, the city of Troy.
9. Before μ , in $\beta\epsilon\mu\acute{\iota}\omega\omega$, to be angry, to gnash one's teeth, to threaten: $\iota\mu\acute{\iota}\omega\omega$, to desire: $\iota\mu\acute{\iota}\rho\acute{\iota}\omega\omega$, desirable: $\mu\acute{\iota}\mu\acute{\iota}\omega\omega$, to imitate: $\mu\acute{\iota}\mu\acute{\iota}\omega\omega$, a pattern or model to imitate: $\mu\acute{\iota}\mu\acute{\iota}\omega\omega$, imitable. Likewise in the compounds and derivatives of $\tau\acute{\iota}\mu\acute{\alpha}$, honour: $\tau\acute{\iota}\mu\acute{\iota}\omega\omega$, honourable: $\phi\iota\mu\acute{\iota}\omega\omega$, made of packthread.

10. Before *v*, in all verbs in *iv*; as *κινῶ*, to move: *κίνωμι*, the same: and in *γίνωμαι*, to be, or to be made, to be present: *γινώσκω*, to know: *ἀγίαις*, a whirling, or turning round: *ἀγίαις*, whirling, turning round: *ἰεῖνός*, a wild fig: *ἰῖον*, the hind part of the head: *ἀκροθία*, first fruits: *κινῶσκω*, to advise, to reclaim a person: *ἐνομαί*, to hurt, to prejudice: *δελφίνος*, taken from *δελφίς*, a dolphin: *ἀγνῖν*, to lead, to conduct.

11. Before *ω*, in *λατῶν*, to pray, to intreat: *ἠπίζω*, to fan: *διωπτεῖς*, fallen from heaven, come from Jupiter: *ἠπίκτι*, Odyssey 20. increpuit, he reprimanded, he chided.

12. Before *ε*, always long; as *Σμίραμιθ*, a proper name.

13. Before *σ*, in *ἰσοφαιζῶ*, to be like, to make like: *ἰσῶς*, like, equal: *ἰσῶζω*, to render equal: *ἰσῶθιος*, God-like, equal to God: *κονισσαλος*, the dust that flies: *μισῶ*, to hate: *Σίσυφος*, a proper name: *φθισίτης*, a destroyer of mankind: *σισύμφησιον*, serpyllum.

14. Before *τ*, in *ἰτρία*, salix, a willow tree: *σιτύω*, to nourish: *Τίτυρος*, a proper name: *Τριτωνίς*, *Τριτογενής*, *Τριτογένεια*, *Μίνερτα*: *φίτνω*, to produce: *φίτνωμα*, a plant or root.

15. Before *φ*, in *διφάω*, to search; *διφάτης*, one that searches or inquires. Likewise in *ἰφ*, strongly, with its derivatives and compounds: *ἰφίγνινα*, a proper name: *ἰφίος*, strong, robust: *ἰφίροος*, one that has a strength of judgment: *τριφυλλίς*, trifolium, trefoil.

16. Before *χ*, in *κίχων*, to find: *κίχων*, succory: *κίχων*, the same.

III. Of τ before the Penultima.

1. τ is long before a vowel in *ἑτάλιος*, Mars, warlike: *κύναιος*, of a bluish or gray colour: *κωνοχαίτης*, one that begins to have gray hairs, an epithet of Neptune: *μυλάς*, marrow: *μύωτος*, that has its tail cut: *μυδάκις*; a place of retreat for the mice: *πύελος*, a bath: *πυρίτις*, coagulum, curds, or any thing coagulated: *πλάτυναζω*, to pronounce ill, opening the mouth too wide: *ἕτερος*, ruin.

It is also long before consonants in the following words.

2. Before *γ*, as in the obliques of *θυγάτηρ*, *ἴρα*, a daughter: though in the nominative it is frequently short in Homer and others: in *μυγάλη*, mus araneus, a sort of wasp, whose bite is venomous.

3. Before *δ*, in *κυδαίμιος*, illustrious: *κυδαίμιος*, the same, Od. γ. *κυδαίνω*, to render famous: *κυδαί*, the same: *μυδαλίος*, moist.

4. Before *θ*, in *ερυθρίω*, to blush: *ερυθραίνω*, to make blush: *ωνθιδόν*, Nicander, stink: *μυθίμαι*, to say, to speak: and its compounds, *παραμυθίμαι*, to comfort, to encourage: *παραμύθιον*, consolation.

5. Before *κ*, in *εγκραίνω*, to detain, to hinder: *εγκρανῶ*, the same, Od. γ. *μυκάμαι*, to bellow: *μυκαίμιος*, bellowing: *φύκιον*, moss, sea froth, paint: *φύκιος*, full of such froth or moss.

6. Before *λ*, in *δύλακίς*, sort of poppy: *δύλακος*, a bag: *πυγχιλίον*, a kind of muscles: *μυλάω*, to gnash with one's teeth: *σπύλωμαι*, *σκυλίω*, *σπύλω*, and *σπύλω*, to plunder: from *σπύλος* or *σύλος*, spoliium, spoils: *σφονδίλον*, the chine bone: *ύλαίος*, silvius, that produceth a great deal of wood: *ύλακῶν*, Oppian, to bark: *ύλ. κίσις*

and ἰλακίδης, names of dogs: ἰλακόμευρες, accustomed to barking: φίλοις, pugna, battle.

7. Before μ, in the possessive pronouns of the second person, ἑμέτερος; vester, yours.

And in θυμώμεαι, to be angry, as well as other derivatives of θυμός, animus, heart, courage: likewise in κυμαίνω, to float, to swell: κρυμώδης, cold: λυμαίνω, to hurt, to purify: μωμώω, to reprimand.

8. Before τ, in some compounds of the preposition σύν; as συνίημι, to know, to understand: συνεχίς, continued: συνών, to join; Πρηνίως, a name of Apollo.

9. Before π, in λυπίεμαι, to be sorrowful: τρυπών, to make a hole, to pierce through: τρύπανον, terebra: τρύπημα, a hole, and its derivatives.

10. Before ρ, in γυρόω, to turn round: κύριος, master or lord: μύριος, multiplex, manyfold, infinite; μύρια, ten thousand: μύριπα, lamprey, with its derivatives, and the verbs in ρεῖω: πλημμυρίζω, to drown, to overflow: πλημμυρία, the ebbing of the sea, waves, inundation.

In the derivatives of πῦρ, fire; as πυραμίς, a pyramid: Πυραχμής, Pyrachmes, &c.

11. Before σ, commonly long in the first syllables; as μωσαρός, abominable: φυσάω, to blow. Likewise in some compounds of λύω, to loose, to deliver: σι of λύσις, loosening, or delivery: as λυσιπῶνος, that which freeth from pain, which delivers, or comforts: λυσιζώνος, which loosens the girdle: λυσιμαλῆς, which loosens or eases the limbs: λυσιμεινός, which freeth from care.

12. Before τ, in ἀρετῶνα, an epithet of Μίνερα: αὐτίω, to cry out: φυτάλιμος, sator, one that produceth: φυτάλια, a place planted with trees.

13. Before φ, in εὐφράζω, to whirl round, to turn round: τυφόμεαι, to be proud: τυφομανής, proud, vain: τυφομανία, pride, insolence.

14. Before χ, in βρύχομαι, to gnash with one's teeth: βρυχώμαι, to roar: σμύχομαι, to turn.

15. Υ is doubtful in the following words: σφραγής, shining like fire: σφρίζω, to play upon the flute: σφραάω, to knead: and θυγάτηρ, a daughter: whose other cases have υ long, as we have observed already.

C H A P. III.

Of the three common Vowels of the Penultima.

I. Of A Penultima.

1. A is long before a vowel, in δαδῆ, levir, a brother-in-law: εἰών, genitive plural bonorum: κέρας, the head: λαγξ, a pebble: Θαῖς, Λαῖς, Ναῖς, Πτωλιμαῖς, proper names: Λοπάων, Μωχάων, Χάων, and such like proper names: Πουσιδίωον, Νερτινε: φαμφαῖς, resplendent of all sides.

2. In appellatives in *αὸς*; as *λαὸς*, the people: and its derivatives; *ναὸς*, a temple; *παὸς*, affinis, a relation.

3. In the compounds of *ἄω*, spiro; as *ζαὸς*, blowing violently; *ἀλααὸς*, blowing upon the sea.

4. In the compounds of *κεράω*, to mix; as *εὐκεράος*, one that is of a good temper, or constitution.

5. Likewise in those of *αἰξ*, violence or impetuosity, or of *αἶσσω*, to rush upon; as *πολυαἰξ*, violent, impetuous.

6. In verbs in *άω*, when there precedes an *ε* or a *ε*; as *ἰάω*, to suffer, to permit; *περάω*, to go through.

7. In the Æolic genitives in *αο*, and in *άων*. as *Αἰνείαο*, Ænea; *Αἰνείων*, Ænearum.

8. As often as the Doric *α* comes from *η*; as *ἀγάμωε*, for *ἀγήμωε*, strong, stout, proud.

A is likewise long,

9. Before *γ*, in *ἀαγής*, that cannot be broke; *δαγής*, chrystal, ice; *δυσπραγής*, unfortunate; *σφραγίς*, a seal; *ταγός*, dux, a captain.

10. Before *δ*, in *δπαδός*, a lucqucy; *σπαδίξ*, termes, the branch together with the fruit.

11. Before *κ*, in *ἄκων*, for *ἀκίων*, invitus, unwilling; *κῶκων*, between white and yellow.

12. Before *λ*, in *ἀμάλη*, manipulus, a sheaf; *καλός*, handsome; *δαλός*, a torch; *Ὀμφάλη*, a proper name; *τρικέφαλος*, triceps, three-headed.

13. Before *μ*, in *θυμίαμα*, thymiana, perfume; *ἄκταμα*, actoma, music; and such like verbals in *α* pure.

14. Before *ν*, in *ἕρανος*, a feast wherein each person brings his portion; *ικάνω*, to come; *κικάνω*, to overtake; *φθάνω*, to prevent.

Likewise in dissyllables in *ανος*: *δανός*, dry; *τεανός*, open, plain, manifest. The gentiles in *ανος*: *Γερμανός*, *Βεττανός*, and their feminines *Βεττανίς*: those that have more than three syllables, *Ἰελλανός*, except *Ὀκεανός*, the Ocean. Likewise those in *άνωε*, *ἀγάνωε*, *βρῶνε*, valiant; *βιάνωε*, a proper name.

15. Before *ω*, in *Ἐραπος*, the name of a river; *Ἰάπυξ*, the name of a wind; *Πριαῶνος*, a proper name; and Attic *ἄπας* and *ἄπαν*, all, which are short Ionic.

16. Before *ε*, in *δυμαεὶς*, pleasant, agreeable; *καεῖς*, squilla, a sort of fish; *κατάρα*, imprecation; *πάρατος*, vain, useless; *τιάρα*, a tiara. And the masculine dissyllables in *αρος*; as *λαρος*, larus, a sea bird; likewise polysyllables; as *μυσαεὶς*, detestable.

17. Before *σ*, in the penultima of the future of verbs in *άω*, or *εάω*; as *ἀκροάσω*, I will hear; *πειράσω*, I will try.

18. In *πράσις*, a sale; *φᾶσις*, fama, fame, from which reason they are circumflexed.

19. In the feminine participle of the first aorist; as *τύψασα*, quæ verberavit.

20. In the dative plural, where the penultima of the dative singular is long by position: *τύψασι*, with the penultima long, because of its being long in *τύψαντι*. In the same manner *ἔλμυσι*, the plural long, by reason of the singular *ἔλμυθι*, taken from *ἔλμυς*, lumbricus, a worm.

21. Before τ, in *ἀνατος*, hurtful; *ἀκατος*, merum, pure, or un-
mixed wine; *ἀνίατος*, incurable; *ἀπλατος*, very large; *ἀπίατος*,
execrable; *δατός*, visible; *δατός*, the same; *ἀόρατος*, invisible; *δυσ-
ωίατος*, difficult to pass through; *ιατός*, a physician; *Καίρατος*, the
name of a river; *κρατός*, crater, a bowl; *φρατός* and *φράτος*, of the
same tribe.

In the names of precious stones: *ἀχάτος*, an agate; *γαγάτος*.
In gentiles in *άτος*, whose feminines are in *άτις*; as *Σπαρτιάτις*,
a Spartan, &c. Except *Γαλάτις*, *Δαλματίας*, *Σαρματίας*, *Συρ-
ματίας*.

22. Before χ, in *λάχων*, to make a noise, with its derivatives;
πυλάχων, rough, with its compounds.

23. It is common in some others; as *αἴρ*, *aēr*, the air; *αἴρ*, a
word; *λαίρ*, a fine dress; *αἴρ*, one that is without a nose; *λαίρ*,
a noise.

II. Of I Penultima.

1. I is long before a vowel in the Ionic feminines; as *αἴρ* for
αἴρα, sadness; and such like.

2. In *αἴρ*, to be sad; and its derivatives.

3. In *αἴρ*, and *αἴρ*, a wound; *κονία*, dust; *κάλια*, a nest;
λίαν, valde, a great deal; *ἰσμία*, a fishing rod; except when they
are shortened by licence.

4. *Θείον*, a cable; *ἰνυξ*, motacilla; wing or *πίρ*, pinguis; *λίαν*,
a pillar; *πίρ*, fat; *πείρ*, setra; a saw.

5. In *φείρ*, to corrupt; *χείρ*, to anoint; *πείρ*, to saw.

6. In the greatest part of the comparatives in *ίαν*; as *βελτίαν*,
better: but their neuter is oftener short.

7. In dissyllables in *ίος*, that are acuted on the last! *κρίος*, aries,
a ram; *ίος*, poison, an arrow; but *ίος*, *κίος*, is short.

Before consonants it is also long in these words, viz.

8. Before β, in *αἰρετός*, diligent, exact, with its derivatives;
ἰερός, mildew or blasting; *θλίβω*, to press, to crush; *ίβος*, a kind
of bird; *σίβω*, pruina, hoar frost.

9. Before γ, in *πῶγος*, choking; *βίγος*, excess of cold; *σῆγος*,
silence.

10. Before δ, in *εἰλίδων*, convulsion; *κνίδων*, nettle; *οἰδαξ*, a foun-
tain; *χελιδών*, a swallow; *χλιδών*, softness, voluptuousness.

11. Before θ, in *βείθων*, to be heavy or sleepy; *βείθων*, heaviness;
ἰεθός, heavy; *ἰεθός*, a wool carder, a servant maid, a labourer, or
worker at the harvest; *ἰεθός*, the same; *ἰθός*, rectus, straight;
κείθων, barley; *Σείθων*, a mountain of Thracia.

12. Before κ, in *κίαν*, vis, robur, strength; *ἀκίαν*, weak; *νίκων*,
victory; *Φοινίκων*, Phœnicia; *φρίκων*, dread or fear, the roaring of the
sea, the shaking with an ague, or through cold.

13. Before λ, in *ἀργίλος*, white clay; *ἰλός*, mud; *κνίλη*, cunila,
a kind of herb; *πογίλος* or *πογίλης*, new-born; *ὄμιλος*, a crowd or
multitude; *πέδιλον*, a cord to bind the feet with; *πίλος*, a hat, an
arrow, a club; *σμίλαξ*, taxus, a yew tree; *σμίλη*, a pen knife, a
shoemaker's cutting-knife; *σπίλος*, a spot; *ψίλος*, thin, slender; *χίλος*,
pabulum, food, forage.

14. Before μ , in $\beta\rho\epsilon\mu\alpha$, *force*; $\beta\rho\epsilon\mu\omega$, *Proserpine*; $\iota\phi\theta\iota\mu\omega\varsigma$, *brave, stout*; $\kappa\lambda\iota\mu\alpha\chi$, *a ladder*; $\lambda\iota\mu\omega\varsigma$, *hunger, famine*; $\mu\acute{\omega}\mu\omega\varsigma$, *a buffoon*; $\sigma\iota\mu\omega\varsigma$, *flat-nosed*; $\phi\iota\mu\omega\varsigma$, *corn, flax*; $\rho\alpha\upsilon\varsigma$, *head, a halter*; $\tau\iota\mu\omega$, *honour*; $\acute{\alpha}\tau\iota\mu\omega\varsigma$, *one that is not honoured*; and in compounds terminating in $\mu\omega\varsigma$; as $\iota\phi\theta\iota\mu\omega\varsigma$, *brave, valiant*.

15. Before ν , in $\gamma\acute{\upsilon}\nu\eta\nu\omega\varsigma$, *a kind of frog*; $\iota\epsilon\nu\omega\varsigma$, *a wild fig-tree*; $\delta\alpha\mu\iota\omega\varsigma$, *thick, frequent*; $\tau\rho\epsilon\iota\alpha\chi$, seu $\delta\rho\epsilon\iota\alpha\chi$, *a sort of three-cornered sieve*; $\delta\rho\iota\delta\alpha\kappa\iota\omega\nu$, *wild lettuce*; $\kappa\lambda\iota\nu$, *a bed*; $\iota\nu\epsilon\varsigma$, *skin*; $\chi\alpha\lambda\iota\upsilon\varsigma$, *a bridle*; Καμάρανα , *a pestilential lake in Sicily*; $\kappa\acute{\alpha}\mu\iota\nu\omega\varsigma$, *a furnace*; $\sigma\iota\lambda\iota\nu\omega$, *parsley*, and several others terminating in $\nu\omega\varsigma$, or $\nu\omega$.

We must except, 1. nouns of matter; as $\delta\rho\epsilon\iota\omega\varsigma$, *oak*, whose feminines however make the penultima long; as $\mu\alpha\lambda\alpha\delta\epsilon\iota\omega\nu$, *made of lead*. 2. Trissyllables in $\nu\omega$, whose first is long; as $\acute{\alpha}\xi\iota\nu$, *a hatchet*; $\delta\omega\tau\iota\nu$, *a gift*; $\iota\delta\acute{\xi}\iota\nu$, *the name of an herb*; $\delta\upsilon\mu\iota\nu\omega$, *a fight*. 3. These two dissyllables, $\beta\iota\nu$, *a file*; $\delta\iota\nu$, *vortex*.

But it is also long in verbs in $\iota\nu$ or $\iota\nu\omega\mu\iota$; as $\kappa\lambda\iota\nu\omega$, *to incline*; $\kappa\rho\iota\nu\omega$, *to judge*; $\gamma\iota\nu\omega\mu\iota$, *to be, to be made*.

16. Before ω , in $\gamma\rho\epsilon\iota\pi\omega\iota\varsigma$, *piscator, a fisherman*; Εὐρεπω , *Euripus*; $\iota\nu\iota\pi\omega$, *to give impertinent language*; $\iota\nu\iota\pi\omega$, *injurious language*; $\beta\iota\pi\omega$, *the shooting of an arrow*; $\kappa\iota\pi\omega\varsigma$, *a niggardly fellow*; $\sigma\kappa\iota\pi\omega$, or $\sigma\kappa\iota\pi\omega\nu$, *scipio, a staff*.

Before ρ it is short, conforming thus to the general rule; however $\iota\rho\omega\varsigma$, *Irus*, and $\iota\rho\omega\varsigma$, *holy*, are excepted. It is also short before σ , except Ἀγχίστων , Βερίων , *names of men*.

17. Before τ , in $\acute{\alpha}\lambda\iota\omega\nu\tau\omega$, *wolfs-bane, a kind of herb*; $\kappa\lambda\iota\tau\omega\varsigma$, *the descent of a mountain*; $\lambda\iota\tau\omega$, *a ragged shirt*; $\lambda\iota\tau\omega\varsigma$, *simple, mean*; $\acute{\alpha}\tau\iota\tau\omega\varsigma$, *despised, unpunished*; $\sigma\iota\tau\omega\varsigma$, *frumentum, wheat*; Τίτων , $\text{Τίτω$, *proper names*; $\phi\iota\tau\omega$, *a father*; $\phi\epsilon\gamma\iota\tau\omega$, *to fret, to fume, to make a noise*. Likewise in nouns ending in $\iota\tau\omega$, $\iota\tau\omega\varsigma$, $\iota\tau\iota\varsigma$; as Ἀφροδίτη , *Venus*; $\delta\alpha\lambda\iota\tau\omega\varsigma$, *armed*; $\delta\omega\tau\iota\tau\omega$, *a sort of herb*. We must however except $\kappa\rho\iota\tau\omega\varsigma$, *a judge*, and such like nouns formed from verbs that shorten the penultima of the perfect.

18. Before ϕ , in $\gamma\rho\epsilon\iota\phi\omega\varsigma$, δ , *a net*; Σίριφος , *an island*; $\iota\phi$, *vehemently*, with its derivatives and compounds; $\tau\iota\phi\omega\varsigma$, *a squadron*; $\sigma\iota\phi\omega$, *a pipe*.

19. Nouns called barytons, viz. that are not accented on the last syllable, whether they be dissyllables or not, have also the penultima long, except $\kappa\rho\alpha\upsilon\sigma\tau\iota\omega\varsigma$, *a crab or lobster*, and $\omega\iota\sigma\tau\iota\omega\varsigma$, *mastiness*.

20. I is common in $\iota\omega$, $\iota\omega\varsigma$, $\iota\omega\iota\varsigma$; $\iota\omega$, $\iota\omega$, $\iota\omega\mu\omega\varsigma$, and such like, with their compounds.

Likewise in $\lambda\iota\omega\nu$, *much, a great deal*; $\delta\omega$, *I think, I judge*; $\tau\iota\omega$, *to honour, to punish*; $\eta\iota\omega$, *I have been*; $\iota\omega\delta\iota\omega\varsigma$, *calm, serene*; $\delta\pi\omega\delta\iota\omega\varsigma$, *exposed to the air*; $\iota\nu\iota\pi\omega$, *a reprimand*; $\iota\nu\iota\pi\omega$, *to give injurious language*; $\iota\omega\omega\varsigma$, *equal*; $\iota\omega\phi\omega$, *to snow*; $\iota\epsilon\gamma\iota\pi\omega$, *to exert, to destroy*; $\mu\epsilon\sigma\iota\tau\omega\varsigma$, *a mediator*; Ἰσίδιον , *a constellation*.

III. Of τ Penultima.

1. It is long before a vowel, in Ἐρίω , *Bellona, the goddess of war*; Θέας , *a Bacchanalian*; $\mu\iota\omega$, *to shut, to hide, to wink*; $\mu\upsilon\omega\nu$, *a muscular part of the body*; $\mu\iota\omega\nu\psi$, *an ox-fly, or gad-bee*; $\omega\iota\omega$, *apot*; $\upsilon\omega$, *to rain*.

Likewise in the greatest part of the verbs in *ύω*, when it happens to be preceded, either by *τυο* consonants, or by a syllable long by nature; as *σύω*, to shape, to scrape, to smooth; *πυπύω*, to be busy; *ιδρύω*, to fix, to establish; *ώρύομαι*, to howl, to cry out; except some that have the *υ* doubtful, as we shall take notice of hereafter.

Before consonants it is also long in some words; as,

2. Before *β*, in *ιβός*, for *κυβός*, crooked.
3. Before *γ*, in *άμαρυγή*, brightness; *ύγη*, whistling, noise; *δολυγών* and *δολυγή*, howling; *πυγή*, clunes, the buttocks; *τεργύη*, toes, *ή*, a turtle dove.
4. Before *δ*, in *Άβυδος*, *Abydus*; *βοτρυδών*, in clusters; *εγκυδών*, famous; and other compounds of *κιδός*, glory.
5. Before *θ*, in *βυθός*, depth, or hollow; *μυθός*, a fable, or discourse; *σ μυθός*, without fiction; *ζυθός*, beer; *πυθός*, to rot; *συνθός*, corruption, sink.
6. Before *κ*, in *βενκός*, a herald, a cryer; *βενκός*, to eat, to swallow; *σικκός*, ficus, a fig-tree; *σίκκον*, ficus, a fig.; *φικκός*, a kind of fish; *φικκός*, alga, sea weed; *ερίκκω*, arceo, to drive away, to hinder.
7. Before *λ*, in *άσυλον*, a place of refuge; *κίνδυλα*, a sort of instrument for building of ships; *φύλη*, tribe, race, or family; *φύλος*, the same; *ύλη*, a wood, or forest; *φύλαξ*, a guardian; *χυλός*, juice; *σφοδύλη* and *σποιδύλη*, a kind of root or insect.
8. Before *μ*, in *δυμός*, mind, courage; with its compounds; as *ερόθυμος*, ready; *μυμώω*, to blame, to reprimand; *άμύμων*, blameless.

Likewise in verbals in *υμα*; as *θύμα*, victim, sacrifice; *κύμα*, waves, storm; *άγρυμα*, seasoning; *ύλυμα*, the handle, or the middle part of the plow; *φίτυμα*, fruit, plant; *μύμα* or *μυτήμα*, mark, or token.

In most of the verbs in *υμι*; as *ζεύγυμι*, to join.

In the oblique cases and plural number of the pronouns of the second person; as *ύμεις*, *ύμῶν*, *ύμῖν*, *ύμᾶς*, vos, vestrum, vobis, vos.

9. Before *ν*, in *τόνη*, Dor. for *σν*, tu; *Δίκτυνα*, *Diana*; *θύνα*, *Hesych.* impetus, a violent motion; *ένυθνος*, accountable to no body; *κίνδυτος*, danger; *δρυκος*, the name of a fish; *ξύνος*, common, and such like compounds of *σύν*; *γυνή*, a woman, with its compounds; *μύνη*, pretext, excuse, *Odys.* φ.

10. Before *ω*, in *γυπός*, hooked; *λύπη*, sadness; *τανύπω*, broad-footed.

11. Before *ρ*, in *άγκυρα*, anchor, or the name of a town; *άλμυρος*, salt, beaten by the sea, or falling into the sea with a noise; *γύβρα*, a bridge; *γύρος*, a circle; *κινύρη*, a sort of instrument; *κίρος*, authority; *λάφυρα*, spoils, or booty; *δύρα*, a sort of grain; *όνόγυρος*, a sort of herb; *πάπυρος*, the tree or plant, of which paper was made; *πίτυρος*, bran; *πλημμυρίς*, the ebbing of the sea; *πυρός*, wheat; *σίγυξ*, a flute; *σφύρα*, a hammer; *τυρός*, cheese.

In a word, all the nouns in *υρος*, that have a long syllable before the penultima, whether by position, or by nature; as *όϊζυρός*, miserable; *ισχυρός*, strong.

In all verbs in ὄρω: as φέρω, to mix, to knead; αἴρω, to drag, to draw.

12. Before ε it is almost always long, excepting verbals in ωσι, which have it short; as λύσις, loosening; φύσις, nature; χύσις, fusion, infusion, pouring out; and such like.

13. Before τ it is long in verbals in ὄτις, ὄτης, and ὄτις; and μωντίς, an informer; μωντίς, the same: προσβύτις, an old woman. Likewise in ἀδάκρυτος, not cried for, not wept for; αὐτή, a noise; βυλῆτις, tempus vespertinum, the evening; γωνῆτις, a quiver; Κατωτίς, Cocytus, a river of hell; λύτης, solutor, a deliverer; μπότης, an adviser; ῥήτης, a deliverer; ῥυτή, ruta, rue, a kind of herb; ῥυτίς, druzum; σκῆτις, skin.

14. Before φ, in κλωφός, the bark, or rind, the shell; κωφός, crooked; κώφον, a sort of punishment: σῦφον, astringo, to squeeze, to press, to bind fast: τῦφον, to burn, to smook: σῦφος, tow; τῦφος, smook, pride, arrogance.

15. Before χ, in ἔμψυχος, vitalis, vital; τοιχωρέχος, which batters the walls; τυμβωρέχος, a robber of sepulchres: and in all the verbs in ὄχω; τρέχω, attero, to break, to spoil; βρέχω, freudeo, strideo, to fume, to gnash with one's teeth: and in βρυχή, stridor, noise; ψυχή, the soul; τρέχος, a carving tool; ἱερέχης, one that makes a great noise.

16. It is common in ἱέκω, to draw back, to hinder; ἰόνυμα, unknown; ἰάω, aqua; and in the greatest part of the verbs in ἰω.

CHAP. IV.

Of the common Vowels at the End of Words.

Of A final.

1. **I**T is long in the feminines taken from the masculine in εσ; as δικαία, just, from δίκαιος; ἁγία, holy; ἀρχαία, ancient; οικία, domestic; σιδηρία, of iron; καθαρά, pure.

The following three poetics are excepted: ὀνείρια, venerable; αἰθερία, ripe; δία, divine; which their accent sheweth.

2. In all nouns in ία; as φιλία, friendship; σοφία, wisdom; ἐπιθυμία, desire, cupidity; ἰξυία, power; ἡγεμονία, government; ἱστορία, history; πτωχία, poverty; Καππαδοκία, Cappadocia; Γαλατία, Galatia.

3. In nouns in εία, proceeding from verbs in εῖω; as βασιλεία, kingdom, reign, royal power; from βασιλεύω, to reign; δελτία, servitude, from δελών. But the others in εα are short; as βασίλισσα, a queen, taken from βασιλεύς, a king; ἀλήθεια, truth, coming from ἀλθεῖς, true; likewise Ἀλεξάνδρεια, Alexandria, and the rest.

4. In those in δα, θα, φα; as Λίθια, a proper name; Μάρθα, Martha; ἡμέρα, the day; χώρα, a place, or country; χαρῆ, joy.

5. In those preceded by two consonants; as ἄγχα, *booty or spoils*; ὄλεσα, *a doct.*

6. In several nouns in αία, of two or more syllables; as ὠκυμένη, *the moon*; Μαία, *the mother of Mercury*; Ἀθηναία, *Minerva*, which appears always by the accent; for if α final was short, the penultima, as we shall shew hereafter, would be circumflexed.

7. In the vocatives of proper names in α; of the parisyllabic declension, as Αἰνία. But the vocative of nouns in α; is short; as ὁ ἀποστόλος, *a prophet*, ὁ ἀποστόλος.

8. In the vocatives also of proper names imparisyllabic; as Πάλλας; ὁ Πάλλας. But in appellatives the vocative is short.

9. In the dual of parisyllabics that follow the feminine; as τὴ μῦσα, *two muses*; τὴ Αἰνία, *two Æneas's*, &c.

10. An final is long in imparisyllabic masculines acuted; as Τρεῶν, Παιῶν, Πᾶν. But the compounds of this last are short; as σύμψαν, *all*.

11. In ἅμα, *valdè, very much*; ἔσαν, ἔσαν, *an exclamation of joy*.

12. In the accusative singular of parisyllabic masculines; as Αἰνίαν, *Æneas*. But the feminines are short; as μῦσαν, *musam*. Wherein it always conforms to the quantity of the nominative.

13. In monosyllables in α; as κάα, *caput, the head*; φάα, *a starting*. But the conjunction γὰρ is short, and generally all other words terminating in α;, except the masculines and feminines. For, according to Neander, all nouns of those two genders that end in a liquid, make the last syllable long, except μάα, *happy*, and δάα, *uxor, a wife*.

14. In the masculines in ᾶ, that are not accented on the last; as Αἰνᾶς, *Æneas*; as also ᾶς, *all*, and its compounds.

Except μέγας, *great*, and λίθας, *a stone*. Likewise nouns derived from κρεάνη; as κρέας, *the head, the flesh*; μιλικέας, *hippocras*. A sort of compounded wine.

15. The nominative and genitive singular of parisyllabic nouns in α;, together with the accusative plural, as well of the said nouns, as of those in α, have α long; as ὁ Πυθαγόρας, τῷ Πυθαγόρα, τὸς Πυθαγόρας; τῷ Αἰνία, for Αἰνίᾶ; τῆς ἡμέρας, διαί, and ταῖς ἡμέρας, *dies, the days*; τῆς τιμᾶς for τιμᾶς, *honoris*, and τὰς τιμᾶς, *honores* though sometimes we find these accusatives shortened by licence. The poets moreover do frequently shorten the accusatives of the pronouns ἡμᾶς, *nos*; and ὑμᾶς, *vos*.

16. The masculine participles in α; are long, whence α continues long in the penultima of the feminines, as we have observed above: τὴ ψα, *psa, qui and qua verberavit*; ἰσα, *ians*; εἰσα, *qui stetit*; πορῖσα, *qui fecit*. But their neuter in α makes the last short; as φιλοῦσα, &c.

Of I final.

1. I is long in the names of the letters ξι, ι, φι, ωι.

2. In the demonstrative additions of the Attics: τῶι, *this*; ἐνι, *here*; νῶι, *nunc, now*; ἐνῶι, *this here*.

3. In

3. In dissyllables acuted : *κημισ*, a boot or stocking ; *σφραγίς*, a seal : likewise *στρωτήρις*, a woman that bears arms.

4. In nouns of a double termination : *ἄκτις*, *ἄκτις*, the sun-beam ; *δαλφίς*, *δαλφίς*, a dolphin ; *ῥίς*, *ῥίς*, naris, the nostril.

5. In the obliques of nouns in *is* or *us*, *ος*, either of the foregoing nouns, as *ῥίς*, *ῥίος* ; or of others, as *κίς*, *κίος*, a small worm ; except *τίς*, *quis*.

Of τ final.

1. It is long in the names of the letters *μῦ*, *νῦ*.

2. In *τῦ*, for *σῦ*, *tn*, *thou*.

3. In adverbs in *υ* ; *μεταξύ*, among ; *μεσσηγύ*, in the middle ; except *ἀντικεῖν*, on the contrary, opposite, which is common.

4. In the imperfect and aorist of verbs in *μι* ; as *ἰδίεινεν*, I did shew.

5. In nouns of a double termination ; as *θεοκῦς*, and *φάρκυν*, a sea-god.

6. In the accusative of nouns that have the nominative long, those two cases being always equal with regard to the quantity of the last syllable ; as *μῦς*, a mouse ; *δύς*, mud.

7. In the nouns in *υε*, *ῶε*, ignis, fire ; *μάρτυς*, a martyr, a witness.

8. In monosyllables in *us* ; as *μῦς*, a mouse ; *ῥῦς*, a hog.

9. In substantives which, having the final acuted or circumflexed, are declined in *os* pure ; *ἀχλὺς*, a fog ; *δύς*, mud ; *Τιβύς*, *Τεθίς*, a proper name ; *εἰς*, misery ; *ὄφρυς*, the eye-brow ; *νδύς*, the belly.

CHAP. V.

Two Observations concerning the Quantity of Nouns and Verbs.

THOUGH what has been hitherto said may suffice, in regard to the quantity of nouns and verbs, as well as to every thing else, yet we shall adjoin here two observations, in order to give still a more particular knowledge thereof.

I. Of the oblique Cases of Nouns.

1. The article makes *α* long in the feminine of the dual, and in the accusative plural of the feminine, *τὰ*, *ταῖς*.

2. The genitive singular and the accusative plural of parasyllabics, have *α* long : *τῆς ἀληθείας*, of the truth ; *ταῖς ἀληθείαις*, the truths.

3. The final quantity of the nominative is retained in the oblique cases of nouns that increase ; as *φάρκυν*, *φάρκυνος*, a sea-god.

We must except, first, the nouns in *υε*, which have *υ* short in the obliques, contrary to the nature of the nominatives ; as *ῶε*

πυρῆς, *fire*; μάρτυρ, μάρτυροσ, *a martyr, a witness*. To which we must join ὁ ἄλλ, ἄλλοσ, *sale*. Secondly, Dissyllabic feminines in ιε, that have the penultima long by nature, and are declined in δοσ; have the penultima of the other cases long; as κημιῆσ, ἴδοσ, *boats, stockings*. Likewise polysyllables compounded of three short ones; as πλοκαμῆσ, ἴδοσ, *a tuft of hair*.

4. Likewise those that form the genitive in δοσ; as ἄρουσ, ἀροσ, *a bird or fowl*: except κέροσ, ὄδοσ, *an helmet*, and those that have the nominative terminated in υσ; as, ἰχθῆσ, *a fish*; πελαγῆσ, ἴδοσ, *pelagias, a kind of fish*.

5. When a doubtful vowel before ψ or ξ in the nominative is short there by nature, it is made long in the obliques; as φοῖβε, *a palm tree or a phœnix*; τίττιξ, ἴγοσ, *a grass-hopper*; μέξ, ῥαγῆσ, *a grape-stone*; γρύψ, ὄπισ, *a griffin*; κῆκουξ, ἴγοσ, *a cuckoo*; κῆρουξ, ἴγοσ, *a herald, or crier*.

On the contrary, λαίλαψ has a long in the nominative, and short in the obliques; as also αὔλαξ, ἴγοσ, *a ridge of land*.

II. Of Verbs.

1. The quantity of the penultima of each tense of the verbs in ω, continues in all the other derivative tenses.

Except the second future; and second aorist, which have the penultima short; as κρίνω, *to judge*; second future κρίνω, second aorist ἔκρινα; ψάλλω, *to sing*, ψάλω, ἔψαλα.

2. Α, ι, υ, in the penultima of the future of verbs in ἄω, ἴω, ἴω, are long; as ἀκροάσω, *I will hear*; κολίσω, *I will roll*; κολίσω, *I will hinder*; λύσω, *I will untie*; though sometimes we find them short by licence:

3. The penultima is also long in ἔκρινα, *I have judged*; τίτυρα, *I have beaten*; and ἔστακα, *I have stood*.

But the Attics shorten the penultima; as ἐλάθεα, the perfect middle of ἐλάθω or ἔρχομαι, *to come*.

4. Verbs in υμι have υ long in the singular of the present and imperfect of the indicative active: but in the plural of the said tenses it is short; as likewise through all the passive.

THE
SECOND PART *of this* BOOK.

Of the GREEK ACCENTS.

C H A P. VI.

Of the nature and division of Accents, of their general Analogy, and that they are not to be confounded with Quantity.

ACCENTS are nothing else but certain small marks, which have been introduced into discourse to fix the pronunciation, and render it easy to strangers. Hence the ancient Greeks, to whom this pronunciation was natural, never used such marks, as is demonstrated from Aristotle, from inscriptions, and ancient medals. It is not easy to determine the time, when they were first used: probably not till after the Romans began to be more curious of learning the Greek tongue, and to send their children to study at Athens, that is, a little before Cicero's time.

I. *Three Sorts of Accents.*

The inflexions of the voice may be all reduced to three sorts, according to what we have observed in our Latin method: hence the Greeks, as well as the Latins, had only three kinds of accents, viz. the acute, which raises the voice; the grave, which depresses it; and the circumflex compounded of both, which denotes the elevation and depression of the voice in the same syllable. This we have already touched upon, Book I. Chap. viii. and shall now explain more largely, so as to render all the rules, which are delivered upon this subject, more intelligible, and at the same time more easy to be remembered.

All words ought naturally to have an acute, because it is almost impossible to pronounce any word, without giving it some elevation. But because the voice being once raised, must necessarily sink again, this sinking may be upon the same syllable, or upon the following: if it be upon the same syllable, thence riseth a circumflex; but if it be upon the following syllables, they have no accent marked; but a grave is understood, whence they are all called barytons.

The grave therefore is not properly an accent, but a privation or ~~sinking~~ sinking of the accent. For which reason it is never marked but in the middle of a period, and at the end of words, which should naturally have an acute, to shew, that those words do not entirely raise

raise the final syllable, but only sustain it a little: sustain it, I say, because it is natural to the voice ever to sustain some particular syllable in each word, otherwise it would sink too much: nor do they raise it intirely, because this elevation would seem to bear so far upon the subsequent word, as to draw it to itself, which can only happen to the enclitics: therefore, as we shall see hereafter, the acute accent is not displaced, nor changed into a grave, when it is followed by an enclitic.

II. *Their general Analogy.*

Now it is the nature of the ear, says Cicero, never to judge of the accents of words, but by the three last syllables, no more than of the final cadence of a period, but by the three last words. Hence the accent, whether in Greek or Latin, is never drawn back farther than the antepenultima. And if the modern Greeks sometimes remove it to the pre-antepenultima, that is, the fourth syllable from the last, that is only a consequence of barbarism, which has corrupted all that was most beautiful in their language, and most harmonious in their ancient pronunciation.

The accent, therefore, after its elevation, cannot have more than two syllables to follow it, which will include two, or at most three times or measures, but never four, that is, after the accent there are never two long syllables. Insomuch, that if the two last be short, the accent may without any difficulty be upon the antepenultima in Greek, as it is always in Latin; as *Ἄγιος, Dominus, &c.* But if the two last are long, the accent can never be drawn back further than the penultima, both in Greek and Latin; as *ἀνθεώνιος, formosus, &c.* And if the penultima should happen to be long, and the last short, a circumflex accent may be upon this penultima, either in Greek or Latin; as *formósus, σῶμα.* In all which instances there are no more than two times of sinking the voice after the accent, and never more than two syllables, either in Greek or Latin.

But there is still this difference between the Greeks and the Latins, that out of the three measures of sinking, which may follow the accent, the Greeks do not permit there should be two on the last syllable, though they allow them on the penultima; as *ἀνθεώνιος.* On the contrary, the Latins do not allow, that two of these times or measures should be upon the penultima which follow; the accent, though they suffer them to be upon the last; as *Dóminus.* Whence it is said, that the Greeks regulate their accent by the ultima, and the Latins by the penultima. Wherein, I think, the rule of the latter is much easier than that of the Greeks, because, although the last happens to be frequently changed, either in declining or conjugating, their accent, nevertheless, generally remains unvaried (unless it be in the increase of words) being the same in *Dóminus,* for instance, as in *Dóminos.* Whereas the Greeks are frequently obliged to change, as in *ἀνθεώνιος, ἀνθεώνω,* and the like.

Hence also it proceeds, that the circumflex is never thrown further back than the penultima; because this accent including in itself the elevation and sinking of the voice, marks already one measure of sinking on the very syllable, on which it is sounded;

inse-

insomuch, that if there were yet two syllables following it, it would seem as if we sunk the voice *three times* after the accent. For $\sigma\acute{\omega}\mu\alpha$ being as if it were $\sigma\acute{\omega}\omega\mu\alpha$, consequently, if one was to say $\sigma\acute{\omega}\mu\alpha\tau\omicron\varsigma$, this would sound like $\sigma\acute{\omega}\omega\mu\alpha\tau\omicron\varsigma$, and as if an acute was placed on the pre-antepenultima, which cannot be. Therefore in such cases the circumflex must be changed into an acute, that is, the voice must not begin to sink, before it comes to $\mu\alpha$. $\sigma\acute{\omega}\mu\alpha\tau\omicron\varsigma$. Hence we see the reason why the last syllable, which follows the circumflex, cannot be long by nature: because this last syllable having been already preceded by a sinking, which is included in the circumflex itself, it cannot, pursuant to what we have already observed, have two measures following that depression: and the Latins agree in this with the Greeks, that they never place the circumflex on the penultima of a word, but when the last syllable happens to be short, though, according to them, the syllable which follows the first depression, may be long after an acute.

The whole difficulty therefore of the Greek accents consists in two points. The first, in knowing the quantity of the penultima and ultima. The second, in knowing on what syllable the words should naturally have their elevation; because even supposing the same quantity, still the elevation may not be the same; which never happens among the Latins. It is easy to know the first condition, by the assistance of the rules, which I have laid down in the preceding chapters. With regard to the second, it is very difficult to determine it exactly, as there is nothing more embarrassing, than to see a great number of rules, with still a greater number of exceptions. For which reason I have thought proper to wave such an attempt, leaving it either to authors, who have treated of it more particularly, or to practice, and lexicons, which may be consulted occasionally, in order to be certain of the principal accent of the nominative.

Nevertheless, since there are still divers changes of accents in the cases of the same noun, which a person cannot be ignorant of, without running the risk of committing an error at every word he reads or writes, and without passing for a stranger to this language; I have therefore endeavoured to collect all that is most necessary to be known on this subject, and have thrown the whole into clear rules, and a very regular method, founded on the analogy of the principle, which I have just now explained.

III. *Not to confound Accent with Quantity.*

But nothing is more apt to occasion a mistake in pronunciations than the confounding of accents with quantity, which, as I have observed already, are two very different things. For quantity denotes the length or shortness of the syllables, and the time they ought to last; whereas the accent only marks the elevation or sinking of the voice. Now as in music we observe that the base notes have oftentimes several measures, when the higher have but one, or less than one; that these pass sometimes very quick, and the

the others very slow: so it is easy in pronouncing to elevate a syllable, and, if requisite, to make it glide nimbly; and, on the contrary, to sink another, and at the same time to make it last longer, if necessary. Thus in *τερόφωμος*, the antepenultima is elevated, though quickly; and the penultima sunk, though sustained longer than any other syllable of this word, because it is such of its nature.

This pronunciation, which Marcian Capella calls the very life of sounds, and the foundation of harmony, *animam vocum & musicæ seminarium*, is so majestic and grave, when it is thus intermixed with quantity and accent (besides the use it has of making us judge of writings by the ear as well as the eye) that without it, prose becomes flat and languid, and verse itself loseth all its ancient beauty, as several learned persons have observed before us: because we can no longer perceive either cadence or harmony, this vicious pronunciation intirely corrupting and destroying the feet, number, measure, words, sense, and all the grace of versification, which depends equally on the observation of quantity as on the elevation of accent. Hence several have been of opinion, that it would be most adviseable, at least for a time, not to mark any accents at all, as they only serve to accustom us to a wrong pronunciation, and to make us oftentimes take a long syllable for a short one, or *vice versa*.

Nevertheless I fancy we may get rid of this inconvenience, without proceeding to such an extremity, by conforming to the true pronunciation, which I have pointed out in the first book; a pronunciation so much the easier, as I have referred always to that of our mother tongue. For giving a double sound to the diphthongs, so as to let the two vowels be heard, though all in one breath, and uttering the long vowels more slowly, and more in the hollow of the mouth, than the short ones; and adding afterwards the difference of the accents, which consists in pushing the voice a little, in order to give it its elevation, whether long or short, according as the word requires; we shall easily fall into this proportion, which is neither harsh nor difficult, but contains a softness acknowledged by all the ancients, and a sensible advantage to those, who will please to use a little application.

ANNOTATION.

The Greek grammarians make use of certain terms to express their accents, which seem more difficult to young beginners than the things themselves, for which reason we do not intend to use them. However, we shall take notice of them in this place, that they may be understood by those who shall chance to find them in other grammarians.

The acute accent is called *ὀξύς*, *acutus*; the grave *βαρύς*, *gravis*; and the circumflex *περισπωμένος*, *circumflexus*, from *σπῆναι* to draw; *περισπῆναι*, *ῶ*, *ῶ* bend, to crooken. Thus,

The

The words that have	An acute on	}	1. the last	}	are called	1. ἄκρῳτα, as Θεός, Deus, God.
			2. the penult.			2. ἀποκρῳτα, as λόγος, sermo, a discourse.
			3. the antep.			3. ἀποἀποκρῳτα, as ἄνθρωπος, homo, a man.
	A circumflex on	}	4. the last			4. ἀκρῳσῳτα, as κοσμάω, orno, I adorn.
			5. the penult.			5. ἀποκρῳσῳτα, as σῶμα, corpus, the body.
	A grave understood on	}	}			6. the last

The grave being only marked, as I have already observed, in the middle of a period instead of an acute, the words thus marked, are nevertheless called ἄκρῳτα, acute. There is none but Clenardus, as I know of, that has called them barytona, grave, undoubtedly led into this mistake by the practice of those who mark those words with a grave, even out of discourse, contrary to all appearance of reason.

1. Because the denomination of ἄκρῳτα, would be in that case absolutely false, there being no other words but these, to whom it can be attributed. 2. Because the rule of grammarians, which says that the acute may be in three different places, would be likewise useless, if these words were not to have it on the last, but at the end of a period. 3. Because it is the nature of every word to have some elevation, in order to sustain the pronunciation. And perhaps those very words were not entirely without it, even in the middle of a sentence, but only had it softened and diminished; in order, as I have observed, that it should not bear too much upon the subsequent syllables. Agreeably to this, I have always marked an acute on the final of these words, even when they make no part of a sentence; though in some places there may chance to be a grave contrary to my intention.

CHAP. VII.

The RULES of ACCENTS,

And first of Nouns.

RULE I.

That the Accent of the primitive Word is generally continued throughout.

The accent of the primitive word, without some particular reason to the contrary, continues the same through all the derivative cases.

E X A M P L E S.

THIS is the first notion we ought to form in the doctrine of accents: that the accent of the primitive word remains the same, and on the same syllable, or that which corresponds to it, in all its dependance, not only in declining and conjugating; as λόγος, a discourse, λόγος, λόγος; τίπτε, I beat; τίπτε, τίπτε; but also in all its derivatives, and in all the words or tenses that depend upon one another. Thus τυπῶ, the second future of the indicative, having a circumflex, retains it in τυποῖμι, the future of the optative, through all numbers and persons. And the same must be understood of all the rest.

But in σῶμα, σώματος, the body, the accent remaining upon σω, is changed from a circumflex into an acute, by reason that, pursuant to the general rule laid down Book I. Chap. viii. and the analogy which we just now explained in the preceding chapter, a circumflex can never be upon the antepenultima.

In ταχύς, ταχίως, rough; ἀληθής, -θής, true; εἶς, εἶρος, standing; the accent continuing on the same syllable, is changed from a grave (which is in the middle of a sentence) into an acute, because, according to the same rule, a grave can be upon the last syllable only. And the feminine of these nouns, retaining the accent on this very syllable, make it a circumflex, ταχίᾱ, εἶσα, because of its being long and the last short, according to what we shall observe in the fourth rule. Though there are two excepted, ἰλάχης, little, ἰλάχαια; λιγύς, harmonious, λιγυία.

Thus we see, that this rule, which is the most general, supposeth nevertheless the knowledge of all the rest, which are like so many obstructions to its having its proper effect.

A N N O T A T I O N.

To this rule we may refer all the compounds which retain the accents of their simples, though the greatest part draw them back, as we shall observe Rule XI.

We must also refer to this rule the adverbs formed from the genitives plural of nouns, pronouns, and participles, which generally retain their accent; as from σοφῶν comes σοφῶς, wisely; from μακαρίων comes μακαρίως happily. In like manner ἔτως, thus; ἕως, after that manner; ἀληθῶς, truly; ἠνεῶς, eloquently. There are only some few excepted, which may be easily observed by use.

But there are some nouns which depart from this analogy; as ἡ μία, one; οἷς μία, ἡ μία, with a circumflex on the last: ἀμφω, δύο, τῶο, ἀμφῶν, δύο, and δύο, dat. δύο.

R U L E II.

That the Greeks regulate their Accent by the last Syllable, and in what Manner.

1. If the last syllable be long, generally the accent must not be on the antepenultima.
2. The diphthongs αι, οι, at the end of words, pass here for short, except in the optative mood.

1: The reader will please to recollect what we have explained in the foregoing chapter, viz. that the Latins regulate their accents

by the penultima, and the Greeks theirs by the last syllable; inso-
much, that if a word is accented on the antepenultima, and the
last either through declining or conjugating becometh long, the
accent moves its station, and advances to the penultima; as *ἀνθρώ-
πος, a man, ἀνθρώπου, ἀνθρώπων*: because the last syllable being long
the accent can never fall upon the antepenultima, for the reason
given in the preceding chapter.

2. Now the diphthongs *αι* and *οι* are always reputed short at the
end of a word, except it be in the tenses of the optative. Thus
τιτίθοι, the third person of the preterit of the optative, hath the
accent on the penultima, because the final *οι* is long in this mood.
But *ἀνθρώποι*, *homines*, has the accent on the antepenultima, because
οι final is reputed short out of the optative mood. But if there
happens to be any other letter after *οι* at the end of a word, this
rule does not take place; wherefore *ἀνθρώποις, hominibus*, hath the
accent on the penultima, by reason that *οις* is long, and therefore
the accent cannot be upon the antepenultima.

ANNOTATION.

We might have also said, that the last being short, the accent is commonly
upon the antepenultima: but this is not so general, though it may be remark-
ed as a very common rule. For

1. In all barytonous verbs, the tenses of more than two syllables, and whose
last is short, have always an acute upon the antepenultima; as *ἔτυχε, ἔτυχα,
ἐτύχηται, ἐτύχηται*.

2. Those nouns which assume a short vowel in their vocative, throw back
the accent of the nominative to the antepenultima; such as, 1. proper names
in *ης*: *Σωκράτης, ὁ Σωκράτης, Socrates; Σωθένης, ὁ Σωθένης, Sosthenes*, proper names.
2. These four nouns in *ης*, which make the vocative in *α*: *ὁ δεσπότης, ὁ δεσπότης,
a lord; ὁ μνηστής, ὁ μνηστής, wise, prudent; ὁ ὑψόστης, ὁ ὑψόστης, one that sees at a
distance; ὁ ἀκακῆς, ὁ ἀκακῆς, without malice.*

3. The following likewise throw back the accent in those cases which have
the last short; *ἡ θυγάτηρ, ἡ θυγάτηρ, a daughter, accus. Θύγατρα, dual Θύγατρί,
plur. Θύγατρες*: but the dat. in *αῖς* is long, *Θυγατράσιν, to the daughters*. Thus
ἡ Δημήτηρ, ἡ Δημήτηρ, Ceres; ἡ ἐνύστηρ, ἡ ἐνύστηρ, a sister-in-law of the brother's side.
To these we may subjoin the following, which having but two syllables, throw
back their accent as far as they can: *Σωτήρ, ὁ Σωτήρ, Saviour*: (where the
circumflex accent is used, because *ω* is long, though we likewise meet with
ὁ Σωτήρ ὁ σωτήρ, ὁ σωτήρ.)

But their accusative is unquestionably, *τὸν πατέρα*, and not *πάτερα*, to distin-
guish it from *πατέρα, αἱ, ἡ, one's country*. In like manner *μητέρα, matrem, a
mother*; to distinguish it from *μήτρα, αἱ, the matrix; γαστέρα, ventrem, the belly*,
to distinguish it from *ἡ γάστρα, αἱ, a vestel with a big belly; ἀνὴρ, vir, a man of
courage; ἀδελφός, voc. ἀδελφός, plur. ἀδελφοί; δαδός, levir, a brother-in-law; δαδός, &c.*
As for the genitives and datives of these nouns, See Rule VII. Annot.

4. The adjectives in *ων* and in *ης* do also throw back the accent on the an-
tepenultima in the neuter; as *βελτίων, ἁμίων, better; τὸ βέλτιον, ἁμίων; κακοδαί-
μων, unhappy; τὸ κακοδαίμων; εὐδαίμων, happy; τὸ εὐδαίμων*, though some place
here a circumflex, *εὐδαίμων*. In like manner *αἰδῶδης, self-pleas'd, τὸ αἰδῶδης;
αὐτάρκης, τὸ αὐτάρκης, self sufficient*.

This even happens to the vocative of the comparatives and compounds of
δαίμων and *γλυκῆς*, as; *ὁ γλυκῆς, sweter; ὁ κακοδαίμων, devil*; as also to these three
proper names; *ὁ Ἀπόλλων, ὁ Apollo; ὁ Νηπτεῖον, ὁ Neptune, ὁ Ἀγάμεινον, ὁ
Agamemnon*. Whereas the rest are accented on the penultima; as *ὁ αἰδῶδης,
ὁ verocunde; ὁ Μαχάων, ὁ Παλαιμόων, ὁ Macaon, ὁ Palæmon*.

But the neuter of the participle does not draw back the accent to the an-
tepenultima, though the last happens to be short; as *ὁ ἁγιαζών, sanctifying;
τὸ ἁγιαζόν, what sanctifieth; πῦρ καταγλίαιον, a consuming fire*.

The verbals also in *ios, ia, ior*, are accented on the penultima, though the last is short in the masculine and the neuter; as *γραπτός, ia, ion*, scribeidus, *l, um, to be written, δίκτος, to be suffered, &c.*

RULE III.

Exception to the foregoing Rule.

1. *The Ionic genitive in εω for ου;*
2. *The Attic genitive of nouns in ις or ι;*
3. *ΟΞ, ΟΝ, not increasing;*
4. *And nouns compounded of γέλως, are all accented on the antepenultima.*

EXAMPLES.

We must except from the foregoing rules four sorts of nouns that are accented on the antepenultima, though their final be long:

1. The Ionic genitive in *εω*, instead of *ου*; as *Αἰνίω* for *Αἰνίου*; *Ἄνεα*, of *Ἄνεας*.
2. The Attic genitive of contracted nouns in *ις* or *ι*, through all numbers; as from *ὄφης*, *ὄφιος*, of the serpent; dual *ὄφιος*, plural *ὄφιοι*, of the serpents; from *πόλις*, *πόλιος*, of the city; dual *πόλιον*, plural *πόλιοι*, of the cities. In like manner some uncontracted nouns in *ος*; as *ὠχῆος*, *ὠχῆιος*, the elbow: *ὠλάκος*, a saw, *ὠλάκιον*, &c.
3. Nouns in *ος* or in *ων* not increasing; that is, those of which the grammarians form the fourth declension of simples; as *Μηλέως*, *Μηλέων*, &c. *Μηλέως*; *ἰγῶος*, fertile; *ἀνῶγιον*, a refectory; or dining room: *δπίχθιος*, a debtor.
4. The compounds of *γέλως*, laughter; as *κατάγελος*, *στος*, laughter: *φιλόγελος*, *στος*, one that loves to laugh.

ANNOTATION.

The reason why the compounds of *γέλως* follow this analogy of the accent, is because they are often declined parasyllabically, like the foregoing: for as we say *γέλως*, *γέλωτος*, and *γέλωι*, *γέλω*; so we say *φιλόγελος*, *στος*, and *φιλόγελος*. But the reason why these Attic nouns in *ος* and *ων*, declined parasyllabically, are accented on the antepenultima, is because they were thus accented in the common termination *ος* and *ων*. Just as the Attic genitive *ὄφιος* and others are accented on the antepenultima, because this was the accent they had in the common *ὄφιος*: and so the Ionics in *εω*, as *Αἰνίω*, are accented on the antepenultima, merely to retain the accent on the same syllable, on which it was placed, in the common *Αἰνίου*. Insomuch that this rule is in such a manner an exception to the foregoing, that it serves to corroborate the first, which is that of always retaining the accent on the same syllable. Whereto we may add, that those words which have the last long, and are accented on the antepenultima, do conform to the analogy of the Latins, inasmuch as the penultima is always short; wherefore if it should happen to be long, they shorten it, as *Μηλέως*, *Μηλέιος*.

RULE IV.

Of the circumflex Accent in particular.

When the Penultima is long, and followed by a short syllable, either it has no accent, or it must have a circumflex.

EXAMPLES.

EXAMPLES.

A circumflex accent can never take place but on a syllable long by nature; because, as we have observed, it necessarily includes the elevation and depression of the voice on the same syllable. Now the long syllables are η, ω, and all the diphthongs (except αι and οι final, which were excepted in Rule II.) and sometimes the common ones, ε, ι, ο, as we have shewn, when treating of quantity.

Therefore if the penultima being long, and followed by a short syllable, is to have an accent, it must absolutely be a circumflex; as μῦσα, *mysa*: φίλιστα, *amantem*, *loving*.

I say, if it is to have an accent, for it may by its nature be without one; as ἀθρῶτος πλούσιος, *a rich man*. But if the final is long, the penultima cannot be circumflexed, though it may be acuted, pursuant to the analogy explained in the preceding chapter. Thus μῦσα changes its circumflex into an acute in the genitive and dative, μύσας, μύσει.

ANNOTATION.

It follows from this rule, that the adjectives and participles of the imparisyllabic declension, which are accented on the last, have a circumflex in the feminine, which is of the parisyllabic declension, by reason of its terminating in a short; as ταχῆς, *ready*, ταχῆς, *swift*, ταχῆς: βραχὺς, *short*, βραχῦς ἡ ἀπὸν, *saying*, ἀπὸν: εὐνής, *cut*, εὐνήσα. We must except however the following three: ἄσπετος, *little*, ἄσπετος: λυγρὸς, *resounding*, ἁρμονίβης, *lygia*: ἡμίονος, *half*, ἡμίονος, which are accented on the antepenultima.

But it is observable, that the circumflex may be placed even upon a long penultima, when the last happens to be long by position only; as αἰλαε, *a ridge*, αἰλαε, *a fountain*; because there was a very wide difference even in pronunciation between a syllable long by nature, and one only by position; therefore a penultima, long by position only, is incapable of receiving this accent.

RULE V.

Of Parisyllabic Nouns acuted.

All nouns that are declined without Increase, and have an acute or grave accent on the last, retain it through all their cases, except the three genitives and datives, which are circumflexed.

EXAMPLES.

Nouns of the parisyllabic declension, that have an acute on the last (whose place, as we observed, is supplied, in the middle of a sentence, by a grave) retain it through all their cases, according to the first rule. But they take a circumflex on the last of the genitive and dative, in the three numbers; as,

Sing. ὁδός, ὁδοῦ, ὁδοῦ, ὁδόν. Dual ὁδοῦ, ὁδοῖν. Plural ὁδοί, ὁδοῶν, ὁδοῖς, ὁδῶν, *a way, a journey*.

RULE VI.

Of the Genitive plural of Parisyllabics following the feminine Article.

1. All other nouns of the feminine article take a circumflex in the genitive in *ων* :
2. But the adjective in *ος* gives to its feminine, in this case, the accent of the masculine.

EXAMPLES.

1. Besides the nouns just now mentioned, all those that are declined like the feminine article, of whatsoever gender they be, and whatsoever accent they have in the nominative, are circumflexed on the last of the genitive in *ων*, that is, of the plural; as ὁ ταμίας, a steward: ταμιῶν: ἡ ἀκανθα, a thorn: ἀκανθῶν: βασις, heavy: βασιῶν.

2. Nevertheless the adjectives in *ος* always retain the same accent in this case, as well for the masculine as for the feminine; as ἅγιος, holy; genitive plural ἁγίων, sanctorum; ἡ ἁγία, holy; genitive plural ἁγιῶν, (and not ἁγιῶν) sanctarum. ὄστρος, he; αὐτή, she; genitive plural τούτων, for all genders. Σπίριτος, spirita, suus; sua, theirs; genitive plural σπυριτων, as well for the masculine as the feminine.

RULE VII.

Monosyllables declined with Increase.

1. Monosyllables declined with Increase have the final syllable of the genitive and dative circumflexed, if it happens to be long, and acuted, if it be short.
2. But participles, and τίς interrogative, retain the accent on the same syllable :
3. Likewise τῶς, θῶς, δῶς, πῶς, ἕς, πᾶς, and Φῶς, in the genitive in *ων*, are acuted on the first syllable.

EXAMPLES.

1. Monosyllables declined with increase, have always an accent on the last, in the genitive and dative of all numbers. And this accent is a circumflex, when the last syllable happens to be capable of it, that is to say, when it is long by nature; otherwise they have an acute.

In all other cases, the accent remains on the same syllable where it was in the nominative, pursuant to the first rule: but if it was an acute in the nominative, it is changed into a circumflex in these cases, when the syllable is long, because the syllable added by increase is there short, according to the analogy of the fourth rule.

Thus ἡ χεῖρ, the hand, makes χεῖρὸς, χεῖρι, χεῖρα. Dual χεῖρες, χεῖρα. Plural χεῖρες, χεῖρῶν, χεῖροι, χεῖρας.

Τὸ πῦρ, the fire, makes πυρὸς, πυρὶ. Plural πύρα, πυρῶν, &c.

ANNOTATION.

1. We likewise say πυρὰ, incendia, burnings: and Pasor pretends, that to signify *ignes*, it is written just in the same manner, with the accent on the last, by reason of the letter *β*, which draws the accent to it. But πυρὰ, ἄι, pyra, is a funeral pile.

2. Nouns declined with a syncope, conform in some measure to the analogy of the preceding; as κῆρυξ, a crow, κήρυξ, κήρυξ, κήρυξ, κήρυξ, κήρυξ, &c. because these cases are formed, as if the nominative was κήρυξ. It is pretty near the same thing in ἀνὴρ, a man, ἀνδρῆς, (instead of ἀνίρης,) ἀνδρῆ: παῖς, πατρῆς, πατρῆ. In like manner μητρίς, μητρῆ: θυγατρῆς, θυγατρῆ: from μήτηρ, and θυγάτηρ, though these are accented on the penultima. In the dual θυγατρῶν, plural genitive θυγατρῶν: but the dative θυγατρῆσι has the accent on the penultima. For the other cases of these nouns, see Rule II. Annot. numb. 3.

Γυνή, mulier, a woman, takes its cases from the unusual nominative γυναῖξ, and follows this analogy, having the accent on the last in the genitives and datives, γυναικός, γυναικί, γυναικῶν, γυναῖξ.

2. The monosyllable participles, and the interrogative τίς, retain the accent on the same syllable in the genitive and dative, as well as in the other cases: ὄν, ens, being, ὄντος, ὄντι, ὄντα, &c. οἶς, having put, οἶτος: φῶς, born, produced, φῶτος, &c.

Τίς, quis? who? τίνος, τίνι, τίνα, &c. But when it is not interrogative, but indefinite, it is accented on the last: τις, aliquis, somebody, τινός, τινί, τινά, &c.

ANNOTATION.

Sometimes however, when it is neither interrogative, nor properly indefinite, being rather instead of the relative τίς, as we have observed in the preceding book, it has also the accent on the penultima: λέχομεν τίνος ἴσται, fortiamur cujus sit, let us see whose it shall be: ἐκ ἧδου τίνος ἰσθί, he did not know who they were.

3. There are likewise some particular nouns that have an acute accent on the first in the genitive plural: Τρώς, plural gen. Τρώων, Trojanorum, of the Trojans: ἡ δάς, fax, a torch, τῶν δάδων: ὁ δῶς, lux, τῶν δῶων: φῶς, lumen, τῶν φῶτων, to distinguish it from φῶτων, from the noun φῶς, vir, a man, though some write also φῶτων, virorum. But φῶδων comes from the plural κί φῶδες, red spots in the legs, caused by being too near the fire: πᾶς, all, πάντων: τὸ ἄρ, τῶ ἄρῶς, the ear; plural τῶν ἄρων: παῖς, a child, τῶν παιδων.

ANNOTATION.

We might have mentioned some others, which are not much used, or concerning which there are different opinions; as ὁ χλάτης, a wild boar, τῶν χλάτων; ὁ χρέτης, an usurer, τῶν χρέτων, &c. We likewise say λίαν, κεράτων, from λίαν, ὁ, a stone; κεῖς, τῆ, the head, &c.

RULE VIII.

Of the Accent of contracted Words.

The circumflex accent is on contracted words, when it results from an acute joined with a grave: otherwise it remains as it was before, as τῆ Φιλεοίμην, Φιλεοίμην.

EXAMPLES.

Those syllables, which have no accent over them, are supposed to be *barytone*, that is, to have a grave; as in the last of τῆσι,

to beat; and in the last of φιλέω, to love: because, as we have made appear in the foregoing chapter, the voice which was raised on the precedent syllable, must necessarily sink on these.

Therefore if in contraction you join a syllable marked with an acute, such as (´), to the following, on which you suppose a grave (˘); from these two there results a circumflex, which, as we have observed, is a compound of both, and used to be marked over with the connexion of these two accents, thus (^), till it came afterwards to be rounded in this manner (ˆ): Hence of φιλέω, you make φιλήω, of φιλεῖτον, φιλεῖτον, &c. In like manner in the nouns: νόος, νῆς, the mind; γῆξ, γῆ, the earth, &c.

But if the contraction is formed from any thing besides an acute before a grave, this figure (^) cannot result, and consequently the accent will remain the same as before; as in φιλοῦμαι, φιλοῦμαι, that I had loved: πλήρεις, πλήρεις, pleni, full: ἰσχυῖς, ἰσχυῖς, ισχύς, standing, γηγασίς, γηγασίς, natus, born.

ANNOTATION.

1. From this rule we may infer, that the greatest part of those nouns, which have a circumflex on the last, are formed by contraction. For example, in the parisyllabic declension, the masculines in ῆς, as Ἑρμῆς, from Ἑρμῆς, Mercury, Ἀπιλλῆς from Ἀπιλλῆς, Apelles, &c.

The feminines in α or in ῆ; as Ἀθήνα for Ἀθηναία, &c. γῆ for γῆα, the earth; χρυσῆ for χρυσία, gold.

Those in ῆ and in ῆ: νῆς from νόος, the mind; ὀστέον from ὀστέον, a bone, &c.

There are also a great many in the imparisyllabic declension; as καρῆ, καρῆ, from κάρη, the heart; σάξ, sat, ἔαρ, the spring; τιμίος from τιμίος, precious; πλάκων from πλάκω, a cake; Παιδῶν, from Παιδῶν, Νερμῶν, &c.

But there are still several others in this declension, as those in αῶς: the monosyllables in ῆς, genit. οῦς; those in ῆς, ῆς, ῆς, and those in ῆς, ῆς, which are circumflexed upon the last, though they are not formed by contraction; ναῦς, a ship; βῆς, an ox; μῆς, a mouse; πῆς, fire; φῆς, fearful, &c.

Δῆς, a torch, admits of a circumflex, according to Suidas, as coming from δαῖς, though others commonly write δῆς, δῆς, pretending that we ought to say δῆς, with the accent on the last.

2. Some except from the rule all the accusatives of the feminine contracts in ας and α, which never admit of a circumflex on the last after contraction: as τὴν αἰδέα, αἰδέα, pudorem, bashfulness; τὴν μιμῶν, μιμῶν, an ope.

The same observation they make also in the neuter dual of the parisyllabic masculines in ας that are contracted; as νόα, νῶν, minds; τὰ χρυσῶν, χρυσῶν, duo auri, two golden crowns. Several adjectives of the same declension and termination, particularly the derivatives of names of metals, having an acute on the antepenultima, require, nevertheless, a circumflex after contraction through all their cases; as χρύσεος, χρυσῶς; χρῆσις, χρυσῶν; χρῆσις, χρυσῶν; χρῆσις, χρυσῶν; χρῆσις, χρυσῶν, of iron; χαλκῆς, χαλκῶν, brass; ἀργύρεος, ἀργύρεος, of silver; τὰ μολύβδω, μολύβδω, leaden. Likewise some others; as λίπεος, ῆς; ἰν, ῆ; ἰν, ῆ; ἰν, ῆ, of liliac; πορφυρέος, ῆς, of purple; θουναῖος, θουναῖος, puniceus.

The same is practised in regard to some substantives; as ἰ ἀδελφῶν, ῆς, fratris filius, a nephew on the brother's side; θυγατρῶν, ῆς, filia filius, a grandchild on the daughter's side.

But we must except the compound nouns, which, as we shall observe in the 11th Rule, always draw back the accent: thus from μῶν, comes ἄμω, of ἄμω; οὐδὲς, of ἄμω; ἄμω, of ἄμω. From ῆς, ῆς, a course, or stream, comes ἀλῆ-μῶς, having a fine stream: From χρῆς, lanugo, comes ἀχρῶς, sine lanugine, imberbis, &c.

* ἄλῆς is irregular, for having the accent on the penultima, it throws it back when contracted, as ἄλῆς, thick, close.

RULE IX.

Of Prepositions, and of Words that have the last Syllable cut off.

1. *Prepositions have the accent on the last Syllable :*
2. *But when they follow their case, the accent is drawn back.*
3. *Except ἄνὰ and διὰ.*
4. *They all lose their accent, when the final syllable is cut off.*
5. *A declinable word losing its final syllable, does not lose its accent, but draws it back.*

EXAMPLES.

1. Prepositions of two syllables have also the accent on the last ; as ἀπό, ab, from : παρὰ, with, from : ἐν, in, among poets.

But ἐν, syncopated for ἐντι, μέγα for μέγιστι, παρὰ for παρῆστι, &c. retain the accent of the word from which they are taken, and which may be considered as their primitive, according to what we have said in the first rule.

2. The prepositions draw back their accent to the penultima, when they are preceded by the case which they govern ; as τέτων περὶ, concerning this : Διὸς παρὰ, from Jupiter. In like manner εἰς ἐξοῦ ἀπο, from whom he sprung.

3. But διὰ and ἀνὰ, per, do not draw back the accent ; and the reason is, that they may be distinguished from the vocative, ὦ ἀνὰ, ὦ rex ; and from the accusative, τὸν Δία, Jovem, Jupiter.

4. Prepositions lose their accent, when there is an elision of the syllable on which it was marked ; as παρ' ἐμῆ, from me : κατ' ἀνθρώπου, against the man.

5. But when this elision happens to a declinable word, the accent which was on the last is drawn back to the penultima, and always continues acute, even if this penultima should happen to be long, because the last is no longer considered ; as ἰα πολλὰ ἔχου, I have many things : δεινὸν ἔπαθεν, he has suffered hardships : χαλεπὰ, ἴσι, they are difficult.

RULE X.

Of Nouns in ος formed from the preterperfect Middle.

1. *Nouns in ος formed from the preterperfect middle, and joined to another noun, raise the penultima when active :*
2. *And the antepenultima when passive.*

EXAMPLES.

1. Nouns in ος, compounded of a preterperfect middle and a noun, have the accent on the penultima, when they are taken

actively; as *σπριμολόγος*, a prater, a chatterer; *ἀνδροφόνος*, a murderer; *οἰκονόμος*, one that has care of a family; *ξίφοκτόνος*, one that kills with a sword; *λαοτρόφος*, one that maintains the people; *Θεοτόκος*, the mother of God; *λιθόβιλος*, a stone-flinger; *ἰχθυοφάγος*, a fish-eater.

2. But when they are taken passively, the accent is thrown back on the antepenultima; as *ἰχθυόφαγος*, one who is devoured by fish; *λιθόβηλος*, one that is struck with a stone: *Θεοτόκος*, born of God; *λαοτρόφος*, maintained by the people.

ANNOTATION.

If they are compounded of a preposition, they draw back the accent to the antepenultima; as *κατάλογος*, a catalogue or roll: *διπλός*, twice ploughed. Which agrees with the general analogy of the compounds of the following rule.

RULE XI.

• Of Words compounded with some Particles.

Nouns compounded with α, ευ, δυς, υπό, δι, δραυ back the accent to the antepenultima.

EXAMPLES.

Compound words often draw back the accent to the antepenultima, and particularly those compounded with some particles; as *ἄσοφος*, ignorant, imprudent, from *σοφός*, wise; *εὖπαις*, one that has good children, from *παῖς*, a son or daughter; *δοσύκετος*, hard to find; *ὑπανδρος*, a woman subject to her husband; *δίψυχος*, double-minded. In like manner *ἀντιχριστός* antichrist; *σύνδελος*, a fellow-servant; *περίεργος*, curious; *κατάσκοπος*, a spy, &c.

To these we may add the compounds of two nouns; as *φιλόσοφος*, a philosopher, from *φίλος*, a friend, and *σοφός*, wise; *δέκαρχος*, a ruler of the people; *δεκάλογος*, the decalogue. But here it will not always hold true. For instance; we say with the accent on the last, *πνευμαλλής*, very beautiful; *ἀνδής*, rough, unpleasant; *εἰσετής*, rious; *ἀσεβής*, impious; *ἀρχιληστής*, a captain of robbers; *θαυματουργός*, a worker of miracles; and others, which cannot be reduced to particular rules, but must be left to observation.

CHAPTER VIII.

Of the ACCENTS of VERBS.

RULE XII.

General for all Tenses.

The accent of verbs is drawn back as far as it can go, except some particular rule interferes.

EXAMPLES.

THE most general rule that can be given for the accents of verbs, is, that they are always removed as far back as possible, that is, to the antepenultima, unless there be some particular

rule that requires them to be put forwarder, as when the last syllable happens to be long; in which case the accent must be on the penultima, pursuant to Rule II.

But if the verb happens to be a dissyllable, then the accent must be of course on the penultima, be it circumflex or acute, according to the capacity of the word; where special regard is to be had to the *υ* final, which though seldom long, yet is commonly so in some tenses of the verbs in *μι*, as *ἰξούνημι*, *ἰξούνης*, *ἰξούνημι*, for which reason they are accented on the penultima.

There are only some tenses, which naturally are accented contrary to this general rule, and which the three following rules will render easy to retain.

RULE XIII.

Of the Tenses that have a Circumflex on the last.

1. *The last syllable of the second future in ω , with all its derivatives, is circumflexed:*
2. *As also the second aorist of the infinitive active:*
3. *Likewise the second aorist middle of the imperative:*
4. *Together with the passive aorists in the subjunctive; as also the subjunctive aorists of verbs in μ .*

EXAMPLES.

The second future of the indicative active has a circumflex on the last, as also the first future of verbs in *λω*, *μω*, *νω*, *ρω*, which is always like the second. And this accent is continued on the same syllable, or that which answers to it, through all persons, in the several dependent tenses; provided, however, they are capable of it; otherwise the accent is changed pursuant to the general rules above mentioned.

1. Thus we say, *τυπῶ*, *τυπῶς*, *τυπῶ*, *verberabo*, -is, -it, *I will beat*; plur. *τυπῶμεν*, &c. in the optative *τυποίμην*, *οἷς*, *ᾧ*; in the infinitive *τυπῆν*; participle *τυπῶν*, *ἔντος*, *verberaturus*; second future middle *τυπῶμαι*, *τυπῆ*, *τυπῆται*; infinitive *τυπῶσθαι*.

2. The second aorist of the infinitive active also requires a circumflex, *τυπῆν*, in the same manner as the second future. But the second aorist of the participle has an acute, *τυπῶν*, *qui verberavit*, *having beaten*.

3. The second aorist of the imperative middle is likewise circumflexed, *τυπῶ*, *τυπῆσθω*, *τύπισθε*, &c. Where we see, that in the other persons the accent is changed, pursuant to the general rule, as above mentioned.

4. In regard to the verbs in *μι*, as we have made appear that they conform almost in every thing to the passive aorists in the conjugation of their active, so they agree with them in the accent. Now the passive aorists have a circumflex in the subjunctive *τυπῶ*, *ῆς*, *ῆ*, &c. consequently the verbs in *μι* require it also, *τιπῶ*, *ἰῶ*, *ῆς*, *ῆ*, &c. *διδῶ*, &c.

ANNO TATION.

We have mentioned nothing here concerning the preterperfect of the subjunctive and optative, because these tenses are so very little used with a circumlocution, that the grammarians are not even agreed about their accent. Though, generally speaking, they are accented on the penultima, either with an acute or a circumflex, according to the capacity of the syllable; as *πεμμάμαι*, that I had been divided; *εντιμάμαι*, that I had been punished or honoured; *πεφιλήμην*, ἦν, ἦτο, that I had been beloved; *λελύμην*, ὄν, ὄτο, &c. that I had been delivered. See Book III. Chap. xviii.

RULE XIV.

Of the Tenses of the Infinitive that are accented on the Penultima,

1. *The perfect infinitive,*
2. *And the aorist in AI, are accented on the penultima;*
3. *Except the aorist in ΑΣΘΑΙ.*

EXAMPLES.

1. The infinitive, having several tenses terminating in *αι*, requires them to be accented on the penultima: and this accent is a circumflex, if the syllable happens to be long by nature; otherwise it is an acute.

This happens, first, to all its preterits, as to the perfect active, *τετεφθῆναι*: to the perfect passive, *τετεφθῆσθαι*, *πεφιλησθαι*, *το have been beloved*: to the perfect middle, *τετυπῆναι*.

2. To all aorists terminating in *αι*, of what verbs soever, as to the first active *τύψαι*, *ταράξαι*, *φιλήσαι*, *ἀμαρτήσαι*, *to have beaten, troubled, loved, sinned, &c.*

To the two passive, as *τυφθῆναι*, *σοσχιθῆναι*, *τυπῆναι*, *μαῆναι*.

To the second aorist middle, *τυπίσθαι*, *γυπίσθαι*, *δέισθαι*, *συνθίσθαι*.

3. There is only the first aorist middle terminating in *ασθαι*, that is excepted from this rule, having the accent on the antepenultima, as *τύψασθαι*, *τίσασθαι*, &c.

The verbs in *μι* likewise, as they follow the passive aorists, require an acute in the present, and a circumflex in the second aorist, according to the capacity of the syllable; which is only to be understood of the active.

In the present, as *τιθῆναι*, *λέναι*, *ἰσάναι*, *ἰφισάναι*, *δέδοναι*, &c. In the second aorist, as *δείναι*, *εἶναι*, *εῆναι*, *δέναι*, &c.

As for the passive of these verbs, they follow the general rules of the other passive verbs in their accent, as well as in their conjugation. And with regard to the second aorist middle, it is included above, in the examples of the aorists in *αι*.

ANNO TATION.

We may therefore take notice here of the difference of accent, whereby the three first aorists, which agree in termination, are often distinguished; as

φιλέσαι, *amaverit*;

φίλωναι, *ama*;

φιλήσαι, *amavisse*;

{ IN THE OPTATIVE ACTIVE, with an acute on the penultima, because the last is long, according to Rule II.
 { IN THE IMPERATIVE MIDDLE, with the accent on the antepenultima, by reason that the last is short, according to the said Rule II.
 { IN THE INFINITIVE ACTIVE, the accent on the penultima, by this present rule; which is a circumflex, because *αι* is reckoned short, except in the optative, according to Rule II.

But you are to observe, that in *τύψαι*, and the like, the accent is the same through all the three tenses, because, having no more than two syllables, it cannot throw it further back in the imperative; and as the *v* is short, it cannot be circumflexed in the infinitive.

RULE XV.

Of the Accent of Participles.

1. The participle in *ως*; of the middle and active voice; as also the second aorist active, and the two aorists passive, must have an acute on the last syllable:
2. But the participles in *σας* and *μένος* are acuted on the penultima.
3. And the participles in *όμενος*, on the antepenultima.

EXAMPLES.

1. The participles terminating in *ώς*, with *omega*, have either a grave or an acute accent on the last. Such are those of the preterit, as well active, *τετυφώς ότος*; *ήμαρτηκώς, ότος, &c.* as middle, *τετυπώς, ότος*.

The second aorist active requires also the same accent, *τυπών, όττος*; as also the two aorists passive, *τυφθείς, έντος*; *τυπείς, έντος*.

The verbs in *μι* must have also the same accent, *τιθείς, or δις, έντος*; *ισάς, άντος*; *άσα, άσας, &c.* *άλλυς, ύσα, &c.*

2. The first aorist active, terminating in *σας*, takes an acute on the penultima, as *τύψας, φιλήσας*.

As also the preterit passive in *μένος*, as *τετυμμένος, περιλημένος*.

3. The other participles passive, terminated in *όμενος*, have the accent on the antepenultima; as the present *τυπόμενος*, the first future *τυφθησόμενος*, the paulo-post-future *τετυφόμενος*.

RULE XVI.

Of some particular Imperatives.

1. An acute upon the last makes a distinction between the second aorist indicative, and the following imperatives, *ειπέ, έλθε, εύρε, ιδε, λαβε*.
2. These second aorists, *άφίνω, τραπυ, and επιλάθω*, are accented on the penultima.

EXAMPLES.

1. The above imperatives ought to be accented on the first syllable, pursuant to the preceding rules; but, contrary to the custom of the rest, they have either an acute or a grave on the last, as may be seen in the rule: thus *ειπέ*, say; *ελθε*, come; &c. to distinguish them from the second aorist indicative of the same verbs, *ειπε*, he has said; *ελθε*, he is come; *ευρε*, he has found; *ιδε* for *ιδε*, he has seen; *λαβε* for *ελαβε*, he has taken.

Nevertheless, these very imperatives draw back their accent, when compounded, according to the practice of other verbs, of which we shall treat in the following rule; as *διελθε*, do thou run about; *εξινε*, do thou find.

2. These second aorists of the imperative middle should naturally have a circumflex on the last, pursuant to the third rule, whereas they have an acute on the penultima: ἀφικε, *perveni*, from ἀφικτόμαι: τράπε, *converte*, or *convertere*, from τρέπω, *verto*, *I turn*; ἐπιλάθη, *obliviscere*, from ἐπιλανθάνω, *to forget*.

RULE XVII.

Of compound Verbs.

1. *Compound verbs frequently draw back their accent;*
2. *But, contrary to this rule, the circumflex keeps its place, when it happens to be upon the last, or when it proceeds from a crasis or contraction.*
3. *The aorist and the preterperfect retain their accent in the infinitive;*
4. *As likewise in the participles;*
5. *And in the other moods, when the verbs happen to be dissyllables, and have the first syllable long.*
6. *To these we may join the verbs in MI in the subjunctive and the optative:*
7. *And the compounds of εἶμι, except the present and the imperative.*

EXAMPLES.

1. Compound Verbs draw back the accent of their simple to the antepenultima, as well as the nouns: as from ἴμαι, *sedeo*, *I sit*; κάθημαι, the same; κείμεαι, *jaceo*, *I lie down*; περιέκειμαι, *circumjaceo*: τρίψον, *turn thou*; πείθεσθαι, *exhort thou*: φάθαι, *say thou*; σύμφασι, *confess*, &c. "Ες, *mitte*, *send thou*; ἀφες, *καθεσ*, *dimitte*, *let go*; τίς, *put thou*; κητάθης, *quit thou*; δός, *give*: ἀποδος, *restore*.

2. But the circumflex accent remains oftentimes on the same syllable, or that which is corresponding to it, as well in the derivatives as in the compounds, when it happens to be on the last: from στείλω, *I will send*, it remains in στείλωμαι: ἀποστείλω, ἀποστείλωμαι, &c. or when it results from a crasis or contraction; as συνθλάω, συνθλάω, *to break*: περισπῶμαι, *to bend*, *to shorten*: ἐπορχῶμαι, *to leap upon*: ἐπανορθῶ, *to correct*, *to rectify*: ποροχῶ, *he pours all out*, &c.

3. The aorists and preterits retain also the accent of their simple, in the first place, in all sorts of infinitives; as εἶσι, *to be*, *to go*; ἀπειῖναι, *to retire*; εἰσεῖναι, *to enter* (but if the penultima happens to be short, the accent is changed into an acute; as ἀπίῖναι, εἰσεῖναι, because the circumflex cannot be upon a short syllable): ἀναβῆναι, *to have ascended*: παραδίδόναι, παραδοθῆναι, *to be given*, *to be delivered*: παραδόναι, παραδόσθαι, *to give*, *to deliver*: ἀνίπται, *they have been sent away*.

4. In the participles: as εὐκὼς, *one that has sent*: ἀφικὼς, *one that has sent back*: εἰμένος, *having sent*; ἀνεμμένος, *having released*

or dismissed. γυγιῶνς, born: ερωγγυγιῶνς, first born: βὰς, ἀναβὰς, καταβὰς, having mounted, having descended: συλλοφθεῖς, taken, comprized, conceived, &c.

5. Those two tenses retain likewise the accent of their simple in the other moods, when they are dissyllable, and the first happens to be long; as ἔιχον, I had; χατεῖχον, I contained: ἀφεῖκα, in the preterperfect, and ἀφῆκα, in the aorist, I have dismissed: ἤφα, I have touched, I have sustened: καθῆφα, the same: ἤγαμαι, from ἔτιομαι, to come: ἔφηναι, I am come: ἀφῆλον, I have carried away: κατέπουν, I have accused: συνῆκα, I have understood: προσθεῖναι, to adjoin: περιέσχον, I have taken, I have comprehended: μετίσχον, I have partaked. But σύνοιδα, conscius sum, I am conscius, I am guilty, has an acute on the antepenultima, though its simple οἶδα, I know, has a circumflex.

6. Verbs in μι retain also the accent of their simple in the subjunctive and the optative: as προστιθῶ, addam, or adderem; ἐπιδιδῶ, superaddam, superaddiderit.

But it is to be observed, that they write ἀποθίμην, ἀποθίω, ἀποθίτω, according to the conjugation of the verbs in μι, or ἀποθόμιμη, ἀποθόω, ἀποθόωτο, according to the barytonous conjugation. In like manner ἀποθόμιμαι, θῆ, θῆται, or ἀπόθωμαι, ἀπόθη, ἀπόθηται; and some others that draw back the accent, in the same manner as the barytonous verbs. For which reason we meet with πρῶμιαι, πρῶν, and πρῶμιαι, πρῶν, πρῶνται, præmiserim, is, it, &c.

7. The verb εἰμι retains its accent in its compounds, except the present and the imperative: ἀπῆν, aberam; ἀπῆς or ἀπῆσθα, aberas; ἀπίσαι, aberit; ἀπῶ, absim, &c.

But the present and the imperative draw it back; as ἄπιμι, absum; ἄπι, ἀπης, ἀπιθι, or abi, &c.

ANNOTATION.

Οὔ, the imperative middle of the verb ἵα, mitto, to send, preserves its circumflex in the compounds of a monosyllable preposition, according to the etymologist; as ερωῦ, admittito, receive or admit thou; ερωῦ, præmittito, send before. But it is drawn back in the compounds of a preposition of two syllables; as ἔφου, let go; κάθου, send down, swallow down, taken from the dissyllable prepositions κατὰ and ἐπὶ.

CHAP. IX.

Of Enclitics.

ENCLITICS are certain particles, which so adhere to the preceding word, that they seem united to it, and to make but one. Hence the word that sustains them, sustains also, as much as possible, the accent that governs them.

Hence it follows, that as after the acute there cannot be more than two syllables, nor after the circumflex more than one, when by this union of enclitics there is an addition of syllables at the end of a word, its accent being no longer capable of reaching

so far as the end of these syllables, it is proper it should have a new one, if possible.

Thus it happens, that when the acute is on the antepenultima, or the circumflex on the penultima, the enclitic, which is joined afterwards, ought to lend its accent to this word, in order to be united to it; as *ἀνθρώπος μὲ, σῶμά μὲ; ἀνθρώπος, ἐστὶ, σῶμά ἐστι.* Where it is to be observed, that *μὲ*, which of its own nature has a circumflex, throws back only an acute (which, as Quintilian observes, is what is most predominant in the circumflex,) as well because the preceding syllable is frequently incapable of a circumflex, as because this accent cannot be followed by a syllable long by nature, such as *μὲ*, which is joined to the same word.

But if the penultima happens to have an acute accent, then the enclitic of two syllables preserves its accent, as *ἀνθρώπου ἐστὶ, λόγος ἐστὶ*, by reason that this acute cannot reach so far as the end of these two additional syllables.

But if the enclitic is a monosyllable, it seems then to be a disputable point. Modern grammarians maintain that this monosyllable always loses its accent, as *λόγος μὲ, ἀνθρώπου μὲ.* But the ancients have not declared themselves sufficiently upon the subject: and I do not know whether this rule will not bear a distinction, in order to conform to the general analogy of pronunciation; which is, that if after this acute on the penultima, there follows a short monosyllabic enclitic, it really loses its accent, *λόγος τε, τὴν ἴω σι*; not only because the preceding accent may very well govern these syllables, but moreover because the enclitic cannot possibly throw its accent on the last syllable of this word, it being contrary to all sort of reason, that there should be two acutes successively, that is, two elevations of the voice, without an intermediate depression. Whereas, if there follows an enclitic long by nature, after this acute on the penultima, it being contrary to the analogy of the Greek tongue, that when there is a depression of two syllables after the accent, the last should be long; it seems then that the enclitic ought to preserve its own accent, as *λόγος μὲ*: which appears still more reasonable, when the final of the word itself is long, as *ἀνθρώπου μὲ*; because otherwise there would be four-measures of depression after the accent, which never happens any where else, either in Greek or Latin. But herein I submit to the judgment of the learned, as well as to the general practice of printing.

If the accent happens to be on the last, either acute or circumflex, undoubtedly the following enclitic, whether of one or two syllables, always loses its own accent; because the accent of the word being thus on the final syllable, has strength sufficient to sustain the voice so far as the enclitic, whether it be of one or of two syllables.

Thus much is sufficient for the analogy of enclitics in general, though we shall endeavour to give a more particular explication of them in the following rules.

RULE XIX.

When the Circumflex is on the Penultima, or the Acute on the Antepenultima.

1. *When the circumflex is on the penultima, or the acute on the antepenultima, the enclitic gives its accent to the preceding word;*
2. *Except ἔνεκα, εἵνεκα, ὕνεκα.*

EXAMPLES.

1. The enclitic coming after a word that has a circumflex on the penultima, or an acute on the antepenultima, throws back its accent on the last syllable of this same word; as δαλός σου, *your servant*; ὁ Κύριός ἐστι, *it is the Lord*.

2. Nevertheless, after ἔνεκα, εἵνεκα, ὕνεκα, the enclitic preserves its accent; as ἔνεκα σὺ, *because of you, &c.*

ANNOTATION.

The reason of this is obvious: for σὺ being governed by ἔνεκα, it ought not to be joined together in one word with it; it being very proper that that which governs, and that which is governed, should be two distinct things.

Wherefore, after the prepositions, the enclitic retaineth also its accent, as likewise when it is preceded by a disjunctive conjunction; as παρά μοι, ἢ σὺ, *according to me or thee*; περὶ σὺ, ἢ μὲν, *of you or me*; ἐντὶ μοῖ καὶ σὺ, *for you and me*. Of which there are innumerable examples in Stephen's New Testament, and in all the other books which they printed from the excellent manuscripts of the King's library, and which have been faithfully copied by all the rest.

RULE XX.

When the Acute is on the Penultima.

When the penultima is acuted, the monosyllable enclitic lose this accent; but the dissyllable preserves it; as ἀνδρα σου, λόγός ἐστι.

EXAMPLES.

When a word hath an acute on the penultima, the enclitic of one syllable loseth its accent; as λόγός μου, *my discourse*; ἀνδρα σου, *your husband*; μέρος τι, *some part*.

But a word of two syllables keeps its accent; as λόγός ἐστι, *it is a discourse*; πᾶν ὃ ἐκ ἐκ πίστεως ἀμαρτία ἐστι, Rom. 1. *whatsocver proceeds not from faith, is sin*.

ANNOTATION.

I follow here the common opinion, concerning which I refer the reader to what has been said in the beginning of the chapter.

There are some who think, that if the penultima be long by position, and the last short, the enclitic throws back its accent on the last syllable of this word; as ἀδελφά μοι, ἀδελφά σου: but this rule is exploded by many; and we may venture to say, that it is visibly false, and contrary to the nature and general analogy of pronunciation; because it puts two acutes and two elevations successively.

RULE XXI.

When the Acute or the Circumflex is on the Final.

When an acute or a circumflex is at the end of a word, the following enclitic hath no accent; but then the acute is not, as usually, changed into a grave.

EXAMPLES.

When a word is marked with an acute or a circumflex on the final syllable, the enclitic, which follows, loseth its accent. But then the acute continues without being changed into a grave in the middle of a period, as is usually practised: because it must raise this final syllable of the word, in order to predominate in the following enclitic, so as to make, of the two, but one word, at least with respect to the pronunciation; as Θεός φησι, *God says*, and not Θεός φησι, nor Θεός φησί. In like manner, Θεῷ μου, *to my God*: εἰς σοι, *woe be to thee*: Θεῷ γὰρ ἰσμεν, *for we belong to God*, &c.

ANNOTATION.

I comply here likewise with the common opinion, though it is very probable, that when after a circumflex on the last, there followeth an enclitic disyllable, it ought to preserve its accent; as Θεῷ φησι, ἐγὼ τινός: because this circumflex having already had a depression on the last syllable of the preceding word, it is difficult to conceive how it can have two syllables more of depression.

RULE XXII.

When there happen to be several Enclitics successively.

When two enclitics go together, the accent of the last must be transferred to the first.

EXAMPLES.

When two or more enclitics follow one another, the accent of the last is given to that which precedes; that is, an acute or a circumflex, if the syllable require it; as τίπλιςί με τινος, *somebody strikes me*: σὸμά μου τίνα σὸζεις δίναται.

Κύριός μου ἐστίν, *it is my lord*: and then these enclitics throwing back their accents upon one another, the last must of course go without, as may be seen in the last example.

ANNOTATION.

I speak here according to the common opinion, and to the practice, which now obtains; though, according to the general principle above explained, it appears to me, that it is really the general analogy of the language, never to have two successive elevations: pursuant to which I should choose to say, Κύριός μου ἐστίν, without accenting μου, rather than Κύριός μου ἐστίν, &c.

And my conjecture may be supported by several examples of the New Testament, in the royal editions of the Louvre of Rob. Stephen and Planſin; and in Pasor's Remarks; as Μηδραί μου ἐστίν, Joan. xxi. Μάρτυς γὰρ μοι ἐστίν ὁ Θεός, Rom. i. 9. Ἰσχυρότερός μου ἐστίν, Matth. iii. 11. Ὁ παραδίδός μου σοί, Joan. xix. 11. Μή τις με δέξῃ ἀφίνα εἶναι, 2. Cor. xi. 16. where με retains its accent; and several others, which are not errors of transcribers, but remains of the old pronunciation.

These authorities may be further corroborated from reason, if we do but consider well the nature of enclitics. For since an enclitic implies no more, than

to adhere in such a manner to the preceding word, as to make, as it were, but one word with it; one would think that this property cannot easily agree with several words successively, and therefore when one of these enclitic words has preceded, and is joined to the foregoing word, the following can no longer be considered as an enclitic, but as a separate word, which therefore ought to retain its own particular accent, in the same manner as they retain it in the government of prepositions, as we have already observed. Though in this, as in every thing else, I submit to the judgment of the learned.

I have only one thing further to add, as a proof of these rules having been frequently forged by modern grammarians, or adapted to their conveniency, which is, that not only the ancients, but even those of the last century, do not always agree with them, as appears from Vergara, a very learned grammarian, who flourished about a hundred and fifty years ago.

II. Whether we ought to pronounce the two Accents, which are marked upon a word followed by an Enclitic.

It is proper to take notice here, that whensoever an enclitic throws back its accent on the end of a word, it ought always to be pronounced, notwithstanding the opinion of modern grammarians. Vergara says, that they ought both to be pronounced as much as possible, and I believe he is in the right. But if one only is to be pronounced, I think it ought rather to be the last than the first.

III. When the Enclitic does not throw back its Accent.

The enclitics frequently retain their accent, without throwing it back on the preceding word, which happens,

1. To avoid a cacophony; as *ὅτι ἐς Καίσαρα τὴν ἡμαρταν*, Acts xxv. I have committed no crime against Caesar: where *τὴν* retains its accent, by reason that if it cast it back, the sound would be very disagreeable.

2. To give a greater emphasis; as *ἀλλ' ἡ ρίζα σὺ*, Rom. xi. but it is the root that bears you: where *σὺ* retains its accent: *ὅτι ἰδοὺ σὺ*, 1 Tim. iv. which has been given you: where *σὺ* retains it also.

The enclitics preserve likewise their accent in the beginning of a period; and even after a comma, because then they are no longer enclitics, since they do not adhere to the preceding word; as *εὐαγγέλιον*, Luke iv. I will give thee. *Ναυίους, εὐαγγέλιον, ἐγέθηνας*, Luke xiv. Young man, I say unto thee, arise; *εὐα* retains its accent, because it cannot be joined to *ναυίους* in the construction, but to *ἐγέθηνας*, which governs it; hence it does not adhere to the preceding word, but agrees with the following, and therefore is not an enclitic.

But I fancy, that if the foregoing instances be properly considered, they will greatly corroborate what we have advanced above, namely, that those enclitics are not always enclitics, and that the rules which are given concerning them, are not always agreeable to the practice of the ancients: insomuch, that we have reason to be upon our guard, whenever we see them repugnant to the natural principle abovementioned.

RULE XXIII.

When *ἐς* takes an Accent

When *ἐς* is at the beginning of a period, its first syllable is marked with an acute; as also when it follows these words, *ἢ, ἀλλὰ, εἰ, ὡς, καί, τῷτο, ἐς, μὲν; τῷτ' ἐς.*

EXAMPLES.

When a period begins with *ἐς*, its first syllable is marked with an acute; as *ἐς μὲν, est quidem*. Likewise when *ἐς* follows these words, *ἢ, ἀλλὰ, &c.* as *ἢ ἐς θνητὸς, he is not mortal: ἀλλ' ἐς θνητὸς, but we may say: τῷτ' ἐς; .but we say also in one word τῷτ' ἐς, it is even this.*

But

But if the final is not cut off, τὸ ἴσῃ, then ἴσῃ has no accent; but throws it back upon τὸ, according to the foregoing rule.

RULE XXIV.

Of Words that have no Accent.

1. Ο', ὄ, οί, αἰ, εἰ, εἰς, ἐς, ἐν, ἔ, ἔν, ἔχ, ὤς, ἐν, ἐξ, have no accent.
2. But ἔ takes an acute at the close of a period; as likewise ἐξ at the end of a verse.

EXAMPLES.

1. All the above monosyllables are without an accent; but the four first, which are the nominative masculine and feminine of the prepositive article singular and plural, and ὤς, ut, as, have a rough breathing, the rest a smooth one.

2. Nevertheless ἔ takes an acute at the end of a period, as also ἐξ at the end of a verse.

ANNOTATION.

All those words however may have the accent of the following enclitic, pursuant to the preceding rules, ὡςπερ, sicut, as; ὅς, si quis, if any body, &c.

ὦς admits also of an accent on divers occasions. 1. When it follows the word to which it refers: ὡλικὸς ὦς, like an notch. 2. When it is employed in similes; as ὡς σπῆν, ὡς φάτο, ὡς ἀγαθὸς φησὶς, having thus spoke, &c. 3. When it is joined to ἔν or μὴ. Ἄλλ' ἔν' ὦς, but not even so. 4. When we say, ἔνός, this may be in some measure.

And the reason of this is, because ὦς with the accent is taken for ὄς, which used to be put instead of ὄς, thus, as Henry Stephen observes, and as may be seen in several passages of Homer. For which reason when ὦς is put also for ὄς, tamen nevertheless, it requires an accent, and some even insist on its being a circumflex, as resulting from the juncture of two syllables; but Henry Stephen is of a different opinion, and it is more probable that it is a syncope, than a contraction.

RULE XXV.

Of Breathings.

1. The article and the relative, 2. the letters ὄ, 3. and ῖ, require a rough breathing.
4. ἔ at the beginning of pronouns has a smooth breathing; as also αὐτός.
5. All the other pronouns have a rough breathing; as also ἐ, se, himself.
6. The syllabic augment ἔ has a smooth breathing, except ἔσανα.
7. α in compounds has also a smooth breathing, except ἀδης, ἀλυσίς :
8. The Attic ε reduplicated, has the breathing of the verb.

9. Prepo-

9. Prepositions are marked with a smooth breathing ;
 10. As also conjunctions, except a few.

EXAMPLES.

We shall only mention a word or two in regard to breathings, leaving the rest to the use of authors, or dictionaries. Only observe, that the breathing of the nominative goes through all the other cases, as that of the present is generally continued in all the tenses; and that of the primitive through all the derivatives and compounds.

But we must also observe,

1. That the article ὁ, ἡ, and the relative ὅς, ἥ, ὅ, have always a rough breathing. For ὃ, which is in the room of a vocative, is not an article, but an adverb. The article has only a breathing in those cases which begin with a vowel; and only an accent in those which begin with a consonant, as τῷ; whereas the relative has always a breathing and an accent together, as ὃ, &c.

2. All words beginning with the vowel υ, have also a rough breathing; the other vowels and diphthongs have more frequently a smooth one.

3. Among the consonants there are four which take a rough breathing, viz. the three mutes ω, κ, τ, (for which there have been characters purposely invented, φ, χ, θ, so that there is no occasion for our treating further of them here) and the letter ς, in the beginning of words, as ῥόβη, robur, strength. But if in the middle of a word, there happens to be two successively, as in ἐπίρρη, the former takes a smooth breathing, because it terminates the preceding syllable; and the latter has a rough breathing; concerning which I refer the reader to what has been said Book I. Chap viii.

4. All pronouns that begin with an ε, have a smooth breathing; as ἐγώ, ἐμε, me; ἐκεῖνος, he: as also αὐτός, ipse, himself.

5. All the other vowels of the pronouns have a rough breathing; as ἡμεῖς, nos, we; ὅς, ille, he; likewise εἶ, se, himself: whence its compound ἐαυτῷ, and by aphæresis αὐτῷ, sui ipsius, takes also a rough one.

6. A in composition has commonly a smooth breathing; as ἀπαις, without children. These two however are rough: ἄλωις, a chain: ἄδης for αἰδης, Pluto, hell.

7. The syllabic augment ε has also a smooth breathing; as ἐστῆλον, ἐστῆφιν, &c. But ἕστανα, the preterperfect of ἕστημι, sto, to stand, as well as its derivatives ἕστας, ἕστης, stans, have a rough one: from thence also comes ἕστηα, to stand steadfast.

8. The Attic ε prefixed to verbs, which begin with an ο or ω, retain the breathing of the present; as ὄραα, I see; ἰδρανα, I have seen; οἰνοχοῖα, pincerna sum, I am a cup-bearer; ἐπιτοχοῖα, I did pour out wine.

9. Prepositions and conjunctions have likewise a smooth breathing, except a few, such as ἴνα, ὅπως, ἕνεκα, &c. which must be learnt by practice.

CHAP. X.

Divers Observations in regard to Accents and the Distinction of Words.

I. *That the Accents are useful in pointing out the Quantity, and how.*

IT is proper to observe here, that as the rules of quantity are the foundation of the rules of accents: in like manner the accents are frequently of use, in leading us to the knowledge of quantity, by rising from the effect to the cause. For instance, when the acute is on the antepenultima, we may infer that the last syllable is short, save only the Attic words, which have been already excepted.

The last is likewise short, when the penultima is circumflexed; and on the contrary, it is long itself, when marked with a circumflex.

The last is also long, when a penultima long by nature is only marked with an acute; by reason that if the last was short, the penultima would be circumflexed.

But when the first is short by nature, and the penultima is only acuted, we may conclude that the penultima is also short; because if it were long, it would have a circumflex. Of all which, examples may be seen above, without there being any necessity for repeating them here.

We may likewise find out the quantity of the nominative singular by the accent of the other cases, or of the other numbers; and that of a primitive by its derivatives, or *vice versa*. Thus we see, that the nouns in *ίτης*, not formed of a verb, have the penultima long; as *πολίτης, υ*, a citizen, because in the plural this *ι* is circumflexed, *πολίται*: wherefore the feminine, which is taken from these nouns, has also a circumflex, *πολίτις*, a she citizen. Thus *νής*, juvenis, a young man, has the last long by nature, because we say *νήος* in the genitive, with a circumflex on the penultima: as *νηίας*, and *νηίσκος, υ*, a young man, have also a long in the second syllable.

II. *That the Etymology oftentimes leads us to the Knowledge of Quantity and Accents.*

By the knowledge of etymology, and the origin of words, we may attain to that of quantity and accents, and frequently even of orthography. Thus we see that *ἄιδυμος*, idle, effeminate, must be written with an *η* subscribed in the first syllable: and a *θ* in the second, because it comes from *ἄιδυος*, easy, and *δυμός* heart or mind. Thus we say *αὔρη* with a rough breathing, because it comes from *ἄ αὔρη*, hæc, she: *τέρη*, because it comes from *τῷ αὔρῃ*: *ἔρω*, as coming from *εἰ αὔροι*, &c.

But the dialects frequently change the accent and the breathing, as also the orthography, as we shall see hereafter.

III. *That*

III. That the Accent and Breathing help to distinguish several Words.

The accent and breathing are frequently of use in distinguishing several words from one another; as *εἶ*, if; *εἶ*, es, thou art: *ὅ*, hic, he; *ὅ*, quod, which: *ἡ*, hæc, she; *ἡ*, quæ, which: *ἢ*, vel, or, quam, than, alioqui, otherwise; *ἦ*, dixit, he has said, or erat, he was; *ἦ*, sit, he may be; *ἦ*, cui, to whom; *σὺ*, &c. *ὅ*, quâ, which way; *ubi*, where; as also *ὅ*, in order to, inasmuch as, &c.

In like manner *ἀλλὰ*, but; *ἄλλα*, alia, other things; *ὤμος*, *υ*, the shoulder; *ὀμό*, cruel: *ἰχθεᾶ*, hostile things; *ἰχθεα*, eunty; *εἶσι*, he goeth; *εἶσι*, they are; *κρίνω*, I judge; *κρινῶ*, I will judge; *σειβλα*, rack or torment; *σειβλή*, ἡ, crooked: *ζῶν*, alive: *ζῶον*, an animal: *κῶδος*, τὸ, glory; *κῶδος*, ὁ, disgrace: *μόν*, alone; *μονή*, a mansion.

IV. That some Words happen to have the same Accents in different Significations.

Sometimes words are neither distinguished by the accent, nor by the breathing; the difference therefore must be found out by the sense, and by the context; as *ὅ*, ubi, where; *ὅ*, cujus, of whom: *ἦτε*, eratis, ye were; *ἦτε*, sitis, ye may be: *ἱευνᾶτε*, investigatis, ye search; *ἱευνᾶτε*, investigate, search ye: *γινώσκουσιν*, cognoscunt, they know; *γινώσκουσιν*, cognoscuntibus, to those that know: *ἐν τῇ θλίψει* (in the dative singular) *ἢ θλίψει*, (third sing. fut. act. indicat.) *σε ὁ ἰχθεῖς*: *συ*, Deut. xxviii. 57. in the affliction wherewith thy enemy will oppress thee; *πεισομαι*, I will persuade, or I will believe or obey, taken from *πίθω*; *πίσομαι*, I shall suffer, for *πίσομαι*, taken from *πίθω*, whence comes *πείσχω*, to suffer: *ἡ πείσις*, *ως*, a potion or draught; *ὁ πείσις*, *ιος*, a husband: *μῆν*, nevertheless; *μῆν*, πένθ, a month: *ἔστησαν δύο* (aorist of the first active) they presented two of them, Acts i. 23. *οἱ ἔστησαν πόρρωθεν* (aorist of the second active) who stood at a distance from him, Luke xvii. 12.

V. Other Means to distinguish Words.

Since we are upon this subject, it will not be improper to observe, that there are several other methods of distinguishing between words; as by the gender; *ἅλας*, ἁλός, ὁ, salt; *ἅλας*, ἁλός, ἡ, the sea: *βάτος*, *υ*, ἡ, a bramble bush; *βάτος*, *υ*, ὁ, a sort of liquid measure.

By the vowel: *ῶτος*, *υ*, with an omega, the back; *ῶτος*, *υ*, the south wind.

By the consonant: *ῶτος*, *υ*, spurius, a bastard; *ῶτος*, *υ*, the south wind.

By the diphthongs: *ἔπι*, upon; *ἔπι*, whereas.

And those who follow the right pronunciation, as pointed out and explained in the first book, have this advantage, that not only they contract in a very short time the habit of distinguishing a vast multitude of words; but that even in pronouncing they render the distinction sensible to their hearers.

THE
THIRD PART *of this* BOOK.

Of DIALECTS, *and* POETIC LICENCES.

CHAP. XI.

Of the Four Dialects in General.

WHAT regards the particular of each dialect, has been already sufficiently explained in its respective place in the preceding books; yet it is proper to make a recapitulation, in order to give the reader a general idea thereof; and to point out at the same time the different countries or provinces where those dialects obtained, as also the authors that made use of them.

1. The Attic is that which was used at Athens, and in the adjacent country. The principal writers in this dialect, are Thucydides, Aristophanes, Plato, Isocrates, Xenophon, and Demosthenes.

2. The Ionic differed very little from the ancient Attic; but having afterwards found its way to some towns of Asia Minor, and to the adjacent islands, which were colonies of the Athenians and Achaians (among which are reckoned Samos, Miletus, Ephesus, Smyrna, and some others) it imbibed, as it were, a new tincture, and fell greatly short of that delicacy, which the Athenians afterwards attained to. Hippocrates and Herodotus made use of this dialect.

3. The Doric was used first among the Lacedemonians, and the inhabitants of Argos; afterwards in Epirus, Libya, Sicily, Rhodes, and Crete. This dialect was used by Archimedes and Theocritus (both of Syracuse) and Pindar.

4. The Æolic was spoken at first among the Bœotians and their neighbours; it passed afterwards into Æolia, a province of Asia Minor, between Ionia and Mysia, which included ten cities, all Greek colonies. The chief writers were Sappho and Alceus, of whose works very little is now extant. But we find it also occasionally mingled in Theocritus, Pindar, Homer, and others.

The difference of times has introduced a great difference into these very dialects. For instance, in the Attic, the stile of Demosthenes is quite another thing from that of Thucydides: and the Ionic dialect, as observed above, has not continued invariably the same; those of Asia speaking it differently from the old Ionians of

Greece, who followed the ancient language of Athens. The same may be said of the Dorians and Æolians.

But as to what regards these four dialects in general, we shall comprize all that is proper to remark upon the subject, in the four following rules.

RULE XXVI.

General Properties of the Attic Dialect.

1. *The Attic dialect loves contractions,*
2. *As also the joining of words :*
3. *It often changes σ into ξ, ρ, and τ :*
4. *It casts away ι from αι, ει :*
5. *It changes ο into ω :*
6. *It joins εν to the end of words :*
7. *And ι to the end of adverbs.*

EXAMPLES.

1. The Attics love contractions; and to their dialect principally belong the contracted nouns, and circumflex verbs, of which we have treated in the second and third books.

2. But they are not only fond of contracting syllables in the same word, they likewise unite different words by a figure called *σΥΝΑΛΗΦΗ*, of which there are seven different sorts.

The 1st by elision, when a vowel or diphthong between two words is cut off: τ' αὐτὸ for τὸ αὐτὸ, *idem, the same*: καί τε, & ad. *and to*.

The 2d by crasis, when two vowels or diphthongs are mingled, so as not to retain the sound: τ' ἀμὰ for τὰ ἡμὰ, *mea, my goods*: ἀγορεύω for ἐπὶ ἔργῳ, *operæ pretium, worth while*: ἀφροντίδιον for ἀφροντίδιον, *proponebam*.

The 3d by synæresis, when the syllables are united, so as to retain, nevertheless, all their letters: Νηρηίδες, *Nereides, the Nereids*.

The 4th by elision and crasis both together, when one vowel is dropt to make a contraction of the other two: ἔμοι ἰδόναι, *emodónai, it seemed to me*: τῷ ἄλγος, *τῶλγος, doloris, of pain*.

The 5th by elision and synæresis: ἔμοι ἰσπιδίαι, *emospidíai, mihi subit, it comes into my mind*.

The 6th by crasis and synæresis: ὁ αἰπίλος, *φῆνός, a goat-herd*: ἔγω εἶδα, *ἐγγῆδα, I know very well*.

The 7th by elision, crasis, and synæresis: ἐν τῷ Ἀθιοπίῳ, *ἐν τ' Ἀθιοπίῳ, in Æthiopia*.

ANNOTATION.

This synæphea happens also without contraction, when the first vowel of the second word is rejected: μὴ εἶρω for μὴ εἶρω, *I do not find*: μὴ ἀφίρω for μὴ ἀφίρω, *not to impose*: εἶρω for εἶρω, *εἶρω*: εἶρω for εἶρω, *my good friend*. But this is practised chiefly by poets. See Book I. Rule ix.

Several of these contractions may occur likewise in the other dialects. But that which the Attics make in ω, is rather in η, according to the Dorics; as εἶρω for εἶρω, *and he said*.

The Dorics made also in ω the contraction, which the Attics have in η: εἶρω for εἶρω, *garment*: εἶρω for εἶρω, *I*: εἶρω for εἶρω, *qui ex*.

3. The

3. The Attics change σ into ξ : $\xi\acute{\nu}\nu$ $\mu\acute{\omega}\iota$ for $\sigma\acute{\iota}\nu$ $\mu\acute{\omega}\iota$, with me: $\xi\acute{\nu}\nu\tau\acute{\omega}\varsigma$, for $\sigma\acute{\nu}\nu\tau\acute{\omega}\varsigma$, wise, prudent.

Into ρ : $\rho\alpha\rho\rho\acute{\alpha}\iota\nu$ for $\rho\alpha\rho\rho\acute{\alpha}\iota\nu$, confidere, to confide: $\alpha\rho\rho\eta$ for $\alpha\rho\rho\eta$: male, &c. Nevertheless the ancient Attics used to put σ instead of ρ .

Into τ : especially when there happen to be two σ : $\rho\alpha\lambda\alpha\sigma\sigma\alpha$ for $\rho\alpha\lambda\alpha\sigma\sigma\alpha$ the sea: $\omega\rho\acute{\alpha}\tau\tau\omega$ for $\omega\rho\alpha\sigma\sigma\omega$, to do.

4. They sometimes cast off the subjunctive of the diphthongs $\alpha\iota$, υ : $\kappa\lambda\acute{\alpha}\iota\omega$, $\kappa\lambda\acute{\alpha}\omega$, fleo, to weep: $\kappa\alpha\iota\omega$, $\kappa\acute{\alpha}\omega$, uro, to burn: $\iota\tau\alpha\acute{\iota}\rho\omega\varsigma$, $\iota\tau\acute{\alpha}\rho\omega\varsigma$, a friend. Likewise $\iota\varsigma$ for $\alpha\iota\varsigma$, $\alpha\delta$, towards: $\omega\lambda\acute{\iota}\omega\nu$ for $\omega\lambda\alpha\acute{\iota}\omega\nu$, more.

ANNOTATION.

The etymologist adds also ω ; as $\omega\omega\acute{\alpha}$ for $\omega\omega\acute{\alpha}$, to do: but this is seldom met with, except among poets; no more than $\omega\omega\acute{\iota}\tau\epsilon$ for $\omega\omega\acute{\iota}\tau\epsilon$, ye do: $\omega\omega\acute{\omega}$ for $\omega\omega\acute{\omega}$, doing; and the like.

5. They change \omicron into ω : $\lambda\omega\delta\acute{\omega}\varsigma$, $\lambda\acute{\alpha}\omega\varsigma$, the people: $\mu\omega\mu\acute{\iota}\lambda\alpha\omega\varsigma$, $\mu\omega\mu\acute{\iota}\lambda\omega\varsigma$, Menelaus: $\pi\omega\delta\acute{\omega}\varsigma$, $\pi\acute{\alpha}\omega\varsigma$, a temple: and such like. Where you may likewise observe the change of α into ω in the penultima, but this happens only when the α is long, for the reason above mentioned, Rule III.

6. They add the syllable $\acute{\upsilon}$ to the end of several words, giving it a circumflex accent, except in $\acute{\upsilon}\kappa\epsilon\iota\nu$, non, to distinguish it from $\acute{\upsilon}\kappa\acute{\iota}\omega\nu$, therefore) and $\acute{\upsilon}\mu\epsilon\mu\epsilon\nu$, imo vero. Thus they say, $\acute{\omicron}\tau\acute{\iota}\omega\upsilon$ for $\acute{\omicron}$, $\tau\iota$, quid, what: $\acute{\omicron}\tau\tau\acute{\iota}\omega\upsilon$, for $\acute{\omicron}\tau\tau\acute{\iota}\omega$, quem, which: $\acute{\omicron}\rho\omega\omega\acute{\iota}\omega\upsilon$, qualiscumque, whichever: $\acute{\omicron}\rho\omega\acute{\omega}\omega\upsilon$, each, which you please: $\acute{\omicron}\rho\omega\tau\acute{\epsilon}\rho\omega\upsilon$, in the same manner as, &c.

7. They frequently join $\acute{\iota}$ to the end of adverbs: $\acute{\iota}\rho\omega\acute{\iota}$, thus: $\acute{\iota}\nu\omega$, nunc, now: $\acute{\iota}\chi\acute{\iota}$, non, and Ion. $\acute{\iota}\kappa\acute{\iota}$. Which they also practise in regard to the pronouns $\acute{\acute{\iota}}\tau\omega\varsigma$ and $\acute{\acute{\iota}}\kappa\acute{\iota}\omega\varsigma$, ille, as we have made appear elsewhere.

They say also $\acute{\iota}\nu\delta\acute{\iota}$, for $\acute{\acute{\iota}}\nu$ $\delta\acute{\iota}$, nunc vero: $\acute{\omicron}\psi\acute{\iota}$ for $\acute{\omicron}\psi\acute{\iota}$ in compounds; as $\acute{\omicron}\psi\acute{\iota}\mu\alpha\theta\acute{\eta}\varsigma$, one that begins to study late in life.

ANNOTATION.

Besides this, the Attics have several phrases and expressions quite peculiar to themselves; some of which have been taken notice of in the Syntax, and the rest must be learned by practice.

RULE XXVII.

Of the Ionic Dialect in general.

1. The Ionians, on the contrary, extend and resolve words: therefore,
2. They drop a consonant,
3. Or assume an ϵ ;
4. And make two syllables of one,
5. They change $\epsilon\omicron$ and υ into $\epsilon\upsilon$;
6. Likewise α and ι into η .
7. They add $\alpha\iota$ to the dative;
8. Sometimes they assume, and sometimes they drop ι ;
9. They reject the aspirates:

10. And

10. And put κ for π :

11. And change the genitive υ into $\omicron\iota\omicron$.

EXAMPLES.

1. The Ionians are quite opposite to the new Attics in this, that they delight to extend and resolve words; insomuch that they constantly resolve the contraction, saying 'Ερμίας for 'Ερμῆς, *Mercury*; νῆος, for νῆς, *the mind*; and always put the nouns and verbs uncontracted.

2. They frequently reject a consonant, in order to produce a concurrence of vowels; as κρείατος, κρείατος, *carinus*: τίπιται, τίπιαι, *verberatis*: λιλῶ, εἰῶ, *libo*.

3. And if they cannot reject the consonant, they insert an ϵ , in order to effect this hiatus or gaping: Αἰνῆα, for Αἰνῆα, *Æneas*, of *Æneas*; μουσῶν, for μουσῶν, *musarum*, of *the muses*. In like manner, κρήσον for κρήσον, *the lily*: ἀδελφῶς for ἀδελφός, *a brother*: ὑμαρῆς for ὑμαρῆς, *facile*: ἡμῆς, *we*; and such like.

4. By the same analogy they resolve α long into $\alpha\iota$; as ἀθλας for ἀθλος, *a battle*: and they put $\alpha\iota$ or $\epsilon\iota$ before η in nouns ending in this long vowel, which is sometimes changed into α ; as ἀναγκαῖον, or ἀναγκαῖα, for ἀνάγκη, *necessity*.

In short, by the same analogy they resolve the diphthongs, $\epsilon\iota$ into $\eta\iota$: μνημῆιον, μνημῆιον, *a monument*: ἀληθῆιζ for ἀλήθεια, *truth*: κλαῖον for κλαῖον, *to praise*, *to shut*.

ϕ into $\eta\iota$: θρῆσιος, θρῆσιος, *facile*: Θρηξῆ, Θρηξῆ, *a Thracian*.

ψ into $\alpha\iota$: ᾠδῆ, ᾠδῆ, *a song*.

$\alpha\upsilon$ into $\omicron\upsilon$: ἱμαυτίς for ἱμαυτῶ, *met ipsius*: θαῦμα for θαῦμα, *a miracle* or *wonder*.

5. They change $\epsilon\omicron$ and υ into $\epsilon\upsilon$: πλείον, εἶν; πλείον, *more*: πλείοντες, πλείοντες, *plures*: ποιῶσι, ποιῶσι, *faciunt*, *they do*.

6. They change α into η : ταμῆις for ταμῆας, *a steward*: ἡρεῖον for ἡρεῖον, *mild*: δῆκονος for δῆκονος, *a minister* or *deacon*.

Likewise into ι : θαῖομαι from θαῖον, the same with θαῖομαι, *to contemplate*, *to admire*: Τίτην for Τίτην: ἰρηξῆ for ἰρηξῆ, *a spar-hawk*: λίον for λίον, *very much*.

7. They form the dative plural of parasyllabic nouns in $\omicron\iota$: λόγοισι, μῦθοισι for λόγους, μῦθους, &c. See Book II. Chap. iii. and iv.

8. Sometimes they insert ι : κενὸς for κενός, *empty*: εἶνος for εἶνος, *antil*: εἰνεα for εἰνεα, *gratia*, *for the sake of*: ἡρία or ἡρία, *for ἡρία*, *grass*.

Sometimes they reject it: ἀπειδείξει for ἀπειδείξει, *demonstration*: μίζων, κρείσσων, πλείον for μίζων, *bigger*; κρείσσων, *better*; πλείον, *more*: θήλια for θήλια, *female*, &c.

9. They reject the aspirates: ἰποεῖν for ἰποεῖν, *to see*, *to look into*.

10. They put κ for ω : κῶς for ῶς, *how*.

11. They form in $\omicron\iota\omicron$ instead of υ , the genitive of the parasyllabic in $\epsilon\varsigma$; as λόγος, λόγου, λόγου, *discourse*.

RULE XXVIII.

Of the Doric Dialect in general.

1. The Dorians change η, ω, ε, ο, and υ into α :
2. They likewise change ει into η ;
3. υ and αυ into ω :
4. They cast away ι from the infinitive ;
5. And put the feminine plural instead of the singular.

EXAMPLES.

1. The Dorians make the vowel α predominate almost every where: hence they put

α for ε: μέγας for μέγθος, bigness: τάνω for τίνω, to cut: τρέχω for τρέχω, to run: and herein they and the Ionians agree.

Hence also they put α instead of ει, because the subjunctive vowel is not then considered; as κλείω, κλείω, claudio, future κλάσω, or κλάξω, for κλείσω: κατεκλείσθη, for κατεκλείσθη, I was locked up. Thus for κλείς, a key, they say κλάξ, whence comes the accusative plural κλάδας, keys: but they say likewise κλαῖς, taken from the Ionic κλαῖς, clavis.

Or, if they do consider the subjunctive vowel, they change ει into αι: εἴπε, αἴκα, εἴ: αἴτε, sive, whether, coming from αι for ει, αἴ: φθαίρω for φθείρω, to corrupt, &c. which however is more rare.

α for η: μῆν for μῆν, a month: ποιμᾶν for ποιμῆν, a shepherd: κῆρυξ for κῆρυξ, a herald: ἰλοίμαν for ἰλοίμη, from αἰγίω, to choose: ἔφαν for ἔφη, I have said. Which happens not only to the second syllable, but to the rest also: φάμα for φήμη, fama, renown. δάσας for δῆσας, qui ligavit: ἄμας, for ἡμῆς, nos, &c. And this change is common to them with the Æolians, with this difference, that the Æolians make α short, whereas the Dorians have it long.

α for ο: εἰκατι for εἰκοσι, twenty: ἄσσα for ὄσα or ὄσσα, quæcumque.

α for υ: Αἰσία for Αἰνία, Ænea: χρέσα for χρέυω, &c.

α for ω, in the genitive plural of nouns that follow the feminine article: Αἰνῶν for Αἰνῶν: τιμᾶν for τιμῶν, honorum, &c. And elsewhere, Ποσειδᾶν for Ποσειδῶν, Neptune: πρῶτος for πρῶτος, first, &c.

2. They change ει into η subscribed: καθειδῆν for καθειδῆν, to sleep: λαβῆν for λαβῆν, to take.

3. They change υ into ω: μύσας for μύσας, musas: λόγως for λόγως, sermones, &c.

Likewise αυ into ω: ἄλαξ, for αὔλαξ, fulcus, a ridge, and by syncope ἄλξ: τραῦμα for τραῦμα, a wound, from τρώω, for τραίνω.

4. They cast away ι from the infinitive: λαβῆν for λαβῆν, to take.

5. They frequently put the plural of the feminine instead of the singular: καλαῖς for καλήν, pulchram: σοφᾶς for σοφῆν, sapientem, &c.

RULE XXIX.

Of the Æolic Dialect in general.

1. *The Æolians reject the aspiration ;*
2. *And draw back the accent :*
3. *They change α into αι :*
4. *Likewise ων into άων :*
5. *For ωσαν they take οισαν ;*
6. *And put β before ρ :*
7. *They change two μμ into two ππ :*
8. *In several things they agree with the Dorians, and are followed by the Latins.*

EXAMPLES.

1. The Æolians reject the rough breathing, and are satisfied with the smooth one : *ήμῆρα* for *ἡμῆρα*, *the day*.

2. They generally draw back the accent : *ώταμος* for *ωταμῶς*, *a river* : *κάλος* for *καλός*, *handsome*.

3. They put *αι* for *α* only : *καλαις* for *καλῆς*, *riches*, *μίλας* for *μίλας*, *black* : *τάλαις* for *τάλας*, *miserable*. In like manner *ωταις* for *ωταις*, *ωται* for *ωτῆς*, from *ωτῆς*, *to be hungry*.

4. They put *άων* for *ων* in the genitive plural of nouns that follow the feminine : *αιτιάων*, *μυσάων*, for *αιτιών*, *μυσών*; just as in the singular they resolve *υ* into *αο*.

5. They put *οισα* for *ωσα* : *τίπῆισα* for *τίπῆωσα*, *que verberat* : *μοῖσαν* for *μῶσαν*, *musam*, &c.

6. They put *β* for *ρ* instead of the rough breathing : *βῆδον* for *ῥῆδον*, *a rose* : *βευτήρ* for *ῥευτήρ*, *a bridle*. Whence the poets say, *ἡμῆροισι* for *ἡμαρτοισι*, *I have transgressed*, from *άμαρτάνω*, *to sin*, changing the breathing; where you have also a transposition of *ρ*, and a change of *α* into *ο*.

7. They change two *μμ* into two *ππ* : *όππατε* for *ἡμματα*, *the eyes*, *the sight*.

8. They agree in a great many things with the Dorians, and are followed by the Latins almost in every thing, as we have observed in the Latin grammar. Insomuch that if the writings of those who used this dialect had been transmitted down to us, we should probably discover a very great agreement between it and the Latin, not only with regard to the words, but also to the phraseology.

ANNOTATION.

We may therefore observe, according to Strabo, that, properly speaking, there are only two principal dialects; the Æolic referring to the Doric, and the Ionic to the Attic. For the Ionians, as we have observed already, were of Attica. Hence it is, that to this very day we give the name of *Ionians* *Ἴωνες* to that between Greece and Italy.

CHAP. XII.

Of Poetic Licences.

AFTER having treated of the principal dialects in general, it is proper to take notice of the licences commonly used by poets, which are much greater in the Greek than in the Latin tongue; which made Cicero, 2. de Oratore, say, that they spoke a sort of foreign language quite peculiar to themselves, and hardly at all understood by those who were not used to it.

1. They lengthen the short syllables, which is called *ἐκτασις*, *extension*, or *διαστολή*, *diastole*, *lengthening*.

2. They shorten the long syllables, which is called *συστολή*, *systole*, *shortening*. Whereto we may refer as well the change of long vowels into short, as the resolution of diphthongs, though it be made not only in order to shorten, but likewise to multiply the number of syllables, which is called *διαίρεσις*, *diæresis* or *division*.

3. They cut off, add, or transpose the letters or syllables, as we have already hinted in the ninth chapter of the first book, and as we shall shew here more particularly, in such a manner as will render the writings both of poets and orators more easy to be understood.

I. Of the Manner in which Poets lengthen Syllables.

1. By changing the short vowels into their proper long ones, and *α* into *η*, as we have seen on several occasions.

2. By lengthening the three common vowels, *α*, *ι*, *υ*.

3. By changing *εα* or *εη* into *η*; as *φεῆτες* for *φείατος*, *putei*, from τὸ *φεία*, *a well*; *κῆς* for *κείας*, *flesh*.

4. By changing the short vowels, *ε*, *ο*, as likewise *α* or *υ*, into diphthongs.

Whether into *η*: *Ἑρμείας* for *Ἑρμείας*, *Mercury*: *ἑμῖο* for *ἑμῖο*, *mei*, *of me*: *ἡμῖς* for *ἡμῖς*, *nos*: *εἶαρ* for *εἶαρ*, *ver*, *the spring*: which is taken from the Ionians.

Or into *υ*: as *δέιμα* for *δέιμα*, *indigeo*, *I want*: *εὔα* for *εὔα*, *sine*, *let thou*, *permit thou*: which comes from the Æolians.

Or into *αι*: as *γαλοῖον* for *γαλόων*, *ridens*, *laughing*: *ἠγνοῖον* for *ἠγνοῖον*, *ignoravit*, *he did not know*.

Or into *υ*: *ἔλοος*, for *ἔλοος*, *huriful*: *εἰλήλυθα* for *εἰλήλυθα*, *I am arrived*.

Or into *αι*: *αἶστος* for *αἶστος*, *aquila*, *an eagle*.

Or into *αυ*: *αὔως* for *αὔως*, *the αυτορα*: *αὐτὰρ* for *αὐτὰρ*: which comes from the Æolians.

5. By reduplicating the same consonant; as *δ*, *ἰδδισεν* for *ἰδδισεν*, *he was afraid*: *λ*, *ἔλλαβεν* for *ἔλαβεν*, *he has received*: *μ*, *ἄμμορος* for *ἄμμορος*, *unhappy*; and in like manner the rest.

6. By inserting another consonant: *πῶλις*, *πῶλιμος*, for *πῶλις*, *a city*: and *πῶλιμος*, *war*: *ἰρίγδυπος* for *ἰρίδυπος*, *latisonus*, where the *γ* is inserted purposely to give a more distinct sound to the word.

II. *Of the Manner in which Poets shorten Syllables.*

1. By changing the long vowels into short ones, and ω also into α .

2. By shortening the three common vowels, α , ι , υ .

3. By resolving η into $\epsilon\alpha$ or $\alpha\alpha$; as $\eta\gamma\eta$, *iáγnē*, *fractus sum*, from *ἀγγυμι*, *to break*: $\eta\sigma\theta\eta$, *ἀάσθnē*, *laesus sum*, from *ἄτω*, *lædo*, *to hurt*.

Or α long into $\alpha\epsilon$; as *ἀθλος*, *ἀιθλος*, *a combat*: likewise ω into $\phi\omega$; as *φῶς*, *φῶς*, *lux*, *light*.

4. By putting two points on the top, and dividing the diphthongs into two syllables; as *ἀίσθω* for *αἴσθω*, *to hear*, *to breathe*; *ἀύτω* for *αὔτω*, *to cry out*: *ἔμμηλις* for *εἰμηλις*, *fraxinea hastæ peritura*; and in like manner the rest.

But $\epsilon\iota$ is sometimes resolved into two ϵ ; as *εἶργω*, for *εἰργω*, *to shut up*, *to inclose*: or into $\eta\iota$: *κλήεις* for *κλεις*, *a key*.

In the improper diphthongs, ϕ is changed into $\alpha\iota$; as *αἶδης* for *φῆης*, ν , *Pluto*: or into $\alpha\epsilon\iota$; as in *αἶδω*, *αἶδω*, *to sing*.

η is changed into $\eta\iota$: *ληστῆς*, *ληϊστῆς*, *a robber*.

ω into $\omega\iota$: *λῶον*, *λῶϊον*, *better*, &c.

5. By rejecting one of the vowels; as *ἰδήσω* for *εἰδήσω*, *I shall know*: *ἡδία* for *ἡδεία*, *secret*, *agreeable*: *δορι* for *δωρι*, formed from *δῶρυ*, by metathesis, which comes from *δῶρον*, *hasta*, *a spear*.

Whereto we must refer the rejecting of the temporal augment, according to the Ionians; as *ἠγυρόμην* for *ἠγυρόμην*, from *ἠγύρω*, *to awake*: *ἔγον* for *ἠγον*, *I have conducted*: *ἔλον* for *ἠλον*, *I have taken*, &c. See Book III. Rule xxi.

III. *Of Addition or Pleonasm.*

This addition is made IN THE BEGINNING, either by adding a vowel; as *ἀάσχετος* for *ἄσχετος*, *intolerable*: *ἐν*, Ion. *ἦν*, *eram* or *erui*; *ἦν* for *ἦν*, *eram*: *ἠερα* for *εἶρα*, *I have entangled*, from *εἶρω*, *to intangle*.

Or an augmentative particle; as *εἶρι*, *ἄρι*, *ζά*, and others, which have been mentioned, Book VI. Chap. ii.

IN THE MIDDLE, viz. after the first letter or elsewhere, either by adding a vowel; as *φάάνθη* for *φάνθη*, *apparui*. Likewise in the third person plural passive in *ται* or *το*. See Book III. Rule lxi. In the patronymics in *δης*: *Πηληϊάδης* for *Πηλείδης*, *Achilles*.

Θείος for *Θεός*, *divine*: *ἠέλιος* for *ἥλιος*, *the sun*, (where the rough breathing is changed according to the Æol.) *τεῖν* or *τεῖν* for *τῖν* or *σοί*, *tibi*.

Πηδῶν for *πηδῶ* or *πηδαῶν*, *to leap*: *ἀλωόμενοι* for *ἀλώμενοι* or *ἀλαόμενοι*, *wandering*, from *ἄλω*, *to wander*.

Θάωκος, *a seal*, for *θάκος*: *ὄμ* for *ὤ*, *cujus*: *βεβόληται* for *βεβλήται*, third person plural Ion. of *βάλλω* or *βλίω*, *to cast*.

Ὀμοίως for *ὄμοιος*, or *ὁμοῖος*, *like*: *λόγοιιν*, for *λόγον*, *sermonibus*.

Πολίτης for *πολίτης*, *a citizen*: *κρήτοι* for *κρήτον*, *perfice*, from *κράινω*, *to finish*.

Or

Or by adding a consonant; as *ἔσω* for *ἔω*, to say; *ἔσων* for *ἔω*, instead of *ἔων*, *erant*.

Or a syllable; as *ἰππίον* for *ἰπίον*, *cundum*.

At *τὴν ἑω*, by adding a vowel: *ἦ* for *ἦ*, *vet*, or; *ἑω* for *ἑω*, after *that*: *τῆ* for *τῆ*, for *what*.

λαγὼ for *λαγῶν*, from *λαγός*, a hare. And in like manner all the genitives of parasyllabics in *ων* or *ων*.

Τιτάνιος or *Τιτάνιον*, for *Τιτᾶν*, to the *Titans*: and in the same manner all the other datives plural of imparisyllabics.

Or by adding a syllable; as *φι*: of which mention was made, Book II. Chap. vii.

δὲ, to the prepositive article, Book II. p. 90.

σι, to the third person singular of the Ionic subjunctive, Book III. p. 160.

μαται and *ματ*, to the infinitive, Book III. Rule xlv.

δι, *σι*, *δε*, *σε*, *ζε*, *δε*, *δε*, according to the Attics, to nouns taken adverbially, Book VI. Chap. i.

The poets likewise diminish or lessen words.

IV. Of the diminishing of Words, called *Apbœresis*.

This happens IN THE BEGINNING, either by cutting off a vowel, as the syllabic augment: *λάβειν* for *ἔλαβεν*, he has taken; *ἦρ* for *ἔηρ*, or *ἔφηρ*, he has said: *ἵεθε* for *ἔηεθε*, below.

Whereto we may refer the synalæpha, when a vowel is cast away: as *ἔρω* for *ἔωρω*, to find.

Or by cutting off a consonant: *φιν* for *ἑφιν*, *ipsis*, *sibi*; *αἶα* for *γαῖα*, the earth.

Or by rejecting a syllable: *δίχθαι* for *δεδίχθαι*, to have received: *ἄλατο*, *Hœm.* formed from *ἄλατο* for *ἤλατο*, he has leapt.

IN THE MIDDLE, either by cutting off a vowel; as *α* from the perfect active: *δέδιμα* for *δέδιαμα*, from *δειδω*, to fear. Likewise *κἀθαν* for *κἀθηθαν*, he is dead: *ἔπλατο* for *ἔπιπλατο*, *erat*, or *fruit*: *ἔκταν* for *ἔκτεταν* (the second aorist of *εἶκω*) they are like: *ἦντο* for *ἔηντο*, he has been: *εὔται* for *εὔεται*, he promises: *σῦτο* for *ἔσυντο*, he was moved or carried: *ἔγρετο* for *ἔγειρετο*, he was stirred up: *ἔγρετο* for *ἔγειρετο*, excitare, rise up: *ἄγρεμος* for *ἄγειρεμος*, gathered together; and these we meet with even in prose.

Διακρινθεῖτε for *διακρινθείητε*, be separated: *ἔβοντο* for *ἔβοντο*, they were delivered, from *βῶν*; or they were drawn, from *ἔβω*, without the augment; *ἔπειθον* for *ἔπειθον*, we have obeyed; *γῆμαθα*, for *γαυμαθα*, we taste; *ἄρχμος* for *ἄρχομος*, beginning; *ἄρμος* for *ἄρμος*, sitting: *ἔλυμα* for *ἔλυμα*, we did wash.

Or by casting away a consonant: *ἔβοντο* for *ἔβοντο*, they did throw: *φάρυξ* for *φάρυξ*, the throat.

Or by rejecting a syllable: *ἔξαιτος* for *ἔξαιτος*, chosen: *μῶνυξ* for *μῶνυξ*, *solidas unguulas habens*, where the *υ* makes up for the length of the syllable rejected.

Or by dropping two syllables, *ἔπειται* for *ἔπειται*, it is determined, from *ἔπειται*, to determine: *κύντιος* for *κύντιος*, bolder, more impudent.

AT THE END, either by dropping a vowel; *εξ* for *ἔξα*, *therefore*, indeed: βασιλῆ for βασιλῆα, Ion. *regem*: γλῆν for γλῆν, *the apple of the eye*.

The like is practised with regard to the prepositions ἀνά, παρά, κατά, which reject their final vowel, even before consonants: but then *ἀν* for *ἀνά* changes its *ν*, as we have observed in the sixth book, Chap. ii.

Or by omitting a consonant; as *πάλι* for *πάλις*, *again*.

Or by cutting off a syllable; as Ἀπόλλων for Ἀπόλλωνα, *Apollonem*: κρή for κρήμιον, or κρήνη, *burley*.

Or even two syllables; as *ῥα* for *ῥαδίος* or *ῥαδίως*, *easily*: ἀνα for ἀνάστηθι, *resurge*, *rise*.

Sometimes we find this aphæresis in the beginning as well as the end of a word, at the same time; as *σάω* for *ἐσάωζε*, *he did preserve*, or for *σάωζε*, *do thou preserve*.

V. Of Transpositions and Changes.

These changes, which are called metatheses or transpositions, happen,

1. In the mere disposition of the letters: which is often done, either to lengthen the vowel; ἀταρπός, βάρδιος, ἔκπαγλος, ἔμμορα, ἴσσυμαι, &c. for ἀτραπός, *a path*: βράδιος, *very heavy*; ἐκπλαγος, *terrible*: ἔμμορα, *I have divided*: σίσυμαι, *I have moved*.

Or to shorten it; ἔπραθον, ἰδρακον, κρηδία; for ἔπραθον, *they have destroyed*; ἰδρακον, *they have seen*; κρηδία, *the heart*; and such like.

Or to augment or diminish a syllable; *δερὸς* for *δέρως*, from *δέρω*; *a spear*.

2. In the change of the declension, taking a case in the analogy of the imparisyllabic declension, for the parisyllabic, or *vice versa*; as *ἀλκι* for *ἀλκῆ*, *strength*, *power*, &c. See Chap. VIII. Book II. p. 68.

3. Changing the termination, together with the common and received analogy of a word; *κεκλήγων*, *οντες*, for *κεκλήγως*, *οντες*, *resounding*. In the same manner the indeclinable particles *ὕπαι*, *παρά*, *ἀπαι*, for *ὑπό*, *παρα*, *ἀπό*, &c.

4. In the change of the analogy of the conjugations; as *στρέφω*, *to turn*: *πίτομαι*, *πιτάομαι*, *volo*, *to fly*.

As likewise when the circumflex verbs are changed into barytons: *πλέω*, *ῶ*; *πλώω*, *to sail*: *ζάω*, *ῶ*; *ζάωω*, *to live*: *χάω*, *ῶ*; *χάωω*, *to make angry*: *χάω*, *ῶ*; *χάωω*, *to raise a bank of ground*.

Or when the verbs continuing circumflexed, change their characteristic vowel; as *γηρίω*, and *γηράω* *to grow old*. See Book III. Chap. xxii.

5. Changing one diphthong into another; *τραπήω* for *τραπίω*, taken from *τραπῶ*, the second aorist of the subjunctive of *τρέπω*, *to turn*: or a diphthong into a vowel; *χίρη*, for *χίρηι*, *pejori*, where there is besides a syncope. See Book II. Chap. x. p. 80. Or, finally, one consonant into another; *ἔγμω* for *ἔχμω*, instead of *ἔχμω* for *ἔχμω*, *to have*. See Book III. Chap. xii. Rule 45.

In all these changes it is observable, that there is almost always some foundation in the relation of letters, and in their mutual affinity, which has been sufficiently explained in the first book.

The poets moreover make transpositions and changes in the construction, whether as to the order of words, as ἄνω for ἔνω ἄ, super quo, concerning which: or to their government, παρά τοῖς δὲ for τῶν δὲ, therewithal: or to the extraordinary terms they make use of: or to the phrase and expression peculiar to themselves: all which may be easier learnt by reading the principal poets, than by any discourse whatever.

But we must not finish without saying a word or two in regard to the liberties they assume in the structure of their verses.

C H A P. XIII.

Observations on the Liberty of the Greek Versification.

THIS would be a very proper place for treating of the Greek poetry, of the different feet, measure, cadence, and species of verse. But as they agree for the most part with the Latins, who borrowed these things of the Greeks; and as we have moreover descanted largely upon the subject in the Latin grammar, it is unnecessary to make a repetition here.

We may only observe, that their verses commonly take their name, either from the feet of which they are composed, or from the measure that regulates them.

As for the denomination from the feet, there are as many sorts as there are different feet, such as iambic, trochaic, dactylic, anapaestic, choriambic, &c.

As for the measure, some are hexameters, others pentameters, trimeters, dimeters, &c. that is to say, they are compounded of six, five, three, or two measures. Concerning which, see the Latin Grammar.

But we must observe, that the Greeks allow themselves much greater liberties in the structure of their verses, than the Latins do.

For they do not follow the same rules of position with the Latins, either of a vowel before a consonant, or of a vowel or diphthong before a vowel, as may be seen above, Chap. I.

They never cut off a vowel before another vowel of the subsequent word, except when they put an apostrophe.

They do not reject the μ before a vowel, as the Latins do. Besides it may be strictly said, that they have no such letter at the end of a word, because it is never found there, but when another letter has been dropt; as $i\mu'$ for $i\mu\alpha$, &c.

But they make a more frequent use than the Latins of the synaëpha, that is to say, the contraction of two syllables into one in the same word.

Their verses are frequently without any cæsura at all.

Spondaic verses, that is, hexameters with a spondee in the fifth foot, instead of a dactyl, are more usual among the Greeks than among the Latins.

They have acephalous or headless verses, which begin with a short syllable instead of a long one; as

Ἐπειδὴ γὰρ τι καὶ Ἑλλησποντον ἴκοντο. II. 23.

As soon as they got to their ships, and to the Hellespont.

Where we find an iambus instead of a spondee in the beginning: because, in the opinion of some, the beginning of the verse was as indifferent to them as the end.

They have also cropped verses, *μύγεσι*, without a tail, that is, which have not their just measure or quantity at the end; as

Τρώες δ' ἰππίγησαν, ὅπως ἴδον ἀσπίδων ὄφιν. II. 12.

The Trojans were frightened when they saw this spotted serpent.

Though some will have it, that the *ο* is long there by virtue of the accent; and this is the opinion of the commentator of Hesphæstion.

Some even go so far as to say, that the rough breathing produceth this effect; as

Ἐὰς ὁ ταῦθ' ἄρματα κατὰ φρένα καὶ κατὰ θυμόν.

Whilst he revolved these things in his mind.

Where *ἴσ* is drawn into one syllable, and *ἰ* becomes long by virtue of the aspiration. And this is also the opinion of Eustathius.

They have likewise redundant verses: *ὑπὲρμετροι*, that have over and above their measure.

In a word, the liberty of their versification is so vastly great, that every thing seems to be allowed them. In which respect the Latins are tied down by much severer laws, as Martial witnesseth, when he apologizes for not having been able to use the word *Earinus* in verse.

Dicunt Ἐσπερον tamen Poëta,
Sed Græci, quibus est nihil negatum,
Et quos Ægus, Ægus, dæcet senare:
Nobis non licet esse tam disertis,
Qui musas colimus æceteriores.

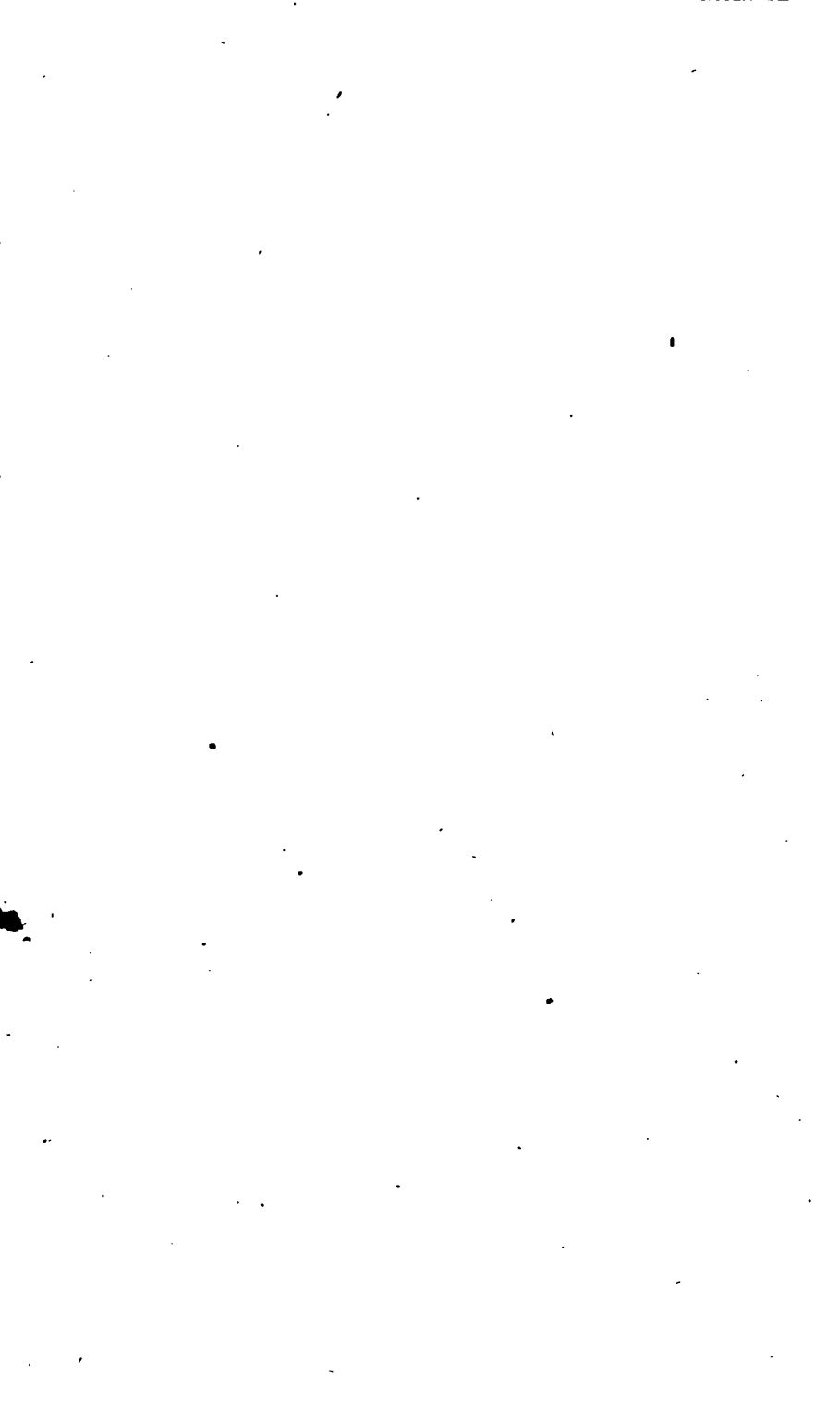
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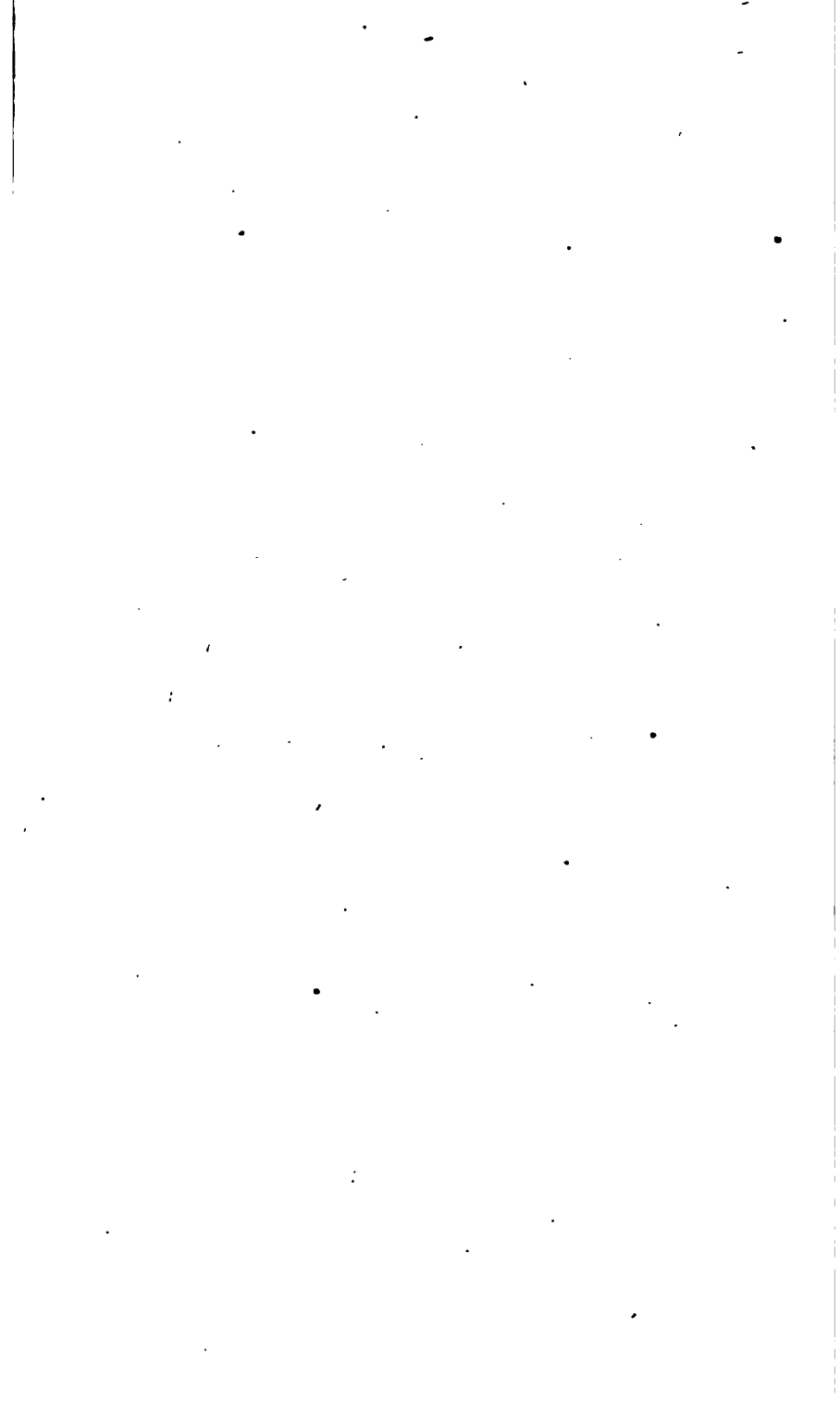
This is not however so much owing to the defect of their poetry, as to the natural copiousness of their language, which has a prodigious facility of diversifying things in a thousand forms, either in the inflexion of nouns and verbs, or in the derivation and composition of words, or in the structure of their verses, which ever preserve their beauty, and seem to be particularly adapted to join all the embellishments of art with the majesty of eloquence.

Græcis ingenium, Græcis dedit ore rotundo

Musa loqui, præter laudem, nullius avaris. Hor. in Art. Poet.

F I N I S.





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